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"One is your Master, even Christ, and all ye are Brethren."

THE
Canadian Independent.

(NEW SERIES.)

VOLUME II. 1883.

THE TWENTY-NINTH YEAR OF PUBLICATION.

REV. J. BURTON, B.D., EDITOR.

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THE CANADIAN INDEPENDENT.

(NEW SERIES.)

Vol. II.]

TORONTO, JANUARY, 1883.

[No. 1.

A HAPPY NEW YEAR.

By the time these lines meet our readers' eyes 1882 will all but, if not altogether have passed away. Life's shadows lengthen—the end draweth nigh. Yet after winter, spring; after the old year, the new; after death—reader, think! With the New Year may New Year's blessings come; to churches and pastors, families, friends, and children where the INDEPENDENT'S voice is heard, we send our greetings, and as we continue to knock monthly at your doors may your hearts open to us as ours does to you. What shall be our New Year's message? That grace, mercy and peace may abound more and more is but a Christian wish that pervades all true hearts, and embraces all others. Is there a specific word included in these blessings we would bring forth? Yes, and it is this. Our Congregationalism has put forth as its axiom that the Unity of the Spirit is a more true and practical ground of fellowship than paper creeds and permanent organizations. Let us strive to manifest that unity, else we prove either our axiom false or the spirit wanting. There is a function for a body of Churches in the manifestation of a basis of fellowship, broad as that platform on which all Evangelical Churches are agreed to stand; in exemplifying the sufficiency of Evangelical truth to form a bond of fellowship and work; let that function be acknowledged, and our energies bent to the performance of the same, and to this end may the Spirit of all grace and peace be poured out this New Year, which then will be happy indeed. God grant it. Amen.

EDITORIAL JOTTINGS.

AFTER a severe illness the Archbishop of Canterbury passed away on Dec. 2nd, his last words being "It is coming." With the exception of the Lord Chancellor the Archbishop of Canterbury ranks highest among the peers of

the realm, taking precedence of all Dukes save the Royal family. Archibald Campbell Tait was born in Edinburgh, was successively Master of Rugby, Dean of Carlisle, Bishop of London and then Archbishop of Canterbury. He was of the Evangelical School with decided Broad Church tendencies, an able administrator, impartial, peaceful, but firm in principle. While at Carlisle one-half of his family were swept away by scarlet fever, and in 1878 he lost his wife. These afflictions left their permanent traces upon his life. This past year his son of high hopes and promise, Rev. Crawford Tait, was also removed by death, and one of the primate's brightest hopes dashed to the ground. At the age of threescore years and ten he has followed to that land where in clearer light life's mysteries are to be seen. A wise and good, if not a great man has passed to his home.

OUR brethren of the various Methodist fellowships in Canada are earnestly looking the question of organic Union in the face, and another year may see the varied forces of Methodism in the Dominion united. There can be no doubt that such an union will do much towards husbanding the resources of the church and do away with much unseemly rivalry. We have in our mind's eye a village of say two hundred inhabitants in a sparsely settled district with three churches, all Methodist, rejoicing in three separate Sunday services with an average attendance of twenty each. Already in foreign mission fields evangelical churches are beginning to see the wisdom of not establishing rival interests, it is neither Christian nor according to common sense to unduly divide at home. We hail the manifest tokens of the time to unite upon broader Christian lines than seemed possible in the days of the past. The joint union Committee of the various churches have seemingly come to a virtually unanimous report favourable to union.

THERE HAS been some difficulty experienced in the Kingston Medical School in the simultaneous instruction of male and female students. The upshot of the matter threatens to be the exclusion of females from the medical school. Into the merits of this particular transaction we shall not enquire, but on the general question we shall propose a few thoughts. Some time since Fanny Fern heard the toast in a New England celebration given to "the pilgrim fathers," and in her pert way enquired, "what has become of the pilgrim mothers? Nobody seems to have thought of them, though she seems to think if there were fathers there must have been mothers also. Really, she wrote, the conceit of the men is intolerable, as though they were the sole ancestors of the New England race. We have some sympathy with Fanny, and feel inclined to ask, By what right human or divine does the masculine gender of the *genus-homo* claim the sole right to medical schools and medical science? It may be wise that separate lectures to the sexes be given, though even here we would utter a decided protest against the prudery that would blush at some simple facts of virtuous life and bear unblushingly the insinuations of dime novels, the heat and undress of the ball room and the freedom of the stage. Surely we strain out the gnat and swallow the elephant. This, however, we do insist upon, that when females desire to obtain a knowledge of that science which in reality affects woman's sphere more than man's, and seeks proficiency therein, our public institutions are as much bound to serve them as to serve the other sex; and the man, be he professor or student, who, in the necessary presence of a woman seeking lawfully such knowledge, would dare wantonly to cause a womanly modesty to blush, is a poltroon whom it would be a libel on any society to call a gentleman. We are no advocate of woman's rights as popularly understood, we have too much respect for woman kind to aid in unsexing her, or removing her from the throne of our hearts and homes; but when she seeks that more effectually she may carry the glad tidings to her sisters in pagan lands, or minister more effectually to her sex and children here, the necessary and to be studiously-obtained knowledge for so doing, who has given to the man the monopoly of the same? Whether a woman should study medicine is

surely on an equality with the question whether a man should choose that profession, and unless we are prepared to perpetuate the lie of woman's inferiority, she must be left as freely to her choice. This conceded, the details of her study as to the class and dissecting rooms will be readily arranged,—that they are not is simply due to the old prejudice that, like all its fellows, will no doubt die hard.

On the 17th December, Rev. J. Roy, late pastor of Wesley Church, Montreal, was ordained in St. James' Cathedral, to deacon's orders in the Anglican church, and is now filling the position of curate in St. Peter's church Cobourg. We regret the severance, though we would express our continued sympathy and esteem with the brother between whom and ourselves now a great ecclesiastical gulf is fixed. May God give him comfort, strength and peace in his home, heart and Christian work. "A great ecclesiastical gulf fixed, alas, yes! for of all the denominations other than Rome, the Anglican is the one that erects a rampart of consecrated earth to separate the dead and a priestly touch to alienate the living, the one church of the reformation whose pulpits are exclusive, and with which there can be no ministerial exchange. The church, so broad as to embrace schools as widely sundered as those represented by such names as Stanley and Pusey, and yet so narrow that its priesthood is a relentless caste; a church that gives freedom in its pulpit, but binds in sacerdotal chains, to its reading desk and altar. A church from whose pulpit no voice comes to sound forth in ours the fraternal greetings by which the world is to know that Jesus was sent. A church with a roll of noble names, and a record of earnest work, a church too which has emulated Rome in her persecuting might, and allowed a spiritual dearth to creep over its land till her earnest children cried out in the great Evangelical revival of the past century, and were constrained from her fold. A church nevertheless which is happily associated with some of our earliest memories and to which we stretch forth the hand of Christian brotherhood and wish it every blessing in the Lord.

SOME few years ago a pretty girl left a quiet parsonage, in the island of Jersey, to enter upon her wedded life in the gay circle

of London. Seated in a box of a theatre, she came under the eye of the heir apparent to the throne, who sought an introduction, and for some time thereafter paid the young lady marked attention. That the Prince thought her beautiful, and manifested no hesitation in expressing the same, was sufficient to open society to the young bride, and Mrs. Langtry became the reigning beauty. Time rolled on, a Prince's smile had raised the daughter of a quiet parsonage to be the equal in many a drawing room of titled ladies and dowered nobilities. It is said that manifesting on one occasion inauspicious familiarity with royalty the Prince's favour declined, and the announcement came that Mrs. Langtry would appear on the stage, and the attraction of London's proud drawing rooms now draws the curious multitude in American theatres to criticize and applaud. That she has the histrionic genius, or is surpassingly lovely is not contended for, but a Prince thought her beautiful and bestowed on her his countenance, and democratic America receives her with open arms. What power in a Prince's smile! A story is told of her father, that coming to London, and walking along Piccadilly he was surprised to see the photograph of the familiar face conspicuous in the window of a stationer's shop. He entered, and with a feeling which did him honour, bought up the salesman's entire stock of those pictures. But passing further on he began to realize that his sacrifice had been in vain. The face looked out of every similar window in the midst of the other celebrities of the day. What Christian parent, but must feel his or her own heart beat in sympathy with that father's; whatever the Jersey lily may be to the great gaping world, to that home she is lost, nor can the smile of a Prince or the applause of a crowd compensate a true heart for the consciousness of having clouded the closing days of a father's life and clinging affection. Brilliancy is not peace.

NEW YORK has been revising its penal code, and its Sabbath laws have received attention. We draw attention to an epitome of the same:—

Day Defined.—Under the term "day," as employed in the phrase "first day of the week," when used in this chapter, is included all the time from midnight to midnight.

Acts Forbidden.—The following acts are prohibited and forbidden to be done on the first day of the week.

1. Servile work.
2. Public sports and shows.
3. Trades, manufactures, or mechanical employments.
4. Public traffic.
5. Serving process.

All manner of servile labor on the first day of the week is prohibited, excepting in works of necessary or charity.

It is a sufficient defence to a prosecution for servile labor on the first day of the week, that the defendant uniformly keeps another day of the week as holy time, and does not labor upon that day, and that the labor complained of was done in such manner as not to interrupt and disturb other persons in observing the day of the week as holy time.

All shooting, hunting, fishing, playing, horse-racing, gaming, or other public sports, exercises, pastimes, or shows, upon the first day of the week, and all noise disturbing the peace of the day, are prohibited.

Trades.—All trades, manufactures, and mechanical employments, upon the first day of the week, are prohibited.

Public Traffic.—All manner of public selling, or offering, or exposing for sale publicly of any commodities, upon the first day of the week, is prohibited, except that meats, milk, and fish may be sold at any time before 9 o'clock in the morning, and except that food may be sold to be eaten upon the premises where sold, and drugs, medicines, and surgical appliances may be sold at any time of the day.

Punishment of Sabbath-breaking.—Sabbath-breaking is a misdemeanor punishable by a fine not less than \$1, and not more than \$10, or by imprisonment in the county jail not exceeding five days, or by both.

Forfeiture of Commodities offered for Sale.—In addition to the penalty imposed by the last section, all commodities exposed for sale on the first day of the week, in violation of the provisions of this chapter, shall be forfeited. Upon conviction of the offender by a Justice of the Peace of a county, or a Mayor, Recorder, or Alderman of a city, such officer shall issue a warrant for the seizure of the forfeited articles, which, when seized, shall be sold on one day's notice, and the proceeds paid to the Overseers of the Poor for the use of the poor of the town or city.

This code came into operation on 1st Dec. last, and the general experience was that not for years has so quiet a Sabbath been enjoyed. The *N. Y. Independent* pronounces the law to be good, and needed by the working people, though deprecating such enforcement as may make it odious. Sabbath legislation has confessedly its difficulties. Nevertheless there is a necessity that the day by general consent set apart for rest and religious uses should be kept from the interruption to repose and religious liberty which the purely secular spirit not only permits but invites. We commend to the friends of the Sabbath the legislation of the city of New York.

"THE Bible in the Public Schools" has been pretty freely discussed in our political papers, and to some extent noticed in the columns of the religious press. It seems to many somewhat difficult to understand what is meant by the present agitation. Our contemporary, the *Canada Presbyterian*, puts it this way:—"Practically applied, compulsion

means that two agnostics in the school section, who are opposed to the Bible, shall have power to *compel* twenty Presbyterians to keep the Bible out of school. This is exactly what it comes to, and columns of quibbling, and refining, and hair-splitting cannot hide the fact." We confess to a little surprise at our generally sensible friend. Most of us are satisfied with things as they are, and no two agnostics can compel twenty Presbyterians to keep the Bible out. The chairman of the deputation that waited on the Government virtually says the difference is narrowed down to one definite point, viz., change the recommendation clause into a command; or as we would put it, "give a command with the privilege of breaking it, instead of a recommendation with the privilege of keeping it." The truth is the poor agnostics have little to do or say in the matter, but we have arrived at a state of conviction which deprecates State compulsion in matters of religion, and therefore have insisted in such cases that as in the religious observance of thanksgiving days the Government should recommend instead of command. Our Anglican and Presbyterian friends find it hard to forget the old days of state supremacy in matters of conscience, though we mistake the general tone of the Christian public if it will disturb its present political relation by any great regard to the present clerical agitation. Any school can have the Bible read, and where it is not, the hindrance is local, not in the School Act. What more do we want?

SOME of the Anglican papers are sorely troubled over the fraternity evidenced by the Bristol clergy, as noticed last month, indeed some are very wrathful. It is all right to have "street acquaintance" with dissenters, to treat individuals with courtesy, but such advances as were made at Bristol are "in the highest degree ill-advised and compromising." Says *The Guardian*, "Churchmen have no right to outrage the convictions of other Churchmen and to render co-operation amongst the various 'schools of thought' amongst us more precarious and difficult by gratuitous acts of this nature. To conciliate Dissenters is very well when it can be done consistently; but it ought not to be done, perhaps we might say it is not done consistently, when it is done at the cost of alienating other Churchmen."

Ahem! We have some Toronto imitators. Will it be believed that in this year of grace 1882, the Clerical Association of Anglican divines, in this land of liberty, have distinctly refused to co-operate with the Toronto Ministerial Association in the supplying with religious ordinances the jail and Mercer reformatory, unless their appointments are printed on a distict list from that on which the other names appear. Who can think of the Anglican surplice being defiled by the touch of the Geneva gown or the Methodist cloth?

EXCLUSIVENESS is not the sole inheritance of the Anglican Church, as the following, clipped from the *N. Y. Independent*, testifies: "Under the title 'The Sins of Close Communion' the Rev. E. H. Pratt tells in *The Evangelist* several stories which have come in the experience of a single pastor, illustrating what are not, in the language of Professor Wilkinson, "The amenities of Close Communion." The first case is that of a dying woman, member of the Presbyterian Church, to whom the communion was administered in her sick-room. Her husband, a Baptist, sat by approving the service, but refusing to join in it, because "his Church forbade" it. The next case is of a good Baptist woman residing seven miles from any Baptist Church, who asked the Presbyterian minister if it would be proper for her to commune with his Church. He offered her a cordial welcome, but, with an excess of conscientiousness, advised her to write to the church of which she was a member, asking consent. The pastor of the church, which is one of the largest in the denomination, for which this Presbyterian minister had preached in exchange, wrote back denying her request and threatening her with excommunication if she communed. The third incident is of a Baptist father of intelligence and influence, living in a town where there was no Baptist Church, and who, with his family, attended the Presbyterian Church, of which his wife was a member. The daughter was converted and joined the church and communed with her mother. The father, who heartily approved and advised his daughter's course, sat in a corner with tear-filled eyes, but could not commune, because his church, fifty miles away, had forbidden his participation. The last case is of a young woman of a Presbyterian family, who married a Baptist

and moved to another place. Here she loyally went to a Baptist Church with her husband, and, finally, for the sake of her children, was immersed and joined the Baptist Church on profession, her letter from her own church being refused. A few years later the family moved to her native place, where they necessarily attended the Presbyterian church, there being no Baptist church in the vicinity. She wished to commune with her mother and brothers and sisters. A letter of inquiry was sent to the Baptist Church of which she was a member, and the answer came back refusing her permission. She was very deeply hurt by the refusal; but found comfort, at last, when she was taken away from her earthly home to a place where no believer, we imagine, is forbidden to sit down with dear ones at the marriage supper of the Lamb. Is such close communion "obedience," or is it not disobedience?

THE Editor may be permitted a few personal expressions regarding the correspondence now appearing in our columns on the College. In October we expressed a decided opinion that the apathy of the West which allowed the College to be removed from Toronto to Montreal must be removed. To this Prof. Fenwick replies, disclaiming for the West apathy, claiming the rather a care for the College's best interest. As Prof. Fenwick himself was a principal mover therein we accept his explanation of motive, but must be permitted to retain our view that, if not apathy it was something akin that allowed the College to slip from its true centre of missionary power to a city where of necessity it can never thus serve the denomination as effectually. The letter however raises other issues, which in view of the words of a respected alumnus of the College and minister of our body, who, over his own signature, writes in our columns, expressing "a wide-spread dissatisfaction with the present position of the College," invite calm consideration. In view of the "avowed dissatisfaction," Prof. Fenwick suggests an impartial and searching inquiry into College matters, a suggestion not made for the first time. The College Board—at least the Montreal section thereof—take this letter as suggesting "both maladministration of trust funds and inefficient internal arrangements," and enter into a frank and full statement of

the financial position. Prof. Fenwick, in his present letter emphatically repudiates any suggestion of either maladministration or inefficiency, and unless cause can be shown to the contrary, his words must be accepted as those of a Christian minister; as the very full and explicit statement of the Board must be accepted as an evidence of the singleness of their purpose and thorough conscientiousness of their doings. Yet must we say the correspondence—which, coming from the sources it does, could in no wise be excluded from our columns or altered in its form—does not seem calculated to allay the avowed unrestfelt regarding College matters. The Board tell us that Prof. Fenwick, one of the oldest members of the Corporation and of the Board, who has always taken a prominent part in the management of affairs, "has not attended Board meetings,"—though resident in Montreal—since December, 1881. There must be reasons for this, and the Board having made the fact public compel the question.—Why?

Another point is raised in the last paragraph of Prof. Fenwick's letter of last month, which deserves the earnest attention of all the churches. Already we have expressed appreciation of the zeal and willingness of friends in Montreal regarding the College, and if as an institution founded on and continued by private benevolence the College is to do its work in Montreal there can be no objection to a permanent location there, but if the College is to stand as the representative College of the denomination in Canada, and a division of interest is simply criminal in our present condition, the question of permanent location must be settled on its own merits, thus only can confidence be maintained. It will be a sad time in our judgment for that confidence we all desiderate, should financial ability rather than "the welfare of the College, and through it of the whole body of our churches," be a prevailing motive on the permanent location of the College. It must not be forgotten that avowed preference for a western location has been expressed, and the eastern location only conceded on the grounds of the liberality of the Montreal friends and necessity for immediate action. So far as the Colonial Missionary Society is concerned, its liberality—we speak from knowledge—would not in any measure be

diminished were Toronto the choice of the College constituency.

Of this we may all rest assured, that the surest way to confidence is freely and openly to meet all issues raised; the account given by the Board of its trust shows how little they have to fear any enquiry as to the management of the funds; and a full exchange of views as to the present position of the College and its future may show in like manner all dissatisfaction to be groundless.

As to students leaving, they leave all colleges, if our proportion is greater it becomes us to ask the reason why. It may be that the expressed dissatisfaction has much to do in creating this evil, and that the churches have it in their power, by increased interest and zeal, to remedy the ills and send all on their way rejoicing. At any rate let there be no imputation of motives; nothing done, however well advised, in a corner; no stealing a march upon any section, but the frank conference and confidence of those who realize the unity expressed in our motto, "One our Master, even He, and we, brethren."

[The above was in type before the letter from our Chairman, Mr. Hague, came to hand. Had the letter been before us we should have written a few sentences differently, but the main issues are the same, and we leave our note as it stands.]

PRACTICAL COUNSELS.

PERMANENT CHURCH LIFE AND WORK.

It is not necessary to pass any criticism upon the work of Messrs. Moody and Sankey, or upon the Salvation Army, in our consideration now of one very vital matter, viz., the importance above all things of attending to those ministrations which are essential to the permanent work of Christian service. Herein we have the secret of all real and successful labour, and amid present-day controversies we ought to keep before our minds the necessity and value of all arrangements which have to do with the vital efficiency and the lasting power of Christian institutions. What we have a right to ask is this, that those who are so readily and enthusiastically enlisted in evangelistic movements, which have in them the pleasant excitements of novelty, should show themselves equally ardent in the diffi-

cult and constant church work of aggression upon evil, and conservation of religious force and feeling.

To speak personally: when, for instance, I was in the north, I found some ardent souls taking up with intense enthusiasm special prayer meetings who never, or at least very exceptionally, attended the weekly prayer meetings of their own church; and they were apt to look somewhat coldly upon those who feared that some of these special and extra engagements on other evenings might imperil the health and earnestness of the ordinary gatherings of their own churches.

There can be no manner of doubt that if enthusiasm were quickened in the direction of strengthening and improving the ordinary agencies—philanthropic, social, and spiritual—of our own churches, a very powerful and permanent uplifting of the great free church life of our social communities would be the result.

To maintain life in centres where it has long existed, and to set in order new work for Christ where there is a probability of its permanent power and progress, is a noble purpose; and if it is not so full of excitement as the evangelistic work, which is sporadic and uncentered, it is certainly more likely to add volume to the broad river of Christian influence in our midst.

Much sympathy should be shewn to pastors who have to maintain religious agencies in activity and efficiency year by year; for do we not see those pastors who very ardently undertake special missions, sometimes setting themselves free from permanent pastorates, because they find themselves unable to give thought and time enough to work which requires constant study and toil? Church work is carried on too often amid the distressing and disheartening influences of indifference from those whose rejoicing in the visitation of special ministries is in inverse proportion, and in sad contrast, to the slender strength they contribute towards the permanent efficiency of church life.

What we all need to remember in these days is this, that there never was an age in which the preacher had to work amid conditions which demand intellectual and spiritual efficiency of a high order, not only to keep abreast with their age, but to make full proof of their ministry. The pastoral changes

amongst us, so frequent as to be deplored, would not be nearly so frequent if deacons and members gave hearty cheer to men who are bearing the burden and heat of a day, which has in it the scorching influences of criticism, and the withering influences of worldly tastes and habits.

Too often the visitor to great cities and centres goes home to the rural places full of natural admiration of the great crowds amid which he has worshipped under a specially popular ministry, and the exciting and gladdening influences of a hearty song and service in great contrast to the town or the village gatherings of the country pastorates! What he *should feel* is this—that his own pastor has to do his hard work, lacking the stimulus of such excitement in his own church, and needing therefore much of the cheer and comfort of those who having visited crowded churches are wise enough to understand that a large part of the eloquence of the pulpit comes from the well-filled sanctuary, and that men give more liberally and work more earnestly when they are inspired by extensive co-operation and cheerful surroundings.

We say all this, because there never was a time in our history as Christian churches, when those pastors who are toiling in our towns and villages needed more aid in giving life and extension to their *permanent* work.

May God the Holy Ghost thus strengthen and keep our brethren everywhere; and may those who visit them, whether ministers or laymen, speak the helpful word, do the helpful deed, and never for a moment accept a flattery to themselves as to their ability, or success, at the cost of brethren who are often equally able and earnest, but who are sometimes surrounded by a dead-weight of indifference, and by an empty love of novelty and excitement.

Ye who read these words try to accept the moral of them in the spirit in which they are written, and do your best to inspire, and comfort, and help, those who are labouring hard in the less favoured fields of church life: and to your surprise you will find that the pastor who before felt moveable becomes very settled, and the sermon which was becoming insipid because of languid hearers, is now fuller than ever of that "power from on high," which you have sought for the preacher in prayer, and

secured for him through a co-operation of hand and heart—of word and deed.

[We avail ourselves of the kind permission of the Editor of the *Evangelical Magazine* to make these Counsels our own. They are much needed in our churches here.—ED. C. I.]

IS THERE GROUND FOR THE DOGMA OF A PROBATION AFTER DEATH?

The practice of building articles of faith upon isolated texts is deservedly falling into disrepute. The expression "proceedeth from the Father," John xv. 26, is not now relied upon for proof that the Holy Spirit is divine. We are feeling with growing strength that, properly understood, what the old divines called the analogy of faith is the safer guide to the true intent of Scripture teaching. In considering the subject before us individual texts may be specially misleading if following one class of passages we determinately bind all others thereunto. This we can readily see by taking some typical texts, such as the following:—

Eph. i. 10 with Col. i. 20, bear upon the face of them the doctrine of ultimate and universal restoration. 1. Thes. i. 9 as plainly may be made to teach annihilation, whilst Rev. xxii. 10, 11 may be justly quoted as indicating the fixedness of the state as by death decreed. The truth is that the classes of passages thus summarised, *taken separately*, may be said to utter no uncertain sound each in its own direction. Which may be justly taken as the limiting one? By which of the three shall the others be harmonized. Or, is there a concurrent voice of Scripture, which may the rather be taken as the interpreter and harmonizer of what otherwise may appear as discordant elements? for if the entire tenor of the Gospel teaching can be seen in its bearing upon the doctrine of eternal suffering as the penalty of sin, and upon the speculations regarding after-death probation, we may surely expect a surer ground of confidence than any battling about individual texts can afford. It will be the endeavour of these paragraphs to enquire if such a bearing can be found; to discover a general tone of gospel teaching which forbids any departure therefrom, and by which the interpretation of individual texts must be limited.

In making this enquiry the key note is taken from that parable which more than all others is the Gospel in essence. The parable of the two sons, Luke xv. justly characterized as "a divine epitome of the wandering of man and the love of God, such as no literature has ever equalled, such as no ear of man has ever heard elsewhere." "The Pearl of Parables." The presumptuous claim of the rebel boy, the portion given, the riot and its brief enjoyment, the mighty famine, the lonely degradation, the thought of home, the father's far off sight and warm embrace, reveal a world of love and tender sympathy, such as never before has

been concentrated in human speech. He was lost, he is found! and among the angels, joy over the sinner repenting. But that very parable suggests a solemn consideration, *there was no running to meet the prodigal until he had turned his wandering footsteps home*; there were no marks of compassion until repentance had been manifested. Until man turns 'earth is iron and the heavens are brass.' There can be no loving embrace until the lips have said "Father I have sinned."

The difficulties which pit the Calvinistic against the Arminian theology and *vice versa* may be arrayed against this consideration, but apparent contradictions confessedly exist as contemporary facts, the contradiction must therefore lie in our mode of stating them. As yet we have not reached that perfection of speech, which enables us so to state as not to appear contradictory our conceptions in their relation to each other of such facts as the sovereignty of God and the will of man; measured and infinite space; the finite and the infinite. As these difficulties confessedly lie against all possible philosophies and theologies, they need not detain us here nor close, our eyes to the fact that though the shepherd seeks the sheep, the woman the silver, the sheep is not carried by force of arms, nor the prodigal compelled unwilling to perform the journey home.

"Though God be good and free be heaven,
No force divine can love compel;
And though the song of sin forgiven
May sound through lowest hell,
The sweet persuasion of His voice
Respects thy sanctity of will
He giveth day; thou hast thy choice
To walk in darkness still."

This is the constant tenor of Scripture teaching: "Return unto me and I will return unto you." "Jehovah's hand is not shortened that it cannot save, neither His ear heavy that it cannot hear; but your iniquities have separated between you and your God." "Say unto them, as I live saith the Lord Jehovah I have no pleasure in the death of the wicked; but that the wicked turn from his way and live, turn ye, turn ye from your evil way for why will ye die, O house of Israel?" "Repent, for the kingdom of heaven is at hand." "Come, and I will give you rest," and that pathetic wail than which the God-forsaken cry from the cross speaks no deeper agony, "O Jerusalem, Jerusalem, how often would I have gathered—and ye would not."

In that felt power of will which baffles all our definitions whilst our consciousness attests its presence, may we not discern an endowment potent for evil, infinite in its possibilities for good and which once possessed, save by the destruction of the possessor cannot even by omnipotence be taken away? When the father divided between his sons the living, the absolute propriety thereof was in the children's hands, nor

could he have required the younger son to continue the usufruct of his goods under the paternal eye without again assuming control. True, the authority of a father might be urged, motives of filial relationship be pressed, but if the son willed the prodigal life, what power remained in the father's hand? And if man wills the evil when the good would yield strength to grow like unto itself, what remaineth but a fearful looking for of judgment?—and what is judgment but the legitimate results of persistent folly, wilful rebellion? That the younger son did not contemplate the wasting of his substance, the desertion of the friends of his riotous hours, the famine and the degradation, we may well concede, had he realized the same even in measure he would have paused ere he crossed the father's threshold, yet who will say that those evils which befel him were aught but the just and legitimate results of his selfish folly, and if he did not know that wilfulness would lead to ruin, we instinctively feel he ought to have known, at least, that wilfulness was wrong, therefore his condemnation or judgment was just, he earned the misery that eventually overtook him.

It may be now urged that judgment, condemnation, the felt famine is disciplinary, and that under the paternal government of God all punishment leads ultimately to reformation. Let us examine this presentation. The pain felt as the hand is pressed against the sharp edge of a razor is a monition of the destructive process going on, and the instinctive shrinking back natures instant protest against the destroyer—but you persevere in the pressure, and allow the bright red blood to gush unstanched forth. What then? The pain did warn, the punishment discipline, but warning and sympathy alike were unheeded, death must come; and the entire analogy of nature forbids the hope of miraculous interference to the end that in any other than her own appointed way her penalties and their consequences are to be avoided. And is the next world to introduce new principles of action? On God's part is He to change? If sin does exist and He punishes *now*, is He to be more merciful and pure so that His changed nature shall make both impossible *then*? If consequences are by Him affixed to developments of character *here*, is it by any means to be made plain that like consequences are inconsistent with His attributes as they are to be *there*? But man is to change—How? Can clearer light or stronger motives be presented then than now? Greater love hath no man than this, that a man lay down his life for his friends. What stronger tie can bind us then which does not exist here and now? If with the wreck and ruin wrought by sin before us, and the strong voice from Calvary urging by all the considerations love and mercy can move, men still refuse and persist, on what ground can a hope be built that those voices will be listened to then? Does not all experience declare that habits indulged in tend to permanence, that

"There is a time, we know not when,
A point, we know not where,
That marks the destiny of men,
For glory or despair."

Nor must it be forgotten that the entire New Testament teaching bears out the solemn truth of the aspect of the parable of the two sons already insisted upon, namely, the prodigal goes out from "that perfect presence of the Father's face which we for want of words call heaven," and is left there in his ill found liberty till himself turns in thought and desire at least his footsteps home.

Are our hearts cheered by the bright prospect of the ransomed and perfected church, and its blest abode by words such as these: "And there shall be no more curse; but the throne of God and of the Lamb shall be in it; and his servants shall serve him: and they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candles, neither light of sun; for the Lord God giveth them light; and they shall reign for ever and ever? We are forbidden to assume that thereby the curse and light are non-existent, for "without are dogs, and sorcerers, and whore-mongers, and murderers, and idolaters, and whosoever loveth and maketh a lie."

And these words have suggestive meanings. "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous let him be righteous still: and he that is holy, let him be holy still."

Still!

"For ever round the mercy seat,
The guiding lights of love shall burn;
But what, if habit bound, thy feet
Shall lack the will to turn?
What if thine eye refuse to see,
Thine ear of Heaven's free welcome fail,
And thou a willing captive be,
Thyself thine own dark jail."

The immutability of a state of evil by habit gained has been generally viewed as an institution of God rather than a consequence of man's transgression, hence such frantic cries as "I cannot believe in a God who will consign any of His creatures to endless woe, and I will not." I should be loth to accept as the God and Father of our Lord Jesus a Being who would cause to any of his creatures a needless pain. As a matter of faith I receive the teaching

"Not a worm is cleft on vain
Not a moth with vain desire
Is shrivelled in a useless fire,
Or but subserves the common gain."

But who sent the prodigal forth as a wanderer? Who ran the riot and the revel? Who made that famine in the far country? Who earned the degradation? If the prodigal change not assuredly eternal righteousness must not deny itself, and there appears nothing in human experience, nothing in God's revela-

tion as thus far read which justifies the thought that man's heart, by habit hardened, is to be softer by-and-by, or that God's justice is to relax its hold upon the soul that sinneth. Scripture, experience, the stern facts of life viewed in all their bearings speak in their prevailing voices of sin's dread earnings being sure, and of a line—the irrevocable limit "between God's mercy and His wrath."

But what of those who have no chance here? What is meant by that expression "no chance here?" That there are many, very many, whose opportunities are not as ours must be felt, but then their judgment will not be by the measure of *our* opportunities but of theirs, and the judge of all the earth will do right. If justice and mercy are to be consistently meted out to them belongeth to Him to whom all judgment is committed, and we contentedly may leave all there. Our duty is to seek that they may have the light, and the burden of that responsibility is sufficiently weighty without snatching from God's hand the balance and the rod, a mission from which we may gladly feel ourselves free. In the courts of criminal justice the office of the judge condemning his fellow, to a sympathising man must be extremely painful, it ought to be with a sigh of relief that we can lay the burden of the final judgment in its absolute entirety in the hands of One who doeth all things well.

But for us who know the truth what dread results hang upon the *now!* the now wherein salvation is offered, the now made precious and endearing by a Saviour's love, the now wherein love's great sacrifice pleads. Under the blessings the Gospel brings every cloud has its silver lining, or bears upon its darkened form the rainbow's arch of promise; even through the dark tomb its hope sends a cheering ray, only in hell its mercy shines not, for hell is self-sought and self-dug. "He giveth day, Thou hast thy choice to walk in darkness still," but why walk in darkness while light shines, or dream of perchance a greater while *now* it comes from around the throne? Why encourage a hope upon a shifting sand, does not wisdom cry and understanding plead? And is not heaven very near to him whose eye is homeward turned? There is, thank God, bread enough and to spare in the father's house and a vacant seat for the prodigal. Why should any leave it in the hope of a peradventure by and-by? Nor let us forget the universal verdict of God in history and in human experience

"Once to every man and nation comes the moment to decide,
In the strife of truth with falsehood, for the good or evil side;
Some great cause, God's new Messiah, offering each the bloom or blight,
Parts the goats upon the left hand, and the sheep upon the right,
And the choice goes by forever 'twixt that darkness and that light."

Or as an inspired pen hath put it, "Now is the accepted time, now Salvation's day."

WHEN IS THE TIME TO DIE!

I asked the glad and happy *child*,
Whose hands were filled with flowers,
Whose silvery laugh rang free and wild
Among the vine-wreathed bowers.

I crossed her sunny path, and cried
"When is the time to die?"
"Not yet, not yet"—the child replied,
And swiftly bounded by.

I asked a *maiden*: back she threw
The tresses of her hair;
Grief's traces o'er her cheeks, I knew,
Like pearls they glistened there.

A flush passed o'er her lily brow,
I heard her spirit sigh—
"Not now," she cried, "Oh, no! not now!
Youth is no time to die!"

I asked a *mother*, as she pressed,
Her first-born in her arms,
As gently on her tender breast
She hushed her babe's alarms.

In *quivering* tones her accents came,
Her eyes were dim with tears—
"My boy his mother's life must claim
For many, many years."

I questioned one in *manhood's* prime,
Of proud and fearless air;
His brow was furrowed not by time,
Nor dimmed by woe or care:

In *angry* accents he replied,
And flashed with scorn his eye—
"Talk not to me of death," he cried,
"For only *age* should die."

I questioned *age*—for whom the tomb
Had long been all prepared—
But death, who withers youth and bloom,
This man of years had spared.

Once more his nature's dying fire
Flashed high, and thus he cried—
"Life—*only* life—is my desire,"
And gasped, and groaned, and died.

I asked a *Christian*: "Answer thou—
When is the hour of death?"
A holy calm was on his brow,
And peaceful was his breath,

And sweetly o'er his features stole,
A smile, a light divine,
He spake the language of his *soul*—
"My Master's time is mine!"

THE HOUSEHOLD WRECK.

BY MINNIE MYRTLE.

And so the pretty farm is sold, and the house which has been tenanted by those of the same family name for nearly a century, has passed into other hands. Strangers are seen going to and out, and the garden and terraced walks echo the footsteps of those to whom it is not dear as the

birth-place of their fathers and fathers' fathers for many generations. The pretty farm is sold! And what caused the ruin of a household—deprived the sons of an inheritance, and the daughter of a home? Ah, it is a sad story of many thousand in our land! It has all been mortgaged by inches to buy *rum*!

He who owned it, inherited it unincumbered. There was a rich meadow of many broad acres, whose banks were washed by the river which wound lazily round, beneath the shadows of tall elms and spreading oaks; and the soil yielding abundantly with only the ordinary labour of the husbandman.

Over on the hill side were the densely wooded timber lots, from which the winter fires might have been supplied for centuries, and still left the forest in all its grandeur. At its feet stretched the sunny pastures, where cowslips and clover grew in rich profusion, and the sheep and lazy herds grazed all the summer months, and slacked their thirst in the pebbly brook which meandered along its borders.

The house was an *antique*, and stood upon the brow of the gently sloping hill. It was built in the olden time, when convenience was little studied by designers and builders, but the site on which its foundation rested overlooked all the surrounding country. From the windows the owner could look far away over the fields he cultivated, see the river winding among the intervals, and the brook gleaming through the tasselled shrubbery that hung over its silvery surface—the road, with its many curves and windings, along which the harvest men jogged merrily with their loaded carts of mown hay or golden sheafs—the blue hills in the distance and the green hills near by, making a landscape such as a southern valley can present, and a southern farmer may behold with an honest pride.

The garden lay smilingly out in the sunshine; and a professed horticulturist could not have planned it more tastefully, or manifested more pleasure in trellising the delicate tendrils of that grape-vine that climbed over the latticed bower, or pruning the stems of the gay and parti-coloured flowers that decked the borders of the beds, and made a pleasant contrast with the bright green tufted mounds. How many times have I passed it, long after the shades of evening had gathered around the valley, and seen its useful owner smoothing the terrace, adding some beauty to the hill-side, though all the day he had toiled in the field, and would have only a little time to rest ere he must again go forth to labour.

He married young, a farmer's daughter of a neighbouring county, and never had a young farmer a better prospect in the beginning of life than he. He was *industrious* and frugal, but his wife did not prove either efficient or economical. "O how much depends on the wife!" is repeated till it is trite, but it is not half realized. She was not so refined in her taste, not so high-minded or intelligent as her husband. All her influence went to drag him down. He would have preferred companionship with the cultivated, and might have been led by a gentle voice had a loving heart gave up all that was degrading. One who understood her mission and was willing to study in all things to be a helpmeet to her husband, who was also capable of improvement herself, might have won him to self-

denial and a higher life. But she cared for no society but the low and gossiping. She surrounded him with those who were fond of wine and strong drink. She enjoyed the coarse jests, and vulgar ribaldry of his companions; and never on any occasion spoke a word to dissuade him from his downward course.

The Sabbath was a day of feasting, and their house the resort of idlers, who had no respect for things sacred. In a few years they were almost as much isolated from all refined and cultivated society as if they had lived in the desert. Children grew up with soured embittered feeling toward all around them. They were taught to look upon those who cultivated their minds, and adopted a style of living in accordance with good taste and refinement, as proud and aristocratic, and encouraged to avoid instead of imitating them. The store and tavern, where the vulgar herds convened, were their places of diversion.

In the meantime the poison was at work, and he who dealt it out, and allured the unwary to destruction, was growing rich upon the spoils. Day by day he poured out the liquid fire, which he knew was burning into the very heart's core, destroying mind, and soul, and body, withering every energy, taking the bread from the mouths of children, and desolating a hearthstone around which children and children's children had so long gathered, and exulted in his inhuman traffic. Houses and lands were added to his possessions—he grew rich and was crowned with honours, such as the vulgar are so ready to lavish on those who hoard money—no matter if it is coined from the very life-blood of the widow and the orphan, and stamped with the tears of those who are perishing with hunger and nakedness. Oh, why do not the stones cry against such injustice, or the earth open and swallow up those who thus pollute its surface.

But though the destroyer was silent, and surely at work, there were no evidences of his ruthless hand upon the premises. The land was faithfully tilled, and the crops faithfully harvested, and though he who toiled diligently from morning to night often reeled to his work, the little garden exhibited no signs of neglect: the flower-beds were as neatly bordered, and the honey suckles and morning glories were trained and pruned as tenderly as if the mind had not been shattered, and the body wasted of its strength. The tall shade trees interlaced their gigantic stems, and formed a lofty bower about the dwelling, but never were they left to look scraggy and old. All without was neat, and trim, and tasteful, but alas, all within was without beauty, or taste, or method. The fireside was never bright and cheerful. There were no evidences of the skilful hand of woman on the walls, or the mantle shelf or the work table.

Everything had a sombre and repulsive look, and the atmosphere a chilly and unwholesome dampness. You could not enter the house without feeling that the ennobling influence of a pure-minded woman had never shed its radiance there.

Now and then, conscience, or rather the fear of an untimely death, awoke the slumbering energies of the self-destroyer, and he would resolve to "touch not, taste not, handle not," and for a little while would keep his resolution,

and then would come the tempter with his soft speech and flattering tongue, and resolution, and thought and energy would be drowned in the bewildering draught, and another step would be taken down into the deep pit of destruction.

The grave-yard was often passed as he went to his daily labour, and one evening, as he was staggering by, his companions pointed him to a fresh mound, beneath which had recently been lain one who had been their companion through all the days of boyhood, and youth, and ripening manhood, and they had dearly loved. In the vigour and prime of life he had gone down to a drunkard's grave! "Yes," said his companion, "and ere another winter's snows shall have melted from the green sward, you will have followed him, unless you retrace your downward step." He might have lived a hale old man, of three score years and ten, gathered like a shock of corn fully ripe, had he lived a temperate man. But he was cut down in the midst of his days, and his death was not the less anticipated because it was produced in years instead of an hour.

He who listened had already experienced the horrors of delirium tremens, and this terrible disease had terminated the life of the friend upon whose grave they were now gazing, and there he made a new resolution that he would cast off the fetters that bound him, the chains which were dragging him to perdition, and lead a new life. For a year the maddening cup did not touch his lips. But there was no kind voice to cheer him on, or command his noble efforts. His fireside was no brighter, and the face of his wife no less gloomy. His former companions deserted him, and there were no new ones of a better class in their place. He was prostrated without his usual excitement, and could not perform his ordinary amount of labour. So he returned to his idols, and never again attempted to cast them away.

He loved his children, and was proud, as fathers often are, of his daughters, who were pretty, and more than ordinarily interesting. But he had not the means of educating them, though they were fully impressed by their ignorant mother with the vulgar idea that their birth and lineage made them ladies. They endeavoured in many little ways to brighten their home and make it more cheerful; but the voices of their parents, which were like a weight upon their spirits, drove them very early in life, to efforts for self-support, and they went forth among strangers to toil as common servants to earn the bread which their father sold for rum. His sons were without ambition, and grew up coarse and grovelling in their tastes; and having no healthy incitement to labour at home, or pleasure in the family circle, they too, early went forth into a world of temptation to be corrupted and destroyed.

So, day by day, and inch by inch, the meadow and pastures, and hill-side were bargained away, and still almost unconsciously; for no mention was made of accounts, and the long column of debt and credit was now exhibited, and no warning words were spoken, till the vultures were ready to swoop upon their prey.

The farm, the homestead, and all his possessions had been bartered, and he had in return a shattered constitution, and an utterly debased and ruined mind. The cup of ruin had been drained to the dregs; and he who, only a

little while ago was the owner of a proud domain, might have lived to a good old age, comfortable and independent, and left a pretty inheritance to his children, went forth a beggar, and is fast degenerating into a helpless vagabond. He is only yet in middle life, and without home, or friends, or comfort, the victim of a depraved appetite, and soon for him also will open a drunkard's grave.

The pretty farm is sold, strangers are strolling leisurely in the shadows of those tall old trees, with no reverence for the hand that planted them and only contempt for him who, for worse than a mess of pottage, sold his birthright. They may be happy within those grey old walls, on which he who built them fondly hoped that no name but his would ever be inscribed, and within which none of those in whose veins should not flow his blood should ever dwell; but no more justly did they come by their ill-gotten gains than the midnight thief and the unprincipled marauder.

They have no more reverence either for the God who avenges, and no fear of retribution; yet it may come, for there is woe pronounced against those who lay snares for their neighbours' feet, and who put the cup to their neighbours' lips, and who lay wait to destroy. But may mercy be dealt out to them instead of judgment, for a terrible doom would be theirs, who had done, not only one, but all these things.

But their little household is wrecked, and their inheritance passed away forever. Oh, it is sad to see a home blighted, and the fire upon an ancient hearthstone go out in darkness and woe. But how many have been thus desolated in our fair land by this insidious foe. How stealthily are his footsteps as he creeps over threshold, where he comes to spread the blight and the mildew, to give poverty for riches, and for bright hopes and light hearts, crushed and broken spirits, wretchedness and woe.

It is the monster evil, and come; in a thousand forms to charm its victims to the very verge of the pit. But though I have often seen it enter the cot of the humble, make the poor poorer, and the desolate utterly forsaken, it never before seemed so terrible as when I saw the proud family of this old homestead go forth bowed and stricken, with not a lingering look upon the meadows, the woodlands, the garden, or the hill side, to take shelter in the hut of poverty, and live henceforth upon the pittance which the day labourer, paralyzed and broken, might be able to command.

I turned away in bitter anguish from the sight, and may it be a lesson which shall encourage the humble and prove a timely warning to the proud; for whose eateth the bread of industry shall in due time reap an abundant reward, and whose wasteth his subsistence in riotous living shall be brought low.

THISTLE BALLS.

BY GUSSE M. WATERMAN.

"Dear Aunt Seraph," said Greta, coming into Mrs. Mayfield's pleasant parlour, "You always look cheery and cosy in here, nothing ever seems to trouble you!" and laying her hat on the table, continued—while Mrs. Mayfield sat smiling over her worsted work, a charming harlequin sofa

cushion—"Here you can sit hour after hour, if you choose, in this lovely room—you have your own favourite rocker, soft and easy, books and pictures around you—everything tasty and convenient, while at home, you know just how it is—everything is hard, and ugly, and hateful! I want to be cheerful and happy as you; but how can I, under the circumstances?"

Mrs. Mayfield did look so sweet and smiling as she sat there. Her face was round, and smooth, and fair—her dark brown dress became her so well, and her dainty lace collar and cardinal satin bow, her snowy cuffs and glossy black silk apron all seemed so fitting as parts of her apparel, that she formed a sweet picture, sitting there moving her soft plump hands among the gay filosele and worsteds.

She looked up at Greta through her gold bowed spectacles, saying softly, yet earnestly, "Why do you not try to make things pleasant and cheerful, too, Greta?"

"How can I, aunt Seraph? I can't make our old red settle into an easy lounge, nor the lame rocker into a comfortable seat, nor the clumsy bookshelf into a pretty carved affair like that over in the corner. And how can I make lovely macramé lambrequins and worsted cuspidores out of nothing?" She gave a vicious clutch at the corner of the green, embroidered table cover as she spoke.

Mrs. Mayfield replied, "It doesn't need cuspidores or lambrequins to make home happy, Greta, but a contented, cheerful, loving, brave spirit will find a way to brighten things up about the house, and will also shed round an inspiring influence, which will make those things which we cannot change look almost beautiful." Greta pouted, and looked out of the window.

"No, Aunt Seraph," said Greta, "I believe there are some things which must remain gloomy and ugly always, and one must go on and endure it somehow. See those thistles over there in the corner! They are nasty, prickly, hateful thistles, and they can never be anything else. You can't turn *them* into anything beautiful!" and Greta gave a triumphant look across at Aunt Seraph. That lady's eyes twinkled merrily as she laid down her work—right in the midst of a bunch of daisies—and her glasses, and taking up a pair of scissors, went out into the yard—over to the furthest corner, and snipped off a thistle or two, which she brought into the house. Greta looked wonderingly at her as she drew her chair close to hers, saying, "Now, do as I tell you, and see what will come of it!" They carefully pulled off every bit of colour from the spiny things, and Aunt Seraph tied a bit of thread on each short stem, and hung them up by the curtain. After a time, each thistle remnant became a snowy, fluffy, pretty ball, and the dowry ornaments swung in the summer breeze from without, like something alive—escaped from the thrall of thistledom. Greta laughed, and declared her aunt a perfect necromancer.

"You see what can be gotten out of even a thistle, Greta!"

"Yes, and I know you will say I can get something enjoyable out of the most forbidding circumstances; but I'm not *you*, Aunt Seraph!"

"There is One who will help you, Greta, dear!"

Greta went musingly home that evening. The thistle balls had taught her a lesson. As she saw the feathery

spheres fluttering in her aunt's window next morning, while she was making the oatmeal porridge in the homely little kitchen, she tried to put her lesson in practice. She tidied up the place as much as she could, putting some gay fringed paper on the shelves, and brought in some flowers for the table. She tried to keep all the ugly sharp prickles of temper out of speech, face, and acts, and made the breakfast-table gathering pleasant for her parents, brothers and sisters. Then, as time went on, she added bits of household adornment to various articles about the house, little sprays of pressed ferns, little clusters of gay leaves, little bouquets of dried flowers, little webs of knitted lace—all of which made home more homelike and cheerful. But she found that sometimes a negative beautifying was better than positive adornment—that is, she pulled off, as far as possible, every prickly spine from the annoying things that came in her way, and the rest developed into beauty, or something like it, of itself. She tried, with God's help, to drop all the hateful prickles, and things which she thought unbearable before came to look almost beautiful to her. Her own character, too, became rounded into a growing completeness, as she looked at people and circumstances as parts of God's purposes toward herself, from which she must get all the benefit possible, that again she might influence others for good—ever going on in the always widening circle.

Mission Notes.

THE 68th Psalm is generally ascribed to David, and was evidently written upon some occasion of national rejoicing, most likely 2 Sam. vi. 12. It manifestly is a song of united Israel, for Zebulun and Naphtali are there (ver. 27). Its opening words are those of Moses when the ark was lifted up (Num. x. 35), and as reproduced (2 Chron. vi. 41), when the glory came down and filled the newly-completed temple under Solomon's invocation. There are foes, but they are to be scattered; conflicts, but they are victory's preludes, the past has inspired with confidence, and now the nation rejoices together.

Benjamin had as a tribe enjoyed great prosperity, and possessed considerable power. So much so that they withstood and for a time prevailed against their brethren (Judges xx), but in that unhappy strife they were all but destroyed, and from that time became among the least of the tribes of Israel. Yet in this great rejoicing young or little Benjamin was found (ver. 27) swelling the praise-tribute, and taking his place in the great gathering.

North of Italy, and separating from France and Germany, rises a great natural boundary, the mountain chain of the Alps. This range forms a crescent stretching from the Gulf of Venice on the east to the Gulf of Genoa on the west, its hollow side facing the sunny south. At the foot of the Alps on the Italian side is the beautiful valley of the Po, blooming with fertility and reposing under the quiet Italian sky. On the western spur of the mountain range are the Cotton Alps, and on their southern aspect lie the Piedmont vales. Far above the plains of Italy, cradled in smiling valleys, surrounded by the grandeur of mountain peaks and granite hills, have lived for genera-

tions a people known to us as the Waldenses. Hardy mountaineers, ever face to face with nature in some of her grandest manifestations, away from the imperious demands of a civilization which enslaves as it gratifies, they have preserved a manliness and freedom which has enabled them to present to the Christian world a character demanding respect and compelling our sympathy. The symbol they have chosen as their own is an epitome of their history, "Dux lucet in tenebris." Whittier has in beautiful lines told the tale of their missionary zeal, when "persecution was dragging them into fame, and chasing them up to heaven."

Cometh sunshine after rain,
After morning joy again;
After heavy bitter grief,
Dawneth surely sweet relief!
Though to-day may not fulfil
All thy hopes, have patience still:
For perchance to-morrow's sun
Sees thy happier days begun.
As God willeth, march the hours:
Bringing joy at last in showers,
And whate'er we asked is ours.

In his notes he tells us from a Roman Catholic writer how they disseminated their principles among the Catholic gentry. Entering their houses with a box of trinkets or some articles of dross, they cautiously intimated, after exhibiting their wares, that they had commodities far more valuable than these which they would show if only protected from the priest. They would then give their purchasers a Bible or Testament, and thereby "many were deluded into heresy."

England's "uncrowned king" had an interest in the Church of the Vauds vales. He threatened to thunder at the gates of Savoy's duke if he continued his persecution of that little flock. That "most religious and gracious king" of infamous memory, Charles II, continued the interest by pocketing the money Cromwell had left for their aid in the treasury, and then spending it on his mistresses. This however, by the way. Of late they have lost much of their comparative importance: left, in the political exigencies of Europe to Papal rule, they, though freed from sword and fagot extermination, have nevertheless suffered from want of countenance and from enforced isolation, so that they have for long enjoyed their liberty and poverty unknown. Christendom has looked upon the Waldensian Church largely as a fact in history, not as a living factor in the Church militant of to-day. And yet it has been the one light of evangelical truth in the Papal darkness of Italy.

On ill.—Times, however, are changing, as witnesseth the following item clipped from a current newspaper: "No respecter of persons, not even of the Sovereign Pontiff, is the Italian Government. Not long ago the tenants on a certain estate refused to pay to the State certain extraordinary taxes, whereupon execution was issued against the property, and notice thereof was addressed to the owner. Now, that owner was the Pope himself, and so the notice was made out in strict legal form:—'To Citizen Joachim Pecci; by trade or profession, Pope; conducting business (also residing) at the

Vatican Palace, Rome.' His Holiness at once paid the taxes and obtained therefor a receipt, reading—"Received of Citizen Joachim Pecci," etc.

LATELY the Synod of the Waldensian Church has, through the Evangelical Alliance and the Presbyterian Council, been brought into correspondence with the English-speaking Christian community, and in the great missionary enterprises of the Nineteenth Century is preparing to take a part. This year the Waldensian Synod decided to send its first missionary forth outside the native Italian field. On the Zambesi, in South Africa, a French Protestant Mission is at work under M. Coillard. Seeing, as all labourers see, fields white unto harvest, he asked the Waldensian Church for *moi*, and a man was found from among them.

THE Waldensians are also colonizing. In Uruguay, S. A., they have the colony of *Le Paz*. They, as the Pilgrim Fathers, bring their faith with them, and it is surely no idle dream that sees the old light which so long shined in European darkness until the shadows began to flee, sending a brilliant ray of Gospel hope through the thick darkness of the South American people. God grant it! Amen!

NEW GUINEA.—Rev. Mr. McFarlane, of the London Missionary Society, has recently returned to his station in New Guinea after a visit to England, and writes to the *Nonconformist* of the progress he beholds on coming back to his work. At every station there was marked improvement, which was all the more significant, as in the absence of their missionary, the natives had been entirely left alone to follow their own impulses. They were greatly pleased at Mr. McFarlane's return, and gave every possible sign of their joy. At Murray Island they had repaired their road, cleared up their premises, and had the missionary's house in nicest order, and supplied with provisions. At Saibi and Danan new churches were erected, and neat native houses were built near the teacher's. Mr. McFarlane says: "Although these Saibains promised me some years ago to give up skull-hunting and become Christians, it seems that the public renouncing of idolatry and wearing clothes only took place a few months ago. I spent a very pleasant Sabbath with them. The chapel was quite full with an attentive audience. I spoke to them of the gospel of *peace and love*, reminding them of the ravages which they had committed on the mainland, which is only two miles distant, and asked them to prove the sincerity of their profession by sending twenty of their sons to our inland school, that they may learn about the Gospel, and be preparing to carry it to the towns and villages where they used to murder and plunder. I went off to the vessel, leaving them to talk over the matter and decide, to my great delight they followed me to the ship with twenty-three boys and young men from Saibi and seven from Danan. This, more than any act, shows their confidence in us." At Mabuag, notwithstanding many obstacles, arising chiefly from the presence of foreign traders, progress was clearly discernible. The people had sent twenty-three youths to the training institution, in which over one hundred men and boys are now assembled from New Guinea and the islands in

that region. Of these, eighteen are Christian young men, who have offered themselves to be trained as pioneer evangelists for New Guinea. Some of them are nearly ready for service, and it is hoped that they can be sent in safety to the lowlands along the Gulf of Papua, where there is a teeming population, but where Europeans cannot live. All this has happened in New Guinea, where ten years ago there was nothing save the grossest idolatry.

SIR RICHARD TEMPLE ON MISSIONS IN INDIA.—Sir Richard Temple, Bart., formerly Governor of Bombay, Lieutenant-Governor of Bengal, and a resident of India for twenty-seven years, is now visiting the United States, and while in Boston met at the house of a merchant several gentlemen interested in religious movements at home and abroad, and spoke to them upon Protestant missions in India. From a report of his remarks given in the *Boston Daily Advertiser*, of Nov. 7, the following extract is taken: "He gave high testimony to the personal worth, merit, capacity, and self-sacrificing devotion of the men and women from Europe and America, not only in their direct missionary work, but in their untiring efforts to aid the natives in their struggles to improve their physical condition, aiding and sympathizing with them in years of famine, and stimulating them by precept and example to a higher life, as seen and heard in the daily life of Christians and cultured homes. Sir Richard spoke of adverse reports regarding missions as coming often from travellers with limited opportunities for accurate and reliable information, and also from some others of long experience in India and much information, persons who have little if any regard for religious work at home; but these criticisms, he said, do not indicate the local English opinion in India of Christian missions; the testimony of such men as Sir John Lawrence, Sir Bartle Frere, Robert Montgomery and others, given in favour of missions, outweigh these off-hand and unsympathizing reports. Regarding the relations of the missionaries to the Government, he said the missionaries have the confidence of their native neighbours, know their inner life, real sorrows, anxieties, and grievances, better than the Government can know, and by their timely representations to the proper authorities, perils have been averted, which might have been left to increase and ripen into impending evils. Of the native Christians he said their character was good, and while they do not possess all the Christian gifts and graces, their new religion does exercise a decisive influence on their life and conversation, and despite many and powerful temptations, the instances of apostasy are very rare. He cited instances where, during the Sepoy rebellion, the native Christians, being threatened with death if they did not abjure their new religion, stood to their principles with sublime martyr-like courage. He spoke of the growth of the native ministry, and the necessity of its rapid enlargement; also of the laudable willingness and increased ability of the native Christians, especially those born in the faith and nurtured by Christian parents, to render their churches and schools self-supporting; of the bright and happy condition of the native Christian villages in Southern India, and of the improved physical condition of the converts under the higher moral and religious requirements of their new faith."

News of the Churches.

Barrie.—Towards the end of last May a number of persons, for what they deemed good reasons left the Presbyterian Church and, together with a few congregationalists, formed themselves into a Congregational Church. A hall was rented and preparation for worship began. The first sermon was preached on the first Sunday in June to a congregation of about sixty, by Mr. Hindley, then of Edgar, to whom a call was extended which was accepted. The attendance at the Sabbath services rapidly increased, the prayer-meetings were large and all seemed deeply interested; harmony and good feeling prevailed. A building committee was early appointed and so energetically did they work that the new church was ready for Divine worship on the first Sunday in December. Mr. Greenfield, architect, Winnipeg, prepared the plans and presented them to the church. The buildings are gothic in style, is 60x33 ft., will seat about three hundred and twenty persons, has a light and airy basement containing a fine lecture-room, vestry and kitchen; the building cost \$700; the entire cost including lot will be \$4,000. It is intended to pay off all this except \$1,500 which has been raised by mortgage on the church. The church is easy of approach, and as nearly as possible in the centre of the town. The church was opened for Divine service on Sunday, 3rd December. The opening sermon was preached by Rev. A. F. McGregor, B. A., Toronto, at 11 o'clock, to an audience that filled every available seat. The sermon made a deep impression. The afternoon service was held at 3 o'clock and again the congregation was large. Rev. E. Harper, D.D., of the Methodist Church preached an able and logical exposition of the Scripture. In the evening every part of the church was filled, seats, aisles and platform, while a number unable to get even staning room remained in the vestry; a great many others unable to gain admission went to other churches. Mr. McGregor again was the preacher and the sermon was regarded by all who heard it as one of the best ever delivered in Barrie. The collections on the Sabbath were in aid of the building fund and were regarded as liberal. On Monday evening a Soiree was held, tea being served in the lecture-room, and was in every respect a most decided success. Precisely at 8 o'clock His Honor Judge Ardagh took the chair and conducted the meeting in the most happy manner. The speakers were Rev. Mr. Wright of Edgar and Ru, by, Rev. Mr. McGregor, and the pastor, Mr. Hindley. The speeches were short, pithy, animated; in short just what soiree addresses should be. The vocal and instrumental music was supplied by the choir of the church, assisted by the best local talent and by some members of the Edgar choir. On the following evening a soiree was given in aid of the proposed Sunday school and was largely attended. On the following Sunday the sacrament of the Lord's supper was administered to over forty communicants. The membership of the church is now forty-five—it started four months ago with seventeen. On the same day a Sabbath-school was organized in the lecture-room. The day was very stormy and disagreeable, but notwithstanding this, we had an attendance of 43 pupils and 7 teachers. The superintendent is Mr. John

Villier, a man who seems to be peculiarly well adapted to the great work he has in hand.

BRANTFORD.—A most successful supper and concert was given under the auspices of the Ladies' Aid Society, on the evening of Thanksgiving Day. Wickliffe Hall was filled. The supper was followed by an entertainment, consisting of a charming little piece entitled "The Land of Nod," presented by some forty or fifty of the children. Several vocal pieces were rendered by the "Smith family." The success of the children's part was largely due to the efforts of Miss Helen Gould, who was assisted by Misses Wickens, Clara Wilkes, and others. The net proceeds, including that of the matinee given on the Saturday following, reached the goodly sum of \$203. Much regret is felt by the Rev. Mr. Cutler's friends at his departure. His farewell sermon of Sabbath evening, Nov. 26th, was expressive of most kindly feeling as to the future welfare of the people. On Tuesday evening, Nov. 23, Mr. and Mrs. John Ctt gave a social for meeting with Mr. Cutler. Their large and comfortable house was filled, and a pleasant and profitable evening spent. Before parting Mr. Cutler was presented with an address and purse containing \$54. On the Thursday evening following, after prayer service, Mr. Cutler's Bible class of young men presented him with another address, and a handsomely framed photograph of themselves.

DANVILLE.—The jubilee, or 50th anniversary of the organization of the Congregational Church here, was held some time last month, our correspondent not furnishing the date. It was an occasion of much interest. Among the friends present were Rev. Dr. and Mrs. Duff, Mr. and Mrs. Hubbard from Sherbrooke. Mr. Duff on Sabbath preached morning and evening with all his old animation and eloquence, making touching reference to the past history of the church, and to its first, and for forty years, its only pastor, Rev. A. J. Parker. The gathering Monday was a re union of the church and congregation, new friendships formed, and the old ones made stronger and tenderer than ever. Of those who joined the church at its organization fifty years ago, thirty-five in number, only three remain. Mrs. Parker, widow of the late revered pastor, Mrs. Mahaffey and Joseph Morrill. The latter alone was able to be present. After a pleasant and well furnished 'tea,' H. Hubbard, Esq. was called to the chair, and the Rev. Mr. Robertson, of St. Andrew's Church, led in prayer. The chairman spoke with much feeling of his connection with the Danville church when a resident here some twenty-four years ago. The pastor of the church, Rev. Mr. Sanderson, then addressed the audience, giving many interesting facts of the self-denying labors and untiring zeal of its early pastor and foundation. He was followed by Dr. Duff, who also bore earnest and loving testimony to Mr. Parker's faithful and efficient services; not only in the exercise of his ministry, but as the promoter and leader in everything that tended to elevate and benefit the community. Brief addresses followed from some of the older members of the church. Rev. Mr. Wells, of the American Presbyterian Church, Montreal, had kindly consented to come for the occasion, but had been detained till a late hour. All were glad to see and hear him, and the gladness kept increasing as he went on speaking earnestly, hopefully and tenderly;

reaching the hearts of all, drawing them nearer to each other, and, better still, nearer to their Lord and Master. It was a happy closing of a happy meeting.

LONDON.—A correspondent writes, that there has been no year wherein this church has enjoyed more uninterrupted prosperity, as the present. There has been a most encouraging increase in the membership, the services have been well attended, and there has been a smoothness and harmony in the working of the church machinery which has been gratifying to all who are interested therein. All the departments of church work are sustained. The financial part of the work is conducted without hitches or unpleasantness. The Ladies' Aid Society assists materially and during the year had the pulpit refitted with three handsome chairs, and the lecture room fitted up with new and improved seats. It is a strong and well managed organization. The pastor, Rev. H. D. Hunter, has preached several courses of Sunday evening lectures. Beginning with "the book of Daniel," he preached some thirteen sermons on the prophecies and historical truths it contains. "The story of Jonah" was next taken up and dealt with. At the present time he has in hand, "The story of Ruth and Naomi," with the special purpose in view of talking to mothers and young women. At the last communion, the Ladies Aid Society, presented the church with a rich new silver service. The Literary and Musical Association has been organized for the winter months, under auspicious circumstances. Its membership exceeds 130, and the meetings are always very numerous attended. Several spirited debates have already taken place, and the general meetings are not only entertaining, but are profitable as well. We congratulate, church and pastor, and wish all our editorial sympathy and greetings.

MIDDLEVILLE.—Our friend Mr. McCole, is gaining in the affection of the church here, as a kindly surprise, which added greatly to cellar, pantry and wood-shed, in November, testified. A note from Mr. McCole also speaks in high terms of Mr. Hall's visit, and the renewed activity consequent thereon. Our Middleville friends and pastor have our warmest sympathy.

TORONTO.—WESTERN.—The seventh anniversary of the Sunday School was held yesterday. Rev. Elmore Harris preached at the morning service, and Rev. J. C. Antliff in the evening. In the afternoon the Rev. A. F. McGregor, pastor, presided, and addresses were made to the children and congregation. The reports showed nearly 300 children on the roll. The superintendent of the school, Mr. Hayes, said he would like to see the children's parents take classes in the school and teach. He was of the opinion that the parents would make the most successful teachers. The school was well supplied with healthy literature. They had a number of Sunday School magazines which counteracted the demoralizing literature that was now circulated among children. Mr. James Beatty and Inspector Hughes talked to the children and parents in a pleasing manner. Hon. S. H. Blake addressed the teachers on their responsibility towards the children. He would like to see the children go from the infant to the intermediate class breathing Jesus; from the intermediate to the Bible class loving Jesus; and then to take a class in the school and

teach Jesus. The teachers might learn many a lesson from their scholars, and they might only learn what a blessing it was for them to train the young mind when they found that some child owed its salvation to them.

TORONTO.—ZION.—The final services in the old Zion Church building were held on Sunday, 3rd December, the pastor, Rev. H. D. Powis, preaching on both occasions. A considerable number of those who were formally members of the Church, but who, in most cases from change of residence, are now connected with some one of the other Congregational churches, were present both morning and evening. In the evening the text was from John 14: 31—"Arise and let us go hence." The preacher spoke briefly of the growth and development of the sanctuary idea, the setting apart of a place specially for the worship of God; he then read a sketch of the history of the Church, prepared by the secretary, Mr. Freeland, showing its gradual rise from the little company who organized in 1834, until it became a "Mother of Churches"—Bond street, the Northern, and the Western being organized by those who "hived off" from Zion. Reference was made to the many excellent men who had laboured for the Master there, and had entered into rest. He then spoke of the conviction that had gradually forced itself upon the minds of the people, that from the changed character of the neighbourhood, and the distance at which a number of the members now lived, a change of site had become imperative; a conclusion painful in the extreme to those to whom the building had become endeared by long years of sacred associations and tender recollections, but they had to bow to the inevitable, the Divine voice had said to them, "Arise and let us go hence." He concluded by an earnest appeal to the unconverted, that this last gathering in the old building should not be allowed to pass away without decision for Christ. The hymn, "Lord dismiss us with Thy blessing," was sung, and the congregation slowly dispersed. Many were loth to say "good-bye" to the old building, the scene of many a happy service, and sweet communion, full of the memories of the holy dead, but it had to come, and the last season of Sabbath gathering within the walls of old Zion—as the younger people call it, was over. The Church will worship in the lecture room of its new building for the present. "Peace be within thy walls, and prosperity within thy palace."

Opening services in connection with the new church premises, corner of College avenue and Howland place, were held in the Lecture Hall yesterday both morning and evening. Notwithstanding the storm there was a large attendance at both services. In the morning Rev. H. D. Powis, pastor, preached an appropriate sermon on Christian duty in connection with the church. The reverend gentleman, in commencing his address, remarked that he never passed a house of worship without being impressed with a sense of deep solemnity. To many this was not the case. They looked upon God's house as they do upon any other dwelling, and never think of the deep significance which attaches to Christian worship. The Jews looked upon their temple with a feeling of reverence, and when carried away captive to Babylon, they turned their faces towards Jerusalem when at prayer. In speaking of

the new building, he said the sound of prayer and praise had already ascended from its walls, and there was no doubt it would do good in the neighborhood. It would be easy for him to dilate on the comforts and accommodation of the new edifice, but his text looked further and higher than that. It was the house of God, and the worshippers were the living stones of which it was built, to be placed in just whatever position the Great Architect determined. All might not hold the same prominent positions, but all were equally a portion of the edifice. Some said that the Church of God is in danger, but he had no doubts of that kind. When they had the assurance that every vessel of mercy is secure, and every stone just where the Architect placed it, they may rest assured that no outward convulsion can shake it, for its foundation is as secure as the throne itself. He who "knoweth the end from the beginning" will watch over it, and though earthly palaces may crumble to dust, His truth shall be from everlasting to everlasting, for it is founded on the "Rock of Ages." There were many, he believed, in the vicinity whom God would work into this building. He took Saul from the foremost rank of the persecutors and a thief from the cross, and He who holds the key of all human hearts will, in His own good time, make use of it. God will not recognize any but true Christians in His Church. He may at times allow evil men to associate with them, but it is for a purpose. Their pocket may be of benefit to the church if they are not, but like the scaffolding used by the builders in erecting the present edifice, they will be cast out and perish at last. The wish was expressed that this church would hold a prominent position in the city—for good works. And that when it has crumbled to dust the living stones of which it is built may be in the enjoyment of life eternal—for "Blessed are they that are bidden to the marriage feast." Rev. J. M. Cameron, of the East Presbyterian church, conducted the evening service.

On the 14th of December the Ladies' Aid Society held a sale of ladies' work, in aid of the building fund, at which a handsome sum was realized.

WATERVILLE.—A witty Irishman gave as his method for gaining an election, "to get ahead at the start, and then keep ahead;" our friends here have been trying to carry out his principles. When, three years ago, the new church was opened, the services were not closed until the cost of the building was provided for. But church buildings, like other structures, always require more than to be finished, and more funds were needed, but having made a start free of debt, it was determined to keep so, and for this purpose two socials were held, yielding over \$70. On November 22nd the annual tea-meeting took place, L. W. Wyman, Esq., in the chair. The meeting was opened with an anthem, and prayer by the Rev. Wm. McIntosh, of Melbourn. The pastor, Rev. Geo. Purkis, gave an opening address. Tea was provided, after which S. B. Saubern, Esq., of Sherbrooke, delivered a Lecture on "Property, its use and abuse." The meeting was also addressed by Dr. Duff, of Sherbrooke, and the Rev. Wm. McIntosh. The choir, assisted by a few friends from other parts, gave some choice pieces, and Miss Allan sang one of Philip Philips' pieces,

"The Rescue," in a very effective manner. Realized \$55, which with the proceeds of the socials made \$126.50, which about covers present liabilities.

WATFORD AND ZION.—Renewed interest has been exhibited here recently, in the purchase of a comfortable parsonage, at a cost of \$1,500. In a couple of weeks the amount was provided for by subscription, one half being paid down. The pastor, Rev. R. Hay, is already in possession. The Ladies' Aid Society of the Watford Church deserve special credit for their activity in the matter. The prospects on the field are encouraging, and the earnest, even efforts of the pastor are awakening substantial responses.

WINGHAM.—The church under the pastorate of Mr. Saer gives promise of growth and power. As noticed last month a building has been purchased from the M. E. body in that place. It is brick, new, well furnished, on a corner lot central and on rising ground. It has a pretty spire, seats about four hundred people, has a gallery across the end, and an airy commodious basement lecture room. The ceiling is frescoed and pannelled, with ornamental rafters. Our friends are to be congratulated upon their opportunity of securing an edifice suited to their wants and second to none in the town. The price paid was \$3,300, of which \$2500 is secured by subscription. The opening services were held December 17th. Three services were held, at each of which the building was filled. Rev. J. Burton of the Northern Toronto, being the preacher on each occasion. A most successful social was held on the following Tuesday, and our trust is that the auspicious opening may be followed by manifest spiritual and material prosperity.

WINNIPEG.—It will be remembered that the First Congregational Church in this city was organized August, 1879, by Rev. Wm. Ewing, then from the Congregational College, Montreal, now of Pembina, Dakota, with a membership of about twenty. Mr. Ewing resigning, Rev. J. B. Silcox succeeded, leaving the Western Congregational Church, Toronto, of which he had been pastor since 1876, in January, 1881. The services, until recently, were held in the City Hall. The congregation now has an average number of 600, church membership of sixty, with thirty applications for membership, and an average attendance of 100 at the Sunday school. The necessity for erecting a church has been felt, and the preliminary steps with this view were taken a year and a half ago. A site was secured which, however, as well as another purchased for the same purpose, was afterward sold at a profit for a business location. By these transactions \$34,000 were gained. Afterward a site 120x150 feet, situated at the corner of Hargrave and Qu'Appelle streets was purchased from Sir A. T. Galt for \$9,000, and the new church built here. Operations were begun in June last. The building is of white brick veneer, of Gothic style, adapted to requirements. The total length is 100 feet, with a main width of about sixty-three feet. The main audience room will seat 600 people, while the gallery will contain 350 more; the Sunday School room, which is on the first floor and separated from the church proper by glass folding doors, also about 350. The pulpit is at the west end and has in rear of it the organ and choir gallery, which is soon to be occupied by a

magnificent and costly pipe organ, now on the way from the establishment of S. R. Warren & Son, Toronto. The pulpit furniture includes besides the pulpit a marble-topped Bible stand, a bouquet stand and three chairs. The pews, both in the gallery and below, are semi-circularly arranged, finished in black walnut and chestnut, the natural wood presenting a rich appearance. They are all covered with hair cushions. The church is also carpeted. Eight iron columns with enriched capitals support the roof and ceiling, which is arched at the sides and ornamented with finely moulded ribs finishing at wall line with cornice and enriched corbels. The ends of the pews are also of bronzed iron. The circular gallery is supported by cast iron columns with foliated caps and is fronted by an iron railing of good design. The windows are of stained glass, the designs of which are of the English cathedral patterns, and are beautiful without being too showy. All have short texts of Scripture. The Sunday School has a light and cheerful appearance. The central window toward Hargrave Street is of a specially beautiful design, which is that of a palm-tree with the scroll, "The righteous shall flourish like a palm-tree," In the second story, over the Sunday school room, are situated the Bible class room, which is also to be used as a reading room during the week; a large ladies' parlour; the infant class room, and a kitchen to be used in preparing for socials. A hoist adjoining this room is intended to facilitate the passing down of refreshments to the Sunday school room beneath. The minister's vestry is situated beneath the organ gallery. The entire building has been fitted with apparatus for steam heating, the cost being \$4,000. The boiler is placed in the cellar. Gas fixtures have been arranged, but the supply of gas will not be obtainable until next spring. The spacious vestibules containing handsome staircases leading to the gallery floor are on each side of the building, and there is also an extra entrance on the north side which may be used as required, as also the rear entrance, giving four exits by which the building may be cleared in a short space of time. Immediately south of the church stands the parsonage, which has also just been completed and occupied. It is a handsome brick veneer building of ten rooms, and has cost some \$3,000. The total cost of the church, parsonage and land is about \$43,000. To meet this, subscriptions have been added to the profits from the sale of lands already alluded to, so that there remains a balance of \$4,000 still to be liquidated. The opening services were held Sunday, December 10th, the church being filled on each occasion to its utmost capacity. In the evening the folding doors of the school room had to be thrown open, and the entire space filled. It is estimated that fifteen hundred people were present on that occasion. A representative Manitoba winter's day favoured the occasion with its glorious presence. The exercises began with the singing of the doxology, "Praise God, from whom all blessings flow," after which Rev. Wm Ewing, the former pastor and pioneer missionary in the church in this Canadian North-West, invoked the Divine presence and blessing, and also read the Scripture lessons. The dedication hymn was then sung, and the dedication prayer was next offered by the pastor, Rev. J. B. Silcox, who also made the declaration of dedication in

the following words:—"In behalf of my brethren and friends of the Congregational Church and congregation henceforth to worship here, I declare this edifice to be now dedicated by the Word of God and by prayer to the worship of Almighty God; the promulgation of evangelical Christianity; the preaching of salvation through faith in the Atonement of our Lord and Saviour Jesus Christ; the celebration of Christian ordinances, and to all such uses as are common to Congregational Churches, in the name of the Father, Son and Holy Ghost." The choir then sang the anthem, "Arise, shine! for the Light is come," and after this was concluded dedicatory offerings in aid of the building fund were received. The morning and evening sermons were preached by the Rev. M. G. Dana, D.D., of Plymouth Congregational Church, St. Paul; the afternoon by Rev. D. M. Gordon, B.D., of Vaux Church, Winnipeg, late of St. Andrews, Ottawa. We shall give Dr. Dana's sermon in our next, the report having reached us too late for insertion this month. Meantime, we congratulate the Winnipeg Congregational Church upon its auspicious beginning and exceptional success. May it carry the banner of true Christian Congregationalism nobly in the pioneer march of Christ's Church in the "great lone land" of the North-West. The dedication social was held on the following Monday evening, and was a complete success in every respect. Between the hours of six and eight, about 700 people sat down to well-filled and artistically arranged tables in the large school-room. After tea the meeting was called to order in the church, and Mr. Alfred Pearson, one of the trustees, was called to the chair. Cheery and congratulatory addresses were given by Rev. Dr. Dana, Mr. Ewing, and ministers from the various city churches. The addresses were interspersed with choice vocal and instrumental music. The dedicatory services throughout were greatly enjoyed by the large number that attended them. The addresses on Monday evening, while full of cheer, were devout, reverential as befitted the occasion. The church feel greatly indebted to Dr. Dana for his kindness in coming five hundred miles to assist them in the important services. By his able services and genial Christian spirit he won the hearts of all. It was also a source of joy to have the Rev. Mr. Ewing, the founder and former pastor of the church, present, with his good wife. A few of his old friends showed that the old love and respect for him was still warm in their hearts by presenting to his esteemed wife a beautiful fur jacket and cap.

YORKVILLE. —This church has extended a call to Rev. J. Salmon, for some time pastor at Embro, but who eventually entered into fellowship with the Baptist denomination. For some time past Mr. Salmon has been doing evangelistic work with energy and acceptance. The friends at Yorkville have been drawn to him and he has accepted their invitation to be their pastor, presiding for the first time at their communion, Sunday, Dec. 10th. We can not learn that Mr. Salmon has accepted the position with which we sympathize, occupied by the Union churches at home when pastor and church leave the point of difference between Pædobaptist and Baptist open, or whether Mr. Salmon has again changed his views on the subject. We can rejoice however in an open communion gain and trust that God's blessing may rest upon the new relation.

Literary Notices.

MEYER'S CRITICAL AND EXEGETICAL COMMENTARY ON THE ACTS OF THE APOSTLES.—Thoroughly edited especially for this edition, by William Ormiston, D.D., LL.D. Funk & Wagnalls, 10 and 12 Dey St., New York. This learned, suggestive commentary, from one who has justly been called the *prince of exegetes*, should be in the hands of all superintendents and teachers who wish to get at the actual meanings of the book which comes first in the scheme of lessons for the current year. It is a work of great authority among scholars throughout Europe and in this country. The enterprising publishers deserve all commendation in adding this to their already valuable stock of sterling literature.

By the same house, **HEROES AND HOLIDAYS.**—Talks and Stories about Heroes and Holidays: or Ten-Minute Sermons to Boys and Girls on the Holidays and on the International Sunday-school Lessons of 1883. The points of this book are: An attractive Illustrated Story Book for Sunday-school libraries and for children at home. A Homiletical Study for preachers, of the ways of preaching to children used by those who have been successful in this work. A Study for Teachers on the Sunday-school Lessons of 1883, both of the matter to be taught and the method of teaching it, with abundant illustrations also. Over 454 pages; 12mo, Illustrated, Price, Cloth, \$1.25; in paper, two parts, for each, 30 cents; both, 60 cents.

THE fifth volume of **SPURGEON'S TREASURY OF DAVID**, is to hand and continues to sustain its character of varied and profuse collection of comments, quaint and sage, on the Psalms.

THE CENTURY Co. announces for immediate publication, from advance sheets, the new edition of the Imperial Dictionary, a work which has been accepted in Great Britain for more than a quarter of a century as a standard lexicon of the English language. The new edition has been in preparation for more than ten years, and so greatly has the vocabulary been augmented and so extensive and important are the changes resulting from the revision, that the Imperial Dictionary, as now issued, may almost claim to be a new work. It contains about 130,000 words, with 3,000 illustrations. The work is complete in England, and will be issued here, as it is there, in four volumes of covenant size, each containing 700 to 800 pages. The price in this country will be lower than that in England.

THE December number of **St. NICHOLAS** exceeds itself. It has a pretty cover and is full of happy Christmas cheer.

"INDIAN MISSIONS," and "On her way home," are two new works just received from the American Sunday school Union of Philadelphia, \$1.25 and \$1.50, 12 mo. cloth. The former is a simple record of Christian endeavour and work among the Aborigines of this continent, and is another open page of Christian heroism and devotion. The Gospel has not lost its power, croakers to the contrary notwithstanding, and this work manifests the same. The other is a well written story, interesting, elevating, earnest, another proof of a remark we felt constrained by facts to make at the Provincial Convention of Sunday school teachers this

fall when discussing Sunday school literature, that the American Sunday school Union publications were among the few that could safely be put without further examination upon the shelves of the Sunday school library. This work is designed specially for our girls. We wish it a wide circulation.

THE JANUARY NUMBER OF THE CENTURY will contain an article on "The Debt of Science to Darwin," by Professor Wallace, author of "Island Life," and probably the most distinguished living English writer on subjects akin to the Darwinian theory. One of the illustrated features of the January CENTURY will be "Farming for Feathers," by E. B. Biggar, a former resident of Cape Town,—a timely topic, now that ostrich-farming is being discussed as a possible American industry; also Mr. Geo. W. Cable's history of the Louisiana Creoles will be begun in the January CENTURY, with a paper on "Who are the Creoles?" illustrated by Pennell. Dr. Eggleston's second article in his history of life in the thirteen colonies, "The Planting of New England," will be printed in the same number.

VICK'S FLORAL GUIDE for 1883 is before us with its prettily designed cover, coloured plates and illustrated catalogue of all the beauties of garden and conservatory. James Vick, editor, florist, gardener, Christian, during the past year was cut down, even as his most beautiful flowers by the sure flux of time. He has gone to enjoy perpetual summer, his sons James, Frank H., Charles H., E. Coleston, live to continue his business, we can only hope with the same integrity, grace and perseverance which characterized their father. Their floral guide before us gives promise that the spirit, and enterprise of the father continues in the sons. The guide is handsome enough for the centre table or a holiday present; 10 cents will secure a copy, postage paid. This is not a quarter of its cost. It is printed in both English and German. The old style is retained, so the address will be as before, James Vick, Rochester New York. As to their seeds, the good woman that presides over our home says, "Vick's seeds are always reliable."

Correspondence.

MR. HALL'S LETTER.

MR. EDITOR,—My last letter was written amid the rush of pleasant work in the city of Montreal. It is not often we hear of collecting, even for Missions, being pleasant, but I found it so in this instance. Though it forms no part of my commission to personally solicit donations or subscriptions, I undertook it here with a willing mind. I was accompanied most of the time by the warm friend of the society, Professor Cornish, whose knowledge of the city and the subscribers, rendered the work to me both pleasant and light. In the course of a very short time, our list amounted to the handsome sum of \$500, being more than twice as much as Emmanuel Church gave us last year. The usual collection is not included. This will be given probably in the month of February, when they hold their annual missionary meetings. I cannot speak too warmly

of the co-operation of all connected with the church, pastors, deacons, and congregation, all united to forward the interests of the society, and encourage me in my new work.

CALVARY.

This church has just lost its loved pastor, the Rev. J. L. Forster, LL.B., who has accepted a call to Markham Square Congregational Church, London, England. His removal I regard as a personal loss, as we have been close friends since he came to Montreal five years ago. He will be a great loss to our denomination in this country, as he was always a ready and eloquent advocate of our various institutions, a member of our Missionary and College Boards. But he may serve us in London, connected with the Colonial Missionary Society, knowing as he does the wants of the Dominion, and the peculiar circumstances of our society. We all wish him success in his larger sphere, and as warm a place in the affection of his flock as he had where he has just left. I was present at his farewell meeting, and supplied the vacant pulpit on the following Sabbath, when I presented the claims of our society; then called upon a few of the members of the congregation when they gave us over \$50, being a large increase on last year. There are good and true and strong men in Calvary church, and whoever is fortunate to be the pastor, will find a wide field of usefulness and willing helpers. I may say here, that but for the overwhelming conviction, that I am now in the work to which God has surely called me, I would not hesitate to accept their cordial and unanimous call to live in Montreal, be the pastor of Calvary church, and associate with the brethren I so well know, understand and love, is an honor and privilege not to be lightly esteemed, but—I must tell you of our missionary meeting in

COWANSVILLE.

It was the wish of the friends that I should be present. The Rev. R. Black, of Granby, and Rev. Geo. Willett, pastor, took part. The attendance was good, and increased interest was manifested by a collection twice as large as last year. I failed to organize a Ladies' Auxiliary here. I am disposed to think this a very difficult field, years of training under a pastor, who took no interest in any of our denominational work, but who only laboured for himself, still bears its fruit.

BRIGHTON.

The same deputation visited this church, where we had a pleasant gathering, and collection doubled last year, besides donation for church extension and our foreign mission. In company with my old friend Rev. R. Black, I drove over to Granby. The most conspicuous object in this beautiful village, is the new Congregational Church, erected a couple years since, at a cost of \$8,000 or more, and opened free of debt. I was able to take a much needed rest of a couple days at the parsonage. On Sunday I preached to large congregations at the South Ridge and Granby, besides having a word with the Sunday School children. Monday our Missionary meeting was held in Granby, the Rev. Geo. Willett drove from Cowansville, 14 miles, and the Rev. W. McIntosh from Melbourne, 40 miles. Rev. W. Richardson, Methodist minister also took

part. We had an old time missionary meeting, good collection. Formed a Ladies' Auxiliary, which promises to be of much service to our society.

The following evening in company with Revs. Black, McIntosh and Willett, visited the South Ridge, where we found a good congregation. A church building is needed in this place, the congregation composed of well-to-do farmers has met in a school-house for years. I think they are able to build, and now that the Granby people are so well housed, they will lend them a helping hand. The thing can be done if there is only a willing mind; this is the wish of the pastor. We had a meeting with the brethren mentioned, not soon to be forgotten. A season was spent in conference about our denominational work, and then a time of united pleading before the throne of grace. Why should we not have more of such meetings? While in this locality I visited

ABBOTSFORDS.

where for years our society supported a Mission church. The old edifice still stands, and is used by the Methodist brethren. The protestant population of the village is small, most of our people have left, those that remain have united with the Methodists, we offered to let them have the church building on reasonable terms, the matter is under consideration.

FRANKLIN CENTRE

is some sixty miles from Montreal, on the New York State line, and under the shadow of the Adirondacs mountains. Our church here has been closed since June last. The friends were beginning to think they were forgotten, but they rallied to a man on the Sabbath I spent with them. Good congregations both morning and evening, singing by the choir in which all joined that would do credit to the city of Montreal. About fifty sat down to the Lord's table, and we enjoyed a blessed season of fellowship with each other, which will be long remembered with devout thankfulness. There was no previous notice of a missionary collection, yet they gave nearly three times as much as last year. The church building and parsonage are both in good repair, and no debt; there is about an acre of garden. This is one of the oldest churches in these parts, and has been a power for good for many years. I have some hope that a suitable person will be found to labor here and will be at his work before my letter has reached your readers. Here I finish my labors in the Province of Quebec for the present. I have spent over two months among the churches. Have received in every place a most cordial welcome. Organized several Ladies' Missionary Associations, and I believe set on foot other works that will benefit the churches as well as encourage our Missionary society. The subscriptions from the city of Montreal alone, amount to considerably more than we received from the whole Province last year. If our western friends do as well in proportion, and we have no reason to suppose they will not, or even better, our society will be able to maintain its existing churches, and occupy new ground, and your correspondent will be encouraged to go forward in a work which though labourous and involving some personal sacrifices he nevertheless greatly loves. T. HALL.

Dec. 13, 1892.

MR. ERROR.—I presume that few, if any, who read my November letter, had the slightest idea that I meant to reflect on the College Board, of which I am "one of the oldest members," until they had read the official communication published in your December issue. If Drs. Stevenson and Cornish have rightly interpreted my language, they have forcibly exposed my inconsistency and folly; but, if they have misrepresented my designs, they have as manifestly done me a serious injustice, and a public acknowledgment is imperative.

The most casual reference to what I have written will convince any impartial reader that my *avowed*, and let me add, my real purpose, was not as they allege, to "suggest maladministration of the trust funds," or "inefficient internal arrangements;" but effectually to remove (to quote my own words) "a roved and insinuated dissatisfaction with the present condition of the College," by the appointment of a commission of enquiry. Two things, as wide apart as "the east is from the west;" and, moreover, I defy either the Chairman or the Secretary, or any one else, *logically* to deduce any other meanings from my letter.

That dissatisfaction exists, and has existed long before my professional connection with the College, few will have the courage to deny. My proposal, therefore, was surely a very reasonable one; and instead of exposing the Board to suspicion, was calculated to inspire confidence in its financial integrity (of which I have no doubt), as well as in its administrative fidelity. *Those who do wrong do not usually court inquiry.* I have, it is true, specified certain points; and in doing so, meant to cover every mooted item; and every other item which might be made the subject of investigation, so that no one could say that the examination, if made, had been partial or perfunctory. Nor was my proposal a novel one. At the meeting of the corporation held in Kingston in 1879, I insisted on the adoption of this very proposal, and was then ably and earnestly supported by the Secretary. Again, in Montreal, June, 1880, I once more urged its adoption, although a second time it was passed by. In my opinion it is not only desirable, but highly needful to secure general confidence in the institution; and in this view, you have been kind enough to express concurrence. After inserting my letter, you remark, "a thorough inquiry and statement such as Prof. Fenwick invites, would aid materially in putting us right with ourselves, and giving stimulus to well directed denominational and Christian College work. We add our voice to his, in urging so desirable an end."

I not only emphatically repudiate *the unwarranted*, and harsh construction put upon my letter; but extremely regret that there should have been any premature discussion of topics, which can only be discussed satisfactorily, if discussed at all, in a different way, and in another place.

There are two other points to which I must refer, and that because of their personal character. *First.* It is unjust to Dr. Wilkes to say that any large amount of his work has been devolved upon me. He has faithfully attended to his lectures, and for the last two sessions has not missed the delivery of one of them. The relief which I have given him has been slight indeed; for although I am now doing more than double the work originally assigned me, the ad-

ditional service has been altogether voluntary on my part, and was undertaken chiefly for the senior students. *Secondly.* The reference to the students who have left the College since my appointment as "permanent Professor" is so made as to leave the impression that I have had to do with their withdrawal. This is no new phase of the question; and it formed the only personal reason which made me anxious that there should be a searching investigation. Without trenching on the sphere of a commission, should one be appointed, one or two explanations may at once be given. Of the eleven students mentioned, two withdrew from failure of health, two were "plucked" at McGill, two, alas! left on the plea that they were consciously unconverted, three never entered the theological department, of the remaining two, I say nothing at present.

Trusting that these explanations will set me right with the churches and their pastors, I remain,

KENNETH W. FENWICK.

MR. ERROR.—I feel constrained to trouble your readers with some words of comment on Professor Fenwick's letter of last month. Such criticism is not a pleasant task, but the interest alike of the churches and of the College, require that it should not be passed unnoticed. May I therefore crave a little of your space for the purpose.

Reversing the order of the communication itself, I ask attention, first, to its concluding paragraph. It is there stated that, "if gentlemen in Montreal erect College buildings at their own expense, and present them to the Institution, no one has a right to ask for information as to their ability; but if the denomination, is either now, or hereafter, to be called upon to assist in the undertaking, or if the endowment funds are in any way to be employed, it stands to reason and equity, that the matter should be openly and fairly discussed before the enterprise is carried into effect."

In this singular paragraph, there is a very plain insinuation, that the gentlemen in charge of the Endowment Fund, (honoured members of our churches), may possibly violate their trust. I need not say there is not the shadow of a foundation for this intendo.

But Professor Fenwick says that the denomination should not be asked to assist until the matter has been openly and fairly discussed.

Passing by the opinion itself, I remark, it is very unfortunate, that by pursuing a policy of isolating himself from his brethren, the Vice-Principal of the College has kept himself in ignorance of what has been transpiring amongst us for a long time back. He has not attended our union meetings, or the annual meetings of the College, for two years. He has not attended any of the meetings of the College Board for twelve months. Nor has he visited the Churches, a most important part of his functions as an officer of the institution. He has not had fellowship with any

Congregational Church during the whole of the present year. It is therefore not to be wondered at, that he is in ignorance of the fact, that the matter was mentioned openly and fairly at the two last annual meetings of the College. He cannot have read the last annual report of the College, or he would have seen that the matter has been brought formally and pointedly under the notice and consideration of the Churches, and District Association of the whole Dominion, during the present year, and that the subject has been thoroughly and openly discussed amongst them.

If Mr. Fenwick knew this, he ought not to have written as he did. If he knew it not, the ignorance arose from neglect of duty.

But I deny that the promoters of the College Building have not the right of soliciting subscriptions from the denomination generally, under any circumstances. Is Professor Fenwick not aware that our churches are organized under the voluntary system? If any number of individuals conceive an object to be of importance to the interests of the churches, who is to debar them of the right to ask help from their brethren? Whether they exercise the right or not, is a matter for their own consideration. But the right is unchallengeable. One thing, however, is certain, that in this instance, help will not be asked from those who have no sympathy with the object. Nor will the promoters of the College building seek a surreptitious, misapplication of the endowment fund; though, I am sorry to say, the Vice-Principal thinks them capable of doing it.

The greater part of the Professor's letter is occupied with impugning the wisdom of some of our churches in not calling the alumni of the College to the pastorate, but in looking for supplies from abroad. With respect to this, the first and most obvious consideration is, that these churches are responsible to the Head and Lord of the Church, for their action, and not to any of the officials of the College. It is quietly assumed, with an air of conscious and patronizing superiority, that the Churches of Montreal, Toronto, Hamilton and London have, nearly all of them, been swayed, for many years back, by a mere foolish prejudice, that they, or any of them, have acted with deliberation, and in much prayer, that they have felt the weighty responsibilities attaching to the calling of men to the exercise of the pastoral office, does not seem to have occurred to your correspondent. Besides, it is surely obvious, that officers of churches, would not take the trouble of correspondence with parties, abroad or at a distance, if others, equally eligible were to be found in their midst.

Your correspondent thinks they have been foolish enough, and prejudiced enough to do even this. But the Congregationalists of our cities may surely lay a humble claim to some measure of decent feeling and

common sense. And a very small amount of either would have saved them from such folly as they are accused of by the Vice-Principal.

But, let insinuations be cast forth as they may, I am very sure that the selection of pastors amongst us has, in a large majority of cases, been a matter of grave thought, and earnest consideration for the interests of Christ's kingdom amongst us. Devout men and godly women have prayed, and taken council. And they have, when needful, wisely and rightly considered that Christ's great harvest field was not bounded by the narrow limits of any one country, or even any one denomination. The cure of souls is too grave a matter to be decided by considerations of favouritism and party. When the flock need an under shepherd they are recreant to their most solemn duties if they allow any consideration to sway their choice but the fitness of the man. Other things being equal, the alumni of our College have undoubtedly the right to look for a first consideration. But if things are not equal, what then? There can be no doubt that if the alumni of the College render themselves capable, in the judgment of the churches, of filling higher positions, they will be called to them.

The poverty and weakness of our churches cannot arise from their seeking pastors from abroad. Other churches, which are both numerous and progressive, have done, and are doing exactly the same thing.

In the Baptist Church, the leading pulpits in Montreal and Toronto, have long been thus filled. In the Presbyterian Church, Knox, Toronto, and nearly every church in Montreal, is occupied by a pastor not educated in Canada. The Methodist body furnishes a conspicuous instance of the large development and growth which may arise from the labours of a gifted man from abroad. The same thing is true even of the Episcopal Church, for the labours of Mr. Rainsford, in Toronto, have been blessed beyond perhaps the labours of any man who has exercised his ministry in that body.

In parading the list of names of Congregational pastors who have left Canada, the Professor must have presumed upon the ignorance of your readers. To those who are acquainted with the facts, the recital of the names proves nothing whatever. The only list, which could prove the case, would be a list of capable and faithful men, who have been compelled to leave Canada, because they could not obtain pastoral settlement amongst us. Can such a list be produced? I doubt it. Let it be remembered that it is in the ministry, as in other walks of life. No matter what a man's capacity may be in other directions, if he cannot perform well the specific task of his vocation, he will certainly fail of success. Before the apostles went out to preach the Gospel to the world, they were endowed with the power of *speech*!

Professor Fenwick does not see the need of any new departure, and rather *naively* asks, in what way that is going to help us? It is a somewhat simple question and indicates, amongst other things, a curious want of consideration as to the real bearings of the question.

Isolation is not good for any man, least of all for any one who occupies a public position.

Surely Professor Fenwick is aware that in the present day a College without a building is in the position of a makeshift.

Other colleges have commenced their existence with no better appliances than ours, but they have risen out of their imperfections at the very earliest period possible.

Our students have long been aware that, in the Congregational College, as it now exists, they have been, and are now, at a disadvantage as compared with the students of better equipped institutions.

The friends of the College, too, have been aware that some of the students have had to endure privations in their wretched lodging houses, which have been a most serious hindrance to their studies. From the want of a building, the College Professors can neither perform their duties with the efficiency that could be attained otherwise, nor can they exercise that proper supervision over the students, which is necessary to their well being. There is an entire want, too, with such imperfect appliances, of that stimulating influence which students exercise over one another, and which amongst other things so largely contributes to "take the nonsense out of a man," if I may use so homely a phrase in this connection. I do verily believe that some of our ministerial failures have arisen from the want of this wholesome influence during the collegiate course.

Professor Fenwick may be content with the present state of things. But in this, as in many other respects he occupies, I humbly think a position of regrettable isolation. At all events, many of those who care for the young men, who love the College, and who are charged with its administration, are about to make an effort after better things. In this effort they will have, beyond doubt, the sympathy and prayers of the great body of the churches of the Dominion, and of that Missionary Society in England which has so long shown a practical interest in their welfares. I am, Sir Yours very respectfully,
GEO. HAGUE.
Montreal, December 16th, 1882.

OBITUARY.

On Monday, December 11th, Mr. J. D. Eccles, of Watford, one of the pioneers of the county and a prominent public man, gave up this life. One week before his death he was attending to his business as clerk of the Division Court, only three days was he

confined to his bed with inflammation of the lungs. The funeral, which took place on Wednesday in the family burying ground at Bethel Church, Warwick, was attended by leading public men of Lambton and adjoining counties.

John Dickson Eccles was born in Ecclesville, Co. Tyrone, Ireland. In 1835, when but eighteen years of age, he emigrated to America, coming direct to Lambton, and settling on the family homestead, where the youngest son, J. D. Eccles, jr., now resides.

Warwick at the time of Mr. Eccles' settlement was a very wild place, and though he was not a man of strong physical powers at the time, he, singlehanded and alone, faced the task of hewing out a home in the wilderness. The rebellion of '36 and '37 broke out shortly after he arrived in the country, and, true to the loyal instincts of the family, he shouldered his rifle in defence of the government, serving under Col. Freer.

In 1840 he married Mary Bissell, of Talbot street, Co. Elgin, an excellent and highly esteemed lady, who lived to enjoy with him the success which crowned their early efforts, and to leave the youngest of her family on the threshold of woman's estate. It is about seven years since she died. The family consisted of four sons and four daughters, all of whom are now living except one son who died in youth. Mr. Eccles chose for his second wife Mrs. Alexander of Warwick, now his widow; a little girl in her fourth year, the result of this union, is left with her mother to mourn the loss.

Mr. Eccles was a man of good education for pioneer days, and possessing much public spirit, together with an amiable disposition, he readily became a popular public man. He was the recipient of many honours and positions of trust, representing the people as councillor, reeve and warden of the county. He early espoused the Reform cause in politics, occupied the position and performed the functions of a magistrate for years.

He retired from farm life a few years ago, and took up his residence in Watford.

Mr. Eccles was converted when a young man, and united with the second church organized in Warwick, now known as Zion Congregational Church. He was a leading member of this church, until he removed to Watford, where he connected himself with the Watford Congregational Church, and was, at the time of his death, one of its deacons. He was a man of sterling character, esteemed for his uprightness, whose life, labour, and personal influence stood out boldly on the side of right. He acted well his part, he died the death of a Christian; he rests from his labours; his works live after him.

A CHRISTIAN must be a man of faith every step of the way—one whom the world knows not, though he well knows the world.—*Cecil*.

International Lessons.

BY REV. W. W. SMITH.

NOTE.—The quotations from the text, in heavy-faced type, are the shortest possible: to save space. But the explanation, it will be seen, is not limited to the single word quoted. The word directs attention to the part of the verse under notice.

Jan. 7th,
1883.

THE ASCENDING LORD.

{ Acts 1:
1-14.

GOLDEN TEXT.—"And when He had spoken these things, while they beheld, He was taken up."—Acts 1: 9.

NOTES.—Acts, written by Luke, a physician, a companion of Paul, and writer of the third Gospel. The book of Acts was written about A.D. 63, probably at Rome. (See Introduction, page 4). Theophilus—*lover of God*, not a title for any believer, but a real person, though not a Jew, nor a resident of Palestine; He was, no doubt, a Roman of rank, for he is called "most excellent" (Luke i. 3), a title of honour applied to Felix and to Festus; tradition says He lived in Italy. Jerusalem—*place of possession of peace*, the capital and chief city of the Jews; founded by the Canaanites; taken by David and made his capital; enlarged by Solomon and others; repeatedly taken by Israel's enemies; in the time of Christ it was subject to the Roman empire; was destroyed by Titus; again rebuilt; fell into the hands of the Turks; present population is about 25,000. Judæa, Samaria, Galilee, the southern, central, and northern divisions of Palestine. (See Schaff's *Dictionary of the Bible*). Olivet, a noted mountain ridge, two miles east of Jerusalem, and having several peaks; and central peak, or mount of ascension, is 2682 feet above the sea. The Ascension. At the foot of Olivet the Saviour saw Gethsemane and His awful sorrow; near its top He ascended to glory. Says Dr. South, "Depressed before advanced, crucified before enthroned; passing through the valley of tears to the region of hallelujahs." The redeemed behold Gethsemane, Calvary, the cross, the resurrection, and do not stop gazing at these successive divine wonders until they see the glorious ascension.

I. THE FORTY DAYS.—Ver. 1.—Began: Jesus began the teaching of Christianity personally: this Book show how He continued it through the Holy Spirit, by the Apostles and first Christians.

Ver. 2.—Taken up: the Father is often said to have "raised" Jesus, and "taken" Him, thus showing us how pleased and satisfied He was with Jesus' work for us. A strong consolation for poor sinners!

Ver. 3.—Passion: sufferings. Speaking: probably a much larger amount of teaching, in those forty days, than we are apt to think. And now their eyes began to be opened. Nearness to the unseen world is a great quickener of our perceptions.

Ver. 4.—Assembled: they met Him (probably the five hundred in Galilee—1 Cor. 15: 6). They were to wait for further illumination. Sometimes our highest duty is just with patience to wait. "He also serves, who only stands and waits."—*Milton*.

Ver. 5.—Baptized: there should be a great Revival, as in John's time, three or four years before. John testified of this—Matt. 3: 11. Not many days: He encouraged them that they would not need to wait long. Perhaps they were impatient to go and tell what they *did* know, but their knowledge was imperfect.

Ver. 6.—Restore: still they hoped for an earthly kingdom. The Christian's best citizenship is that of heaven.

Ver. 7.—To know: such knowledge would only divert us from present duty. It is better in God's power.

Ver. 8.—Power: A different kind of power from what they and the Jews had been looking for. A power we should seek and use every day of our lives.

II. THE ASCENSION.—Ver. 9.—Taken up: from some part of the Mount of Olives. Jesus is now in His glorified human body in heaven. So are Enoch and Elijah. A threefold evidence of our coming glory; body as well as spirit. Cloud: we may not be wrong in believing that this was the bright cloud of God's presence:—through the Red Sea; in the Desert; in the Temple; and in which He will come at the last day.

Ver. 10.—Two men: angels. They are often nearer to us than we think. They were no doubt there; and round about Elisha (2 Kings 6: 17); and in the tomb (John 20). Before: they were seen. Our souls need to be in a certain state of faith and love, to receive certain blessings.

Ver. 11.—Gazing: they seemed unwilling to conclude that their Master had left them. But they saw only the beginning of His return home. We may see indications of the end of the journey in Psalm 24: 7-10.

III. WAITING FOR THE BLESSING.—Ver. 12.—Returned: from whatever manifestations of God's presence and glory we have while on earth, to "return" to prayer and duty. A Sabbath day's journey: was 2,000 paces, or about a mile. The Rabbins allowed a man to go that far and return.

Ver. 13.—Upper room: some large second or third storey room they used for a place of meeting; perhaps the same where they made ready the Passover for Jesus; some of them might sleep here; John and others might have hired-houses, or rooms, in the city (John 19: 27).

Ver. 14.—Prayer and supplication: their only present duty was to pray, which, perhaps, they did, night and day, scarcely taking time to sleep. Mary: Jesus' mother was with them; no doubt now a widow. She, too, a sinner saved by grace, prayed with the rest. Extraordinary prayer is sure to be followed by extraordinary blessings. A great revival took place at a sacramental occasion in Scotland, a century or two ago; hundreds were converted; afterwards it came to be known that the young man whose sermon was so blessed, had, with some others, spent the whole of the preceding night in an agony of prayer for a blessing on the morrow.

PRACTICAL TEACHINGS.

1. Christ rising from the dead became our life and resurrection.
2. He prepared for heaven by talking of the kingdom of God; so may His people now.
3. They were to wait for the promise of the Father: so His people may expect the Holy Ghost now.
4. The disciples were specially interested in a temporal kingdom: in Christ's presence how often Christians are thinking of worldly success!
5. Longing disciples have angel visitors: looking to Christ brings unexpected blessings.
6. Present loss may lead us to know of greater glories in the future.
7. Unity in prayer brings the Holy Spirit in power upon God's people.

LOOK FOR THE ASCENDED LORD.
PRAY UNITEDLY for the HOLY GHOST.

Jan. 14, }
1883. }

THE DESCENDING SPIRIT.

{ Acts 2
1-16.

GOLDEN TEXT.—"And they were all filled with the Holy Ghost."—Acts 2 : 4.

CONNECTED HISTORY.—After Christ ascended into heaven the disciples returned to Jerusalem, and continued together in prayer. They selected Matthias by lot to take the place of Judas the traitor among the apostles. They received the gift of the Holy Ghost on the day of Pentecost.

NOTES.—Pentecost, Greek word for "fiftieth," the second of the three great Jewish festivals or feasts; the Passover (in April) being the first, and the feast of Tabernacles (in October) the third; Pentecost was kept fifty days after the Passover (or in June); and was called also "feast of weeks" (Deut. xvi. 9, 10). Parthians, Medes, Elamites, dwellers from the countries which were eastward of Palestine. Parthia was south of the Caspian Sea; Media lay east of Assyria and northwest of Persia; Elam or Susiana, of which Shushan was the capital, was north of the Persian Gulf, east of the Tigris river, and south of Media. Mesopotamia—between the rivers, that is, the land between the Euphrates and Tigris rivers, the home of Abraham (Acts vii. 2). Cappadocia, Pontus, Asia, Phrygia, Pamphylia, these were Roman provinces or proconsular divisions of Asia Minor, in the north-west corner of the continent of Asia; Cappadocia was in eastern central Asia Minor; Pontus was south of the Black Sea and north of Cappadocia; Asia was the most western division, comprising three or four smaller divisions of Asia Minor, its capital was Ephesus; Phrygia was east of and later was included in the province of Asia; Pamphylia was a central province, lying on the Mediterranean. The languages of these were probably dialects of the Greek and Syriac. Libya sometimes meant all Africa, but here, the country west of Egypt, of which Cyrene was the chief city, from whence came Simon who bore the cross of Jesus (Luke xxiii. 26). Cretes, dwellers on an island in the Mediterranean south of the Aegean Sea, and now called Candia. It has the classic Mt. Ida, and Virgil speaks of its 100 cities; Paul refers to the people as proverbially called liars (Tit. i. 12), a reputation they are still said to maintain. Arabians, dwellers in Arabia, a large country south and east of Palestine. The people from all these countries were Jews or Jewish proselytes, who had come to Jerusalem, either for the holy feasts or permanently to dwell in the city.

I. DESCENT OF THE SPIRIT.—Ver. 1.—Pentecost: so called from being fifty days after the Passover. Called "Feast of Weeks," in Deut. 16. One of the great Feasts (Deut. 16 : 16). One accord: lovers of God like to be together; with one wish and desire.

Ver. 2, 3.—Sound: like a mighty rushing wind, came a sound, and tongues of fire seemed to be on each of them. And thus, with some thing of the *visible*, the Holy Spirit came to them. If one had been absent, Peter, or John, or Matthias, what a loss to him. Let us always be present where duty calls.

II. THE GIFT OF TONGUES.—Ver. 4.—Filled: lived, and moved, and spake, under the influence of that controlling Spirit. So may we have all the comfort, and joy, and love, and just as much of the *power* as God sees best.

Ver. 5.—Devout men: serious, religious men, from among the Jews in other lands.

Ver. 6.—The multitude came: the reason "devout men" are mentioned, is doubtless to let us understand that the multitude that heard Peter was largely composed of moral, good men, who were anxious to know the *truth*, whatever it was. Such are never disappointed.

Ver. 7.—Amazed: it seemed to them—as it was indeed—a miracle, that these "Galileans" should be able to speak

in all the dialects any of them spoke, in all the lands they came from.

Ver. 8.—Own tongues: the nations hear now, each in their own tongue. But these languages have to be learned. But whether by inspiration or study, Christ has been, and is being, preached in all languages.

Ver. 9-11.—Parthians: Wonderful works: not only was the speaking itself a wonderful thing, but the facts spoken of—the life, and death, and resurrection, and ascension, and atonement of Christ—were more wonderful still.

Ver. 12.—In doubt: not necessarily unbelief, but were wondering what all this would lead to?

Ver. 13.—Others: some, ill-disposed, and (perhaps not listening to the disciple who was talking in their own language, but to others they could not understand) began mocking. "Understanders" are not generally "mockers."

III. PETER'S FIRST SERMON.—Ver. 14.—Peter: it was a great distinction to be the preacher of the first Gospel sermon, but let not the man who is just coming down the pulpit steps from preaching the *last* Gospel, or the teacher, at this moment engaged with his class, think he has a less blessing.

Ver. 15.—Not drunken: it is often necessary solemnly to refute a very stupid or ridiculous slander. Nothing is unimportant that affects character and reputation. Drunkards are they "who tarry long at the wine." Men are not often drunk at nine in the morning. On their holy days, the Jews neither ate nor drank till after the morning sacrifice (nine o'clock). We see, then, that the disciples had *not* early. "Early will I seek Thee," says David. Early in the day; early in life—*now!*

Ver. 16.—This: outpourings like these were promised in the prophecies. Joel is quoted by Peter. The men to whom he spoke believed the prophecies (as far as they understood them), and therefore Peter appeals to the prophets. Paul—to the Athenians, who knew nothing of the prophets—appealed to their conviction of a great Supreme First Cause. Every man has some right conviction we can appeal to.

PRACTICAL TEACHINGS.

1. Pentecostal blessings come in answer to united, persevering prayer.
2. These may come suddenly and powerfully.
3. Cloven tongues as of fire rested on each disciple: each believer may now receive a special blessing.
4. The work of the Holy Spirit cannot be hid.
5. Those filled with the Spirit must speak of the mighty work of God.
6. Some will become serious inquirers; others sneer and mock at the truth.
7. The enemies of the Gospel are to be kindly treated and answered.

SEEK PENTECOSTAL BLESSINGS.

Jan. 21, }
1883. }

THE BELIEVING PEOPLE.

{ Acts 2.
37-47.

GOLDEN TEXT.—"Then they that gladly received his word were baptized."—Acts 2 : 41.

CONNECTED HISTORY.—Peter explained the wonderful gift of tongues; proclaimed Jesus as the promised Messiah of the Old Testament, and 3,000 were added to the disciples.

NOTES.—Peter—*rock*. Peter was a fisherman of Bethsaida on the Sea of Galilee, a disciple of John the Baptist, then of Jesus, and an apostle; his name changed from Simon to

Peter; he made the bold confession that Jesus was the Christ (Mark viii. 29); the sad denial (Luke xxii. 54-62); received special charge (John xxi. 15-17); was active in spreading the Gospel and founding the Apostolic Church; finally, tradition says, suffering martyrdom by crucifixion. Peter was a leader or spokesman for a time; then James of Jerusalem; Barnabas, and Paul. Peter's prominence was not official, but personal; with him Christ was the chief corner stone (1 Peter ii. 6). Breaking of bread. This phrase is in ver. 42, and again in ver. 46. In ver. 42 it undoubtedly refers to the celebration of the Lord's Supper. In ver. 46 it seems also to refer to the Lord's Supper, as observed in their daily meetings in private houses, which was not a part of the praising or praying in the temple, but a service at their homes, and that "eat their meat" refers to the common meal. This is the most natural explanation. Some think breaking bread, in ver. 46, means only the ordinary daily meals at their homes, and that the last clause is an added explanation of the spirit in which they ate their daily food.

I. HOW MEN ARE SAVED.—Ver. 37.—Pricked in their heart: stung in their consciences, to think they had so long misunderstood the Scriptures, and had rejected Christ. What shall we do?: not altogether the same question the Jailor asked Paul. But they and their nation had so rejected Christ as to crucify Him, and they could not undo the deed. "What could they do?"

Ver. 38.—Repent: this word here, as in the preaching of John the Baptist and Jesus, means to change the mind. It does not mean "to be sorry." Another entirely different word is also rendered "repent," which does mean to be sorry (Matt. 27: 3; 2 Cor. 7: 8). Name of Jesus Christ: they were also to make a public profession, by baptism in the "name" of Christ; confessing and acknowledging the doctrines taught concerning Christ. Probably then, as now, the opposing Jews did not consider anyone entirely "gone away" to Christianity, until he was baptized. The gift: the same gift should be theirs on the same conditions.

Ver. 39.—To your children and to all: the promises were given to your forefathers, but not to them alone; to you as well; and not to you only, but to those who come after you; and not to us only as a nation, but to other nations as well. Call: invite or warn. "Ho! everyone that thirsteth!" Call, and calling, in such passages as 2 Pet. 1: 10, is a different word.

Ver. 40.—With many other words: it had become an enquiry-meeting now; questions were asked, and doubts removed. Untoward: backsliding, crooked, pervers. "Come ye out of her"—Rev. 18: 4.

II. HOW MEN SHOULD LIVE.—Ver. 41.—Baptized: the mode is not given us; had it been important it would have been given. John Bunyan (Baptist) says, "I quarrel with no man about water-baptism." Various countries, various seasons, and various peoples, would suggest various ways, so that clean water was always used. I baptized two converts, a married pair, in Eaton River (at their own request), three years ago, and there was neither immersion nor sprinkling. They knelt in the shallow river, and I poured the water upon them from a vessel. Three thousand: a large ingathering.

Ver. 42.—Continued: the new converts continued learning from the disciples, and adhered to their profession. But for the persecution that soon arose, probably many of them would have continued to reside in Jerusalem, and other countries would not so soon have received the Gospel. Breaking of bread: the Lord's supper seems to be meant here, by this phrase.

Ver. 43.—Fear: not terror and apprehension, but holy awe, and a great fear of offending God.

Ver. 44.—Together: they formed a community of their

own, and clung together. Things common: a free division of means among them. This did not appear to be permanent, but was probably necessary and useful for the time. The system was not extended elsewhere.

Ver. 46.—In the temple: the Christians worshipped much in the temple, as long as it stood. And in the Synagogues till they were excluded from them. Gladness: who could be happier than the man who has found a Saviour to take away his sins?

Ver. 47.—Favour: popular favour is an engine too little used by Christians. If a man is popular in his community, let him use the influence that comes from it for Christ. Added: [Revised, "added to them": made additions of converts daily. Should be: this form of speech is still used by some old-fashioned people. I have heard a man say, "He should have said," meaning, "he said." It means here (see also Revised N. T.) such as were saved, or in the process of being saved; and only such should, at any time compose the Church.

PRACTICAL TEACHINGS.

1. A deep sense of sin brings an earnest desire to be saved.
2. Repentance and faith in Christ are necessary to salvation.
3. The promise of salvation is for all who will receive it.
4. Those who accept make careful use of the means of grace.
5. Saints rejoice in God's gracious gifts.
6. The holiness of Christians convinces and wins sinners.

REPENTANCE AND REMISSION IN JESUS.

Jan. 28, }
1883 }

THE HEALING POWER.

{ Acts 3:
1-11.

GOLDEN TEXT.—"Then shall the lame man leap as an hart, and the tongue of the dumb sing."—Is. 35: 6.

CONNECTED HISTORY.—While accepting Christ, the apostles and first disciples did not neglect to praise God in the temple; Peter healed a lame beggar, as he entered the temple for morning prayer.

NOTES.—Temple. The disciples forsook not the morning and evening prayers and sacrifices in the temple; they appeared to the rulers as true Jews, with only a special sort of piety and zeal in the belief that the Messiah had come. Peter. (See Lesson III.) John, called also the "beloved disciple," a fisherman of Bethsaida (as was Peter), and writer of the Gospel and Epistles of John and of the Book of Revelation; he lived the longest of any of the apostles, and is supposed to have died in exile on the island of Patmos. Beautiful gate. Some think the gate Susan is meant, and some that it refers to one of two other gates on the west side, but others refer it to *Nicanor's gate* on the east side. Josephus says it was of Corinthian brass, and far surpassed any of the nine silver and gilded gates in its splendor. It was on the east side of the court of the Gentiles, and close by Solomon's Porch. Solomon's Porch, called also the great court, formed by rows of pillars supporting a roof of cedar and adjoining the inner side of the wall of the court of the Gentiles. It was called Solomon's either from being the only portion of the original temple which was not destroyed, or from standing on the same ground as the porch built by Solomon.

I. WORLDLY POVERTY.—Ver. 1.—Peter and John: a wonderful friendship between these two men, though each

of them had a *brother* among the apostles. Evidently they did not (like some zealots now) separate themselves from other worshippers of God, because they knew or supposed the others to have less light than themselves.

Ver. 2.—A certain man: poor as man could be, and begging at the gate—"Beautiful"—yet he had friends to carry him there, and carry him away at night.

Ver. 3.—An alms: this beggar, forty years old, would be by this time a splendid judge of men's countenances. Did he see something in their glad faces that promised him something? It is always better to be sweet than sour.

Vers. 4, 5.—Look on us: it is cruel to excite expectation without satisfying it. The man knew he was going to get *something*, but he knew not the greatness of the gift. Sometimes we ask little, and God give us much.

II. TRUE RICHES.—Ver. 6—Silver and gold: others might, if they would, give him these, but Peter would give something else. Jesus Christ of Nazareth: the Jews added "Nazareth," some to distinguish Jesus from others of the same name, and some from hatred, for Nazareth, somehow, had a bad name; but Peter takes it up and uses it—just as they learned to glory in the "Cross," though others considered it so disgraceful. He commanded the man, in his Master's name, to rise up and walk.

Ver. 7.—Right hand: Peter took hold of the right hand, which the poor man was holding up to receive money, and drew him upward. In a *moment* he received strength, and was able to stand.

Ver. 8.—Leaping: the man stood, walked, and even leaped. He could not keep his feet or his tongue still.

Ver. 9.—People saw him: this man was a walking and leaping "text." The miracle drew the attention of the people, and then Peter could preach to them.

Ver. 10.—Knew that it was he: the people were amazed at the great work; they all knew the man, and knew he had always been a helpless cripple.

Ver. 11.—Held Peter and John: the man felt so grateful, that he held the apostles; and no doubt explained, in few and glowing words, all about it: "They *healed me!* They healed me in the name of Jesus of Nazareth! I will love Him forever!" This was the most blessed day the man had ever seen. He found *cure*, and he found *Christ*. Porch that is called Solomon's: this magnificent covered colonnade was said to be 600 feet long, and 150 feet high; a favourite meeting-place for the frequenters of the Temple; Jesus himself had taught there (John 10: 23). We cannot now trace Jesus' footsteps on the earth, but we can, spiritually, follow him—all the way to heaven.

PRACTICAL TEACHINGS.

1. We should worship God in His house.
2. We should go punctually, and aid others in doing so.
3. Help the poor and helpless whenever we can.
4. Mercies are apt to come when we seek them in God's house.
5. Be grateful for all the blessings we receive.
6. Praise God for them.
7. Our praises may lead others to hear of salvation.

ILLUSTRATION.—The noted Thomas Aquinas met a great prelate of the Romish Church, who held in his hand two golden basins full of ducats, silver or gold coins. "See," said he, "Master Thomas, the church can no longer say, 'Silver and gold have I none.'" "True," replied Aquinas; "neither can it say, 'In the name of Jesus Christ of Nazareth, rise up and walk.'" Protestants in some quarters may also take the keen hint of Aquinas.

* POWER OF CHRIST
HEALS THE SINNER.

Feb 4. }
1883. }

THE PRINCE OF LIFE.

{ Acts, 3:
12-21. }

GOLDEN TEXT.—"In Him was life, and the life was the light of men."—John 1: 4.

CONNECTED HISTORY.—Peter assures the people that the lame man was healed by faith in Jesus, who is the Prince of life, risen from the dead.

NOTES.—Men of Israel, ye Jews. Israel was a name given to Jacob after he wrestled with the angel at Peniel (Gen. xxxii. 28), and meaning "soldier" or "warrior of God." It was afterward applied to all the twelve tribes until the division of the kingdom, after Solomon; then it applied only to the ten tribes until after the Babylonian captivity, when all the returned exiles again united in one nation and were known as "Israel." It now meant "all Jews." Abraham—*father of a multitude*, born in Ur of the Chaldees; was called and promised Canaan; became the "father of the faithful"; died in Canaan, aged about 175 years.

I. JESUS THE SOURCE OF ALL POWER.—Ver. 12.—He answered: not their words, but their looks, had asked him questions. The expression is often used in the New Testament. Our own power or holiness: he was very careful to claim no glory for themselves, but to give it all to Christ.

Ver. 13.—The God of our fathers: it was not a new religion; it was but the further blossoming out of the religion of Abraham and of Moses (John 8: 56; Acts 7: 37). Peter wants the people to see this. Delivered up: he directly charges the murder of Jesus upon the people. Their clamour had decided Pilate.

Ver. 14.—Denied: how often do men now deny Christ, and receive a murderer (Satan) instead?

Ver. 15.—Prince: author, originator, leader ("Author" of faith, "Captain" of salvation—same word). In Him only do we have eternal life.

Ver. 16.—His name: it was in Christ's name, that is, in Christ Himself, that this power resided. Through faith: the power could not have been exercised by Peter unless he had sufficient faith, nor received by the man unless he had the necessary amount of faith (See Acts 14: 9).

II. REPENTANCE FOR THE REMISSION OF SINS.—Ver. 17.—Ignorance: this may lessen a crime, but cannot take it away; and there is an exceedingly guilty ignorance which prejudice and sin prevent our putting away. "When thou sawest a thief, then thou consentest with him"—Ps. 50: 18.

Ver. 18.—He hath so fulfilled: God had planned that Christ should suffer for man, and man's guilty interference in Christ's death did, by God's overruling, but work into that plan. But it was none the less wicked because foreseen. God prophesied Pharaoh's oppression (Gen. 15: 13), but it did not justify Pharaoh.

Ver. 19.—Repent: change your mind. Be converted: change your lives. (It is not "passive," but the "active" voice, as in *Revised*, "turn again.") These were two things the people were to do, not wait to have done on them. Then sins are blotted out. Times of refreshing: joy, peace, increase in holiness—*Revised*.

Ver. 20.—Shall send Jesus Christ: these times of refreshing prepare the world for Christ's coming again. So, instead of only praying for Christ's coming, let us also work for it, and it will come the sooner.

Ver. 21.—The heaven must receive: in the meantime, Christ must be in his glory in heaven. He is not sleeping in the grave, nor wandering on earth, "rejected of men." Restitution: [*Revised*, "restoration"] of all things will be when all the prophecies are fulfilled, and God's glory shall be over all the earth—Zech. 14: 9. How glorious is the prospect for the Christian! *He shall see it!* Whether among these on earth, who receive their King, when Jesus comes to "receive His own," or in the immediate retinue of

the Great King, he shall be an actor among these splendors, and a partaker of these joys (See Job 19 : 27).

PRACTICAL TEACHING.

1. Peter gave the glory to God : we should give the glory of all we have to God.
2. Pilate was more favourable to Jesus than the Jews : wrong-headed professors are sometimes greater enemies of God's work than the ungodly.
3. The people preferred Barabbas before Jesus ; the applause of men is of no value without the favour of God.
4. No forgiveness without true repentance.

[Our "Notes" and "Practical Teachings" are chiefly taken from a handy little manual by Rev. E. W. Rice,—"Scholar's Hand Book"—published by the American Sunday School Union, Philadelphia.]

PRIZE BIBLE QUESTIONS.

We much regret that we are not able in this number to announce the successful competitors for the PRIZE BIBLE QUESTIONS for 1882, as we promised in last issue of the INDEPENDENT, but the examination is more than we have been able to accomplish in the few days between the 15th of December and the day of this number going to press. Next month all will be published,—the answers and the names. We shall, in all probability, communicate with those whose answers are the most correct, before publication, so that there will not be much delay.

PRIZE BIBLE QUESTIONS FOR 1883.

We have pleasure in renewing our offer of last year, to give three prizes for the greatest number of correct answers to the Bible Questions which will appear during the year. Books to the amount of Four Dollars, Three Dollars and Two Dollars respectively, the conditions being the same as last year—that the competitors must be under the age of 21 years, and must not receive help from any one in the lessons.

QUESTIONS FOR JANUARY.

1. What queen was degraded from her position and banished from the king's presence for disobedience to his commands?
2. What passage speaks of the transforming effect of the Spirit of Christ upon His people?
3. A martyr of the Old Testament and a priest of the New had the same name. Give it.

TOPICS FOR THE WEEK OF PRAYER, JANUARY 7-13, 1883.

RECOMMENDED BY THE EVANGELICAL ALLIANCE.

January 7, Sunday.—Sermons.—"For there is one God and one Mediator between God and men, the man Christ Jesus ; who gave Himself a ransom for all." 1 Tim. ii : 5, 6.

January 8, Monday.—Praise and Thanksgiving.—For the long-suffering love and faithfulness of God, and for his continued mercy and goodness ; for the progress of the Gospel, the continued presence of the Holy Spirit ; for the large measure of peace among the nations ; and for all temporal blessings. Ps. xxvii : 5-10 ; Col. 1 : 3-13 ; Ps. lxxxv.

January 9, Tuesday.—Humiliation and Confession.—In view of unfaithfulness to Christ divisions among the Lord's people, and want of Brotherly love ; of pride, self-will, and worldliness ; of National sins, especially intemperance and licentiousness, the desecration of the Lord's Day, the spread of scepticism and infidelity, and the prevalence of disorder and violent crime. Ps. cxxx ; James iv ; 1-10.

January 10, Wednesday.—Prayer for Families.—For

parents, children, and the household—that all connected with the training and education of the young may be deeply impressed with the vital importance of Scripture instruction, and that the absolute need of the power of the Holy Spirit in all departments of this great work may be realized ; for the cultivation of every moral virtue, for integrity, purity and piety in the home life ; and for a special blessing upon Sunday-schools. Prov. viii : 17-21, 32-35 ; Acts ii ; 16-21.

January 11, Thursday.—Prayer for the Church Universal.—For the outpouring of the Holy Spirit—that all ministers of Christ and those preparing for the ministry may deeply realize their responsibilities and the need of the Spirit's teaching and power ; that their testimony before the world may be open and faithful ; that sound doctrine and holiness of heart and life may prevail in the churches, and false teaching and superstition be counteracted ; that all the children of God may be filled with earnestness and zeal in seeking to gather in the lost ; for a rich blessing upon efforts to promote union and brotherly love ; and for afflicted Christians everywhere. Acts iv : 31-33 ; Eph. iii : 14 ; iv : 16.

January 12, Friday.—Prayer for the Nations.—For Sovereigns, Rulers and Magistrates ; that all laws favorable to cruelty and vice, the opium traffic and intemperance, may be abolished ; for the better observance of the Lord's Day, for peace and good will among men, that all may yield obedience to the Powers that be, and that the spirit of lawlessness may be subdued ; for the cessation of war ; that the pursuit of literature, science and art, may be influenced by the fear of God ; that all people may be turned from their sins, and saved from unbelief, and brought to know Christ as their Saviour ; that God's ancient people the Jews, may be delivered from their oppressions, and all persecuted Christians be relieved. 1 Tim. ii : 1-4 ; Rom. xiii : Luke ii : 8-14.

January 13, Saturday.—Prayer for Missions.—That all Missionaries and others engaged in mission work and in the circulation of the Scriptures at home and abroad, may be filled with the Holy Spirit, and that great success may crown their efforts ; that all converts may be kept steadfast in the faith, and made earnest and efficient in seeking to bring souls to the Saviour ; that many more faithful laborers may be called into the Lord's vineyard, that the Mahomedans and the heathen may be won to Christ, and that the Jews may be constrained to receive Him as their long expected Messiah. That the blessing of God and the power of the Spirit may abundantly rest upon the Conference of Christians of various nations proposed to be held this year in Stockholm. Is. iii : 7-12. Ezek. xxxvii : 1-14 ; Luke xxiv : 46-49.

January 14, Sunday.—Sermons.—"Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus ii : 13.

CONG. COLLEGE OF B. N. A.

The following sums have been received since last acknowledgement, viz.—The Colonial M. Society, London, Eng., \$269.09 ; Zion Church, Toronto, \$50 ; Northern Church, Toronto, \$49.75 ; Emmanuel Church, Montreal, \$50 ; First Congl. Church, Kingston, \$262.90 ; Congl. Church, Sherbrooke, \$48.80 ; Congl. Church, Noel, N. S., \$10 ; Congl. Church, Embro, Ont., \$12 ; Congl. Church, Martintown, \$14.25 ; Congl. Church, Paris, \$44.15 ; Congl. Church, Maxville and St. Elmo, \$36.43 ; Mrs. McGregor, Listowel, \$1 ; Rev. J. McKinnon, \$10 ; Dr. G. W. Beers, Montreal, \$10 ; Rev. Thos. Baker, Hamilton, \$40 ; Interest from Endowment Fund investments, \$560 ; received previously, \$697.53 ; total receipts, \$2,135.90 ; payments to date, \$1,855.41 ; balance on hand, \$280.49.

Montreal, Dec. 8, 1882. R. C. JAMIESON, Treasurer.