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DIOTREPES.

BY L'AGNEAU NOIR.

It is an unfailling mark of the true artist that he can with a few touches of pen or pencil produce an outline that shall be at once recognized as a faithful portraiture. This is true, not only of face and form, but of mind and character. In the light of this rule, what a wonderful book is the Bible. Its picture gallery contains a large and varied collection of likenesses, each of which admits of instant identification, so true are its delineations to nature and to life.

The interest with which we study Scripture portraits is greatly heightened by the fact that they not only exhibit to us the historical persons of the past, but the living and acting beings of the present. They are not illustrations of the fossils of a by-gone age—they are not representations of extinct religionists—but pen pictures of actually existing characters.

“Behold the picture! Is it like? Like whom?”

There is no difficulty in answering these questions, as we roam through the Bible picture-gallery. And the strangest thing about it is, that in this collection each connoisseur cannot fail to recognize in some one or other of the portraits his own reflected self!

A few strokes of the inspired pen give us a full-length sketch of the man whose name heads this article. Indeed it is virtually done with one stroke: “Who loveth to have the pre-eminence.” It is all there. The outline is complete. What is further stated is but filling in. It adds nothing material to the already finished picture.

The constant aim of a good speaker or writer is to get just the word to express his idea. Often there is but one word that will do it, and it is not unfrequently the case that it refuses to come when it is wanted. But inspiration can always command the right word. That word “loveth” unlocks to us the whole character of Diotrepes. His great aim and highest gratification centred in “pre-eminence.” It was the mainspring of all his religious activity. For this he gave liberally, worked incessantly, sang melodiously, prayed fluently. He aspired to be the “bell-sheep” of the flock.

It is by no means to be inferred that he distinctly proposed this end to himself. Most likely not. Zeal for the Church, the paucity of workers, and the gifts graciously bestowed on him, conspired to dictate his course of action—left him indeed no option. Necessity was laid upon him. There were things to be done, others were indisposed to exert themselves, and he was willing to sacrifice himself to promote the good cause. It was thus, in all probability, that Satan transformed himself into an angel of light. Very seldom, indeed, does he permit the horns and hoofs to show themselves.

All forms of self-love and selfishness assume disguises. Love of pre-eminence

is perhaps peculiarly prone to this. It may be safely affirmed that no Diotrophes, ancient or modern, ever yet determined within himself to aim at supremacy, and seize the reins of church government. Such a resolve, deliberately made, would be too monstrous to be entertained and acted on. So naked a devil would be instantly dismissed with a "Get thee behind me, Satan!" The injunction, "be ye clothed with humility," would be so palpably and outrageously violated by such an avowed purpose, as to secure its prompt and summary rejection. Yet it must be obvious to all observant persons, that the genuine though unconscious Diotrophes is well nigh ubiquitous. A certain writer says every church has a crooked deacon in it. Happy is the church that has not a Deacon Diotrophes in it!

A very grave question presents itself concerning this character. Is it that of a blemished child of God, or a disguised child of the devil? In other words, is Diotrophes an imperfect saint or a consummate hypocrite? This is not only a grave question, but a very difficult one. As you watch this man's "walk and conversation," you come first to one conclusion and then to the other about him. The zealous interest he shows in church affairs, the fair speeches he sometimes makes, the humility he always professes, his prayers and his alms, incline you to classify him with the saints; while his upstart spirit, artful tricks, tortuousness and deceit, almost compel you to rank him with the hypocrites. You cannot exclaim concerning him, "Behold an Israelite indeed, in whom is no guile!" and you hesitate to say, "I perceive that thou art in the gall of bitterness, and in the bond of iniquity." Only Omniscience can assign him his true place.

One thing is very certain, however. It is this, that love of pre-eminence is grossly inconsistent with saintship, and utterly at variance with the spirit and example of Christ. How far this evil disposition may be indulged in by a true Christian, ranking only as a spot and blemish on an otherwise holy character, the Bible does not tell us, and we have no means of determining.

Another thing is also certain, viz., that this Diotrophes is a sore trial and nuisance to God's ministers and Church. Of old he "prated against" the loving and beloved apostle John "with malicious words," and by his high-handed procedure drove brethren out of the Church, whose right to be there was at least equally good with his own. He must have acted very badly when even the sweet-spirited John is roused to a pitch of holy indignation, so as to threaten that when he comes he will "remember his deeds which he doeth." What sort of remembrance was in store for Diotrophes we are not told; whether severe censure or authoritative apostolic dismissal from the Church. But in view of the perplexing inquiry how to deal with those of whom he is the prototype, one cannot help wishing that we had on record the faithful words of rebuke with which such an one as "John the beloved" visited his evil doings and malicious pratings; and that we knew the method pursued by an inspired apostle to antidote his evil influence, and rid the Church of his mischievous ascendancy.

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## SAYINGS AND DOINGS AT THE EVANGELICAL ALLIANCE.

BY THE EDITOR.

We give a large proportion of our space to an account of the proceedings of the Evangelical Alliance meetings recently held in New York, only regretting that we cannot favour our readers with more. It is our endeavour to give a sample of the sentiments of a number of the leading members, rather than a report of the proceedings. It is not necessary to say there were many admirable addresses delivered, which we have been unable even to notice. We are principally indebted to the *New York Independent* and the *Boston Congregationalist* for the facts here presented. Should our readers desire a fuller report before the proceedings are published in book form by the Committee, they can secure it by sending 25 cents for a copy of the *New York Tribune* supplement, which gives a very full account of the proceedings, with the addresses delivered.

This Conference was informally opened by a social meeting in the building of the Young Men's Christian Association, on Thursday evening, the 2nd October. The assemblage was a brilliant, and—considering its cosmopolitan character—for America, a remarkable one. The parlours, reading-room, &c., were beautifully adorned with flowers and pictures, and the large hall was decorated with much taste. The gallery front was completely covered with bunting; the American flag being repeated in combination with the Union Jack, the tri-colour, and the ensigns of all the nations represented in the Conference; while the platform recess contained, high over the centre, the motto of the Alliance: *Unum corpus sumus in Christo*, with the dates "1846-1873." Below this was: *In Necessariis Unitas; In Dubiis Libertas; In Omnibus Caritas*. The great names of Luther and Calvin, Wycliffe, Knox, Bunyan, Wesley and Edwards were also displayed among the festoonings; while, high above all, a gilded eagle held in his beak the national sentence. *E Pluribus Unum*, which sentiment was still further emphasized by bannerets in German and French, on either side lower down, rendering the English: "Diverse like the waves, yet still one like the sea."

The Rev. Dr. Adams, in his address of welcome, said: We are living in times when all over the world there is a manifest longing for more visible unity. Conventions and expositions are held, in which representatives from all countries meet to compare and interchange ideas and commodities. These are signs which like the tufts of grass and sprigs of red berries which caught the eye of Columbus from the mast-head of the "Pinta," betoken the vicinity of land. We may be mistaken in our reckoning—fog banks may be taken for land; but we know in what direction the land lies, and we must sail onwards till we reach it. We pretend not to create unity, certainly not by artificial ligatures, but to testify to that which exists already. God is one. The redemption of Jesus Christ is one. The kingdom of God on earth, for the coming of which all hearts and voices are taught to pray, is presented as an object in the singular number—one and not many. What is of essential benefit to one church and one nation in course of time becomes the property of all. You cannot fence off the great ocean into private pastures; you cannot partition off the firmament into household lots; you cannot divide sun, moon and stars into bits of personal property; you cannot by any process monopolize great Christian ideas; you cannot play Robinson Crusoeism in the Church of God. No man can appropriate to himself, in an insular spirit, any exclusive right in those great matters to the discussion of which we now welcome you—Christian Faith, Christian Life, Christian Work, Christian Hope, and Christian Destiny. Bigots may misunderstand this, and lend themselves to what is private, local and exclusive. But there is no such thing as private property in good thoughts, good deeds and good men. Paul is ours, Cephas is ours and Apollos is ours. All the great historic names associated with scholarship, philanthropy and religion, no matter in what land they were born, or in what church they were baptized, are the common property of all Christian believers.

Lord Alfred Churchill read a letter of greeting from the Council of the London Branch of the Alliance. Dr. Stoughton, in replying for England to the address of welcome, referred to the following incident: "A friend of mine and myself visited a girls' school the other day, and as we entered the girls rose, and, with what we considered the most exquisite taste imaginable, sang 'God save the Queen,' and as soon as they had finished, went on singing 'God bless our native land.' I thought that was exquisitely beautiful—the mingled prayer for England's Queen and for this whole country. And I think the spirit which pervades this meeting is just like that which actuated those simple girls. I look around, and while I see the Stars and Stripes my eye rests immediately after on something which looks like the Union Jack. I hope they will always be folded together in that peaceful way. May they never be exposed to the storms of war. Why, my friends, I feel to-night as I look around on you, that a war between England and America will henceforth be an impossibility."

Rev. Narayan Sheshadri, a converted Brahmin from India, said: "I heard while

in India, and since then in Scotland and England, and it has been repeated in America, that missionary enterprise has been a failure. My presence among you on this occasion gives the lie to that rumour. Instead of its being a failure, it has been a grand and unequivocal success—a success not merely in my isolated case, but in hundreds of thousands of instances in my own land.”

Dr. Chistlieb, of Bonn University, who spoke in English, as did all the other foreign delegates, said: “I feel in speaking to you in your own tongue, like David when he tried to march in the armour of Saul. Let us all pray for unity; and I am glad to see, as the first fruit of this gathering, that we Germans can forget our nationality and clasp hands with our French brethren. (The speaker here advanced and warmly shook hands with Doctor Fisch, of Paris, the whole audience meanwhile rising to their feet and cheering again and again.) I echo the wish of the first speaker, that we all are children of one faith and brothers; and let this union grow and continue to grow, until the whole earth is laid down at the feet of our Lord, and is full of the glory of God.”

On Friday, October the 3rd, the Alliance was formally organized by the election of the Rev. T. D. Woolsey, LL.D., as president. What is in a name? A lady present at one of the meetings asked a gentleman if that was Cardinal Woolsey? The president, in his opening address, said: “We are here because we believe in the communion of saints. We believe in one great universal Church, that has lasted through all time until now, and which is to last until the end of all things. To quote a verse from the most beautiful hymn of Bishop Coxe:

“Where are the Kings and Emperors now  
Of old, that went and came?  
Yet, Lord, thy Church is praying now  
A thousand years the same.”

Yes, gentlemen, the Church is praying yet, notwithstanding that the inefficiency of prayer has been demonstrated by science. As long as there is a Christian in the world his instinct will be to pray, in spite of all logical conclusions. Then, too, we believe in the diffusiveness of the Gospel. A German antiquary once said that in the time when Germany was invaded by the Romans, a squirrel could leap from tree to tree, from the Rhine to the Elbe. So a man here two hundred and fifty years ago might almost leap from the Hudson to San Francisco. Now, what do we see—40,000 and more churches of Christ in these 250 years established—and here we are with the great problem before us of planting the institutions of religion fast enough to meet the growing population that is hurrying forward to the West.”

The Dean of Canterbury, the Very Rev. R. Payne Smith, D.D., then read a cordial communication from the Archbishop of Canterbury to the members of the Alliance.

M. Prochet, the eloquent Waldensian, described the condition of things in Italy, as one to excite hope and solicitude. The priests of Rome are at once bigoted and base—no reformation is to be looked for through them. Italy has no Döllinger and no Père Hyacinthe. There are great masses of people who are ignorant and earnest fanatics. Then there is an enormous proportion, of the population who, nominally Catholic, really belong to the religion of “I don’t care.” The influence of the free-thinkers is rapidly pervading the masses. The Protestant element is small, but earnest. We have in Italy 17,000,000 who cannot read. The next generation will reduce it to 8,000,000. But what will those read, who are learning to read? Our great need is of a Christian literature.

Dr. Tholuck prepared a paper which he was unable to present in person. It was read by Mr. Witte, and was largely autobiographical, mingling with his own reminiscences of the past, a critical statement of the progress of religious affairs. It closed with rather a sombre view of the influence of the late war upon true religion; the new epoch proving itself to be “an ever-proceeding dissolution of positive faith and Christian interest; and this throughout the whole of Germany.”

On Saturday, October 4th, Dr. Charles Hodge delivered an address on Union

by Faith. He said :—" We are not only one in faith but we are one in our inward life. Let an anatomist place his ear upon the breast of any man, white or black or red, and he hears the pulsations, the reverberations, the mystic murmurs all the same. So let any man place his ear to any Christian heart, be he whom he may or where he may, he will find that heart beats just exactly as the other does. We have the same love of God, the same adoring gratitude. Christian experience is just the same. David's Penitential Psalms are the language of every broken heart."

The Dean of Canterbury, likewise, gave an address on Christian Union. Speaking of differences he said :—" I cannot imagine differences of opinion in a perfect state. In Heaven there may be degrees of knowledge, and men may advance from one height of contemplation to another, but whatever they may know they will know accurately. But we are not living in a perfect state, and in our present state diversity seems like a law of nature. There are, I grant, grand general lines ; yet the individual has always his own points of difference. Though working upon typical forms, nature bestows something of individuality upon every one of its units, and civilization tends to increase this divergence. In a wild state the animals are very similar to one another. No sooner do we domesticate them than differences in size and colour develop themselves, and we find also that every one has its own peculiar disposition. God's works in nature are marked not by uniformity but by variety. The charms of the landscape is its endless diversity of form and colour. Music is not the monotony of one sound but the harmonizing of many. The pure light which gilds the whole world around us is not colourless, nor even a one coloured ray. Search where we will every climate has its own flora and fauna, its own peculiarity of soil and vegetation ; its own development of life. When we rise to man his manifoldness takes a higher form in proportion to his noble gifts. His animal nature is influenced by climate and modes of living. Civilization has a greater influence. At the very entrance of life we start, each one, with varying bodily and mental gifts, and all through life the very greatness of our endowments obliges us constantly to choose. For man is a moral agent. Reason and will are the two powers which regulate his conduct. But reason is full of diversity in its operations ; never perfect, always incomplete ; aiming at more than it can accomplish. Then man's imagination, memory, all influence his development as well as do the writings of great authors and current literature. Thus no two of us are in exactly the same place ; no two of us are exactly shaped alike ; each moulded by different influences or by the same influences to a varying degree ; each powerfully, I trust, influenced by Christianity, and yet with our points of divergence forming a different estimate, if not of the essentials of Christianity, yet of much that is very important in its bearings and truth. *Divergence of opinions, therefore, is a necessity of our present imperfect state.* Surely, then, if our estate is imperfect, and is not one of attainment but one of progress, our feelings towards those, who with us are seekers after God, should be one not of hostility but of love. We are accountable to God for what we believe as well as for what we do. But surely those who feel this would be slow and unwilling to judge other people. Ourselves standing at the bar, conscious of the many prejudices which have kept us away from the full light, sorrowing over the blindness of our passions, and the weakness of our intellects, and the one-sidedness of our reason, which have made our belief so tangled a web of truth and falseness, well might we shrink from judging others. Christian unity does not involve the sacrifice on our part of what we suppose to be the truth, but the holding our views in a more Christian way ; we too often push our points of difference into extreme prominence ; we magnify those things whereon we disagree, and regard as nothing the vast common ground whereon we are all agreed, and then we suppose that all we hold is absolutely certain. There are few men who have sense enough to doubt their own infallibility. And so, firmly believing in ourselves, we condemn all those who differ from us. All this is natural, but wrong, and we shall rise above it only by drawing nearer to Christ. He told his

disciples that they knew not of what spirit they were ; and still we are of the spirit of the discipler, rather than that of the Master. But by serving and meditating more upon the Master we shall have more of his gentleness, and so may his prayer be fulfilled and we all be one in him ; and, without giving up our beliefs, without parting with one jot or tittle of what we regard as truth, may yet feel that too heavy a responsibility rests upon ourselves for us to condemn others, and that, after all, the true faith of Christ, however ready it may be to suffer for him, and to follow him whithersoever he leadeth, will yet be a faith that worketh love—that love which alone can heal our divisions, because it is the very ‘bond of perfectness.’”

So great was the throng all day at Association Hall that a side meeting was organized at Dr. Crosby's church, which was densely crowded all day ; Dr. Caswell, ex-President of Brown University, presiding. Here several of the papers read before the Conference were repeated, and addresses were additionally made by Mr. Sheshadri, Dr. Wilkes, of Montreal, and others. Mr. Sheshadri's address at the church was full of interest, and the sharp points which he made as to certain “advanced” theologians and philosophers in this country and in England, who are now trying to cover their nakedness with old clothes of pantheistic doctrine, thrown away upon the banks of the Indus and the Ganges two thousand years ago, was greatly relished.

On Sunday, October 5th, many of the churches where foreign clergymen were expected to preach were greatly thronged. In the Madison Square Presbyterian Church a united Communion Service was held, at 3-30 p. m. The pastor presided, and was assisted in the service by the Very Rev. Dean of Canterbury ; the Rev. Dr. Angus, Baptist ; Bishop Schweinitz, of the Moravian Church ; Rev. F. Corlin, of Geneva ; and Rev. Narayan Sheshadri, of India, the converted Brahmin. In the evening immense meetings were held in the Academy of Music and Steinway Hall. The astonishing statement was made by Mr. Loriaux, of Paris, that the late Archbishop of Paris, D'Arbois (murdered by the Communists), before he was shot, sent for Rev. Dr. Forbes (Episcopalian) and, “there is every reason to believe, changed his faith in preparation for death, by the aid of that clergyman's ministrations.”

On Monday, October the 6th, the Alliance was divided into two “sections,” the “theological” and the “philosophical,” each meeting in a different place, in order both to accommodate the throng too large for one building, and dispose of the many important papers distinguished writers had prepared by request. In the theological section the general subject of the day was “Christianity and its Antagonisms.” Professor Stanley Leathes, of King's College, London, led off with an address upon “The Best Methods of Counteracting Modern Infidelity.” It happily emphasized the points that, while the friends of Christianity cannot *demonstrate* the fact that we have a revelation (in the strictest scientific sense of the word), so neither can its enemies *demonstrate* that we have none—the question, after all, resolving itself into a balance of probabilities ; and that the whole question of unbelief is not really a matter of opinion so much as a matter of fact. He thought it entirely possible to establish as a matter of fact the correspondence between the later history of the Jewish people and the old prophecies as to what they would be. He urged a like argument from many other prophecies ; and insisted that the true way to meet the flippant and superficial infidelity of the time is to dwell upon broad facts which are above the fluctuating results of an uncertain criticism ; and by all means and at all events to stand strong upon the rock of God's word, which is higher than we. He said : “The strength of unbelieving criticism consists in the pertinacity with which certain points of detail are dwelt upon ; but the strength of that which is opposed to it consists in the breadth of the issue which is based upon the broad and general principles and facts which are untouched by criticism. The mass of evidence for the fact of a special and unique revelation being contained in the Scriptures of the Old and New Testaments is so great that it is impossible for a rightly-instructed and unbiased mind

to reject the former. For example, the relation between the Old Testament and the New is of such a kind as to be entirely without parallel. There is no other instance in literature of one book of highly composite nature, which was yet regarded as one, being the origin and the literary parent of another book, also composite in its nature, and that after an interval of 400 years, as in the case of the Old Testament and the New. The one is in some sense the natural descendant of the other, and yet no one could have anticipated such a development as likely or possible. All this is an instance of the kind of facts upon which the theory of an actual God-giving and authoritative revelation rests. They are at once broad, deep, and solid in their character. They are invulnerable to the attacks of criticism and they are inexplicable on any merely natural principles. They point clearly, naturally, and conclusively to one explanation, and to one only; and, though they do not mathematically demonstrate it, they offer a moral proof which is much more nearly complete than any disproof that can be set against it. In attempting, then, to stem the tide of unbelief which rises in all directions around us, it is essential to plant our feet firm upon the rock whose foundation is hid far beneath its deepest channels, as the summit thereof rises far above its roaring waves and foaming billows. Unless we stand upon the rock that is higher than we are, it is impossible not to be borne away by them. It is not in ourselves or in our arguments, our logic and eloquence that our hope lies, but in the revelation of the arm of the Lord. If he does not manifest himself in his revelation, it will speak in vain; but revelation is a thing of the spirit, and the heart, and art of reasoning. When God has revealed himself to the conscience and the heart, the reason brings her offering to attest and confirm the message; but when the conscience is deaf to the voice of God, the reason also is blind to the message of his truth.

Prof. Theo. Christlieb, of Bonn, followed: "Anti-Christian philosophy tends to degrade man; the Christian plan of salvation is the only one that fits men as immortal beings. He felt, as to inspiration, that it is unwise to give to our adversaries the advantage of distorted theories which cannot be justified either by spiritual or historic evidence. As to unbelief affecting social life, it is more dangerous than infidelity in individuals, or in philosophical systems. The way to meet it is to compare its fruits with the fruits of Christianity, and especially in exigencies. As soon as war is announced, unbelief in a nation sinks in a marked manner, and even unchristian journals begin to speak a little more of God. Then in war, and among the wounded and the dying, the pastoral bankruptcy of rationalistic clergy makes itself evident. They have little or nothing to say to the dying! Finally, we may embarrass these opponents by inquiring as to the positive and solid results of their speculations. We are very far from wishing to deny the general merits of philosophy. But we ask; 'Where are the tangible results arrived at by the philosophy which is hostile to Christianity and which alone we are considering here?' Has it solved finally any fundamental question? How have the different systems, during their various changes, struggled with and overthrown one another, while the simple Gospel remains—'Jesus Christ, the same yesterday, to-day, and forever'? Or is it possible that mere philosophical speculation could be its own aim, apart from any useful result? No; every science which is not *scientia ad praxim*—i. e., which does not bear fruit for our life—is inwardly unhealthy and no longer nourishes, but only puffs up the spirit. \* \* \* The Christian is the world's Bible, and the only one which it reads. If we take care that in this book be plainly shown the loving spirit, the grandeur, and the winning friendliness of Christ, then we shall see many hearts open to receive this actual testimony of Christian life and suffering. For many of our opponents in secret envy us our Christian comfort in misfortune and under heavy losses. Their hearts are often stirred by a deep yearning after the support which bears us up; and this superiority of Christian life can often drive the hardest heart to seek help of our Lord. In fine, only life can beget life. Where we wish to defend the Word of Life our own life cannot be separated from it. The strongest argu-



ment for the truth of Christianity is the true Christian—the man filled with the Spirit of Christ. The best means of bringing back the world to a belief in miracles is to exhibit the miracle of regeneration and its power in our own life. The best proof of Christ's resurrection is a living church, which itself is walking in new life and drawing life from him who has overcome death. Before such arguments ancient Rome herself, the mightiest empire of the world and the most hostile to Christianity, could not stand. Let us live in like manner, and then (though Hell should have a short-lived triumph) eventually must be fulfilled what St. Augustine says: "Love is the fulfilling of the truth."

The Philosophic Section was addressed by Dr. McCosh, on "The Howness of the Doctrine of Development." Having referred to the theories of these cavillers, he said: "But in prosecuting these investigations science comes to walls of adamant, which will not fall down at its command; and which, if it tries to break through, will only prostrate it and cause it to exhibit weakness before the world. It cannot develop without a matter to develop from, and it cannot tell where this original matter came from. This matter must have properties. What are these properties, and whence? But the impression left by the statement of some is that, if only we had this original matter, everything else could be accounted for by evolution. But (2) we cannot, apart from a designing mind, account for that combination, that organization of agencies, mechanical, electrical, chemical, vital, which produces development. (3.) It cannot say how animal sensation or feeling came in. (4.) It cannot tell when or how instinct came in, how or when intelligence appeared, and affection, and pity, and love, and the discernment of good and evil. (5.) In particular, it cannot render any account of the production of man's higher endowment, his powers of abstracting, generalizing, and reasoning from the individual objects presented to him, of discovering necessary truth and the obligation of virtue. Science has not found these in the star-dust, nor were they in the ascidian, the fish, the monkey. How, then, did man get them? or, rather, whence came man as possessed of them? Science at all these places comes to chasms which it cannot fill up. It has no facts whatever to support its theories, and is obliged to acknowledge that it has none. And as to the hypotheses which it calls in, they do not even seem to explain the essential facts—the appearance of new powers or agencies not known to be at work before."

Principal Dawson, of McGill College, Montreal, followed, in an address that was received with great applause. "When Darwin," he said, "attempts to come to facts his philosophy shows itself to be weak. There is no scientific proof in his doctrine. In conclusion, there is one thing I would point out. Sometimes we are apt to tie the Scripture down to things that we don't understand, and which Scripture does not distinctly teach us. The manner in which Moses uses the word 'create'—for the production first of animals, and for the production of man, as signifying a rational being—is illustrated when he says: 'And lo! the land brought forth plants.' Now, if I say that Moses maintained that the different kind of plants were created separately, I might say, more than Moses authorises me to—Science does not at present tell us how the species came into existence. We only know that they came into being at different periods of geological time. Science demonstrates by facts, but we have not the facts on this point. Don't be afraid, brethren, to talk on these subjects. Study them. Enter into them. It is my experience that after you have studied them all your life you will still find as much more to learn."

On Tuesday, October the seventh, Dr. Arnot, of Edinburgh, spoke delightfully on the theme of the "Christian Life." Speaking of a modern class, rather broad in their ecclesiastical dimensions, who laid charity at the expense of truth, ignoring certain truths as unnecessary rather than denouncing them as false, he said: "Our latest reformers, I suppose, came easily by their discoveries. I am not aware that they passed through any preparatory agonies, like those which Luther endured at Erfurt. Your philosophic regenerator of the world dispenses with a

long search and hard battle. When he brings forward for my acceptance his savoury dish, like poor old blind Isaac, when his slippery son presented the forged venison, I am disposed to ask, 'How hast thou found it so quickly, my son?' Ah! it is easy for those who have never been deeply exercised about sin to denounce dogma, and cry up charity in its stead; but whence shall I obtain charity if I abjure truth? 'Beloved, if God so beloved us, we ought also to love one another.' The Apostle John got his charity from the bosom of his Master, whereon he lay. Where do the modern apostles obtain theirs? How can you move the world if you have nothing but the world to lean your lever on? The Scriptures present the case of a man who was as free of dogma as the most advanced secularist could desire, and who was, notwithstanding, wofully lacking in charity. 'What is truth?' said Pilate; and he did not wait for an answer for he had made up his mind that no answer could be given. Pilate was not burdened with a ton, with even an ounce of dogma; yet he crucified Christ, believing and confessing him innocent—that he might save his own skin, endangered by the accusations of the Jewish priests at the Court of Rome. Those who in this age lead the crusade against dogma are forward to profess utmost reverence for the life and teaching of Jesus Christ. But he did not despise dogma. 'Thou art the Christ, the son of the living God.' Nothing more completely and abstractedly dogmatical can be found in all the creeds of the Church than the short and fervid exclamation of Peter in answer to the Master's articulate demand for a confession of his faith upon the point. And how did the Master receive it? He not only acquiesced in the doctrine and the expression of it by His servant; but, departing in some measure from his usual habit of calm, unimpassioned speech, he broke into an elevated and exultant commendation: 'Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.' Let men keep congenial company, and let things be called by their right names. Either doctrine—truth revealed by God and accepted by man—either doctrine is decisive and fundamental for the salvation of sinners and the regeneration of the world or Jesus Christ was a weakling. You must make your choice."

The "Pulpit of the Age" was another subject discussed on this day, and the chief speakers, who are also among the most prominent preachers in the world, were Congregationalists, Dr. Joseph Parker, of London, and Henry Ward Beecher. The throng to hear them was so great that another meeting was held simultaneously which was addressed by the same in inverse order, and this second place was filled to suffocation. Dr. Parker said among other things wise and witty as he spoke of Paul's preaching: "He does not preach about the Gospel. He does not show how skillfully he can abstain from touching it, even when it seems impossible for him to escape from touching it altogether. Contrariwise, he preaches the Gospel with fulness of statement and with a supreme desire to make it understood and felt. To Paul Jesus Christ himself was the Gospel. The man was the doctrine, the doctrine was the man; hence the preaching was quickened by those elements which set the personality of the Saviour at the head of all life and make that personality the complement of all being. This much, then, for the substance of Paul's preaching—viz., a living, dying, triumphant Almighty and Unchangeable Saviour. Is it not such a Lord that is needed in this day, when men are mad in wickedness.

"We have enquired as to the substance of Paul's preaching. What was the manner of the preacher? On this point also the apostle speaks with peculiarly instructive emphasis. We ask him: How do you preach? He answers: 'Not with wisdom of words, lest the Cross of Christ should be made of none effect.' 'My preaching was not with enticing words of man's wisdom' . . . 'I come not with the excellency of speech or of wisdom.'

"This law of speech would destroy nine-tenths of what is falsely called 'eloquent preaching.' What care is bestowed upon the manufacture of sentences; how periods are smoothed and rounded; how anxious are many speakers, lest by

a slip in quantity they should impair the rhythm of their utterances. Is not this the 'wisdom of words' which the apostle religiously eschewed, lest the Cross of Christ should be made of none effect? Are not these the 'enticing words of man's wisdom' which Paul avoided in his ministry? I put the case thus interrogatively, rather than dogmatically, lest I should even seem to bring unjust reproach or inflict needless pain on some honest man. Am I, then, discountenancing the highest uses of speech, or would I exclude eloquence from the sanctuary of the Lord? Far from it. Seeing that we cannot preach without words, I would have all words fit and seasonable. On the right hand of Truth I would seat Beauty, and on her left hand I would set Music; but as they stood together in the smiling light, I would say: 'Now abideth Truth, Beauty and Music; but the greatest of these is Truth.'

"The Gospel is a messenger to humanity, rather than to any special set of men, will be unanimously agreed. The Christian sanctuary is not a high school for the technical education of a few pupils; but a free public school for the instruction of the whole world. The rich and the poor meet together; the master and the servant, the old man and the little child, the strong and the weak—all are there, and upon them all the rain of a common blessing should descend. Loss of sympathy is loss of power. If as preachers we become separated from the common mass by betaking ourselves to some speciality of our vocation—as, for example, the refutation of sceptics who never listen to us, and the destruction of theories of whose existence nine-tenths of our hearers are totally unaware—we shall cut ourselves off from those currents of sympathy upon whose right use so much of ministerial usefulness depends. From the ministry of pedantic debaters mothers (whose lives oscillate between pain and care) will retire without a word that can make the families glad, little children will escape as from a great weariness, and men of business will turn away with the pain of grievous disappointment; and thus the man who should have come down upon human life as an angel charged with messages from the secret places of the Most High will become a mere chatterer of unprofitable words, talking an unknown tongue to men who long for truth and love. As to the manner of the preacher, I may express the hope that the day will never come when individuality will cease to distinguish the ministry. It is written upon all the works of God. Why should it not be written upon the sanctuary, the chiefest and brightest of his creations? Who am I that I should find fault, censoriously, with my brother's way? Have I had some secret revelation from Heaven which has been denied to him? Hath God made but one instrument? Is not the trumpet his, and the lute, the organ, and the instrument of ten strings? Do I not hear in his house the clash of cymbals, the throb of drums, and the silver of sweet bells? Every man must preach in the way in which he can use his power to advantage—the advantage always being the spiritual progress of the hearer, and not the mere elevation and fame of the speaker. It would appear as if to win a world-wide renown, to make the ears of all nations tingle, it is necessary to pass through a period of offence and antagonism. Faultless respectability never made itself known afar. Gentility seldom gets beyond its own parish. And even the highest quality of power—intellect, in its inspired moods, and excitement so terrible that it is mistaken for calmness—is sometimes doomed to limitation, if not obscurity. The men who have become the chief figures in the Christian pulpits of all lands, the men whose names are known in out-of-the-way places and by the most unlikely people, the men who belong to the world, have all in some degree been a byword and an offence for a time; in some sense it has been said of each of them: 'He hath a devil and is mad. Why hear ye him?' But if the word of the Lord has been in him and his soul has been the dwelling-place of the Holy Ghost, he has thrown off all the crudeness and vulgarity of early practice, and become a master and a ruler in the kingdom of the Church. The fear is, however, that, in making an admission like this, some young man may begin as an ape and end as a fool. That is to say, he will repeat extravagances and eccentricities, without knowing anything of the

spiritual power and genius of his model. There is no help for it. I cannot waste my time in any attempt to reclaim such a man. It would appear as if there must be 'a son of perdition' in every company. In such a man there is a great law at work, and he by his madness is giving all diligence to make his calling and election sure. May his day be short and his death easy! To those who do not preach let me say: You determine to a large extent the kind of preaching which is popular. I look to hearers, as well as preachers, for a genuine reform of the pulpit wherever reform is needed. You must insist upon hearing the Gospel. When you distinguish between gold and tinsel, when you show your disgust for the mere frothinesses of pulpit dolls, when you protest against all trifling with the realities of life and destiny, when you set your face like a flint against all that is unsubstantial in doctrine and all that is vicious in ritual, you will soon drive the hireling from the pulpit and banish the tallow-chandler from the altar of God."

Mr. Beecher went straight at his subject, and declared that what this age needs of the preacher is first, that he should intensely feel the need in which man is in help from the Gospel, and second, that he should intently realize that God is in earnest to work through him to save His lost children. The reason why men don't go to church is because they don't find preachers drawing them and helping them, so that they can't stay away from church. Men flock after sensational preaching, because, with all the nonsense that is in it, there is yet something there which speaks straight to their felt needs. In closing, Mr. Beecher spoke warmly in eulogy of the function of the preacher, and declared it the most blessed calling permitted to men.

On Wednesday and Thursday, October the 8th and 9th, important papers were read on vital themes from which we regret our space will not allow of extracts. Among others, Dr. Dorner, one of the most learned of living men, read an elaborate discussion on "the Dogma of Infallibility." Friday, October the 10th was "Missionary Day" in the conference: The first paper was by Rev. Joseph Angus, D.D., of London—well known as a Christian scholar, and one of the company of New Testament revisers—on the "Duty of the Churches in relation to Missions." After clearly pointing out how the Gospel makes it the duty of the Church to preach salvation through the cross of Christ to every creature, he proceeds to argue—and I may say—to demonstrate, that it is entirely possible for the Church to obey this command of the Lord, and to do it at once. With 50,000 missionaries at work for ten years, and with £15,000,000 a year, for ten years, it could be done. Yet these 50,000 preachers would not be one per cent of the membership of Evangelical Churches of Christendom, and the money would only be an average of £3 (\$15,00) a year from the Evangelical membership of England and America. England alone spends as much as that yearly for intoxicating drinks. An annual tax of seven pence in the pound on the income of Great Britain, would raise the money. Nay, it could not be difficult to find 10,000 Evangelical Christians who could easily give it all! Dr. Rufus Anderson's paper on "Territorial Division of Missionary Fields of Labour, and Missionary Courtesy," was then read by Dr. Clark. It pleaded in a most conclusive manner for the maintenance of the golden rule between different Missionary Societies, referring pointedly to some violations of it, with their ill results, and especially to recent interference on the part of the Established Church of England with the noble and successful labours of the London Missionary Society in Madagascar.

Saturday, October 11th, was devoted to "Christianity and Social Reforms." The evening of the following day Sunday, the 12th, witnessed the closing exercises of this meeting of the Evangelical Alliance when the farewells were spoken by brethren representing nearly all countries and creeds. During the session communications were presented from the Old Catholics.

It is said that an ancient Christian church—in good order and preservation, though, of course, long unused—has been discovered in the interior of Japan.

## Editorial.

### The Canadian Independent.

EDITOR: REV. SAMUEL N. JACKSON, M.D.

TORONTO, NOVEMBER, 1873.

#### A TENTH FOR THE LORD.

At the last meeting of the Congregational Union of Ontario and Quebec, the members recognizing the importance of Systematic Beneficence, recommended that special reference be made to this subject by pastors in all our churches. No special time was designated, but the committee of the Union, considering it desirable that a set day should be fixed for the purpose, have indicated the second Sunday in November. Therefore it is to be hoped that all the pastors of our churches will at that time preach upon this important principle. Those sensitive servants of Jesus Christ, who are afraid to mention money lest the multitude think they are themselves greedy of gain, can have no hesitancy in this instance.

Of the luxury of giving of our gain unto the Lord, many have already learned, and to them no word of counsel is needed, for they would not be deprived of the privilege on any account. But there are others who have not attained to the joy of this grace, and upon them the duty should be urged, not only for their own sake, but also for the sake of the cause of Christ. Many of these ignore the duty as a divine demand upon them and think that they may give much or little as they please, forgetting that the claims of the Church, of

Missions, and of religious Societies are not the claims of men but of God. Men may excuse our niggardness, but God who has given us all things never will. For let us think how many souls are suffered to perish or to pine at home and abroad through neglect of laying by in store for God as he hath prospered us, to say nothing of the leanness of the souls of those who have not thus laid up for themselves treasures in heaven.

Systematic Beneficence is as old as religion itself, for though we have but two references to it in the patriarchal age, these among the other exceedingly brief notices of ancient religious usages are sufficient to prove its primary position and great importance. Jacob at Bethel avowed Jehovah as his God, pledged him a *tenth* of all he should receive, neither choosing another God nor originating new religious usages, but the God and the religious observances of his fathers. In Abraham's life we have the other and earlier reference. On his return from the conquest of the four kings he was met and blessed by Melchizedek, King of Salem and priest of the most High God. To him Abraham gave *tithes* of all the spoil, thus indicating by his gift, and Melchizedek by its reception, that they were acting according to an old religious usage. There can then be but little doubt that this with the Sabbath and the sacrifice, comes down to us as a relic of the religion of the race in its earliest state, and that a giving of a tenth of one's substance was as much required by God as the ob-

servance of the Sabbath and the service of the sacrifice. Not only does the incidental way in which these facts are stated seem to indicate an established custom at the time, but also a custom which had come down from primeval times. Moreover the fact that various heathen nations dedicated to their gods, not only a tenth of warlike spoils, but of property in general, would indicate a common and very ancient origin for these religious acts by the worshippers of both the true God and false gods. Though as it was with sacrifice, so with this service ; a long period is passed before it is again mentioned, we find this obligation again enforced as the Church is again reorganized in the wilderness, and, in this respect as well as in others, there was simply a reconstruction of the patriarchal religion. Then a *tenth* of all produce, as well as of all flocks and cattle were indicated as belonging to God, and must be offered to him by giving them to the Levites, while the Levites in their turn were required to give a *tenth* of all these receipts for the service of the high priest. Therefore we find that ministers of religion were not exempted from the delight of this duty. With the Jews this was continued until the captivity, after which it was re-established at the restoration of religion by Hezekiah; and its after neglect brought God's anger and judgments. Among the last utterances of the last prophet, the people are reproved for their detention of the *tithe* for which, with other things, they had been divinely chastised by famine, but are promised that if they will prove God by bringing all the *tithes* into the store-

house he will open the windows of heaven and pour out a blessing upon them until there shall not be room to receive. In Christ's time the Pharisees were scrupulously careful to pay their tithes but were regardless of the more weighty moral matters of the law, which conduct Christ comments upon, conveying not only no censure but commendation for the performance of the first part but denouncing the neglect of the last saying : "*These ought ye to have done and not to leave the other undone.*"

Thus far is the divine claim of this duty traced, indicating we think, the established religious usage of the Church of God from the fall of man, whereby provision was made for furnishing the sacrifices and offerings required; a usage passing over to and through the patriarchal period and perpetuated in the Jewish Church. But did the duty then cease ? Is the Christian Church released of this ancient obligation ? We believe not. Surely the importance of providing means for the preaching of Christ as the sacrifice for the sins of the world is greater than that required for the procuring of victims to signify His sacrifices; surely the evangelization of the whole world requires equal if not greater sacrifice of means than the conservation of religion among the Jews only ; neither does it seem reasonable that Christ should leave his Church without law in this important matter, knowing as he did so well the proneness of his people

s. He came not to destroy the law but to fulfil it, and Christianity is only the development of the ancient religion. We therefore might expect that unless this former order was

formally abrogated it would still continue in force. It was not abrogated, but confirmed. The Apostle Paul in his first letter to the Christians at Corinth, refers to this duty of giving, and says : " Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him." Here the duty of Systematic Beneficence is plainly enjoined, and though the Apostle does not specify the amount, would it not seem that that should be according to the former usage. Though the Corinthians possibly might not be well versed in Jewish practices in this, they certainly were in the practices of the heathen; and they the idolatrous Greeks, Romans and Carthaginians, habitually devoted a *tenth* of their income to their gods, giving us cause to blush for the worshippers of Jesus of the present age. It is not necessary for us to go farther than this connecting link between the religion of the Jews and of Jesus, though still further proof might be adduced from the subsequent usage of the Christian Church, which at least indicates the sanction given to this divine claim.

If then we are convinced of this duty, surely none who are truly Christians dare refuse its claim, but must act upon it in all integrity. Not through misinterpretation, satisfying our consciences by giving a tenth of our profits over and above all expences, but a tenth of all our increase, and like the Jews, out of every ten bushels of grain give the value of one, of every hundred head of cattle, ten, and of every thousand dollars, one hundred to the Lord. If we waited for profits over and above our expences it is certain some of us could

never give anything at all. If some of our wealthy Christians who have recently learned the delight and luxury of thus giving to Him whom they love, and who gave Himself for them, and with Himself has given them all things,—if some of these are pained with regrets for past neglect in this matter, let them make a large offering unto Jehovah by building, in part or wholly, a church for his worship, or by largely replenishing his impoverished treasury for missions and other objects. More churches of our order are needed in our principal cities, as well as in destitute places, and we have men with means who need not be behind others in erecting by their own munificence, temples to God which shall also be monuments of their generous love to him.

We did not purpose speaking of the profit of this godliness, though it in common with all godliness is profitable. To say that it pays to give tithes of all we possess to the Lord is taking very low ground. Nevertheless history and individual experience; as well as divine promise, proves that no one ever was or ever will be a loser from their gifts to God. Neither Abraham or Jacob were at a loss for worldly substance, and as was their prosperity so may ours be directly traced as coming from God. Aside from temporal blessings there is rich gain to the soul. Nothing truly done for Christ ever brings less than a hundred fold in return, in blessings to the individual soul, and upon the souls of those our blessings have blessed. Let us lay up for ourselves treasures in heaven.

Mr. DAVIES, Secretary of the British Branch of the Evangelical Alliance, at a meeting held in Toronto on the 20th ult. told the audience that the next general Alliance meeting was to be held in Rome, "in the city of the Pope himself, and under the very shadow of the Vatican." For our part we fail to see either the Christian charity or good taste there is in this. True, we may have the right through the force of might, that has been wielded against the Pope, to assemble our Protestant Œcumenical Council in this city, but should we not rather exercise Christian magnanimity especially as the major part of the people are Romanists, and Protestant churches throughout the kingdom few and feeble! Certainly such a decision as Mr. Davies announced is not in harmony with very much of the sentiments enunciated at the meeting in New York in regard to Christian charity and forbearance. The Pope is quite as sincere in his convictions as we are.

AT THE MEETING of the Alliance one of those who attracted most attention, was the Rev. Naroyan Sheshadri, of India, formerly a Brahmin. It may satisfy the curiosity of many to know that he is a convert of a mission of the Free Church of Scotland; that he was baptised in 1843 by the Rev. Robert Nesbitt, and was ordained a minister in 1854. After a ministry of more than eighteen years, in which he has gathered together nearly 250 communicants, he was brought over to Scotland by the Foreign Committee of the Free Church for temporary labour in aid of his endeavour to establish a Christian Colony,

for which purpose 1,000 acres of land have been given him by the Nizam government; 300 for a Bethel, and the rest to be put under cultivation. Mr. Stuart prevailed on him to visit America, where it is hoped he will at least receive aid enough to remunerate him for the time lost from his collections in Scotland. He speaks English singularly well.

A CORRESPONDENT in a private letter, a part of which we take the liberty of making public, refers to the question brought before us by the Committee of the Union, namely Systematic Beneficence, and says: "We are only stewards; and I do not know how the 'close-fisted' Christians can give an account of their stewardship at the Great Day of Judgment. I know one very good Christian who is worth \$150,000, who gives \$5 to the Missionary Society." Here is a "lay sermon" worth pondering. Only we may take exception to some of its theology, and ask whether a man is a good Christian who acts thus?

THE WORLD MOVES. The Mexican Congress has recently decreed and amended their constitution accordingly: That the Church and State are to be separated; Congress cannot make laws prohibiting or establishing any religion; Matrimony is to be a civil contract; Religious institutions cannot possess property; A simple promise to speak the truth, complying with obligations contracted, with penalties in case of violation, is substituted for the religious oath; Nobody is obliged to give his or her services without just compensation; No contract is to be permitted which aims



at the sacrifice of the liberty of man in the matter of work, education, and religious vows. (The laws thus do not recognise monastic orders, nor permit their establishment by any denomination or under any pretence.) And no contract will be allowed to be made among persons consenting to their own proscription or banishment. Of course the Romish clergy don't like this and are trying their hands at excommunicating those who give in their adherence to these amendments. The State meets this by requiring officials to take the oath to the amended Constitution on pain of dismissal ; while the Jesuits are ordered to leave the country, and are given their choice of going either by American, French, or English packet boats.

It is said that when Julian the Apostate fell in the battle field, fighting against the Christians, his dying cry was "Thou hast conquered, O Nazarene !" Does it not seem as though Christ, the King of kings, has arisen to conquer an apostate church through his own instituted civil authorities ? Never was there a time where there was greater need for us to pray for all kings and rulers than now.

IN AN EDITORIAL in the *Toronto Globe*, on the 20th ult. headed "Canadian Congregationalism ;" in which reference is made to the principal features of our Polity, and our progress indicated in increase of numbers, as "very encouraging," and in the advance in pecuniary contributions as "particularly remarkable ;" the following general statement is made : "This body is not a very large one in Canada, but exceedingly respectable; both in the character of its ministers

and in the general social position of its members, as well as in the zeal and activity displayed by its adherents, both in connection with all their denominational enterprises and every undertaking for the general well-being and advancement of the community."

THANKSGIVING DAY has become a day of confusion. The various denominations agreed upon the 16th of October, as the time to be observed, but just as it was at hand the Lieutenant-Governor of Ontario issues a proclamation setting apart the 6th of this month as a general holiday that it may be devoted to this purpose. It is said the change is made to suit commercial men who are now driven in business in anticipation of the close of navigation. Our commercial men are to be pitied, for either they have not during the year received blessings sufficient to warrant the sacrifice of a day's profits, or having received them they will not take the trouble to make the acknowledgment. It is a wonder they can afford to observe Sunday as a day of rest ! What do they expect their thanksgiving will be worth when it is rendered because they have nothing else to do ! As it is, the general observance of the same day by the different denominations of the Dominion has been defeated ; and in many cases the uniform observance of a day by all the churches of the same order has been prevented.

THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS held their sixty-fourth annual meeting in Minneapolis, Minnesota, on September the 23rd-25th. The attendance was,

considering the distance large, 2000 guests being entertained. Nine Missionaries were present, as also a large number of converted Indians who took prominent part in the meeting. The report showed important enlargement of the work in various quarters. Forty agents including men and women have been sent out during the year. The Treasurer reported receipts \$421,331; Expenditures \$435,016; amount of Defecit \$13,687. A comparison of the entire receipts of the Board for several years past shows that since 1870 when the separation was made from the Presbyterians, there has been a falling off of only \$29,218 and this notwithstanding the great fires of Chicago and Boston, and the fact that the Presbyterians took about \$100,000 on their withdrawal.

A SALE OF SOULS has recently taken place in Liverpool. "The English Church Union," a society for the advancement of Ritualism in the Church of England, has bought the advowson of the rectory of that town for the sum of \$70,000. The present rector and people belong to the Evangelical or Low Church party and without power to resist and prevent this shameful proceeding have been sold like sleep in the shambles. The rector is obliged in compliance with the demand of the association which now owns the living, to vacate his place which is to be supplied by a Romanizer, who will use all the power of his patronage in infecting the churches of the town. Well may the religious people of the Church of England in Liverpool be stirred by most unwonted ecclesiastical excitement.

THE ANCIENT PASSION FOR RELIGIOUS PILGRIMAGES was seriously interfered with in England by the Reformation, and many doubtless thought that this ghost of superstition had vanished to return no more. But a skilful pulling of the wires at Rome by the General of the Jesuit Order has not only moved all Catholic Europe, but the leading Catholics of Protestant England to make a pilgrimage to the shrine of Marguerite Alacoque, at the town of Paray-le-Monial in France, south from Paris. *Punch* playing upon the name of this wonderfully weak woman calls her modern devotees "Alacockolorums." It is about two hundred years ago since this maiden saint flourished in this place, a morbid girl who claimed to have a visit from the Saviour, who leaned his head on her breast, extracted her heart, and placed it in his own, where she saw it enveloped in flames. It was then replaced in her bosom, which ever after retained the wound, and she was charged, among other things, to communicate to the Church his desire that the worship of the Sacred Heart should be established. The pain which she afterwards felt had to be relieved by frequent bleeding. Upon this and several other alleged mysterious visions, the worship of the Sacred Heart was founded, of which the present passion is only a revival.

It is in the garden where this apparition is supposed to have taken place that these modern pilgrims, including some of England's Lords and Ladies and learned Doctors of Divinity, under the skilful guidance of the Jesuits, find a common shrine with tradesmen and servants, where each vie with the other in kissing the soil and pocketing handfuls

of earth to carry away. Surely after these feats with Englishmen, the next Popish dogma declared after Infallibility will be Omnipotence.

THE CANADA CONGREGATIONAL YEAR BOOK, edited by the Rev. F. H. Marling, and issued by the Canadian Independent Publishing Company, though later in making its appearance than announced, has already introduced itself to many of our readers, and we desire to introduce it to the others. It is a publication of 220 pages of the size of the INDEPENDENT embracing the annual reports of the Congregational Unions of Ontario and Quebec, and of Nova Scotia and New Brunswick; the Canada Congregational Missionary Society and the Indian Missionary Society; the Congregational College of British North America, and the Congregational Provident Fund Society; together with a Calender; Official List; Historical and Denominational Articles; Statistics, etc., etc. As will be observed by the above reference to the contents, there has been gathered into one volume a mass of matter, not only of marked importance, but likewise of great interest, and it will be a wonder to us all that the like was not done years before. Though the editor has had to labour under great disadvantage in compiling this work, through unsufficiency of time to gather and prepare the matter, he has made it very creditable to himself and the denomination, laying us all under great obligation to him for his generous service. Several of the Reports were in type before it was decided to publish the Year Book, consequently it does not present the same mechanical appearance

it would if printed with the same types on the same paper and consecutively pagged. The present edition consists of only 2,000 and is sold at the exceedingly low price of 25 cents.

THE DUKE OF MANCHESTER surely forgot himself for once during his recent tour in Canada, or greatly mistook the moral state of the people. While visiting north of Toronto, His Grace, through lack of grace, chartered two steamboats on the Sunday, the one to convey him from Washago to Orillia, and the other from Orillia to Belle Ewart. Perhaps the Duke did not know that in doing this he was violating the laws of the land, but he surely was aware that he was disregarding the laws of God, and that his course was an outrage upon the feelings of the Christian community, as well as pernicious as an example to others.

THE WEIGH-HOUSE CHAPEL, London, which has become noted through the noble services of the Rev. Thomas Binney has been richly refitted and is now reopened. Sermons were preached by Mr. Binney and his successor Mr. Braden. The history of this church dates back to the Act of Uniformity of 1662. At a later period the chapel was erected over the King's weigh-house or customs, hence its name. There have been but seven pastors during 200 years, among whom was John Clayton. Mr. Binney has been requested to edit and reissue in standard form the various works he has previously written.

THE TWENTIETH OF THE MONTH we must insist on as the latest date on which

we can receive communications for the following number of the INDEPENDENT. By listening to the importunities of those who have sent their manuscript at the eleventh hour we have been much put about, the printer tried, and the Magazine injured by delay and disproportion in its departments. It is to be hoped that communications coming later will not spoil by keeping for they will have to wait their turn on the following month.

THE CHICAGO *Advance* which is well known and greatly appreciated by many

members of our churches in Canada, has the following notice in its issue of September the 18th :

"The CANADIAN INDEPENDENT has begun its twentieth volume and was never better than now. It is not an ambitious monthly, but, considering the disabilities of a necessarily limited circulation, it does its work well and is a credit to the Congregational churches of Canada. Rev. F. H. Marling has retired from its editorship and Rev. Samuel N. Jackson takes his place. Mr. Marling will be the editor of the Year Books of the Canadian churches."

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## Correspondence.

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### THE C. C. M. P. A.

MR. EDITOR:—As I happen to be the "correspondent" referred to by "E. B." in his strictures and enquiries concerning the fraternity whose initials head this paper, published in your last issue, it probably devolves on me to reply to him.—"Which I rise to explain."

I am somewhat at a loss to decide whether the letter in question is playful or serious. Perhaps as a whole, it is neither. It seems to be "half in jest, half in earnest." There are not wanting touches of playfulness and humour, but it is as though a venturesome, furtive pleasantries sallied out now and then, while a grim piety, which doubts the propriety either of joking or fishing, stands vigilantly on guard all the while. In regard to the denominationalism of the body under consideration, it is as a matter of fact Congregational, more by accident than otherwise, though there are good reasons why it should be of that particular stripe and complexion, rather than of any other. Episcopalian clergymen are too dignified, Presbyterians too strait-laced, and Methodists too pious for the most part to "go a-fishing." Moreover,

they are liable to be called to account by Bishop, Synod, or Conference, which Congregationalists are not. The Association is entirely voluntary and unauthoritative; it is not a "standing body" except as its members stand up in the boat or on the stream-bank, which they are only apt to do when the sport is exceptionally good or exceptionally bad; it is without a constitution which is an advantage, as bodies which have one are prone to waste considerable time in tinkering at it, and fishermen are too intent on business to waste time in such ways; neither has it any officers, thereby avoiding all temptation to arrogance, ambition, or disappointment.

The membership is not necessarily confined to "clerics" and "medicos," although they are the classes most likely and most fit to belong to it. Lawyers do not often fish except for land gudgeons; and mechanics rather need indoor and intellectual pastime. Grey-beards are often members of Young Men's Christian Associations, and by a like stretch of liberality, others besides ministers and doctors can be initiated into the C. C. M. P. A.

I am not aware that Peter or any body

else has been formally chosen as the "patron saint" of the Association. Being Congregational, it has no great liking or reverence for "patron saints" or canonized individuals, but it is not ashamed of Peter, and would as soon trace up its "apostolical succession" to him as any body else. He seems to have organized the first association of the kind. His announcement, "I go a-fishing," was not only a declaration of his own intentions, but an invitation to his brethren to join him. So they evidently understood his language. Hence the response: "we also go with thee." After this ancient and apostolic model, the C. C. M. P. A. was formed, and is conducted.

It is hardly necessary to inform "E. B." that the question, "Why Peter went a-fishing" on that particular occasion, is a moot, if not a vexed question among commentators. Some see it in the bad resolve of an apostate, weary of following Christ, and bent on going back to the world. Others believe he simply proposed to ply his usual calling. Others, still, think he was overdone by hard and distressful thinking about his deplorable fall, and the perplexing circumstances connected with the death and burial of his Lord, and that the idea of going to fish suggested itself as a means of diversion and relief. It will perhaps be satisfactory to "E. B." to know that we, (pardon the *pluralis majesticus*, it gives weight to an opinion in the theology or Biblical interpretation,) stoutly maintain the view last stated, for this among other reasons, that we have known before now a poor, dejected, worried servant of God, go a-fishing from the same motive;—aye, and we have known him, Peter-like, unexpectedly obtain a blessed revelation of his Lord, while casting his net, or watching his hook.

We unhesitatingly "deny the soft impeachment" as to the association being a money-making institution. Fishing is not a remunerative business, pecuniarily. In this respect it is as bad as preaching, if not worse. Fishermen, as well as ministers, are a poverty-stricken class all the world over. A poor minister may possibly add something to a scanty income by editing, but he will not do it by fishing. Peter once caught a fish with a piece of money in his mouth,

but no member of the C. C. M. P. A. has ever been so fortunate, or ever expects to be. That was a special miracle, and the age of miracles is past.

The C. C. M. P. A. "go a-fishing" for recreation. They believe that "all work and no play" not only "makes Jack a dull boy," but makes Jack's minister a dull parson, and Jack's physician a dull doctor. I marvel much, however, that "E. B." cannot see any difference between his cruel little boy torturing flies for sport, and grave ministers and doctors (they are not over grave when at the water,) going a-fishing. There is a great moral distinction between wanton sport such as "E. B.'s" little son indulges, and the *legitimate* recreations of the "clerics" and "medicos." Flies may be killed, but not in wanton cruelty. "Drat the flies!" what a plague they are to ministers in the summer-time, when they want to sleep an extra hour on Monday mornings! Kill as many of them as you can, dear little boy, but don't do it from the naughty motive of taking pleasure in their sufferings—don't put them to needless torture—but kill them mercifully as the ministers and doctors do the fish. I am sure I take no pleasure in seeing a worm wriggle or a fish kick, any more than I do a wicked sinner when the gospel hook pierces him in the jaws, but you cannot catch either fish or sinners without pain, and the comfort in both cases is, that the good far outweighs the evil.

"E. B.'s" experience in squirrel-hunting does not help his argument much. It seems he was cured of this kind of sport, not by convictions as to the wrongfulness of it, but by painful recollections and timid apprehensions. He would have enjoyed squirrel-hunting still, but feared another infliction from the little nutcracker's teeth. There is no true penitence here. It is reformation from dread of punishment. I may just inform "E. B." that fish do sometimes bite "the unmerciful angler," (pike, for example,) but said angler never thinks of being angry with the fish. He only blames himself for not being more wary.

The C. C. M. P. A. rest their defence on the following "self-evident propositions":

1. Worms and fish suffer very little pain. Indeed it has been maintained by some that wriggling and kicking are the worm's and fish's awkward methods of dancing for joy. But I don't quite go in with that. I am willing to admit that they suffer a modicum of pain. But it is only a modicum. How can it be more? Pain depends on brain and nerve. Worms have neither, and fish very little. That is an admirable quotation which "E. B." gives from Cowper, about not having a cruel man for a friend. I quite agree with him; I would'nt have such a man for my friend, neither would the C. C. M. P. A. have him for a member. Why we nearly expelled one of the fraternity for hooking a fish in the abdomen, though that was accidental, and not wilful, cruelty. I suspect that "E. B." while making that quotation, had another in his mind, viz:—

"The poor beetle that we tread upon,  
In corporeal suffering feels a pang as great  
As when a giant dies."

That's nonsense. Animal physiology proves it to be so. I maintain that worms and fishes undergo, and can undergo, but very little pain.

2. What little suffering they endure is vicarious, and results in great good. If by means of the fresh air, diversion and relief of mind, new flow of spirits, and general recuperation which result from fishing, a minister studies and preaches better, or a doctor takes a new lease of tender sympathy, perceptive insight into disease, and steadiness of muscle and nerve in surgical practice, what signifies the sacrifice of a few worms and fishes? Sacrifice, did I say? Why, it's glorification of them. A little worm or fish helps a minister preach! That's more than some church members do during the whole of their lives. Or the little creatures help a doctor cure a disease, or set a limb, or perform an operation! Fortunate little worms! Highly distinguished little fish! In the paradise John Wesley and others have dreamed of for the inferior creation, ye shall be exalted to honour, and take rank among the "weak things and things that are despised," which God hath chosen and made subservient to his glory!

The misfortune is that there are many

good people and some ministers, who are unable to appreciate the force of these reasonings. They cannot be made to see the need and utility of recreation. Real, downright, hard thinking is a thing they have never known much about. Consequently, they are ignorant of the nervous reaction, the sinking of spirits, the weariness of life, the utter exhaustion, which drives harder-worked men either to a premature grave or to some recreative expedient. The slow steady-going cart-horse is unable to understand why the high-mettled steed cannot go all the time, why he must have extra grooming, more care, and an occasional playful canter in the fields. But the owner of both understands the difference between the two cases right well. And if "E. B." is not satisfied with the foregoing defence, there is nothing more to be said, but in the words of Holy Scripture:—"Who art thou that judgest another man's servant? To his own Master he shall stand or fall."

W. F. C.

On board the *Frontenac*,  
CAYUGA LAKE, N. Y., Oct. 9, 1873.

### INDIAN MISSION.

MY DEAR SIR.—According to promise made in my last letter, I proceed to give you some details of this year's visit to our Mission fields on the Manitoulin Island and North Shore of Georgian Bay. We, *i. e.* Messrs. Keeshick, Barrel and myself, started in our boat on the 11th July from Owen Sound, and reached Cape Croker next day, intending to take George Richards thence as a teacher for Sheshegwahning. By the kind invitation of Rev. Mr. Williams, Wesleyan Missionary, I preached in the afternoon of Sunday to about forty Indians, an audience orderly, attentive and apparently interested.

Enjoying Mr. William's hospitality, I could not but feel that a little more co-operation in the work of the Lord would surpass much controversy in dispelling denominational prejudices.

I think that the Methodists are doing a good work here; they seem to have thorough hold of the conscience and sympathy of the people; may the good Lord bless them an hundred fold. Even doctrinal differences of Christians grow

beatifully less, rather sink into whispers emphatic, it may be but low and loving in the presence of Paganism and Popery. Christians are all one in Christ, and there is work enough for all. It will do our Methodist brethren no harm to learn and accept the fact that if they don't work hard and well, we must come to their help. On Monday, taking Richards with us, we started about 9 o'clock a. m. Our mast broke in a squall off Cape Croker, but happily we were near a harbour, and rowing to land we repaired the mast and resumed our journey. About 7 o'clock p. m. we reached Cabot's Head, having made a good run of about 35 miles. Here we hauled up, and as well as we could, caulked our boat, now rather leaky. A heavy sea prevented our starting until noon of the next day, when we made our wide crossing to Manitoulin Island, and reached Smith's Cape, some 30 miles, about sunset. The Lord kindly gave us a favourable voyage, fair and safe although preceded and followed by storms. Next day, stormbound we could not start until 2 o'clock, and then only made the harbour at the east end of the Island about sundown. Next day we reached Little Current, where Barrel visited a sick Indian. We find here that the Whitefish Lake Indians have returned to their homes, so that we need not go to Lacloche. On Saturday and Sunday we were stormbound at Sucker Creek. On Sunday I held service and made the experiment of proposing and answering religious questions, as part of our exercises. One question was, "How am I to pray to the Lord?" Then each of us spoke on Prayer, its nature, substance, spirit, &c., &c. Another question was "How am I to strengthen my Brethren?" (See our Lord's command to Peter—) Becoming and Being to precede and accompany Helping—Need of Repentance, Christ the fountain of Spiritual strength, all need, all may and should minister help. Another question: "Does 2 Pet. 1.15 teach the intercession of Saints?" Conclusion, No: because of 2 Pet. 3. 1-2. Simply writing and learning epistles—such were some of the ideas brought before us and others on that lonely shore with prayer and praise and word of God.

We spent some hours of that stormy Sabbath, assured that the same blessed Lord who sailed over Tiberias and taught on its shores nineteen centuries ago was with us. Next day we reached West Bay, our old mission ground; this settlement now contains about 35 houses. The men with their chiefs being absent at their farms, we could only visit a few women in their dwellings, converse with them on the subject of religion, and assure ourselves that the door here is really shut against our teachers by the priests. One man could not restrain his indignation against us saying: "We do not want your teachers or your words about religion."

In the afternoon we made a good run of about 35 miles, and camped at Maple Point. Before daylight next morning some Indians beached their canoes near us and proceeded to get breakfast. After refusing an invitation to join in our worship, commerce, in shape of our purchasing two or three fish drew us more closely together; when we began our worship, music soothed the savage breast, and the men came over to our camp and listened to hymns, scriptures and prayer in Indian, and to my commendation of Christ to their acquaintance and experience. During this time the woman and children stood aloof and they all looked wild enough; they were Pagans from Sagamook, and I was glad of the opportunity of speaking to them.

In the midst of squally weather we only reached Sheshegwaning on Thursday morning, we found most of the people waiting in holiday garb to welcome us on the shore, appointed 10 o'clock for council and preaching service—spoke from Heb. 4.14-16., of importance and acceptance of prayer in the name of Jesus At Council the Chief courteously and gratefully accepted Richards as teacher, signified the pleasure felt in my proposal to spend some weeks with him, and concluded with some very wise and good counsel to his people: he is quite an orator. In the evening we started for Mississagua River, but a dead calm caught us midway, and in dread of a threatening storm we rowed hard until late in the night, when providentially we found in the dense darkness a little cove, into which we managed to thrust

our boat, and despite the rain we lit a fire and sat down, longing for the day. The day came, but with it the storm, and no small difficulty in saving our boat from the breakers. Provisions getting short, Barrell secured a pigeon and a crane for food, and we were glad to get off in the evening from this place which we named Hunger Island. A fair wind carried us to Mississagua River after sunset—when one of the first sounds which saluted us was that of the Pagan drum

the monstrous thumping was carried on almost all night. Next morning we started early, having a fair wind up the river. After vainly calling upon a French trader and the Hudson Bay Co's post in order to purchase bread or potatoes—we passed up to the Indian Camp ground where we found only six wigwams and about 40 Indians, most of the band having returned to their hunting grounds. In the absence of their chief we persuaded some of the men to gather around us and on the ground evidently just trodden down by their Pagan dance of the preceding night I preached Christ to them. Then we went to each of the wigwams and spoke of Jesus and his grand salvation to the women and children. One man here, an old man with a firm thoughtful brow said that he had heard of this religion before. One of our men (viz. the Romish Priest!) had spoken to him about it last week; but he himself was like a wild deer, he could not stay in one place beside a teacher, and he was not strong enough to be a Christian. I could only assure him that God is our strength, strength made perfect in weakness. Jesus stirred him by my enforced silence; "while I kept silent the fire burned." It is hard to get at man's heart through an interpreter. Oh, for the power to speak to those poor souls in their own tongue. Oh, miserable sin and curse of Babel. The priest had recently induced several of this band to be baptized. In the evening we started with a fair wind, saw and conversed with some Roman Catholic Indians at Blind River and reached Serpent River about sunset. The Pagan village here consists of some fifteen log houses, and four or five wigwams with their inmates; with most of the people we held religious conversation; in one wig-

wam we had a long talk with the tall chief to whom I spoke of Jesus some four years ago. He would not say much about religion, but his wife being sick and feverish I gave her some medicine, and they both consented that we should pray to our God for her recovery. On the next day, Sunday, visiting this couple they expressed gratitude for the medicine and its beneficial effect and the man, although lame, came limping by aid of a chair to council and preaching service.

I had a fair opportunity for preaching Christ. The 2nd chief and the oldest son of the absent head chief expressed their favourable opinion of education, and assured us that they would receive and kindly treat a teacher; even the old medicine man who has previously been so cross seemed to be somewhat ameliorated, and I trust that we have here found an open door for education and Christianity. Quite a number of people belonging to this band are absent, being camped at various points on the river and adjacent islands. On returning to our camp after council we had evening service, adopting mutual inquiry plan and with such subjects as "Wherefore has the Church lost the power of working Miracles?" and what is the unpardonable sin? Thoughts on conversion as a moral miracle and evidence of Christianity, and on the danger of presumptuous sin, with prayer and praise and Scripture, helped us to a happy Sabbath evening. The scenery here is very fine. Next morning our last half-dozen biscuits being very precious and our meat the opposite of tempting, I rejoiced over a goodly pike which I hooked for breakfast, and found a deeper emphasis than ever before in the petition "Give us this day our daily bread." Starting with a head wind we were compelled to camp on Arid Island, and still some miles distant from the Spanish River Mills the store and the bread needful for supper and breakfast. Next morning at Spanish River Mills I visited Miss Baylis in her school, and in the afternoon visited a number of wigwams, conversing with their inmates on the subject of religion; had an interesting chat with a Pagan woman from Serpent River, and with an old



Roman Catholic woman, the latter with much feeling spoke of the hymns which Miss Baylis read to her, stating that she was grateful to Miss Baylis—and that she always liked to hear of Jesus, and would listen to talk about him, although her priest forbid her. My impression is, that with the heathen Indians we have the advantage of the Romish priest—with this people a religion of freedom and love is more attraction than a religion of bondage and fear can be. And the free intercourse of Protestant and Popish Indians tends to the enlightenment of the latter. Miss Baylis seems to be an indefatigable and devoted missionary, and is doing the work of teacher and pastor to this whole settlement. She has just organized a Temperance Society. In the evening I addressed one of its meetings, having present some 30 people, about a dozen Indians being present; Keeshick addressed them in their own tongue. We camped at Little Detroit about 11 o'clock, p. m., and next day reached Sagamook about noon. As yet this band is without a chief, and without Christianity. We could not get a council called, but we visited every house and camp, and spoke to men, women and children of the Son of God and His precious salvation. Some listened respectfully, some would not listen, some mocked, one woman declared that she liked whiskey too well to be a Christian, truth, alas! might demand the same confession from not a few of our own people. Old Pierre, the medicine man, in answer to the gospel, asked: "If the folks were all well where we had been," and afterwards expressed his fear that he would not live to see us another year. Sad for a man to have the sentence of death in himself, without having hold of eternal life in Jesus. I was pleased here to see again our fishing friends of Maple Point acquaintance; they were quite friendly and I hope that when they choose a chief we may get a teacher settled among them.

In making home, we had to put into Rattlesnake harbour, Fitzwilliam Island, on Saturday, to escape a storm; and two other boats being in the same place for shelter, I invited their crews to our camp for worship on Sunday, and preached to some seven or eight men,

among whom was a Roman Catholic Frenchman.

The Lord gave us a speedy and safe run across to the main land, some forty miles, the next day and on Wednesday the 6th August, we reached Owen Sound. On this trip our plan was to start as early as possible in the morning after breakfast and worship, to dine about noon either in a harbour or on board, and to camp before sunset at the nearest harbour. After supper we had worship in Indian and English.

The principal recreation of our teachers consisted in singing hymns in three parts, and as they understand music and have good voices, it was sometimes very pleasant to hear the words ringing with "Oh! how I love Jesus," and "When I can read my title clear." Some one has said, "Let me but write the songs of a people and I care not who makes their laws." Is it not cause for rejoicing that our young people are familiarized with better sentiments than those linked to music in the childhood and youth of their fathers. "I'd be a butterfly born in a bower" and "Black Eyed Susan" have given place to "There is a land of pure delight," and "Shall we know each other there." The Indian youth with their intense love of music are sharing in this great advantage, and are learning with the music the English and the meaning of many of our most beautiful Sabbath school hymns. May the truth as it is in Jesus cling with these tendrils of poetry and music to many a soul.

In my next, I hope to tell you of my visit to Sheshegwahning.

Ever truly yours,

ROBERT ROBINSON.

SPANISH RIVER,  
19th Sept., 1873.

#### PROPORTIONATE GIVING.

MR. EDITOR.—It is with much satisfaction I learn from an official communication of the "Committee of the Union" in your last, that they recommend sermons to be preached in all our churches, the second Sabbath of November, on "The weekly Offering," or "Systematic Beneficence" or "The duty of giving away a stated proportion of our income." The subject is left indefinite

enough not to interfere with the "Liberty of Prophesying" or the Independence of the Churches. Though only a recommendation, I trust it will be carried out as generally as that for thanksgiving. It might add to the interest if "lay sermons" were in order for the occasion, it would serve to relieve the extreme modesty ministers are ready to feel in speaking on this subject; and deacons might thus win "for themselves a good degree and great boldness in the faith." Some of them we are happy to know, not only "devise liberal things," but agitate the subject of "Systematic Giving," and seek to have our churches educated on this point up to the claims of the age upon us. Could they not furnish us through the pages of the C. I. with facts supplied by their experience and observation that would be data for others to act on?

A "new departure" of the churches in proportionate giving would constitute a new era. The denomination is financially weak. We are not numerically strong, and perhaps are as liberal as others, yet there is still unconsecrated wealth enough lying around loose. Meanwhile denominational enterprises languish, several of our churches in prominent towns have remained in an in-

fantile state for a generation. Numbers of our ministers have been driven reluctantly to leave the country or the denomination. Other brethren are cramped in their resources, or unsettled in their places of labour. Thus it comes to pass that our movements present too much an appearance of uncertainty; like a person staggering from weakness. This unfavourable state of things would be largely remedied by "Systematic Beneficence."

Every one in our churches, families and as far as possible in congregations, should be expected to give as much as to pray. They should be taught and trained to give steadily, frequently and liberally. Alms and prayers go together, and a Christian might as well leave prayers to be offered, as legacies to be paid, after he is dead. The reflex influence in spiritual culture is needed. To receive benefit from "this grace," one should give from principle and cheerfully as a privilege, for "God loveth a cheerful giver." I need not remind your readers of the reasons for proportionate giving, as a literature has been created on this subject, and others may take it up in your columns. I am, &c.,

J.

## News of the Churches.

THE REV. H. SANDERS' FAREWELL.—*The English Independent* of September 11th has a long and interesting account of the services held in Wakefield Chapel, in connection with the departure of Mr. Sanders for his new sphere of labour in Hamilton, Canada. We make the following extracts:—The teachers and scholars of the Sunday School presented Mr. Sanders with a beautiful timepiece of the value of \$150, and on the following Sunday the rev. gentleman preached his farewell sermons to crowded congregations, many coming from a distance to hear his last words. On Monday evening a most interesting meeting was held, in the School-room, which was densely packed. On a table were exhibited the presents, consisting of the

timepiece already mentioned, a silver tea-service suitably inscribed, an album in red morocco, containing a photograph of Zion Chapel as its frontispiece; the farewell address, illuminated with a floral border in water colours; an elegant work of art; and a crimson velvet purse containing 120 sovereigns. After devotional exercises, the Chairman read the address from the Church and congregation. Mr. and Mrs. Sanders were then respectively made the recipients of the purse and tea-service, which were duly acknowledged. One of the Trustees moved a vote of thanks to Mr. Sanders for a kind legacy of fixtures and other articles, worth \$150, which he had left in the house as an evidence of his appreciation of the kindness of the Church. After

singing a hymn, the ex-Pastor commended the Church and congregation to the care of God in earnest supplication. Then followed a painful adieu. In addition to the public presentations, Mr. and Mrs. Sanders had many handsome presents sent to the parsonage.

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RECOGNITION SERVICE, HAMILTON.—A public meeting was held on the evening of the 7th ult., for the purpose of formally recognizing the Rev. Henry Sanders, pastor elect of the Congregational Church, in Hamilton. The following statements regarding the services are taken from a report in the *Hamilton Spectator*: The Church was comfortably filled; many friends from other churches being present. The Rev. John Wood, of Brantford, occupied the chair. The Secretary of the church, H. G. Grist, Esq., read letters explaining the absence of many ministers both of the city, Toronto and elsewhere.

After introductory exercises by Rev. W. Manchee, of Guelph, the chairman gave an address in which he referred very tenderly and kindly to the late pastor, the Rev. Thomas Pullar, to whose character and ministry he paid a high tribute. He also expressed pleasure that the church had succeeded in securing a pastor of the standing and character of Mr. Sanders. Dr. Laing, one of the deacons, then proceeded to give a statement of the circumstances which led the church to invite the pastor elect, which had been given and was sustained with the most perfect unanimity. To this Mr. Sanders replied, briefly reciting the reasons which led him to accept the invitation. Rev. Enoch Barker gave a hearty welcome to the new pastor, which he concluded by extending to him the right hand of fellowship in behalf of the Congregational pastors of sister churches. Addresses were also delivered by Rev. J. C. Smith, Presbyterian; Rev. C. F. Schimmel, Lutheran; Rev. S. Williamson, Wesleyan; and Mr. John Alworth who has been supplying the pulpit for the last five months. The proceedings throughout were of a very pleasant though quiet character.

OTTAWA.—A Bazaar was held last evening in the basement of the Congregational Church, Elgin street, by the children of the Sabbath School attending there; the object being to liquidate the debt due on the organ belonging to the Sabbath School. The attendance was all that could have been expected, and the proceeds which amount to \$100, were as much as the most sanguine of the ladies in the Bazaar expected. There was a large attendance of the regular adherents of the church, and we hope that the encouragement given on this occasion will induce the children to put forth further efforts to advance the prosperity of the church. We are informed that a Bazaar on a large scale will be given soon by the ladies of the church, to enable them to pay off the debt due on the site of the present edifice, and help to afford further additional accommodation to those who are already too crowded for room. As this is the first appeal by the Congregational body in Ottawa to the public, and as the members have individually and collectively contributed to all good and religious institutions, we hope to see such a response to their call as will give evidence that all the good and kindly feeling in connection with Christians of all denominations has not died out.—*Ottawa Free Press*.

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KESWICK RIDGE, N.S.—We have received a very long and full account of a tea meeting held in this place, the proceeds of which are to aid in building a parsonage for the minister, the Rev. S. Sykes. Our space compels us to be satisfied with the following extracts:—The gathering was exceedingly large, there being more than a thousand persons present. Nevertheless, the provision for them was more than abundant, there being \$30 worth of spare cakes sold by auction, and more than twelve baskets-full of fragments remaining. There were efficient fancy stalls doing a brisk business through the many customers, who vied with each other for the good of the cause. A concert was given in the evening by the Sheffield choir, which was present to assist in the enterprise, and it was a great success. The musical selections were interspersed with re-

marks and speeches from the Rev. George Juchau, Rev. R. Waddell, Mr. Gaunce, B.A., and the Pastor. Many congratulations were given to the Pastor and people, and hearty votes of thanks tendered. The gross receipts amounted to \$434.

**CONGREGATIONAL SUNDAY SCHOOL EXAMINATION.**—Last evening a public examination of the scholars of the above school took place in the basement of Wellington Street Church. There was a good attendance of parents and friends, the room being crowded. The senior half of the scholars were examined upon the third quarter of the "International Lessons," commencing with the birth of Christ to the calling of the twelve disciples. Beautifully coloured photographs were thrown upon the screen by Marcy's siopticon, during the exhibition of which the Rev. K. M. Fenwick put questions to the scholars, who answered them very promptly. They also repeated the passages of Scripture appropriate to each picture in a manner that reflected credit upon their teachers. The children sang several of their favourite hymns, with Miss Cridiford at the melodeon. Altogether the success of the examination was very gratifying, and no doubt many a lasting impression for good will result from the kindness of Mr. Geo. S. Fenwick, in thus adding pictorial effect to the lessons taught in the Sunday School.—*Kingston Paper.*

**BRANTFORD.**—The Bazaar and Social, by the young ladies and elder scholars of the Sunday School, which has now become an annual entertainment, was held on the 22nd August, in the Lecture-room of the Church. The attendance was not so large as on some previous occasions, in consequence of an excursion to Niagara Falls on that day; but the entertainment was everything that could be desired. The room was tastefully decorated with evergreens and flowers, and the display of fancy and useful articles for sale, the product of the fingers and needles that had been at work during the summer, was very gratifying. The sum realized was about \$75, which entirely liquidated the

balance due on the new and beautiful settees with which the School-room has been recently refitted, the whole cost of which (about \$250) has been met in this way, and also left a considerable balance in hand for other improvements. We may add that a new and powerful cabinet organ has recently been ordered, and paid for, from Horace Waters and Son, of New York, and that a new supply of music and hymn books—the "Jewel," published by Copp, Clark, and Co., of Toronto, is about to be obtained, which we have no doubt will add materially to the interest of our School and week-night services.—*Com.*

**CALL.**—The Churches in Markham and Unionville, Ont., have united in giving a unanimous call to Rev. Robert Bulman, recently from England, to become their Pastor. Installation services take place on the 4th inst. These Churches have been without pastoral supervision for about a year, and during a part of that time have been without preaching.

**CALL.**—Rev. D. McCallum has received and accepted a call to the Pastorate of the Churches of Martintown and Indian Lands. We learn that just after he had decided to accept it another came from the Church at Cold Springs.

**REV. D. MCGREGOR**, late officiating in Shaftesbury Hall, has received and accepted a unanimous call to the Congregational Church in Liverpool, N. S.—*Montreal Witness.*

**MISS BAYLIS** returned from her summer service, in connection with the station of the Indian Missionary Society at Spanish River Mills, on the 13th ult. In some respects she has had a better season than formerly, though the number of Indian children in the encampment has been less than usual.

**MISS BRODIE**, who has formerly done excellent service as a Missionary to the Labrador coast, has once more returned to that frozen field to assist the Rev. Mr. Butler. We believe her services are entirely gratuitous.

# Official.

## MISSIONARY ANNIVERSARIES.

### WESTERN DISTRICT.

The District Committee propose that, for the present year, there be no missionary meetings in the following places, but that instead anniversary sermons be preached by the under-mentioned brethren on December 14th, viz. :—

Hamilton,	by the	Rev. J. Wood.
Brantford	“	Rev. W. Manchee.
Paris,	“	Rev. H. Sanders.
London,	“	Rev. W. H. Heu de Bourck.
Stratford,	“	Rev. R. W. Wallace.
Guelph,	“	Rev. W. H. Allworth.
Fergus,	“	Rev. J. Salmon, B.A.

And at Scotland, Burford and Kelvin, November 16th, by the Rev. W. H. Allworth. Also, that missionary meetings be held at

Embros,	Monday, Dec. 1st,	Deputation, Rev. Messrs. Allworth & Wood.
Watford,	Monday, Dec. 1st,	“ “ Hay, Wallace, Claris.
Sarnia,	Tuesday, “ 2nd,	“ “ “ “ “
Forest,	Wednd’y, “ 3rd,	“ “ “ “ “
Warwick,	Thurs. “ 4th,	“ “ “ “ “
Robinson’s,	Friday, “ 5th,	“ “ “ “ “
Garafraxa,	Tuesday, “ 2nd,	“ “ Clarke, Salmon, Barker.
Eramosa,	Wednes. “ 3rd,	“ “ “ “ “
Douglas,	Thurs. “ 4th,	“ “ “ “ “
Listowell,	Monday, Jan. 19th, ’74,	“ Barker, Manchee, Rose, Snider.
Molesworth,	Tuesday, “ 20th,	“ “ “ “ “
Howick,	Wednes. “ 21st,	“ “ “ “ “
Turnberry,	Thurs. “ 22nd,	“ “ “ “ “
Tilbury,	Anniversary Sermons, Jan. 25th, 1874,	by Rev. J. M. Smith.
Amherstburgh,	“ “ “ “ “	“ W. Clarke, sen.
Frome,	left with Rev. Mr. Allworth to arrange.	
Kincardine,	left with the Pastor.	

We trust the appointments will be *faithfully kept*, and that the collections will be *liberal and promptly made*.

JOHN WOOD,  
Pro-Sec.

BRANTFORD, Oct. 21st, 1873.

### ACKNOWLEDGMENT.

I have much pleasure in acknowledging receipt through the Rev. Samuel N. Jackson, M. D., of \$112.25 for the Retiring Ministers' Fund, being proceeds of a collection at a public meeting held in Zion Church, Toronto, on the 15th ult., and addressed by

Messrs. Stoughton, Harrison, McMillan and Stevenson; and part proceeds of a lecture given by the Rev. Newman Hall in the same place on the 23rd ult. I shall be most happy to acknowledge future donations to the same Fund.

CHARLES R. BLACK.  
Secretary Congl. Provident Fund.

PROVIDENT FUND.—I beg to acknowledge receipt of collections as under for the Widows' and Orphans' Branch of the Provident Fund :—

Sherbrooke Church.....	\$16 75
Lennoxville Church .....	14 70

CHAS. R. BLACK, *Acting Treasurer.*

MONTREAL, 23rd Oct., 1873.

ENDOWMENT, FUND. — CONGREGATIONAL COLLEGE OF BRITISH NORTH

AMERICA.—Received thus far in Oct. :—

Rev. Edward Ebbs' First Instal.	\$25 00
Rev. John Brown, Thank Offering,	5 00
Rev. Robert Brown, .....	5 00
A Young Lady, per J. B., Lanark,	2 00

\$37 00

These, except the last, are placed to the credit of the pledge of the Alumni to raise amongst themselves \$4000.

HENRY WILKES, *Treasurer.*

MONTREAL, Oct. 22, 1873.

## Obituary.

### MRS. SUSANNAH BECK.

On the 30th July there passed away, from Stratford, into her everlasting rest, at the age of 74, one, who though but very little known beyond the small circle of her own immediate friends, was one of the Lord's remembrancers, and for that reason deserves to be remembered by all who had the privilege of her acquaintance. For about half a century she had been an humble but sincere disciple of the Lord Jesus, having first made a profession of her faith in the Town of Tiverton, in England, in connection with the Church to which the Rev. Mr. Heu-de-Bourck then or subsequently ministered. Removing with her husband and increasing family to Canada, she first became connected with the Church in Kingston, shortly after the settlement there of the Rev. Mr. Fenwick, for whom she ever entertained and expressed the warmest attachment, as indeed she did for all who ever stood to her in the relationship of pastor. From Kingston she removed, on the death of her husband, to Brantford, in the summer of 1853, bringing with her a letter of commendation to the Church in that place, with which she retained connection for nearly nineteen years, although absent and living with one of her children in Toronto for a part of that time. Her last removal was to Stratford, and great was her delight on learning that her old minister, her first pastor, Mr.

Heu-de-Bourck, was about to accept the charge of the Church there.

Just one month before her death she returned home from a visit to Brantford, whither she had gone to be present at the meeting of the Congregational Union in that place. She had greatly enjoyed her visit, both on account of the opportunity she had had of seeing the dear old friends with whom she used to meet in former years, and also because of the spiritual quickening she had experienced in the meetings of the Union. We shall not soon forget with what an overflowing heart she replied to the question we put to her, as we shook hands with her coming out of the Church one day—the last time we saw her. "Well, Mrs. Beck, and how have you enjoyed the meetings?" "Oh, Mr. Wood," she answered, "I never enjoyed anything so much in my life, and I never expect to again in this world!" "God had provided some better thing for her" than the sweetest of earthly fellowships, and her words would seem to have indicated some premonition of its early realization.

Our dear departed friend had seen many and sore trials, and was "a widow indeed, and desolate;" but she was one who "trusted in God, and continued in supplications and prayer night and day." She has left behind her a large family of children and grand-children, even to the fourth generation, most of whom, we hope, are following in her footsteps.

Her one great desire was to see them all walking in the truth. She did not live to realize her hope in this respect, but shall her prayers ever go unanswered?

She died in perfect peace, resting in Him in whom she had believed, and lies

buried, as to her mortal part, in the Brantford Cemetery. But her spirit is with the redeemed, before the throne of God, praising him day and night in his temple!—w.

## Home and School.

### THE DIVINE PRESENCE.

#### *An Out-door Meditation.*

Wonderful presence amid the trees,  
Gilding the sunshine, perfuming the breeze,  
Tipping the grass-blades with drops of light,  
Painting the flowers with tints more bright!

Adam beheld it with raptured eyes,  
Amid the bright bloom of Paradise,  
Abraham saw it in grove and glade,  
Or hovering in Mamre's oak-tree shade.

Isaac confessed it at even-tide,  
Jacob in Bethel's wilderness wide,  
Moses in Midian's burning bush,  
Elijah in Horeb's mystic hush.

Down through the ages its power was felt,  
In all the fair scenes where Israel dwelt,  
'Twas Lebanon's glory, Olivet's pride,  
Nor e'en to Gethsemane's gloom denied.

Without it, earth were a dreary vale,  
Man a lone orphan with sorrow pale,  
Life a dull round of wearisome work,  
And death a dark scene where terrors lurk.

O wonderful presence that lingers yet,  
In a world full prone its God to forget,  
To feel the blest thrill of thy influence nigh,  
Makes it joy to live and gain to die!

W. F. C.

GUELPH, ONT., Sept. 1873.

### A FISHER OF MEN.

Many years ago the good sound sensible rector of an Irish village found some boys playing marbles in the ball-alley. He was too much interested to be deemed an intruder; besides, his benevolent countenance easily purchased the youngsters' good-will. One of them, a "little ragged apprentice to every kind of mischief," full of mimicry and winning manners, was firing off his jokes with a reckless prodigality, and the gen-

tleman's keen eye saw, as he thought, the sparks of genius flashing from beneath the owner's rags and dirt. Taking a fancy to the little homely bundle of wit, he bribes him home with a few sweetmeats, and there teaches him the alphabet and grammar, and the rudiments of the classics. After exhausting his own fund of instruction, he sends him to a neighbouring school, and thus gets him mounted and started upon his life work.

Five-and-thirty years later, this boy, having risen to eminence at the bar, and obtained a seat in Parliament, discovers, upon returning to his house one day, an elderly gentleman seated alone in his drawing-room; his feet on each side of the Italian marble chimney-piece and his whole air that of a man quite at home. As the visitor turned around the lawyer recognized him as his old friend and patron of the ball-alley. "You are right," he exclaimed, rushing to his arms; "this room is yours; you gave me all these things; you made a man of me." Of course the old rector remained to dinner, and that evening he moistened his eyes at the sight of his former pupil rising in the House of Commons to answer an honourable lord.

The lawyer's name was John Philpot Curran. The name of the rector was Boyse, forgotten long since by the world at large, but still living in the reputation of his scholar. With no more effort than he employed, we might start a soul upon the way of life; the work would not be much, merely the picking up of a pod that would otherwise be crushed in the highway, and opening it to find the seeds of immortal glory. There is no cant in such deeds; they would

silence even a cynic's mouth, and the good they might do eternity alone can tell.—  
*Congregationalist.*

### “ HIS BLOOD.”

“ What avails the blood of Christ ? ”

It avails what mountains of good works, heaped up by us—what columns of the incense of prayer, curling up from our lips toward heaven, and what streams of tears of penitence gushing from our eyelids—never could avail : “ The blood of Jesus Christ, his Son, cleanseth us from all sin.”

“ Helps, us to cleanse ourselves, perhaps ? ”

No, cleanseth us.

“ Furnishes the  *motive and obligation*  for us to cleanse ourselves.”

No, it  *cleanseth*  us.

“ Cleanseth us from the  *desire*  to sin ? ”

No—cleanseth us from  *ε*  n itself.

“ Cleanseth us from the sin of  *in-activity*  in the work of personal improvement ? ”

No, from  *all*  sin.

“ But did you say the  *blood*  does this ? ”

Yes, the blood.

“ The  *Doctrine*  of Christ you must mean ? ”

No, his  *blood* .

“ His  *example*  it is ! ”

“ No, his  *blood, his blood.*  ”

Oh ! what hostility the world still betrays towards this essential element of Christianity ! Can anything be stated more plainly in language than the entire word of God declares that our redemption from sin is by the blood of Christ ? And yet what strenuous efforts are constantly made to set aside this plain, essential, wonderful, and most glorious truth, that “ the blood of our Lord Jesus Christ cleanseth us from all sin.”—*Krummacher.*

### HOW I WAS SAVED.

To every wife whose husband is the slave to liquor, I say hope and pray ! Do not give up to despair, and if your husband has any sense of religion or affection for you, he will, by the grace of God, reform.

For ten years alcohol was my master, and for seven years I battled fiercely to

overcome him. Sometimes I would abstain for several months, once for six, then, trusting in my own strength, would fall.

My angel wife bore her troubles without a murmur, and, though delicate and nervous, never gave way to despair ; was always most kind and affectionate, and clinging to my neck, would say, “ Poor, dear John, how I pity you, but let us hope and pray, and you will yet conquer.” We did hope and pray, and God in his mercy answered our prayers, and a happier home on earth than ours cannot be found.

We are now old and grey and are looking forward to that happy home above. No memory of the past is ever allowed to mar our perfect peace, for we know that the blood of the Lamb cleanseth from all sin. My wife says, “ I love you all the more, John, for I know how you struggled, and I feel proud that I was the instrument in God's hands of saving you. I never, even in the darkest moment, regretted marrying you, you, for I thought if I had not you would have been lost ? ”

Oh ! if all wives were like mine how many more might be saved, if they would adopt her course instead of a harsh one.

Dear, Mr. Editor, I will tax you no further, I am an old man, and before I go hence to return no more, I feel that I must give my experience, in the hope that it may, by the blessing of God do a little good. J. R.—*Montreal Witness.*

Ottawa, 1873.

### THUNDERING SERMONS.

SOME ministers delight to preach the law of God. I think they are right in preaching it sometimes, but if we are always preaching the law, it would soon lose its effect. Near where I preach, in New Park street, many men are employed in making steam boilers—and the noise is intolerable. But do you know actually men inside the boilers hold their hammer to the place where the man drives the nail ; when first the man goes in, he is obliged to get out in a quarter of an hour, but some men positively can sleep there, while the boiler reverbrates louder than thunder. I believe



under all the thundering sermons you may preach on law and terrors, men may go to sleep ; for

“Law and terrors do but harden  
All the while they work alone.”

There are more flies caught with honey than vinegar, and more souls brought to Christ by the sweet sacrifice of Jesus, than by all the thunderings that ever issued from mortal lips.—*Spurgeon*.

### PREACHING CHRIST.

THE preaching of Christ is, I believe, the great mission of the gospel ministry. “These are the servants of the most high God that show unto us the way of salvation.” He is God’s servant who preaches the way of salvation through Christ Jesus. Now I desire to preach to you, and all people, not a doctrinal Christ—not a controversial Christ—but a personal Christ. Christ Jesus, my Lord and Master, came down from heaven with a desire for the salvation of men. He became a man—a man in suffering, in woe, in toil, in poverty, and at last he did hang upon the tree, and die in torments extreme, that he might redeem his enemies from going down to the pit. Friend ! I hear you say, “I don’t care for religion.” I don’t ask you to. One thing I ask you, don’t despise Jesus. The crucified one stands before you to-night. Will you despise him ? “Ah !” said a young man to me the other evening, “when first I heard the word of God, I wondered if Christ died for me ; at last I came to this thought, if he did not die for me, I must love him for his disinterested love in dying for others : when I see the misery he endured for the very men who spit on his face—who did mock him—I must love him.”—*Spurgeon*.

WHEN JONES’S board-bill was presented, he said he did not have enough money to pay it, opening his wallet at the same time. His landlady, seeing quite a number of bank-notes, rather doubted his word, and inquired what denomination those bills were. “Denomination ?” said Jones. “Well, I don’t know ; but I guess they must be of the Unitarian denomination, for they are all ones.”

AN ENGINE DRIVER and stoker on the Midland Railway recently called at the shop of a well-known temperance man and Good Templar in Derbyshire, and asked him to show them where Messrs. \_\_\_\_\_’s spirit vaults were situated. “Yes,” replied the Good Templar, “come this way.” And, taking them through his shop and house, the back of which faces the parish churchyard, he said, pointing to the graves : “There are the vaults, but the spirits are all gone.”

DR. REID, the celebrated medical writer, was requested by a lady of literary eminence to call at her house. “Be sure you recollect the address,” said she, as she quitted the room, “No. 1 Chesterfield-street.” “Madam,” said the Doctor, “I am too great an admirer of politeness not to remember Chesterfield, and, I fear, too selfish ever to forget number one.”

LULLY, the composer was dangerously ill. A confessor told him there was only one way by which he could obtain absolution, and that was by burning all that he had composed of an unpublished opera. Lully burnt the music. On his recovery a nobleman said : “You have burned your opera, and you are really such a blockhead.” “Stop, my friend, stop,” said Lully, whispering in his ear, “I knew very well what I was about ! I have another.”

THE *UTICA Herald* says men will never know what effect it would have had on Job if eleven little girls had called on him, one after another, and tried to sell him Sunday-school picnic tickets.

THE *Congregationalist* sagely observes : — “It is only in the pulpit that stripplings are preferred. The professions of medicine and law demand maturity. The congregations seem to have an appetite for ‘veal.’”

### UNIFORM LESSONS.

FOURTH QUARTER—NOVEMBER AND DECEMBER.

- Nov. 2. Jesus and the Young . . . . . Matt. 19, 13-22.  
 “ 9. Hosanna to the Son of David . . . . . Matt. 21, 8-16.  
 “ 16. The Lord’s Supper . . . . . Matt. 26, 26-30.  
 “ 23. Jesus in Gethsemane . . . . . Matt. 26, 36-40.  
 “ 30. Jesus before the High Priest . . . . . Matt. 26, 59-68.  
 Dec. 7. Jesus before the Governor . . . . . Matt. 27, 11-26.  
 “ 14. The Crucifixion . . . . . Matt. 27, 45-54.  
 “ 21. The Resurrection . . . . . Matt. 28, 1-8.  
 “ 28. REVIEW.