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# THE CANADIAN INDEPENDENT.

(NEW SERIES.)

VOL. II.]

TORONTO, NOVEMBER, 1883.

[No. 11.]

## EDITORIAL JOTTINGS.

THE following letter will speak for itself. It has an eloquence of its own, and a voice which speaks with power. Go thou, and according as God has prospered thee, do likewise:

"Montreal, July, 1883.

"R. C. JAMESON, ESQ.,

"Treasurer, Congregational College,

"Montreal, P. Q.

"DEAR SIR,—Enclosed please find one thousand dollars, in one bank bill, for the building fund of the Congregational College.

"Please enter it

"FROM A FRIEND."

IN our last issue, p. 288, a blunder of some one made our "C.C.M.S." to read "Congregational Church M. S., Nova Scotia." Our friends generally, however, will not be misled. We were speaking of the meeting of the Executive Committee of our Home Missionary Society. As the society is before us let us say "*its treasury is empty*." Nearly one thousand dollars had to be borrowed to meet present claims. We do not want to borrow any more. It is a bad thing for the Executive that churches are late in remitting. Why not begin to remit at once? Don't wait for missionary meetings, the constancy of the little springs keeps the river flowing, not the thunder shower. The monthly payments will soon be needed. How are they to be met? By churches at once doing something and sending the same to the treasurer without delay.

THE treasurer's balance sheet is not necessarily a gauge of spiritual life, though a Christianity that does not touch the pockets is not to be commended. Hence financial statistics give their value when estimated from continued effort, not spasmodic energies. The following may have its lessons, especially in that of an Old Testament text, Isaiah 8: 5-8: Mr. Talmage's church in Brooklin has a

membership of 2,775. They gave last year to Home Missions \$192; and to Foreign Missions \$112; to the cause of education \$95. It does not appear that this great church, the largest Presbyterian church in the United States, gave anything to either the Church Erection Society, the Relief Fund for Freedmen, or for Sustentation. In pleasant contrast to this, the First Presbyterian Church, of New York, with only 468 members, gave to Home Missions \$12,056; to Foreign Missions, \$26,517." There may be a big debt upon the first named church calling forth all energies, but what is an edifice compared with the command "Go ye into all the world?"

DR. EDWARD SULLIVAN, the present Anglican Bishop of Algoma, accepted his position at a manifest sacrifice of social comfort and income. The representatives of the Diocese of Huron elected him with singular decisiveness to fill their Episcopal seat; he offered position has been declined on the simple ground of "duty to Algoma." Dr. Sullivan has again manifested his belief that other consideration than mere social prestige and financial gain have power in a clergyman's decision. The days of yielding up for Christ are not passed away, and the record of the Church to-day, when read through the charm of antiquity, will present as fair a record as any century in the annals of ecclesiastical history. Canon Baldwin of Montreal, has, since Dr. Sullivan's declination, been elected to the See, and has signified his acceptance. Huron will, therefore, continue to rejoice in a bishop of the evangelical school.

THE Union of the Methodist bodies blots out several of the smaller denominations. This leaves the other bodies numerically small, smaller still by contrast. This, however, should, by no means, lead us to hold with less hope to our position in the ranks of the church militant. Souls are weighed not numbered,

and faithful testimony is worth more than wide-spread fame in eternity's light. "Act well *your* part, there lies the honour," is as applicable to the ten as to the ten thousand. We are here for a purpose and let that purpose be fulfilled.

THE A.B.C.F.M. held its annual meeting in the city of Detroit in the early days of October, under fair autumn skies and amid hospitalities whose open-heartedness did credit to the hearts and homes of what is perhaps the fairest city of the west. The venerable Dr. Eddy, whose presence at our last Toronto Union meeting will be remembered with affection by the members there, gave the address of welcome in words of wisdom and of cheer. His vivid description of the society's history and work we give:

Many of those who join with us in welcoming the Board to Detroit feel, I conjecture, no intense enthusiasm in the cause of foreign missions, but they do highly appreciate this society as a great civilizing agency. They cannot overlook the fact that missionaries like Livingstone have been the most efficient explorers of unknown regions; that they have, in fact, opened the doors of trade in many a remote land; that they have reduced many a barbarous language to writing, established schools, and created a literature among many tribes of savages. These things are patent and undeniable. All among us, therefore, who are friends to universal progress greet you with hearty congratulations. Every friend to education, science, free institutions, commercial enterprise, productive industry and universal peace, stretches forth a hand toward the American Board. They know what has been done in Turkey, Persia, India, China, Japan, and the islands of the sea, for the enlightenment and social elevation of the people.

The most of our people, however, understand that the great mission of this society is not to civilize—that is a necessary incident of great value—but to Christianize the nations. *Christianize*, I say. The thoughts which the word suggest are unutterable. *Christianize*: to make the nations Christ's nations; to make individual man Christ's man; to pour his life through the dead heart of universal humanity, and make the whole race His body. This is your mission—an amazing mission, to the eye of natural reason impracticable and absurd. Imagination traverses the ocean of eighteen centuries and surveys the world that then was—the Roman empire stretching from the lower Euphrates across western Asia, across Europe, across the British channel to the Irish Sea; stretching from the Sahara desert in the south across northern Africa, including all the provinces from the Red Sea to the Pillars of Hercules, across the Mediterranean, across Spain, Gaul, Italy, Greece, beyond the Rhine and the Danube. I pass by Rome, and Athens, and Corinth, and Antioch, and Alexandria and Jerusalem. I have heard of a place called Nazareth. I find it at last nestled among the hills of Galilee. It

is a poor village—all the inhabitants toiling peasants. As I pass through the streets I am arrested at a lowly cottage by the sound of the saw and the plane. I enter; there, bending over his work, I see a youthful artisan, clad in peasant's garments, his hands hardened with toil. He raises his head. His eyes fall upon me. I am thrilled; I feel it is the glance of a God! I see Him lay down hammer and axe and saw. I follow Him to the Jordan, to Capernaum, to Jerusalem. I hear His wondrous words. I behold His miracles of healing. I stand by the cross whereon He dies as a felon. What amazes me is that this Galilean carpenter from the beginning of His teachings uniformly expressed the most unwavering confidence that the religion He taught would become universal and endure forever. He appointed apostles and evangelists to proclaim His doctrines to all nations. He declared Himself the Saviour and Master and King and Judge of all mankind. And His last command was, "To preach the gospel to every creature."

The following is a general summary of the field for 1881-1882:

<i>Missions.</i>	
Number of missions.....	20
Number of stations.....	80
Number of out stations.....	742
<i>Labourers Employed.</i>	
Number of ordained missionaries (six being physicians).....	154
Number of physicians not ordained, men and women.....	9
Number of other male assistants.....	7
Number of other female assistants.....	263
Whole number of labourers sent from this country.....	433
Number of native pastors.....	144
Number of native preachers and catechists.....	369
Number of native school teachers.....	1,014
Number of other native helpers.....	300
	-----1,827
Whole number of labourers connected with the missions.....	2,260
<i>The Press.</i>	
Pages printed as far as reported.....	32,000,000
<i>The Churches.</i>	
Number of churches.....	278
Number of church members, as nearly as can be learned.....	19,346
Added during the year, as nearly as can be learned.....	1,737
Whole number from the first as nearly as can be learned.....	89,393
<i>Educational Department.</i>	
Number of high schools, theological seminaries, and station classes.....	58
Number of pupils in above.....	2,086
Number of boarding schools for girls.....	40
Number of pupils in boarding schools for girls.....	1,538
Number of common schools.....	832
Number of pupils in common schools.....	31,016
Whole number of pupils.....	35,632

The total receipts for the year from all sources, with balance on hand from previous

year, amounted to \$591,488.67. The total of expenditures is \$590,266.31, leaving a gratifying balance in the treasury of \$1,222.36. This expenditure is distributed as follows: \$357,245 goes to the cost of missions direct. To agencies went \$9,005.98. To the *Herald* over income \$848.52; to other publications \$3,323.03, and to the general item of administration \$20,691.30, making in all for costs \$33,868.83, or about six per cent. of the total sum raised.

The total increase in receipts over the previous year was \$61,155.71, in connection with which the report brings out the encouraging fact that about \$45,000 of the increase comes from ordinary voluntary contributions. The general permanent fund is reported at \$163,047.32 and that for officers' salaries at \$59,608.

It would appear that other and former meetings have excelled the Detroit gathering in the point of enthusiasm, but really that detracts nothing from the feeling of satisfaction, for surely the "white heat" of some of these gatherings cannot be always experienced. The Turkey mission occupied a large portion of time, there having grown up, of late years, serious misunderstandings between the missionaries and the native Armenian Christians. The following complaint seems very home-like:

The Armenian churches have no organization which unites them to each other, and they are dependent upon the missionaries for advice and direction in their work. The lack of a permanent, strong, central church was made a well-founded complaint. Facts in the city of Constantinople illustrate it. The Armenians claim that the means and forces have been scattered by building up small and feeble churches, instead of one strong one in a given community. For example: the church at Pera was the first formed, and instead of developing its strength, four other churches were organized in different parts of the city, and all are feeble. In that great city, after a lapse of forty years there is nothing to indicate a place of worship for Protestant Evangelical Armenians. Many of the feeble churches became rivals of each other.

And the closing words of the adopted report have a familiar ring, but none the less true because wanting in novelty:

After all, that which seems to us most essential, as a remedy for the difficulties on this Turkish field of our missions, is a fresh baptism of the Holy Spirit to touch the springs of spiritual life in all hearts. The missionaries need such a quickening, for, in the routine of their manifold, miscellaneous official work, there is a secularizing influence under which the glow of Christian love and devotion grows dim and cold. Many of them expressed to us their earnest desire for

such a quickening. The pastors and leading men of the churches need it, for we apprehend that their dwelling much on external evils and external remedies has led them to lose sight of the fact that "the kingdom of God cometh not with observation" but is to be developed among them as a spiritual life within the soul. In their conferences with us, this need was acknowledged, though it had not the prominence which its importance demands. And the church members generally need it, that the gospel of Christ may become in and through them the power of God unto salvation to all around them.

### PATERNITY.

"Visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me" are ancient words declaring a well known principle of family life, for we know that children do inherit in large measure the peculiar tempers and weaknesses of their parents. "He is his father's boy" is more than a mere truism. It means that the father's character has been perpetuated in the child. There are modifications of the law of hereditary descent, which would require notice were we writing a treatise thereon; but the general principle of "family likeness" is all we are called to remember in the enforcement of the truths we would at this time press. "Who does it take after?" is one of the first enquiries made concerning a child, indicating the belief experience has confirmed that it must take after some one. Like father, like son, is simply what we look for, and what with general certainty we see. *Whom do we take after? God, or the devil?*

The family relation is esteemed as permanent. Circumstances may have separated, before days of consciousness, the child from the father. Nevertheless, should in maturity the son meet that father, and the relationship be established, obligation would be owned. That relationship, far as earthly acknowledgment extends, is held as indestructible; and prodigalship is prodigalship, because paternal blessings have been squandered. The father simply does justice to his father's heart by "receiving" him back, *when penitent, safe and sound.*

The words, "when penitent," are uttered advisedly. A lad that might have been the pride of his home and the joy of his parents' hearts, became dissolute, vicious; not only a

care, so far as his own state was concerned, but a tempter, wilful and determined, of his younger brothers and sisters. What could the parents do? To bear with his waywardness, to still throw around him the wooing influences of home love, in the fond hope that at length some tender spot might be touched, would have been comparatively a light burden to endure; but how could they endure the corrupting influences upon other lives with equal claim upon their regard and care? Did not love justify their casting out of the son, not only degraded, but degrading, and their utter disowning of him any longer as their child? At length, "no longer our son;" and as thus there seems to be a moral severance owned as just, so in "adoption" a moral parentage is created. Thus man may sever himself from God, and thus God may make the devil's child his own.

Another phase of this family relation: a mother, careful, tender, active, always a ministering angel to those needy, and thrifty in her general management; a daughter, thoughtless, giddy, wasteful, in that sense *not* her mother's child. In character, that child is not her mother's; so God's children (by creation) may be fools by wilfulness. We seek the Scripture analogies of this.

"Have we not all one father? Hath not one God created us? Is not He thy Father that hath bought thee? Hath He not made thee and established thee?" The record of creation is, that after the image and likeness of God man was created, thus declaring the paternal relation. The history of the Exodus is, "in His love and in His pity He redeemed them;" and thus the fatherly relation was strengthened, and ever the memorial stands: "Like as a father pitieth his children, the Lord pitieth them that fear Him." There is one All Father, and "we are all brothers because we have one work, however imperfectly done, one hope, however dimly seen, and one loving Creator, however gross may be our ignorance of Him"—"Our Father," to whom we pray.

But in the revelation contained in the Bible these are conditional promises. Though apparently without condition, the declaration is made to David regarding Solomon, "I will be his father, and he shall be my son." Nevertheless, when that covenant is declared unto Solomon, conditions are found therein:—

"If thou wilt walk before Me in integrity of heart, and in uprightness, to do according to all that I have commanded thee, and wilt keep My statutes and My judgments, then I will establish Thy kingdom upon Israel for ever, as I promised to David, thy father: but," etc. This brings us to the solemn truth that the fatherhood of God may by us be caused to fail, and that our wilfulness may justify these terrible words: "Ye are of your father, the devil, and the lusts of your father it is your will to do;" or "He that doeth sin is of the devil, for the devil sinneth from the beginning;" for, if unfalteringly we are urged to pray, "Our Father which art in heaven," we are as unflinchingly warned off from that walk and conversation which stamps us "the sons of the evil one." Which paternity do we seek and claim?

There are in all lives decisive moments—when the first temptation is successfully resisted or yielded to, when the choice is made for life's calling, companion or home. To one who only occasionally crosses the ocean there is a peculiar sensation as the vessel finally gets under way. I remember the feeling of the die being cast when, after eighteen years, my feet stood on the deck of the vessel ocean-bound, with the consciousness that, until landed on the "other shore," or wrecked on the ocean, no possible retreat was there. Sickness, even death, could no more stay the voyage; on, on, only on. Sea-worthy, or a floating coffin that vessel might prove: it mattered not; the choice was made, irrevocably made. Companionship, too, that was fixed until the voyage ended—the great ocean and sky expanse, the fleeting shores were all to be viewed, enjoyed or endured from that one deck. Life is a voyage, we choose our transit; go we must, or plunge into the abyss. Ah! that awe-impelling power of choice! Children of a heavenly Father, children of evil, of darkness and night! How voyage we on life's heaving main?

Character declares our parentage, and the character of moral agents depends upon will. What is the direction of our willingness? Willing to do God's will, and thus learn of His doctrine, or wilfully drifting from Christ who would hold us, to be shipwrecked eternally—self-ruined, self-destroyed? "Whose house (family, children) are we, if we hold fast our boldness, and the glorying of our hope

firm unto the end." Whose children we are not if we do wickedly; for he that worketh not righteousness "is not of God," but of the evil one; and "in this are manifest the children of God and the children of the devil;" they bear the family likeness. Such is plainly Scripture teaching, and its practical bearings are not far to seek.

Without perplexing ourselves with theological subtleties, which are only fitted to turn us aside from our practical duties and privileges, let us realize this fact—two natures are striving within us, the god-like, the devilish, and if our adversary, the devil, goeth about like a roaring lion seeking to devour, or the prince of the power of the air would, by more subtle agencies, lead us captive at his will, the spirit which God has caused to dwell within us longeth for us with even an envious longing (Jas. iv. 5), and pleads, why will ye die? And whilst the father of lies has nothing to offer us, save a prodigal riot to end in prodigal famine, rags and despair, the God of all truth and consolation has, perhaps, sharp discipline here that our trust be proved, nevertheless, the peaceable fruits of righteousness to those exercised thereby.

It is an awful responsibility to choose evil and manifest our character as devilish, to take the guard from the door of our lips and cherish those lusts that war against the soul; to cultivate the root of eternal bitterness, and to curse with sorrow, if not with sin, those who walk with us life's fitful pilgrimage. Had Zimri peace, who slew his master? Have any peace to whom the way of God is not known? True, oftentimes, to outward seeming, there are no bands in the death of the wicked, and in life their strength seems firm: nor are they troubled as other men. There are no bands felt by the confined clay, nor trouble in the death vault's damp corruption; but death is not the end you seek.

"Whatever crazy sorrow saith,  
No life that breathes with human breath  
Has ever truly longed for death.  
'Tis life, whereof our nerves are scant,  
Oh, life, not death, for which we pant;  
More life, and fuller, that we want."

and the devil never gives his children anything but the darkness of eternal death. Who openly would choose this? Take willingly the dread responsibility of death, when life is within reach? Think of a spiritual suicide! Ah, my soul, come not near!

But, if it is an awful responsibility to choose evil, it is a blessed privilege to be assured of sonship with God; for "with Him is the foundation of life; in His light we shall see light." True, the future is not all revealed; we see through a glass darkly; it doth not yet appear what we shall be, but there are many things we may know, such as, "the grace of our Lord Jesus Christ, that though He was rich, yet for our sakes He became poor, that we through His poverty might be made rich;" that "the Son of God is come, and hath given us an understanding that we know Him that is true, and we are in Him that is true, in His Son, Jesus Christ. This is the true God and eternal life." And such knowledge gives confidence, and he that walks in confidence walks in comfort. Even in broad daylight, with cloudless glory overhead, we walk with nervous pain when we have no assurance of the way, and to wander in darkness is to dwell in the very shadow of death. God's children realize a father's care and watchful love, for they "know whom they trust, and are persuaded that He is able to guard that which they have committed unto Him;" that "all things work together for good to those that love Him;" and that though it may "not yet be made manifest what we shall be, we know that if He shall be manifested we shall be like Him, for we shall see Him even as He is."

"So, on I go, not knowing,  
I would not if I might;  
I'd rather walk in the dark with God,  
Than go alone in the light."

"And every one that hath this hope set on him purifieth himself, even as He is pure." Here, then, is a ground of rich and full assurance. "If ye know that He is righteous, know ye that every one that doeth righteousness is begotten of Him." But how "do righteousness," when temptations without and lusts within beset and beguile, buffet and baffle? An old question asked under conviction, asked of and answered by the Master, "What must we do that we may work the works of God? This is the work of God, that ye believe in Him whom He hath sent." Eighteen-and-a-half eventful centuries have passed since that answer was given. Men have discovered, invented, searched, explored; even to-day the buried wisdom of the centuries are being brought to light, and the accumulated and accumulating wisdom of the world's systems,

political and religious, are being laid at our feet. Confessedly, no better answer to the enquiry, how we shall best attain to our highest privilege, walk as sons of God in the full joy of our father's home, has been given to stand the test of life than this, "Work the works of God, by believing on Him whom He hath sent." Philosophy, wealth, genius, kingdoms can rise no higher, nor purchase more; the humblest in this world of discipline may rejoice therein without money and without price. Who would live the devil's child when the spirit of adoption may approach confidently the eternal with Abba! Father! and the talisman is this: "Believe on Him whom God hath sent."

### THE MINISTRY OF WOMEN.

"There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female, for ye are all one man in Christ Jesus."—*St. Paul.*

In the brief paper already published in THE CANADIAN INDEPENDENT, to which "Rejoinder" replies in last month's issue, the object was not so much to argue the main question as to secure, if possible, fair discussion without condescension, conventional apology, or flourish of "chivalric" trumpets, or any other kind of flourish whatever. To seriously begin to argue the matter before having heard from the other side never once presented itself to the mind of the writer.

It might simplify matters if "Rejoinder" would say by what "court" he would like his case to be tried, as "*tradition*," "*the Church*," and the *New Testament* are all mentioned.

We are told that the admission of women to "the ranks of the Christian ministry is thoroughly at variance with the traditionary practice and practical consensus of the orthodox churches," all of which might be conceded without much damage to my argument. Martin Luther found himself a good deal at "variance with the traditinary practice and practical consenses of the orthodox churches" of his day; and it was a fortunate circumstance for us that he was blessed with strength and wisdom to stand against "the practical consensus and traditionary practice of a church that has been able to boast till this hour that she is orthodox, and that she is unchanged."

That the question of woman's ministry

must be decided by the New Testament is not news to any one, in as much, I suppose, that all questions touching the church must be decided in the light of the New Testament; still "Rejoinder" should not forget that the church is not quite in harmony in respect to the interpreting of the New Testament, and it is great simplicity to hurl the New Testament at us "in the rough," as though the mention of the book decided the whole matter. "Rejoinder" tells us that "the gospel is not text-bound." We never thought it was text-bound; but we fear that a great many who believe the "gospel" are hide-bound, and hide-bound are likely to remain.

Had "Rejoinder" read my paper a little more carefully, he would have discovered that my argument was about the reverse of what he states it to be. I certainly never argued that because women are doctors, therefore they ought to be ministers, no more than I would argue that because a man is a minister of Jesus Christ, therefore he ought to be forthwith made Prime Minister of the Dominion of Canada.

I spoke of women who had received "the essential qualifications" for the gospel ministry. Will "Rejoinder" undertake to show that women have not received these gifts?

The church has too often left secular society to fight the battle of liberty and progress. In view of the higher education of women, let it not be exemplified that "the children of this world are in their generation wiser than the children of light."

"Rejoinder" has told us that women have an accredited New Testament status in the church, and Romans xvi. 1 is cited: "Phebe, a minister of the church." How many churches "of the Congregational" order have women in office, and if women are not officers of the church to-day, what does appealing to the New Testament amount to? The Church of England, with a woman as visible Head of the Church and "Defender of the Faith," has at last taken steps to *revive* the office of deaconess. Yet "Rejoinder" speaks of the matter in the Congregational Church as an innovation. We are not inovators, but resuscitators of forgotten instrumentalities.

The Bishop of Durham, Dr. Lightfoot, in his first triennial charge to the clergy of his diocese in Durham Cathedral, said: "It has always been a matter of regret to me that in

the received English version of the Bible (which provisionally I will call authorized) the female diaconate has been obliterated. As I read my New Testament, the female diaconate is as definite an institution in the apostolic church as the male diaconate. Phebe is as much a deacon as Stephen or Philip is a deacon.

"In Timothy the deaconesses are transformed into deacons' wives, in defiance alike of the natural interpretation of the words and of the suggestions of the context, while in Romans xvi. 1, the colourless word 'servant' is substituted for the more precise term 'deacon' or 'minister.' Until this female diaconate is restored, the Church of England in this diocese will remain one-handed.

"Feeling this strongly I laid the subject before the meeting of archdeacons and rural deans in September, 1880. The result was the appointment of a committee on woman's work, which reported early in the following year. This report recommended the introduction of the office, deaconess."

Deaconesses in the early church were ordained to their office by the imposition of hands in the usual apostolic manner, and the form of prayer used on the occasion is still extant in the apostolic constitutions.

Pliny, in his celebrated letter to the Emperor Trajan, mentions that he thought it "necessary to put two women to the torture, who were said to bear a part in their ceremonies." To bear a part in "the ceremonies" of the church was no little matter in those days.

"Rejoinder" asks for "evidence" that women have received the gift of the pastorate. What "evidence" satisfies "Rejoinder" in the case of men? To use the words of the esteemed editor of THE CANADIAN INDEPENDENT when writing on another subject, "a little wholesome impartiality is what we want." Women are pastors in the Unitarian Church, the Universalist Church, the Primitive Methodist Church, and the Society of Friends. The gifts are not wanting; it is the church that lacks wisdom and grace to use the gifts of the whole "body." Women have fed the noblest thoughts of the noblest lives in all ages. Woman has shepherded the most wayward into green pastures and beside still waters, and spoken the words of life even at the borders of the valley and shadow of death.

The fable of the ancient Cebes is still true. Woman still sits at the portal of life, presenting a cup to all who enter, in which diffuses through every vein a poison or a balm that will cling to them for ever. It will not do to tell us in the nineteenth century of "the general sense of the churches." The general sense of churches burned witches to their own great edification and our great amazement. During the years of the Commonwealth there is reason to believe that more witches perished in England than in the whole period before and after. To give up faith in witchcraft was considered in effect to give up the Bible. What about the "the general sense of the church," and the "consensus of the orthodox," etc. Men were burned in France for eating meat on Friday, in 1539, with the alternative clearly placed before them that they might have the pleasure of being hanged if they repented.

We must not say too much about the "general" or particular sense of the church. Her history is a tangled web of glory and shame.

We will not make our judgment blind; we will accept the truth, but it must come to us with demonstration of the Spirit, and with power. In other words we take our orders from the Head of the Church, and not from any "traditionary practice and practical consensus of the orthodox" and fallible churches.

ITA.

## A SPIRITUAL MINISTRY.

BY REV. A. F. M'GREGOR, TORONTO.

As compared with the old, the new dispensation is marked by its *spirituality*. The spirit of gospel ordinances is shown to be more than the mere Sinaitic ritual. The ministry of Christ was peerlessly a ministry of the *spirit*, of all his utterances, both in public and in private, He could say: "The words that I have spoken unto you are *spirit* and are *life*."

### AN AGE OF IMPROVEMENTS.

That improvements, in schools, are coming upon us to-day is a fact patent to all, and we have creed-menders by the legion among us. But who can improve upon "the law of the spirit of life in Christ Jesus," and as His law was enunciated by His speech and interpreted by His conduct? Reverently, may we not, therefore, ask was there ever a clearer head,



or a sounder heart, or a more penetrating genius than were combined in Him who was and forever is "The Wisdom of God? His law of life for the nation, for the home, for the individual is the absolute perfection of all law.

#### ASHAMED OF THE GOSPEL.

Leaving out of view the crazy cobblers of systems of divinity, the products of whose disordered minds are imported into much of the literature of to-day; and passing by the self-complacent castle-builders, who, from their airy habitations, challenge all antagonists; and shutting our ears also, to the clamour of the multitude smitten with a craving for the most insoluble question, but ignobly indifferent to the question of spiritual life. Setting all these aside we reach a real issue when we, as ambassadors of Christ, ask ourselves whether we have faithfully proclaimed to the people in the temple "all the words of the Life"—that Life that is the true life and light of men. Does our faith waver as we see axes to the right and left of us laid at the roots of the Tree of Life ready to destroy every relic of its blossoms and its fruits?

#### THE FRUITS OF THE SPIRIT.

For the only safeguard against all error and the only instrument necessary to develop spiritual life, with all its glorious fruitage, is Christ's truth uttered in its integrity. By its ministry hearts in all ages have been awakened into life and love, have bowed in reverent submission, and have risen spontaneously to the highest fellowship and to the most cheerful service. If, therefore, the servants of God would increase the inner life of the churches, they must not drift away from "the words of eternal life," from the truth as it is in Jesus. They must not give place to worldly ideas—to anything which is only adapted to captivate the sensuous. The cross may indeed be kissed but Christ not believed on unto righteousness of life.

#### CORRECTION AND CONSERVATION.

But the cherishing of spiritual life in the Churches of Christ calls for no iconoclastic zeal in demolishing forms which aid that feebleness which must always cleave to the administration of the church on earth, and this is the important point to guard in all our conflicts for spiritual freedom. Do we contend for freedom only, or for freedom for the sake

of life. We Congregationalists ought not to forget this. Our forefathers toiled and suffered not for mere religious liberty or toleration, but for what is vastly more important, namely: *Religion* itself—that Divine life "which feeds all souls whose roots reach down into the heart of God." We have religious toleration but it may only be that of the eighteenth century—the toleration of *indifference* and *unbelief*.

Dante describes some souls "whom neither God nor yet his foes could bear" because of their want of spiritual earnestness, and a greater than Dante strove to correct the moral error of those, the temperature of whose lives was tepid—claiming religious life—fortified by that "hypocrisy which does not know itself to be hypocritical." If our churches are to correct what is faulty and maintain what is right and God-like, let them hear what the spirit hath to say to them. Those things which remain and are at the point of death, must, by their co-operation, be brought under the power and influence of the seven-fold Spirit. Let their talk not be of the tolerance but rather of Christ's truth. "We are not altogether here to tolerate," said one no more among the prophets of time "we are here to resist, to control, to vanquish withal in the name of God." Let all be one in holding only to that which God delights in and in which His spirit dwells.

#### PAPER ON DARWIN'S "ORIGIN OF SPECIES." \*

BY J. B. WILLIAMS, JR.

It has been generally believed that each different species, or kind, of animal and vegetable life, which lives, or has lived, upon the earth, was at first brought into being by what we call instantaneous and independent creation.

This belief has been denied of late years by several eminent naturalists.

At the beginning of the present century, M. Lamarch and Geoffrey St. Hilaire declared,

\* This paper was read before the Young Men's Association of the Northern Congregational Church, Toronto, last winter, and is given as a sample of the questions fermenting in the minds of the younger Nonconformists of England. Mr. Williams is the son of a working deacon of Birmingham, who sat under the late John Angel James, of living memory.

as their opinion, that there had been an uninterrupted succession in the animal kingdom from the earliest ages of the world to the present day. The first work of much importance produced in England on this subject was a book published in 1844, called the "Vestiges of Creation," by an anonymous author. It attracted a good deal of attention, though it differed in many respects from the theory published in November, 1859, by Mr. Darwin, in a book having this title, "*The Origin of Species by means of Natural Selection, or the Preservation of Favoured Races in the Struggle for Life.*"

In the previous June of the same year, Professor Huxley, in a lecture before the Royal Institution on "Persistent Types of Animal Life," spoke thus:—

"It is difficult to comprehend the meaning of such facts as these, if we suppose that each species of animal and plant, or each great type of organization, was formed and placed upon the surface of the globe at long intervals, by a distinct act of creative power; and it is well to recollect that such an assumption is as unsupported by tradition or revelation as it is opposed to the general analogy of nature. If, on the other hand, we view "Persistent Types" in relation to that hypothesis which supposes the species living at any time to be the result of the gradual modification of pre-existing species—a hypothesis which, though unproven, and sadly damaged by some of its supporters, is yet the only one to which physiology lends any countenance."

In the introduction to the "Origin of Species," Mr. Darwin says:—

"Although much remains obscure, and will long remain obscure, I can entertain no doubt, after the most deliberate study and dispassionate judgment of which I am capable, that the view which most naturalists until recently entertained—namely, that each species has been independently created—is erroneous. I am fully convinced that species are not immutable; but that those belonging to what are called the same genera are lineal descendants of some other and generally extinct species, in the same manner as the acknowledged varieties of any one species are descendants of that species. Furthermore, I am convinced that natural selection has been the most important, but not the exclusive, means of modification."

This theory has obtained rather a bad name. It is looked upon by many people as something rather dangerous. But it is too generally accepted by naturalists for us to regard it as *all* nonsense; and we may, perhaps, find some truth in it without believing all that Mr. Darwin did, or accepting as gospel every idea of Professor Huxley's.

There is a feeling in many minds that it is almost irreverent to make any effort to understand this subject, and that it is a knowledge which is placed beyond our investigation. Well, if all animal life were placed in some inaccessible region, there would be some excuse for it; but it is not so—this life is ever close to us; it is above, beneath, on every side of us; there is no escaping it, and it cannot be intended that we should shut our eyes to it; but rather that we should open them widely, and learn from it all that we can.

Lord Bacon says, in a passage that Mr. Darwin places as a kind of motto at the beginning of his book:—

"Let no man, out of a weak conceit of sobriety, or an ill-applied moderation, think or maintain that a man can search too far, or be too well studied in the book of God's word, or in the book of God's works, divinity or philosophy; but rather let men endeavour an endless progress or proficience in both."

But what does Mr. Darwin mean by natural selection, which he says is instrumental in bringing about such wonderful results?

We never see two human beings with exactly the same face, and each member of a large family, though they often resemble each other in some respects, always differ slightly (and sometimes a good deal) not only in appearance but also in temper and constitution. The same thing occurs (though we do not generally recognize it) in animals and plants. A shepherd can distinguish each one of his sheep, and all animals differ slightly from their parents and from each other, not only their faces, but their limbs and bodies; and the internal arrangement of the *organs* varies, as well as the external arrangement of the *features*; and it is by a constant selection of the animals which vary in some particular direction that we obtain the varieties of our domesticated species. For instance, our tame rabbits are descended from the common wild one, and they have probably acquired the enormous length of their ears, because, out of every litter, only those have been kept which had the

English Congregationalism has hosts of young men such as the writer of this paper presents. We believe, too, Canadian Christianity has, in measure, the same. And if any one supposes he can, in view of the spirit of intelligent enquiry this paper manifests (we are saying nothing of the correctness of the positions assumed), do permanently the work of the pastor, and ignore the questions here met, or even skim them over, he is very much mistaken. You may attract a gaping crowd by side shows; the firm foundation for our children to find must be laid with toil in other ways.—ED.

longest ears, and so, little by little, the ears have reached the length which we now see.

This is human selection. Natural selection is the preservation by nature of those varieties which are most beneficial to the species in its struggle for existence.

Our knowledge of the great rate at which animals and plants multiply and increase shows that, unless an enormous proportion of those produced each year were soon destroyed, in a very short time the earth would not be able to contain them.

Linnæus has calculated that if an annual plant produced only two seeds—and there is no plant so unproductive as this—and their seedlings produced two, and so on, then in twenty years there would be a million plants.

"The elephant," Mr. Darwin says, "is reckoned the slowest breeder of all known animals, and I have taken some pains to estimate its probable minimum rate of natural increase; it will be safest to assume that it begins breeding when thirty years old, and goes on till ninety years old, bringing forth six young in the interval, and surviving till one hundred years old; if this be so, after a period of from 740 to 750 years there would be nearly 19,000,000 elephants alive, descended from the first pair."

Mr. Darwin supposes that it is not mere chance which individuals survive, but it is those creatures or plants which are best fitted (often by some almost infinitesimal difference from the rest of their species) to live among the conditions which surround them. These conditions have been continually, though very slowly, changing; and species have changed with them.

As an instance of how natural selection would act, he says:—

"Let us take the case of a wolf, which preys on various animals, securing some by craft, some by strength, and some by fleetness; and let us suppose that the fleetest prey, a deer for instance, had from any change in the country increased in numbers, or that other prey had increased in numbers during that season of the year when the wolf was hardest pressed for food. Under such circumstances the swiftest and slimmest wolves would have the best chance of surviving, and so be preserved or selected."

He believes that in just such a gradual way most of the various characters displayed by plants and animals have been acquired—and that all animals are descended from at most only four or five progenitors, and plants from an equal or lesser number—and, *perhaps*, those eight or nine had descended from some one primordial form into which life was originally breathed by the Creator. From these all the

various creatures have grown, like the branches of a great tree.

"The affinities," he writes, "of all the beings of the same class have sometimes been represented by a great tree. I believe this simile largely speaks the truth. The green and budding twigs may represent existing species; and those produced during former years may represent the long succession of extinct species. At each period of growth all the growing twigs have tried to branch out on all sides, and to overtop and kill the surrounding twigs and branches, in the same manner as species and groups of species have at all times overmastered other species in the great battle for life. The limbs, divided into great branches, and these into lesser and lesser branches, were themselves once, when the tree was young, budding twigs; and this connection of the former and present buds by ramifying branches may well represent the classification of all extinct and living species in groups subordinate to groups. Of the many twigs which flourished when the tree was a mere bush, only two or three, now grown into great branches, yet survive and bear the other branches; so with the species which lived during long-past geological periods, very few have left living and modified descendants. From the first growth of the tree, many a limb and branch has decayed and dropped off; and these fallen branches of various sizes may represent those whole orders, families, and genera which have now no living representatives, and which are known to us only in a fossil state. As we here and there see a thin struggling branch springing from a fork low down in a tree, and which by some chance has been favoured, and is still alive on its summit, so we occasionally see an animal like the *Ornithorhynchus* or *Lepidosiren*, which in some small degree connects by its affinities two large branches of life, and which has apparently been saved from fatal competition by having inhabited a protected station. As buds give rise by growth to fresh buds, and these, if vigorous, branch out and overtop on all sides many a feebler branch, so, by generation, I believe, it has been with the great Tree of Life, which fills with its dead and broken branches the crust of the earth, and covers the surface with its ever-branching and beautiful ramifications."

At first sight this theory does appear very absurd, and no wonder people tried to laugh it down, as something too ridiculous to be really entertained. But it is sometimes our ignorance about a thing which causes it to appear ridiculous.

If on the branch of some great oak tree there lived a number of small insects, the life of each one only lasting for a few hours, so that a generation or more might pass away every day; if one of these insects, wiser, or perhaps we should say more foolish, than the rest, were to assert that the wonderful variety of objects they saw around them (which we call leaves, buds, flowers, etc., hardly any two of which are exactly alike) were not all suddenly produced in the state they saw them

short time before they began to inhabit the tree; but that the whole tree had been made by very slow degrees from one of those small and shapeless looking nuts, which they saw lying far below them on the ground. How absurd such an idea would seem! No one insect could ever have seen much change in any part of the tree; and if they were learned insects, and had kept records of the state of the tree for a hundred generations back, the changes noticed, even then, would be so slight as in no way to warrant such an outrageous assertion.

And yet, that foolish insect would not be so far wrong after all.

But what are the facts which have led to the idea of such a theory as this of Mr. Darwin? In a paper like this we can only glance generally at a few of them. We will confine ourselves mainly to the vertebrated animals, *i. e.*, fishes, reptiles, birds and mammals, and look, *1st.*—At what geology has taught about the order in which they appeared on the earth; *2nd.*—At their present and past geographical distribution over the world; *3rd.*—At the analogy which exists when we compare the growth and construction of their bodies. First, then, the successive order in which they have appeared on the earth as shown by the progress of geological knowledge.

The first geologists looked upon the great valleys and lofty hills, and speculated upon the terrific outbursts of power which must have been required to form them. They thought they saw proofs of some violent and extraordinary forces which no longer exist. They found the remains of huge animals no longer living. The earth seemed at one time to have swarmed with elephants and rhinoceroses. There were also the remains of huge birds, and there had been great reptiles of all sorts; frogs as big as sheep, and lizards that could fly, whose wings spread out to a breadth of more than twenty feet. Great masses of these remains being found together, it was supposed that fearful catastrophies must have occurred, and that the earth had been made—and a certain set of animals created on it—and then it had been suddenly destroyed, and so on several times. But in the year 1830, Sir Charles Lyell published a book called *The Principles of Geology, or the Modern Changes of the Earth and its Inhabitants*

*Considered as Illustrative of Geology,*” and the object of the work was to show that the great changes, which we find have taken place in the condition of the earth, were produced in the same way, and by the same forces which we still see acting around us.

These principles were much opposed at first, but now they are generally accepted, and if we wish to see how deep valleys have been made, look at the river which flows along the bottom. If you want to know how the tops of the mountains have been elevated, go down, right down to the level of the sea, and mark how places, which some centuries ago were close to the water, are now removed some way from it; and at other places the waves now wash over spots where towns and villages once stood; and so it is by slow and gradual movement that the hills have been raised, and the sea and land have often changed places by the alternate subsidence and elevation of the earth's surface.

There have been also the outbursts of volcanos, and sudden movements of earthquakes, as there are now; but their effects have only been limited and occasional; the others, though slow and almost imperceptible, have been widespread and continuous.

If you want to know how the rocks themselves have been built up, you must look at the sand and mud which is being washed down by the rains, and carried by the rivers into seas and lakes, and there deposited at the bottom, and at the bases of great cliffs which are slowly being eaten away by the action of the waves and atmosphere. When we remember that the vast masses of sedimentary rocks (many of them thousands of feet in thickness) in which fossils are found, have been deposited at the bottom of ancient seas by the same forces that still act around us (though, perhaps, at times acting with greater vigour than now), the mind can hardly grasp the idea of the long ages that must have been required for their formation. Speaking of this subject, Mr. Darwin says:—

“Therefore a man should examine for himself the great piles of superimposed strata, and watch the rivulets bringing down mud, and the waves wearing away the sea cliffs, in order to comprehend something about the duration of past time, the monuments of which we see all around us.”

“It is good to wander along the coast, when formed of moderately hard rocks, and make the process of degradation. The tides in most cases reach the cliffs only for a short time twice a day, and the waves eat

into them only when they are charged with sand or pebbles; for there is good evidence that pure water effects nothing in wearing away rock. At last the base of the cliff is undermined, huge fragments fall down, and these, remaining fixed, have to be worn away atom by atom, until after being reduced in size, they can be rolled about by the waves, and then they are more quickly ground into pebbles, sand, or mud. But how often do we see, along the bases of retreating cliffs, rounded boulders, all thickly clothed by marine productions, showing how little they are abraded, and how seldom they are rolled about! Moreover, if we follow for a few miles any line of rocky cliff which is undergoing degradation, we find that it is only here and there, along a short length or round a promontory, that the cliffs are at the present time suffering. The appearance of the surface and the vegetation show that elsewhere years have elapsed since the waters washed their base."

What Sir Charles Lyell did for the *geological features* of the earth, Mr. Darwin has done for the animal life. He has tried to show that the creation of new species is not merely a past event, but is still going on around us. Some species, we know, have become extinct even in modern times—the Dodo and the Great Auk are notable examples. It is not, therefore, unreasonable to suppose that, as in times past, new species are *now* being formed.

Higher forms of life have gradually succeeded lower ones, for the remains of fish are found in older rocks than reptiles; reptiles in older rocks than birds; birds in older rocks than mammals, and more recently than all man has appeared on the earth.

In the geological formations the fossils of many creatures are found, which form connecting links between now existing forms which are widely separated from other living species. For instance, birds have been found more nearly related to reptiles than any other living forms, and also creatures which are intermediates between the horses and the tapirs—the tapirs being members of the great Pachydermatous group, of which elephants and rhinoceroses form other branches.

We do *not* find remains of infinitely numerous fine transitional forms closely joining all species together. Mr. Darwin believes this is accounted for by the extremely fragmentary and imperfect state of geological remains.

"I look," he says, "at the geological record as a history of the world imperfectly kept, and written in a changing dialect. Of this history we possess the last volume alone, relating only to two or three countries. Of this volume, only here and there a short chapter has been preserved; and of each page, only here and there a few lines. Each word of the

slowly-changing language, more or less different in the successive chapters, may represent the forms of life which are entombed in our consecutive formations and which falsely appear to us to have been abruptly introduced. On this view, the difficulties above discussed are greatly diminished, or even disappear."

2nd. This theory explains many curious things in the present distribution of animals.

There are several great divisions of the world, each having its own peculiar set of animals. The land, and, to some extent, also the sea, can be divided into distinct zoological provinces. There are six of these great divisions, namely:—1. Australia and the neighbouring islands; 2. South America; 3. North America; 4. Europe, northern Asia, and Africa north of the Sahara; 5. South Africa; 6. Southern Asia and half of the Malay archipelago.

You would see on a map that these are natural divisions. There are barriers in most instances between them—such as oceans, mountains, or a desert, which form almost impassable obstructions, so that animals cannot easily migrate from one province to another.

These divisions are *not* because all other animals are unsuited to the climate, and so those particular species were there created; for in Australia, where the animals are more peculiar than in any of the other divisions, we find rabbits and sparrows, which have been introduced by man, increase so fast as to become quite a nuisance.

In New Zealand, when first discovered by Europeans, there were no mammals, except a rat and two species of bats. But this is not because mammals will not live in New Zealand. How singular, on the special creation theory, that there should be none! But, if it has long been an island, far from other land, it would be only possible for birds and bats to have got there; and they must have been changed and modified since, for some of the indigenous birds have no power of flight. The rat may very likely have been first introduced by the natives when they reached the island.

Mr. Darwin supposes that each species of animal, or plant, has originally been first formed in some particular district, and from thence has spread to whatever part of the world it may now be found; he gives some very interesting facts which he thinks may explain how wide spreading species have been enabled to emigrate from one region to another, the greatest difficulty being in the case

of oceanic islands lying at great distances from the mainland.

"Some species," he writes, "of fresh water shells have very wide ranges, and allied species which, on our theory, are descended from a common parent, and must have proceeded from a single source, prevail throughout the world. Their distribution at first perplexed me much, as their ova are not likely to be transported by birds; and the ova, as well as the adults, are immediately killed by sea-water. I could not even understand how some naturalized species have spread rapidly throughout the same country. But two facts which I have observed—and many others no doubt will be discovered—throw some light on this subject. When ducks suddenly emerge from a pond, covered with duck-weed, I have twice seen these little plants adhering to their backs; and it has happened to me, in removing a little duck-weed from one aquarium to another, that I have unintentionally stocked the one with fresh water shells from the other. But another agency is perhaps more effectual. I suspended the feet of a duck in an aquarium, where many ova of fresh water shells were hatching; and I found that numbers of the extremely minute and just hatched shells crawled on the feet, and clung to them so firmly that when taken out of the water, they could not be jarred off, though, at a somewhat more advanced age, they would voluntarily drop off. These just-hatched molluscs, though aquatic in their nature, survived on the duck's feet, in damp air, from twelve to twenty hours; and in this length of time a duck or heron might fly at least six or seven hundred miles, and if blown across the sea to an oceanic island, or to any other distant point, would be sure to alight on a pool or rivulet."

Living birds have also been most effective agents in dispersing the seeds of plants. Almost every year one or two land birds are blown across the whole Atlantic ocean, from North America to the western shores of Ireland and England. In a gale, Mr. Darwin estimates they would fly at least thirty-five miles an hour, and, writing on this subject, he says:—

"Although the beaks and feet of birds are generally clean, earth sometimes adheres to them. In one case I removed sixty-one grains, and in another case twenty-two grains of dry, argillaceous earth from the foot of a partridge, and in the earth there was a pebble as large as the seed of a vetch. Here is a better case: The leg of a woodcock was sent to me by a friend, with a little cake of dry earth attached to the shank, weighing only nine grains, and this contained a seed of the toad rush, which germinated and flowered."

"Professor Newton sent me a leg of a red-legged partridge, which had been wounded and could not fly, with a ball of hard earth adhering to it, and weighing six and a half ounces. The earth had been kept for three years, but when broken, watered, and placed under a bell glass, no less than eighty-two plants sprung from it."

"Considering that these several means of trans-

port, and that other means, which, without doubt, remain to be discovered, have been in action year after year for tens of thousands of years, it would, I think, be a marvellous fact if many plants had not thus become widely transported. These means of transport are sometimes called accidental, but this is not strictly correct; the currents of the sea are not accidental, nor is the direction of prevalent gales of wind."

(To be Continued.)

## WINNIFRED ROY.

BY EMILY A. SYKES, TORONTO.

### CHAPTER VI.

"Springs real glory dwells not in the meaning,  
Gracious though it be, of her blue hours,  
But is hidden in her tender leaning  
To the summer's richer wealth of flowers."

The present age is so full of practical thought, energetic impulse, and intense application in our various occupations, that we rarely dwell sufficiently on the pure, inspiring influences surrounding even the most prosaic and common-place lives. Every heart responds in a greater or lesser degree to the harmonies of creation; and, were we to cultivate more fully the senses of sight and hearing, to allow ourselves a wider latitude of thought on the ever-varying beauties so freely bestowed upon us, we should be better prepared to enjoy the fleeting present and not, as we are prone to do, loose realization in anticipation.

The fair, fragile blossoms, illumining with soft brilliancy earth's neutral tints, are but lighter touches of the infinite grace that unfolds gleams of starry splendour in the purple gloom of heaven—the breeze sighing gently 'mid leafy foliage, and swelling to deep-toned anthems as it sweeps over pathless oceans—the first, sweet wild violets, half hidden 'neath thickly clustering leaves—the sheen and shade of golden fields faintly stirred by light summer winds—the shimmer of sunlit waves dancing merrily to mermaid's song—the changeful glory of sunset skies, all awaken strains that vibrate in perfect accord with nature's sweetest music.

Do we not feel the influences of early spring steal into our hearts with restful calm and quickening interest, as we watch the willows yellowing for the greening—furry catkins tasseling naked boughs—swelling buds unfolding—by-and-by tiny blades of grass thickening to velvety carpet, dotted with stars of living gold, as shining dandelions appear—pale green leaves trembling as fitful zephyrs pass—snowy blossoms shedding their petals on perfumed air; or listen to the streams released from icy fetters mingle a monotone of joyous cadence with songs of happy birds? Are not these footprints for the bright, beautiful summer, with her wealth of perfume-laden bloom—her floods of radiant sun-shine—her depths of woodland

shade—her fields of gleaming barley, waving corn and fast ripening grain—her gentle showers—her cool, fresh mornings when earth seems new again—her slumbrous noons, inviting dreamy languor—her twilight evenings hushed and peaceful?

Day by day Winnifred found new things for thought and enjoyment in the spring beauty of field and forest. The study hours were shortened that the children might have more leisure for what Will termed their "geological surveys, botanical researches and general naturalistic excursions." Mrs. Burnside and Faith Thornton often joined their expeditions to gather the beautiful wild flowers abounding in shaded nooks and sunny glades. "Little bits of the sky," as Mabel loved to call the violets, graceful columbines, delicate blue lupins, feathery hawthorns, starry anemones, and later on, great, snowy, golden-centered, ox-eyed daisies, radiant butter-cups and fragrant clover.

Mrs. Burnside's knowledge of botany was revived for Faith's and Winnifred's benefit, but both wild and garden treasures were ruthlessly sacrificed to gratify the strong desire in the pursuit of the same subject, displayed by Will and his sisters.

"Come over and see mother's flowers," said Faith, as the little botanizing party proceeded homeward one pleasant spring evening. And truly Mrs. Thornton's garden presented forms and shades of marvellous loveliness in the softly waning light. Pure snow-drops lifting sweet, glad faces from the dark, cold gloom, rejoicing in the genial warmth, blazing tulips, shaming the pale narcissus, sturdy crocuses in bravery of purple and gold, brilliant jonquils and daffodils, fragrant violets, dainty star blossoms, bright-faced pansies, bringing into relief the sombre hues of the old farm-house, and enhancing the beauty of stately laburnums, massive snow-ball and old-fashioned lilac trees.

Perhaps flowers possess the greatest power to touch with subtle pain, or with deepest sweetness in most chords of harmony;

"As a sorrow's crown of sorrow  
Is remembering happier things—"

and, "our sincerest laughter with some pain is fraught so they too, without alloy in themselves, sometimes smite the soul with sudden anguish or recall scenes of by-gone pleasures. Snowy hyacinths adorned the casket where our blue-eyed darling 'still sleeps the sleep that knows no dreaming,' and to-day we pluck the perfumed gems with tender, reverential hand, as in fancy we hear again the loving voice and singing laughter or think of the little tireless feet, the busy hands eagerly grasping childish treasures, the endearing grace and winsome ways of our precious bud transplanted to ways of light." Cluster of roses brings back the sunny hours of childhood, the golden days of youth, when merry voices re-echoed through the

wide halls, when, with careless glee, we gathered and scattered so heedlessly the heavily drooping crimson and white roses, clambering over the walls of the old home.

Early in June Mr. L'Estrange and his friend Arthur Lertz returned from their North-West expedition, undertaken notwithstanding Mrs. Burnside's protestations to the contrary in the face of a severe winter. Winnifred scarcely recognized the delicate nervous student of a few months previous, in the bronzed, robust traveller, who had returned with restored health, renewed vigour, and enriched also for his future labours by an endless variety of "specimens," and note-books well stored with scientific facts.

Harold too, was greatly benefited by the trip—a rare treat to the hard-worked man of letters.

Harold L'Estrange had been engaged for many years as correspondent for some of the London papers and writer for two or three magazines, confining his friendship to a few of the literati, his acquaintance, to men of pronounced individuality—sometimes of eccentric genius, he was, perhaps, more grave and reserved than is usual with men of his age. Scorning petty follies, utterly intolerant of wilful vice, but having learned to respect motives and to make allowances for words and actions according to circumstances—with large-hearted charity, separating the gold from the dross; possessing an earnest intensity of purpose in his life-work of endeavours to place pure, ennobling literature within reach of the masses; striving to solve the mysteries, and answer the questions of right and wrong, which present themselves so forcibly, and, perchance, sorely perplex the thoughtful dweller in a great city; above all entertaining a deep reverence for the truth in its highest sense. Harold was eminently fitted for the position he held as a valued contributor to the world of literature.

A long-continued strain of mental labour had necessitated rest and change; and, accepting his sister's urgent invitation, he came out for a few months to Canada. Never very partial to society, Harold found it rather irksome to "help" entertain Mrs. Burnside's large circle of friends; but, gradually and almost unconsciously, he had been attracted by Winnifred Roy's sweet, bright face, to a study of her character; and, watching the true, womanly nature unfold, the even conscientious walk in the path of duty, the purity and nobility of her every-day life, he grew slowly, but surely, to the knowledge that his own life would, henceforth, be drear and colourless without the charm of her presence. Harold determined, if possible, to win Winnifred for his wife. Trusting in time to overcome her gentle reserve, and gain the love he so earnestly desired, by devoted affection.

The month of roses passed on swift wings. Summer days brought drooping spirits to the teacher, and weary listlessness to her pupils. Winnifred often found it a difficult task to keep their minds engaged, and felt grateful for their sakes, as well as for her own, when the study term was over. As Mrs. Roy had regained her usual health, Winnifred gladly assented to Mr. and Mrs. Holts' decidedly expressed wishes that she should return after the vacation, and remain with them for a year or two longer. A warm welcome awaited her at home, and Winnifred fell naturally into all the old familiar ways at once; cheering her mother's heart with loving voice and helpful hand; and appreciating fully the work to which her father devoted his every leisure moment, and by which he fondly hoped to realize his earlier literary ambitions; ever ready to respond to the elder boy's demands upon her time; never weary—seemingly—of Willie's and Garnet's ceaseless call on her story-telling abilities; and increasing old Jeanie's loving admiration by wonderful achievements in the way of "delicious" cookies, ginger-snaps, bread, biscuits, and so forth.

"We will not spare you from us after this year," said Mrs. Roy, as mother and daughter sat together the day before Winnifred left home. "Your papa grieves sadly over your promise to return to Mr. Holts'. I trust God will spare us to be all re-united then."

"Don't let Winnifred go," pleaded Garnet, as the cabman arrived, "we want her home to tell us stories; so we do, mamma."

Again, the hot, August days found the little group at the "Elms," pursuing "the even tenor of their way;" with increased ambition, anxious to undertake some new branches of study; undo tangled skeins, and taxing head and hands to the utmost. Sometimes the weight of responsibility pressed heavily upon Winnifred, as she noted the zeal which her pupils showed for their studies, and their eagerness to enter more and more fully into each subject presented to them, and thoughts of the future, of her inability to rightly fulfil the trust committed to her charge, of the seed-sowing for eternity, cost hours of anxious care. But Winnifred's own early home-training proved very helpful now, in aiding her to teach faithfully and lovingly, to make the children's interests her own, and to bear constantly in mind future, as well as present, requirements.

"Miss Roy!" Mrs. Holt's voice disturbed the unwonted silence of a day when Maud and Agnes had been granted a holiday to visit their uncle in Brent. "Mrs. Burnside wants you to go home with her for a day or two; their friend, Mr. Lertz, expects to return to Germany shortly. Would you like to go? The girls can stay a few days at Brent, you

know." And, almost before she was aware, Winnifred was comfortably ensconced in Mrs. Burnside's carriage, and on her way to Glen Allen. \*

It was a perfect summer day. Overhead, fleecy cloudlets flecked the sky, Italian, in its deep soft blue; far distant a faint purple haze enhanced the loveliness of the rich browns and russets that proclaimed the near approach of autumn; quivering lines of light lay above the waving barley and golden stubble; two or three big crows winged their flight lazily above the yellow corn-fields; a little farther on some cows stood knee-deep in the tranquil stream, switching away the flies; now and then a chipmunk ran along the fence and disappeared into the brushwood, or a partridge rose with whirl and flutter; the breeze was laden with delightful odours from fields of buckwheat, bronzed by the September sunlight; fast fading thistle blooms, and the thousand perfumes that enrich the air during the early fall. The drive was exceedingly pleasant to the girl, already growing a little weary of the daily monotony; perhaps an unconfessed longing for home made her friend's companionship more delightful.

"Surely, that is Harold," exclaimed Mrs. Burnside, "with Egbert's horses too: what can he be doing here?" And, drawing the reins, she awaited her brother's approach.

"Well, Frances," said Harold, with rather a rueful air, as he lifted his hat to Winnifred, "you have stolen a march on me. I came over to ask Miss Roy if she would go for a drive this afternoon."

"Oh, not now, Harold. Come back with us to Glen Allen. Winnifred will go with you to-morrow, and then you could go to the lake; Winnifred has not seen it yet."

So, yielding gracefully to his sister's commands, Harold returned home, to find himself called away on business for the remainder of the evening.

The next day, Mr. L'Estrange claimed the fulfilment of Mrs. Burnside's promise, and they started for the lake, which was some miles distant. Harold could be a good conversationalist when he chose, and Winnifred thoroughly enjoyed his companionship.

"Do you never weary of the country?" he asked, as Winnifred passed some remark on the beauty of the scenery. "I should have thought you would find it rather lonely after a city life."

"Perhaps so, if I were to live always in the country," she answered; "but although there is so much more in a city life to prompt thought, there seems to be so little time to think; no time to gather up past memories and associations, and garner them with the present. And," she added, half-timidly, "God's hand appears more clearly imprinted here than in the crowded haunts of men. But you must find it very dull in comparison with London?"



"Well, I confess, I should not like to remain here for ever," Harold said smilingly; "'thought' would be apt to become monotonous, where there is so little to think about. But there certainly is a grand, sombre loveliness in the autumn season 'out of town,' and, although a symbol of much that is past of hope and beauty, we have always the promise of greater blessings to follow. Just see that splendid sumach wood across those hills, Miss Roy. Is it not very early for such brilliant colouring?"

"It is the first really autumn signal we have seen. What a study for an artist with an eye for vivid tinting! Do you think we could get nearer to it, Mr. L'Estrange?"

"We shall try," said Harold, as he turned the horses through a side-road toward a chain of hills. "How dark the clouds are growing. I hope we are not in for a shower."

"Can you manage the hill?" asked Winnifred, looking doubtfully up at the rocky steeps before them, and at the narrow defile through which they must pass. The sound of falling stones, a terrified plunge of the horses, and the heavy jarring of the carriage, prevented Harold's reply; but, partly realizing their danger, he said, in answer to Winnifred's anxious glance, "keep perfectly quiet, Miss Roy; we are all right, I hope." The brave, resolute, though pale, still face reassured him, and he turned his attention to the horses. Again, a sudden swerve of the carriage and a loud crash, and Winnifred lost consciousness of all around her.

*(To be Continued.)*

### THE OLD COUPLE.

It stands in a sunny meadow,  
The house so mossy and brown;  
With its cumbrous, old stone chimneys,  
And the gray roof sloping down.

The trees fold their green arms around it,  
The trees, a century old;  
And the winds go chanting through them,  
And the sunbeams drop their gold.

The cowslips spring in the marshes,  
And the roses bloom on the hill;  
And, beside the brook on the pastures,  
The herds go feeding at will.

The children have gone and left them,  
They sit in the sun alone!  
And the old wife's tears are falling,  
As she harks to the well-known tone,

That won her heart in her girlhood,  
That has soothed her in many a care,  
And praises her now for the brightness  
That her old face used to wear.

She thinks again of her bridal—  
How, dressed in her robe of white,  
She stood by her gay young lover,  
In the morning's rosy light.

Oh, the morning is rosy as ever,  
But the rose from her cheek has fled;  
And the sunshine still is golden,  
But it falls on a silvered head.

And the girlhood dreams, once vanished,  
Come back in her winter-time,  
Till her feeble pulses tremble  
With the thrill of spring-time's prime,

And, looking forth from the window,  
She thinks how the trees have grown,  
Since, clad in her bridal whiteness,  
She crossed the old door-stone.

Though dimmed her eye's bright azure,  
And dimmed her hair's young gold,  
The love in her girlhood plighted  
Has never grown dim nor old,

They sat in peace in the sunshine,  
Till the day was almost done;  
And then, at its close an angel  
Stole over the threshold stone.

He folded their hands together,  
He touched their eyelids with balm;  
And their last breath floated upward,  
Like the close of a solemn psalm.

Like a bridal pair they traversed  
The unseen, mystical road,  
That leads to the beautiful city,  
"Whose builder and maker is God."

Perhaps in that miracle country  
They will give her lost youth back;  
And the flowers of a vanished spring-time  
Will bloom in the spirit's track.

One draught from the living waters  
Shall call back his manhood's prime,  
And eternal years shall measure  
The love that outlived time.

But the shapes that they left behind them,  
The wrinkles and silver hair,  
Made holy to us by the kisses  
The angel had printed there,

We will hide away 'neath the willows,  
When the day is low in the west;  
Where the sunbeams cannot find them,  
Nor the winds disturb their rest.

And we'll suffer no tell-tale tombstone,  
With its age and date to rise;  
O'er the two who are old no longer  
In the Father's house in the skies.

—Selected.

## News of the Churches.

**BADDECK, C. B.**—About a month ago the village and neighbourhood of Baddeck were taken up as a mission field in connection with the pastorate of the church at Margaree, by the new general missionary in the island, Rev. J. Shipperly. On the 6th of October, eight Christian men and women met together in Hart's Hall, for the purpose of adopting articles of faith, and joining together in solemn covenant as a Christian church. They were aided and co-operated with by Revs. C. L. Ross and J. Shipperly, while the parent church at Margaree was represented by several of its members. Nearly all the members of the new church were previously connected with Congregational churches in Nova Scotia, but now resident at Baddeck. Others were expected to join in the covenant, but were unable to be present at the inauguration. Immediately afterwards a church meeting was held, when the Rev. J. Shipperly received and accepted a unanimous call to the pastorate of the infant church. Mr. J. T. Phillips was appointed deacon, and Mr. R. Phillips, secretary and treasurer. On the following day, the first Sabbath in October, the ordinance of the Lord's supper was administered to the church, and several others who united with them in this memorial. A sermon was preached by the pastor on "Christian Work," 2 Cor. vi. 1, and an address on "The Love of God" was given by Rev. C. L. Ross. A large congregation filled the hall, nearly all of whom remained through the services, which lasted about two and a-half hours, thus showing their interest in the new movement. We have reason to hope this proceeding will prove to have begun a truly spiritual work in the neighbourhood. J. S.

**MARGAREE, C. B.**—Rev. J. Shipperly, late of Chebogue, N. S., has accepted the post of general missionary in the Island of Cape Breton, and, in connection therewith, a unanimous call to the pastorate of the church at Margaree, which has so long lacked pastoral oversight. The church has now taken earnest and active effort to finish their parsonage in hopes of inducing their new pastor to take up his residence among them. Mr. Shipperly now resides at the village of Baddeck, one of the principal steamboat stations on the Bras d'Or Lake, where a mission station has been opened by him with hopeful prospects; and where it is expected a new church may be formed by banding together members removed from Margaree as a nucleus. This mission station is, however, nearly thirty miles from the beautiful Margaree Valley.

**MELBOURNE, P. Q.**—A council composed of representatives of the churches of Melbourne, Donville, and Waterville, together with Revs. L. P. Adams and T. Hall, honorary members, having heard Rev. Wm.

McIntosh in reference to his resignation of the pastorate of the churches of Melbourne and Durham, and also the statements of the churches in relation thereto, have very great pleasure in saying that there exists among the pastor and people the most cordial feelings, that the separation is very sincerely regretted by both parties; but the path of duty seems so plain, and the divine call so manifest, that all appear to be satisfied that Brother McIntosh is justified in the course he is taking. We, therefore, very cordially commend him, as a brother beloved, to the confidence of his brethren in the new and wider field of labour to which he has been called; and, at the same time, we very sincerely sympathize with the Melbourne and Durham churches in their great loss; and, moreover, we earnestly pray that the Great Head of the church will shortly provide for them another faithful pastor.

(Signed.) J. G. SANDERSON, *Chairman.*  
GEO. PURKIS, *Sec.*  
J. WATSON,  
L. P. ADAMS,  
T. HALL.

**PARKDALE.**—At a council convened October 5, in the town hall, Parkdale, for the purpose of organizing a Congregational church in this vicinity, there were present the following: Rev. Charles Duff, Rev. John Salmon, Rev. Enoch Berker, Rev. A. F. McGregor. Messrs. Taylor, Grant, Becket, Uttley, Scott. Mr. George Scott was called to the chair and Mr. McGregor appointed Secretary. The meeting was opened with prayer. The chairman, in a few words, stated the object for which the council met. Mr. Duff reviewed briefly the steps taken since the commencement of the work, about thirty persons being willing, he said, to form the nucleus of a church. The attendance at the services on Sunday have increased from about eight to twenty-five or thirty. Mr. Grant and Mr. Taylor, on behalf of those gathering in the hall, stated their opinions regarding the desirability of getting a place in which to worship a little east of the railway crossing, about Lisgar street. After hearing the facts of the case it was moved by Mr. Uttley; and seconded by Mr. Barker, and resolved that this council recommends that a Congregational church be formed in Parkdale and West Toronto, and advises Rev. Charles Duff to co-operate with those who desire such an organization, and furthermore pledges its hearty sympathy to friends concerned in this enterprise. It was moved by Mr. Salmon, seconded by Mr. Becket, and resolved that this council cordially commends this project to the consideration and support of the Congregational Missionary Society. After several addresses to the people who had assembled to learn the result of the deliberations of the council. The proceedings were brought to a close by singing and prayer.

REV. F. JAMES has resigned Eaton, and returned to England.

SHERBROOKE has extended a unanimous call to Rev. J. A. MacColl, from Sedleville, New York State.

STUDENTS' LABOURS.—Of the eight students who, during vacation, laboured in the various mission fields, two had completed their course and have received and accepted calls to settlements, Mr. George Fuller over the church in Brantford and Mr. William H. Way over the church at Pine Grove, both in Ontario. Mr. Joseph K. Unsworth assisted his father in Stouffville and preached regularly at Unionville. The other five students, by arrangements made through the superintendent and the late secretary, were sent to the following mission fields: Mr. George Whyte to Stratford; Mr. Alexander W. Richardson to Manilla; Mr. Andrew W. Gorrie to Alton and North Erin; Mr. James W. Pedley to Brockville, all in Ontario; and Mr. Walter T. Currie to Franklin Centre, Quebec.

Stratford.—Mr. Whyte reports: "I have spent a very pleasant summer in the Lord's work here and have gained much valuable experience. A number of young people have decided for Christ and, judging from the interest manifested, I trust much secret good has been done. The people are not only united but whole-souled about their church work; and their faith in the Missionary Society as God's visible and solvent bank, is second only to their faith in God himself. Aid them as they desire and expect, and the cause will yet be strong and influential. Overlook or neglect them, or make retrenchments at this critical moment, and the cause will be further from hope than it was last February; for enthusiasm is not so easily aroused after being peremptorily quenched when struggling against hope."

Manilla.—When Mr. Richardson first went to this field arrangements were made to open a new station at Cannington about five miles distant, but it was soon decided to confine the Sunday's labours at Manilla. Mr. Richardson says: "A choir was organized and a player procured which has added materially to the interest of the meetings. The congregations keep good, the attendance for both services averaging about 150 persons. The Sabbath school is under the superintendence of Secretary McIntyre and is doing nicely, the usual attendance being sixty scholars and seven teachers. In the school I have a class of young men with seventeen names on the roll and an average attendance of twelve. Prayer meetings are small but very interesting. Thus far no one has openly taken a stand on the Lord's side, but there are several who are anxious and I hope they may be led to decide for Christ before I leave. As a whole the field is in an interesting condition and a marked interest is

being taken in spiritual matters by many of the young folks."

Alton and North Erin.—Mr. Gorrie reports regarding these fields as follows: "Previous to my coming here there had been no service in these churches for more than a year. There has been much to discourage the people of Alton. A burned church with a heavy debt remaining on it has almost crushed hope out of the most hopeful. Preaching services were held regularly in the morning here and the congregation grew from thirty to about one hundred. A Sunday school was organized which, though small at first, is growing steadily and promises to be a success. Prayer meetings were held from house to house which were well attended and must prove a source of good. Altogether there seem to be brighter days for Alton. Could this miserable debt be cleared off so that a fresh start might be made, a building I feel confident would soon be procured, and with a judicious and earnest pastor there is little to fear for the future. At North Erin about six miles from Alton, there is a comfortable church and no debt. Here services were held at three p.m. Congregations much the same as in Alton. This church has suffered much from deaths and by removals, but a successful Union Sunday school is conducted here and a prayer meeting held in the church each week. The only hope for these churches is that they be kept open uninterruptedly. There is plenty of work to do and much need of it."

Brockville.—Mr. Pedley says: "After five months' work here I am inclined to think there is ground for expecting ultimate success. Those who are interested in our church here most emphatically state their belief to be the same. The congregations have increased and have become more permanent, so that one can calculate on having from twenty to twenty-five in the morning and from thirty to forty in the evening. These are small figures but to those acquainted with the facts of the case they are encouraging. This summer we have not been idle. Few as we are we have made a vigorous attempt to improve our place of worship. A new roof has been put on and the walls cleaned and tinted. Since I have been here the few have raised \$112.42 for church purposes independent of aid from the society.

Franklin.—Mr. Currie writes: "I commenced work here April 22nd. The church had been closed for about ten months with the exception of a few weeks. On May 1st we commenced evening services and re-organized the Sunday school, making three meetings which I had to attend each Sunday. The Sunday school has grown somewhat and the attendance at both preaching services has about doubled. The church for some time past has been filled every Sunday evening. We organized a week-night Bible

class on May 2nd, which was carried on until August 22nd. A series of Gospel meetings was started August 28th and lasted for the greater part of three weeks. Rev. Mr. Miller, of Franklin County, N. Y., rendered very profitable assistance. These meetings were well attended and at some of them the church was full. Some twenty-three persons have since applied for membership, the larger part of whom are men and a number of them heads of families. We received for Church Expenses \$242.75; for Foreign Missions, \$14; for the College, \$4; for the Congregational Union, \$3.50; Total Receipts, exclusive of rent of parsonage, \$265.25. This will cover all expenses and leave a balance in hand of about \$15."

S. N. J.

TORONTO, BOND STREET.—This church, as most of our readers are aware, has been passing through a series of heavy trials, financial and otherwise, for some years; but in the midst of all has pursued its Christian work, trusting that the Great Head of the church would in His time bring light out of darkness, and make crooked things straight. The debt, which has pressed so heavily upon them, and prevented their contributing to denominational and other objects, is being gradually reduced, and is becoming more manageable. This very desirable object would have been achieved much earlier if, from a variety of causes, subscribers to the Building Fund had not been prevented from paying their subscriptions. A few weeks ago the finance committee resolved with the deacons to make a bold effort towards reducing the debt. Organizing in pairs, they canvassed the members of the church and congregation, obtaining promises that on the approaching double anniversary of the church building, and the settlement of the Rev. Dr. Wild, they would put upon the plate the subscriptions they felt able to give. The result has proved that "the people had a mind to work." Seventeen hundred dollars were collected on the Sabbath, and from the social meeting held on the Monday following, nearly one hundred and fifty dollars were realized. The anniversary services took place on Sunday, October 10th. Rev. Bishop Carman, of Belleville, preached eloquent sermons, morning and afternoon, and the Rev. Dr. Wild in the evening. On Monday evening, the 8th, a social tea-meeting was held, the ladies taking entire charge of the arrangements, and providing all the good things for the tables, which were decorated with flowers, etc., giving the room a charming appearance. Between six and seven hundred of the members of the church and congregation and sympathizing friends partook of the good things provided, when all adjourned to the church, where the intellectual part of the programme was carried out. The choir was out in full force, and rendered good service. The meeting was a most enthusiastic one, and was

addressed by the Rev. Bishop Carman, Dr. Thomas, H. M. Parsons, Rev. Charles Duff, Rev. Mr. Johnson, Rev. Mr. Salmon and others. Their addresses were excellent, and full of sympathy and congratulations.—COM.

NORTHERN.—The Sunday school, from which eventually the church sprung, held its twenty-fifth anniversary Sunday, October 14th, with services by the pastor and Rev. D. J. Macdonnell, B.D. The school was addressed in the afternoon by Rev. J. McEwen, the newly-appointed secretary of the S. S. Association. From a neat pamphlet printed for the superintendent, the late editor of the CANADIAN INDEPENDENT, Mr. H. J. Clark, we cull the following notes of the school history:—In 1858 the northern part of the city, now so thickly covered with dwellings, was sparsely populated—from the present site of the school to Bloor street there were not a dozen houses, while some of the streets running east and west were little more than fields; but below Carlton there were a considerable number of families, chiefly of the lower class. Mr. George Hague, then a member of Zion Church on Adelaide street, residing on Ann street, moved by the sight of numbers of boys and girls running about on the Sunday afternoon without any provision for their religious instruction conceived the idea of opening a school to gather them in for the study of God's Word. Upon consulting with some of his fellow church members who lived in the neighbourhood on the subject it was resolved to go on, and the following, which may be called THE FOUNDATION COVENANT of the future workers, was drawn up and agreed to: "We, whose names are inscribed, having in view the glory of God and the salvation of souls, agree to associate ourselves together for the purpose of establishing a Sabbath school in the northern part of the city, and in connection therewith the distribution of tracts in the neighbourhood, and the preaching of the Word. The name of the enterprise shall be the CHURCH STREET MISSION. Our help is in the name of the Lord who made heaven and earth. Toronto, the eighth day of October, one thousand eight hundred and fifty-eight. (Signed). G. Hague, Mary Ellerby, Agnes P. Christie, Sarah Hague, Mary H. Christie, W. W. Copp, Joseph Robinson, Henry J. Clark." All who signed that covenant have been spared to see this quarter-century celebration of its fruit. A cottage was taken on the east side of Church street (No. 311), and on Sunday, 10th October, 1858, the school was opened, Mr. Hague being superintendent, and the then pastor of Zion Church, Rev. T. S. Ellerby, speaking a few words to the scholars at the close of the lesson. The attendance was twenty-five boys and ten girls. The boys in attendance the first few Sundays were exceedingly rough, mostly the children of Irish Roman Catholics; very soon they ceased to attend, it was found that

their parents had been cautioned against the school by the priests; and on November 12th, I find this entry: "None of the rough boys from the street were with us to-day, most of them were Roman Catholics." By degrees a different grade of scholars was received, in the children of members of the two Congregational churches and of other Protestant churches, whose places of worship were too far to send their children to their own Sunday schools; this was not exactly what was proposed, although the teaching became, of course, much easier; and at the first annual meeting the following was noted by the superintendent: "The school is now composed principally of the children of pious and church-going families, though there were, and always had been, some children from families of an opposite character." In June of 1860, a more commodious cottage was secured and the new place was entered with gladness, but with some wonder as to how we should ever fill it with scholars. At this time Mr. Hague was required by his professional duties to leave Toronto, and it was moved, seconded and carried, that Mr. Clark act as superintendent for the next ensuing three months, which "three months" have not yet expired. The progress of the school has been quiet and steady, a constant growth for a long period every year showing an increase upon the previous one. During the whole history of the school it has been the desire of those connected with it to make the place as attractive and pleasant as possible, and to give every help in the study of the lessons; the beautiful banners which ornament the school have contributed much to the former, and it is only just to mention that these are all the gift of one friend of the school, Mr. Page, and were all worked by Miss Page. In this connection also the long labours of Mr. W. Revell, who year by year gives us the handsome school motto must not be omitted, nor of Miss Williamson, our self-denying and enthusiastic organist. In January, 1868, the Northern Congregational Church was opened, and from that time the school has been part of its work. Begun as a Union school it has largely retained that character and it is not the least pleasant of its reminiscences that it has enjoyed the aid of almost every Evangelical denomination, while the scholars have, and do, come from homes representing all shades of Ecclesiastical preference. Very early the school began to do missionary work by its contributions; in 1862 moneys were sent to India to educate a boy and a girl; in 1863 to the Mission churches in Madagascar; but home work has not been neglected. The Welland Canal Mission, the Congregational Indian Mission, French Canadian Mission, Labrador Mission, and others, having been contributed to for many years. During the existence of the Ontario Sunday School Union this school was, for two or three years, one of the largest, if not the largest, contributor to the sup-

port of a Sunday school missionary, that the scholars might send the same blessed privileges they were enjoying to children in the back woods and remote settlements of our own country. Many special objects demanding aid from time to time, as the sending forth of the "John Williams" missionary ship, have received it, and to-day an annual sum is voted for the support of a pupil teacher in Turkey, under the direction of the Rev. C. \_\_\_\_\_ who went out from Canada, recognizing \_\_\_\_\_ brought out in the report of miss. \_\_\_\_\_ to that land, that its regeneration must be begun by the uplifting of its women. Much might be said of an interesting character respecting some who have passed through the school, and are doing loyal work for the Master in portions of His vineyard; not only on many parts of this continent, but in England and Australia are those in whose hearts are kindly thoughts and good wishes to the "Church Street Mission School." And so we commend our work to the great Lord and Master, that it may be more abundantly useful in the future than in the past; when its jubilee arrives, some of those who are now workers will have passed away; but, believing that "God buries his workmen and carries on His work," they leave it in His hands, praying that above all the idea of its foundation covenant may be ever realized, "the Glory of God," "the Salvation of Souls."

WESTERN.—The friends here are in good heart. Their anniversary was held October 14th, when sermons were preached morning, afternoon and evening respectively, by Rev. H. Johnson, B.D. (Methodist); Rev. Dr. Thomas (Baptist); and Rev. G. M. Milligan, B.A. (Presbyterian). The subjects and texts were: In the morning, 2 Cor. iv. 13: "The Power of Faith in Speaking;" in the afternoon, Jud. i. 19, Matt. xvii. 19, 20: "Unbelief the Church's Weakness;" in the evening, 2 Tim. i. 12. A social gathering was held on the following Tuesday, which was marked by good feeling and hopefulness. The chair was taken by the Rev. A. F. McGregor, B.A., who, in an interesting address, described the progress made by the church during the past season. The finances have very much improved; \$300 of the church debt had been paid off during the last quarter, chiefly through the Ladies' Aid Society. Addresses were also delivered by Rev. Chas. Duff, M.A., John Salmon, B.A., Enoch Barker, and others. The proceedings were intervaried by selections of vocal music. A young people's association is in good working order in this church, and the church is about entering upon a series of meetings for united prayer and re-consecration to the Master's service.

ZION.—From the pastor, Mr. Powis, we rejoice to learn that the steady attendance at the new building is at least fifty per cent. in advance of that lately

gathered in the old, the increase being specially marked in the evening service, and that seventy-five per cent. of the pews are taken.

### Official Notices.

THE "Western Association" will hold its next meeting at Garafraxa, November 6th, at three p.m. See "programme" of meeting in last issue of the INDEPENDENT.

Received an account of C. C. M. S., Northern Church, Toronto, \$150; Franklin Centre, Quebec, \$14.80; Wm. F. Mendell, Belleville, through Mr. Burton, \$2. Total, \$166.80. H. N. BAIRD, Toronto, 10th October, 1883. Treasurer.

### Correspondence.

#### MR. HALL'S LETTER.

When I wrote my last letter to the CANADIAN INDEPENDENT I had just completed my long-looked-for visit to the most important place to me on the continent—the city of Kingston. Three weeks was the extent of my annual holiday and seemed all too short to bask in the sunshine of "sweet home," get the noise of the cars out of my ears, and gather strength for a long pull through the coming missionary campaign. I am again on the march; not any more reconciled to absence from home nor less devoted to the great work to which I have consecrated my best energies. It will not be necessary to give your readers my historical account of the different churches, having done so in former communications. All know, or ought to know, the geography of their own country, I need not occupy space with that subject either, but confine myself chiefly to information regarding the missionary services, and other Christian work among our churches.

I began in

#### FRANKLIN CENTRE, PROVINCE QUEBEC,

giving a lecture and meeting the members of the church. This place is still vacant, but it was favoured with the services, from April till October, of student Currie from our own college. His labours have not been in vain. A blessed work has been in progress for some months past, resulting in the conversion of a number of young men and others; twenty of whom were received into the fellowship of the church on the Sunday I spent there, and there are more to follow. I enjoyed a communion service on that occasion not to be forgotten, the largest number sitting down together, it was remarked, that any present remembered to have seen there. One of the fathers said it was not given to many to enjoy what he did that day—

to sit at the Lord's table with three of his children and four of his grandchildren. Blessed be the name of the Lord, instead of the fathers, come up the children. It is hoped that, among the noble band who confessed Christ on that occasion, some will give themselves to the work of the Christian ministry. I brought before the congregations the claims of our Missionary Society, and the collections were in excess of last year. I was assisted in all the services by Mr. Currie, who is justly greatly beloved by the people of Franklin and surrounding country. The church is anxious to get a settled pastor, but he must be a *live* man, consecrated to the work of the Lord, and wise to win souls. Till such an one is found, they prefer to be supplied from the college. The field at present is certainly inviting. There is harmony among the members, and a spirit of earnest inquiry all around. I quite agree with the friends, that it is better to depend on supplies, or even to close the church, than settle an unsuitable man. Yet, they must remember that a supply is not a shepherd, and just now the flock requires the constant care of a faithful pastor. May the Great Shepherd find such for Franklin. By special invitation I attended the council in

#### MELBOURNE

that dismissed the Rev. Wm. McIntosh, who has accepted the important charge of the Congregational church in Yarmouth, N.S. Brother McIntosh leaves with the sincere regrets, both of the churches and the brethren, but with the conviction that he is obeying the Divine call. Thus the churches of Melbourne and Durham are vacant. This is a good field for a strong man. There is a good deal of driving, and three services on the Sabbath; a kind people, fair support, beautiful parsonage, and no debt. The church in Durham, eight miles from Melbourne, and the parsonage in the latter place, both commodious brick buildings, have been erected during Mr. McIntosh's ministry and a few weeks ago the last cent of debt on the parsonage was paid.

The

#### ST. FRANCIS ASSOCIATION

met in Waterville, evening of the same day council met in Melbourne. It was my privilege to take part in its deliberations and enjoy a profitable intercourse with the brethren. A report of the meeting will be found in another part of your paper. Taking advantage of the presence of the brethren, the missionary meeting was held in

#### WATERVILLE,

Rev. W. Purkiss, the esteemed pastor, occupying the chair. Among the speakers I would mention to introduce him to your readers the Rev. Mr. McColl, from N.Y. State, who was then supplying Sherbrooke, and who has since been invited by our church there to the pastorate. He is a young man of great promise,

thoroughly orthodox and likely to identify himself with our denominational work, should he decide to accept the unanimous call sent him this week. Following evening missionary meeting in Capleton, on brother Purkis' field. Large attendance, enthusiastic meeting; speakers, Revs. Purkis, Adams, and the superintendent. In company with our veteran brother Adams, of Fitch Bay, who is the oldest settled pastor of our denomination in the Province of Quebec, I went to

## BROWN'S HILL

on his field. We had a pleasant meeting in a country place in

## FITCH BAY.

Preached a missionary sermon on Sunday morning to a large congregation, and delivered a lecture in the evening to one equally large. In the afternoon preached at

## TYCE'S SCHOOL HOUSE

to a good congregation. This, too, is a farming district, and the congregation is composed of families who are devoted to their principles. Next day I was taken to

## AYER'S FLATS.

This is one of the few congregations I did not visit last year. I may, therefore, locate and describe it. It is on the Passumpsic R.R. and about twenty-five miles from Sherbrooke, a beautiful valley. It is a Union church. The Adventists, Methodists, Baptists, Congregationalists, and I think the Universalists, having each a right to hold services in it. I believe the Congregationalists have the largest show of any one denomination. It is a very fine building and well finished. I had nigh a full house the night I preached missionary sermon, and, though composed of various denominations, I never addressed a more appreciative audience. The collection was good; I think on the entire field these were as good as last year. But about this church I must candidly say that my experience of Union churches and Union Sunday schools has not impressed me favourably. I was pointed to another of the same a few miles from here, that we, a few years since, had an interest in, but it has passed into other hands, together with some of our staunch supporters and members. Congregationalists have never learned to *scramble*; their consciences are too tender for this present evil world, and rather than *appear sectarian*, or give the world any occasion to say, "see how these denominations *hate* one another," they step down and out. I can supply some rare illustrations of this. We always come off badly in these Union churches and Sunday schools. It means simply that we put our money in them and give our labour to build up denominations that will compass sea and land to keep us out of every place, and as one said at our Union meeting in London, "We receive in return pity and con-

tempt." I have yet to find the first Congregational church in the country that came out of a Union Sunday school. In all this I am not reflecting on the friends at Ayer's Flats. They acted for the best, but already they see that they are mistaken. I parted regretfully with my esteemed father Adams. Few of our ministers occupy a more isolated position, and none are more faithful to the Master and his denomination. From this point I went to the meetings of the

## NATIONAL COUNCIL

in Concord, New Hampshire. I spent a day in Boston, calling at Lowell *en route*. It will be interesting to your Newfoundland readers, if I note that I revived acquaintances with Mr. D. W. Job and family and J. P. Heath and family, of Boston, and Mrs. Ward, of Lowell, Mass. Not one of us has forgotten or lost our interest in "Old Terra Nova," or the work of the Lord in that important country. I will not attempt to describe the great meeting in Concord, N. H. I trust that some one with more ability and leisure than I have will do this. It was undoubtedly the best meeting of the kind it has been my privilege to attend either in the old land or this. Its influences must be far-reaching for good. I fulfilled the pleasant mission committed to me by the brethren of the Union of N. S., and N. B., and hope to report to them in due course.

I am again at home in the Province of Quebec, hard at work, and this is all the time I have to write at present.—Ever the servant of all for Christ's sake,

T. HALL.

MR. EDITOR,—About eighteen months ago we bade adieu to our Ontario friends and came to this great North-West to make for ourselves a new home, to form new acquaintances, and gain new friends, who for the present at least must, to a certain extent, take the place of those whom we have left behind. And I might say just here that we find the people of this country very kind and sociable, and their kindly expressions of sympathy to strangers soon gain confidence and esteem. Thus we find ourselves at present amid the scenes peculiar to a new and prosperous country, rapid changes and great improvements. We are glad to see that as settlements are formed, as the farmers are engaged in cultivating the soil, there, too, we find the missionary sowing the good seed of the Kingdom; but in many respects the farmer has the advantage, for, in coming to this new country, he leaves behind his old farm, with its rocks and stones, its thorns and its thistles, while the missionary will be forced to admit that men's hearts in this country do not differ materially from those elsewhere. We have in this place one Presbyterian and two Methodist churches, and I am glad to say that the pastors of the several churches are not ashamed to stand side

by side and work together as brethren, and their labours are being blessed. A goodly number in Dominion City and vicinity have already taken their stand beneath the banner of the cross, while others are anxiously enquiring the way and some, too, attend the meetings from night to night to scoff at and make light of those sacred things. Let us pray that their blind eyes may be opened before the door of mercy is to them forever closed.

Although we have no Congregational church here in Dominion City, I trust you will give a small portion of your valuable space to a constant reader of THE INDEPENDENT, which comes to us as an old friend doubly prized, because it sometimes brings us news from the old home and the dear friends among whom we have spent so many happy days. But how often we have looked in vain for a single item of news from the church of our former home; the careful reader of THE INDEPENDENT alone can tell. This is not written in a spirit of fault-finding, but in the belief that as soon as the want is known to exist the remedy will be applied. We trust that in this we will not be disappointed.

Hoping that in thus giving an item of news from the North-West I have not over-taxed your patience, or occupied too much of your space. With best wishes for your own and the churches' prosperity, I remain yours truly,

R. W. DICK.

*Dominion City, Sept. 20, 1883.*

#### OBITUARY.

At Waterville, Quebec, Leah Lockyer, wife of Rev. George Purkis, passed into her rest in the seventy-first year of her age. She was born in Christ Church, Hampshire, England, of pious parents, members of the Congregational church of that town, and received her first religious impressions in the Sabbath School in which the pastor, Rev. Daniel Gunn, took a deep interest—an interest for which she was grateful till the end of life. She united with the church in early life, the Sabbath School being—as it ought to be—the entrance into Church membership. She was married, to him who now mourns her loss in 1844, and came to Canada the same year with her husband; settled in Montreal where they united with the St. Maurice Street Church—afterward Zion—under the pastorate of Rev. H. (now Dr.) Wilkes. Three years of happy Church life were spent in Montreal, when they removed to Ontario, where Mr. Purkis did good service in the employ of the Bible Society—a work he never would have undertaken, involving so much absence from home, had it not been for the help of his faithful Christian wife, who maintained the family altar and otherwise managed the household during his ab-

sence: Sixteen years ago Mr. Purkis was ordained pastor of the Church in Waterville. As a helper to her husband, a loving mother to her children, a true friend to all who came within the circle of her influence, Mrs. Purkis had few equals; ever ready to encourage and help her husband in his arduous, and sometimes discouraging, work; cheering him in every endeavour for the cause of the Master, she was indeed a true helpmeet. Her faith in the promises of God was implicit, especially in regard to the children of His people. She believed Him to be a covenant-keeping God; and, dedicating her children to Him in baptism, she never had a single doubt as to their salvation. Her faith was honoured—they are all consistent members of the church, following in her footsteps. Although for some time in poor health her death was sudden and unexpected. On Saturday, September 15th, she retired to rest in her usual health, after a day of active work, and before midnight she quietly passed away to spend her Sabbath where toil brings no weariness and life no pain. On the following Wednesday she was buried. Rev. W. McIntosh, of Melbourne, preached the funeral sermon to a large and attentive audience, and Rev. L. P. Adams, of Fitch Bay, conducted the services and concluded with a few appropriate and touching remarks regarding the character of the departed mother in Israel. Not a few tears of grateful remembrance fell around that open grave. Her life was an inspiration—may her death be a blessing.

#### Literary Notices.

WE are glad to find that the *Century* Company are publishing in book form the suggestive and wise serial which appeared in the magazine on practical ecclesiastical union, "The Christian League of Connecticut." We have read, and, perhaps, wrote a good deal on Christian unity; the Christian League is an Utopian yet a millennial solution of the denominational problem. It will afford light reading for a leisure hour and practical thought for the busy one. In paper cover 50 cents, or cloth 75 cents.

WE also notice that the house of Macmillan, London, is entering the field already occupied by such magazines as the *Century*; it has a hard battle to fight, for the literature of the two great Anglo-Saxon nations is practically a unit and the *English Illustrated Magazine* has something more than a Herculean task to eclipse the *Century*. *St. Nicholas*, beginning its new volume, has more than maintained its rank in its own special department of providing light, yet healthy reading for the young. True, these magazines are high-priced; but, as in many cases, the dearest is the cheapest, because the best.



THE November *Century* is before us as we write—the initial number of a new volume. It really excels itself, or else we are in a special mood to be fascinated by its pages. The fair face of the girlish Queen of England of 1838 greets us on opening, and the manly features of the most womanly-wise sovereign of the great Anglo-Saxon Empire shows how time changes all. No better number has appeared.

AND *St. Nicholas*.—Fathers of the present generation of young folk may revive their boyhood in their sons' enjoyment of Captain Mayne Reid's new serial story promised for the coming volume of *St. Nicholas*. That Mayne Reid's powers of observation and vigorous writing were unimpaired is evident from his recent papers on Rural Life in England in the *N. Y. Tribune*. His new story is to treat of adventures in Terra del Fuego, "the land of fire."

OUR LITTLE ONES. (The Russell Publishing Company, Boston.)—This monthly, for children, is unsurpassed. After it comes to our house there is little peace in the quiet evening hour till it is read through. "Father, read to me, read *Our Little Ones*;" and the voice tires before the ear or eye.

DIO LEWIS'S MONTHLY, New York.—The October number is replete with common sense and plain teachings concerning health and daily comfort. Entertaining and instructive chit chats, also, regarding other lands and home. Its bold type is a cure for weak eyes and has itself a sanitary look.

THE STANDARD LIBRARY of Funk & Wagnalls, N. Y., continues its issue. The last that thus far have reached us are "Scientific Sophisms," by Dr. Wainwright, and "Illustrations," by C. H. Spurgeon. The last named is one of those marvels as manifestations of incessant activity and sanctified common sense which seem to multiply around the name of the great preacher. The other is a popular *expose* of the weakness of current theories regarding atoms and development. We hope yet to peruse this more at our leisure.

OUR CHRISTMAS IN A PALACE.—By Edward Everett Hale. This is a new Christmas story now in press. In it Mr. Hale will tell us of a party of passengers travelling in the far West; each bound probably to the Christmas hearth of some good friend. While *en route* they become snow-bound in the Rocky Mountains and have to spend their Christmas in a Palace Car. Making the best of their situation, each contributes to the enjoyment of the occasion; bringing from their trunks such entertainment as they have, while the strangeness of the situation and the hilarity of the party dispel every thought of loneliness. We bespeak for the readers of this book an enjoyable feast. The book will be issued in ample time for the "Holiday Season." To be published by FUNK & WAGNALLS, 10 and 12 Dey Street, New York. 12mo, about 800 pages. Price, cloth, \$1. Ready Nov. 10.

A POPULAR LIFE OF MARTIN LUTHER.—Passed upon Kostlin's life of Luther, as prepared by Prof. W. Rein, Seminary Director at Eisenach, in Germany, translated and edited by the Rev. G. F. Behringer, Brooklyn, N. Y. The memorial celebration of the four hundredth anniversary of Luther's birth is exciting a world-wide interest. Aside from all religious questions, the great Reformer occupies a conspicuous place in history, and as a historical character alone his life is worthy of study. To present an attractive and popular record of the man, which shall at the same time be scholarly and reliable, is the aim of this volume. It retains all that is valuable and interesting in the two volumes (not the condensed work issued in one volume in Germany and announced for publication in this country) of Kostlin's extensive work, omitting abstruse and technical points of purely theological interest, and yet presenting the salient features of its subject in so attractive a manner that the interest never flags. We greatly err if it will not prove THE BEST POPULAR LIFE OF THE GREAT REFORMER ever printed in the English language. It will be printed in FUNK & WAGNALL'S STANDARD LIBRARY, No. 101. Price 25 cents in paper; Cloth, \$1. Ready Nov. 2.

THE HOMILETIC MONTHLY continues to keep up its excellence and freshness. The October number begins the eighth volume and comes with an improved front. Special rates for Meyer's great commentary are offered to its clerical subscribers.

THE PULPIT TREASURY. (E. B. Trent, 757 Broadway, New York.)—The October number has several suggestive articles, and is a worthy candidate for public favour. It is not one whit behind the number already noticed in these columns. This new evangelical monthly also has a premium list of "books worth having," offered at greatly reduced prices to its subscribers.

THE EMIGRANTS. (American Sunday School Union, Philadelphia.)—A German tale of exile under the religious upheavals following the Reformation. Many subjects of the Papal rulers suffered voluntarily, as well as enforced exile for conscience's sake. This is a well-written tale, from a German pen, translated into plain English, illustrative of hopes and fears, trials and triumphs connected with a little band that sought and found in the western wilds "freedom to worship God."

#### SMALL SINS versus LARGE DIVIDENDS.

It is time that we learn that sin is not excusable in proportion as it declares large dividends and has many outriders in equipage. Many a man is riding to perdition postillion ahead and lackey behind. To steal one copy of a newspaper is a gnat. To steal many thousands of pounds is a camel. There is many a

fruit-dealer who would not consent to steal a basket of peaches from a neighbour's stall, but who would not scruple to depress the fruit market. Society has to be entirely reconstructed on this subject. We are to find that a sin is inexcusable in proportion as it is great. I know in our time the tendency is to charge religious frauds upon good men. They say, "Oh, what a class of frauds you have in the Church of God to-day," and when an elder of a church, or a deacon, or a minister of the Gospel, or a superintendent of a Sunday school, turns out a defaulter, what display heads there are in many of the newspapers—great primer type, five-line pica: "Another Saint Absconded!" "Clerical Scoundrelism!" "Religion at a Discount!" "Shame in the Churches!" while there are a thousand scoundrels outside the Church where there is one inside the Church, and the misbehaviour of those who never see the inside of a church is so great it is enough to tempt a man to become a Christian to get out of their company. But in all circles, religious and irreligious, the tendency is to excuse sin in proportion as it is mammoth. Even John Milton, in his "Paradise Lost," while he condemns Satan, gives such a grand description of him, you have hard work to suppress your admiration. Oh, this straining out of small sins like gnats, and this gulping down great iniquities like camels. This subject does not give the picture of one or two persons, but is a gallery in which thousands of people may see their likeness. For instance, all those people who, while they would not rob their neighbour of a farthing, appropriate the money and the treasure of the public. A man has a house to sell, and he tells his customer it is worth £2,000. Next day the assessor comes round and he says it is worth £1,500. The Government of the United States took off the tax from personal income, among other reasons, because so few people would tell the truth, and many a man with an income of thousands of pounds made statements which seemed to imply he was about to be handed over to the overseer of the poor. Careful to pay their passage over from Liverpool to New York, yet smuggling in their Saratoga trunks ten silk dresses and half-a-dozen watches from Geneva, Switzerland, telling the Custom House officer on the wharf, "There is nothing in that trunk but wearing apparel," and putting a sovereign in his hand to punctuate the statement.—*Selected.*

THEY that would not eat the forbidden fruit must not come near the forbidden tree.

LIFE is made up not of great sacrifices and duties, but of little things, in which smiles and kindness, and small obligations, given habitually, are what win and preserve the heart and secure comfort.—*Sir. H. Davy.*

CHRISTIAN HYGIENE.

BY WILLARD PARKER, M.D., NEW YORK.

There is an old rhyme:

"The race it is not always got by him who fastest runs,  
Nor the battelle by the peopelle who shoot the longest guns."

And so, in estimating the usefulness of a life, the rapidity and brilliancy of the work accomplished, though an important factor, does not of necessity indicate actual results. In no field of intelligent labour are we more apt to form an erroneous estimate of result than in that of the Christian minister. A long, quietly-busy life-work is, in the aggregate, productive of more good than one more brilliant and shorter.

To no class is a sound physical condition of greater moment than to ministers, and—I write advisedly—I know of hardly any class of intelligent men more ignorant in matters pertaining to their sanitary welfare. To state in brief a few suggestions as to self-care is my object in the present paper.

Given an intelligent mind and healthy body, the proposition is, "How shall we use them so as to accomplish the greatest good?" The inter-dependence of the two all must admit; my object is to lay down a few rules for the care of the latter, so that the former may work easily and efficiently. To this end I shall treat of:

1. Diet and laws of digestion.
2. Personal habits as regards rest, exercise and cleanliness.
3. Sanitary surroundings—air, sunlight, etc.

The animal economy is supported by the digestion and assimilation of what we eat, and it is therefore important that we know:

1. What to eat.
2. How to eat it.

We throw off by the four channels of excretion—viz.: the lungs, skin (sweat glands), kidneys and bowels—about six pounds daily, which is made up

1. Of unassimilated food.
2. Of used up matter.

To rightly supply this waste, we should take into the system a similar amount. This should be made up of the materials used in the support of the animal economy in their proper proportions. In muscle-workers we need more of the nitrogenous (meat) elements; in brain-workers, on the other hand, a larger proportion of the phosphorus elements are required. These are derived from the grain foods, fish, etc. I give below a table of diet as laid down by Prof. John C. Dalton, of the College of Physicians and Surgeons:

Meat	-	-	-	-	16 ounces.
Bread	-	-	-	-	19 "
Butter	-	-	-	-	3½ "
Fluids	-	-	-	-	52 "

This table is for one taking abundant fresh-air exercise—for one of sedentary life the proportion of animal food is large.

Now as to the rules for eating :

1. Eat slowly—the first process of digestion takes place in the mouth. See that the food is freely mingled with the saliva when eating, and thoroughly masticated.

2. Eat at regular intervals. A horse that could easily go twenty-four miles each day would soon break down were he driven a single mile each hour of the twenty-four. Be as considerate of your stomach as you try to be of your horse. You can buy another horse. The wealth of Cræsus could not buy another stomach.

3. Do not eat largely when very tired. The stomach sympathizes with the general exhaustion. A little food, easily assimilated, strengthens. Food in quantity is not assimilated, and does not only no good but positive harm.

4. Do not engage in hard work (mental or physical) soon after eating. For digestion the stomach requires an extra supply of blood. The brain or muscles working demand also an extra supply. Both demands cannot be met at the same time. The stomach, not being controlled by the will *has* to go without, and therefore *cannot* properly digest. Moral: When very busy eat sparingly. One word here in regard to the use of milk. No single article of diet contains more of the elements essential to nutrition than does milk, but it needs to be taken rightly. The first step in its digestion is the formation of a curd. If the milk be taken slowly so that it passes into the stomach well mingled with the saliva, it is easily digested. Swallowed rapidly it gives at once a large curd (babies and young animals *suck gradually*), and but few stomachs can tolerate it.

"All work and no play makes Jack a dull boy," and this is true of Jack in the pulpit as well as at school. To preserve the equilibrium that must exist between the mental and physical parts of our system, a certain amount of active out-of-door work is essential. This exercise should be taken as a pleasure, not as a duty. Physical exercise increases the rapidity of the respiration, and this in turn increases the amount of effete matter thrown off from the lungs. After the confined air of the study it is absolutely necessary that you give the lungs a thorough cleaning out in order to *keep* the blood pure.

It is also true that mental work exhausts more rapidly than physical, and it is well, if possible, to avoid close mental application for more than two consecutive hours.

Absolute rest for at least eight hours in every twenty-four is necessary.

Now as regards the care of the skin. We throw off

by the skin some two and a half pounds of effete material every day (there are in the aggregate nearly ten miles of the little tubes called sweat glands), and this material should be thoroughly removed. Were the surface of our body wet with urine, he would be considered an undesirable friend who did not carefully keep his body clean. Urine and perspiration are to a large extent identical. The *entire* surface of the body should be cleansed with water at least once daily.

*Inside* cleanliness is more important as regards the individual than outside. The large intestine (about eight feet long) corresponds to the bladder in the urinary track. If the proper emptying of this be neglected, nature (loyal to her most disloyal subject) tries to relieve the unnatural pressure by *reabsorbing* the contents. One of our leading judges once said that if he took beer he *thought* beer; if water, he thought water. How about the thoughts of a constipated minister.

I have already alluded to the importance of fresh air. A plentiful supply of oxygen is required to preserve life. Carbonic acid (excreted by the lungs), inhaled pure, kills at once. See that at work, at rest, asleep, a bountiful supply of oxygen is given—even the enormous salary of a country minister warrants prodigality in the use of fresh air and cold water.

Sunlight is not only cheerful, but health-giving. A plant will not thrive without it, and farmers tell us that pigs won't get fat on the north side of the barn. In a Russian hospital, in which cases as nearly as possible identical were treated, the mortality in a ward with a sunny exposure, in comparison with the one not exposed to the sun, was *one to four*.

Our classics tell of Roman solaria. As far as practicable, let every study be a Christian solarium.

With a clean skin, empty rectum, and well-ventilated, sunny study, it ought to be easy to picture a God of love and mercy; a gloomy, stuffy study, in which a dirty and constipated writer is *labouring* at a sermon, can give us nothing but an unattractive picture of a God awful in His justice, terrible in his wrath.—*October Pulpit Treasury*.

THE end of learning is to know God, and out of knowledge to love Him and imitate Him.—*Milton*.

I HAVE some degree of power over my outward man, but little over my inward. I can make a shift to be just, do acts of kindness and humanity, and put on a show of courtesy and civility; but the bent of my heart is still the same. I can no more love God with all my heart, or come up to St. Paul's descriptions of charity, that I can reach heaven with my hands. In this point of view, what a seasonable aid is Gospel power! and how exactly is the religion of the Bible suited to the wants of mankind, in its offers of forgiveness and renovation.—*Thomas Adams*.

## International Lessons.

BY REV. W. W. SMITH.

Nov. 11,  
1893.

### SAUL REJECTED.

{ 1 Sam. 15 :  
12-26.

**GOLDEN TEXT.**—"Behold, to obey is better than sacrifice."—1 Sam. 15 : 22.

**CENTRAL TRUTH.**—God rejects the disobedient.

**CONNECTION.**—It was now ten years or more since the formal installation of Saul as king. Much war in the meantime (14 : 47, 48); the last being against Amalek. Saul was sent to destroy the Amalekites as God had commanded in Deut. 25 : 19, for their hostility and treachery. But Saul made it more of a marauding expedition, and brought away much spoil. God sent Samuel to tell him he was now rejected from being king. Yet he was still spared a number of years.

**NOTES.**—Amalekites: descendants of Esau according to some, of Canaan according to others. They were nomadic in their habits, and dwelt in the country between Egypt on the south and Palestine on the north. For their cruel and inhuman conduct toward the children of Israel from the time they left Egypt till now they were to be cut off (Ex. 7 : 14; Deut. 25 : 17-19; 1 Sam. 15 : 33.) Gilgal: see notes on Lesson for Oct. 14.

**I. AN EXCUSE FOR DISOBEDIENCE.**—Ver. 12.—Saul came to Carmel: not Mount Carmel, but a city in the south of Judah (25 : 2). Set him up a place: set himself up a memorial. Saul had made a conquest (15 : 7) and he was anxious to obtain glory and fame from it. Gone down to Gilgal: Saul went down there before, and presumptuously offered a sacrifice (13 : 9), and had now marched down in great state, with a great army and much spoil, apparently for the same purpose. (See ver. 15.)

Ver. 13.—Samuel came to Saul: he followed on to Gilgal, having expected to meet him before descending to the Jordan Valley. Indeed, Saul had no good reason for going to Gilgal at all. I have performed the commandment of the Lord: We cannot suppose Saul was apparently sincere: he was rather presumptuously hypocritical.

Ver. 14.—What meaneth then this bleating of the sheep? the Lord's command was peremptory to smite Amalek, and utterly destroy all that they had; and here Samuel had proofs that the flocks and herds had been seized for a spoil. Selfishness and covetousness were here!

Ver. 15.—The best of the sheep and of the oxen, no sacrifice: this was a mere *excuse*: the main object was to have them for themselves. A false excuse is worse than a guilty silence.

**II. THE EXCUSE REJECTED.**—Ver. 16.—Stay: cease thy false excuses. What the Lord hath said to me this night: the preceding night. The distance from Mahanaim was not great, though the descent was great.

Ver. 17.—Little in thine own sight: Saul once thought himself and his father's house very unimportant in Israel. And he was right! He was now reminded of the Lord; and of the fact that whatever glory or dignity he had, was in consequence of the Lord choosing him king.

Ver. 18.—The Lord sent thee on a journey: being but a servant of the Lord's hand, should have faithfully carried out the Lord's instructions (15 : 1-3).

Ver. 19.—Wherefore then didst thou not obey? The simple, safe, and only path for the Lord's people, is to

do precisely what God commands. One command is often disobeyed among us. (Acts 17 : 30.) Fly upon the spoil: Samuel knew it was covetousness, and not a zeal for religion.

Ver. 20.—Yea, I have obeyed: Saul still pretended obedience, because he had *partly* fulfilled his orders. So Ananias only kept 'back *part* of the price; and Judas only stole *part* of the contents of the bag; and Peter refused to eat with the Gentiles only *part* of the time he was in Antioch. (Gal. 2 : 12.)

Ver. 21.—The people took the spoil: but they were under his orders: and, like Eli in the matter of his sons, he was responsible for an evil which he did nothing to restrain. To sacrifice unto the Lord thy God: Saul twice tries to enlist Samuel on his side, by saying, "the Lord *thy* God;" as if it were great zeal for God, and great respect for Samuel, that prompted the action Samuel complained of.

Ver. 22.—And Samuel said: the words that follow must have been often quoted and thought of, through all the ages of the Jewish commonwealth. They embody a glorious, most important, and far-reaching principle. Obedience is better than sacrifice. Faith is better than services. Kneeling is not prayer. Going to church is not religion. (Ps. 40 : 6; Micah 6 : 6; James 1 : 27.)

Ver. 23.—As the sin of witchcraft: Saul had put down witchcraft (28 : 3); probably before this date; and there may be here an allusion to that. To rebel is as bad as to "divine;" and to be self-willed is as bad as idolatry. Do we remember this? He hath also rejected thee: for a good many years more, Saul was permitted to live and reign. But he went on from bad to worse; as our future lessons will show.

**III. A SEEMING REPENTANCE.**—Ver. 24.—I have sinned: it was only when punishment was denounced, that he confessed his sin. So with many now. But, in view of his after life, we can see that this confession was hypocritical—as were the excuses he had just made. I feared the people: still excusing his own disobedience! Not so the sincere penitent.

Ver. 25.—Pardon my sin: God only can pardon sin. But as Samuel did not reprove the expression, we may conclude Saul meant, "Do not be incensed against me, but pray for my pardon."

Ver. 26.—I will not return with thee: Samuel saw that Saul was insincere, and would not countenance a sacrifice that might seem to condone Saul's sin. Yet he afterwards relented as not to expose to the people, at the time, the breach between him and Saul. (Ver. 30, 31.)

#### PRACTICAL LESSONS.

1. The best way to accomplish a disagreeable duty, is to take hold of it at once—"Samuel rose early."
2. A "trophy" of victory is a poor thing where the heart is itself in slavery!

What are monuments of bravery,

Where no public virtues bloom?

What avail, in lands of slavery,

Trophied temple, arch, and tomb?—*Campbell.*

3. The bleating of stolen sheep (ver. 14), the cry of defrauded labourers (James 5 : 4), and the cry of the martyrs (Rev. 6 : 9, 10), not only saints hear, but God: who also will avenge the wrong!

4. Too many, like Saul, become uplifted with self-importance, and lamentably stray from duty.

5. "To obey is better than sacrifice." (Ver. 22.) Hosea has the same thought (6 : 6); and our Saviour twice quotes it in Matthew.

Nov. 18, }  
1883. }

## DAVID ANOINTED.

{ 1 Sam. 16:  
7-13.

GOLDEN TEXT.—“I have found David My servant: with My holy oil have I anointed him.” —Ps. 89: 20.

CENTRAL TRUTH.—God calls us to His service.

CONNECTION.—After our last lesson, Samuel saw King Saul no more; but he mourned for his rejection. He was soon sent to Bethlehem, in Judah, to anoint one of Jesse's sons to be king in place of Saul.

NOTES.—Ramah: Samuel's residence, five miles north of Jerusalem. Beth'lehem: subsequently the birthplace of the Saviour, six miles south of Jerusalem.

I. SAMUEL AT BETHLEHEM.—Ver. 1.—How long wilt thou mourn for Saul? God chides Samuel; for the prophet should have fallen in with the Divine appointment. Fill thine horn with oil: anointing with oil, a daily practice among a people who went bare-headed, had also a special significance when performed by an official person, and in a solemn manner. So kings, and prophets, were “anointed.” A king among his sons: Samuel did not know who the king-elect was: only in whose family to find him:

Ver. 2.—If Saul hear it, he will kill me: Samuel perhaps thought this anointing was to be a public transaction; and Saul, from whom the Spirit of the Lord had now departed (ver. 14), would be sure to slay all who were concerned in setting up a rival for the throne. Still, this was only a worldly way of looking at it: Samuel should have trusted in God, and promptly obeyed. Say, I am come to sacrifice: the sacrifice would be public; the anointing, private. He was to make public the public part of his errand, but to reserve the private part of it. As examples of such lawful *reserve*, see Ex. 8: 27; John 13: 27-29; Acts 23: 22.

Ver. 3.—Call Jesse to the sacrifice: Jesse, as descendant and heir of Boaz (and possessor of the old homestead, which David gave to Chimham, and which was a *khan* or house of entertainment in the days of Jeremiah (Jer. 41: 17), and, as many think, the site of our Lord's birth), was probably the “principal” man of Bethlehem; and the feast following the public sacrifice was no doubt, at his house.

Ver. 4.—Elders of the town trembled: Samuel, perhaps, had never before come officially to the small town of Bethlehem: and the elders thought it was to denounce some judgment on them for some sin.

Ver. 5.—I am come to sacrifice: Shiloh was perhaps rejected, now that the ark was not there. It abode at Kirjath-jearim till David brought it away. (See 1 Chron. 13: 1-8.) And at this time sacrifices were made elsewhere than at the sanctuary. It is the *spirit*, not the *place*, God looks at. (See John 4: 21-24.) He sanctified Jesse and his sons: this consisted of the washing of their persons, and clothes, etc. And the purification of this family was done under the directions of Samuel. David was absent.

II. WHO SHALL BE KING?—Ver. 6.—He looked upon Eliab: Now that he was ready to sit down to the feast in Jesse's house, with Jesse and his sons, Samuel revolved in his mind *which* of the sons was to be king? and he mentally fixed upon Eliab, the eldest. He did not speak his thought aloud.

Ver. 7.—The Lord seeth not as man seeth: God told him, by an inward voice, that however noble-looking he might be, Eliab was not the chosen king; for God looks on the heart, not on the outward appearance. Do we always remember this?

Vers. 8, 9.—Abinadab . . . Shammah: these were next in age: but these, too, were passed over.

Ver. 10.—Seven of his sons: not seven more sons; but seven in all. David was the eighth.

III. THE KING ANOINTED.—Are here all thy children? God had told Samuel to anoint one of Jesse's sons; and now all were rejected! What was it? Was God deceiving the prophet? Or was Jesse in fault? Samuel judged it must be Jesse; and pointedly asked him, “If these were *all* his sons?” He had no doubt told Jesse before, to assemble *all* his sons together; and thought that he had done so. And Jesse should have done it. He keepeth the sheep: there was still the youngest boy, selfishly kept away from this family gathering for worship—though he would have enjoyed it more than any of them! We will not sit down till he come: Samuel chose to spend another hour in Godly conversation, till David came, and was hastily “sanctified.”

Ver. 12.—Now he was ruddy: meaning, he was reddish of hair, fair in complexion, and with a bloom on his cheek. See in Canticles, “My beloved is white and ruddy, the chiefest among ten thousand.” Such a beauty is highly esteemed among a dark-haired and dark-complexioned people. *Josephus* says David, at this time, was ten years of age; but *Josephus* is often unreliable. Moderns agree that he was at least fifteen. Of a beautiful countenance: literally, “fair of eyes.” Anoint him: for this is he: again, the *silent voice* of God directs the prophet.

Ver. 13.—Anointed him in the midst of his brethren: Again the wisdom of partial concealment is seen. David was anointed; but none present but Samuel knew for *what*. His brothers might think it was to be a prophet to succeed Samuel; as after, in the case of Elijah and Elisha. David himself would feel that he was now consecrated to do the Lord's will—*whatever it was!* But, that the Lord had rejected Saul, would be well known; and that Samuel had anointed David for *some* purpose, would soon become equally known. And thinking people, putting those two facts together, would soon draw their own conclusion. *So would David!* Samuel, no doubt, expressly told him all about it: though perhaps not till the time mentioned in 1 Sam. 19: 13. And from the day of his anointing, the Spirit of the Lord came upon David.

### PRACTICAL LESSONS.

1. Let it not be, with us, unavailing regrets, but prompt obedience!
2. God may have duties for us to do, which we are apt to expose to others. (Ver. 2.)
3. Bethlehem did not welcome Samuel, and had only a stable for Christ—perhaps an old out-house of the old homestead. (John 1: 11.)
4. Eliab's dignity and beauty might have been as interesting to us as David's, if his heart had been as right. Beauty does not *hinder* God's grace; but alone, it cannot gain it!
5. Parents should not exclude their younger children from religious principles. (Ver. 11.);
6. Sheep-keeping was good training for David's youth—as the humblest occupations have often since proved to others. “The sheep-keepin' o' the Lord is kind as canny; wi' a *Braw Houff* at the lang-last!”—*Edith Waddell*; Psalm 23.
7. There is an anointing of the Spirit which every one receives who gives himself to God—which, rightly apprehended, will make him a blessing, “from that day *forward*.” (Ver. 13.)

\*The sheep-keeping of the Lord is kind and gentle; with a Grand Rendezvous at the last.

Nov. 25, }  
1883. }

## DAVID AND GOLIATH.

{ 1 Sam. 17 :  
38-51.

GOLDEN TEXT.—“The battle is the Lord’s.”—1 Sam. 17 : 47.

CONNECTION.—After David was anointed, he still continued to tend his father’s sheep. Saul, being afflicted with an evil spirit, was advised to obtain some one to play before him on the harp. The youth, David, was suggested : who was sent for, and ministered thus to Saul in his affliction. Saul being better, David returned home. In perhaps a year or two more, war arose again : and Goliath defied the armies of Israel. “David had come to the camp, and offered to fight the Philistine.

NOTES.—Shaaraim : a place on the way to the Philistine border, about nineteen miles west from Jerusalem. Ekron and Gath : two Philistine cities ; the former thirty miles north-west, the latter twenty-three miles west, from Jerusalem. Abner : a cousin and general of Saul.

I. THE PREPARATION.—Vers. 38, 39.—Saul armed David : see, in former verses, the conversations leading up to this interview with the king. In the time that had elapsed, David had so grown and changed that Saul did not recognize his former minstrel. The king thought David must be protected with armour, and furnished with weapons. So he gave him “a helmet of brass” (rather copper, or bronze ; our mixture, brass, not being known), “a coat of mail” (some strong material covered with overlapping small plates of metal), and a sword. I cannot go with these : David felt ill at ease in this armour. It seemed to him like trusting in these things instead of God. Besides, he felt that if God would use any of the qualities he possessed, to give him the victory, it would be agility and swiftness (which would be hindered by the armour), and not muscular strength.

Ver. 40.—His staff in his hand : some modern commanders like to see their men with their weapon always in their hand. They like a soldier to feel that “himself and his weapon are one.” So David had gone for years, with his shepherd’s staff in his hand ; and it was at once a support and a skilful weapon for him ; and he would not part with it. Five smooth stones out of the brook : a stone from a sling revolves ; and everyone who, as a boy, has used a sling knows that, while a stone with edges will “hum” more, and so, perhaps, be more *entertaining*, a smooth, round stone will go farther and swifter, and straighter to the mark. How true to nature and experience are even the *small details* of the Bible ! David had, no doubt, killed many a jackal with his sling. Scrip : generally a wallet of skin, suspended from the shoulders by thongs. Slings : with us, a well-known but dangerous plaything ; anciently used in war.

Ver. 41.—The Philistine came on : seeing a warrior step out from the Jewish camp, he came forward to meet him ; a considerable distance, we may conclude, being between the armies. That bare the shield : he had a man to carry his heavy shield for him, till he should need it ; just as effeminate sportsmen with us have men to carry and load guns for them.

II. THE MEETING.—Ver. 42.—He despised him : when he came near enough and saw David—only a fresh-looking youth, and without sword or armour—he despised him. Just so the Jews despised Christ, because He had not the dignity and earthly glory they expected to see. *But each were wrong !*

Ver. 43.—With staves, or “with sticks :” he wanted to know if David came against him as he would against a dog ! “Staves” here is the plural of staff, not of stave ; and is to be pronounced with a broad *a*. Cursed David by his gods : not the Philistine invoking his *own gods* to curse David, but he cursed (just as an Arab does now),

David’s tribe, and father and mother, and his country and his “gods.” Looking upon Jehovah as a local god of the Hebrews, as Dagon was of the Philistines, he cursed David, and cursed Jehovah along with him. Goliath may be taken to illustrate the world and Satan ; David to illustrate the Christian.

Too long my soul hath dealt  
With the men that falsely dealt  
With my Saviour, and would falsely deal with me ;  
For I plead for love and peace,  
And that war and hate may cease ;  
But they shout against my soul, O God, and Thee.

—W. W. S.

Ver. 44.—The Philistine continued boasting.

Ver. 45.—In the name of the Lord of hosts : David replied that his trust was in God, whose armies and whose Divine Self this heathen had defied.

Ver. 46.—Deliver thee into mine hand : David could only speak the words of this verse by the suggestions of the spirit. The spirit of the Lord was upon him (16 : 13) and he here prophesied.

Ver. 47.—The battle is the Lord’s : all God’s deliverances are lessons of trust to us. We should often reflect upon them—in our own history, the history of our times and of former days.

III. THE VICTORY.—Ver. 48.—Arose . . . to meet David : the time of words was past ; the time of action had come. David now rushed to meet him. How many cries would go up to Jehovah, “God save the lad ?”

Ver. 49.—Smote the Philistine in his forehead : before this time (Judg. 2 : 16) we read of men who “could sling stones at an hair’s breadth ;” and David, in his shepherd’s life, would be a practised slinger. Throwing stones by the hand with great precision is not an uncommon acquirement with us ; so, anciently, with the use of the sling. There was no bow in David’s hand ; only a “staff,” and the sling would not be noticed at a distance ; and the Philistine, not yet at “close quarters,” perhaps had not pulled down his visor, nor held up his shield.

Ver. 50.—David prevailed : the giant died at once ; and the comparative feebleness of David’s weapons is often dwelt upon—as showing that it was *God* who conquered the enemy. So with us !

Ver. 51.—Took his sword : the Philistine’s own sword. Cut off his head : as a trophy of his victory. The giant’s armour and sword he put in the “tent” or tabernacle of the Lord. (See 21 : 9.)

## PRACTICAL LESSONS.

1. Every man has his own methods and weapons. Let me not despise others’ modes of working for God, because they are different from mine.

2. The “five smooth stones” may illustrate the simple truths of the gospel—mighty against boasting “giants” of error.

3. Men curse God (ver. 43) when they speak against His work in the hearts of men around them.

4. There are evils, like “giants,” to slay ; and, if “the battle is the Lord’s” (ver. 47), then we must see that *we have God with us*.

Dec. 2, }  
1883. }

## DAVID’S ENEMY—SAUL.

{ 1 Sam. 18 :  
1-16.

GOLDEN TEXT.—“And David behaved himself wisely in all his ways ; and the Lord was with him.”—1 Sam. 18 : 14.

CENTRAL TRUTH.—The Lord is with those who trust Him.

CONNECTION.—Saul, in admiration of David's victory, asked Abner, his uncle's son and chief captain, whose son the young man was? Abner could not tell. Saul asked David himself, not recognizing him at first. The lesson begins at the close of this conversation with Saul.

I. JONATHAN AND DAVID.—Ver. 1.—Jonathan: the oldest son of Saul. He must have been several years older than David. One of the noblest characters in the Bible. Knit with the soul of David: their two souls are described as being joined together—as the links of a chain, or the fibres of a cord. Loved him as his own soul: David says, in one place, speaking of Jonathan, "thy love to me was wonderful!" It has often been compared to Jesus' love for John. Jesus and Jonathan were each older than the friend he so loved, and each was a king's son.

Ver. 2.—Saul took him that day: retained him in his service; having at first nothing but good-will toward him.

Ver. 3.—Jonathan and David made a covenant: in the east, where the laws give less security for life and property, there have always been more of private covenants, and compacts of friendship, offensive and defensive. They were often ratified by sacrifices and feasts (Gen. 26: 28-30) here, by giving and receiving weapons and garments. The robe: the gift of a robe from a prince was a mark of high favour. Samuel Rutherford exulted in receiving as a robe, "the merits of Christ for nothing; large, and white and fair!" See Haman's proposal, in Esther 6. Girdle: of bright-coloured leather, set with jewels, or a finely-woven sash or shawl bound round the waist.

Ver. 5.—Behaved himself wisely: one of the qualities for which any young man will be most taken notice of and esteemed—good sense, modesty, prudence. He was accepted: was popular and esteemed—as a military officer, and as one belonging to the court.

II. REJOICING OVER THE VICTORY.—Ver. 6.—Returned from the slaughter of the Philistines: the narrative now goes back a little. At the end of the short campaign, as the army came back there were great rejoicings in every city they passed through. The women came out: in the first place, all the men had gone to the war; it was not a mere "enlistment," but a turning out *en masse*; and only the women were left. And again, as it was the only part in the transaction women could take, they seemed to claim the "singing and dancing," and playing on "tabrets" and "instruments of music" as their own. (See Miriam, Ex. 15: 20.)

Ver. 7.—Answered one another: responsive chanting or singing was very common among them. It is very impressive. (See Ps. 24: "Who is the King of Glory?") Saul hath slain his thousands, etc.: they put David above Saul, which was unwise and unjust to their king. You may praise one to your heart's content without any injudicious comparisons.

Ver. 8.—Saul was very wroth: envy and anger took possession of him. David had said nothing and done nothing wrong; only the people praised him too much! It was the "right work," for which the Preacher says, "a man is envied of his neighbour." (Ecc. 4: 4.)

III. SAUL'S ENMITY.—Ver. 9.—Saul eyed David: the furtive, envious, revengeful glance is often noticeable, and it is here put for the feeling from whence it arose.

Ver. 10.—An evil spirit from God: Saul had withdrawn from God, and God withdrew from him. This evil spirit was said to be from God, in that God handed Saul over to Satan and to his own evil nature. But God had provided a remedy, in David's playing (16: 23); just as the influences of the Holy Spirit are the remedy for our gloom and despair. We reject the spirit of God. Saul tried to murder David. He prophesied: was in an unnatural,

excited state. The word is thus occasionally used for madness, or evil excitement; but more generally for being in a holy ecstasy. Javelin: a short spear for throwing. Cast continually speaks of his soldiers beginning a battle by "throwing their piles."

Ver. 11.—I will smite David: Saul, in his frenzy shouted that he would pin David to the wall! The war-club was used as a means of saving David's life. He avoided the deadly missile. (How deadly they are Isandula proved.) Twice he thus escaped; and the Providence was so remarkable that it struck a terror into Saul.

Ver. 12.—The Lord was with him, and was departed from Saul: this explains the fear and terror of Saul. God's sentence, that he would rend the kingdom from him, and give it to a neighbour better than he (15: 28) he would now feel was being fulfilled.

Ver. 13.—Saul removed him from him: sent him some other part of the country, with a thousand soldiers under his command. Afraid, as yet, to openly order his death (as he did afterwards, 19: 1), yet he was desirous to be rid of his presence, and perhaps hoped that he might be killed in some encounter.

Ver. 14.—Again we are told how wisely David acted, and how God blessed him. A *behaviour* like David's will always secure a blessing like David's!

Ver. 15.—He was afraid of him: Saul did not fear and had no reason to fear, David plotting to secure the throne. But once more we are told he was "afraid," and the word used is this time a stronger expression than in ver. 12. Saul's fear and awe grew. David was supernaturally protected, as if he were clad in invisible armour; and dread fell upon Saul.

Ver. 16.—All Israel and Judah loved David: whether there was a local and separate feeling between Judah and the rest of Israel we cannot tell. It would rather seem that there was. Certainly in after years there was. (2 Sam. 2: 10.)

#### PRACTICAL LESSONS.

1. A pure friendship between two good men results in good.
2. He who learns well to obey secures not only training valuable for his whole life, but the respect and confidence of his fellow-men. (Ver. 5.)
3. Injudicious praise is often harmful. (Ver. 7.)
4. Every affliction has either a remedy (16: 23) or blessing in the enduring of it. (Ps. 119: 67, 71.)
5. "Unto the pure all things are pure," etc. (Tit. 1: 15.) The fault was in Saul himself, not in David. Envy destroys souls—not of the *envied*, but of the *enviers*!

#### PRIZE BIBLE QUESTIONS FOR NOVEMBER.

[For particulars see THE INDEPENDENT for January.]

31. Who offered a prayer for worldly blessings and granted that he asked?
32. Two of God's servants praised Him with a loud voice in darkness and suffering. Give their names.
33. Quote from one of the Prophets a question put to God which sets forth the completeness of His Omnipresence.

IT is stated that Mr. Spurgeon has commenced to edit the book of Jeremiah after the manner of his "Treasury of David."

MR. JAFFRAY, proprietor of the "Birmingham Daily Post," at the outset of his life a printer lad in Glasgow, announced his intention to erect a suburban hospital in Birmingham.

## Children's Corner.

### THE LITTLE HINDU GIRL.

"I am a little Hindu girl,  
Of Jesus never heard;  
Oh, pity me! dear Christian child,  
And send to me His Word.  
Oh, pity me! for I have grieved  
So great I cannot tell;  
And say if truly there's a heaven  
Where such as I can dwell."

That pleading voice was borne across  
The rolling ocean wide;  
Forthwith the children, touched with love  
Of Him who bled and died,  
Said, "Here's our money, little girl,  
To buy God's Word for you,  
We wish 't were more, a thousand-fold,  
And you should have it too."

"We've heard of Jesus, and we know  
The way of life full well;  
'Let children come to me,' says He,  
'And they shall with Me dwell.'  
Ever with Him! with hearts renewed,  
And 'badness' all forgiven;  
For He who never fails has said,  
'Of such the realm of heaven.'"

We'll speed the Gospel o'er the earth  
To each dear child so sad,  
If one soul saved gives angels joy,  
Then will all heaven be glad!  
And if at last we reach the shore  
Where sorrow is unknown,  
We hope to greet thee, Hindu girl,  
Safe, safe before the throne.

### CHILDREN'S WORK FOR MISSIONS.

Let me tell you, dear children, of a little girl scarce three years old, a tiny, bright-eyed body, of whom you would say in passing, "Isn't she lovely? isn't she pretty?" and yet so wisely trained and guarded that she is not in the least spoiled.

A lady called to see her mother a short time since to ask her for the annual collection of the Woman's Board of Missions, when little May, attracted by the earnest conversation, ran to her, saying, "I'se going to be missionary? I 'ant to be a missionary!" The lady took her up, and told her some stories about

the poor little heathen; and then, in response to the glistening eye and quick heart-throb, said:—

"You shall be a little missionary, if you ask papa to give you twenty-five dollars to make you a life-member of our society."

This satisfied the child, and, soon after, the lady left. When she called the second time, the little girl was summoned, and came running to the visitor, all alive with, "I'se a little missionary now," at the same time putting twenty-five dollars into her hand.

She climbed into her father's lap at her earliest opportunity, and lavished all the wealth of her love and pretty endearments upon him; and so pleadingly asked for the twenty-five dollars that the father, deeply grateful to God for the gift of this precious child, could not deny her request.

But you ask, "How did twenty-five dollars make her a missionary?"

Suppose you very much desire to make your father a present of a beautiful watch-case, but are too small to embroider it, and still know how to knit, crochet, pick berries, take care of baby, or do something else by which you could gain a little money; you would have no need to sigh, and say, "I cannot give him the beautiful watch case, because I do not know how to work it;" for you could use many spare minutes—and they could be love minutes—and earn here a few pennies, and there a few more, until, almost before you know it, you would have money enough to get the materials, and pay somebody else to make it for you, so that, when you presented it, you could say, 'Father, this is all my own present; I bought it with my own money.'

Now, although May is too young to go to teach heathen children herself, the twenty-five dollars can be given to a good Bible reader, who will visit the little mud-floored cottages, and, gathering the mothers and children around her, tell them the story of the cross,



and show how even the little ones may please and serve Jesus.

Thus, little May is a real missionary, because she can provide a Christian teacher. Will she not grow into a deeper piety and love for the heathen as the years pass on? And will not her dear mother be likely to train her for missionary service?

But you say, "My father is not rich enough to give me twenty-five dollars."

Now, please listen: Just want to be a missionary, and want it ever so much, because you are so sorry for children who will never know how to be good unless somebody is sent to teach them, and then go and tell Jesus, asking him to direct you what to do for Him while you are young.

Every child cannot do what this little girl did; but there is a work which God will give you, and which no one else can do quite as well.

Can you not talk with some of your mates, and persuade them to join you in forming a little mission band, a berry or sewing circle, to earn money for the Board of Missions?

Many little children, as well as older ones, throughout Canada might greatly help the cause of missions by employing their spare time in doing work that could be turned to good account.

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### WILD OATS.

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They who sow wild oats will reap wild oats. Our young people do not believe this, but it is true, whether it be believed or not.

Boys often begin this sowing at an early age, without any thought of the reaping. They have an idea that it is "spooney" to be good; that it is "soft" to be careful to keep clear of all that is wrong; that it is manly to chew, to swear, and to swagger; that it is "smart" to be careless as to what parents and teachers wish.

Young men fancy that they are proving

their independence by staying away from the Bible class, and throwing out doubts about Christianity. They pride themselves on being out of leading-strings; on their ability to choose their own company, and to judge for themselves how they will spend their evenings, and where they will pass their Sabbath. Their noses take an upward curl at the mention of the pious young men who hold on to Sunday school and prayer-meetings. They have gotten beyond this!

Now, in their heart they know that the saints are right and they themselves wrong. They have no idea of going on in the neglect of God and religion all their lives; they expect to have a good time while young, and later in life to turn over a new leaf, and to come out all right in the end. They are sowing their wild oats.

But who is to reap what they are sowing? And what will the harvest be?

"Whatsoever a man soweth that shall he also reap."

Character is forming. It is formed in youth. Men at thirty and forty are commonly what they were at twenty, only ripened and hardened; and at twenty they are apt to be what they were at fifteen, only more set. From the quarries that are dug under Jerusalem, a fine, creamy limestone is cut, that is soft to the knife or chisel when first taken out, but that hardens into solid rock when exposed to the air. So it is with us. In youth we readily take shape under the influences which we invite; in manhood we find our characters are set. We stamp our souls while young and plastic with the impress that they are to bear in after life. Let our young men understand that sowing wild oats in youth means a harvest of sorrow and sin. Even if repented of the old seeds are there, to be fought and bewailed as long as life lasts. Better—far better—is it never to sow seeds of evil. No man ever regretted that he began to serve God in his youth.