

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title on header taken from: /
Le titre de l'en-tête provient:

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments: /
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below /
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
						✓					

THE CANADIAN INDEPENDENT.

(NEW SERIES.)

VOL. III.]

TORONTO, DECEMBER, 1884.

[No. 12.]

EDITORIAL JOTTINGS.

WE draw especial attention to a letter from the esteemed chairman of the College Board, which though addressed to the editor personally, is of public interest. The facts given, with the letter following from the treasurer of the Building Fund, are fitted to encourage and to stimulate. A strong endeavour, steady purpose and simple faith, will give a much brighter record, with God's blessing, regarding our college and denominational work ere long. Not that the past has been unfruitful, the past renders the present possible; but such manifest tokens of blessing are being given, that faint heartedness should find its grave.

WE publish in this issue Mr. Marling's address at the opening of the College, full as it is of practical and wise advice. A few local allusions are omitted. Though long, it will well repay perusal. We essayed abbreviation, but felt that every sentence had its place, and we know "the man" whose life has stood unblemished as a Christian minister for nearly four decades in the fierce light of public criticism, is behind every sentence. The very practical question of endowment; the responsibilities of the Board; the true tone of College work; and the advice to students, which in a large measure is applicable to every Christian, present topics, for reflection and practice. God bless the reading to many, many hearts, and upon our College continue benedictions.

OUR worthy Missionary Superintendent hints regret at having begun a monthly letter. We sympathize with him in experiencing the weariness of the hand that wields the pen, and yet what reader of the C. I. would like to miss those letters? By these we have come to know of churches whose very names, hid away in the statistical columns, were strange.

Now we seem to know them face to face. Not only so, but our Missionary Society is endued, it has a tangible presence, which by these letters assumes a species of ubiquity. Courage, brother, do not weary, though homesickness and discouragements may press. The work is telling, so are the letters, and we shall read them with even deeper interest and more constant sympathy as we realize that hearts do ache, and hands grow weary, and spirits faint, even in doing the Lord's work; heart and flesh fail, but—and this is no invidious "but"—God is the strength of thine heart, as he will be thy portion forever. Nor will we forget the home so seldom gladdened by the father's presence, the wise and patient wife and mother, with her many cares. We do remember them as we remember the writer of these cheery letters. Heaven's blessing upon you all!

WE have received a letter from our brother, Mr. Pedley, of Cobourg, expressing regret at the use, in the Year Book, of the phrase in his account of the Union, to which we took exception in our last. As our esteemed chairman has received also an explanation, and "We're brithers a'," there is no need of further comment. Not one of us but at times allows impulse to lead where judgment would cry halt; bearing each other's burdens fulfils the law of Christ.

MONDAY October 13th, we started for Montreal to fulfil the work required at our hands in the college lectureship. Our readers will bear a little egotism as we record our experience. Having often travelled the old line, we thought the new worthy of trial, even though for the most part the journey would be through the night. So eight o'clock found us comfortably seated in a sleeping car at the Union Depot booked by the Canada Pacific Railroad for Montreal. We started on time, arrived on time, and experienced the same

punctuality on our return journey. We have on specially happy occasions experienced the same punctuality on the other line. Making all allowance for the newness of the road and rolling stock, we must record our sense of comfort on the journey and in the shunting occasionally indulged in missed the thumpity bump-trump-crack to which we have been accustomed. A sense of smoothness and quiet business like demeanour thus far characterizes the line. Of course the traffic at present does not press, and a new enterprise must be on its best behaviour. We, nevertheless, never had a more cozy home-like journey to and fro than on this occasion. One novel yet simple feature at the Toronto end, either way, was the advent of a tidy waiter, ready, for a reasonable sum, to give a cup of coffee or tea, a sandwich or cake, late in the evening or early in the morning. Our twenty cents satisfied the morning appetite equally with the hurried fifty-cent breakfast along the old line, and we confess to an appreciation when travelling of the luxury of a cup of hot coffee before turning in. We turned in going down, and for some time lay gazing upon the countless host of stars that glittered in the arch over head, dozed and woke and slept till grey dawn appeared. We were then skirting the eastern shore of the Ottawa, nearing Grenville. There flowed the river below, and in the distance the wooded banks rising toward the far off horizon; on the other side where we sat were fields and woods and heights, clothed with rich and mellow autumn tints, shimmering in the brightness of the clear keen morning light and air. As the sunbeams caught the maples they seemed to glow like burning bush, the dark pines made the crimson brighter by contrast, and the white cottages here and there dotted the scene with a mark of comfort and of home. Equally beautiful looked the deep ravines and rugged heights of Scarborough as we neared Toronto on return. The grand water stretch of Ontario lake and the occasional glimpses of the noble St. Lawrence are not seen by this route, but a tourist will certainly get a fairer view of the country as it really is by the C. P. R. route than by the oft-times desolate line of the G. T. R.

OUR home during our stay in Montreal was with our much esteemed Principal. To say that it was a home indeed is simply to say that our friend, his wife and children, were

themselves, and though when our eleven days were over we were glad to turn our faces homeward, we parted with Dr. and Mrs. Stevenson and family with something akin to regret. We were privileged during our stay to be at the Wednesday evening service of the old Zion Church, at the invitation of our brother, Mr. McIntyre, also at a social of the same church on the Tuesday following. The service was well attended, homelike and hearty. We felt no restraint as we spoke a few words to those who came to praise and pray. We record our conviction that Zion's foundations are being relaid in earnestness and prayer. Our friend, Mr. McIntyre, is evidently a pastor. The social was under the management of the young people, and manifested activity, taste and spirit. There had been a social the previous evening at Calvary Church, of which we knew nothing until passed, and which we mention only as an introduction to saying that we met on more than one occasion the pastor of that church, Mr. Hill, and each time we met him our hearts enlarged towards him. With such a genial scholarly earnest man as pastor, the band of workers on Guy street can but cause Calvary to write its record lovingly and strong. We do rejoice at the spirit of progress manifested in these two Montreal churches of our faith and order.

THE evening following the social at Zion found us at another social held in Emmanuel. A genuine social: microscopic pictures, recitations, songs, and a happy minimum of speech making; coffee, cake and ice cream. There was no formal programme, but all wandered or sat at their own sweet will throughout the spacious airy basement, chatting, introducing, smiling, a genuine family gathering. It goes without saying that the pastor and his wife were everywhere shedding geniality around. The previous Sunday found us in the pulpit there, and we must record our appreciation of the genuine taste and feeling manifested in the service of song.

TUESDAY, 14th, found us in the lecture hall of the college, wearing the professor's gown. It will not become us to speak of the lectures, of the students we may. We ministered specially to a class of nine, and must characterize them as respectful, painstaking, thoughtful,

and full of earnest enquiry. We know something of other colleges, and can say that our men will not suffer by comparison. One evening we supped with the eighteen in the pleasant dining hall of the new building, and were pleased with the cleanly, orderly appearance all round. The matron, Miss Piggott, active, kind, with genial dignity, is proving herself "the right,"—we had almost written "man"—but remembering Fanny Fern's etymology—double-you O, man, we venture "the right woman in the right place." Each morning at eight o'clock the Principal with his family meet the students and the servants in the general room of the college for family prayer. There is a thorough home look, and we should judge feeling, about the new college which speaks well for all concerned.

WE occasionally heard the quiet of evening or morning broken by sounds which spoke of "the boys" being round. We recalled our own college days and inwardly said: Laugh on, bright hearts, and may life's cares sit lightly; and may the memory of these happy days send many a gleam of light through clouds that must threaten by-and-by!

THE early days of an institution, as of a boy, give tone to its future history. Our college is not a baby, but it has taken a new departure, and it must be gratifying to its many friends to know that in the alumni now gathering within its walls, in the happy tone and kindly air around, there appears all that heart can reasonably wish. May its future be all we anticipate, and its labours still more abundant.

SINCE returning we learn with regret that, on account of impaired health, which renders the preparation of lectures at short notice impossible, our friend, Dr. Jackson, may not be able to deliver the proposed course of lectures on Congregational history and polity. This is to be regretted inasmuch as the subjects to be covered by these lectures embraced a new line of study in the curriculum. Not that ecclesiastical history had been neglected, or that voices had been dumb on our history and polity; but it was felt that in making out anew the course of study, which not only the new building, but the degree creating power the college possesses, demands a distinctive

course on the line indicated, was called for. We believe a year ago this was contemplated, and Rev. John Frazer was asked to give a course, but at that time declined. His present ecclesiastical position precluded that offer being renewed, and the address given by Dr. Jackson as Chairman of the Union, indicated careful study in the needed direction.

[Since the above was in print, we are glad to learn that the lectures may yet be given by our friend, his health improving.]

WE cannot dismiss our Montreal experience without reference to our venerable father, Dr. Wilkes, whom we found with eye undimmed and, excepting the lameness, now chronic, with powers apparently unabated. To him whose work has been parallel with the entire Canadian history of our churches, the present promising position of the college and of the denomination must be, we know it is, a matter of profound thankfulness, giving bright touchings to the lengthening shadows of life.

OUR English brethren are to be congratulated on the excellent meetings held in connection with the Autumnal Session of their Union. The Chairman's address was on "The Larger Ministry," by which Dr. Parker evidently means the general ministry of the Christian life. In fulfilling this ministry the question arises, have we a doctrinal message worthy of the rapidly advancing age in which we live? The four corner-stones of the Christian edifice are defined to be—God, Inspiration, Redemption, Immortality. These facts are to be firmly held, though with all due regard to individual peculiarities, and the Larger Ministry whose duty it is to spread and illustrate these truths must be allowed its various gifts, whether as preachers, teachers, musicians or theologians; though the pulpit should be reserved for distinctively doctrinal and ethical teaching. We quote Dr. Parker's remarks on the essential function of the pulpit:—

"At this point I hope I do not separate myself from my brethren when I advise that the pulpit should be reserved for distinctly doctrinal and ethical teaching. I am not conscious of being narrow-minded in wishing to consecrate the pulpit, wholly and absolutely, to the preaching of the Gospel. Men do not come to church to adjust controversies, to re-arrange the states and empires, or settle the details of regeneration; they come to worship God, and to hear what God the Lord will say. There is no true reform outside the sup-

posed boundaries of the Church which is not inspired and nourished by the Biblical teaching of an enlightened and unencumbered pulpit, so no man need suppose that he has cut himself adrift from the spirit of the age by confining his church ministry to the worship of God and the exposition of the Scriptures. We wrong the Scriptures when we suppose that they do not touch every point of time, every phase of iniquity, every form of need. Preach, "As ye would that men should do unto you, do ye even so unto them," and you have struck at all oppression, monopoly, unjust dealing, and sharp practice, though you may not so much as name them. Preach, "There is one Mediator between God and man, the Man Christ Jesus," and you have pronounced the doom of all reverends, and right reverends, and most reverends; all hierarchies, and prelacies, and poperies, that thrust themselves between the soul and God, and yet not one of them in this case also may have been so much as named. Preach, "Who is gone into heaven, and is on the right hand of God: angels and authorities and powers being made subject unto Him," and you preach the ultimate extinction of all majesties, highnesses, severignties, thrones, and crowns, that are not held in trust from heaven; all kings that are not the subjects of their own people, and all churches that have any head but Christ, though no reference in particular may have been made to one of them. This is the glory of the Scriptures, that they hold in their infinite meaning all the wants and prayers of the ages; and this is the glory of the preacher, that he need not name Drusilla in order to make Felix tremble."

The responsibilities as well as the demands upon the earnest endeavours of Congregationalism "better way" is then presented:—

Popery does not found republics. State Churches can take no part in the disestablishment of even the worst monarchies. In this respect popery and prelacy are the same thing; they teach the need of authority; they train the mind to dependence; they transmute the spiritual into the superstitious. These are not accidents; they are the necessary conditions and qualities of the case.

The God of the Prayer-book is a most imperfect representation of the God of the New Testament. That is the explanation of all. The God of the Prayer-book is predominately a Monarch, and the devotees are "miserable sinners." In such a doctrine—separated from all that is piteous, compassionate, comforting, and inspiring in the Cross of Christ—you find severignties, feudalisms, priesthoods, and poperies, and the possible separation of human-kind into a proprietary that will not think and a peasantry that dare not speak. On the other hand, free churchism is the beginning of free citizenship. The first must of necessity introduce and enable the second. In the long run Atheism cannot create republics; it cannot, indeed, create anything, for it is itself a negation. Atheism can throw down; it can introduce anarchy; it can stimulate rebellion; but it can never build for eternity or bless the people with peace. Atheistic France may any day return to empire; Puritan America can never adopt a king. I say Puritan America, for without that qualification even America may come to desire a king, like the other nations of

the earth. Distinctive principles, not changing phantasies, must be the security and the defence of distinctive peoples. One thing is, to my own view, certain, and that is, that though Congregationalism is essentially democratic, it has an inexpressible detestation of license, wantonness, and violence, in the treatment of any question or subject between man and man. Congregationalism moves steadily along definite educational lines, hating sedition, repudiating spoliator, and curbing the passion of man when it would outrun the providence of God. Its democracy is the human side of its theocracy. It can only sanction the cry, Where is the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, Henah, and Ival? when it is assured that consolidated and peaceful peoples are prepared to blend their voices, as the sound of many waters, in the one national anthem—Hallelujah, the LORD GOD Omnipotent reigneth!"

THE Colonial Missionary Society is seeking a new lease of active life by casting longing glances over the Continent of Europe. Why should English Episcopacy be represented by 170 Continental stations, Scotch Presbyterians seventy and Congregationalists by a round O with the single exception of 'he Paris Church, the McAll Mission? Why, indeed, and Dr. Bevan's statements we touch the needed issue when he said that the thought was forced upon them how grievously the churches had neglected this Continental work. The Colonial Society, in resolving to take it up, was not departing from its original constitution, but was simply moving upon lines originally laid down. It was not proposed to intrude upon places already occupied, but to go into unoccupied fields where there was need for their work. Even if only for self-defence this ought to be done, but this was comparatively a small matter. The influence of England was growingly a moral rather than a material one, and in this influence Congregationalism ought to have some part. The Colonial Missionary Society was being sadly overlooked by the churches of this land, and *we could not afford to let our churches perish in the large outlying empire which England had been building up in the colonies.* These colonies were not only places to which we transmitted our surplus population, they were districts in which they were to widen the foundation of the empire, making them strong by the moral and spiritual forces supplied. We have italicised one sentence believing as *we do that it contains a deeper truth than our English brethren seem to be aware of.*

PERHAPS the chief feature of this Autumnal meeting was the discussion regarding the condition of the poor. Christianity is nothing unless it is aggressive. Stagnation is death. Organization may survive when "the Church" as Christ's witness has departed. Laodicea was rich and increased in goods while spiritually poor and wretched and blind. The church does need its forty days at Jerusalem, waiting to be endued with power from on high, only that it may go forth freighted with the gospel of peace. Congregationalism is democratic in the best sense of the term. It seeks to foster self-government by first bringing self into subjection to the law of Christ, and then demands liberty to do His will. It ought therefore to reach forth its hand to the masses, and this it is now again seeking to do. In this, we would say, lies its real hope of continuance, it can only gain by winning men from degradation and by setting their feet on the way to the heavenly places. This, we believe, is the direction in which we must look for permanent success in Canada. "Launch out upon the deep, and let down your nets for a draught," said Baldwin Brown in his impassioned appeal to the Manchester Jubilee. Of course the nets had to be on hand, and the boat built; we are "mending our nets," preparing our boats, God guide and strengthen us until at the Master's command we, all ecclesiastical petticoats aside, can heed those words and bring from the deep around a great multitude of fishes to land.

OUR much valued contemporary, the English *Nonconformist and Independent* issued during the Union a penny daily report of the proceedings. The worthy secretary of the London Union, Rev. A. Mearns, with whom our acquaintance has been only too brief, won golden opinions by his admirable arrangements for hospitality, and a pleasing feature of the gathering was the presentation to James Spicer, Esq., of a portrait of himself, as a mark of esteem for what he has done for the Congregational cause at home.

WITH this number we may discontinue the publication of the Lesson Notes. We shall do so with some regret, as we know that they have been helpful to not a few; but our space is limited. There is an increasing volume of denominational intelligence, and, we are pleas-

ed to say, a revived spirit in our denominational work. For all matters specially touching our churches the INDEPENDENT is looked to, and therein lies our particular work. At the same time the Notes to be of any service to teachers cannot, we are assured, be much shortened. The writer has had again and again to leave out some things he would like to have given for fear of using too much space. Our regret is lessened, however, by the fact that the Congregational S. S. and Publishing Society of Boston, are to issue a new magazine specially for S. S. Teachers, beginning with the new year, "The Pilgrim Teacher." This will be full of matter for teachers' use. The price will be sixty-five cents per year, but to clubs of six, fifty-five cents each. We commend this new enterprise to all who look for Helps on the Lessons, and advise our readers generally to notice in connection with Sunday school literature Mr. Warriner's notice in this issue regarding the Publishing Company.

ERRATA.—Our absence from home must account for the omission of some items of church news in our last issue, and for some very glaring typographical errors. One specially we hasten to correct. The obituary notice from Brockville was not for Mrs. Paken but Mrs. Picken. For "recognition" in line thirteen of the second column of the first page read "resignation."

CONGREGATIONAL MANUALS.*

We have been for some time on the look out for a handy volume that we could place in the hands of our youth and busy people, affording means whereby they might give to those that asked a reason not only for the hope that is in them, but for the ecclesiastical rule by which they walk. Dr. Dexter's great volumes may be indispensable to the student, but are too bulky by far for general use, the desideratum we looked for was one capable of being read over in a leisure evening or two, and such as would be readily grasped by both

*OUR PRINCIPLES.—A Church Manual for Congregationalists. By G. B. Johnson. James Clarke & Co., London, publishers. 36 pages, cloth cover.

Manual of Congregational Principles, by R. W. Dale, LL.D. Published for the Union by Hodder & Stoughton, London. 248 pp. Cloth.

A Pocket Manual of Congregationalism, by Rev. A. Hastings Ross, D.D. E. J. Alden, publisher. 190 pp. Cloth, boards.

the busy and the young. Eureka, shall we say? Well, ideals are difficult of attainment, we have come across three, and for the benefit of our churches we shall speak of them all. The manual of Dr. Ross is essentially American, as the other two are decidedly English. Our American brethren have developed even to an ecclesiastical polity the council system. Our English brethren stand sturdily for independency, and federate through local unions and district associations. English congregationalism has been moulded as Non-conformity, the State Church being a constant and antagonistic companion. American Congregationalism started as a State Commonwealth, was in short the State, and yet claimed freedom from its authority. The one fought its way out to liberty, and lives still under the shadow of legal inferiority; the other found a large place and liberty wherein being planted it grew. The difference is seen at once in the manuals. Having largely inherited English traditions and found American liberty without any State co-partnership, it may be questioned whether either type is specially fitted for us. It may be given to us yet, rising from the temporary discouragements of a few years past, to present a type different in detail from either, and yet one that may more fully harmonize our coveted boon of liberty with the closest and most harmonious fellowship. We should therefore welcome a manual for Congregational churches from our own Canadian standpoint. Meantime, and even then, we cannot afford to pass by such manuals as those which now lie before us. Dr. Ross' manual is chiefly a manual of forms, and of rules of procedure. It is therefore of special value to the pastor, deacon and secretary, and we heartily commend it to all such as an invaluable *vade mecum*. Personally we care little for form so long as the spirit is maintained; councils have no special charm for us provided the claims of fellowship are respected; experience, however, makes manifest that a complete absence of form leads to disorder; and an unreasoning opposition to being guided is confusion worse confounded. A book of mere forms is by no means to be put aside. The manual before us is this, and something more. It is an exposition of Congregational polity on its more visible line. The other manuals are designed either for the class, or for individual reading.

Dr. Dale's has been prepared at the request of the Committee of the Congregational Union of England and Wales, in connection with the scheme for the special instruction and examination of the young in religious knowledge. It is a text book, thorough, fearless, constructive and eminently fair. The closing sentence of the introduction indicates the work attempted *and done*. "It is not enough to prove that the apostolic churches were Congregational; it is necessary to prove that Congregational principles are permanently rooted in the central truths of the Christian revelation, and that the Congregational polity is at once the highest and the most natural organization of the life of the Christian Church." It may, as Dr. Dale suggests, seem a small thing when the very foundations of faith are being undermined to discuss polity, but polity is a manifestation of the inner life; and the nobleness with which that life is illustrated has more to do with establishing faith than controversy or attack. What more noble manifestation of Christian manliness than a fellowship self-controlled, with perfect liberty to accord to all the full privileges of Christian courtesy. Walking with a dignitary of the Anglican church through his church edifice, he opened the pulpit door. "I would very much like to have liberty to ask you to occupy that place some day for me, but—" That liberty is ours—which is the nobler form of polity and of life? We heartily say with our author, "The connection between organization and life is never accidental or arbitrary." As a text book for Bible classes in our Congregational churches Dr. Dale's manual seems invaluable. We may add that not only is the mere polity discussed, there are admirable chapters on the Sacraments.

The manual of Mr. Johnson's has in some respects anticipated Dr. Dale's, covering much of the same ground. Its spirit, however, is more from the devotional point of view. It evidently has those in view who are beginning their church life. It is prefaced by an address to those who "have just joined the church." Some of the sentences remind us of the spirit of John Angel James as he addressed the young. This manual would be an excellent one to put in the hands of our youth as they take their places in the ranks of the church, being pervaded by what the old

divines would call "unction." This little manual treats of Theology, Polity, Worship, Life.

We may refer to the subject matter of these manuals in some of the details by and by, meantime we would say—making allowance for the specially American aspect of the one, and the English cast of the others, we have in these manuals, whose united cost would be covered by a dollar, all reasonable wants of a manual supplied. As a book of forms and modes of procedure Dr. Ross' will be found competent; as a text book unquestionably Dr. Dale's; and as a manual of our life and polity to be read when the heart is more specially touched, by all means Mr. Johnson's. Our sense of the importance of denominational yet Catholic instruction must be our justification for the prominence and length accorded to this present review.

PROHIBITION.—IV.

REVENUE AND TAXES.—Continued.

We cite two illustrations to prove that it is not detrimental to revenue to banish strong drink. Take the case of Vineland, New Jersey, which practically as well as legally prohibits the sale of intoxicating liquors; while Yonkers, New York, licenses 145 saloons, and has in addition seventy-five places where liquor is illegally sold. Vineland has 12,000 inhabitants, and Yonkers has less than 15,000, so that in this respect the places are nearly equal. Yet Yonkers spends on its police force \$37,000 per annum, while Vineland has only one constable at the annual expense of \$75. Yonkers has a police judge at a salary of \$4,000, and a clerk who is paid \$800. Vineland has no police court and needs none. Pauperism in Yonkers costs the town \$12,000, while Vineland has only six paupers for which it pays \$400. For these items Yonkers pays \$43,800 per annum, while Vineland pays only \$475. Thus a handsome margin appears in Vineland, in one year of \$43,325.

We give another example from the pen of W. McCrancy, M.P., Halton Co., Ont. "The Township of Nassagaweya, in the county of Halton, from 1867 till 1881 received for licenses \$1,550, and one man, McGarrigal by name, became incapacitated by drink and cost that township for the above time, as a pauper,

\$1,220. There were several others at the same time and for the same cause, who cost the township a total of \$2,100, an absolute loss of over \$500." And yet brewers and liquor vendors tell us they are building up the country, paying our taxes for us, and that the Government cannot get along without the revenue they pay.

Sir Leonard Tilley was asked at Napance this question: "If you abolish the traffic how will the Government raise the revenue?" He replied that it was not profitable to squander twenty millions of dollars in liquor, in order that the Government might receive a revenue of four or five millions. Other cases might be cited, but space forbids. We proceed now to the question of

BARLEY.

Many say, "the barley question defeated the Scott Act in Peel County." At all events this is one of the stock arguments of the opponents of Prohibition.

From Government returns we find from the year 1868 to 1883 Canadian brewers have used, on an average, 760,391 bushels of barley per annum, thus affording a market for about one-tenth of the barley put upon the market in Canada. The foreign market takes the remainder, and all are aware the foreign market fixes the price, both of this and other grains. The amount of barley destroyed in brewing is becoming greater every year, so that the above figures would not represent the grain consumed last year. Yet the whole amount now used is less than *one peck* for every man, woman and child in the Dominion. Now, as Governor St. John asked, "Who has a boy to trade for a market for a peck of barley?"

Looking at the question from a farmer's stand-point, and we find as a crop it is very exhaustive on the soil—disagreeable to work among—actually pays the least profit of any crop grown on the farm. The latter is the opinion of many leading farmers whom we have consulted on the question. Besides it is actually worth more for feeding purposes on the farm than the brewers pay for it, *e. g.*, it has been ascertained by experiment that ten bushels of barley will produce an hundred weight of pork. Last year on Barrie market barley sold at 60c. per bushel; pork brought \$8 per 100 lbs. Thus the profit on every ten bushels of barley as fed on the farm was

\$2 over that sold to the brewer. Converted into beef, the profit will be even greater. We have reckoned nothing on the advantages of keeping the fertilization for the farm by feeding the barley at home. Brewers buy many meat cattle and hogs and then purchase the farmer's barley in order to fatten them. We ask, is this wisdom on the part of farmers to sell these off the farm?

Besides we ask, can not land be put to a better use than to grow barley for brewing purposes? Did God intend that land should be used for such purposes? J. J. H.

Barrie, Nov. 10th, 1884.

CONGREGATIONAL COLLEGE OF B. N. A.

OPENING ADDRESS, BY REV. F. H. MARLING, MONTREAL, SEPTEMBER 18th, 1884.

The occasion that has brought us together to-night is one of great interest to us all, on public grounds. But to him on whom it has been laid to deliver this opening address, it has also this personal coincidence, that, exactly forty years ago, viz.: in September, 1844, this *Alma Mater* first took him under her fostering care. She was but a youthful mother, then, of less than ten years' experience. Her means were very slender. *Res angusta domi* kept everything at the tightest squeeze. She was living in a very common-place frame house on Yonge Street, Toronto. But "she did what she could." She was "mother," and her sons grew to love her fondly. They love her still, and she says that she is not altogether ashamed of them.

Before I turn away from the past, however, I want to lay a wreath upon the honoured grave of him who was the College—as to teaching—in our day, Rev. Adam Lillie, a man whose weakness of voice so grievously hindered before an audience, but who in the class-room, won the cordial love of his pupils by his Christian graces, his high sense of honour, his fidelity to principle, his unflinching courtesy and his warmth of heart; and at the same time developed in them a profound respect for his theological learning, his openness to truth from every quarter, and his absolute justness of disposition to men of all churches and schools. He taught us, single-handed, Latin, Greek, Hebrew, Mental and Moral Philosophy, Logic and Rhetoric, Theology, Church History, Biblical Criticism and Interpretation, Homiletics and Pastoral Theology. There is not a man of us but loves and honours Dr. Lillie's memory, and feels his spirit and his teaching to have been a benediction to him in all his work. This tribute of loving reverence paid:—

I. THE MANAGEMENT.

Let me say a few words to those who are charged by

the corporation of subscribers with the administration of the affairs of the college. Is it not a fact, that Boards and Committees are bodies who receive very little appreciation or sympathy? Their work is done out of sight. Results are made known, perhaps, but rarely the reasons for them. Often a choice of evils is the only choice possible. Severe condemnation is sometimes passed upon a conclusion practically inevitable. Faint praise may be awarded the outcome of long labour, anxious thought, and practised skill. Having served "inside" the College Directorate for ten years as secretary, for several more as a private member of the Board, I have a lively recollection of the responsibility and difficulty of the trust, in the reception and oversight of students, in the arrangement of the course of study, in the selection of professors, in the care of the finances, and in many other departments of administration.

Meeting, as we do to-night, to open the first session in this new college building, permit an early alumnus to offer his hearty congratulations to *Alma Mater* upon having, for the first time in her life, a home of her own! She has been dwelling in tabernacles longer than Israel wandered in the wilderness, and it was high time that she found rest for the sole of her foot. It is a fit dwelling place that has been provided for her: one of a cluster of academic buildings, ecclesiastical in style, of enduring stone, and with sufficient accommodation. Such an external embodiment gives dignity and promises permanence to the school of prophets established therein, fosters a valuable *esprit des corps*, facilitates study, and leaves grateful memories. The College will respect itself more, and be more respected. It will take its place among sister institutions on a more equal footing. It will be more attractive to students and possibly professors. This is a good investment, and the Board may feel a particular satisfaction, that amongst themselves have been found men of sufficient farsightedness and liberality to assume the responsibility of this enterprise.

For one, I am glad that there is now made a return to the system of *College Residence*. It is the plan followed by most colleges of the old world, and found best adapted to those of the new. There are perils in it, when great numbers of young men are barracked together. But if a student cannot live in a home, he had better live with his own kind. This life in common, under one roof, at the same table, occupied in the same labours, relieved by the same recreations, what a pleasant comradeship it makes, what help it gives in study, what life-long friendships it promotes! I cannot help feeling nearer to those who touched elbows with me in college. How often I envy the old classmates in other colleges whom I see greeting each other with such light in the eye and such a pressure of the hand as is seen between no other men.

What object calls next for the special attention of the College Board? After the stated duty of keeping up the professorial staff, and dealing with students, is not the question of *endowment* now in order! As compared with the pastorate of churches and with Home or Foreign Missions, the work of a college does not command popular support. It is quiet work, out of sight, far away from most. Some think it is hardly work at all; many do not see the need of it. A gift to it may never come back to the giver, in any measure. Its benefit to others is future, invisible, uncertain. It is a weakness of human nature, to require to see and touch where we are asked to believe. Yet in planting the oak, under whose shadow only our children may sit, we do a greater work than in growing the flower which withers, as well as blooms, before our own eyes. It is but the few, however, who look far enough to see this.

For many years, even from its birth, the College has had a virtual endowment from England. But repeated warnings have been given that these annual grants may one day cease, and this institution, like every seat of learning in the land, secular or religious, needs its permanent fund for maintenance, as well as a house for habitation. It would not be well to endow it so richly, as to set it above the need of popular sympathy or remove it from the general control of the churches whose ministry it is established to train. But on the other hand annual subscriptions and collections are altogether too precarious a source of income to give the College a proper stability, and to assure professors of their livelihood. Endowment, as a basis with church-contributions to supplement its deficiencies, seems the ideal to aim at in this case. By all means, therefore, let the movement for the second \$20,000 be vigorously pushed. And when forty thousand have been secured, go on to the round hundred!

II. THE FACULTY.

After the management of the college, I would next pay my respects to the faculty. In fewer words, however, for, supremely important as their work is, it is not so suitable for public dissertation in detail as what may be called the business elements of the case.

I heartily congratulate my honoured brethren, the Professors, on the increased facilities they will find for the work of this and succeeding sessions in this College Building. I have no suggestions to make here to men so gifted and experienced. But the confessedly provisional condition in which I find the arrangements for teaching suggests to me the simple statement of the numbers and duties of the professional staffs in two of the theological seminaries of which I have heard most of late years. These lists may surprise some who have thought that two or three men are able to undertake all the work. They may suggest to others a

proper distribution of the several chairs. If the ideal seem to be hopeless of attainment here, even this may stimulate to higher aims.

Union Theological Seminary, New York, has seven Professors whose subjects are, 1. Systematic Theology; 2. Church History; 3. Sacred Literature; 4. Hebrew and Cognate Languages; 5. Biblical Philology; 6. Sacred Rhetoric; 7. Pastoral Theology, Church Polity and Mission Work. A librarian and instructor in Elocution, and occasional lecturers, are also employed.

The chairs in Princeton are; 1. Didactic and Polemical Theology; 2. Church History; 3. Oriental and Old Testament Literature; 4. Oriental and O. T. Literature and Christian Ethics; 5. New Testament Literature and Biblical Greek; 6. Ecclesiastical, Homiletical and Pastoral Theology; 7. The Relations of Philosophy and Science to the Christian Religion. Here also are Special Lectures, a librarian and a Teacher of Elocution.

Five Professors seem to be regarded as the minimum in a fully equipped institution. Auburn, Lane and Chicago have this number, beside lecturers. The majority of the students matriculating are already graduates of colleges.

The fact is, that the studies of a thorough divinity course are interlined with every branch of human knowledge, with Ancient and Modern Languages and Literature, with History, Philosophy and the Natural Sciences, as well as with all human life. A minister ought to know everything! At least nothing comes amiss that is knowable; and a great part of education consists in finding out what things are unknowable, or knowable only "in part."

I do not forget that, on the one hand, there are finished scholars who are very poor preachers; nor, on the other, that there are eminently successful preachers, such as Spurgeon and Moody, who received no training in a theological institution. But in the first case, it is not the scholarship that spoils the preaching; for this, no one argues that mere scholarship is sufficient; the preaching "gift" is composed of many elements, physical, intellectual, emotional and spiritual. And in the second, besides the possession of the gift referred to, in a most rare degree, there has been a diligent self-education, outside the schools. Native intellectual vigour, intense spiritual vitality, knowledge of the Bible and knowledge of human nature, the student's habit though without the scholar's equipment, and an instinct for racy, Anglo-Saxon speech, have educated these men, as the fishermen of Galilee were educated, in and for their work. Further it must be remembered that, great as is the work achieved by Spurgeon and Moody, God has much other work to do, of a less direct and visible kind, and in which a thoroughly trained mind tells with great

advantage. Only now and then does he raise up men of such power with the "multitude." The greater part of his work is done by quiet pastors, not often reported in the newspapers, but patiently teaching appreciative congregations and training a generation of thoughtful and active Christians. The revivalist reaps what such pastors have sown.

"Every man hath his own proper gift of God, one after this manner and one after that." As if to rebuke any nascent pride of scholarship, God raises up seemingly "ignorant and unlearned men," who bring down with sling and stone the giant who had scared the mighty men in their armour. And as if to put honour on knowledge, when God wanted a lawgiver for his ancient people, he first ordered that Moses become "learned in all the wisdom of the Egyptians;" and selected as the chief apostle of the new dispensation the foremost scholar of those who sat "at the feet of Gamaliel." In truth, there is no one and only way into the ministry of the Gospel. "There are diversities of operations; but it is the same God which worketh all in all."

It should be noted, that while the faculty of this College is mainly engaged in scholastic instruction of the students, not only does such instruction embrace the actual work of the ministry, but the college course also includes a great deal of that work itself. Besides preaching and other Christian work, during the sessions the students spend their vacations in Home Missionary service, and the experience thus gained is an invaluable preparation for full engagement in the pastorate. This work in the field is as truly a part of the entire system of training for the ministry as the lectures in the class-room.

While I set a very high value on this practical training, I plead also for as full and strong a faculty as the College can secure. There is more danger, experience seems to teach, of a deficiency than an excess of learning in the Canadian Congregational ministry. Young men come here to be educated: let them be educated thoroughly, if at all. For every vacant chair may God direct your choice to a fervent Christian, a practised winner of souls, mighty in the Scriptures, sound in the faith, a ripe scholar, an inspiring teacher, strong-minded, warm-hearted, overflowing with divine light and love!

III. THE STUDENTS.

And now let me turn to those for whose sake this building has been erected, every council of the directors held, and for whom every Professor prepares and conducts his instructions,—the students of the College.

Though it is sometime since I was in your place and something may have been learned and experienced in the interval, so clear is my recollection of student days and so warm my sympathy with student-life, that I cannot talk to you as from above and from afar.

"Suffer the words of exhortation" from an elder brother. "I speak as unto wise men: judge ye what I say."

Dear Brethren,—You have come here to be educated for the ministry of the Gospel. There is a suggestive and thrilling name by which the prophet of the Old and the preacher of the New Testament are alike called, and which I would fain engrave on your memory as a standard to be lived up to. It is—"A man of God." When a heathen chief once presented a missionary to his people, he said simply, "*Here is a Jesus Christ's man!*"

The Minister is a man. Not an angel disembodied, sinless. But a man with a body and a spirit, "Compassed about with infirmity." Such an one, unerring wisdom has chosen as best fitted to deal with his fellow men on God's behalf.

I would lay stress on the rightful care and use of the lower part of your twofold nature—the body. We have happily outgrown the gnostic and monkish notion, that the body is the seat and cause of moral evil, and that a cadaverous countenance indicates a spiritual mind. But we have still much to learn of the value of this "temple of the Holy Ghost." A sound and a strong corporeal basis is a wonderful help to soundness and strength in the spiritual nature. A good digestion, capacious lungs, and firm muscles have a great influence on all our views, habits and character. Some sickly men, as Richard Baxter, have been miracles of energy, but such are exceptions to the rule. There can be little doubt that the power of such men as Martin Luther, George Whitefield and Dwight L. Moody is largely due to a magnificently healthy physique. Thence come capacity for endurance, courage and buoyancy of spirit. In your future ministry, you may have to undertake so much of travel and travail, as to need what has been quaintly called "a missionary body as well as a missionary spirit." Whatever your sphere of service, it will aid you greatly to be full of vigour, eager for action. Then, if you can, be healthy. If you are so now, see that you keep up to the mark. If weakly, use double care. Work hard,—that is wholesome, but within reasonable limits and at natural hours. Exercise your brawn in regular alternation with your brain. Climb Mount Royal, be adepts in the gymnasium, eat heartily of simple food, and talk and laugh while you eat. Take a full measure of sleep; you cannot cheat nature there; she has no blind side. Finally, trust in God, and *do not worry!*

"A man of God." "Quit yourselves like men, be strong." Oh, we want men in the ministry, in every sense of the word "manly." Able, full of power; energetic, delighting in work; courageous, valiant for the truth, fearing no adversary. Constant, certain to be found at their posts, through good and ill. Generous—with no littlenesses anywhere about them.

Truthful—so transparently such, as to be unsuspectable of falsehood. Magnanimous—and so living above the barking of enemies. Courteous to all, equals, superiors and inferiors. Loyal to every word, to every duty, to every compact. Why, there is no feature in the character of the ideal knight of mediæval chivalry, that should not be found in the “man of God,” that was not found in his great human exemplar—the Apostle Paul. Never let there creep over you, young men, anything of the weak, puling and sentimental. Do not ask, do not allow your people to “coddle” you. Don’t be “dudes,” I beg of you.

“A man of God!”—“Jesus Christ’s man.” “Ye are not your own.” God made you; Christ redeemed you; the Holy Ghost has renewed you. You have presented your bodies a living sacrifice.” You have done so in a special way, hearing a divine “call” to special service. You are “separated unto the Gospel.”

Now, if you are to be acceptable unto God, if you are to do good service to men, and if you are to have any liberty or joy in your work, it is before all things necessary that you make these words good, that the surrender of self to God be whole-hearted and without reserve. The ministry, as a mere “profession,” an educated man’s way of making a living and gaining a position, is an intolerable bondage, the dismal failure. Pursued as a “calling,” from God, unto God, with God, no life is better worth living. It is too sadly possible to pursue it in a self-seeking worldly way. “Satan hath desired to have you,” was spoken of the Lord’s own chosen Twelve. The world, and even the church, often aid the adversary in dragging the ministry down to a secular level. You need to resist all these influences, and, by God’s help, to make headway against the stream.

It has happened before now, that a theological student has come out of college a poorer Christian than he entered it. Scholastic competition may have wholly absorbed him, honours and prizes having become his idols. The theoretical and controversial handling of Divine truths—as corpses on a dissecting table—may have made him irreverently familiar with them. Months and years of preparation for the work, without practice in it, may have engendered the habits of the literary man, rather than of the evangelist. In the classes themselves there may have been members who have chilled the rest by their cold hearts mocking eye and sarcastic tongue.

Of all these deadly influences you need to beware. The college itself will not perforce make you better men. You need to diligently cultivate the spiritual life, and that in the old-fashioned way (there is none better), by the use of all the “means of grace,” private and public. “Enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in

secret,” and let thy Father, in like manner, speak to thee by His word and Spirit. Deserve the blessing of the first Psalm, on the man “whose delight is in the law of the Lord, and in His law doth he meditate, day and night.” It will be a sorry day for you, should you ever come to use the Bible professionally only, for the instruction of others, and your relish for its personal use be gone. It will be helpful, always to have at hand some specially devotional volume, and the honest memoirs of some good man. The daily, hourly ordering of every detail of your lives according to the highest Christian standard, is very needful, and will accumulate that stock of *Character*, which is to be the greatest force in your ministry. Aim to be all that “a man of God” ought to be, from your inmost soul outwards. Without this, learning and eloquence will be of small avail: they will not last. A sermon consists of two elements,—the thing said, and the man who says it. And the latter is the weightier far. You have heard some pulpit pyrotechnist startling and brilliant, but you did not know the man, or knew him too well. You wondered, admired, doubted; and it did you no good. You have heard some preacher of world-wide fame, and have come away saying, “Why, that was so simple, any one could talk that way.” Ah! but there was “the man behind it.” This weight of character is made up of little things, done moment by moment, and done right; of acts so constantly repeated that they become settled habits,—like sand grains growing into mountains, like rain-drops swelling into rivers. You have come here with some capital of this sort. It will accumulate fast, if you put it out to usury. You will want it all bye-and-bye. You cannot have too much. Be jealous of this hoarding time.

You can help one another greatly in this spiritual growth. This will be one advantage of your living together. Keep this end in view. There is no service we enjoyed more in my time or remember more gratefully, than a Saturday evening prayer meeting among ourselves. We drew very near to the Master, and near to one another. It will be very natural for you to form your more intimate friendships, to pair off according to elective affinity. But I trust you will all form a true brotherhood, and be very watchful against anything that may mar your Christian fellowship.

I would further urge you to throw yourselves heartily into the work and worship of the churches in Montreal to which you will belong. Be model church members. Take hold of some Christian work, especially something that will bring you into direct contact with men’s souls. You need not hurry into the pulpit. But it is not too soon to-day, to lead some sinner to Christ; to help some Christian on the way. You may learn, in your cloisters, to write evangelical, eloquent, scholarly sermons, but if you do not know how to take hold of an inquirer, and how to comfort

the sorrowful, you will be but poor specimens of ministers after all. Nothing will better serve to keep your own hearts fresh and warm in the Christian life, than such work as this. Indeed, you cannot afford, spiritually, to live without it. Nothing will throw more light on many problems in theology, than this proving doctrines on the living subject. Nothing will be more suggestive of theories for preaching, and help you to keep more clear of that great vice of academic sermons, viz. : their falling into the shape of dissertations, upon a subject before an audience, instead of a personal dealing with a congregation on some truth or duty. And nothing will be more helpful to you in your pastoral work, bye-and-bye.

One thing that may surprise you, in this endeavour to become a "man of God," as you come to know yourselves better, is, the multitude and the multiformity of the hiding-places of selfishness in the heart of a good young man. I charge you to be on the watch against the first person singular, in your thoughts and aims, your speech and conduct. Keep "I," "me," and "mine," sternly in the background. There is plenty of opportunity, in the study and in the class, in session and in vacation, for these irrepressible personages to thrust themselves forward, and they will never let slip a chance. Bid them "down!" like rampant dogs. If they bark at everybody, they will bite their master worst. As to your future field of labour, for instance, do not look out for an easy, well-paid place. If you do, you will rue it. The seal and motto of an American Missionary Society is worth remembering. The device represents an ox, standing between a plough on the one side, and an altar on the other. The motto reads: "Ready for Either,"—for the field or the sacrifice, to labour or to suffer, to live or to die. So put yourselves in the hands of the Lord of the harvest, and He will show you where to go.

To these hints on your spiritual preparation for your work, allow me to add some on your academic duties.

You will make yourselves, as students, more than any College will make you. Some of you have had experience as teachers, and you know how often your best efforts have been baffled by lazy boys, while the hearty workers have done you full credit. In McGill College, and within these walls, you will have the aid of able and earnest teachers; but all that the best of them can do is to offer you the fruits of the Tree of Knowledge, and wait your pleasure to take and eat. You have come here, I doubt not, to work, and to work hard, and I take it for granted that you have outgrown the boyish blunder by which students and faculties are regarded as "natural enemies." These gentlemen and scholars in the several chairs of the Colleges are your friends, and you will meet them accordingly, with respect and confidence.

Take time for this preparation. "There is no royal road to learning," said the tutor to the prince, who thought that *he* ought not to "grind" like other boys. The growth of a mind cannot be forced. You cannot fly to the top of a ladder. You must mount round by round, beginning at the lowest and putting your foot on every one. A thorough grounding in the elements of every study is the indispensable condition of accurate scholarship and ready command of what we have learned. Yet this is just what the impatient youth of this continent rebel against, grudging the time and shirking the labour, pressing into a dozen ologies before they can spell, and wanting a B.A. diploma without being able to conjugate a Latin or Greek verb without fault. "To get through," and "to come out," are not the chief ends of going to College, but to be thoroughly educated men, knowing correctly what you profess to know, and understanding well the use of the tools by which you may continue your self-education as long as you live. It is in the elements of every study that you especially need that aid of teachers which you will enjoy in college, but will not be able to command in after life. Make the very utmost of this golden opportunity.

You enjoy a great advantage, as compared with the early students of the Congregational College, in the connection of this institution with McGill University, and in the multiplication of the Professors here. Some day, I trust, your successors will be able to complete their Arts course before commencing Theology at all. By a faithful use of your first two years in McGill, however, you can achieve much, and avoid the peril incident to the overlapping of the courses,—that of acquiring a smattering of both, while mastering neither.

Be assured that there is no branch of the Arts course that you can safely neglect, that will not contribute to the broadening and strengthening of your minds, and assist you in your directly theological studies. You cannot afford to be narrow men, knowing only one line of things. You cannot even know that, unless you know many others.

Christianity, includes the Judaism which was its previous form, Judaism itself goes back to the patriarchs and antedeluvians for its central beliefs and rites. Christianity is an old religion, as old as mankind. Its records are contained in two ancient languages. Its history touches the history of every "kindred and tongue, people and nation." To comprehend it aright, we must know a great deal about the kingdoms of old, their kings, their people, their countries, their prophets, their religions. The Old and New Testaments bristle with allusions to these subjects, and a preacher of the Word ought to understand them, and to know them at first hand. This historical religion lies embedded in the history of the

human race. We cannot tear it from its nest. It must be studied *in situ*. "Comparative Religion" is presented by some in such a way as to make the teachings of Moses and of Jesus simply one form of human belief, containing some elements of truth, but defective and frequently erroneous, and, like all other systems, ready to vanish away. You need to be able to show how revealed religion stands among them like the perpetual mountains, while they are but the shifting clouds that cast their shadows on the mountains for an hour, and then melt away. All the recent researches into the monuments of the older nations produce new evidences of Christianity. But a man needs thorough training to know how to use these things. Between ourselves, we may as well frankly confess that there is a great deal of false history and bad logic pressed into the service of a holy cause. The judicial habit of mind is a rare thing to find, among friends or foes of Christ.

Besides its relations to all history, Christianity has a history of its own, whose lessons are all of deepest interest at the present day. It came into the world when Judaism was bigoted and formal or sceptical, with a remnant of believing spirits; when Paganism was outworn, and Philosophy was a wrangle of conflicting schools; and when Rome trampled both Jew and Greek under its iron hoof, while its doctrines supplanted those of the Pharisee and the Saducee, the heathen priest and the philosopher. They were seriously modified, in the thought of Christians, by these other beliefs, and the polity of the Church came by degrees into the form of Rome's imperial despotism. The history of Doctrine, of Polity, of Worship, and of Christian life from the time of the Apostles to our own, is full of instruction to us. Hardly a modern error springs up but is a resurrection of one thought to be dead and buried centuries ago. Almost every article of the Faith is a conquest over ignorance and heresy won by brave and patient labour through many generations. The more recent history of the church, from the Reformation down, is of course most intimately related to our own time. Even its earliest periods are being reproduced in heathen lands.

Some of the deadliest controversies of our own time have been—for we can begin to use the past tense—upon the field of Physical Science. The Church has been foolishly ignorant, and therefore foolishly alarmed about such questions. And some unbelieving scientists have been as foolishly boastful. But on the one hand, some false *interpretations* of Scripture have been abandoned by universal consent, and on the other, some very confident *deductions* from the facts observed by science have been admitted to be "not proven." The number is rapidly increasing of those who find no conflict but a perfect harmony between the Works and the Word of God, and who devoutly

recognize the one Lord Jesus as the Creator and the Redeemer of men. But to hold and maintain such a faith intelligently, you need to understand something of science; if not to become eminently proficient in any branch, at least to understand its principles, methods and terms. Chemistry, Natural History, Geology, Astronomy, and all the rest, will help you in every sermon, every Bible-class lesson, and many a conversation with your people. As their religious teacher, if you are to command their confidence and respect, you must keep ahead of the bright young people who are enjoying all the advantages of modern education.

Mathematics deal with God's great laws of number and proportion, with which we have to do in the homeliest affairs of every day life, and which at the same time are the key to the harmonies of the universe. The exactness of mathematical reasoning cannot be attained in many of the questions with which theologians have to deal, but it furnishes an ideal standard, and a matchless discipline.

Philosophy, as the science of mind and morals, and including the history of thought, has for its very subject-matter that "inner man" with which you will be dealing all your lives. If its use is sometimes to guard against error more than to impart positive truth, even in this light it will be of the highest value. There is too much, and too little, of philosophy in our theology,—too much of the false, too little of the true.

Logic and Rhetoric,—need I say a word as to their value to the preacher of the Gospel. Who needs more than he to be sound in argument, persuasive in speech!

Make the utmost, then, of your opportunities. Store your minds with facts; seize and hold principles; ever seek the truth about everything, and do your work in workmanlike fashion.

Yet all this is to be tributary to the Queen of Sciences—the knowledge of God, of God in Christ, of God in the Bible. You may be in the highest rank as classical scholars, mathematicians, historians, philosophers and scientists, yet if ignorant of the Bible and of men, you will be nothing worth as Christian ministers.

The Bible is *the Book*, for you, and above all things, I would urge you to be masters of that one book. Wonderful Book! So old, yet so new. So manifold, yet so perfect a unit. The story-book of the child; the inexhaustible mine of the scholar. The mind's highest stimulant to thought: the heart's surest source of joy and peace. Assailed on every side, in every age, yet never so strong as it is to-day. The very life and power of God are in it, beyond doubt.

You have been studying this Bible, more or less, for many years; but you come here to study it more

closely, more deeply, more broadly. It may not be long before you discover—perhaps you have already discovered—how little you know about this same Bible that has been in your hands from childhood.

There is much to learn about the Bible as a book, as a part of the world's inheritance from the past, as a sacred book of the Hebrews and of the early Christians, as a collection of ancient MSS. handed down through many centuries. All that you can learn of the external history of these writings, all that they reveal of their own origin and purport, will be of great interest and value to you. The lower and the higher criticism of the Sacred Text will engage your attention. Enter upon it manfully, without prejudice, neither slaves to tradition, nor infatuated with the newest turn of the critical kaleidoscope. Take time—hear all sides—swear by no great name—be overawed by no high-sounding dogmatism. Some of us have lived long enough to see a great many theories set up by very learned men, and fortified by masses of quotations from every Oriental language, enough to strike the less learned dumb. But hardly had the ponderous structure been put in place, than another scholar passed that way, who demolished it like a house of cards by a single wave of his hand, and then set up his theory, which, in its turn, fared no better at the hands of critic number three. These experiences tend to make us spectators rather calm and patient.

The Bible, as God gave it, is the Hebrew Old Testament and the Greek New Testament. A minister of the Word should never rest short of being able to read it freely in "the original tongues." That is the only way to get at its inmost meaning, and to catch every shade of its thoughts. The first-class commentaries are written upon the originals, not upon any version. Innumerable misinterpretations are founded on a false term given to an unhappy translation. A few words from a true scholar shatters the proof-text, the doctrine is discredited, and the preacher put to shame. Now is the time, and here is the place, where you may get thoroughly grounded in these ancient tongues. Settle down steadily to whatever drudgery there may be in mastering the elements. You will never have such another chance. These faithfully acquired, you will advance into ease and liberty to the reading of the very words of Moses and David, of Paul and John. Then, you will never begrudge the toil.

Study your Bibles both with telescope and microscope—in the mass and in detail. It is one and it is many. Find and follow the thread of Divine thought that runs through it all from Genesis to Revelation, and around which all its manifold jewels are crystallised. Take up book after book. Each requires a separate study. Narrative, psalm, prophecy, gospel and epistle, are each to be interpreted in a way

suited to its character. Do not treat the free play of the poetic imagination, or exuberant utterances of rapturous or anguished hearts, as if they were logical definitions, rigid and frigid. Let Scripture live under your eyes. It is not a cabinet of curiosities from some strange world; but is all about the men, women and children of our own. What a heart throbs in every line! There is immeasurable scope for most interesting research in following up the references of the Bible to places, persons, customs, beliefs, in such a manner, for example, as has been practised by my classmate in this college, Dr. Cunningham Geikie, in his "Life of Christ," shedding so much light on allusions which the differences of age, country and people have rendered obscure to us.

Let me drop a word of warning against some tendencies prevailing at this time in two opposite directions in the handling of Holy Scripture. One is, to treat the Bible like any other ancient book, an interesting specimen of "Hebrew literature," but standing on precisely the same footing as the "sacred books" of the Hindus or Chinese. It is a gain to bring out the "human element" in the written Word, as it is to bring out the human side of the Person of the Incarnate Word. But it would be as terrible a loss to suffer this to obscure the "Divine element" in the one case as in the other. "Holy men wrote" these books, and their humanity appears in every line; but holy men "moved by the Holy Ghost."

On the other hand, there are habits of interpretation in certain pietistic schools that are full of peril. One is, the spiritualising and allegorising of every historical incident, person and place. There are analogies between the outward and the inward, between nature and grace, between history at large and the life of the individual soul, which Scripture itself suggests, and which are full of interest and instruction. But this method is carried to a prurient excess. It leaves hardly history to stand as history. It exaggerates the details of every parable. And worst of all, it may be wholly fanciful, without Scripture warrant, springing from individual caprice, and varying with every commentator. Another doubtful practice is the harping on certain words or phrases, putting some mysterious meaning *into* them, and then professedly drawing it out. We have not, I believe, yet had books or tracts on "The Oh's of David," or "The Ifs of Paul," but there are some that lead us to look for such titles some day. The writers do not mean to be irreverent, but such a treatment of God's Word is surely *small* and childish.

Next to your Bibles, and out of your Bibles, try to be masters in THEOLOGY. I know the prejudice against "dogma," and that Systematic Theology is considered very "dry," and I acknowledge that this may be in part the fault of the architects of such

systems. But on the other hand, men are lazy, they do not want to think on difficult questions, but want their thinking done for them, and everything sugar-coated with rhetoric. Other sciences are dry to the uninitiated, but how valuable the results to mankind! In constructing a theology, we do exactly what the botanist does. For example: he goes into the garden or the field, collects his flowers, analyses them, puts them with others of like kinds, and arranges the whole vegetable world in regular order, everything "after his kind." The herbarium is not so beautiful as a garden; but it is an invaluable key to the garden, and the garden is made tenfold more beautiful under its guidance. So the theologian goes to the garden of the Lord in revelation, culls from each testament and every book the words of God concerning Himself, His Son, His Spirit, His law, His providence, His method of redemption for fallen man, His purposes for the future, and aims to set these in order. There must be a plan on which God works in this supreme domain, as in every lower one, and the theologian tries to find that out. He is liable to be mistaken. His human language may often be too weak and small to carry the burden of Divine thought. His logic may be vulnerable, but his attempt is right and wise; and when so many of the keenest minds and the devoutest hearts have wrestled with these mighty problems during so many centuries, surely some points may be considered settled by this time, and especially those connected with the person and work of our Saviour. The "Christo-centric" theology is the only true one, the only one that meets the wants of sinful souls, that has inspiration, life and immortality in it. "I am the Truth." Christ as God and man, Christ and Him crucified, is the vital core of any theology that deserves the name of Christian. Such has been the theology taught here from the beginning, and God forbid that any other should ever be heard within these walls!

You come here to learn *what and how to preach*. The pulpit will be your chief test of efficiency, your life-long instrument of power. For it, all your studies will be a preparation. In this public ministry of the Word you can use all your powers, at their highest cultivation, and the utmost ardour of your spiritual nature. You will need to come to it charged to the full with the truth of Scripture, the fruit of all your scholarly research guided by the spirit of truth, and appropriated by personal experience; to bring that knowledge to your hearers' hearts which comes from faithful study of yourselves and wide sympathy with men; to be deep and strong in thought, yet simple in speech; to use similitudes, drawn, like those of the Great Teacher, from everyday life; to address, not the scholarly few, but "the average man; to cover, in time, the whole wide range of truth and duty; to

awaken, direct, instruct, comfort and win souls. You cannot be too wise or too good for this high service. Many whom you address will be careless, dull, wedded to the world, averse to your Master. How great the need, therefore, that you be all aflame!

Let me urge you to give special attention to the elements of *prayer* and *praise* in Christian worship. Your rites and ceremonies will be of the fewest and the simplest. You are not likely to have the attractions of a liturgy. But do not make the sermon everything. Exalt the worship of God. Put your whole heart into it. Study to gather up what the people owe to God of adoration, thanksgiving, confession and faith; and what they should ask of God in prayer and intercession. Put these things into simple, reverent and sincere language. Let prayer in the pulpit be a very real thing, as coming from your own lips. So will you carry your fellow-worshippers with you, as on eagle's wings. Be ready also to lead the people in the high praises of God. I do not mean as their precentor, though you should be able to do that, when need requires, but, first, in the joyous spirit of your own religious life, and then, in providing for the full expression of it in every service. This simple service of ours may be a people's service, full, bright and hearty, if we know how to make it so.

Finally, prepare yourselves here, as far as may be, to be *Pastors* of the flock of Christ. The fundamental qualification for this is to have the *Good Shepherd's* own love for men. It is there that we most frequently come short. Sympathy, insight, wisdom, fidelity, courage,—how diverse and how high are the qualities required! Experience is always teaching us how to handle men better, but a young man often exhibits all the elements of the pastoral character. Addict yourselves to "the cure of souls." People are hungry to be dealt with one by one.

My brothers in the Lord, it is a grand work to which you have given yourselves. A faithful minister is very dear to the Lord Jesus Christ. He holdeth the stars in His right hand. There is hard work before you, many a soul-conflict; a bare living at the best. But other men have their full share of troubles, as well as we. And we have our full share of reward, of many kinds, even here. This ministry of the Gospel is a good way in which to spend our lives. Enter upon it with full consecration, and you may enter upon it with gladness and hope. May God enrich you with all spiritual blessings in Christ Jesus, keep you all your lives long, and give you the crown of the faithful servant.

Alma Mater,—I have said my say as I was able. "The Lord bless thee and keep thee! The Lord make His face shine upon thee, and be gracious unto thee! The Lord lift up His countenance upon thee, and give thee peace!"

Correspondence.

MR. HALL'S LETTER.

MR. EDITOR,—I have not much time for letter-writing, except what arises out of my work. I am often tempted to wish I had not initiated this plan of writing monthly for the C. I. I feel that I cannot do justice either to myself or my subjects, but I must now continue, I suppose, as I have begun. I will begin by giving some account of our new church in

ST. THOMAS.

This modern city, of eleven thousand souls, is situated in the County of Elgin, on the shores of Lake Erie, and within fifteen miles of its formidable rival, the City of London. Forty years ago the whole of this region of country, now boasting of cities and towns such as Woodstock, Ingersoll, Chatham, St. Mary's and many others, including the cities mentioned above, was a dense forest. Their growth has been marvellous. St. Thomas has made rapid progress within the last twenty years. Its main source of wealth, excluding the rich farming country with which it is surrounded, is the railways; Grand Trunk, Michigan Central, and Canada Pacific, having each converging lines, and important works here, and give employment to great numbers. The introduction of manufactures would make this one of the most prosperous cities in the Dominion. It is remarkably healthy, and excepting the characteristic absence of mountain, hill or mound, is very pleasant, almost beautiful. It is not over churched. Presbyterians, Baptists, Methodists and Episcopalians are represented, the Methodists have three congregations, the others one each. I have spent nearly a month in the city, and from observation as well as from information, I conclude there are hundreds of Protestants who have no church home.

Places of amusement abound and are crowded every night. The Sabbath seems to be fairly well observed, or as well as godless railways companies will allow it to be; for the scream of the locomotive never ceases during the hours of the sacred day, and very many workmen have no day of rest. If we permit it, within fifty years the railway companies will rob us of the Lord's day. If the churches are able to suppress the iniquitous liquor traffic they are just as able to stop railway traffic on the Sabbath, and the latter more easily, for it is done now in defiance of the laws of the land.

Several attempts have been made by unrecognized and unauthorized persons to establish in St. Thomas a

CONGREGATIONAL CHURCH.

It is needless to say, every one of these came to nothing. When the union of the various Methodist churches took place last spring, one of their churches

was for sale, and the Rev. H. J. Colwell, formerly one of our ministers, who had been for some time previously ministering to the Reformed Episcopal Church here, purchased, and opened it for worship as a Congregational church. For several months he conducted the service, but finding the work too labourous and the congregation unable to meet their financial obligations without assistance from the Missionary Society, he handed over the entire concern to us. I have found Mr. Colwell ready to co-operate and assist in any way in his power. The property has been bought on easy terms and at a reasonable price. It has a good brick church, seating about 300, a commodious parsonage on the same lot, is on a quiet street, within a short distance of the main business street, and in the most progressive part of the city. The whole indebtedness at present is under \$3,000. It is secured to the denomination by our model deed.

I organized a church on the 19th October composed of twenty members. There is a Sunday school of fifty scholars. The average attendance at service has been sixty in the morning and 120 in the evening. It is proposed to supply the pulpit till the College closes, by each minister in this district giving one Sunday; I as far as possible to be in their pulpits when they are here. But this plan will not last much beyond the end of the year, as I will finish this district about one month after New Year. We have all been anxious to see a church of our own in this city; now that the way has been so providentially opened we are bound to give every possible help to the work. Those who have shouldered the responsibility in this city are not in circumstances to give much financial aid immediately, and many of them are strangers to our denomination, but all seem to be sincere and earnest, and willing to do their best. There are immediate payments to be made. There is no intention of making any direct appeal to sister churches, but would it not be the right thing for every church to send a contribution, say of \$5— And it would greatly cheer the St. Thomas friends if some of our large hearted brethren would forward a contribution at once, for just now such encouragement would be far more valuable than later on. I will be glad to take charge of any such gifts, or they may be forwarded to the secretary, Mr. William Glass, Box 434. St. Thomas, Ont.

LONDON.

I had a pleasant visit to this city, where I noted signs of improvement in our church that were very cheering. The time has come when we should make a strong effort to have a second church here. Mr. Hunter is very anxious to see this accomplished.

THE WESTERN ASSOCIATION

met in Wingham with the youngest church in the district, except St. Thomas. We spent two most de-

lightful and profitable days together. Three hours were given to the consideration of our denominational work, chiefly our mission. I had the pleasant task of opening the discussion. I took advantage of the presence of Rev. Mr. Hunter, member of executive, to have a short conference with the managers of the

WINGHAM CHURCH.

They are supplied for the present, but have made no permanent arrangement. I am of opinion that we should endeavour to carry out the original intention of the Wingham church, and unite it with

TURNBERRY.

I spent part of a Sunday with this church, and on having a consultation, found them willing to unite with Wingham. The pastor would reside in Wingham seven miles distant, give Turnberry afternoon service, and morning and evening in the town. I drove from Turnberry to

HOWICK TWELTH,

for afternoon service, eight miles over most execrable, almost impassable roads. There was a very fair congregation for *such a day*, evening had service in

HOWICK NINTH.

nearly three miles distant. Here is a large congregation. The Rev. Wm. Watt, the pastor, lives in Wroxeter, eight miles distant, and drives over this ground every Sunday a distance of over twenty-one miles. It will be seen that it is impossible to do justice to this field by the present arrangement, but give Turnberry to the Wingham man and the two Howick churches to another, and you divide the labour, and give a chance to work up that very important section of country lying around Harriston and Clifford, and including these rising towns. This change can be made without involving any increased expenditure and all the churches are willing.

KINCARDINE.

I visited this place during a severe snow storm, hence our congregation was smaller than usual, but Bro. Ross has made good progress since he came on the field. A new and very commodious parsonage with orchard and three acres of land have been purchased. The church building is rapidly becoming too small for the congregation and soon the command will be given "Let us arise and build." Being able to preach in Gaelic gives Mr. Ross great opportunities of usefulness, in this part of the country.

WIARTON.

I found signs of progress here. Several additions to the church, Sunday School increasing, all contented and hopeful. I held service also at

COLPOY'S BAY.

Here I was on historic ground, and I gathered many interesting facts regarding the work of the Society in

this place in former years. Among the Indians and the first settlers along this shore, our missionaries were the pioneers in the work of preaching the Gospel of Christ. Mr. Bolton still conducts services in this place, and has some of his best supporters living here. It was under the ministry of our missionaries at Colpoys that the present pastor of the Indian church at French Bay was converted, so that the seed sown in days long past is still bearing fruit, though I cannot but think, if the work had been followed up we would be much stronger in this part of the country than we are. We certainly should be the largest denomination instead of being almost the smallest. *Ultra-Independency* has been the bane of Congregationalism throughout the whole of Canada.

AMONG THE INDIANS.

Our Indian Mission was merged in the Canada Congregational Missionary Society in the month of June last, and hence we are now charged with the conduct of the Indian work.

French Bay, where the Indian church is situated, is within about ten miles of Southampton, on Lake Huron. The Indians here speak the Ojibway language, live in comfortable houses, cultivate the soil and fish. They are fairly educated, and have good schools. They cultivate the musical talent and many of them have organs in their houses.

The Congregational Church is a plain structure, standing sadly in need of paint and other repairs. It boasts of a bell, whose tones are not very silvery; in an organ quite good enough for a city; there is a good congregation; also a Sunday School. I found on reaching the place, that the majority of the families were up the bay fishing. After a short service in the church, we decided to proceed to the camp ground, six miles distant. Here I found them living in their huts and wigwams; and in one of the largest of these, we held our service and church meeting. They sang and prayed, and spoke in their own language. I addressed them through an interpreter. It was the strangest gathering I ever beheld. I could only praise the Lord that these poor children of the forest had come to know the Son of God, and many of them to rejoice in the forgiveness of sins through His name.

My mission on the present occasion was to reinstall the pastor, Rev. Mr. Walker, for some months past he has been out of the work, owing to some misunderstanding among a few of the church members. From all I could learn, and I went into the case as fully as the circumstances would admit, there was really no ground for the trouble which led him to resign, and therefore, with the all but unanimous vote of the church, he was put back in his office. He is a man of good ability, very diligent in his work, and I think blessed with more than Indian average conscientious-

ness. It will be necessary to give special attention to this work, and I purpose visiting the church before a great while. Owen Sound not far distant, must have our attention without any great delay, and the Indian work can have another visit at the same time. I learned while here that some 200 miles further north there are many Indians wholly destitute of the gospel, who are quite accessible to the preacher. Will the friends who have liberally helped the Indian Mission remember that our Society has this additional charge on its funds, and add the amount to their subscription to the general society. Will the Churches, and Sunday Schools who have worked for the Indian Mission, please continue their efforts. I can give any further information on the subject that may be required, this must suffice for the present, and I remain as ever,

Yours truly,

Kingsion, Ont.

T. HALL.

COLLEGE CORRESPONDENCE.

MY DEAR MR. BURTON.—You will hear with pleasure, and so will the readers of THE INDEPENDENT, that another subscription of \$2,500 has been promised towards the College Building Fund. This will go a long way towards paying the final bills for building and architect's fees. There will, of course, be still a balance due, but not a large amount.

In sending this memorandum let me give you the facts as to the mortgage on the Principal's residence.

When the building project took shape, the first step was to purchase the ground. Of course, of this we secured sufficient to build upon it the college and the Principal's residence. This land cost about \$8,000; a sum of nearly \$2,000 was paid down and a mortgage given for the balance. This mortgage covered the whole lot. The funds in sight and available were not sufficient to build both the college and the residence,—though the plans included both; but the Principal undertook, if a building was erected, to pay rent for the same equivalent to the interest charge on the mortgage. The erection of the Principal's house was then proceeded with and completed. After this the whole property was divided into two parts. The mortgagors agreed to hold for their mortgage only that part on which the house stood, leaving the lot with the college building erected on it completely free of encumbrance.

Thus the matter stands at present. The college has no mortgage on it whatever. The residence is mortgaged for \$6,000, and the rent received is sufficient to meet the interest accruing on the mortgage. The college corporation is not liable for the mortgage. The residence along with the guarantee of individuals was considered by the mortgagees abundantly sufficient as security. Yours very truly,

G. HAGUE.

MR. EDITOR.—The following churches and individuals have paid for the furnishing rooms in the college: Mrs. Brigham, \$75; Hamilton Church, \$75; Guelph Church, \$60; B. W. Robertson, \$70; Wm. Ried, \$70; J. M. M. Duff, \$75; F. Scholes, \$75; Brantford, \$70; Rev. J. Salmon, \$30; Stratford, \$62.25; Ottawa, \$50; Friend, \$15; Prof. Brown, \$10; Collection, \$36.90; J. S. and W. McLachlan, \$75. Total, \$849.15.

J. S. McLACHLAN.

SLANG.

MR. EDITOR.—What do you think of the use of slang in the pulpit?

I know that in society its use is esteemed vulgar, is it any more elegant when employed in discussing the highest themes?

A minister should, doubtless, be plain and direct in his pulpit utterances, but may he not be all that without the use of slang terms?

For my part I cannot get over the feeling that a minister who uses slang in the pulpit, degrades at once his theme and himself and offers but a doubtful compliment to his audience. When a preacher commences a didactic statement or an illustrative one, with an apology, in most cases I think it would be much better to omit both the apology and that for which it is offered.

AUDITOR.

To us it seems that plain old Saxon speech has vigour sufficient to point any moral, drive home any application; the use of slang would indicate a poverty of resource. Moreover, if culture is worth aiming at, the pulpit of all places should manifest its power.—Ed.

News of the Churches.

BRANTFORD.—We have organized an association for our young people, the name of which is "Our Society." The officers are: President, A. J. Wilkes; vice-president, W. Wickens; secretary, G. Malcolm; treasurer, Miss E. Parsons. We meet every Monday night; we have a strong membership and our meetings are full of interest. Our Thanksgiving Supper was a decided success. Large number were present; everybody was satisfied and the monetary gain was handsome. Our last Missionary prayer-meeting was addressed by Dr. Beattie. His address was an able effort and will be productive of great good to the society.—COM.

DALSTON.—On the 6th inst., at three p.m., the Church was organized in this place. A Council was convened, represented by the Vespra, Edgar and Rugby churches; also the pastor of the Barrie church, Rev. J. I. Hindley, M.A. Mr. Hindley was appointed chairman. The meeting was opened with devotional services, singing and prayer, etc. Afterwards a brief

statement was given by the pastor supplying, the Rev. J. C. Wright, concerning the work since the first service after Christmas last until the present time. By request from the chair a few questions were asked of those desiring to join the fellowship of the church. Afterwards the chairman briefly addressed the congregation on "Congregational Church Polity." The right hand of fellowship was then given to eleven persons; several others had desired to unite, but owing to a severe storm and bad roads were not present. Mr. T. J. Young, on behalf of the church, read a kindly address, and extended a call to J. C. Wright to become their pastor. To the address a suitable reply was given and the call accepted. The Sacrament of the Lord's Supper was then dispensed in the usual way, and the meeting adjourned until seven in the evening, when a union Thanksgiving service was held, at which addresses were delivered by Revs. J. I. Hindley and J. C. Wright.

EDGAR.—The church here continues in good fellowship and earnest labour. The ladies of this congregation deserve high commendation for their zeal and charity. In every good work in the community they take an active and often a leading part. The church building (chiefly through their efforts) is at present being improved by kalsomining and painting inside. Throughout this large field we continue to prosper and go forward, for which we thank God and take courage, longing for and looking for larger blessing and better success.

J. C. W.

KINGSTON FIRST.—A very large number of people were present at the new Congregational Hall on the evening of October 24th. Tea was served at six o'clock, and for some time the tables were filled. The sales during the evening were large, the amount realized being in the neighbourhood of \$350. The articles offered for sale were of a noticeably high order, many specimens of fancy work being of a quality which it would be difficult to surpass. Before the end of the evening the tables were cleared of everything except a few minor articles. The choir of the church rendered some pleasing selections at intervals throughout the evening. A pleasing incident was the presentation to Rev. Dr. Jackson, of a handsome plush banneret, worked in silk and crewels. The presentation was made by Mr. P. R. Henderson on behalf of the Ladies' Society. In addition to this, the ladies of each table presented Mrs. Jackson with an article of fancy work. We heartily congratulate our friends at Kingston upon their activity, and trust that ever Kingston First may lead in every good word and work.

MIDDLEVILLE.—The ladies of this field held a Harvest Home festival and concert on Sept. 10th, and realized about \$150 for their new church. The stone work is completed, the roof on, and the carpenter is

executing his part of the work. The hope is to open it in December some time. It gives us pleasure to record the marks of progress manifest on this field.—Brother McColl, accept our editorial greetings.

MR. ZION CHURCH, TORONTO.—The members of this church suddenly invaded the house of their pastor on Monday evening, 18th ult., on the occasion of his settling down among them on Kingston Road, and left substantial tokens of their thoughtful kindness in articles necessary to house-keeping. After a social repast, a very pleasant season was spent in deliberation on the winter's work of the church. The pastor's address will now be, "Rev. E. Barker, Kingston Road, Toronto."

SARNIA.—Miss L. Lambert, organist of Zion Church was pleasantly surprised on the evening of October 6th, when a number of friends called at her home without invitation. Mr. Charles Taylor read a suitable address, and Deacon Grisbrook presented her with a handsome gold watch and chain in the name of the church and congregation, after which refreshments were served and a happy time spent together before breaking up for the night.

TORONTO NORTHERN.—The anniversary services of the Sunday School were held on Sunday 19th October when Rev. Dr. Stevenson, of Montreal, preached to large congregations morning and evening. In the afternoon a special open session of the School was held and addresses given by Dr. Stevenson, Rev. Hugh Johnson, of the Metropolitan Church, and Mr. W. C. Ashdown, Superintendent of Zion Congregational School. The room was crowded to its utmost capacity. Some very sweet new hymns were sung by the scholars, and a very pleasant and profitable time was had. The financial result was very satisfactory, being in excess of any previous services of a similar character. The next evening Dr. Stevenson, who had remained over for the purpose, delivered his lecture on John Milton, to a very fair audience which would have been a large one but for the counter attraction of Dr. Vincent who was lecturing in a neighboring church. The lecture throughout was very interesting and was much enjoyed. At the close Mr. O'Hara moved a vote of thanks to the lecturer, which was carried with great applause. The proceeds of the lecture were also appropriated to the work of the Sunday School.

TORONTO WESTERN.—The anniversary services in connection with this church were held on the 19th Oct., large congregations being present at each of them. In the morning, Rev. T. W. Jeffrey, of the Queen-street Methodist Church, preached; at three p.m. Rev. D. J. Macdonnell, and in the evening Rev. Prof. McLaren, of Knox College. For several years past, at the anniversary of this Church, evidence has been given of the success it is enjoying, and yesterday

showed that its prosperity has largely increased during the past year under the pastorate of Rev. A. F. McGregor. A special programme of music, arranged by the choir for the anniversary, was well carried out. The collections at the three services were liberally contributed to. On Tuesday the annual tea-meeting in connection with the church was held with gratifying success.

THE COLLEGE.—Our college boys have been rejoicing in two barrels of apples sent by two kind friends, and on Hallow E'en their eyes were gladdened by a substantial cake from three Montreal ladies. They do not appear to have out grown appreciation of such things.

EASTERN ASSOCIATION.

The Eastern District Association held its annual meeting in the parlour of the Congregational Hall, Kingston, on the 28th and 29th of October last. There were present Revs. John Wood, Ottawa; D. Macallum, Maxville; B. W. Day, Lanark; E. C. W. McColl, Middleville. Hugh Pedley, Cobourg; Geo. Willet, Cowansville, who sat as a corresponding member; Dr. Jackson and Allan Macfadyen, Kingston. The Rev. B. W. Day was chosen chairman, and Rev. Allan Macfadyen, secretary-treasurer. After spending one hour in devotional exercises a paper on "The Baptism of Power, the Need of the Church for More Efficient Service," was read by the Secretary. A profitable and interesting discussion followed, which occupied part of the morning session and most of the afternoon. The Association then engaged in earnest prayer, pleading for the special endowment of the Holy Ghost for more efficient service. In the evening a paper was read by the Rev. Hugh Pedley on "The Present State of Unbelief," which elicited the applause of the Association. Mr. Pedley was cordially thanked for his able and brilliant paper.

The College and Missionary out-look were earnestly considered and the following resolutions unanimously adopted: Moved by Mr. Pedley and seconded by Mr. McColl, and resolved: "That this Association express its joy at the opening of the new College building; recognize with gratitude to God the large accession to the number of the students, and express its earnest hope that a new era of prosperity has been entered upon. It would, also, in view of a necessarily enlarged expenditure, urge upon the churches to make a more liberal provision than ever before."

Moved by Mr. Wood and seconded by Mr. McColl, and resolved: "That this Association earnestly commends to the churches within its bounds the plan of systematic periodical contribution to our various denominational objects, suggesting that as far as practicable the collection for the college be taken in the month of October, that for the C. C. M. S. in January,

that for the Provident Fund in April, and that for the Union Meetings in June; and also that a monthly Missionary prayer-meeting be held, at which a collection be taken for Foreign Missions. It further earnestly urges upon the churches the need of largely increased liberality on behalf of our Home Mission work, that the Society may be able to occupy the many promising fields of labour which are opening up before them, and thus to follow up the efforts of our valued Missionary Superintendent."

The second day's proceedings were mostly taken up with the reports of the various churches of the District. These were most encouraging, showing a marked advance both financially and spiritually. An evangelistic meeting was held in the evening in the Congregational Hall. The pastor, Rev. Dr. Jackson, presided, and addresses were delivered by Revs. Messrs. McColl, Macallum and Day. The Association then adjourned to hold a special meeting at Middleville, at the opening of the new church there, and its annual meeting at Ottawa. ALLAN MACFADYEN,
Secretary.

CENTRAL ASSOCIATION.

The Central Association met at Pine Grove, Oct. 21st, at half-past two p.m. There were present Revs. H. D. Powis, W. H. Warriner, B.A., A. W. Richardson, C. D. Bolton, W. H. Way, C. Duff, M.A., A. F. McGregor, B.A., J. Salmon, B.A., and J. J. Hindley, M.A. As delegates, Messrs. W. Wallace and John Bennett; Mrs. Green and Miss Saunders.

Mr. Powis was elected chairman. Mr. Bolton took up the subject of "Local Mission Work for Our Churches." A discussion followed in which all the brethren took part. The Secretary introduced the question of "Temperance, with Respect to the Scott Act," when the following resolution was passed: "That this Association, having heard with very much pleasure the able address by Rev. J. J. Hindley, M.A., of Barrie, in regard to the Scott Act and its triumphant adoption in the County of Simcoe, desires to express its gratitude to Almighty God, and its hearty sympathy with the Scott Act movement: and we pledge ourselves to do all in our power to further the interests of the temperance cause in our several spheres of labour."

Second Session.—Met again at half-past seven. Pastor, Rev. W. H. Way in the chair. Interesting and couraging reports were heard from Zion Church, Toronto, South Caledon, Warton, Barrie, Bowmarville, and Mount Zion, Toronto.

Third Session.—At nine a.m. Mr. Duff read an essay on "State Aid to Denominational Institutions." This called for a long discussion, in which most of the brethren took part, and a resolution was passed as follows: "Having heard with much pleasure the able

and timely paper on "State Aid to Denominational Institutions," by Rev. C. Duff, M.A., resolved that the thanks of this Association are hereby tendered to Mr. Duff for his interesting paper; and that while sympathizing with these churches which have heroically founded and cheerfully sustained Denominational Colleges at great sacrifice in the early history of our country. Still, it is the opinion of this Association that to grant state aid to such Institutions would be a retrograde movement, and would be out of harmony with the educational progress of the Province of Ontario, as well as detrimental to their own spiritual interests."

Mr. Warriner read a paper on "Our Sunday Schools and Sunday School Literature;" and Mr. Powis one on "The Best Method of Bringing Working People to Christ." Both of these were exceedingly profitable. Mr. Powis was asked to send his essay to THE CANADIAN INDEPENDENT.

Fourth Session.—At half-past two p.m. Mr. Salmon read an essay on "The Holy Spirit's Relation to Church Work." A very helpful discussion took place on the subject.

Mr. Bolton was received as a member; and the Association adjourned to meet in the Western Church, Toronto, in March, 1885. J. J. HINDLEY, M.A.,
Secretary.

THE WESTERN ASSOCIATION OF CONGREGATIONAL MINISTERS AND CHURCHES.

The above Association held its annual meeting at Wingham on the 21st and 22nd of October. Rev. H. D. Hunter presided. After organization, Rev. H. Hughes preached an excellent sermon from Heb. XII. 2. "Looking unto Jesus." Rev. C. L. Ross read a paper on "Certain Features of Scottish Religious Life and Character," which elicited a very interesting discussion touching the good traits of character in the Scottish people.

Rev. Dr. Gunner read a paper on "Special Services and How Best to Conduct Them," which was so good and timely that he was requested to publish it in the columns of THE CANADIAN INDEPENDENT.

Rev. J. Morton reviewed "Drummond's Natural Law in the Spiritual World." The paper provoked a very profitable discussion upon the merits of this celebrated work. While the reviewer paid a well-deserved tribute to the charm and general suggestiveness of the book, he however, hesitated in accepting some of its conclusions. He thought his insisting upon the absolute "identity" and "continuity" of law in both the natural and the spiritual worlds, was too dogmatic.

Rev. George Fuller opened a very profitable discussion on "How Best to Develop the Religious Life of Young People."

Rev. T. Hall, the Missionary Superintendent, was received as member of the Association and opened a discussion on "Our Home Mission Work." His words were earnest, inspiring and encouraging.

The closing meeting was held on Wednesday evening and was of an *evangelistic* character. Rev. Mr. Hunter presided and called upon the following brethren for brief addresses, viz., Rev. Dr. Gunner, on "The Sinner's Need of Christ."

Rev. J. Morton on "The Sinner's Decision for Christ."

Rev. Dr. McGregor on "The full assurance of hope in Christ."

The discussions were both lively and profitable throughout the meetings. The ministerial members mustered in very good force. All felt it good to be there. Rev. Mr. Totten, pastor of the Wingham church responded very happily to the vote of thanks accorded to the friends for their hospitality. The next meeting was appointed to be held in Guelph with Rev. Dr. Gunner as preacher, and Rev. C. E. Gordon-Smith as alternate

D. MCGREGOR, Secretary.

BONNE ESPERANCE, LABRADOR.

REPORT OF MISSION WORK IN LABRADOR FROM SEPT., 1883, TO SEPT., 1884.

To the Committee of the Ladies' Missionary Society, Montreal:

During the past year 163 meetings have been conducted. The number attending these has been about 6,879, giving an average attendance of forty-one for the whole year. About the middle of October we moved into our winter home, where we were soon surrounded by about ninety souls, and in a few days after we were shut out from the world by the freezing up of the river. However, we were not shut out from our blessed Master, for throughout the whole winter we experienced much of His presence and blessing.

By the ringing of our church bell the people in the settlement were reminded every Sabbath morning, at eleven o'clock, that the appointed time for public worship had arrived—soon after an attentive audience was assembled in the little church which was comfortably heated for their reception—and thus regularly we broke to them the bread of life. Again at three o'clock the Sunday-school met, numbering about forty; these were formed into three classes in perfect order, and at the close every scholar received a library book, to brighten the long cold winter evenings. Evening service was held at seven o'clock, when for an hour prayer, praise and exposition of God's Word was the general character of the service. On Wednesday evening a weekly prayer-meeting was held, and

the people generally took a lively part in the service. On Fridays a prayer-meeting for women was conducted by Mrs. Roger and Miss Carry, these were well attended and nearly all took part in prayer, not in a cold and formal way but with fullness of heart and soul. At these meetings we had people attending from other settlements, while I conducted meetings also in surrounding settlements. A "Band of Hope" of forty-one members was formed and several meetings held during the winter. Our work has not been in vain, several have given themselves to the Lord; in particular we are persuaded of two young men who have done so. One young woman previously converted joined the church, and others, whom we believe to be worthy, we hope, will soon also do so. Those of us who have acted as teachers, feel to have been taught of God in our work.

The day school averages twenty-seven in number, and good progress was made. Toward the end of April most of the people left for their summer houses, to prepare for the fishing, which they had to do before the ice broke up. We remained till May, but every Sabbath I went to Bonne Esperance to preach. During summer the attendance at our services is greater than in winter, because of the fishermen who come from a distance, sometimes there will be 200 in a morning and in the evening so crowded that the church could not hold all who came, and in the Sunday-school over 100 would join in the lesson. The fishermen frequently take a hearty part in the meeting, throwing their whole heart into their devotions. I have been told by many fishermen that the happiest time they spent during the fishing season was in our church. During the summer I have visited fifty vessels and conversed with over 720 men, supplying them with reading matter, and along the coast more than 3,000 tracts and books have been gratefully received. I have visited *once* every family for fifty miles westward and every family eastward *twice*, holding services with each and giving books. That you may have a little better knowledge of the condition of the coast, and the difficulties we have to contend with in trying to reach those at a distance, I will give an account of my last journey along the coast to the eastward. On Saturday, 31st August, I left by the mail boat, landed at Lance au Loup on Sunday morning; conducted worship in a store; the weather being unfavourable only thirty-five were present. I walked to Armour, over the hill, five miles to a late dinner, and had a warm welcome from Mr. Davis and family. On Monday morning a boat came from Fortearo which was returning at once, so being supplied with oil clothing and in heavy rain and rough sea arrived, after a dangerous voyage, at Fortearo. The remainder of the day was spent in visiting the people and a meeting was held in the evening. The night was dark,

rain fell in torrents, every stream was overflowing and filling all the paths, yet over forty people met and spent a happy hour in prayer and praise. Next morning the weather cleared and I walked nine miles round the shore, over hills and through marshes, crossing several large rapid streams, which brought me to the next settlement, late in the evening and faint with hunger. After being refreshed ten people came to hear the story of Jesus and His love, and at the close I baptised a child. A bay of half a mile had to be crossed to reach the larger settlement, but the sea was angry and required strength and activity to cross safely, two men were willing but the other two were not, so I endeavoured to walk round with a guide, but a large and rapid brook came between us, which we could not cross and so had to return. However, some eight men carried the boat to the brook and I got across, and in less than twenty minutes over seventy people had gathered together to hear the gospel and we had a most interesting meeting, afterwards two young people were united in marriage. A walk of ten miles next day brought me to Bradore, where a meeting of over twenty people assembled. Next morning I got on board a vessel bound to Bonne, and with a fair wind, before evening I was once more at "home, sweet home."

GEO. ROGER.

N. B.—Rev. D. Beaton, of St. John's, Newfoundland, in transmitting the above report says: "I hope you will allow me to add that it means a great deal more than it says; for such visiting means more than even country pastoral work in ordinary places. He requires a bold heart and a warm zeal who would do such work well. He needs and deserves our most fervent prayers and best support."

September, 1884.

LABRADOR MISSION.—This mission was continued in faith and has received in October and November Calvary Church Ladies' Association \$14; Vankleck Hill, \$11; Listowel, \$10; Mrs. Parker, \$5; Mrs. Gibbs, \$2; Mrs. Duff, \$3; Dr. Nichol \$5; Mrs. Field, \$5; Cowansville Ladies' Association, \$10; Frome, \$11; Sundries, \$4, and the following addressed to the Treasurer: "Montreal, November 14th, Dear madam,—Enclosed I hand you \$150 in aid of the Labrador Mission. I pray the dear Lord may graciously accept and richly bless it. From a Friend." Thus faith is vindicated and the prospects for the continuance of the Mission even after next summer are encouraging.

BARBARA WILKES,

Montreal, Nov. 15, 1884.

Treasurer.

ONLY reflect on it, of the Tongan Islanders—only the other day cannibals—eighty per cent. are found every Sunday engaged in the worship of Almighty God.

OBITUARIES.

DEACON ROBERT AFFLECK.

In the death of Deacon Affleck, the First Congregational Church, Lanark, loses one of its oldest members and deacons.

Coming from their home in Lanark, Scotland, to the wilderness in 1820, with his parents, a homestead was taken in the township of Lanark, and the struggle to build up a home in the Canadian forest was bravely entered upon. Providence smiled upon the efforts of the hardy pioneers, and in time, Robert and his brothers, turning the forest into the fruitful field for food, as Charles Mackay sings:

"There's wealth for honest labour
In the new and happy land."

Taking the divinely ordained plan for cheering toil and lightening burdens, he in 1840 became united in marriage with Mary Borrowmdu, who arrived from the old land in the same year; one who faithfully seconded his efforts, and having journeyed by his side for forty-four years, took loving leave of him as he passed away to the "better land," and now waits in lonely sorrow till she also can win away to the "land of the leal."

To them were born three sons and five daughters, all of whom are still living; some near the dear old home, others in the distant Prairie Province.

He was for some years a member of the Presbyterian Church, but from conviction that the "Congregational way" was the way of the New Testament he, with thirteen others, were in 1852, organized by the Rev. R. K. Black into the First Congregational Church of Lanark.

Shortly thereafter he was elected a deacon, in which office he served with zeal and wisdom while God gave him strength, and retained his position till called home by the Master.

He was identified with the work of the Sabbath-school, and was a zealous worker in the Temperance cause.

His heart was in the work of the Lord, and he loved to recall the days of "the right hand of the Most High," during the Revivals of 1853 and 1875. He ever rejoiced in the prosperity of Zion in all its branches, and continually "prayed for the peace of Jerusalem." He surely could say:

"For her my tears shall fall,
For her my prayer ascend;
To her my toils and cares be given,
Till toils and cares shall end."

His pastor for thirteen years, Rev. R. K. Black, now of Granby, says:

"Deacon Affleck was pre-eminently a man of prayer and a man of peace. He disliked all religious controversy, especially upon points that were not essential. It was his delight to talk with others of the Lord's

people on the subject of vital godliness and experimental religion. No one could be long in his society without perceiving that the Lord Jesus Christ was to him the object of supreme affection, and that his trust for salvation was solely in His atoning work. He was ever the faithful friend of the pastor, and very tender in his solicitude for the spiritual welfare of the younger members of the Church.

"Our late brother, although a man of pronounced opinions and intelligent convictions, was pre-eminently a domestic man. For him the political arena and the path that led to municipal honours had no attractions. At his home, when not in the house of the Lord, our brother might almost always be found. Here he was always delighted to see his friends, who found it a home made most enjoyable by the skill, taste and energy of his esteemed partner, and the devoted affection of his family. That the Lord may graciously console the widow and family in their very great loss, and may raise up to the Church such another deacon is my sincere prayer!"

For two years before his death he was denied access to the earthly sanctuary, but was cheered in his illness by the Saviour who was his "all in all." The disease from which he suffered sapped his strength, till on the morning of Wednesday, Oct. 8th, he fell asleep in Jesus. During his pastor's last interview with him he joined in singing several hymns, and while singing "Rock of Ages" paused to say of the verse beginning, "Could my tears forever flow," "Ah! that is a sweet bit."

The funeral took place on Friday, the 10th ult., service being held in the church at Middleville, which was crowded. Addresses suitable to the occasion were made by the pastor, Rev. E. C. W. MacColl, and by Rev. B. W. Day, of Lanark, prayer being offered by Rev. John Currie, Baptist minister. His body was laid to rest in the cemetery near the village. "Say ye to the neighbours, it shall be well with him."

"The eternal glories gleam afar,
To nerve our faint endeavour:
So now to watch, to work, to war,
And then to rest forever."

EDWARD BECKETT.

There passed away at his residence in Toronto, on the morning of Nov. 13th, Mr. Edward Beckett, senior deacon of the Bond Street Church. He was a deacon of the Wolverhampton Church, the church of his native town, under the late Mr. Roaf, and when in 1843 he came to Toronto he united with Zion Church, under his former pastor, who had previously removed to this country. Of Zion Church he became a deacon. After Mr. Roaf's resignation Mr. Beckett resigned his connection with Zion Church and united with the Bond Street Church, under the pastorate of Rev. F. H. Marling. From the beginning of his residence

in Toronto, besides being active in all denominational work, our late brother was earnest and prominent in the temperance movement, continuing so to the end, always securing by his worth a leading place in its councils. He was twice married, his first wife being an estimable member of the Wolverhampton Church. They were married in England, where his two surviving daughters, Mrs. Allan and Mrs. Coats, of this city were born. Mrs. Beckett died at Rochester on her way to join her husband in Toronto. He was married to his surviving widow twenty-four years ago, one son also remaining. Mr. Beckett was at the union Thanksgiving service in the Northern on the 6th Nov. ; at a parlour social given by a member of the Bond Street Church on behalf of the Parkdale Church, in which he took a deep interest, on the 7th ; and in his own place at his church on the Sunday. Thus suddenly, at the ripe old age of three score years and ten, was he called home. Quiet yet earnest in manner, strictly upright in business, liberal with his means, our friend won esteem from all, enmity from none. Every church of our order in the city was familiar with his face: but he has gone! We cannot wish him back; his memory will long touch the heart's minor chord. His remains were interred in the Toronto Necropolis beside those of his former wife, the funeral services being conducted by his pastor, Dr. Wild, assisted by Rev. Messrs. Powis, Duff and Salmon. To his family our loving sympathy extends. He has entered into rest. B.

Literary Notices.

CALVINISM.—A tract of thirty-seven pages, put forth by one of the most untiring and devoted Toronto ministers, Rev. J. M. Cameron, of the East Presbyterian Church. The tract consists of a sermon by Rev. Geo. Duncan, an English Baptist minister, and of a number of very pertinent anecdotes and pungent sayings designed to remove prejudice and foster conviction. It is, in short an excellent evangelical sermon, backed by a rich fund of illustration, which as the compiler says "may speak as convincingly for the truth as even more laboured arguments." Having said this much on the intrinsic merits of the compilation, we add a few words on another phase the bright little book presents. It manifests very clearly the softening lines of pure Calvinistic theology. Calvinism is itself a vague term, confessedly there is Calvinism and Calvinism, but the Westminster standards, now the confession of the Presbyterian churches, are among English speaking people, and in consequence of their adoption by the confessedly Calvinistic section of the Christian Church, taken as fair representatives of Calvinistic theology. We imagine Mr. Duncan's sermon here endorsed by a most excellent, and in many of the

best senses, a representative minister of the Presbyterian Church in Canada; which sermon, moreover, we venture to assert fairly represents the pulpit Calvinism of to-day, would not be recognized as their child by the venerable divines who formulated that creed. We hail this little publication as one of the indications that the rival theologians are nearing each other, and that the sovereignty of God, the free fullness of His grace, can be loyally maintained without that dogmatic harshness which made Charles Wesley use even his poetic fire against "the horrible decree." Personally we rejoice to see the distance lessening, and pray that the theology which, while being thoroughly evangelical, and because it is evangelical is broader than the sects, may so permeate all hearts, that the set time for divine favour, when the disciples are manifestly one, may speedily come. Lord, hasten it! Before dismissing this we cannot refrain from pointing out how thoroughly the Calvinism of the tract is *not* the Calvinism of the "Confession of Faith" of the Westminster divines. We could illustrate this from each of the "five points" on which the sermon touches. We example one. On the doctrine of "particular redemption" Mr. Duncan says that on this doctrine as it affects mankind generally "Calvinism has no distinct affirmation here—that the lost are lost not because there is no salvation for them but because they refuse the one salvation freely offered them in the gospel." The Confession, however, has a distinct affirmation regarding "these men and angels, thus predestinated and forewarned; particularly and unchangeably designed; and whose number is so certain and definite that it cannot be either increased or diminished," and plainly indicate there is no salvation for them. If the above quotation is not a distinctive affirmation, perhaps the following may be judged as such: "The rest of mankind, God was pleased, according to the unsearchable counsel of His own will, whereby he extendeth or withholdeth mercy as he pleaseth, for the glory of His sovereign power over His creatures, to pass by, and to ordain them to dishonour and death for their sin, to the praise of His glorious justice." That men are ceasing to dogmatize on these dark problems we hail with gladness. We rejoice to know that Calvinism "has no distinctive affirmation here," only where is the indignation of our good *Canada Presbyterian* which waxed so weighty because we ventured to say that the Calvinism of avowed Calvinistic pulpits is not the Calvinism of the Westminster Confession. We ask with Whittier—

"Who fathoms the eternal thought?

Who talks of scheme and plan?

The Lord is God, He needeth not

The poor device of man.

"I walk with bare marked feet the ground

Ye tread with boldness shod;

I dare not fix with mete and bound

The love and power of God:

"I bow my forehead to the dust,
I veil my eyes for shame,
And urge in trembling self-distrust
A prayer without a claim."

EVENING REST.—By J. L. Pratt. Young Folks Library. Boston: D. Lothrop & Co. Price 25 cents. A simple, quiet story. Evening Rest is the name given to a little hamlet in the Blue Ridge region of Pennsylvania, thither goes a young man from the East to visit an uncle whom he has never before seen, and his experiences during the stay make up the contents of the book. The author, throughout the story, dwells much upon the sweet and tender influences of home. This series of "Young Folks Library" is admirably adapted for the lighter hours our young friends are surely permitted to enjoy.

It will gratify the numerous friends of the *Homiletic Monthly* to learn that the work is to be enlarged with the issue of the January number, one-half above its present size and improved every way, without adding to the price, to such as pay their subscriptions before January first.

THE usual holiday offer of standard books for 1885 is equal to any that has been already made. Pusey's Commentaries on the Minor Prophets in three volumes. Part one of the new edition of Godet on St. John, and two more of Meyers at \$1.65 per volume. This offer is, of course, only to paid up subscribers to the monthly, but the monthly itself is a volume replete with the living and best utterances of the day.

The Standard Library of this house for 1884 has drawn forth diverse criticism. On the whole we look upon it as a valuable issue: one of its last numbers "The Yankee School Teacher in Virginia" is a capital insight into Southern life, free from party colouring. We have read it with interest and profit.

WE need scarcely remind our readers that the *Homiletic Monthly* with its standard works at special prices, and the Standard Library are published by Funk & Wagnalls, New York. Canadian agent, Rev. W. Briggs, King St. East, Toronto.

OUR contemporary, the *Canada Presbyterian*, has come out in new type and in improved form, promising to be the best denominational paper in the Dominion. Its energetic publisher deserves success, we cordially wish him, God speed.

THE *Pulpit Treasury* for November is an excellent collection of pulpit matter, exegetical helps and practical suggestions; a treasury indeed. E. B. Treat, New York.

GOSPEL HYMNS translated into the Ojibway language by Rev. William Walker, lies before us as we write, and brother W. W. Smith who sent it says, "Please review!" The first words are "*Nuh guh mo win.*" Well, after due consideration we are unable to

say whether Mr. Smith is correct or not when he says, "I have no doubt there is a great deal of poetical talent in the book," for we do not know a word of Ojibway, but of this we feel confident, that our good friend Mr. Walker, who we see by Mr. Hall's letter is again in charge of a church among his brethren, has faithfully endeavoured to give the thoughts of another people the music of his own. Financially the book has not been a success. Some friend of the mission may feel disposed to aid in securing some copies for free distribution among the people for whose sake the translation has been made.

THE CENTURY for December is at hand with a fine portrait of General Grant for frontispiece. An illustrated description of Dublin City, a third paper on the New Astronomy, and its other store of choicest, freshest literature. St. Nicholas, too, with its fairy tales, quaint legends, and practical hints for girls and boys. It does say something for a large percentage of English-speaking homes that these unsurpassed monthlies enjoy their immense circulation.

THE ENGLISH PULPIT OF TO-DAY.—This periodical for October is at hand. The subject of its leader is Canon Knox-Little, more especially his sermon on "The Possibilities and Dangers of Music." It contains full sermons by Revs. Mr. Hubbard, W. Boyd Carpenter, Dr. Parker, Canon Liddon, Arch-deacon Farrar, and an expository discourse by Rev. Alex. McLaren, D.D. Sermons of these men selected at random would not fail to give a rich reward to the patient and attentive reader, but these seem to have been selected with care, and are all discourses of rare and characteristic merit. Did our space afford the opportunity, we should be glad to give our readers a taste of some of their peculiar beauties and power.

Westfield, N. Y., English Pulpit Office. Toronto, Ontario: The Toronto News Company. Price \$1 per year.

CONGREGATIONAL PUBLISHING COMPANY SUNDAY SCHOOL DEPARTMENT.

The Publishing Company having made arrangements with the Congregational Publishing Society of Boston, are prepared to furnish all their publications on terms most favourable to our Canadian churches.

These publications are equal to any others issued, and from a denominational point of view superior to all. The Lesson Helps and Quarterlies are graded for every department of the Sunday School and the names of Rev. R. R. Meredith, D. D., Mr. M. C. Hazard, Mrs. W. Burrows, and Mrs. W. T. Crafts, their authors, are a sufficient guarantee of their high quality.

First-class library books, specially prepared for and published by the Congregational House in Boston, can

also be obtained from the undersigned, who will be glad to give all necessary information, and send samples of papers and periodicals to pastors, superintendents and teachers of Sunday Schools.

We are also prepared to furnish Church Hymn Books at the lowest prices.

All orders must be sent to the undersigned, who will also be glad to answer any enquiries and furnish samples of Papers and Periodicals to any who may desire them.

No orders can be filled unless prepaid.

W. H. WARRINER,

Bowmanville, Ont. Manager S. S. Dept.

AN EXCHANGE

If the love of truth abate,
Faith can only work by hate ;
Souls will sicken, churches die,
Faith supplanting charity ;
An exchange the simple rue,
For the false faith flouts the true.

Sweet Charity, that pretty bird,
Her nest with feathers lined,
And far around her song was heard,
"Come let us all be kind."

But Faith, the wicked cuckoo came,
And dropped an egg therein,
A naught one, so strong for shame,
And very bold in sin.

And so among the nurslings hatched
By Charity's warm breast,
Was one, alas ! that little matched
In temper with the rest.

And, Oh ! upon a cruel day,
In wilful, wicked mood,
He, while the mother was away,
Thrust out her tender brood.

Sweet Charity, her song grew sad,
Though soft and varied too ;
But Faith felt very proud and glad,
And cried aloud, "cuckoo !"

To call out this the whole day long,
Was all that he could do ;
And ever hoarser grew his song—
"Cuckoo, cuckoo, cuckoo."

—Selected.

THE Prater at Vienna has recently been very much embellished and is now considered by the Viennese to be the finest park in Europe.

IN France, by a refinement of judicial cruelty, the date of execution is not known until the previous evening. Notices are then sent to the governor of the jail, executioner and chaplain. From the hour of his sentence the criminal is dead to the world.

EACH man of the camel corps which has been formed for Egypt will ride, like the mounted infantry, at the back of a native driver, whose assistance in the management of the animal is indispensable. Besides the two men, a camel will carry baggage and probably one of the 12½ gallon tanks of water.

International Lessons.

LESSON 10.

Dec. 7, 1
1884. }

DRUNKENNESS.

(Prov. 23 :
1-29:15.)

GOLDEN TEXT. — "Be not among wine-bibbers."
— Chap. 23 : 20.

TIME. — As in last lesson.

INTRODUCTION. That intoxicating liquors were manufactured in the days of Solomon, this lesson, if all other Scripture was silent, is sufficient proof, and that men got drunk, and manifested all the degrading influences of liquor, is evident also. We are told that "all Scripture is profitable for reproof, for correction," as well as "for doctrine, for instruction in righteousness;" so from this lesson let us take those solemn warnings which are so powerfully put in these selected verses.

NOTES AND COMMENTS. — Ver. 29. Six things are here noted as the results of intemperance on the person of the drunkard. "Woe—sorrow;" these words are, strictly speaking, interjections, they are not found elsewhere, but doubtless express distress from want; "contentions;" nearly all the murders and brawls are caused by liquor, and more than half of them take place in liquor saloons; "babbling;" senseless talk; "wounds without cause;" different to the wounds received in defence of all that is sacred and dear; the wounds from drunken brawls are infamous; "redness of eyes;" blood-shot.— Gen. 49 : 12.

Ver. 30. This verse answers the question of the preceding one, and indicates who it is that exhibits those marks of degradation. "Tarry long at the wine;" the oriental idea of enjoying drink is to sit until the last drop of the wine is gone. Eastern travellers give frequent instances of this habit; "seek mixed wine;" wine made stronger by the addition of drugs and spices, hence more intoxicating.

Ver. 31. Cautions based on the effects described. "Look not;" guard "eye gate," as Bunyan has it. Talk of the fanaticism of total abstinence from drinking, the inspired penman goes further, and bids us abstain from even looking; "red wines were considered the choicest in the East, and those not having the colour received an addition of colouring matter; "its colour;" *lila*, "its eye;" the clear brightness or the beaded bubbles on which the drinker looks with such complacency; "moveth itself aright;" the same word occurs in Song of Sol. 7 : 9, where it is rendered, "goeth down sweetly;" which seems to be the idea, describing its pleasant taste as it is taken.

Ver. 32. "Biteth like a serpent;" pleasant as it seems when drinking, this is what follows, it brings the sharp sting of remorse, degradation and shame; "stingeth like an adder;" one of the most venomous of the serpent tribe; "so drink poisons, it destroys the body and pollutes the soul; the destructive results of drink can only be compared to the sure poison of deadly serpents.

Ver. 33. "strange women;" licentiousness is closely allied to drunkenness; drink inflames the passions and blinds the judgment; there is, however, another interpretation; "see strange things;" the objects of a drunken man's vision, perhaps a reference to the horrors of *delirium tremens*; "utter perverse things;" the talk of the drunkard. Who that has seen men under the influence of liquor has not noted their stupid, perverse, and at times, horrible talk?

Ver. 34. We have now one of the physical effects of drunkenness. "Lieth down in the midst of the sea;" head swimming and giddy, feeling as if tossed about by the rest-less waves; "upon the top of a mast;" asleep, insensible of danger, liable at any moment to be dashed to pieces upon the deck or cast into the sea—or it may be another form of the thought of the first clause: either thought, the stupid,

senselessness of danger, or the giddy feelings of one intoxicated, holds good.

Ver. 35. The drunkard is represented as replying in his maudlin way to the statements of vs. 29, about contentions and wounds; "stricken not sick—beaten, felt it not;" he has been stricken it is true, but no ill has resulted, he is not sick; he may have been beaten and wounded, it would look as if he had, but he did not feel it. It could not be much, insensible alike in body and mind. And now, last and saddest of all, the sinner longs for a return of his indulgence. "When shall I awake?" better, as it is not a question, "when I shall awake, I will seek it yet again;" unheeding the lesson of the past, the remonstrances of friends, the whips of conscience, the pleadings of God's Spirit; unable to resist the fatal fascination, I will seek it again.

HINTS TO TEACHERS.

Temperance literature is so plentiful in these days of temperance agitation that there ought not to be any difficulty in making this lesson interesting and helpful, but be cautious, teacher, how you treat it, *no man with the smell of liquor on his breath* should attempt to teach it. Teach it earnestly, seriously, let there be no turning aside to what some regard as the amusing side of the question, as if there could be anything amusing in such horrible degradation. Check your scholars if any would tell stories of the ridiculous tricks of drunken men, and impress upon them that drunkenness is sin, and that the drunkard has no portion in the Kingdom of Heaven; inspire them with a horror and a fear of this arch-destroyer, and teach that he who keeps away from drink is the only one who is safe from its terrible results, and that the duty we owe to ourselves and to others is, *to totally abstain from all intoxicating liquors.*

Without giving a "topical analysis" of the selected verses we shall offer three topics as illustrating the subject generally. (1) The beginning of drunkenness. (2) The evils of drunkenness. (3) The safeguards against drunkenness.

On the *first* topic, which is an all important one for our young people, impress the fact that *there is a beginning to this sin*, and that beginning is the first drink a boy or girl takes; not, of course, to say that every one who drinks a first glass will end in being a drunkard, but they have entered upon a perilous path, which, if they follow it to the end, leads to a precipice of death. The lads who pass with loathing the drunken man lying in the gutter, or laugh at his vagaries as he reels helplessly from one side to another, and then turn into a saloon for a drink, proud of their own superiority, may little think it, but they are on the same downward grade as the poor wretch they despise, only that he is a little lower than they. *Drunkenness may, often does, begin at home.* A sorrowful fact this: we have seen children of very tender years encouraged by their parents to take a taste of wine or spirits—how terrible the mistake—the first step, as it has too often proved, in the downward road to death. Many a parent has wrung helpless hands of agony, and shed scalding tears over the drunkard's grave of the child whom they early taught to love intoxicating drink. That family is the safest with which no such temptations are ever found. *Good nature and good fellowship often lead to drinking habits:* boys and young men, clever, genial, whose presence adds grace to a party, are peculiarly liable to fall in this way. How often has the sad story been told like that which threw such a gloom over the Bronte family, and brought a Coleridge to an early grave. Beauty, genius, amiability; lovely but fatal gifts if the possessor is not kept by the grace of God. *The habits of society is another fruitful source of this sin.* Wine or other drinks are offered at table or on calls, and a liking is thereby acquired for them, which grows and becomes a power that cannot be thrown off. The season is at hand when, in towns and cities especially, an opportunity will arise to discountenance such a practice. Let no one connected with a Sunday-school offer to

a caller that which may prove the first step in the downward road to death. Take not the deadly glass yourself nor put it into the hands of another.

On the *second* topic we fear to begin to speak as we shall scarcely know where to end. Its evils are *physical* alcoholic drinking, it has been abundantly demonstrated, is a breach of the laws of life. Alcohol is poison. Upon some its action may be slow and light, but upon the many it is most destructive. We cannot dwell here on the details, they would require too much space, and tracts are everywhere to be found on this subject. The evils further, are *mental*, the will is weakened, the intellect is destroyed; it may be stung into increased activity for a short season by ardent spirits, but the re-action will come, and ultimately, as there are, alas, living proofs, many, to-day, the mind will be completely and hopelessly wrecked. Need we speak of the *spiritual* evils; of drunkards the Apostle Paul says that they "shall not inherit the Kingdom of God," 1 Cor. 6: 10; Gal. 5: 21. There are *social* evils, *family* evils, *national* evils vast and dreadful from this curse. It is in fact evil and only evil, from first to last.

On the *third* topic we may dismiss it almost in a single sentence, for there is *only one safeguard* against the danger of drunkenness, that is as we said at the first, total abstinence from alcoholic drinks. That, and that alone, is, under the grace of God, a certain safeguard. The moderate drinker may become a drunkard, (how many drunkards were not at one time moderate drinkers?) but to him who tastes not it is impossible. Lay this, then, before your scholars as the safe way, and enforce your teaching by telling them that *it is your way.*

SUPPLEMENTARY.—Teachers of girls classes must not think that there is no need to press this upon their scholars. Unhappily there is need, for it is a sad fact, as proved in Europe and America alike, that female drunkenness is increasing; the girls need caution as well as the boys. One more thought—if you are still of opinion that you may drink in moderation, and do not feel disposed to teach otherwise, read the Apostle's beautiful reasoning with reference to meats offered to idols, in 1 Cor. 8, and see if you can avoid coming to his conclusion in vs. 13, and saying "if drink make my brother to offend, I will not drink while the world standeth, lest I make my brother to offend."

FINAL LESSON.—*A few thoughts from the Bible about drunkenness.* It brings poverty—Prov. 20: 17; 23: 21. Sorrow—Prov. 23: 29; (lesson,) forgetfulness of the law of God—31: 5. Sickness—Hos. 7: 5. Woes are denounced against drunkenness—Isa. 5: 11-20. Under the Mosaic law a drunken son might be put to death—Deut. 20: 21. To be excluded from Christian fellowship—1 Cor. 5: 11. Shut out of the Kingdom—1 Cor. 6: 10; Gal. 5: 21. *Warning Beacons:* Noah—Gen. 9: 21; Lot—Gen. 19: 33; Nabal—1 Sam. 25: 36; Belshazzar—Dan 5: 1-6.

LESSON 11.

Dez. 14, 1
1884.)

VANITY OF WORLDLY PLEASURES.

Eccles. 2: 1-13.

GOLDEN TEXT.—"Wisdom excelletth folly as far as light excelletth darkness."—Ver. 13.

TIME.—Probably about 980 B. C.

INTRODUCTION.—A word or two about this book may not be out of place. It declares itself to be the production of "the Son of David, King in Jerusalem," and although some writers have objected, from various references in the book, to the claim of authorship for Solomon, there is really little ground for doubt that it did come from him; it fits and complements the story of his life, and there are just such utterances as we might expect from such a man with such an experience. The title literally means one who gathers people together, especially for the purpose of religious instruction.

tion. So did Solomon and so did the writer of this book endeavour to gather men from the difficulties and perplexities, from the vanities and errors which lead them astray from God, back to His truth, His law and Himself.

NOTES AND COMMENTS.—Ver. 1. The writer had been speaking of wisdom, of his pursuit and possession of it, thus qualifying him for the task that he had undertaken. But wisdom was vanity, Chron. 1 : 17-18, and he now goes on to relate his experiences with his second gift, riches, and with the pleasures that riches supply, and how this brought him to the same result. "In my heart—go to now:" rather, "to my heart, come now;" "prove thee with mirth:" having failed to find happiness in wisdom he would seek it in pleasure; "but this—vanity:" this word occurring so often (thirty-seven times), has been called the key of the book—the word is the same as the proper name, Abel (Hebel)—Gen. 4 : 2, primarily meaning a breath, or "light wind:" it is used to convey the idea of something that speedily passes away and leaves no good result, fails to satisfy. It is applied throughout this book to the experiences of the world; elsewhere it is applied to idols.

Ver. 2. "Laughter—mad:" when springing from mere sensual enjoyment; yet there is an innocent mirth which is good for body and soul alike.

Ver. 3. "Wine—wisdom:" two pursuits which may appear a singular conjunction, yet the meaning of which it is not difficult to find. He would try what satisfaction wine could give, not yielding himself to it in sensual indulgence, but as an experiment, one of many, in his pursuits of happiness. "Lay hold on folly:" the folly of wine, and other things. "See what was good:" still the idea of an experiment, but it was a dangerous one, and he became its victim, he lost his spiritual purity and divine life and fell into sensuality and idolatry—as a chemist, scorched and poisoned in his own laboratory.

Ver. 4. "Great works—houses:" we have elsewhere a reference to the splendid and costly buildings he erected for himself and for Pharaoh's daughter, also the walls of Jerusalem, with several large and beautiful cities. Having failed to find the good he sought in sensual indulgence, he sought it in the "lust of the eye" and in "the pride of life," "vineyards," as Song of Sol. 1 : 14 ; 8 : 11.

Vers. 5, 6. Further trials in the same direction; "gardens—orchards;" from "the King's garden" we get our word "paradise," but Solomon did not realize the happiness that we associate with the word. We sing—

"O Paradise, O Paradise,
Who doth not long for thee?"

but it is a different Paradise to these. There are indications of at least three of these places as pointed out by Dean Stanley: one near Jerusalem, one at Ethani, about eight miles distant, and one in the far north on the heights of Hermon, Song of Sol. 4 : 8. "Pools of water:" reservoirs—indispensable for watering gardens in the dry East.

Ver. 7. "I got:" or bought, as opposed, and in addition to those "born in my house;" the children of bond-servants were always the property of the Master; "great and small cattle:" oxen and sheep. See the account of the sacrifices at the dedication of the temple, 1 Kings, 8 : 63; "all—before me:" his possessions exceeded those of his father David, of Saul, and of the Jebusite kings.

Ver. 8. "Silver and gold:" he had tried the satisfaction of wealth; he made silver like stones in Jerusalem, 1 Kings 10 : 27; he had also "the peculiar treasure of kings:" such things as an Eastern monarch by his power and influence could alone procure. "Singers—musical instruments:" the gratification of all pleasant sounds, vocal and instrumental.

Ver. 9. "I was great—my wisdom remained:" the merely human wisdom, shrewdness, sagacity, remained with him, directed his pursuit after happiness, and put on each

effort the stamp of "vanity." This is not, however, the wisdom from above, James 1 : 17.

Ver. 10. In this verse he sums up his pursuit of happiness. "Whatsoever mine eyes desired:" he had whatever he wished—fatal power. "Withheld not:" he gave himself up to any and every joy that presented itself. "Heart rejoiced:" he found pleasure—temporary and evanescent, as he directly tells us, in the things he sought. "This was my portion:" or my benefit; this joy, fleeting as it was, was his portion, and the only portion of all his works.

Ver. 11. Now we have the result of his search amid riches, pleasure and power for the highest good. "I looked on all the works:" and the verdict on all alike was "vanity and vexation of spirit;" all the pleasures were fading, they could not give satisfaction to the soul, were a delusion, and the dregs of the cup, the after feeling was bitter, "vexation of spirit."

Ver. 12. "Turned myself:" same as "looked on" in previous verse. He passed in "review," "wisdom:" worldly wisdom. "Madness—folly:"—two aspects of worldly, sensual pleasure, in some things its pursuit is folly, in others it is positive madness. "What—after the king:" meaning that the results of his experience were not likely to be changed by any one who "coming after" him would not have such opportunities as he had to solve the problem of happiness.

Ver. 13. This verse, chosen for the Golden Text may be taken to epitomize the lesson. "Wisdom excelleth folly:" this is the verdict, and truly wisdom in its lowest sense exceeds the folly of mere indulgence and pleasure, but if we take it in the highest wisdom, the wisdom of knowing and loving God, then, indeed, it excels the folly and infatuation of sin as much "as light excelleth darkness."

HINTS TO TEACHERS.

We have in this lesson the picture of a worldling's pursuit of true happiness, of the highest good, and the result of his many experiences. Let us look at it under two aspects. (1.) Man's search for happiness. (2.) Where true happiness can alone be found.

On the first topic show that this typical man had facilities, such as none before or since him, to discover happiness, if, in the path in which he looked for it, it was to be found. He was a king, an Oriental king, with absolute power, boundless wealth, knowledge and wisdom without precedent, and hosts of obsequious courtiers ready to obey his slightest wish. See what he tried, "wisdom:" mere human wisdom—and surely if supreme good could be found anywhere short of God, it would be in the exercise of the noblest faculties God has given us, but at the end of his search he had to confess as others since, that—

"The tree of knowledge is not the tree of life."

He then turned to pleasure, such pleasures as the body could enjoy, mirth and jollity, pleasure and laughter, but at the end he turned away with loathing and disgust, saying, "It is mad;" then he gave himself to wine, and although the record is not here, yet may we not conclude that his experience of that indulgence was recorded in our last lesson. "Look not upon the wine when it is red—at the last it biteth like a serpent and stingeth like an adder;" terrible words in any language, but especially if we are to regard them as Solomon's own experience. Briefly, he withheld from himself nothing that his eyes looked upon and his heart desired, voluptuous luxury, riches, pleasure grounds, magnificent buildings, horses and chariots, music and his many wives. All these pleasures he tried to their utmost, probed to their lowest depth, and as he passed from them one by one, the satiated, disappointed king wrote upon each "Vanity and Vexation of Spirit;" and to-day, for us and our scholars, what can the world give that will satisfy the immortal longings within? Nothing, absolutely nothing. There are pleasures and enjoyments no

doubt in many things, in books, in music, in society, yea to some in the grosser things of appetite and indulgence, but the soul that realizes itself, its own powers and its lofty possibilities, turns from all these indulgences, for they are—

"Like to the apples on the Dead Sea's shore,
Beautiful without, but ashes at the core,"

and the cry still goes up, "Where can wisdom," true, divine wisdom, "be found?"

The *second* topic will teach us that it can only be found in God. "The fear of the Lord is the beginning of wisdom," Prov. 1:7. Recall the eighth and ninth lessons of this quarter, and show that true and hearty service of God can alone give lasting happiness and the highest good. Contrast the calm, satisfied, nay rejoicing utterances of Paul, weak, feeble, in poverty and suffering, expecting a violent death, with the wail of this luxurious king of Israel. See 2 Cor. 6:10; 7:4; Phil. 3:1-3; 4:4; 2 Tim. 4:7-8. Read such passages as these to your scholars, draw the contrast in sharp lines, press upon them the truth that peace, satisfaction, happiness here, and eternal joys hereafter, are only to be found in the service of God.

"Here would we end our quest;
Alone are found in Thee
The life of perfect love,
The rest of immortality."

INCIDENTAL TRUTHS AND TEACHINGS.

We have here the utterances of experience and not of theory.

The wisest men, without the control of true righteousness, will sometimes give themselves to folly.

"I should prefer a firm religious belief to every other blessing."—*Sir Humphrey Davy*.

Solomon's attempt to unite wine and wisdom one of his greatest failures.

Great possessions and wealth cannot give satisfaction, so have said many rich men, so would say many others if they spoke the truth of their hearts.

True wisdom is as far from mere worldly pleasure as light from darkness.

MAIN LESSON.—"The service of God alone can give lasting happiness"—Rom. 2:7-10; 6:16; Gal. 6:8-9; Phil. 4:9; Col. 3:24; 1 John 5:3; Rev. 22:14.

LESSON 12.

Dec. 21, } THE CREATOR REMEMBERED. { Eccles. 12:
1884. } 1-14

GOLDEN TEXT.—"Remember now thy Creator in the days of thy youth."—Ver. 1.

TIME.—B. C. 980 (about).

NOTES AND COMMENTS.—Ver. 1. The last two verses of the preceding chapter should be read in connection; ver. 9 especially is in strong contrast to this verse; the conduct set forth there is based on forgetfulness of God, and so here the young man is exhorted to "remember" Him, the "Creator," to remember Him "now, in the days of thy youth;" fear of the judge was inculcated before, now it is gratitude to the Creator, and this is to be in "youth:" the man is not to spend his early life in the service of sin, and think that the end will be enough for God. "Evil days:" which come to all, days of pain or feebleness or loss of opportunities, evil enough in themselves but doubly so when aggravated by the remembrance of past folly and neglect. "No pleasure in them:" all taste for worldly enjoyment has passed, and it is too late to find pleasure in spiritual things.

Ver. 2. "Sunlight—moon—stars:" these may be taken to mean the time of bodily and mental vigour, and of prosperity and happiness; darkened:" fail, pass away, be suc-

ceeded by weakness or suffering; "clouds return:" a succession of sorrows and continued darkness.

Ver. 3. The image changes to that of a house, old and decaying, and represents here the effects of old age upon four parts of the body, the arms, the legs, the teeth and the eyes. "The keepers—strong men—grinders—those that look out of the windows:" while this represents the progress of bodily infirmity to all, good and evil alike, the good man has anticipated it and is prepared for it. He has light, the light of heaven in his soul, and his strength is in the everlasting arms of his God.

Ver. 4. "Doors shut:" the lips, which are closely shut together by old men in eating, or, as we prefer the explanation, the ears, which in old age are often closed, hearing gone. "Sound of the grinding low:" the most familiar household sounds, as the grinding of the corn is, scarcely heard; "rise up at the voice of the bird:" either alluding to the light sleep of old men, or, in accordance with another translation which reads, "though it rise to the sparrow's note," connecting with the previous and meaning, that while the sound is sharp and shrill it only sounds to the old man as dull and "low." "Daughters of music—brought low:" meaning, probably, the making and the hearing of musical sounds.

Ver. 5. "Atraid—high:" timid, so also "fears in the way," on the plain as well as on the high places. "Almond tree:" the type of old age when the hair is white; the white blossoms completely cover the whole tree, the green leaves do not appear till some time after. "Desire shall fail:" *lit.*, the caper-berry. This was eaten before meals provocative to appetite; "it should fail to have any effect." "Grasshopper—burden:" a small insect, heavy—little cares, burdensome. "Man—long hom:" his house or state in the world to come. "Mourners:" an allusion to the custom (not died out yet) of having hired mourners, these go about seeking and finding employment.

Ver. 6. "Silver cord—golden bowl,—pitcher—wheel:" we need not strive to assign to these images different parts or functions of the body; the end of life is often symbolized by the breaking of a pitcher, a lamp or a wheel, and that is the meaning here. Yet the similes are very beautiful, and would speak powerfully to Easterns who were accustomed to the things used as symbols; the "silver cord" by which the lamp was suspended, if the cord was "loosed" the lamp would fall and the light be extinguished; so the "golden bowl" filled with costly perfume is "broken" and all that it held is lost; the "pitcher" used to fetch the water from the fountain, and the "wheel" to draw it from the "cistern," or well, alike broken, the life-giving element lost and no more to be had. Such are the suggestions of the verse.

Ver. 7. "Dust return to the earth:" made of the earth, Gen. 2:7; the body shall return to it at death. "Spirit—unto God:" either as Father or as Judge, to receive from Him in due time the end of the deeds done in the flesh.

Ver. 8. The mournful refrain of the book breaks out here. "Vanity of vanities:" with this the preacher began, that was his keynote, it is his closing strain, and is a fitting requiem for the man who is "without God in the world," and so "without hope," Eph. 2:12.

Ver. 9. The writer now claims to be heard. He "was wise:" a wisdom not his own, but given to him by God, he was wise in his teaching, and wise in continuing to teach "the people knowledge," teaching, as it would seem, by word of mouth, and committing to writing those "proverbs;" wise thoughts, which should teach when his voice was silent for ever.

Ver. 10. "Acceptable words:" *lit.*, "words of consolation," or words suited to those addressed, to warn, to cheer, to strengthen, as their needs might be. "Upright—words of truth:" whatever men may think, the preacher knew that his words were true.

Ver. 11. "Goads:" which stimulate oxen to labour, so wise words should excite to thought, to a true and good life. "Nails:" fixed in the mind by "the masters of assemblies," or, as another rendering gives 'as stakes firmly set are these words of the masters of assemblies.'" The stakes are those to which the tent ropes are fastened, firmly holding the tent in its place. "One Shepherd:" the Spirit of Jesus Christ, the "Chief Shepherd," Jer. 23: 1-4; 1 Peter 5: 2-4.

Ver. 12. "Further:" beyond what I have said. "Many books:" the idea appears to be, "let what I have said be sufficient to guide you aright in the paths of wisdom, if it will not, although you may study all the books which are constantly being written, yet they will bring nothing but weariness of the flesh." "Book:" is not, of course, "book" in our sense, it may mean any writing on any subject, as a bill of divorcement, Deut. 24: 1; or a letter, 2 Sam. 11: 15.

Ver. 13. "The conclusion:" the summing up, the practical thoughts of the whole book. "Fear God, keep His commandments." This is the great business of life. "Fear:" in the sense of love and obedience; he who lovingly fears God, and walks in obedience before Him, is fulfilling the mind and will of God, and is working out aright the problem of his existence. "Whole duty of man:" leave out the word supplied by the translators and you are nearer the idea, it is "the whole of man:" the whole of his business and of his happiness.

Ver. 14. Here we have future judgment as the test of this life. There is to be a judgment of words, "with every secret thing"—action or thought, "good—evil;" some will be surprised at the good, many at the evil, deeds, long forgotten, of their earthly life.

HINTS TO TEACHERS.

PRELIMINARY.—You have come to the last lesson of the year, and to the final summing up of the wise preacher: these words are specially for the young, they are specially, therefore, for your study; seek the aid of God's Spirit that you may use them wisely and well, that your scholars may indeed "Remember now their Creator."

The lesson is an exhortation to youth to remember God, and without attempting a "Topical Analysis" let us glance at the reasons the wise man gives that *youth is the most easy and acceptable time for service*: "It is good for a man that he bear the yoke in his youth." Wrote the weeping prophet, Lam. 3: 27, a time when it is more easily borne, and has the most effect on the future life. The young who are trained to habits of obedience, or industry or reverence, find the practice of these things easier as they grow up, to assume them later would be far more difficult and painful, just as when we want to convey a load a few feet above the level we make a gently raised incline, up which it can be dragged with comparative ease, but the rise would be almost impossible to overcome if it had to be done at one lift; it is easy comparatively, to grow up in the ways of righteousness, it is very hard to get into them after years of folly and sin. The Saviour tells us that his yoke is easy, it is especially so to those who take it in early life. Then *old age comes and with it a listlessness about everything*. Old age will come, it comes to everything, to all; the body becomes feeble, the senses are dulled and blunted, and there is no disposition to strike out for anything that is not already attained. Many a man who has put off the claims of Jesus Christ and of his soul's salvation until a more convenient season, thinking that when the leisure of age came he would give heed to those things has found, alas, that it was all "too late," and that inclination or desire for the things of God had died out of his heart. With many the service of God, is "now or never. Yet further *there is a final judgment*, in that judgment *every work, every secret thought* is to be judged. So all will be brought before the Judge, and will not the condemnation be the heaviest of those, who as our scholars, have had the Gospel invitations and teachings before them from their earliest days:

on the other hand point to the blessedness that shall rest on those whose whole lives have been a service. There are some who will be saved, as by the skin of the teeth, but there is a full and a glorious salvation, a triumphant entrance into the eternal kingdom, that will be for those whose lives have been God's, who have fought the good fight, and kept the faith. This is the glorious possibility of the scholars who sit around you. Earnestly emphasize, then, the exhortation of the lesson: *Remember now thy Creator*.

INCIDENTAL TRUTHS AND TEACHINGS.

The fact of God being our Creator is a demand for our services.

Vanity is written upon all beneath, satisfaction is only from God.

Of all things most miserable is a godless old age.

And a godless old age follows a godless youth.

Only by remembering God early and always, can we look with calm assurance to the future judgment.

Jesus the model for all the young. Luke 2: 51-52.

MAIN LESSON. Youthful piety. Examples of Samuel, 1 Sam. 2: 26; 3: 10. Obadiah, 1 Kings 18: 12; Josiah, 2 Chron. 34: 1-3; John, Luke 1: 80, Timothy, 2 Tim. 1: 5; 3: 15.

Dec. 28,]

REVIEW.

[1884.

FOURTH QUARTER.

The lessons of this quarter have been very full of impressive truths, as seen in the acts and writings of Solomon. It will be well to get from your class replies that will show their knowledge of the history of Solomon. Such as—

What was the name of Solomon's mother?

How old was he when he began to reign?

Was David dead at that time?

Was there any opposition to his becoming king?

How was the opposition thwarted?

Replies to these questions, with others which may be suggested, will bring you right into the first lesson and it will be well, then, perhaps to take lesson by lesson, closing with questions that will bring out the mixed character of Solomon, the lights and shades of his character, the good and the evil, enforcing the lessons from each which have been previously taught.

As in previous reviews we give a key-sentence which will, we think, as we know that it has done previously, help to fix the thought of each successive lesson on the minds of the scholars. Taking the double office of Solomon, we get the thought of a KING-PREACHER; let this then, be the key for our lessons as we review them. We will give it in a complete form first, and then take each letter and lesson.

King Solomon.

Injunctions and Instruction.

Night blessings.

God's house built.

Pleading the Promises and Prayer.

Report proved.

Eclipse.

Avoid sinners.

Counsels of wisdom.

"**H**aths" of Drunkenness.

Emptiness of the world.

Remembering the Creator.

Starting with the *first* lesson, our main thought is the act that Solomon is now king, seated on the throne of his father David. Question so as to bring out the fact: of this

lesson. If you think well get the Title and Golden Text of each lesson before you proceed further.

By whom were the machinations of Adonijah defeated?

What similarity is there in this attempt on the throne to the rebellion of Absalom?

What is said of David's treatment of Adonijah?

What practical lesson do we learn here?

The *second* lesson thought is, "Injunctions and Instructions." Let us ask—

Who gave these? To whom?

What were the injunctions and what the instructions?

What preparations had David made for the work?

The *third* lesson is "Night Blessings." On this lesson we may question—

Where was Solomon at this time?

What had he been doing?

Who appeared to him and what was offered?

What did Solomon ask and did he get that for which he asked?

Was he promised anything beyond his asking?

What lesson did we learn from this?

The *fourth* lesson gives us "God's House Built." On this may be asked—

What was the year in which the temple was begun?

How long did it take to build?

What was remarkable in the building of the temple?

What promise did God make to Solomon when the building was finished?

What may we learn from this lesson?

Lesson *five*, we have "Prayer and Pleading the Promises."

What promises did Solomon plead?

For what did he specially pray?

What wonderful thought respecting God is contained in the prayer?

What duty are we taught in this lesson?

Lesson *six* gives us "Report Proved," and to bring out this we should ask—

What report respecting Solomon had gone abroad?

Who amongst others had heard it?

What did she do after hearing the report?

Was she satisfied that it was a true report?

What passed between her and Solomon?

The Golden Text supplied a striking practical lesson. What is it?

Lesson *seven* we have called "Eclipse," which it is—a sad and sorrowful one, a moral and spiritual eclipse. On this we may ask—

What was the cause of Solomon's sin?

In what did the sin consist?

What did God say to Solomon respecting it?

Did this come to pass?

What warning does this convey to us?

Lesson *eight*, is the first one from the Book of Proverbs, and taking the wise man's caution it teaches us to "Avoid Sinners."

What is a proverb?

By whom was this Book written?

What are we taught is the beginning of knowledge?

Against whom are we cautioned and why?

Lesson *nine* gives us the "Counsels of Wisdom."

What is wisdom said to be doing?

Where is her voice to be heard?

Should we listen to her voice and why?

What promise does the lesson close with?

The *tenth* lesson brings before us the "Haths of Drunkenness," and very terrible those are.

Repeat the "Haths" of the drunkard?

What caution does the wise man give about wine?

To what does he liken its results?

What practical lesson may we get from these teachings?

Lesson *eleven* shows us in striking language the "Emptiness of the World"—particularly of worldly pursuits and worldly pleasures.

What book is this lesson taken from?

By whom is it generally supposed to have been written?

Give in detail the various things the writer tried in his pursuit of happiness.

What was the verdict he gave after he had tried all?

What conclusion did he come to as regarded wisdom and the pleasures of the world?

Lesson *twelve* is on "Remembering the Creator."

To whom are these admonitions specially addressed?

When should the Creator be remembered?

What motives does the preacher urge for the remembering of the Creator early?

How does he sum up the "whole duty of man"?

What does he say respecting a future judgment?

It is not supposed that the teacher will have time in the hour or so generally given to the lesson to ask and receive an answer to all these questions—nor would it be said that he is to put them just in this form; they are only intended to be suggestive. If the teacher will get the lessons of the quarter thoroughly into his or her mind, (and heart) he, or she would be far better able, from their knowledge of the scholars, which no stranger can have, to put the questions in such a shape as shall best fix the truths to be taught in the minds of all who are taught. The Review is an opportunity, if well and wisely used, (we are speaking of class reviews) to fix the truths of the quarter "as nails fastened by the Master of Assemblies."

There is another review which all teachers should take from time to time, especially on the last Sabbath of the year—a review of themselves and of their work. Have I taught earnestly, faithfully, and lovingly during the year? Have I sought the aid of God's Holy Spirit for my work? Have I remembered my scholars constantly before God? Have I endeavoured to live before them as one who believes what he teaches? These and such questions as these, honestly answered, as in God's sight, will help us to a future deeper consecration and to more extended usefulness in the vineyard of the Master. May every teacher who reads these lines be honoured by being made very useful in the work!

An invitation from all denominations in Melbourne is to be addressed to Mr. Moody asking him to visit Australia.

The pauper population of England exceeds by some 100,000 souls the entire population of the great colony of New South Wales.

The vineyards around Mount Ætna in Sicily yielded this year an extraordinary crop of grapes, the wine from which is of a superior quality.

As usual, crowds of tourists visited the battlefield of Waterloo, last summer and brought away relics turned out of the Birmingham factories.

The Nun of Kenmare has arrived at New York. Her mission in coming to America is to raise funds to aid the suffering poor of Ireland.

Children's Corner.

EVERY DAY.

There's a prayer that should be said,
And a book that should be read,
Every day!

There's a work that should be wrought,
And a battle must be fought,
Every day;

And duties to be done,
And victories to be won,
As soars and sets the sun,
Every day;

There's a cross that must be borne,
And a thorny chaplet worn,
Every day;

But the morning follows night,
And from darkness issues light,
Every day;

If in patience we are strong,
We shall not suffer long,
But beat down fraud and wrong,
Every day!

There's a prayer that should be said,
"Give to us our daily bread,"
Every day;

While we grapple with the sin,
That beats us most within,
Every day;

And the race so blithely run,
And the strife so stoutly won,
We may rest—our duty done—
Every day!

TURNING POINTS.

"The entrance of Thy words giveth light."—Ps. cxix. 130.

A very profane shopman crams into his pocket a leaf of a Bible, and reads the last words of Daniel: "Go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days," and begins to think what his own lot will be when days are ended.

A Gottingen professor opens a big printed Bible to see if he has eyesight enough to read it, and alights on the passage, "I will bring the blind by a way that they knew not," and

in reading it the eyes of his understanding are enlightened.

Cromwell's soldier opens his Bible to see how far the musket-ball has pierced, and finds it stopped at the verse: "Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth; and walk in the ways of thy heart and the sight of thine eyes; but know thou that for all these things God will bring thee into judgment."

And in a frolic the Kentish soldier opens a Bible which his broken-hearted mother had sent him, and the first sentence that is seen is the text, so familiar in boyish days: "Come unto Me, all ye that labour and are heavy laden," and the weary profligate repairs for rest to Jesus Christ.

WHICH WAY ARE YOU GOING?

A little girl went home from church, full of what she had seen and heard. Sitting at the table with the family, she asked her father, who was a very wicked man, whether he prayed. He did not like the question, and in an angry manner replied: "Is it your mother or your aunt Sally who has put you up to that?"

"No, father," said the child; "the preacher said that all good people pray, and those who don't pray cannot be saved. Father, do you pray?"

This was more than the father could stand, and in a rough way he said: "Well, you and your mother and aunt Sally may go your way, and I will go mine."

"Father," said the little creature, with great simplicity, "Which way are you going?"

This question pierced his heart. It flashed upon him that he was in the sure way to death. He started from his chair, burst into tears, and began to pray for mercy.

"Which way are you going?"

JUDGMENTS are prepared for scorers, and stripes for the back of fools.