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THE CANADIAN INDEPENDENT.

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EDITORIAL JOTTINGS.

THIS number will scarcely be in the hands of our friends ere our delegates leave home for our Union meetings. Upon the whole we anticipate cheering reports from the churches and societies. Our mission work has been well sustained. Many churches have been graciously revived. Our Foreign mission movement indicates an onward step. The new college buildings will greet us, and old Zion of Montreal seems likely to again preserve the traditions of the past. These are all hopeful signs and blessed tokens. With good heart then we shall be prepared to meet the question of the Provident Fund loss, and the increasing call upon missionary effort. "To the work, to the work, we are servants of God," and as His blessing has manifestly been over us, let us gather in the full consciousness of His presence, and may the great Head of the Church manifest His power and glory in our midst.

LET our defaulting subscribers take advantage of the Union gathering to send in their much needed subscriptions.

OUR Montreal friends are making liberal arrangements for the Union meetings. It is expected that the new college buildings will be dedicated with some appropriate services, and the ladies are arranging for a social gathering on the Friday evening. Among the visitors expected are Rev. W. D. Williams, Madrid, N.Y., the representative of the National Council of the United States; the Rev. J. W. Cox, from the Congregational Union of Nova Scotia and New Brunswick; and the Rev. H. M. Dexter, D.D., the distinguished editor of the *Congregationalist*, of Boston, and widely known as an enthusiast in the study of our denominational history and literature.

THE Old South Church, of Boston, has been before the public lately in a significant manner. This church is about 215 years old, and during its entire history has had but fifteen pastors, the last, Dr. Manning, died in 1882. It is one of the oldest and best endowed of the Congregational churches in America.

More than a year ago this church extended a call to the Rev. George Angier Gordon who was then pastor of a village congregation in Connecticut. He declined the call at first, but being renewed, it was accepted. Mr. Gordon was born in Aberdeen, Scotland, and came to America at the age of twenty years, having had only a limited education. He was a young man of tastes and aspirations, and a devout character, but too poor to enter upon a course of collegiate study. Eleven years ago he was doing miscellaneous writing and keeping books in a Boston printing office. Certain gentlemen became acquainted with him, and, thinking he might become useful as a minister, raised money to enable him to enter Bangor Seminary, at which institution he graduated in 1877. After preaching awhile, he felt the need of a more thorough education, left his pastorate, fitted for Harvard College, took his degree there in 1881, and re-entered the ministry.

The President of Harvard College called the attention of the Old South Church to him, commending him as a man of singular power, character, and promise. The letter which the Church sent out, calling the Council, reads after the usual preliminaries: "An Ecclesiastical Council, for installation and recognition, will be held on the afternoon and evening of Wednesday, April 2nd. You are hereby cordially invited to participate by your pastor and a delegate in the proceedings of this Council, which will be convened in our meeting-house, Boylston Street, Boston, on the day aforesaid, at three o'clock p.m., when the action of the church and society, and the correspon-

dence in connection with the call, will be laid before you, and the pastor elect will make a statement of his religious belief, preliminary to the usual public services in the evening."

The Council numbered sixty-four ministers and delegates, and was composed of gentlemen representing prominent churches and a great diversity of views.

By a three-fourths vote, the Rev. George A. Gordon was installed. The division is accounted for by the fact that Mr. Gordon very distinctly refused even to say that he thought a future probation improbable or the eternal punishment of any certain. Among the ministers of the vicinity on the Council are the names of Messrs. Withrow, Meredith, Wright, Duryea, Herrick, Webb, Twitchell, Leavell, Thompson, Plumb, Thomas, McKenzie, Thwing, Twombly, Tarbox, Thayer, Means and Merriman; with Messrs. Fenn, of Portland; Tucker, of Andover; Barbour, of New Haven, and Dr. Blagden, a former pastor of the Church. Who the sixteen were that voted against the installation we cannot say, but Dr. Webb refused to take the part assigned to him in the services, which were conducted by Messrs. Blagden, Wright, Tarbox, Tucker, Merriman, Barbour, and Herrick.

In reply to the question, "What is the purpose and end of the incarnation, life, death, and resurrection of Jesus Christ?" Mr. Gordon said: "I answer that *it is the manifestation of the love of God, and that the end is the spiritual emancipation of the human race.*" This answer was substantially reiterated in reply to all questions on that point. Christ reconciles men to God by the truth he reveals and by His manifestations of God's loving character. Christ reveals God's righteousness as propitious to penitent sinners.

"Sin is man's disorder and wrong spiritual relation, and sin and punishment are linked together. Souls *may* sin forever, and so be in a state of moral death forever; but whether, as a matter of fact, any souls *will* so continue, I have no means of deciding."

Mr. Gordon said he did not know enough about the world to come to decide whether those who are impenitent at death remain so for ever, "or, ultimately, through the discipline of woe, become partakers of Christ's life." He said that his simple intention was "to assert the laws of righteousness as found in the Bible and in human experience." He distinct-

ly declared his opinion that the punishments of sin are "moral in their character," and that the judgment-day is that crisis in the transgressor's life "beyond which he will remain steadfast in sin."

IN connection with these statements it cannot be denied that grave questions are arising that seriously imperil the unity of the American churches. It is no secret that serious conferences have been held by orthodox men, to consider the course to be pursued. Their patience has been severely taxed, and this heavy weight suddenly thrown into the scale against them may precipitate a movement for separation. A letter written by one of the conservative brethren, a theological professor, speaks of "the possible, if not probable, future, when we *must* be arrayed against each other." It speaks plainly of "intimations coming to me from Boston in these days, which portend a wider separation and a deeper aversion between members of the Congregational fellowship than has been known in our day." It speaks with equal plainness and sadness of being "constrained to take positions, and make utterances, which you could not allow to pass without stern condemnation."

WE do not wonder. These are the concluding words of Mr. Gordon's address: "Finally, I profess myself an inquirer, a student of the things of God and the life of man. Christ and His scriptures are my supreme authority and guide. I count not myself to have apprehended the divine meaning of life. It is a vast continent on whose shores I stand. I feel the power of its sublime attractions upon my spirit. I would press on into it eagerly, gladly, solemnly, and reverently with those whom God may give me as my spiritual companions, my fellow-travellers and fellow-explorers among the unsearchable riches of Christ."

The pride of dogmatism is by no means commendable, nor will it be a glad day for the churches when the pulpit or the pew has reached that stage of self-sufficiency that no longer the need will be felt of learning in the school of Christ; on the other hand there is an old fashioned view of the position of a gospel minister which the church cannot very well afford to let go, which asserts: "I *know* in whom I have believed," and which takes a

stand, not upon student life, but on authority. "We are ambassadors on behalf of Christ, as though God were entreating by us; we beseech you on behalf of Christ, be ye reconciled to God."

QUERY. Is not the practice of giving a statement of doctrine becoming an opportunity for giving a theological essay on the things not most surely believed among us?

IN Protestant England, Father Ignatius, who is on a tour in North Wales, has been staying at Llandudno, and before leaving his hotel made the following entry in the visitors' book: "Ignatius of Jesus, O. S. B., Monk of Llanthony Abbey. Jesus said: 'My sheep shall never perish.'" This in April, 1884! Where are the Dark Ages?

THE *Andover Review* (which, by the way, is fully justifying its promises, and the expectations raised, of a monthly presentation to the reading public of scholarly, free, Christian treatises on very varied subjects,) has in its May number a thoughtful editorial suggested by the late Cincinnati riots. An atrocious murder had been committed for the purpose of plunder, the guilt was brought home, the jury returned a verdict of "manslaughter." Indignant citizens attempted to lynch the virtually reprieved prisoners. The low class, "who always come in to do the devil's work when better men have so far forgotten themselves as to open the door," saw an opportunity for lawless lawlessness. The court house was burned, the military called out, and blood was shed ere order was restored. Nothing so arouses a community of order-loving citizens as the miscarriage of justice, and here was a flagrant instance. It seemed unendurable. The inception of the riot was an outburst of righteous indignation thereat, even as lynching sometimes arises from an over-strained sense of wrong committed.

WHY did justice miscarry? A private letter to the writer of the article alluded to says: "Honourable men in the legal profession have had the humiliation again and again of having clients say to them: 'We are satisfied to be guided by you in our business, but if we are sued we must employ So-and-So, who somehow has a way of getting ver-

dicts.'" In other words, there was a legal ring within which profits were, if not pooled, divided, even judges with juries accepting the bribe. It is too well known that often city and town corporations are governed by rings, outside of which little chance appears for getting anything "passed." It is also well known that very many respectable citizens, business men of integrity, will not seek municipal honours; time to them is precious, the meanesses too great, and commercially it is easier to pay a larger percentage of taxes, though the same be purloined or squandered, than to spend time looking after the same. Yet the policy is short-sighted, as all self-interest is, and the lack of integrity with patriotism in our public councils is very much to be deplored. That a city should be at the same time marked for the integrity of its business men, and the corruption of its civic administration, is an anomaly truly, but often a fact, until the leaven of corruption allowed to ferment by neglect, permeates the entire community. The true remedy is for Christian men to realize that they are part of the body social, and to cast their weight, even if it be at a sacrifice, into any movement that embraces the well-being of man, and to sternly resist even "unto blood, striving against sin," those evil tendencies in our social life which, allowed to grow into customs and habits, undermine all public integrity, and destroy the individual soul.

THE *Andover* has another practical and suggestive article on the Sunday school, of which it says, that while there is no Divine warrant from the Bible for its organization and maintenance, the school has nevertheless set out upon its second century with an assumed authority no one would care to question. The writer justly speaks of an evil tendency, not necessarily connected with, and yet in many quarters manifested from the Sunday school, "to cripple the home training and pastoral instruction which it has supplanted, but by no means made good the place of." Dr. Vincent, the very foremost man confessedly in the public advocacy and direction of the work of the Sunday school, has not hesitated to say regarding the child's relation to the public services of the church, that if a child's choice of attendance lies between church and school, by all means let the school go to the wall. This

of course will not be generally accepted, but it is true nevertheless, for the Sunday school is of value only as it serves the church well.

WE have heard occasionally flings at the old practice of marching the children of the school in a body off to church. It may not be wise in the altered status of the Sunday school to return to that custom; it may be well, however, to remember, that the generation thus trained forms largely the church-going, church-working generation that is now passing away. While the congregations that are ever crying for some new thing, and demand ornate services with short and highly seasoned sermons, are the Sunday school children "of prizes, and premiums, and picnics and Christmas trees." As the child so the man. "There is need of mental heroism which will inspire our children to seek after instruction rather than to simply allow themselves to be entertained."

The true friend of Sabbath schools will not turn away impatiently from these facts, nor from the equally patent one that the stern but heroic Puritan, the fearless Covenanter, the giants of the Reformation period, were essentially children of the home, the Catechism, the Bible and the church; and will not be averse to heed the closing words of the article which has called forth these paragraphs: "There is no work of the church to-day which has larger possibilities for usefulness than that which we are trying to do in our Sabbath schools. These possibilities will never be met until the threefold cord—the home, the church, the school—is made perfect by the perfection of each strand. That the drift of thought in our day is in this very direction is one of the most hopeful signs of the time. 'Let us live for our children' is the watchword of the hour. There are those who should hear it, and with it conquer the world for Jesus—the teacher, the pastor, the parent—and the last is first, if the first is not last. The three together can do what either two without the third could never accomplish."

WE are in receipt of several letters and communications *re* "Salvation Army Experiences." As it is not our intention to encourage controversy, and as sufficient has been

said already to serve all useful purposes, we dismiss the subject with a parting word. The success of the Army movement is a proof of what earnestness can do; let us individually and as churches heed the lesson. The divisions, the evils, and manifestly lowering tendencies witnessed, are equally strong witnesses to the fact that the gospel and ignorance, Christ and Coarseness, cannot travel hand in hand. Ignorance must give way to knowledge, vulgarity to Christian culture, or the last state becomes worse than the first. Finally, the churches, whatever may be their shortcomings, are, after all, the divinely appointed dispensers of gospel truth. May they rise to their work and privilege, as we believe they are doing, and have done, croakers to the contrary nevertheless and notwithstanding.

IN these dreary days of doubt and agnostic literature, it is refreshing to read what the late novelist, Charles Reade, has left to be engraved on his tomb:—

"Here Lies,

By the Side of his Beloved Friend, the mortal remains of
CHARLES READE,

Dramatist, Novelist, and Journalist.

His last Words to Mankind are on this Stone.

I hope for a resurrection, not from any power in Nature, but from the will of the Lord God Omnipotent, who made Nature and me. He created man out of nothing, which Nature could not. He can restore man from the dust, which Nature cannot. And I hope for holiness and happiness in a future life, not for anything I have said or done in this body, but from the merits and mediation of Jesus Christ. He has promised his intercession to all who seek it, and He will not break His word; that intercession, once granted, cannot be rejected; for He is God, and His merits infinite; a man's sins are but human and finite. 'Him that cometh to me, I will in no wise cast out.' 'If any man sin, we have an advocate with the Father, Jesus Christ the Righteous, and He is the propitiation for our sins.'

The "beloved friend" is Mrs. Seymour, whose influence was so singular and engrossing during the closing years of the novelist's life.

THE *Sunday School Times* makes some pertinent remarks on the use of the Revised version of the New Testament. It says that so long as the English reader had no better help to the understanding of the New Testament text than that which is furnished in the King James Version, he was excusable for a failure to perceive the truth at the many points where that Version is faulty. But

with the New Revision available he is blameworthy if he continues in ignorance of the truth at those points, or if he persists in an adherence to the errors which are there disclosed to him. The fact is becoming clearer as time passes on, and the fire of criticism is brought to bear upon the work, that the revisers of 1881 have done their work well; and he who feels bound to use the more correct translation will make free use of the Revision.

THERE is a very general feeling, even among those whose political sympathies are in accord with the English Liberals, that their Foreign Policy is always weak, and notably so in their present relation to Egypt and Gen. Gordon. We confess to sympathy with the latter feeling, and just because we share with the great multitude that feeling, we acknowledge the "other side of the question to be worthy of consideration" in toning our impatience, if not in changing altogether our views. This is what the *English Nonconformist* says in justification of Mr. Gladstone's present position thereon. It says that the mission of Gen. Gordon in so far as the Government was concerned, was an acknowledged experiment of moral force, not to conquer the Soudan, but to secure the withdrawal of the Egyptian garrison by pacific means. The British Government was in no way responsible for the Soudan, either in its Egyptian occupation or independence. Its contention is that when Gen. Gordon found the work impracticable, if indeed he has yet thus found it, it was his duty to have reported to his Government and to have retired. If further steps have been taken upon personal responsibility the Gladstone Government must not be held responsible. That the present apparent inaction is due to the practical impossibility at this season of transporting European troops across the desert with needed supplies even under most propitious circumstances without frightful loss. When in November the Nile becomes again navigable the position will be changed, meanwhile Gen. Gordon is not judged to be in any more personal danger at this moment than at any other during his mission.

"THE fear of the Lord is the beginning of wisdom; and the knowledge of the holy is understanding."—*Prov.* ix. 10.

EPITAPHS.

There appears to be a tinge of melancholy in most characters that makes the perusal of epitaphs interesting, and many of us can recall quiet hours spent in strolling about peaceful old churchyards, or the cloisters and aisles of abbeys and cathedrals, endeavouring to decipher half obliterated inscriptions and moss grown letters. It was an epitaph and the calm peace of the little churchyard of Stoke Poges that enriched our literature with Gray's *Elegy*.

Many epitaphs seem designed to teach a lesson to the passer-by; many only to herald forth claims to long descent; some to incite men to imitate and cultivate the virtue, charitable spirit or bravery of the dead; some are tributes of affection, and some only call up a quiet smile by their quaintness. The most illustrious characters frequently have the briefest epitaphs, which, at the same time, are often wondrously comprehensive. The story goes that Ben Johnson coveted but standing room in Westminster Abbey, and, obtaining it, was interred in an upright position. This did not give much surface room for an elaborate inscription; but had he had six feet, what could have been more eloquent than the simple words "O Rare Ben Johnson." In Bunhill Fields Cemetery is a modest monument bearing the inscription "John Bunyan, Author of the *Pilgrim's Progress*. Died 31st August 1688, *ae.* 60." Just behind Bunhill Fields lies the Father of the Quakers—his resting place marked by a stone about fifteen inches square, which reads: "George Fox, Born 7th mo. 1624, died 13th of 11th mo. 1690. Aged 66 years."

We are thrilled with sorrow and admiration on reading such as the following:—"To the memory of Sir John Franklin, born April 16th, 1786, at Spilsby, Lincolnshire; died June 2, 1847, off Point Victory in the Frozen Ocean; the beloved chief of the gallant crews who perished with him in completing the discovery of the North West Passage. This monument was erected by Jane, his widow, who after long waiting and sending many in search of him, herself departed to seek and to find him in the realms of light July 18, 1875, aged 83 years." And—"Brought by faithful hands over land and sea, here rests David Livingstone, Missionary, Traveller, Philanthropist.

Born March 19th, 1813; died May 1st, 1873 at Chetamba's village, Ulala. For thirty years his life was spent in an unwearied effort to evangelize the native races, to explore the undiscovered secrets, to abolish the desolating slave trade of Central Africa, where with his last words he wrote: All I can add in my solitude is, may Heaven's rich blessing come down on every one, American, English or Turk, who will help to heal this open sore of the world. 'Other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice.' So great is my love of truth that there is nothing I would rather know than the causes of this river which have lain hid through so many ages." Quite near this spot lies Sir John Herschel—the slab bearing a Latin inscription signifying—"John Herschel, of William Herschel by birth, by work, and by fame, the only son. The heavens having been explored, here near Newton he rests. 'One generation shall praise the wonderful works of God to another.' (Psalm cxlv. 4, 5.) He lived 79 years. He died on the 11th of May 1871."

Who, with such examples of bravery, patience, self-sacrifice and undying love, would not "take heart again."

That an epitaph should ever be even an approach to levity cannot but raise a feeling of censure towards the writer of it; as for example, that of Gay in the Poet's Corner.

"Life is jest and all things show it,
I thought so once but now I know it."

or another which reads:—

"Here lies a proof that wit can never be
Defence enough against mortality."

Quaintness, on the other hand, is pleasing, especially when it sets forth virtue. A brass on the outer wall of St. George's Chapel, Windsor, reads: "Here lyeth George Brook sometime yeoman to King Henry VIII, Edward VI., Queen Mary and Queen Elizabeth that now is until the time of his death, who died the 24 October 1593 in the 35th year of her Majesties reigne.

He lyved content with mean estat
And long ago prepared to dye
The idle parson he did hate
Poor peoples want he did supply."

A half hour's walk from the Castle will bring one to Clewer, where is a quaint little Saxon church said to have been built twelve hundred years ago. From a stone in the churchyard we copied the following dated 1811:—

My sledge and hammer lies declined,
My bellows too have lost their wind,
My fire extinct, my forge decayed,
My vice is in the dust now laid,
My coal is spent, my iron gone,
My nails are drove, my work is done.

It is not necessary to state that the deceased was "the village blacksmith."

From a brass in St. Mary Church, Codford, we took, "Here lyeth the body of Mrs. Bridget Barnes, Widow, sometime the wife of Henry Barnes, who departed this life the 10 day of September an dō 1638.

Stay passenger and view a shook of corne
Reapt & layd up in the Almightyes Barne
Or rather barnes of choise & precious grayne
Put in his garner there still to remayne."

Considering the surname the epitaph is certainly very suitable. A very different idea of our future abode is thus expressed: "Here lies Henry Purcell, who left this life and is gone to that blessed place where only his harmony can be exceeded. Died Nov. 21, 1695."

One cannot help smiling at the droll quaintness of an inscription in the north cloister of Westminster Abbey:—

"With diligence and truth most exemplary,
Did Wm. Laurence serve a Prebendary,
And for his pains, now past, before not lost,
Gained this remembrance at his master's cost.
Oh! read these lines again!—you seldom find
A servant faithful, and a master kind,
Short-hand he wrote; his flower in prime did fade,
And hasty death short-hand of him hath made.
Well couth he numbers, and well measured land;
Thus doth he know that ground whereon you stand,
Wherein he lies so geometrical;
Art maketh some, but thus doth nature all."

Ob. Dec. 28, 1628 Ætat. 29.

We cannot close this sketch with anything more beautiful than this tribute of affection from sorrowing children to their parents.

"To you, dear names, these filial thanks we give,
For more than life, for knowledge how to live—
For man; a rule with holy wisdom fraught,
And works embodying the creed you taught;
For faith triumphant, tho' the lips which told
Its glowing lessons, now, alas! are cold;
Faith, which proclaiming that the dead but sleep,
Invites us home to those whom here we weep."

M. S.

BELIEF AND PROOF.

C. S. PEDLEY.

The purpose of this article is to recall to our minds that a man may believe a proposition without being able to prove it. Everybody believes that the sun is over ninety mil-

lions of miles from the earth, but very few indeed could give proof of the statement. There are several methods of proving it. Now a man might have marked out the proof by one method and be satisfied with it, and the habit of connecting the result with the line of proof which is so strong, that he could not think of one without the other. And another preferring another method will come and say: "I believe the sun to be so many millions of miles away and yet I do not like your way of proving it." And the first might say: "Well, I cannot see how you get at it if you don't begin just this way and go on so. Propositions I., II., III., and so on, till you come to the final one." Perhaps he could not see; but that would not matter, if he was content to acknowledge that the other believed the fact. If they both believed the fact they could join together in working out all problems which depended on it, though when they went back of it they got hopelessly apart. And a man might work with them *from* the fact, who could not go back of it at all, who was quite sure it was so, who would take a voyage across the Pacific on the strength of it, but had no more idea of what would be proof of it than most people have of the Ontological Argument.

If the bearing of this illustration were fully acknowledged, one good step would be gained on the way to that practical unity among Christians which all people profess to desire. Professing Christians in certain quarters are denying or at least throwing doubt upon some of the most cherished beliefs of other professing Christians. But it makes a great difference whether these beliefs are of the nature of premise or conclusion. The theological doctrine of the fall, for example—is it held as a doctrine in itself valuable, or only as a step to other doctrines depending on it? If the latter, then suppose one accept the doctrine at the end of the series—the conclusion—why distress ourselves if he reject the first step in a process of reasoning toward that conclusion? He believes that Christ is needed to save the world: if that were not true, of what use would the doctrine of the fall be? And being true, how can denying the doctrine of the fall make it less true? And believing it, how is one robbed of any part of its full influence through not having arrived at it in a particular way? If a man believes that he needs Christ

will he not seek Him? And seeking Him will he not find Him? But a dear brother who has become so habituated to looking at the need of salvation as the conclusion of a syllogism that he cannot separate it from the premises with which it is associated in his mind, asks me solemnly at this point "How can a man feel his need of Christ who does not believe in the Fall?" Well, brother, suppose you don't know how it is; suppose you cannot understand it at all—just believe that it is so. Would you stop in an enquiry meeting to take the anxious sinner down the long staircase of your argument to get him to the foot of the cross when you found him kneeling there already? No, my brother would not do that, but he would insist upon every one called on to teach having travelled down that staircase and discarding every other. That would do in earlier days when it was thought that the chief end of man was to find his way down gloomy, theological staircases, rickety some of them and often wanting steps in order to climb to the top and begin over again. But now when it is beginning to be recognized that no stairs are of any use which do not lead to the cross, it ought also to be recognized that all roads, or paths, or stairs that lead to the cross are good. "They shall come from the east and from the west, and from the north and from the south, and shall sit down in the Kingdom of God." And those who shall come will be able messengers—why should they not—to go out and bring in their fellows, leading them by any way which they have travelled themselves, or by the straightest way there is from the point where they find the lost. They may never set foot on the "stairs" either going or coming, and many even have doubts about there being any such, yet their ignorance on this point will not be fatal, and may even be matched by that of their brethren who have found so much occupation leading pilgrims down the stairs that they have not so much as found leisure to look off and see if there might not be other ways along which burdened souls were led to Christ. And it is no shame to a man that he has been too busy to learn everything. It is a fair question though whether a man in such circumstances can be excused for thinking that everything worth knowing has come within the range of his experience.

I have illustrated a general principle by

reference to one pair of doctrines, the Fall, and the sinner's need of Christ. One has a merely logical value, the other is real, and the contention is that if a man recognizes the latter it is of small moment what he does with the former. The same might be illustrated by reference to other pairs of doctrines, the infallibility of scripture as connected with the practical serviceableness of scripture; the eternity of punishment as connected with the danger of persisting in sin and so on. No matter how thoroughly capable of being shown to be true to fact the first of a pair, it remains of logical value, and the other in comparison of practical value. If you believe the first you will believe the second; but you may believe the second without believing the first; and if you do believe the second it does not matter for its practical efficiency whether you believe the first or not. And all who believe the second can unite in the basis of that belief as far as it goes, no matter how they had come by it.

The article written by our brother on "Belief and Proof," and placed in my hands by the editor for review, is worthy of commendation for its originality and brilliancy of illustration; yet a plain man unaccustomed to flights in aerial regions of fancy might be pardoned if he should obtusely enquire *cui bono*?

A writer, possessing so much mathematical knowledge as the author of "Belief and Proof" does, is certainly aware that no amount of mathematical illustrations can symbolize a theological or spiritual doctrine. Illustrations taken from the sphere of mathematics, the sphere of demonstration, are but of little value to express spiritual truths. God's word and personal experience have no affinity with mathematics.

Leaving illustrations and asking for information the author enquires: "Is the theological doctrine of the Fall held as in itself valuable or only as a step to other doctrines depending on it?" To my mind it is both. Valuable in itself as the best interpretation of the origin of evil; i.e., it is the result of man's abuse of freedom.

Valuable in the second place not as the first step "in a process of reasoning," but a belief in it is the first step in salvation. A man must first believe that he is fallen before he will seek to rise, must believe he is hungry before he will seek for food. It was just this class that Christ came to save.

The brother has surely been drawing very heavy on his lively imagination when he says that "in earlier days it was thought the chief end of man to find his way down gloomy staircases rickety and wanting

steps." If it is true, as the boy thought, that man's chief end is *his head*, this treadmill theological march must not only have been dull but very disastrous. "Gloomy, rickety and wanting steps" is very expressive, but brother, does it express the truth? If so the great authority in theological and scientific circles, Henry Drummond, author of "Natural Law in the Spiritual World" must be much in the dark about these earlier days when he tells us that "Theology has succeeded so perfectly in adhering through good report and ill to what *in the main* are truly the lines of nature, as to awaken a new admiration for those who constructed and kept the Faith."

This tribute to the past, is worthy the consideration of all critics, and perhaps the "belief" of our good brother in the *past theology* might not be so "gloomy" nor his "proof" so "rickety" if he would but examine it through the telescope of truth, and weigh it in the scales of *Common Sense and Charity*. J. C. W.

THE GREAT AIM OF THE BIBLE TEACHING; OR, GOD'S AIM IN GIVING THE OLD AND NEW TESTAMENTS TO MAN.

AN ABSTRACT OF A PAPER READ AT THE S. S. INSTITUTE, TORONTO, BY REV. A. F. M'GREGOR, B.A., OF THE WESTERN CONGREGATIONAL CHURCH.

In the treatment of this topic I was given to understand that the standpoint from which the Association desired it to be viewed is that of the divine aim of the revelation contained in the Bible, as far as that can be learned from the Scriptures themselves.

It is, therefore, assumed you see that God had one great aim in His mind in giving the Bible to man. That there was a something which He set before Himself as a good attainable by rational beings. The fact that this one great aim is not seen and recognized by many does not set aside the existence of such a purpose actualized. The Chinese had the mariner's compass in their possession for thousands of years before they learned its true uses. The world up to the time of the Reformation saw no great unity in the Bible, save indeed the unity of doctrines. It was regarded as but a storehouse of intellectual truth.

"I saw in Natal," says James Anthony Froude, "a colossal fig tree. It had a centre stem but I knew not where the centre was

for the branches bent to the ground and struck root there, and at each point a fresh trunk shot up erect and threw out new branches in turn, which again arched and planted themselves till the single tree had become a forest, and overhead was spread a vast dome of leaves and fruit which was supported on innumerable columns like the roof of some vast cathedral."

Now we believe that, although often unseen, Christ is the central stem of the Revelations contained in the Bible, and that the vast dome of sheltering branches and healing leaves and living fruits is all supported, enriched and beautified by Him.

Jesus Christ is thus the centre of the whole Christian system, which truth "was not made known unto the sons of men as it hath now been revealed unto His holy apostles and prophets in the spirit." To reveal His heart to unveil His will, in order to living communications therewith according to the growing spiritual needs of His children; this we take to be God's grand aim in giving the Bible to men, and should therefore be our great aim in teaching these Scriptures.

For remember, going back to the figure with which we began, the tree of humanity had broken away from the parent stem, and taken root in an evil soil, and even grown proud of its deadly growth. How did this come to pass? From nature let us again illustrate. In a grove adjoining Avondale there lately fell a tree which shewed near its centre a small nail, and around this nail twenty-nine circles marking every year's successive growth, and manifesting also a black strip three or four feet long and several inches wide. The woody-tissues and cells were saturated by the sap carrying the oxide from the nail as it ascended and descended the tree. The truth and teaching are plain. The nail of sin pierced humanity's tree to the core, corroding and corrupting, and causing its fall. "For through one man, sin entered into the world and death by sin and so death passed unto all men."

Sin was the life-depriver; Christ was the life-restorer. All through the Old Testament, the background of the revelation of life, is the fact of human sin requiring to be put away by the incarnation and atonement of the Son of God. He must be blind indeed, who cannot see that "The Lamb of God" only could "take away the sin of the world."

No one but Emmanuel could bring into right relations again the soul injured by foul and ruinous sin.

"The Law," then, or the Old Testament—speaking broadly—was intended to teach the fatality, enormity, and persistency of human sin, and as a schoolmaster TO BRING US UNTO CHRIST.

For the master cannot teach quicker than the pupils can learn. Accordingly God instituted that process of emblematical and typical teaching recorded in the sacred Word. The Divine aim in inflicting death on unconscious animals was to impress the mind with the principle of the atonement—the death of the just for the unjust to bring back man to God. The daily and annual sacrifices were intended to point to the one great sacrifice once for all offered; the various washings and purifications to the purifying power of Christ's shed blood when applied to the conscience and heart. The temple with its splendour was preparatory to the true Shekinah, its songs and anthems were preludes to the endless joy of myriad souls made pure from sin.

"The law had" thus "the shadow of good things to come;" but the body, the substance, was Christ. We do not say that many of those in ancient times knew the aim of God in all these object revelations, but we do believe that expectations of the coming Deliverer, vague at first, early began to crystallize and define themselves, so that here and there all along the years were some who, with devout Simeon, although without his fuller vision, could declare: "Mine eyes, O God! have seen thy salvation—a light to lighten the Gentiles and the glory of Thy people Israel."

Two things then God purposed to bring into clear and distinct prominence through the old revelation, namely: *the awful law* of sin and death, and *the sublime law* of obedience and life in and through Christ. For 4,000 years He waited until Christ was formed in the human mind, and then in "the fullness of the times" He sent Him who then, and since then, was Christ formed in the heart, "the hope of glory," because life is saved by hope divine.

A word or two may here be in place in reference to a right understanding or interpreting of the great types as found in the Bible. I need not do more than simply call attention to the fact that there are real types,

not pretended ones made and used at the sport of every idle fancy. The real types of the *Old Testament you will find, were designed* by God, and had respect to something future. These two features are essential to our believing that types said to be from God were really so. We are not to believe that God intended one thing to be the type of another simply on the ground of some resemblances. Indeed the guiding law appears to be: "No person or event or institution should be regarded as typical of Christ but what may be proven to be such from Scripture—that is by the express declaration of God, by a clear intimation by Christ or His apostles, and so these types are *links* binding the Old and the New together, revealing the necessary and *vital* relation between God's great unvailings of His love and will.

If then God summoned man's attention in the Old Testament dispensation by types, crying "Behold the Lamb of God, which taketh away the sin of the world," He summons him under the New Dispensation by the voice, "Behold *the Man!*" In the Old, God gave a saving creed; in the New, He gives a character. The Building up of Faith, was the aim of the Old; the Rounding of Character, is the object of the New.

"God having of old time spoken unto the fathers by the prophets hath at the end of these days spoken unto us by His Son."

Knowing that man found it hard to believe in the communion of the human with the Divine, God set the two in perfect union before human eyes and as a model.

"And so the Word had breath and wrought
With human hands the creed of creeds,
In loveliness of perfect deeds
More strong than all poetic thought."

There are two ways of looking at the New Testament, particularly the Gospels. One way is to be occupied with the thoughts and hopes and fears, the loves and hates described therein. The other way is to regard all these thoughts and hopes and fears and loves in their relation to the living, loving *Man* of whom they all testify. The German professor analyzes a flower plant, taking *calyx, corolla, stamens*, all the various parts independently, one of the other and one by one, and that method has its uses. But the completeness and the fragrance of the descriptive model are lost that way. God would have us see in the New Dispensation His Son, in

whom He is well pleased, and seeing Him, imitate Him in the fulness of His "grace and truth." These Gospels "are written that ye may believe that Jesus is the Christ, and that believing ye may have *life* through His name;" and in every age the best refutation of doubt and unbelief is not so much an argument, but a man. The God-man toiling with man as a brother, sharing with him his sorrows and his joys, encountering like him life's sorrows and temptations, meeting and conquering all foes for him; the dispensations, Old and New, have one voice: Believe on Him, follow Him, learn of Him—let faith find utterance chiefly through a character modelled and built up and controlled by His.

So then, as teachers and pupils—for we are all pupils—let us strive to enter into God's great aim and effort toward us, as made clear in His most holy *Word*—the Word made flesh, since the divine aim of all Bible teachings is the persuading of ourselves and those around us to accept of Christ as the object of our chief affection, and the source of our noblest power.

To make plain that between Christ and the soul that turns to Him there is sympathy greater than that between the flower and the light, to believe that the sweet attractions of His atoning love may be felt and yielded to by the whole of our nature, and throughout all our life; that is why the sacred volume is to-day in our keeping, and its welcomes to the Saviour our's and mine to extend. God is earnest in His aims, and patient in His efforts. Let us be serious too. Week by week let us aim to make the scholars travel with *Christ* for their guide, and be real and good soldiers under Him as their *Commander*, and, better still, as loving children, obey Him as more than *father* or *mother*. Eagerly, gladly, solemnly, let us tell them that He is with them and *would bear* them aloft to His heaven. That He came to lift them above nature and the world, and sin and sorrow, up, up to the faultless glory of the perfected life. Let us show them that the aim of the Old Bible is to tell that God came down with man, and that the end of the New is to show how man may go up to God and happiness and endless joy, through Christ, the *Way*, the *Truth*, the *Light*.

"Glory to God" for that sublime *descent*
Which showed the greater Godhead in the stooping,

Homeward to lead poor exiles faintly drooping
In sad remorse, and desert—discontent.

"Good will to men"—if but their souls respond,
Men whose calm brows are ever lifted homeward,
Who are by heavenly voices guided onward
To where God lives—of homes and hearts the bond.

PROHIBITION AND THE BIBLE.

The hope of humanity, the progress of the world, the true liberty of the individual, depend on the moral power of the Bible. The truth, as found in definite precept or in comprehensive principle, is man's infallible guide. We need not expect to find definite laws concerning railroads, steamers, telegraph or telephone companies, although these require and are amenable to law. We shall not find special direction for Sabbath schools, asylums for the insane, the blind, the deaf and the dumb, for hospitals, etc. We may only look to the consensus of scripture for guidance in these matters. So, we apprehend, concerning the drink traffic. We cannot expect to find definite law in the Bible concerning this; but we may consider the general genius which characterizes the whole.

(1) In the great work of creation, when the Lord made the heavens and the earth, we read of light, firmament, water, dry land, herbs, fruit trees, heavenly bodies, beasts, large and small; and lastly, man. Full provision seems to have been made for all; but we have no account of the alcohol.

Springs of water, springs of oil, mineral springs have been found in the earth, but we have no authentic account of alcohol springs. And in God's dealings with Israel, we have no account of even a permission to make alcoholic drinks. He fed them for forty years in the wilderness with manna. He gave them water to drink; but from no rock gushes forth anything intoxicating. Deut. v. 4, 5. "And I have led you forty years in the wilderness: your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot. Ye have not eaten bread, neither have ye drunk wine nor strong drink, that ye might know that I am the Lord your God."

Here we have a nation of abstainers, a people brought up, educated under prohibition, educated by laws which were rigidly enforced as well as by kindness and mercy.

In nature also, God educates by law

as well as by moral suasion. The child thrusts its hand into the fire, and it gets a severe lesson that it is the law of fire to burn. Certain laws in nature enforce themselves and thus teach us their lessons. So with many, they will only learn from prohibitory law rigidly enforced, to abandon a traffic so fruitful in evil.

(2) God looked with favour upon total abstinence societies. The Nazarites, Num. vi. 2, put themselves under a prohibitory law, and God calls it separating themselves "unto the Lord," the "consecration of his" God; and declares "All the days of his separation he is holy unto the Lord."

The Rechabites, Jer. xxxv. 5, 19, are also commended, and the promise that "Jonadab the son of Rechab shall not want a man to stand before me forever," shows God's approval of their obedience to their father, and very conspicuous in this command was abstinence from wine. In Daniel i. 8, 9, 17, a blessing falls upon Daniel and his companions because of their abstinence from wine, and non-defilement with the king's meat.

(3) Priests are prohibited wine and strong drink. Jer. x. 8, 11: "And the Lord spake unto Aaron, saying, Do not drink wine nor strong drink, thou, nor thy son with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute forever throughout your generations." Their service in the tabernacle and the temple was almost constant, so that this may be considered almost entire prohibition. Kings were prohibited also, Prov. xxxi. 4: "It is not for kings, O Lemuel, it is not for kings to drink wine, nor for princes strong drink; lest they drink, and forget the law, and pervert the judgment of the afflicted." Here we have a nation of abstainers, societies of abstainers, individual abstainers, priests, and kings abstainers. And the Christian is to be a king and priest unto God, is it not therefore incumbent on him to abstain?

4. Many passages of Scripture also teach this doctrine, directly or indirectly. The whole decalogue is prohibitory. "Thou shalt not" involves the very genius of prohibition. The scene on Mount Girizim and Ebal was a striking exemplification of this. Hear the priests shout "Cursed is he that maketh the blind to wander from the way," and hear the people respond in notes of thunder,

'Amen.' Read also Lev. xix. 14: "Nor put a stumbling-block before the blind." In Matt. xviii. 6 Christ declares it is better for a man that a millstone be hanged about his neck, and that he were drowned in the depths of the sea, rather than he should offend one of these little ones. Also he sets forth, Matt. vii. 19: "Every tree that beareth not forth good fruit is hewn down, and cast into the fire." Apply these passages to that traffic, and do they not advocate its prohibition?

The law concerning the ox pushing with his horns, Ex. xxi. 28, affords a most pertinent illustration of the law of prohibition; while that commanding battlements to be erected on the house-roofs, Deut. xxii. 8, warrants us in enacting such a law. Yet some may ask for a direct command that we shall remove this evil out of the way; and we refer them to Isa. lviii. 14: "Prepare the way, take up the stumbling-block out of the way of my people." Apply this last passage to the traffic, and we must arise in our might and remove that which has proved itself such a hindrance to the gospel, and so great a stumbling-block to thousands of weak ones.

Barrie, May 16, 1884.

HOW THEY GOT A MINISTER AT ST. JOHN'S PARISH.

Parson Graves was getting quite too old for St. John's. "We must not content ourselves with an old fogey," said Mrs. Mark Devere; and as she was one of the leaders of society, we all believed it. Her husband, you know, was one of the proprietors of the great silk factory, and although not a church member, paid liberally. Parson Graves had been pastor of St. John's for thirty years. He came there fresh from his studies, filled with faith and enthusiasm. It was a little straggling village with one church, under the care of the Home Mission Board. He had given new life to the feeble organization. In three years it reached self-support, and became a power in the community. Here he had lived, refusing flattering calls again and again, giving the very flower and bloom of his life to the work of preaching Christ unto men. Here his children were born, and the little mounds in the cemetery reminded him that some had flown out of the home nest long years ago. Many of the old members were gone; hardly one remained of those who greeted him thirty years before. His hair was gray, but his form was erect, his eye as bright as ever, and his soul had ripened and sweetened through all these years. Parson Graves was more than an ordin-

ary man, a fine scholar, a man of books, thoroughly well read in theology; his sermons were marked by thoughtfulness and beauty of expression. He had one serious defect, he could not deliver his sermons with that power they deserved. He had neglected this important part of a theological student's training, an attractive and commanding power of utterance; that which he would be called upon to do continually he failed to prepare himself for. This is a vital point in the education of young men for the ministry. Clergymen of scholarship and ability might save themselves much of humiliation and trouble were they better speakers. Seeing men of slender parts, but well trained in oratorical skill, holding prominent places in church and ecclesiastical assembly, Parson Graves, as the Bishop of Rhode Island once remarked of a minister, "could not get it off well," and so the new element that had come in with business and enterprise, fashionable and stirring, demanded an oration on the Sabbath; the pure milk of the word would not satisfy them.

But it was a delicate matter to turn out their old minister; his life had been spent here. Self-denial and marvellous industry had gone into his work; not a finger of reproach could be laid upon his life. He was a man every one loved; he gave dignity and respect to the office; he had been a peace-maker, a wise, discreet citizen. But there were half a dozen churches in town now; the Baptists had a young man who dealt in spiritual pyrotechnics; he was taking the young people, who said "he was just too lovely for anything," "he had such a poetic diction and such lovely eyes." Side churches were striving for leadership, not to save souls, but to fill the pew and Parson Graves must retire.

Deacon Giles was appointed to wait on Rev. Mr. Graves. He never said much about it afterward; it was no desirable task to carry in the pastor's resignation to him, and the deacon's wife said he never slept a wink all night; but it was accomplished, and Parson Graves resigned. He was really in the prime of life at sixty years old, prepared by experience and grace to do a lasting and honest work; but they set him aside, and he went away with a sad and sorrowful heart. He spent his last night in that study where for thirty years he had prayed and toiled. To be cast off so it seemed pitiful. Here was the room where souls had been born, where his children had clung to his knees; from these windows he had seen the little hamlet grow to a thriving, bustling town; no one cared for him, and he groaned in spirit.

A committee of supply was appointed, and letters began to come in suggesting ministers, or offering to come and supply a Sabbath. In a week they had thirty-five from all over the country. The committee began to think St. John's must be a very desirable

parish, so many wished to come there, and they determined to be more careful than ever. Mrs. Mark Devere had a cousin she wished to have preach, and Deacon Grimes had a brother. Luke Saltar said his first wife's nephew must come one Sabbath; it was astonishing how many in the congregation had clerical relatives. The committee said they must all preach, so as not to offend any one; and then as they decided to pay only about half for supplying they had been accustomed to in salary, they would make a good thing out of it.

But at last they had run through all the list of clerical friends, and began to candidate. The church has no system by which vacant churches and unemployed ministers may come together, and so it often degenerates into wirepulling; political influence introduced into church affairs. So it comes about that prominent pulpits are secured often not by the best men, but by the sharpest managers. The "Lord's call" is becoming somewhat of a rare thing in these days. The committee of St. John's determined they would hear five or six men, and then have a meeting. Strange it is that sharp, prudent men in their own affairs will lose their head in church matters. If they would never send for a man until they were thoroughly assured of his fitness, and then hear him until they were satisfied, and vote on him, how much trouble and dishonesty would be avoided.

But they had a month of Sabbaths filled by appointment beforehand. No man had an honest chance; he came, was met by the committee, escorted to the hotel, fired away on Sunday, and found his way alone to the train on Monday. When the month came around they were more divided than ever. Factions were forming, and four worthy men knew they had been dishonestly dealt with. You may say no desirable man will candidate, but the need of bread and butter will cause a man to do anything that is honest. One man was a little cross-eyed, the clothes of another were not of a fashionable cut, and one had too big a nose; the fourth man they all liked, but when he found out how they supplied the pulpit a month ahead, he said "he was not in the horse-show business, and if they were speeding one minister against another, they might count him out."

But what miserable business it was. Another month passed, and four more men had said their piece and departed; the congregation was growing smaller, and people were getting by the ears. Sol. Hagar said "the only satisfactory way would be to have the Apostle Paul come down Saturday afternoons and stay over till Monday." The widow Smith declared "that an angel from heaven would be criticised for wearing wings in the pulpit." But this went on for nearly a year, the church growing weaker and weaker, and the congregation fading away; everybody was tired of

candidates; nobody went to church to hear the gospel, it was to hear the minister. At last, in bitter desperation, the committee met and resolved they would hear no more candidates, but after diligent and careful inquiry, they would invite a man to supply for a month, and then vote on him. This they did, and in a lifeless, tired way called a man. They might have done it months ago if they had observed the first principles of common business life; as it was they lost half of their congregation, treated dishonestly scores of men, and finally called the weakest man they had heard.

Now, the rock St. John's split on has raised the mischief with many other churches. They were not sinners above others. Years of experience has proved the truth of this sketch. We must have stricter honesty in the dealings churches have with ministers. We must be careful how we turn off the old ministers. And this coquetting with young clergymen, flinging out the bait of a desirable church, savours too much of the world to bring spiritual blessing upon the cause of Christ. I know something may be said on the other side, there always can; but if churches will be honest, open, manly, this unseemly scramble for places will be abated.

St. John's parish has not yet recovered from that year's experience. They have brilliant sermons now and then, but no revivals. Parson Graves had constant accessions, and many wish him back, realizing now how hard and cruel was their treatment of him. They got a new minister, their great desire, but God sent leanness into their souls.—*N. Y. Observer.*

THE POWER OF SILENCE.

Looking around on the noisy inanity of the world, on words of little meaning and actions with little worth, one loves to reflect on the great empire of silence. The noble silent men scattered here and there, each in his department silently thinking, silently working, are the power behind the throne, whereon sit the rulers of the earth. All around us in nature we find silent forces working out the greatest results.

Silently the wonderful life current flows through the vegetable world, bringing to perfection every form of growth, clothing the fields with verdure; painting the delicate petals of the wayside flower, strengthening the oak, and binding together the mighty forests. Silently falls the dew, that gentle minister of drooping nature. Tenderly it raises the bowed plant and re-creates its strength.

Silently the fairy frost and ice crystals form, but their beauty covers a power that sends death to the tender plant, tears rocks from their mountain fastnesses, and binds the swollen rivers with chains.

Silently the tiny snow-flakes fall, each so delicate

that a breath might easily destroy it ; but when these flakes are united to the snow-bank, they form a bulwark so strong that the mightiest engine is unable to break through. The tiny flakes seem to join hands, as if to say, " In unity there is strength." Thus they stand up in all their majesty and power.

Silently the waters gather themselves, and the mighty power of the incoming tide sweeps away strong defences like straws.

A tornado carries death and destruction with it, and we speak of the mighty effects of a storm ; but who can estimate the quiet force of the sunshine ? The most marvellous changes that ever take place in the visible world are due to the swift and silent agency of light.

As in the physical, so in the mental, moral, and social worlds, silence is most powerful in its effects. Cicero said : " Silence is one of the great arts of conversation ; there is not only an art but an eloquence in it." The power to listen with a keen enjoyment to the interests of another gives one an influence surpassing that of speech.

" Speech is silver, silence is golden," says the old proverb, and it is truth verified in a thousand ways. To the heart bowed down with grief, words of sympathy have little meaning ; but the silent tear, the clasp of a hand, speaks a language which the heart never fails to understand.

Silence refutes slander and calumny, and takes the poison from the evil speech and lying tongue.

Silence has the power to control anger and to quench strife. We are told in the Scriptures that, " A soft answer turneth away wrath," but silence can accomplish even more than the soft answer, at times. He who, in the presence of taunts and ridicule can set a seal upon his lips, conquers his enemy as well as himself, and often wins a friend. A look of sorrow or rebuke in the mother's face awakens the consciousness of guilt that wrings the heart with pain.

Again, we find that silence is a true test of moral character. One who boasts of his superiority over common humanity exhibits a defect in his better nature which renders him capable of performing the meanest actions. He who silently works for the good of those around him, doing ever the duty near at hand, builds for himself a character, that structure in which every act of his life is a stone, better than he knows.

So one who wishes to secure for himself great deference, will, perhaps, gain his point by silence as effectually as by words. It is by silence that we gain control over ourselves. There are, indeed, times when it seems almost impossible to command our lips, as when we are accused falsely or connected with that which is not honest and upright ; but even then it is better to be silent, for evil can harm only itself. Words often need to be repented of, silence rarely.

Our thoughts come and go so quickly that we do not have time to grasp many of them before they are beyond our reach, so that we are unable to express them, but we find that the temple of our purest thoughts is silence. He who is silently thinking, expressing but few of his thoughts, and those generally his best, may attain to a perfect poise of character, which implies a wise control of self, the most un-governable of all servants.

Although the results of silent effort may not be immediate, yet they are sure, and we may with confidence leave them in the hands of Him who seeth not as man seeth, and to whom His works speak ever their true language.—*Watch Tower.*

A FRIENDLY LETTER ADDRESSED TO YOUNG MAN.

MY DEAR YOUNG FRIEND,—Some years ago had you peeped into the vestry of a little country church in the early morning, you would have seen a lad about your own age, sitting at a table covered with books and papers. He has been there all night. As soon as it is light, he rises with a sigh, puts up the books in the closet, locks the door, and goes forth to work. But when it grows dark in the evening, he will be there again. Who is he, and what is he doing ? I will tell you. We had just been having a missionary meeting in our village, and my young friend was so interested in what he heard, that he, too, longed to devote his life to the service of God in foreign lands. But what was to be done ? He was only a poor lad and had to work hard all day long for his daily bread, had never been to school, and could neither read nor write ! I did what I could to help him, and because he had no quiet place for study in his widowed mother's cottage, I allowed him the use of our vestry, where he gladly sat up night after night when his daily toil was done, in order to learn and to improve himself.

" God helps those who help themselves." That young man, who scarcely even knew his letters when he was your age, is now an ordained clergyman of the Church of England, and has long since gone out as a missionary. But had he been like other idle lads standing about at the corner of the streets, with a pipe in his mouth, or lounging about in a public-house, how very different his after life would have been, perhaps a beggar in rags and poverty, instead of a respected gentleman. " Oh ! " perhaps you say, " but he was fortunate, no such good luck will ever fall to my share ! " Perhaps not, but *this* I can promise you, that if you only try diligently and faithfully to use all those means for self-improvement which are placed within your reach, you will be astonished and gratified at your own progress and success.

Remember, too, this most important truth that your whole future life, and what you may become, with God's

blessing, depends far more than perhaps you have ever thought, upon the way in which you spend the *present time*, the few first years of your opening manhood. For youth is the *seed time*. The young fellow who thinks it manly to smoke, is slowly but surely stunting his growth, and enfeebling his powers; he who *drinks*, is poisoning his life-blood at its very fountain; and what shall be said of the lad who is immoral in his tastes and habits, keeps low companions, and reads bad books? God Himself shall give the answer: "Rejoice O young man in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes; but know thou, that for all these things, God will bring thee into judgment." (Eccles. xi. 9.)

Oh! dear young friend, I do beseech you, think of these things! So many lads are entirely ruined for want of thought, and when I hear of a young life wasted, "and gone to the bad," as you would say, and think of all that that young life might have been, and might have done in the service of God and man, I do indeed feel I could weep with your own mothers, bitter tears of shame and sorrow!

Lads don't like long sermons, but I must give you a short one in conclusion. Make the Bible your guide in everything. Above all think very much of the Lord Jesus Christ who knows from experience what a young man's trials and temptations are, "for He was in all points tempted like as we are, yet without sin." Try to be like Him. Remember the little word *now*. "It is only three letters, but on these letters hang a whole Eternity!" Now is God's time. It is the best time. It may be the only time. "Behold *now* is the accepted time, behold *now* is the day of salvation." (2 Cor. vi. 2.)

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

THY WILL BE DONE.

Father, I know that all my life
Is portioned out for me,
And the changes that are sure to come
I do not fear to see;
But I ask Thee for a present mind,
Intent on pleasing Thee.

I ask Thee for a thoughtful love,
Through constant watching wise,
To meet the glad with joyful smiles
And to wipe the weeping eyes:
And a heart at leisure from itself,
To sooth and sympathize.

I would not have the restless will
That hurries to and fro,
Seeking for some great thing to do,
A secret thing to know:
I would be treated as a child.
And guided where I go.

Wherever in the world I am,
In whatsoever estate,

I have a fellowship with men
To keep and cultivate.
A work of lowly love to do,
For the Lord on whom I wait.

So I ask Thee for the daily strength
To none that ask denied,
And a mind to blend with outward strife
While keeping at Thy side;
Content to fill a little space,
So Thou be glorified.

And if some things I do not ask
In my cup of blessing be,
I would have my spirit filled the more
With grateful love to Thee:
And careful less to serve Thee much,
Than to please Thee perfectly.

There are briars besetting every path
That call for patient care;
There is a cross in every lot,
And an earnest need for prayer;
But a lonely heart that leans on Thee
Is happy anywhere.

In a service which Thy will appoints,
There are no bonds for me;
For my inmost heart is taught the truth
That makes Thy children free:
And a life of self-renouncing love
Is a life of liberty.

ANNA LAETITIA WARING.

Correspondence.

REV. MR. HALL'S LETTER.

DEAR EDITOR,—I expect this letter will cover the remainder of my missionary tour for the year 1883-4. I have been much encouraged in my work throughout the whole period; been blessed with good health, both personally and in my family—have been greatly profited by the society of my brethren in the ministry, and the Christian laity of our churches—excepting my own unfaithfulness, I have the most delightful recollections of the year's labours. I am a debtor to many for cheering words, earnest prayers, kindly deeds, and much forbearance. To all and sundry, I hereby tender my warmest thanks. May the Prophet's reward be theirs. May the seed sown speedily grow and ripen, and the golden harvest wave over the hills and valleys of our beloved Canada; and in the great *thanksgiving*, may sowers and reapers rejoice together, and crown Jesus Lord of all.

I spent a few weeks in the beautiful, and rapidly extending city of

TORONTO.

A little over fifty years ago the place was a swamp. It has now a population of over *one hundred and twenty thousand*. It extends from our church, east of the Don, to our recently organized church in Parkdale, a distance of more than five miles, and though the streets

are wide, we cannot speak of magnificent distances, for the whole span is well occupied. The city extends from the lake in the other direction about three miles, and the extension is progressing as rapidly as possible. New buildings of all dimensions are in course of erection in every part of the city. Such business streets as Yonge and King have no rivals in the Dominion, and such private streets as Jarvis, Sherbourne, and Bloor, have not many rivals on the continent. Many of the business and private streets have been recently block-paved, and if only the brush were used a little more frequently it would be the cleanest city in the country. Ornamental trees, well-kept boulevards, and flowers of all descriptions in the grounds fronting palatial residences, together with curiously-constructed fountains, give to the whole an air not only of beauty, but of solid comfort. Besides, Toronto boasts of a well-kept and extensive park within easy reach of all; magnificent Horticultural Gardens, Rosedale suburbs, with natural and artificial scenery that would delight the most fastidious tastes. Then Lake Ontario, an inland sea, stretches away to the south, studded at this season with steamers and sailing craft of all descriptions, and the island, the delightful summer resort of the citizens, is within a few moments' sail.

What more is to be desired? There are universities and colleges, collegiate institutes, model school, and well-equipped common schools in every part of the city and suburbs, and five or six lines of railway, including a network of street railway, by which you can find your way in any direction you choose. It has enterprising business men, large manufactories, and an industrious people. It is a city of churches, has the best observed Sabbaths I ever witnessed since I spent one in old Scotland. Add to all this, what is no unimportant item, that it is principally Protestant, and I think we may safely predict for Toronto from its position, as the capital of Ontario, with its rich farming country, its railways and waterways, a very splendid future.

Here, temperance reform has recently made much progress, and its great and influential Ministerial Association is marching solidly upon the stronghold of liquor dens, and will not rest till the giant foe of man, the parent of poverty, vice, irreligion, and misery is completely destroyed.

In this city Congregationalism has had its mission since the place was a village, and though never as large as some other denominations, has wielded no small influence in municipal, political, social, and ecclesiastical affairs. In the hot contest against the Clergy Reserves our denomination made itself heard and felt, and contributed perhaps more than any other to the abolition of the last vestiges of State aid to religion in Canada.

ZION CHURCH

is an old land-mark, round which cluster historic

events of thrilling interest. For many years in its early days, its pastor occupied the position of agent in the West for the Colonial Missionary Society (Rev. Wm. Roaf). He assisted in the organizing and fostering of many of the churches in these parts. His congregation contributed nobly in those days to all denominational work; and under its shadow the academy or college for the education of our ministers found shelter for many years.

The new church is in a splendid locality, and is everything that could be desired. There was a good congregation the morning on which I preached. The Sunday school is also an encouraging feature of the work having on the roll over 200 scholars.

I addressed a young man's meeting there, and they evinced their interest in our work by giving a subscription to our funds.

THE NORTHERN CHURCH

has added during the year a very neat porch, and made other improvements in the building. They have manifested a growing interest in all denominational matters, by increased donations to all, including missions. I find a goodly number of earnest workers here, and one of the best conducted Sabbath schools in the country. There were present on the occasion of my visit 309 scholars; 330 on the roll. Average attendance 300.

BOND ST. CHURCH

was visited in order, and I preached on Sabbath morning to not less than 700 people, which I was informed, was an average congregation in the morning. There seemed to be much life and earnestness in the whole service. The Sunday school is flourishing, 270 on the roll. Average attendance last quarter, 210. The debt has been reduced about five thousand dollars last year, and they hope to do as much during the present.

A missionary collection had been made sometime previously, and they promised to do better for our society and other denominational interests next year. Bond St. church occupies perhaps the most central position of any of our churches in the city, and it is highly gratifying to all, to know that the difficulties that so long have gathered round the congregation are so happily passing away. In a short time their debt will be manageable, and they will breath freely, and lend willing help to the various objects under the case of our denomination.

THE WESTERN CHURCH

is struggling manfully, or perhaps I should say womanfully with its debts. The ladies of the congregation are putting forth every effort to wipe it off, and leave the congregation in a position to erect a suitable building. As I said last year; so I say again, they cannot expect to get much farther without a

suitable edifice. The one they use now is very good for Sunday school purposes, and they make the most of it for this object.

The congregation was good on the occasion of my visit, and on a cold, windy, wet evening, we had a good attendance at our missionary meeting also. I sincerely hope the Western friends will receive encouragement in their new building enterprise.

YORKVILLE CHURCH

shows marked signs of improvement. There was a good congregation, and there have been recently, indications of revived spiritual life. There is a band of earnest men, who by personal effort, and earnest prayer, uphold the pastor's hands. A most encouraging feature of the work is the Sunday school which has on the roll 200, an average attendance of 170.

MOUNT ZION CHURCH,

or *Riverside*, is now included in the city limits. Since I was last here the Rev. Enoch Barker has been called to the pastorate, and has been at work about eleven months. The congregations are improved, and several additions have been made to the church. I was greatly pleased with the service. The singing was hearty, led by a choir of young people joined in by the whole congregation. The prayer-meeting was certainly very good, and several young men took part in it with great freedom. The Sunday school here is a live institution having on the roll 278 with an average attendance of 234, and they contributed to the funds of the church last year \$185.

PARKDALE CHURCH

is the latest organized church of our denomination in the country. The city is growing rapidly in that direction (west). The Rev. C. Duff, M. A., is the pastor. Circumstances have been untoward for the infant church. The only available building is a hall, not at all suitable, and not in a good centre. Then the railway company is constructing a sub-way across Queen St. which renders it almost impossible for pedestrians to find their way in the evening across the track, then the uncertainty that hung around the organization, all combined somewhat to militate against progress. Yet, there has been progress. There are 25 families connected, 36 church members, 55 children in the Sabbath school. I preached to a nice congregation, and subsequently met the deacons and officers of the church in council. They are very sanguine of success, and mean to go forward, they are now selecting a building site, and intend to erect a temporary edifice, within their means, endeavouring to steer clear of debt, as much as possible. We must have a church in this part of Toronto, let us then encourage the Parkdale friends as far as possible.

CHESTNUT STREET MISSION.

is connected with Bond St. Church, and has been

worked for several years simply as a mission school. Recently, however, they have commenced a mission service on Sunday evening, and with very encouraging results. It is situated in the midst of a densely populated neighbourhood of that class that too often neglects the house of God. I was greatly pleased with the Sabbath school. On the roll, 163. Average attendance, 127. The School pays its own expenses. It is about four years since I last addressed it. I found a class of girls with their teacher, all unchanged since, still in attendance.

This is the present state of our churches in Toronto, and I think it is very gratifying. Some of your readers talk about the policy of *concentration*, here is an opportunity of carrying it out, and of occupying a strong position in one of the most important, if not the most important, city in the Dominion. Then let us concentrate, let us help our brethren to build up and extend here. There is plenty of room. Whatever we do for mission churches in such a city, will be paid over and over again to the denomination in a few years.

Leaving Toronto, I visited the church in

PINE GROVE.

Here and in Humber Summit they have had special services in which the Rev. R. MacKay assisted which resulted in several cases of hopeful conversion, and additions to the churches. Mr. Way is working very earnestly and successfully in these churches. The Ladies' missionary societies are well sustained. The congregations are much improved, especially

HUMBER SUMMIT.

Though the weather and seeding time were both adverse to week evening meetings, we had good gatherings in both churches. There is a remarkable change in the spirit and work of the churches during the past year. Mr. Way has struck the right key-note, when he enlisted his people so heartily in missionary work. They have increased largely on last year's contributions to missions and other objects, besides expending considerable on their own buildings. These are self-supporting churches.

UNIONVILLE.

I spent a Sunday here, conducting morning, afternoon, and evening services, besides addressing the Sunday school, presiding at the Lord's table, and having two baptismal services. The congregations were good much larger than I expected. Nearly one hundred in the evening. The friends are much disappointed that they are without a supply this summer; but I have succeeded in making arrangements with brethren in Toronto to supply fortnightly, and it may be possible to arrange for every Sunday. There is a very nice Sunday school, and certainly a good opening for usefulness in Unionville. It must not, will not, be neglected.

MANILLA.

I spent a Sunday here with student White who is supplying for the summer. The prospects are good. The old folk are greatly delighted to have a preacher who is able to converse with them in their own beloved language. The Sunday school is receiving a great impetus from Mr. White, as he takes special interest in the young. I trust that some one will be found willing to take up the work here when Mr. White returns to college in the fall. There is everything to encourage just now, and the people are willing to help to the best of their ability. Here I must close my correspondence for the present, I shall open it at some future time, I trust, but while I have so little time, and am compelled to write on the wing, your readers must throw the mantle of charity over all imperfections. Adieu till we meet on the 4th of June in the splendid Capital of the East, under the shadow of Mount Royal.

THOS. HALL.

Kingston, May, 1884.

P.S. I have been asked to sign Kingston on my letters, though I have only written one from there during the year.

T. H.

MR. EDITOR.—I have already pointed out some of the existing incongruities manifest in the church of to-day, and have shown that the inordinate competition which prevails, is destructive to missionary enterprise and inconsistent with the teaching of the church's founder. I may now venture a step further, for a church which is heavily mortgaged is not only not in a position to aid in supporting missionaries abroad or to contribute towards the education of the students in our college; but is absolutely forced to desecrate the Lord's house by converting it into a sort of auction-room where all sorts of articles are sold at prices the legitimate merchant would blush to ask. What would the most liberal mind of this liberal age think, if he were told that the sublime Founder of our Christian Church once attended and countenanced a bazaar in the temple at Jerusalem, conducted upon the same principal as carried on now, in order to show a friendly spirit to some mortgaged church? Or what think you could be his feelings if he were informed that the Son of God, and the Brother of men, once advocated that the Corinthian church be changed into the Corinthian church colonization society in order that the church may shirk the responsibility and yet reap the cash benefits of the adroit compromise? The church looks with disfavour upon any of its members who may be engaged in certain dark speculations, but the church members may justly retaliate by asking to see the church's license to engage in what it calls nefarious traffic. If the very appearance of evil is to be avoided, how is it that the church drives its coach so near the river's

brink? We preach that the merchant's desk should be a consecrated altar, but before we proclaim such a doctrine, our own consciences should be void of offence, and our altar unstained by one drop of impure ink. It is with regret that we view the church as largely responsible for the spiritual torpidity and apathy so manifest in this age. It is a fine sight to stroll through our cities and count the magnificent palaces with their towering steeples, but our admiration is diminished when we are told that they are mortgaged from the foundation to the top stone, and we naturally recall the poet's lines:

"It is the soul that makes the church,
And not the outward seeming."

It will be appropriate to pause here and enquire whether the church, in its present attitude, is meeting the highest wants of society, and will its ethics be the permanent directors of millions yet to be born. We do not now care to enter into a definition of what constitutes civilization in this or any other age. It will serve our purpose in the meantime to believe that the highest and deepest wants of men and women in all ages, are the same, and that the sublime mission of the true church is to supply this want by "lifting up the cross" in all its redemptive glory and regal splendour. Our Divine Teacher knew that the "one thing needful" for the human family was deliverance from spiritual bondage, here we find Him preaching in plain and unmistakable language that "It shall profit a man nothing if he gain the world and lose his own soul." Now, surely the spirit of worldly aggrandizement which prevails among the churches in this voluptuous age is not the spirit we should expect to find after so many centuries of teaching from the life and language of Him who came not to organize committees to extract money from widows and orphans to erect "marble halls," but to preach "peace on earth and good will to men." It would seem to an earnest onlooker that the church is too anxious to meet the æsthetic and material wants of humanity to pay attention to its moral requirements. While professing to be a spiritual institution, we find it drifting down the tide to an "ocean of absolute secularity." We are told that it is "difficult for a rich man to enter into the kingdom of heaven," but the man who enters the church will have no difficulty on this score. We are told that there is "Joy in Heaven" when the prodigal returns, but when a rich man subscribes his thousands or hundreds towards the liquidation of Saint mortgage church all the theological organs in the country burst forth into rapturous applause and clap their consecrated hands with joy. In view of this secular state of the church it is important to repeat the enquiry, viz.: Is the church adapted to meet the moral wants of society to-day, and will it meet the moral needs of civilization in the future?

In our next letter we shall attempt to answer the enquiry with an argument, but in the meantime we shall simply answer it with a quotation :

"Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are His" :—

This is our hope, and while we view some aspects of our church life with alarm, we are strong in our faith because the true church is founded upon the infinite and eternal and immutable God. The winter may be long, and the sky dark, save where the stars glitter in cold brightness, but soon we hope for the summer which shall fill the earth with beauty again.

The night may be dark and dreary, but the noiseless morning will come and a light above the brightness of the sun will rise upon the night and the darkness shall be changed into noon-day splendour.

This is our hope,—

"I hear it singing, singing, sweetly,
Sweetly in an under-tone ;
Singing as if God had taught it—
It is better farther on !

Night and day it sings the same song,
Sings it while I sit alone,
Sings so that the heart may hear it,
It is better farther on !

Sits upon the grave and sings it,
Sings it when the heart would groan,
Sings it when the shadows darken—
It is better farther on !

Farther on ? but how much farther ?
Count the milestones one by one.
No ! no counting, only trusting,
It is better farther on !"

Montreal.

S. HUXLEY.

MR. EDITOR.—A communication has been received from the Mission Station, Labrador. Mr. Rogers writes : "This winter has been one of great blessing, and we have had much of the Lord's presence. Our settlement is greatly increased, and if we are privileged to see another winter here, it will be more so. The church, day and Sunday schools have been well and regularly attended. We have enjoyed as a family good health, the weather has not been so severe as it was last winter ; the thermometer has not been more than thirty degrees below zero. We will be pleased to receive library books, or suitable literature for distribution. This winter I have had an American barge built by Mr. Feguet, who is one of our members. It is strong, substantial and well built, what people would pay over \$100 for, but is to cost the mission only \$75, and I again remind you, that mission work cannot be carried on here without a boat. I have written to Mr. Whiteby asking him to bring sails and other necessaries for fitting out for summer use." The "Bethel Society," Newburyport, sent by Rev. Mr. Butler \$30 toward the building of the boat, and the

treasurer will be glad to receive the balance, also to remind the friends that funds for the general working of this mission, are now as hitherto at a very low ebb.

April 22, 1884.

B. WILKES, Treasurer.

News of the Churches.

BRANTFORD.—Our Sabbath school has suffered a loss in the removal, by death, of Miss C. A. Smith, one of our best and most promising scholars. She was an only daughter, greatly beloved, stricken down by fever ; everything that could be done to relieve her was done, but in vain. At the early age of thirteen years and nine months, after fourteen day's severe sickness, she fell asleep in Jesus. Her loss is keenly felt by us all. The annual meeting of the Y. L. F. M. S. was held on the 15th, ult., at the house of Mr. Chas. Whitney. The report for the past year showed an encouraging increase, one hundred dollars having been forwarded to Dr. Jackson instead of \$80 the former year's subscription. The officers elected for the ensuing year are : President, Miss Woodyat ; vice-president, Miss E. Wickens ; sec., Miss H. Hisner ; treas., Miss C. Wilkes. The meeting was largely attended, and enthusiastic. The company was royally entertained by both Mr. and Mrs. Whitney ; and the singing of Miss H. Goold, Miss A. Crooks, and Miss Brophy, interspersed with vocal music by Miss L. Whitney, Miss A. Ott, and Miss and Master Wickens, added largely to the interest of the meeting.

We are in receipt of a neat manual, printed for this Church and are glad to note the signs of life and prosperity therein indicated.

HUMBER SUMMIT.—Another Sabbath school concert was given in the above church on Friday, 25th of April, under the auspices of the Ladies' Auxiliary, of the C. C. H. M. S. Mr. Joseph Wallis in the chair. The Rev. John Salmon, of Toronto, gave a very interesting and appropriate address on his recent visit to the West Indies. A dialogue given by a select class of the school, descriptive of a journey from Europe to India and China, was very well done and greatly interested the audience. The church was well filled. A collection was taken up on behalf of Home Missions, which amounted to \$8.50.—COM.

MAXVILLE REVIVAL.—Brief mention has been made by Rev. Mr. Hall, in his April letter, of the revival experienced by our church in Maxville. A fuller account may be interesting to the sister churches ; for in the prosperity of one, the whole family should rejoice. All the praise belongs to God ; the work was not of man. This was plain from the beginning. As a visitor one evening said, "There was nothing remarkable in the speaking ; yet there was a power felt which was clearly of God." The same truths had often been presented before, apparently without effect ; but now

the Spirit so impressed upon the hearts of the people, that they could not escape from their power. Among the causes which prepared the church for thus powerfully presenting the truth, may be mentioned an active missionary spirit. In a church from which a missionary has so recently gone, and in which there is a very efficient Woman's Missionary Society, and Mission Band, there must almost necessarily be such a spirit; and it has been found that in praying and giving for the heathen, a rich blessing has been received at home. Then too, the pastor's preaching for some time previous seemed specially earnest and impressive, owing probably to increased interest and attention on the part of the people. The teaching in the Sunday school also has been very faithful and prayerful; the result of this is seen in the large number of children who have come to the Saviour. There was, too, a deep desire on the part of the members as a whole to see the work of the Lord prosper. When they met, the one great theme of conversation was the need of a revival. At the young ladies' prayer-meeting this was ever remembered; the young men also continually prayed for it; in short all seemed to wish above everything else, more intimate communion with God for themselves, and the conversion of sinners. In the fallow ground thus broken up, the seed soon grew and brought forth fruit. During the week of prayer special interest was manifested, and the church felt that the meetings must be continued. Under the guidance of God, they were held every night except Saturdays, for almost three months; and this too in spite of the storms which raged nearly all that time. In beginning and carrying on the meetings no outside aid was secured; the speaking was done by the members of the church; with this exception that Miss Scott from Martintown kindly laboured here for a week. The pastor usually led two of the meetings each week; on the other evenings they were conducted by brethren—Mr. Grist, a brother who has come to this church from England, Deacon McColl and Mr. P. McDougall bearing the heaviest part of this work. The manner of conducting these meetings was usually as follows. After opening exercise, the leader spoke earnestly for a short time; the meeting was then thrown open to all; brief, pointed, heartfelt testimonies and exhortations were given—the sisters as well as the brethren taking part in this; then all the unconverted were conversed with personally; the pastor assigning to each worker the part to which he should go; at first an opportunity was given to any who might wish to go out, to do so; but none seemed willing to leave; so night after night all were thus individually dealt with. Here the effective work was done. A more impressive scene can scarce be imagined. The church is well filled. A solemn stillness reigns, unbroken save by the earnest whisper of those who are

pointing sinners to the Lamb of God, or now and then a heart-broken sob from some burdened soul. Here, we see a young man entreating his fellow young men to flee from the wrath to come; there, is a young lady, the love of God beaming in her eye, leading her Sunday school class to the Saviour; yonder is the pastor, telling to that aged man, down whose cheeks the tears are streaming, the old, old story; and thus throughout the church men and women who have tasted and seen that the Lord is gracious, are beseeching their brothers and sisters and friends to "stoop down and drink and live." And while a few careless faces may be seen, and a greater number of anxious ones, there are many also, who, by their joyful looks and tear-suffused cheeks, show that they have found Him whom their souls love. There are no violent outbursts of passion or of excitement; the work is being quietly but deeply done. Many interesting cases of conversion might be narrated, but space will not permit. One incident, showing the reality of the change experienced must suffice. A young man, whose home is some distance from here, came to the meetings and was converted. Previous to this he had been living a reckless, ungodly life; now all is changed—old companions dropped, old habits given up. Wishing to tell his father of these things he went home, and in the warmth of his first love spoke to many of his new resolve and aims. Among others he told some young men; when they heard he was a Christian they laughed at him, and said they soon would see whether he was or not. One of them thrust a poker into the stove, and when it was red-hot took it out, and running to this young man pressed it heavily on the back of his bare hand saying, as he did so, "I'll see what sort of a Christian you are." The poker sank in almost to the bone, but the young man did not stir, nor did an angry word escape his lips. As he said himself when relating this to the writer: "I asked the Saviour to help me, and He did." He will bear the mark of that burn as long as he lives. About a hundred souls have turned to the Lord; many, long professors of religion have received new life; all have been blessed. The work was not confined to our own church; members of other denominations have rendered efficient aid in the work, and have found in it a rich blessing for themselves. The utmost harmony has prevailed. In looking back over the past, and calling to mind how the glory of the Lord has been seen in their midst, though there are some yet outside for whose conversion they have longed, oh! so earnestly, and for whom prayers, made swift with tears, have daily ascended, the church is constrained to exclaim, "Bless the Lord, O my soul, and forget not all His benefits."

MONTREAL.—We are glad to notice that Zion Church was re-opened in the church building formerly occupied by the Wesley Congregational church, on 11th of

May. Some hundred and fifty persons were present, the Rev. Dr. Wilkes preached on the text, Romans, viii. chapter and 6th verse: "For to be carnally minded is death; but to be spiritually minded is life and peace." At the end of the sermon he said that Zion church had been in existence for fifty-three years and for four-fifths of this time had been doing a noble Christian work, but during the last few years having fallen away from the right it had ceased to prosper. He hoped that God would prosper them now, and he thought that there was plenty of room for them without damaging any other church. Mr. Burland had given them the use of the building for a year, but they would have to pay their minister, insurance on the building, and other small items, which could easily be done by liberal contributions. He would be their pastor, but could not undertake to preach on account of his health. In the evening Mr. William Jackson preached, and the two following Sundays the Rev. J. M. Hill will conduct the services.

PARIS.—Anniversary services were preached on Sunday, 27th April, by our pastor, morning and evening. On Monday, the members of the Ladies' Aid held a sale of useful and fancy articles, and realized about seventy dollars. In the evening a supper was prepared at which the sum of sixty-nine dollars was raised. After supper the friends adjourned to the auditorium of the church, where they were profitably entertained by excellent speeches from the Rev. J. Morton, of Hamilton, and G. Fuller, of Brantford. Ministers of other denominations in the town were present and conveyed their fraternal greeting to pastor and people. The choir rendered several pieces of music in very good style. A cheerful smile played upon the lips, and a merry magic twinkled in the eyes of those present. Words like these were heard passing from one to another: "What a pleasant time we are having tonight!" On Tuesday evening our younger people met and were happy over their tea-table. Since our present pastor has come amongst us we have lost quite a number of members and adherents, by removal from our town, and some six or seven deaths have occurred. Commercial depression has cast its gloom upon the community, yet our congregations continue good, and our week evening services retain their hold upon our people. A Young People's Mutual Improvement Society has just finished a good winter's term of weekly meetings. Our prayer is, Lord revive Thy work, "in the midst of the years, in the midst of the years make known; in wrath remember mercy."—COM.

PINE GROVE.—A public meeting was lately held in the above church in connection with the Young People's Temperance Association. Addresses on Temperance were delivered by Rev. W. J. West, Woodbridge, and the pastor. Both speakers strongly advocated the adoption of Prohibition by the Domin-

ion Government. Appropriate pieces for the occasion, were sung and recited by the members of the association, and the Band of Hope, which were well received by the large and appreciative audience. About twelve persons signed the pledge at the close of the meeting. A collection was taken up on behalf of the funds of the Association.

Official Notices.

CONGREGATIONAL UNION OF ONTARIO AND QUEBEC.

The annual meeting of the Union will be held, according to adjournment, in Emmanuel Church, in the city of Montreal, commencing on Wednesday, June 4th, at half-past seven p.m., when the annual sermon will be preached by Rev. William Wetherald, of St. Catharines.

The churches are reminded of the collection for the Union on the first Sabbath in June. It is hoped these collections will be liberal. Last year ministers and delegates were paid travelling fares in full; but in order to do so, a balance due on printing was left unpaid. This year, let us pay all our bills, as well as all travelling fares in full. A very important consideration is that every church should send a collection, whether represented or not. If not sent by the hand of delegates, let it be addressed to the undersigned, at the place of meeting, in Montreal.

Arrangements are made with all the principal railways, for return tickets at one and one-third fares. The R. and O. Navigation Company charge one and a half fare for the round trip. In every case, send names and addresses of members and delegates, and the name of the line by which you will reach Montreal, and receive from me a certificate to be presented at your ticket office at the beginning of your journey. Tickets good to June 14, inclusive. The Grand Trunk Railway (none others) extend the same privilege of reduced fares to wives of ministers and delegates.

The Committee of the Union will meet in the vestry of Emmanuel Church, on Wednesday afternoon, June 4th, at three o'clock.

W. W. SMITH.

C. C. M. S.

1. The annual meeting of the corporation of the Canada Congregational Missionary Society will be held in Emmanuel Church, Montreal, on Thursday, June 5th, at three p.m. Churches should appoint delegates according to Article III. of the constitution.

2. The annual missionary meeting will be held in the same place, on Thursday evening, June 5th, at eight o'clock. A collection will be made in behalf of the society.

3. The General Committee will meet in the vestry

of Emmanuel Church, on Wednesday, June 4th, at four o'clock p.m.

4. The Executive Committee will meet in the same place on Tuesday, June 3rd, at ten o'clock a.m.

5. Churches requiring aid for the year 1884-5, must send in their applications to the secretary on or before the 5th of May. Printed forms may be had on application.

6. Churches which have not sent their annual collections to the treasurer will please do so as soon as possible that they may appear in the annual statement. The accounts must be closed by the 15th of May.

SAMUEL N. JACKSON, *Secretary*.

Kingston, April 16th, 1884.

CONGREGATIONAL COLLEGE OF B. N. A.

The Forty-fifth Annual Meeting of the Congregational College of B. N. A., will be held in Emmanuel Church, Montreal, on Friday, June 6th, 1884, at half-past two p.m.

GEORGE CORNISH, LL.D.,

CONGREGATIONAL PUBLISHING CO.

The annual general meeting of the shareholders of the above company will be held in Emmanuel Church, Montreal, on Friday, June 6th, 1884, at five o'clock p.m.

DAVID HIGGINS, *Sec.-Treas.*

CONGREGATIONAL UNION OF N. S. AND N. B.

The Annual Meeting of the Union will be held, according to adjournment, with the church in Economy, Nova Scotia, commencing on Saturday, June 28th, at nine o'clock.

It is expected that arrangements will be made so that parties going from St. John and Halifax by the day trains on Friday, the 27th, and proceeding as far as Londonderry station, thence by coast to Great Village, will be met there by friends from Economy.

A daily stage runs between Great Village and Economy, reaching the latter place about five o'clock p.m., and connecting with the night train from St. John, and with the day train from Halifax.

J. BARKER, *Secretary*.

Sheffield, N. B., May 16th, 1884.

CONTRIBUTIONS TO THE CANADA CONGREGATIONAL MISSIONARY SOCIETY.

Georgetown, Ont., \$41.30; Paris, Ont., \$31.90; Anonymous, Montreal, \$650; Thornbury, Ont., \$13.83; Churchill, Ont., \$10.25; Ladies' Auxiliary, Pine Grove, Ont., \$8; Ladies' Auxiliary, Richmond and Melbourne, Quebec, \$13; Coldsprings, Ont., \$80.68; Cobourg, Ont., \$73.33; Garafraxa, Ont. (Douglass Church), \$27.42; Stratford, Ont., \$11.90; Garafraxa,

Ont., First Congregational Church, \$25.10; Listowel, Ont., \$24.05; London, Ont., First Congregational Church, \$110; Bowmanville, Ont., \$37.52; Hamilton, \$88.95; Estate George Robinson, Esq., \$1,000; Tilbury, Ont., \$18.50; Unionville, Ont., \$12.10; Toronto Zion Church Young Men's Association, \$7.30; Eaton, Quebec, \$11.80; Humber Summit Ladies' Auxiliary, \$10. Toronto, Zion Church: From the Benevolent Fund, \$50; Special Collection, \$45.71. Total, \$95.71. Mrs. Rockbain, England, through Zion Church, \$10; Rev. Mr. Ebbs, for Missionary Superintendent, \$1.

H. N. BAIRD, *Treasurer*

THE CONGREGATIONAL PROVIDENT FUND SOCIETY.

The annual meeting of this society will be held in Emmanuel church, Montreal, on Thursday afternoon, June 5th, at five o'clock.

C. R. BLACK,

Sec.-Treas.

Literary Notices.

THE WAY TO GOD, AND HOW TO FIND IT, by D. L. Moody (Chicago: F. H. Revell. Pages 128; cloth, 60c.; paper, 30c.), is in Mr. Moody's best style, as well as the last production of his pen. Full of plain pungent gospel truths and of illustrative anecdotes. This book forms a fourth to a series of authorized works by Mr. Moody, which have come from this house during the past three years. In its logical order, it is the first of a series of which "Secret Power" and "Heaven" are the second and third, as it shows the way to enter the Christian life. "Secret Power" is a help in the life, and "Heaven" maps out a portion of the glories "eye hath not seen nor ear heard" that come in the second stage of the life. It comes to us as we close for press and we hasten to commend it to our readers.

COOKERY FOR BEGINNERS. By Marion Harland. (D. Lothrop and Company. W. Briggs, King Street, Toronto. 157 pages, 16mo. \$100.) Thirty years ago, being left alone, we essayed some "sale atus cake." The saleratus was perfect, that experiment has satisfied us through all these years. We handed the book outside our editorial department, and waited the verdict. The first remark was "What clear print for a Cook Book"; the second was "Well the recipes are very plain, no need of mistakes"; and the third was—at the table where the word was "More of that." The title of this book is a sufficient indication of its character and genuine value. The previous efforts of the author in this inviting field of instruction are suggestive of all that is dainty and wholesome in the way of home fare. It is said to have been a fault, however, of her previous books, common to most others of the class,

that they have taken for granted the possession of a certain degree of knowledge not always possessed by those attempting to use them. "Beginners" will, therefore, welcome the book as one whose explicit and careful directions will enable them to avoid the mistakes which lead to mortifying failures, and those more experienced will find it not less valuable because it is especially adapted to the wants of those who have their experience yet to gain.

THE PULPIT TREASURY completed its first volume with the April number and has well sustained its promises, and earned its reputation among the monthly journals of homiletical aids. The enterprising publishers E. B. Treat, New York, and the assiduous editor are to be congratulated and commended.

FUNK & WAGNALLS' Standard Library still continues its visits. "In the Heart of Africa, by Sir Samuel Baker, M.F.F.R.G.S. (paper 25 cents), is a fascinating book. It is a judicious condensation of the works of the author, concerning these renowned travels, resulting in the discovery of the head waters of the Nile. The interest is heightened by the fact that the explorer's wife, a brave woman indeed, went with him. Of especial interest at the present time are the graphic chapters on the Soudan and its capital, Khartoum.

MEYER'S COMMENTARY ON CORINTHIANS is now being delivered to subscribers to the *Homiletic Monthly*, who have taken advantage thereof to subscribe to the Commentary. The volume contains 720 pages of closely printed matter, and with its companion volumes will prove a boon to those who would make themselves masters of New Testament exegesis.

TIP LEWIS AND HIS LAMP. By Pansy. (Boston: D. Lothrop & Co., Franklin street. Paper, 25 cents.)—This is the first number of "The Young Folks' Library." In an age of trashy Sunday school books, it is refreshing to meet one that is worth reading. The subject is the old orthodox one of a boy picked up from the slums and carried to a position in the "top of the heap," but the manner of dealing with it is admirable, and the Christian spirit and teaching that pervade the book are excellent.

AN HOUR WITH MISS STREET, by the same author and house, a little tract of forty pages, is a biographical sketch that has its words of cheer to willing, earnest, workers.

No. 1 of Vol. II. of the *Pulpit Treasury* (F. B. Treat, publisher, New York) is to hand. Its contents should be interesting to all Christian readers, but more particularly to pastors. It is full of helpful suggestions on all important subjects, from living prominent preachers. The aims and objects of the magazine are expressed in an editorial note (Thorough-going Orthodoxy):—"These words express the phase of belief which the *Pulpit Treasury* has sought

to disseminate in the past, and which will be its aim to uphold and circulate in the future. This aim is based upon the conviction that the truth revealed in God's Word demands such a type of creed to set it forth in proper boldness of outline, to give it its own genuine ring, to enable it to withstand the assaults of the many-faced foe, and to afford a rock-foothing to the human soul as it proceeds to eternity. As the *Pulpit Treasury* is the organ of no party, but a disseminator of the truth as it is in Jesus, it will have an open ear for every voice that throws light on any passage of the inspired pages, a receptive hand for any hint or illustration that supplies the key to any mysterious phrase in God's Word, and a welcome place to the article that will be helpful in the maintenance of the truth, in the edification of the Christian, or in the promotion of God's works. But it will have no place for theories which have as yet only a flabby existence, for no formations which are only peoloplastic, and for no speculations which the next visionary may dissipate. It will abide by the usually accepted teachings of *The Word*, until the opposing theories have been tested and have crystallized into facts, and thus our "faith" will not stand in the wisdom of men but in the power of God."

THE JUNE CENTURY.—Though there are four profusely illustrated papers in the June CENTURY, and four full-page pictures, this number of the magazine is perhaps even more notable for its literary features than for its pictures. Of special interest is Miss Fanny Stone's "Diary of an American girl in Cairo during the War of 1882." It is a vivid and remarkable narrative of the life of General C. P. Stone's family during the month that mother and daughters were exposed in Cairo to the greatest uncertainties and dangers, while General Stone was at his post with the Kheive, and aiding in the English operations against Arabi. The frontispiece is an engraving of St. Gaudens's statue of Robert Richard Randall, the founder of "Sailors' Snug Harbour" on Staten Island; and Franklin H. North contributes a lively anecdotal paper on the Harbour, from which we quote a typical sermon of the Snug Harbour preacher; "Chaplain Jones, already mentioned, presides at the little church in the grounds of the Harbour. He is a sailor himself, having served before the mast many years, and knows how to talk to those who 'follow the sea.' When a mere lad he ran away from his English home and shipped aboard an East Indiaman. He is about sixty-five now and many years ago forsook the sea to study theology. As soon as he was qualified, he went among the sailors of the great lakes, and afterward opened a Bethel in St. Louis. Then he returned hither and became the pastor of the Mariners' Church. Worn out from early exposure and hardships, he was about to start for Europe in search of health and rest, when he was

appointed to his present post by the trustees. The visitor to the Harbour who fails to hear him address his shipmates robs himself of a spectacle interesting and unique. Familiar with the characteristics of the sailor, Dr. Jones addresses him in his own language, and this is the prime reason of his influence over him. Here is the substance of a sermon . . . from the text, 'Let go that stern-line,' which is given in substance. 'I once stood on the wharf watching a brig get ready for sea,' began the Rev. Mr. Jones. 'The top-s'ls and courses were loosed, the jib hung from the boom, and the halyards were stretched out ready to run up. Just at this moment the pilot sprang from the wharf to the quarter-deck, inquiring as he did so of the mate in command, "Are you all ready?" "All ready, sir," said the officer. Then came the command: "Stand by to run up that jib!—Hands by the head-braces!—Cast off your head-fast, and stand by aft there to let go that stern-line!—LET GO!—Man the top-s'ls halyards—Run 'em up, boys—run 'em up!—Does the jib take!—Haul over that star-board sheet!" "She pays off fine—there she goes," and—"HILLOA! HILLOA! WHAT'S THE MATTER? What's fast there? STARBOARD THE HELM! STARBOARD!" shouts the pilot. "What holds her! Is there anything foul aft there? WHY, LOOK AT THAT STERN-LINE! Heave it off the timber-head!—HEAVE OFF THAT TURN." "It's foul ashore, sir!" says one of the crew. "Then cut it, cut it! D'ye hear! Never mind the hawser! Cut it before she loses her way." By this time there was a taut strain on the hawser. A seaman drew his sheath-knife across the strands, which soon parted, the brig forged ahead, the sails were run up and trimmed to the breeze, and the brig *Billow* filed away. So, too, when I see men who have immortal souls to save bound to the world by the cords, the hawsers of their sins, then I think of that scene, and feel like crying out: Gather in your breast-lincs and haul out from the shores of destruction. Fly, as Lot from the guilty Sodom! Oh, let go that stern-line!"

ST. NICHOLAS for June is a bright out-of-door number, nearly every article taking the reader out into the woods and fields, yet without sacrifice of the variety of subject and interest which is so distinguishing a feature of the magazine. The illustrations are numerous and beautiful, especially those for "Queer Game," and "Historic Boys." The departments are full and entertaining, "Jack-in-the-Pulpit" containing a number of communications instancing cases of remarkable longevity of domestic animals. Here is one of its pleasant songs:

THE BASHFUL MARGUERITE.

Sweet Marguerite looked shyly from the grass
Of country fields, and softly whispered: "Here
I make my home, content: for I,—alas!—
Am not the rose the city holds so dear."

Just then, the Queen, driving by Chance that way,
Called to a page; "Bring me that Marguerite;
I am so tired of roses!"—From that day,
The daisy had the whole world at her feet.

MAMMA'S MORAL.

Restless ambition, eager, grasping greed,
Do not gain all things in this world of ours;
Shy merit, modest, unassuming worth,
Oft make the way for men, as well as flowers.

TOMMY'S APPLICATION.

I must say things seem rather "mixed" to me;
Please will you tell me, then, dear mother, why
You send me off to that big dancing-school
For fear that I should grow up shy?

International Lessons.

LESSON 10.

June 8, } JUSTIFICATION BY FAITH. { Rom. 3:
1884. } 19 31.

GOLDEN TEXT.—"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."

TIME.—A. D. 58, probably early in the year.

PLACE.—Written from Corinth, soon after the Epistle to the Galatians.

INTRODUCTION.—By whom the church at Rome was founded is unknown; probably by some of the "strangers of Rome" who were present in Jerusalem on that marvellous Pentecostal day, saw its wonders and heard the heaven-inspired address of Peter, followed, as it was, by thousands of conversions. There may also have been added very early in its history, or have joined at its beginning, some of those who were scattered abroad by the persecution after the death of Stephen, and who "went every where preaching the Word." (Acts 8: 4.) By whom however founded, it is clear that it had no apostolic visitor until Paul had entered it a prisoner, and abode "two whole years in his own hired house." (Acts 28: 30.) If Peter ever saw Rome, it was later than Paul's first visit, but it need hardly be said that all trustworthy evidence is strongly against the idea that he from whom the bishops of Rome profess to derive their authority was ever in Rome. The epistle to the Romans, although first in order, was really the sixth written by the apostle. Rightly to understand some of its allusions and teachings we must remember that the church at Rome was made up of what we may term three elements. There were Jews converted to Christianity; there were gentiles who had come to Christ through Judaism; and there were those who had been brought in immediately from heathenism. These last two classes were together much more numerous than the first alone, hence, to a large extent, this may be considered as having been a Gentile church. The argument of the epistle, briefly put, may be stated as follows: That the religion of Jesus Christ is what mankind need; all men must possess "righteousness before God." That all men, Jew and Gentile alike, can be justified by faith in Christ only, and not by reason of their good works. That men cannot be made holy by the law of God, only through the gospel of Jesus. That it will secure the justification and sanctification alike of those who receive it. That in the wisdom and justice of God the Jews are rejected for their unbelief, and the Gentiles are called to the privileges of God's people. The epistle closes by urging the practical duties which flow from the reception of the doctrinal truths the apostle has set forth.

Notes and Comments.—Ver. 19. "The law saith:" the apostle's argument here is to prove the sinfulness of all

men, Jews and Gentiles alike, and in this verse he denounces the foolish idea of the Jews, that they to whom the law was given were exempt from its condemnation, and that even wicked Israelites had nothing to fear at the last. The guilt of the Gentiles is pre-supposed, and that of the Jews proved; all guilty, all exposed to wrath. "Every mouth stopped:" silenced, no ground for complaint or remonstrance, all taken away. "Become guilty before," REV. "brought under the judgment of God:" made to receive His condemnation.

Ver. 20. "Therefore," REV. "because:" evidently more in the line of the argument. "Deeds of the law:" the whole law ceremonial and moral, the latter of which is not abolished. (Ver. 31.) "Justified:" declared just; as human law, when it pronounces a man upon his trial not guilty, does not change in any way the character of the man—it simply justifies him, holds him innocent. God, for Christ's sake, accepts us as righteous. "By the law the knowledge of sin," and nothing more, yet in doing that it led us to feel our need of a Saviour.

Ver. 21. "Now:" by the gospel. "Righteousness of God:" that which God of His free grace bestows upon man that he may be able to stand before Him as righteous. "Without the law," REV. "apart from:" justification was impossible by the law, so God wrought it in another way, by grace. "Witnessed:" taught, testified of. "By the law and the prophets:" the whole of the Old Testament revelation; so that the apostle was not setting forth a doctrine opposed to its teachings.

Vers. 22, 23. The apostle further explains "the righteousness of God:" it is "by faith of Jesus Christ," or as REV. "through faith." "All—all:" Jew and Gentile; note the extent and freeness of the Gospel gift. "No difference—all have sinned," and so all must receive this righteousness as an act of God's favour, and he is willing to bestow it upon all who believe. "Come short:" failed to secure. "The glory of God," or approval of God, or the honour God gives, once upon man, as upon all His creatures, the Lord looked, and he was "very good" (Gen I: 31), but he sinned, and to none can God say "Well done" because of his sinless life.

Ver. 24. Note the beautiful succession of this verse. "Justified—by His grace—through the redemption—in Christ Jesus." "Freely:" all have sinned, all have come short of the glory, so to all comes the free grace of God. Let us ever remember that our redemption is entirely of God, undeserved by us, given out of infinite grace. "The redemption—in Christ Jesus:" redemption is the recovery of anything by the payment of a price; the price paid for our redemption was the blood of Christ. (1 Peter I: 18-19.)

Vers. 25, 26. "Set forth to be a propitiation:" a propitiatory offering; this supposes an offence and connects with verse 23. The redemption is in the "blood" of Christ, that is, in his atoning death, in the blood which is the life germ for us. (Matt. 20: 28.) "Declare His righteousness:" to show that His former "forbearance" and remission of sin was in accord with his righteous character; it was a looking forward to, a making present in the past the propitiation of Jesus in his atoning death the righteousness of God. Those who lived before, equally with we who live after, have blessings from the death of Christ. "To declare:" set forth, show. "His righteousness:" the justice of His dealings with men in forgiving sin. "Just:" opposed to and punishing sin. "Justifier:" loving the sinner, God provided a way by which sin could be pardoned, and "him which believeth" counted as innocent and just.

Ver. 27. "Where is boasting:" the idea of this verse is that as all is from God, the salvation by Jesus Christ, as salvation by the law or works was impossible; so all, Jew and Gentile alike, stand on the same level, condemned and

helpless, and are saved only by the grace of God through faith, which is not in itself righteousness, but lays hold of the righteousness of another.

Ver. 28. "By faith:" as God's condition of pardon. "Without the deeds of the law:" no righteousness of our own can avail for our acceptance with God. So completely are we justified without these that it is utterly and entirely independent of and separate from our own merit. We must not, however, make the mistake of supposing that good works do not exist in the Christians life, unless they are there and abound as the fruit of God's grace in the heart; the "faith" is worthless, it is the faith of devils.

Vers. 29, 30. The apostle is still vigorously combating the Jewish idea of superiority, and a special way for them of salvation, and affirms that God is the God of Jew and Gentile alike, and that it is He alone who shall justify both circumcision and uncircumcision. "By faith—through faith:" different shades of meaning, but practically the same. Alford says: "the former expresses the ground of justification, generally taken, by or out of faith; the latter means whereby the man lays hold on justification by his faith.

Ver. 31. "Make void—establish the law:" this teaching of the apostle is not opposed to the teaching of the Old Testament; so far from it that justification by faith was taught by it as shown in the next chapter. The death of Christ was the satisfaction of the law, and the gospel in its fulness is a development and completion of the whole law of God.

HINTS TO TEACHERS.

Prefatory.—This grand doctrine, the fortress of the Christian faith, should be thoroughly impressed on the minds of all our scholars; let us not think that it is too difficult for them to comprehend, that they could not understand it, teach it as we may. There are heights and depths in it which the wisest and devoutest of men have never fully understood; but the vital truths are so simple that a little child may grasp them. It was with this grand doctrine that Luther shook Christendom and awoke it from the deadly sleep of papal darkness, and by it Whitfield and Wesley revived the work of God in England so mightily as to make a new reformation. It is God's way of salvation and the only way. Teach this lesson with that fact deeply impressed on your heart.

Topical Analysis.—(1) All are under condemnation. (2) God's way of salvation. (3) The universality of the blessing.

On the first topic quote to show that this is the solemn conclusion to which the apostle comes. All are under law. The Jews under a law of direct revelation from heaven; the Gentiles under the law "written in their hearts. (Ch. 2: 15.) Against the law "all have sinned." "There is none righteous, no not one." (Vers. 10-18.) How terrible the description of the world's alienation from God contained in these verses. What then can a broken law do? It cannot give peace; it cannot treat as guiltless; it can only condemn and pass the sentence which the guilt deserves. Such is the apostle's argument, and it is the universal consciousness of humanity. Men feel that they are sinners, that they have broken the divine law; hence the idea of sacrifice, of penalties self-inflicted, of all the propitiatory rites and practices of the world in all ages and in every clime. Deep in the heart of universal man is written the sentence: "I am a sinner and exposed to the wrath of God;" but

The second topic tells us that there is a way of salvation. On this show that it is of God's free grace. "God so loved the world," "Herein is love not that we loved God but that He loved us," etc., in the verses 24, 27. Not for anything that we had done or could do to merit salvation, but of the unsought, unsuggested mercy of God. Then there is the way of salvation. It is "through the redemption that is

in Christ Jesus." Here you can tell the "old, old story" of Calvary, of Him who came to give His life a ransom for many. (Matt. 20 : 28.) Who "bore our sins in His own body on the tree." (1 Peter 2 : 24.) If you, teacher, can truly say, "I love to tell the story," you will tell it here with tones that will show how deeply the truth is realized in your own heart. Then the *method of salvation* : it is by faith. God justifies him who "believeth in Jesus." What is it to have faith? it may be asked, often is. It is simply to take Jesus at His word, to believe Him, to trust Him, to give ourselves to Him. We feel that we need a Saviour, it is believing that He can save us, being willing that He should, and taking Him to our hearts as a Saviour. This is the *only condition*, "believe on the Lord Jesus Christ and thou shalt be saved." Acts 16 : 31.

The *third* topic is a blessed truth. It comes to us, Gentiles, as we are, and assures us God is not the God of the Jews alone; the salvation He has provided is not for them alone; it is for the Gentiles likewise. Not only an assurance to us, but an encouragement to send the gospel to those who are yet in darkness, for to none can the message be proclaimed for whom it was not intended. Thank God, it is for the whole world. "Whosoever will let him take the water of life freely." Rev. 22 : 17.

Incidental Truths and Teachings.—If we do not accept the grace of God, we are still under the law of obedience, and by it no man can live. Ch. 7 : 7-10.

Because of the law we know that we are sinners.

The righteousness of God in establishing the law yet pardoning the sinner is shown in the death of Jesus.

And is fulfilled when men have faith in Jesus.

The Gentiles can be saved; then let us send them the good news of salvation.

Main Lesson.—*Justification by faith*—a summary.

(1) Not of works—Gal. 2 : 16; (2) not of works and faith combined—Gal. 5 : 4; (3) by faith alone—John 5 : 24; (4) of God's free grace—Rom. 3 : 24; (5) in the name of the Lord Jesus—1 Cor. 6 : 11; (6) by the atoning death of Christ—Rom. 5 : 8; (7) and by His resurrection—1 Cor. 15 : 17. (8) Free from condemnation—Rom. 8 : 33, 34. (9) Made heirs of eternal life—Titus 3 : 7. (10) And is consummated in glory—John 17 : 22.

LESSON II.

June 15, 1884. } **THE BLESSEDNESS OF BELIEVERS.** { Rom. 8

GOLDEN TEXT.—"We know that all things work together for good to them that love God."—Rom. 8 : 28.

TIME. }
PLACE. } —As last lesson.

Notes and Comments.—Ver. 28. "Work together for good:" the first sentence strikes the key-note of the lesson, "all things, animate and inanimate, the groanings of the whole creation:" ver. 22, of "we ourselves:" ver. 23, "and of the interceding Spirit:" ver. 26. These make one perfect, whole, with a direct end, and that "for good," the spiritual and eternal good especially, of "them that love God." Mark well this; it is lovers of God, believers in Jesus, only, who are spoken of in these verses. The measure of love to God is the measure of blessedness. "The called:" those who have heard the Gospel call, and heeded it. "According to His purpose:" the plan of salvation pre-arranged by God, His settled determination, as Acts 11 : 23.

Ver. 29.—In this verse we have the golden chain that binds believers to the eternal past and the eternal future. "Foreknow:" those whom He knew would be willing and obedient. "Predestinate:" REV., "foreordained:" what

to? Faith, belief? No, for their faith and belief were there present before God; but to glory. Men might by turning away into unbelief, thwart, humanly speaking, the purposes of God, hence the warning. (Ch. 11 : 20-22.) "Conformed image of His Son:" like Him in obedience, in sanctification of the spirit and final glorification, 1 Cor. 15 : 49; 2 Cor. 3 : 18; Phil. 3 : 21. "First-born—brethren:" the grand idea here is that the saved are a family with Christ as the elder Brother; all like Him in His glory.

Ver. 30.—We have had the purpose of God's foreordination, we now get the different steps in the fulfilment of His purpose—these are three, "called—justified—Glorified." "Called:" by the Gospel, as it did others, but these alone obeyed the Divine call; "justified:" by faith, as in our last lesson (See Vers. 20, 24, 28); "glorified:" Paul looks forward and speaks of the future as already accomplished. He sees, by faith, the final blessedness and glory of the saints with Christ, so to him it is a present end; they are already glorified, and certainly the "First-born" is those in all the fulness of glory, waiting to make his people sharers therein. (Ver. 31.) From this to the end of the chapter we have the conclusions and arguments which the apostle draws from the facts stated in vers. 28-30. "What shall we say?" in view of the grand truths set forth, what have we to fear? or, what conclusion shall we draw? "If God be for us," as had been shown He was, "who can be against us?" who can harm us? It matters nothing who our adversaries may be. (See Psa. 27 : 1-3.)

Ver. 32.—From the greater to the less "spared not:" but laid upon Him suffering and death, "for us all:" in this place limited by the context to believers. "All things:" He who gave so grand a gift as His Son is not likely to withhold the lesser gifts that are good for us. If He withholds what we think good, we may be sure that it is done in infinite love and wisdom, and is really a blessing.

Ver. 33.—Taking the position of the justified, Paul now boldly challenges the accuser. "Lay anything:" sin is pardoned by Him against whom the offence was committed, who then will dare to accuse because of it? "God that justifieth:" not simply pardons but accounts righteous, and continues to justify, for that is the idea.

Ver. 34.—"Who—condemneth:" this sentence is a part of the last verse, as if the apostle had said "If God justifies who shall condemn?" "It is Christ that died:" some read "Shall God that justifieth—Shall Christ that died?" a different phase of the thought, and very suggestive; but we prefer the natural thought, who can condemn in face of the fact that Christ died, and God justifies. "Died, yea rather—at the right hand of God:" not only the death, but the resurrection and glorification of Jesus are parts of the grand work of our redemption. "Right hand:" place of honour. (See 1 Kings 2 : 19; Psa. 110 : 1; Matt. 20 : 21.) "Maketh intercession:" grand truth, the work of Jesus for His people in heaven; what it means in form we know not, but of this we are assured, that He who died for us lives for us, and in His heavenly life carries on the work of His earthly life.

Ver. 35.—This verse to the end of the chapter is one magnificent burst of confidence in God, and assurance of the eternal love of Christ. "Who shall separate?" not what, but "who," as if all things to be named constituted an army, living, active, working against believers. "Love of Christ:" Christ's love to us, the whole is a continuous argument in reply to "Who is he that condemneth?" "Tribulation:" trials, tribulation has the idea of purification, the grain when being threshed and separated from the husk has tribulation. "Distress:" of mind, arising out of persecution or tribulation. "Persecution:" to which the early Christians were constantly subjected. "Famine—nakedness:" these follow persecution—the being driven from home and suffering the loss of all things. "Peril:" such as

Paul himself had often experienced. (2 Cor. 11 : 23-27.) "Sword : " the symbol and instrument of a violent death.

Ver. 36.—"As it is written" (Psa. 44 : 22.) ; the unity of the Church of God in suffering, as in the ancient times, so then, the life of the believer a daily martyrdom only thought of "as sheep for the slaughter."

Ver. 37.—"More than conquerors : " even in death, as Stephen, death made him a triumphant conqueror through the revelation of the opened heaven, and Jesus awaiting him at the right hand of God. Death to him and to all God's people as the end of the strife and the entering into the triumph ; "through Him : " (Phil. 3 : 14.)

Vers. 38, 39.—"Persuaded : " no doubt whatever. "Death : " come how and when it may. "Life : " with all its trials, its weaknesses and failings. "Angels : " evil angels, or simply the power and strength of angels, cannot separate us. "Principalities—powers : " spiritual with all their force and strength. (See Eph. 6 : 12.) "Things present — to come : " the one bringing as it does so much suffering, trial and uncertainty, the other all unknown. "Height—depth : " extremes of space, the highest heaven, the lowest hell. "Any other creature," or as in margin of REV., "creation : " created thing, having enumerated several things, the apostle now includes all others in one sentence, "love of God—in Christ Jesus : " shown in Him, in His work for us, the all glorious manifestation of the love of God ; then if we are believers, we are "in Christ," and the love of the Father which is to the Son is to us also.

HINTS TO TEACHERS.

Prefatory.—These lessons from the Epistles on great doctrinal and practical truths require careful study that you may be able to make them clear to the mind of your scholars ; avoid dogmas and dogmatising, there are great truths here more than enough for your hour of teaching without entering upon those mysteries of God regarding the interpretation of truth upon which Christians are divided. Keep to the thought of the lesson. "The blessedness of Believers."

Topical Analysis.—Believers are blessed. (1) In the everlasting purpose of God to bless them. (Vers. 28-30.) (2) In the assurance that God is for them and will give them all needful things. (Vers. 31-32.) (3) In freedom from the condemnation of sin. (Vers. 33-34.) (4) In the eternal security that springs from the love of God in Christ Jesus. (Vers. 35-39.)

On the *first* topic the following is abridged from "Half-Hours with the Lessons." How secure is that love of God which has a connection with a dateless purpose in the mind of God. The believers blessedness has its roots in eternity. Redemption is not an afterthought. God's thought of mercy is covered with His creative energy. The sovereign and eternal purpose includes character. There shall be a family likeness between the Lord and His followers. They misrepresent Paul's doctrine of the divine purpose who lay such stress on the end as obscure or ignores the steps leading thereto. God's saints are to be like Christ in this world, as someone has said, the effectual calling is the link between the predestination and the glory. That link reaches down to us. If we have not grasped it, if we are not following it, we may be quite sure that the other links are not for us. The divine plan also secures righteousness in the legal sense. "Those He hath called them He also justified," adjusting thereby our relation to God's law on principles of inevitable righteousness. The plan ends in glory. The altar-stairs rise through darkness up to God. It is of the very nature of God that the end should be the glory. A mathematician studying a curve knows where it will go on the laws under which it was projected. We assure God's plan of redemption as it was projected from His throne, or as it swept over darkened Calvary, and the conclusion is the same, it ends in glory.

On the *second* topic the question can have but one answer. God for us, then the world against us is nothing. We ourselves are weak and helpless, but through God we can do all things. How often has this cheered and strengthened the minds of God's workers when disheartened and ready to faint, they have felt that they had a power behind them, beside them, that nothing could resist, and they have remembered the "Fear not, thou wren Jacob, I will help thee" (Isa. xli. 14) ; and He will "freely give us all things," all things, such, as in His infinite wisdom, are good for us, there are things which we may desire, but the love of God withholds. "No good thing will He withhold." (Psa. 84 : 11.) To His love and wisdom is joined His power. Earthly friends may love us, they may desire to give us the things that would help and bless us, but their ability is limited, especially in spiritual things, but we have Omnipotence for our Father, and we know that He can "freely give us all things."

On the *third* topic we may teach that those who are God's people, who have received the Lord Jesus, have nothing to fear for past sins, they are all forgiven, blotted out, cast as a stone into the depths of the sea to be remembered against them no more for ever. Satan may come with the long catalogue of our sins and tell us that we can have no hope, no salvation, but like one of old we can tell him that Christ has died, Christ has born our sins, they are all washed away, and that in the sight of God we are righteous because of that death. "There is therefore now no condemnation." (Ver. 1.)

On the *fourth* topic then how safe they are who trust in God through Jesus Christ. Some of our sweetest hymns are based on this thought, such as : "Jesus lover of my Soul," "Rock of Ages," "How firm a Foundation," "Safe in the arms of Jesus," etc. We cannot enlarge on this theme, it is vast, grand, but do not, teacher, let this opportunity pass, without impressing on your class the happiness, the security, both for this life and that which is to come, of those who are servants of the Lord Jesus.

"That soul that on Jesus hath leaned for repose,
I will not, I cannot, give up to its foes ;
That soul, though all hell should endeavour to shake,
I'll never, no never, no never forsake."

INCIDENTAL TRUTHS AND TEACHINGS.

The seemingly dark and contrary, all things work in harmony for the good of Christ's people.

The links in the chain of God's eternal love reach from His throne to all mankind.

The greatest gift ensures all smaller ones.

If God declares us just we need not care for the condemnation of men or devils.

The power that can separate us from the love of God in Christ Jesus, must be mightier than the Almighty. What? Where?

If God has loved us from eternity, should we not love Him with our little all of time and power.

The cross of Christ, the darkest passage in human history, but the hope of the world, and the salvation of those who cling to it.

We must believe the revelations of God's will and purposes, although we may not be able to understand them.

One of these is God's foreknowledge and man's free will, one truth, but a mystery to us now.

LESSON 12.

June 22, } 1884. } **OBEDIENCE TO LAW.** { Rom. 13 }
1-10

GOLDEN TEXT.—"Let every soul be subject unto the higher powers."

PLACE.— }
TIME.— } As last two lessons.

Introduction.—There is no doubt that this portion like others which we have studied had an eye to a special danger to which the early Church was liable: a spirit of insubordination to earthly powers. This danger arose from two sources; they would, and we know they were, ready to carry the doctrines of Christian liberty into a region which the apostle had not intended, liberty to do as they willed in things that affected others and the community at large; in fact, to some of them, liberty carried the idea of license. But aside from all this there was the fact that the governments of the world were in pagan hands. To a large extent cruel despots wielded supreme power. Nero was at this time Emperor of Rome. Was it right to obey such rulers? Jesus was their King, and to Him they were willing to yield all subjection, but what of these, cruel monsters as many of them were? Then there was the Jewish element in the Church with all its ideas of national supremacy; were they not God's chosen people, more noble than any other nation, should they submit to the government of any other rulers than their own. "We be Abraham's seed and were never in bondage to any man," was their response when Jesus spoke of freedom, and this while Roman soldiers were in their streets and the Roman Eagles displayed on the fortress commanding the city. It was this spirit that made them turbulent and seditious, ever ripe for rebellion, which led to the outbreak that not long before had caused the emperor to banish all the Jews from Rome (Acts 18:2); and which finally brought about the destruction of their temple and city. The converted Jews were not all exempt from this, as is very evident from some of the references in the epistles; by not a few the idea was still cherished that Israel was to be the supreme power in the world. To counteract this spirit was the purport of this portion of Paul's letter, and it is a lesson which in this age of demagogism, and in this continent of its fullest development, that we need to learn.

Notes and Comments.—Ver. 1. "Every soul:" not exactly the same as every person, though, of course, carrying that thought; it is the soul that does either good or evil. "Subject:" submit; the contrast is resisteth. (Ver. 2.) "Higher powers:" no special government named, it is civil government that is of God. "No power but of God:" earthly authority comes from Him, by the very constitution of society as He has made it, rulers are a necessity, and so all rulers, of whatever grade, may be considered as acting by Divine appointment. It is not the man it is the office that should command our obedience. "Ordained of God:" and being so is for the advantage and benefit of the community at large.

Ver. 2. "Resisteth:" refused to obey, without, it may be, breaking forth into open rebellion. "Ordinance of God:" this appointment, that which is according to His will in the order of human government. "Receive to yourselves:" REV. "judgment:" divine judgment as we take it, through the human authority resisted.

Ver. 3. "Not a terror:" the apostle is speaking of rulers in general, there are always exceptions; less to-day, as we think, than in any previous age. "Wilt thou not be afraid:" fear, one kind precedes bad actions and has a deterring power; another follows them, the fear of punishment, but from this the obedient are free. "Do good—thou shalt have praise of the same:" the power of the ruler will not only not be against you, but it will be for you, it will protect you, and you will be esteemed as an upright and peaceable citizen.

Ver. 4. The contrast between the obedient and the lawless is carried on through this verse, to each he, the magistrate, the bearer of the power, is "a minister of God" (note that Paul uses the same word of the civil power as of the ministry of the New Testament). "Beareth not the sword in vain:" the sword was the symbol of power,

and the apostle says that this authority will be used to punish the evil doer. "A revenger:" REV. "an avenger to execute wrath:" the wrath of God is against all wilful evil, and the "powers that be" are ministers to execute wrath on His behalf, unknowingly perhaps, but nevertheless really.

Ver. 5. "For wrath:" which will come in judgment upon the evildoer, it is the wrath of the lawgiver whose law is broken, not passion. "For conscience sake:" or as in 1 Peter 2:13 "for the Lord's sake:" which, where the conscience is spiritually enlightened, is the same thing.

Ver. 6. "For this cause;" because the civil power is ordained of God, for the encouragement and protection of the good, and punishment of the evil doer. "Pay ye tribute:" taxes, as we call the impost; the government must be supported, do you help thereto by paying your share of the expenses. Tribute had, of course, a different meaning, primarily, to taxes, it was what the conquerors demanded and received from the conquered, as the Romans from the Jews, but it was for the same purpose as our taxes, the expense of carrying on the government. "Attend continually upon this very thing:" that is, this is their business, they give all their time to it, and so should be supported by the community at large. Tertullian is quoted by Alford as saying that what the Romans lost by the Christians refusing to bestow gifts on their temples they gained by their conscientious payment of taxes.

Ver. 7. "Render therefore:" so the Saviour, Matt. 22:21. "Tribute—custom:" the first is direct taxation for the purposes of State, the other, the duties levied upon the importation of goods. "Fear—honour:" the reverence and respect to be given to those whose official positions demanded it; it is official fear and reverence, and has no reference to the character of those who fill the positions. Happy the people the personal qualities of whose rulers win what their official positions call for.

Ver. 8. The apostle now proceeds from exhorting the believers as to their duties to rulers, to general mutual duties. "Owe:" this must not, of course, be interpreted to mean, that we are at no moment to owe anything to any man, but that we are to fulfil all the obligations we contract, never to repudiate our just debts, or seek by an legal technicality to avoid their payment. "But to love:" ah! here is a debt that can never be paid, yet one we must always be paying; nay, the more we pay the deeper we feel the debt to be, because the practice of love makes the principle of love deeper and more active. "Fulfilled the law:" what law? the moral law, as contained in the ten commandments, for he who loves all men cannot do them the evils forbidden there. This is the burden of the next verse.

Ver. 9. The apostle here reviews the commandments, the "thou shalt nots," and leaves us but one path, the right one. "Comprehended:" this positive declaration to the working of love includes all the negative precepts given or suggested, he whose heart is full of love need never trouble himself about any of the precepts with regard to his neighbour, he cannot break them.

Ver. 10. Love, as in the lesson for May 4th, is personified, and the working of that love is an absence of working ill to fellow-men, "fulfilling of the law," as in verse 8.

HINTS TO TEACHERS.

Prefatory.—On this continent, and in this Dominion of ours, the lesson of to-day is a lesson our young people much need to learn, if the principle of reverence for authority of every kind has not died out, it is to a large extent much weakened; this fact is manifested in the home, as elsewhere, and it should be the aim of teachers to impress very strongly, that home is the first place where authority is to be revered. "Honour thy father and thy mother," is the first commandment with a promise, and the New

Testament, as the Old, enjoins obedience to parents. Disobedience at home is followed by disobedience to the civil authorities, and each is a violation of the law of God.

Topical Analysis.—(1) Obedience to rulers enjoined (1-5). (2) Taxes to be paid for the support of rulers (6-7). (3) Duties to our fellowmen (8-9). (4) The basis of all duty, Love (9, 10).

On the *first* topic, we may note that there are some points on which the apostle does not touch; he does not tell us, for instance, which is the preferable FORM of government, a monarchy, a republic, or the varying combinations of both; it is the rightly conducted authority, whatever shape that may take, under which we live; what is suitable for one people may be unsuited for another, for one race a republic, for another a monarchy, and for a third a still stronger form of centralization or despotism; but that form of government under which we were born, or which we have chosen by leaving our father-land, is the one which should receive from us obedience. Nor does the apostle here say anything as to the duty towards unrighteous rulers, the righteousness of rebellion and revolution. Christians were troubled in those days, have been troubled often since, as to their duty in such cases. Those to whom Paul wrote might well ask what was their duty toward such a monster as Nero, and in the rapid changes of government which took place after his death, when within twelve months there were four emperors contending for the purple, it must have been difficult for a Christian to feel that it was other than his duty to seek to place a Vespasian on the throne in the place of a Vitellius. Nor yet does he say anything as to resistance to evil commands, that was fully understood by Christians, they were to obey God rather than man, there was a limit in their obedience to authority which they must not overstep. They were to obey, because *authority is an ordinance of God*. All that God establishes is binding upon man, and we find that in establishing governments among men He gave to it rights under Himself and surrounded those rights with the shield of penalties, even to the death penalty, against the man who would not "hearken unto the judge." He that resisteth the ruler resisteth God, because *rulers are for the common good*, a protection of the law-abiding against the lawless, a terror to evil doers. We cannot enlarge on this, but it is easily understood, illustrated and enforced.

On the *second* topic, show that this is the natural sequence of the first. If it is right to recognize and obey the power, it is right and needful to support that power by taxes and dues. Protection implies protectors, and they must be supported, so that in various ways money is required for civil government. In whatever form this is levied, by what is called direct or indirect taxation it is the Christian's duty honestly to pay it, not to represent his income or his property as less than they really are, that he may escape paying a few dollars more per year; neither to practise petty smuggling as too many who call themselves Christians are ready to do; nor to undervalue the articles on which they pay duties, nor yet to overcharge for any service performed on the ground that it is wronging no one; forgetting that robbery and cheating are equally so whether the victims be private individuals or the government of a town or country, there is no difference. If we could train our young people in these truths there would cease to be the scandals that are sometimes brought to light. Press these practical truths, truths taught alike by the Master and His apostles.

On the *third* and *fourth* topics we have not left ourselves room to speak, but they were so fully treated in lessons 4 and 5 of this quarter that we can afford to pass them over here, simply insisting that the ground of all duty, toward God or man must be based on love. Love will not work ill to any, and as the law is for the good of all, love fulfils the law.

INCIDENTAL TRUTHS AND TEACHINGS.

Governments exist for the good of the community at large so they should be obeyed by all.

He who resists the law resists the ordainer of the law—God.

The righteous man need have no fear of the law.

The payment of taxes and all State dues should be religiously observed.

The only debt the Christian should owe is the debt that can never be paid—Love.

The heart filled with love is a law to itself.

Main Lesson.—Rulers (1) ordained of God—Numbers 11 : 16; 17 : 25; Neh. 9 : 37, Prov. 8 : 15-16; Dan. 2 : 20, 21, 37, 38, 47; 4 : 17-32. (2) To be obeyed—Matt. 22 : 21; Titus 3 : 1; 1 Peter 1 : 13-15; 2 Peter 2 : 10-11; Jude 8 : 9.

June 29th. } REVIEW.—SECOND QUARTER. { 1884.

Our lessons during this Quarter have been partly from the Acts of the Apostles, and partly from four epistles written during the time covered by the narrative, viz. : the Frat and Second Epistles to the Corinthians, Galatians and Romans. There are so many methods and plans followed in reviewing that it is difficult to map out a course that will commend itself to any large number of Teachers. Some will rest with a recitation of the Topics, Golden Texts, etc., others will follow the plan of our last Review Lesson, questioning on each lesson, endeavouring to bring out the facts and truths taught, while yet others will take places, men, etc., and group around them the questions and teachings of the hour. Suppose that this Quarter we follow somewhat this plan and, taking the lessons under four heads the Places, the Churches, the Epistles, the Doctrines and Duties, endeavour to recall some of the facts we have learned and the truths we have been taught.

1. THE PLACES.—What places have we read about in these lessons? While other places are mentioned, the action and interest centres on Ephesus. How long did Paul labour there? Three years. (Acts 20:31.) What miracles did he perform? (Ch. 19:11, 12.) What special circumstances are narrated of his stay in Ephesus? (a) The finding of the disciples who were ignorant of the gift of the Holy Ghost. (Ch. 19:3.) (b) Breaking a way from the synagogue and preaching in the school of Tyrannus. (19:9.) (c) The vain attempt of certain vagabond Jews to cast out an Evil Spirit. (19:13.) (d) The burning of the books of curious arts. (19:19.) (e) The mighty growth of the Word. (19:20.) (f) The uproar headed by Demetrius. (19:23-41.)

2. THE CHURCHES.—What Churches are mentioned in this Quarter's lessons? Ephesian, Corinthian, Galatian and Roman. What were the special characteristics or each of these churches? (For answer to this question see the "Introduction" to the various lessons.) Who were Paul's hosts at Ephesus? Aquila and Priscilla, who laboured with him there; Apollos had preceded him, and we find that there were with him Timothy and Erastus, Acts 19 : 22; Gaius and Aristarchus (Vs. 29); and possibly others whose names are in the next chapter.

3. THE EPISTLES.—What Epistles did Paul write from Ephesus? (See above). What lessons have we had from these Epistles? From 1 Cor., four : Lesson 3. Pauls Preaching; 4. Abstinence for the sake of others; 5. Christian Love; 6. Victory over death. From 2 Cor., one : Lesson 8. Liberal Giving. From Galatians, one : Lesson 9 : Christian Liberty. From Romans, three : Lesson 10. Justification by Faith; 11. The Blessedness of Believers; 12. Obedience to Law.

1. THE DOCTRINES AND DUTIES.—What *Doctrines* have we learned this Quarter ?

Lesson 1.—The personality and gift of the Holy Ghost.

Lesson 2.—Evil spirits know and fear the power of Jesus.

Lesson 3.—Salvation only by the death of Christ.

Lesson 4.—The folly and emptiness of idolatry.

Lesson 5.—The Christian life a life of love.

Lesson 6.—There will be a resurrection of the dead.

Lesson 9.—Christians children of God and heirs of eternal life.

Lesson 10.—Justification by Faith.

Lesson 11.—God's eternal purpose of blessing for believers.

Lesson 12.—God's sovereignty, rulers are by and through Him.

DUTIES, LESSON 1.—To seek for the baptism of the Holy Ghost.

Lesson 2.—To put away everything that would hinder our full consecration to Christ.

Lesson 3.—To accept with humility God's plan of salvation.

Lesson 4.—To deny ourselves for the sake of others.

Lesson 5.—To let love rule in our hearts and lives.

Lesson 6.—To live as those who expect the second coming of Jesus and eternal life

Lesson 7.—Never to let self interest blind us to the claims and duties of religion.

Lesson 8.—To give as becometh these who believe that all they have is the Lord's.

Lesson 9.—To prize the liberty the Gospel gives us, and not yield ourselves to the bondage of sin.

Lesson 10.—To believe on the Lord Jesus Christ.

Lesson 11.—To have an abiding trust in the love of God.

Lesson 12.—To be good and faithful citizens, wherever we dwell.

Sometimes a single word or sentence is helpful to serve as a key to the Quarter. We see that the *Sunday School Times*, suggests the word "Co-partnership" taking a letter in succession from that word as the initial letter of the lesson. We prefer one that has a more direct connection with the lessons and can therefore, we think, be more easily remembered. Our lessons have been from Acts and some of the Epistles. For the sake of the younger classes, and to help those teachers who would get through the eye to the heart, suppose we put those two words on a blackboard or slate, writing down and letting each letter be the initial of a thought in connection with the successive lessons, thus :

A TEACHER TAUGHT (1).

CONQUESTS OF THE GOSPEL (2).

THE PREACHING OF THE CROSS (3).

ELF DENIAL FOR OTHERS (4).

ETHERNAL AND OMNIPOTENT LOVE (5).

ERISABLE AND IMMORTAL (6).

IDOLATRY AND THOSE WHO PROFIT BY IT (7).

SOWING—BOUNTIFULLY OR SPARINGLY (8).

TRUE LIBERTY (9).

LAWS AND FAITH—CONDEMNATION OR SALVATION (10).

EVERY BLESSING IN JESUS CHRIST (11).

SUBMISSION TO AUTHORITY (12).

These are of course, much the same thoughts you have had in "Doctrines and Duties" only put in a different manner ; endeavour by questioning to get the thoughts from your scholars, help them by suggestions, but let them do as much as they can, they will like the lesson all the

better for having found out something themselves. The narrative lessons will be those they will most readily recall, and from each of these you may draw valuable lessons in addition to those suggested here, look over the notes you made for each lesson (we suppose that you made them, did not take them to your class, and have them at home still, that is our habit), this will refresh your memory of the teaching, and help you to make the Review more interesting.

One word more ; there has been a great thought running through our lessons for this Quarter, let all your teaching and reviewing converge to that as a centre, the thought is, "Christ Jesus and Him Crucified."

THIRD QUARTER.

LESSON I.

July 6, } **DAVID KING OVER ALL ISRAEL.** { 2 Samuel
1884. } 5: 1-12.

GOLDEN TEXT.—"I have found David my servant ; with my holy oil have I anointed him."
—Psa. 89 : 20.

TIME.—B.C., 1048.

PLACES—Hebron, the principal city of the tribe of Judah, and Jerusalem, the fortress hitherto held by the Jebusites, now captured and called "the city of David."

PARALLEL PASSAGE.—1 Chron., 11 : 1-9.

INTRODUCTION.—Our studies in the Old Testament last year carried us to the death of Saul and Jonathan on the mountains of Gilboa. Tidings of this event were carried to David at Ziklag, where he was staying with his six hundred followers. The way he received the news was characteristic of David and of his age. The Amalekite who told him the story and showed the royal crown as proof of its truthfulness, asserted that in the last agony of soul Saul has *entreated death from his hands, and that he had slain the king.* He thought that this would please David, and ensure a reward, instead of which he was upraised for his crime and slain. In these new circumstances David, God-fearing man that he was, "inquired of the Lord" before he would take a step in the direction to which circumstances seemed to point, should he go up into any of the cities of Judah, and which, the answer came, telling him to go up, and to Hebron. To Hebron he accordingly went, and at once the men of Judah came and anointed him king. It is probable that the other tribes, if left to themselves, would have agreed with the choice, but the loyalty of one man, Abner, to the family of Saul, caused him to set up a son of Saul as the rightful king over Israel. Abner was the cousin of Saul, and appears to have had considerable influence with the people, certain it is that except Judah all followed his lead, Abner and Joab the captain of David's army, met and fought at the pool of Gibeon. Abner was utterly defeated and fled. This, however, did not decide the matter, a "long war" followed, David becoming stronger, and the house of Saul weaker. Then came an insult to Abner by Ishbosheth, his renouncing of the king and going over to David, only to be slain by Joab in revenge for the death of Asahel, his brother. This was followed by the murder of Ishbosheth. The path was now clear to the throne, Saul, Jonathan, Ishbosheth, Abner all dead, and the people longing for a strong hand to help them against the Philistines and the Canaanites, naturally they looked to him, already recognized by the tribe of Judah, he had before been their deliverer, should he not be their king? and so we come to our lesson.

Notes and Comments.—Ver. 1. "All the tribes : " represented by their elders. "Hebron," or *alliance*, about twenty miles south of Jerusalem, formerly Kirjath-Arba (Josh. 21 : 11), at that time the most important city of south Palestine. Its present population is about ten thousand, including five hundred Jews, but there is not a single

Christian family. "Bone—flesh," the first requirement for the throne was that the chosen one should be an Israelite. (Deut. 17 : 15.) In the same language Christians are set forth as brethren of David's Son and Lord. (Eph. 5 : 30.)

Ver. 2.—They give two further reasons for their mission. David had formerly, during the reign of Saul, been the victorious leader of the people against their enemies, and he was God's choice to be the "captain over Israel," their ruler, king. God had said that he should "feed," lit., should shepherd the people; from shepherding the flocks at Bethlehem to shepherd the nation. God's choice, they came to say that he was also their choice, and to give him their allegiance and promise of loyalty.

Ver. 3. "A league:" there was a covenant for mutual rights and service. Some kind of a charter defining the King's rights was in existence (1 Sam. 10 : 25) and on the accession of Rehoboam we find the oppressed people demanding some limitation of the kingly powers. (1 Kings 12 : 4.) Still later we find a covenant between the King and people. (2 Kings 11 : 17.) "Before the Lord:" there were usually religious solemnities on these occasions, it made the covenant impressive and sacred, the Lord was witness between them. "Anointed:" for the third time—see 1 Sam. 16 : 13 ; 2 Sam. 2 : 4 ; In 1 Chron. 12 : 23-40, we have fuller details of this great event. About 350,000 "men of war" from the various tribes went up to Hebron, "with a perfect heart—to make David king:" the festivities lasted three days, while to help the entertainers, the nearest tribes brought bread, wine and fruit on asses, camels, mules and oxen. It was a season of great and universal rejoicing.

Vers. 4, 5. "Thirty years old when he began to reign:" that is, in Hebron; for twenty years a shepherd, and for ten years a soldier, a wanderer, an exile, truly the discipline of life had fitted him for his high position. The period of his rule in Hebron was probably his purest and happiest days.

Ver. 6. "The King:" now over all Israel, and without a rival, "to Jerusalem unto the Jebusites:" it seems strange to find that so important a place in the centre of the Kingdom had so long been left in Canaanitish hands, the Jebusites were a hardy and warlike race, as is seen by the fact of their retaining this place so long. Various political and military reasons have been assigned why it was desirable to possess Jerusalem, but we prefer the idea that in this, as in other things, David had sought and received Divine direction as to the place and his going against it. There appears to have been a demand for a peaceable surrender which was met by the taunt. "Except Thou take away the blind and lame:" meaning that they deemed the place so impregnable that the blind and lame could defend it against David and his army. They would naturally feel, looking down from the dizzy height of its walls into the valley of Gihon, that the most daring of the Hebrews could not succeed in reaching the top.

Ver. 7. "Nevertheless:" notwithstanding all obstacles, cliffs, battlements, defenders. "Took the stronghold of Zion:" the citadel, fortress, the south-westernmost of the hills on which the city stood. "City of David:" so called because it was the conquest, the residence and the tomb of the King.

Ver. 8. In this verse we have the manner of the capture, it was by the water course, for so we may interpret "gutter:" probably dry and of a character that enabled the assailants to ascend unperceived. "Smiteth—hated of David's soul:" rather uncertain, possibly a reply in the language of the Jebusite taunt; "if the blind and lame defend it, then he that smiteth," etc. "Hated:" for the reason of the sneer. "Chief and captain:" Joab accomplished it, and was made chief captain over the whole army. (1 Chron. 11 : 6.)

Ver. 9. "David dwelt:" he chose the conquered fort for his residence. "Built walls:" either that he strengthened the city on the northern side, the one least strong naturally, and where it is supposed the fort walls stood, or built for himself and for his people on that side of the city; the former is more likely, as Milo is afterwards referred to as a defence. (1 Kings, 9 : 15, 24 ; 2 Chron. 32 : 5.)

Ver. 10. More important is this verse. "David went on, and grew great," or as the margin, "went going and growing:" there was constant activity and constant growth, all of which resulted from the fact that the "Lord God of Hosts was with him," this chiefest and best of all, with him to guide, to guard, to strengthen, with him because he served the Lord with his heart.

Ver. 11. "Hiram—Tyre:" on the coast of the Mediterranean; Tyre played an important part in the history of Palestine and the Jews, even in our Saviour's days. This Hiram was likely the father, possibly the grand-father of the one who aided Solomon in the building of the temple. "Messengers:" of congratulation likely, and to form an alliance, also "cedar trees:" and carpenters, masons and others to build David a house, either the act was part of a compliment to David, or he, aware of the coming embassy, had requested that such workmen for whom Tyre was famous might be sent for the purpose.

Ver. 12. "David perceived:" the evidences of God's hand were so manifest in all these things, he felt that it was from the Lord. "Established—for his people Israel's sake:" David was God's chosen instrument for the exaltation and blessing of the nation. God's purposes were always of mercy and love to His people and all that He did was to the end that they might not only be a great, but a holy, a God-worshipping people; they were the people He had chosen and separated from all others, and had they been faithful to Him their glory and greatness would have known no decline.

HINTS TO TEACHERS.

Prefatory.—What truths and lessons can we get out of this scrap of history? It may seem at starting that this brief record of a political change in the history of a nation has not much in it that is profitable to teach; but as we go on we shall find that, like every other portion of the Scriptures, it has lessons which, if they enter into the daily lives of all, teachers and scholars alike, will help to make those lives a blessing to those whom they have to do. This is a lesson capable of being presented in a graphic, picturesque manner; study to do that and you will be rewarded by the interest your scholars will take, and the more vivid impression it will leave upon their memories. To thoroughly understand the lesson it will be necessary to go back somewhat in the life of David. In that light we arrange the

Topical Analysis.—(1) David's preparation for the Kingdom. (2) His rule over the tribe of Judah. (3) The choice of the united tribes. (4) The capture of Mount Zion. We can only indicate the outlines of these.

On the first topic many things went to make up David's preparation for his life-work. He was chosen by God. When Samuel was sent to the house of Jesse to anoint one of his sons as the future King of Israel, so little was it supposed that the prophet would do David any honour, that he was not even sent for from the sheepfold until all his brothers had passed before the Divine minister, and still the inward voice said of each "I have refused him," and when the ruddy youth arrived the same voice said: "Arise, anoint him, this is he." As he was chosen, so he was prepared, for after the anointing we are told that "the Spirit of the Lord came upon David from that day forward." Yet further in continuation of his preparation, he was called to the Court of Saul to minister to the melancholy of that dark, moody monarch, and thus he became

aware of one part of the duties of his office; more important still, the head of a people like Israel, surrounded by warlike enemies ever ready to attack them, must be a warrior, a brave, successful General, and such David was. To this the tribes refer in verse 2: "Thou wast he that leddest out and broughtest in Israel, and the Lord was with thee," the deliverances he had wrought for the people before the blind hatred of Saul drove him into Exile were recalled. But he was fitted for his position, also by *adversity*, driven hither and thither in constant peril of his life, hiding in woods, and caves, dwelling first in one foreign city, then in another, and in peril from those whose protection he was obliged to seek, he learned the lesson he never quite forgot, of dependence upon God and trust in Him. In fact every step of his life from that moment of anointing, not only led him nearer to the throne, but fitted him more fully for its responsibilities.

On the *second* topic show how his first act after the news of the death of Saul, was to enquire of the Lord what he should do; he would not take a step toward the realization of what he knew was God's purpose concerning him without being sure that he had the Divine approval. So teach your scholars; we should always wait God's time and God's leading, "he goes the fastest who takes God's time." Point out two special events which showed the character of David, the murder of Abner by Joab, a crime which drew from him a terrible curse upon the murderer, and which he never forgot or forgave. The other was like unto it, the murder of Ishbosheth; the captains who slew him thought that David would reward them for their treason in thus putting away his rival to the throne; but they met, as did the Amalekite who pretended to have slain Saul, with death themselves, with all the additions of ignominy. His reign in Hebron was evidently a peaceful and prosperous one, apart from his war with the house of Saul, and there is little doubt that the rest of the tribes were attracted partly by this fact.

On the *third* topic so full explanations have been given that we need only press the teacher to dwell upon the religious element in this great national ceremony. Happy the ruler, happy the people whose solemn covenant is by their choice before the Lord. In that immense gathering the soul that would most deeply feel the solemnity and importance of the event would be David's, and only because he trusted in the mighty God of Jacob could he take the responsibility.

On the *fourth* topic show that when the Lord is with His servants, all obstacles are overcome, and enemies are as chaff before the wind.

INCIDENTAL TRUTHS AND TEACHINGS.

God has a will and purpose concerning nations.

God's discipline is the stepping-stone to honour.

Happy they who can patiently wait God's time.

Happy also they who can recognize in prosperity the hand of God.

Religion should mix with our politics as a living power.

The world will often do honour to God's people for their religious character.*

When the Church of God is united, the world will be conquered for Christ.

Have your scholars chosen Jesus for their King?

Main Lesson.—"In all thy ways acknowledge Him and He will direct thy path—Prov. 3: 6; Exodus 13: 21; 33: 14, 15; 1 Chron. 28: 9; Psa. 32: 8; Isa. 58: 11; 63: 9.

THE SPOT IN HIS ARMOUR.

BY MRS. M. E. BANGSTER.

I have read of a knight
Whose armour bright
Was strong to resist the foe,
There was only one spot
Like a wee little dot
Where an arrow might lay him low.

Only one place
When, in battle or chase,
He feared that a fatal dart
Might, entering in,
Its dark way win,
And smite, like death, to his heart.

So often he rode
When the red sun glowed
On the steel blue flash of the spears,
And like fiery Mars
Without wound or scars,
Went on through the splendid years.

Till alas, one day,
On its poisoned way
An arrow of hate was sped;
And it found the flaw,
By a subtle law,
And the champion knight fell dead.

I know a boy
With a look of joy
And truth on his open brow.
I hope he will stand
At his Lord's right hand,
For the Lord hath need of him now.

There are hosts of sin
That are trying to win
On the crowded field of life.
The hopes we prize,
And the light of our eyes
In a stubborn and baleful strife.

And our dear young knight,
With his face to the right,
In armour of proof is clad;
His weapons ring
With the strength of the King,
And his soul is alert and glad.

But one little spot,
Alas, it is not
Safe from the enemy's dart!
If it enter there,
Nor is turned by prayer,
It shall strike to the brave knight's heart.

Like a lightning rust,
Like a clouding dust,
Is the sin that doth most beset.
In the hour of pride,
By the tempter tried,
That sin we are prone to forget.

My precious boy
With the look of joy,
And the blazing courage of youth,
Pray God to-day
That no flaw may stay
In your heaven-forged armour of truth.

*Witness the intense interest in General Gordon to-day.