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# THE CANADIAN INDEPENDENT.

(NEW SERIES.)

VOL. II.]

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[No. 12.]

## EDITORIAL JOTTINGS.

OUR American friends are certainly ingenious in having their own way; here is an example: In the New York courts a suit was entered by the nephew of a woman, who died intestate. During life she had placed in the hands of a friend some money, to be expended after her death in masses for her soul. As administrator, her nephew sued for the money. In England such legacies would be declared void on the general ground of superstition, religion being definitely fixed by the State; but in the United States no special form of religion is recognized by law, therefore such legacies are valid. Here, however, there was no will, and the nephew was administrator. Was it a trust? Not a charitable one, seeing a personal interest was sought—not a pious use, seeing the law knows no such piety. It was therefore, neither a trust for a gift, nor a deed. The person to be benefited was dead, or if alive, as Christianity teaches, is where she is not subject to the jurisdiction of the court, nor can she make her present wishes known. The money must, therefore, be disposed of according to the laws of the State, and, therefore, was ordered to the nephew as the next of kin and legal administrator—Q.E.F.

IN the *Catholic Presbyterian* for October, an editorial sentence reads thus "In fact Mr. Hatch, in a historical sense, is more favourable to presbytery than episcopacy, *admitting that presbytery was the primitive government of the church*, and episcopacy a subsequent development." The italics are ours and we comment thereon. Edwin Hatch, M.A., is a finished English scholar, a justly esteemed clergyman of the Church of England, and author of one series of Bampton Lectures. His opinions, therefore, demand respectful attention at least, and when those opinions seem contrary to the tradition of the church in which

he is an acknowledged leader, we may presume that they have been reached neither hastily nor without good reason. Our respected friend, Dr. Blackie, the editor of the *Catholic Presbyterian*, seems to think that Mr. Hatch's Bampton Lectures admit Presbyterianism as the form of polity of the primitive church. Dr. Blackie is welcome to all the comfort he finds in those lectures of Mr. Hatch. We might congratulate him on his excellent Congregationalism—for here is some of Mr. Hatch's primitive "Presbyterianism": "In the course of the second century the custom of meeting in representative assemblies began to prevail among the Christian communities. There were points of practice, for example, the time of keeping Easter, on which it was desirable to adopt a common line of action; there were questions as to Christian teaching—for example, those which grew out of Montanism—on which individual churches were divided, and on which they consequently desired to consult with their neighbours. At first these assemblies were more or less informal. Some prominent and influential bishop *invited* a few neighbouring communities to confer with his own. The result of such a conference was expressed sometimes in a resolution, sometimes in a letter addressed to other churches. It was a rule for such letters to be received with respect, for the sense of brotherhood was strong, and the causes of alienation were few. But so far from such letters having any binding force on other churches, not even the resolutions of the conference were binding on a dissentient minority of the members. Whether this more correctly designates the orderings of a Presbytery or a Synod which are supposed to bind all, or the recommendations of a Congregational council we leave our readers to determine. At any rate, if the editor of the *Catholic Presbyterian* accepts such as the Presbyterianism of his heart and practice—well we may as well join hands.

A RESPECTED minister of the Presbyterian Church in Canada, writing in a representative Presbyterian magazine, moots the question of "Presbyterian and Methodist Union," and asks regarding the gulf between the distinctive theologies of those churches, "Is it very wide?" He says, "Presbyterians are Calvinists—Calvinists of many shades and types" (true brother, true, of many shades and types), while the Methodist are Arminians confessedly; but Arminians, as a rule, of a distinctly evangelical type." Yet our friend rightly says, spiritual affinities are deeper than externals, and our brethren of these conflicting schools have only to learn what it is given us of God to exemplify. Heaven strengthen and fit us for the task—that the evangelical platform is broad enough for the good of both theologies, and Catholic enough to find its bond of brotherhood not in opinions but in life, the life of righteousness and love in Jesus Christ our Lord.

WE clip the following from the *Toronto Mail*:

Brooklin has been known as the "City of Churches," and her population has had the reputation of being largely a church-going one, but the following from a New York paper would seem to cast a doubt upon the propriety of continuing to accede to Brooklin this distinctive title: "On the best estimate which I have been able to get," said the Rev. Emory J. Haynes, pastor of the Washington Avenue Baptist Church in Brooklin, at a meeting of the Baptist ministers a few days ago, "Brooklin has 150,000 young men. Of this number it is very doubtful if 15,000 attend church on Sunday. The average attendance at Catholic and Protestant churches in Brooklin on Sunday is about 80,000. There is a great popular mistake about Brooklin. It is not a church-going community. We are increasing in population at the rate of 20,000 a year, and have increased more than 100,000 in the last six years. In that time we have not built ten new institutions for the worship of God. Where are the young men on Sunday? There is not a Sunday school in Brooklin where the element of young men is at all striking. I challenge any man to tell me of a congregation where young men are a striking component part of the congregation. Out of 900 young men in one of the most popular regiments in Brooklin, not 100 are in the habit of attending church. They laugh it off, and on Sunday enquire in jest, 'What fellow is going to church to-day?' In one bank, out of twenty clerks, four go to church. In a particular store in which thirty clerk are employed, not ten go to church. In one shop where 100 men are employed, twenty-three are in the habit of attending church occasionally."

AND *per contra* one of the topics of the

"time" discussed in the November *Century* is "Is the Old Faith dying?" and this is a part of what is said:

"In an eastern city, with a population of a little less than forty thousand, the president and cashier of one of the national banks were requested to furnish a list of the fifty strongest business firms in the city, with the name of the head of each firm. The gentlemen furnishing the list had no knowledge whatever of the use that was to be made of it. In classifying fifty-four names thus given, it was found that there were seven whose relation to the churches was unknown to the gentlemen who obtained the list; six who were not identified with any of them; and forty-one who were all regular attendants upon the churches, and generous supporters of their work—the great majority of them communicants. In a western city of a little more than sixty thousand inhabitants, a similar list of fifty-two names was obtained in the same way, and the analysis showed three whose ecclesiastical standing was unknown, one Jew; six not connected with churches, and forty-two regular church-goers, of whom thirty-one were communicants. These lists were both made up by well-informed and sagacious business men; the cities represented by them are not conspicuously religious communities: and the composition of them gives small colour to the notion that the business men of our cities are estranged from the churches. It is astonishing that such a notion should ever have gained currency, in the face of the palpable fact that so much money is contributed every year for the support of the churches and the prosecution of their charitable and missionary enterprises."

OUR valued contemporary, the English *Nonconformist and Independent*, is reducing the price from six pence to four pence per number; or fourteen shillings per annum. For scholarly talent, fearless criticism, literary excellence and high Christian line, the *Nonconformist* is unexcelled, and we can only hope that the editor and proprietor will find ample encouragement in the new venture. English Nonconformity is not the only gainer by this mainly periodical.

THE autumnal session of the Congregational Union was held in October last in Sheffield. One of its features was the address of Principal Fairbairn, of Airdale College, the present chairman. We hope to have the pleasure of a visit from the principal some time next year, indeed we hope our new college building will be formally opened with his presence. A clear and comprehensive thinker with a wealth of choice language and a store of learning, he naturally called forth great anticipation regarding his address from the chair. The anticipations do not seem to have suffered dis-

appointment, and we only regret our inability to give the address in full. A synopsis is simply impossible. We must content ourselves with noticing a few points.

Christianity and the age, and specially the relation of the churches to the necessities of the day, was the subject. The principal was maintained, and maintained successfully, that a church exists for the purposes of God as manifested in Christ, and must be judged in relation to those purposes, and by no other standard whatever. But if a church loses hold of God and of man, it loses hold of its end, therefore of its very right to be. Its truths are eternal, speak to the human heart everywhere; and if it loses touch of the human heart, it is because it has lost possession or comprehension of its own truths. And a church void of living truth bearing only dead dogmas in its bosom, what is it good for but to be buried out of sight of man?

The influence of Christianity in the past has been the influence of living men, men made happy themselves, and strong to diffuse that happiness around.

It is a grand thing for a church to have its roots struck deep in the worthy past. Certainly our polity has none the less power and grandeur because it can claim strong men like Cromwell and Milton and Owen and the men of Plymouth Rock, nevertheless Dr. Fairburn's words hereon are weighty, none the less so because not new; he remarks, regarding the Christianity of to-day, that its achievements in the centuries behind us can never, taken alone, be an adequate reason for claiming for it, or for conceding to it, control over the century in which we live. The right of Christianity to be must be sought, not in its achievements, but in its capabilities; not in what it has done, but in its capability of doing. To live by retrospect is at once the privilege and the proof of age, seemingly where active life is over, because evidence alike of what has been and what is. To live in deed and endeavour is the sign and duty of mankind, what alone becomes quick reason and unexhausted energies. To have served man constitutes a claim on his gratitude; to be able to serve him even better than he has yet been served constitutes a claim on his faith and obedience. Here, then, was their position:—Christianity is full of unexhausted energies, of latent and undeveloped capabilities, fitted to meet the deepest and

most clamant wants of the day. From the church of the Apologists and Martyrs we must learn to wed thought to action; to think nobly if we are to live bravely and well; to live purely, if we are to understand our faith; to honour it and make it honoured. We do but poor service if we simply demolish a rival system; the greatest possible, if we add but a living stone to the temple of truth.

THE estrangement of many of the cultivated and intellectual classes is admitted with sympathy and concern rather than with alarm or despondency. To trace the unbelief of some of these, now living, to pride of intellect, or to any save an honourable cause, is to do them grievous wrong. Yet they stand estranged in intellect and conscience from the faith of the centuries; and how are they to be reconciled? No religion can afford to lose choice spirits, least of all Christianity. The great minds of the Christian centuries have been Christian minds; and Christianity, therefore, has a sort of hereditary claim on the foremost intellects, owes to them gratitude, feels for them love.

THE attitude of the industrial class so far as it is antagonistic is in part explained thus: they have been largely left by the Established Church to battle alone for their rights; the men who have helped them have been often anti-Christian; too few Christian men have been found bold enough to apply religion to the problems and conflicts of the working man. Amusements have been too much left to the tavern, houses have been built for gain, not for the decencies of life, and education too long has been confined to the few. The church must meet the ages of neglect and wrong-doing by realizing the religion of Christ, making it a veritable law for life, translating its principles into living forces, not for the maintenance of what is, but for the creation of what ought to be. If religion is to control the people, it must become what Christ meant it to be, a real and applied law, opening His unworked mine of social, industrial, and political wisdom and truth. Let the reign of God be realized in our societies, and His Word would soon be victorious on the earth.

WEARIED, discouraged pastors may catch inspiration from the closing words on which Dr. Fairbairn exhorts his brethren in the

ministry to still more greatly than ever honour their vocation by a living memory of the noble army of their predecessors, and with the assured conviction that their work is of God. The first Christian preacher, he exclaimed, was Christ—the greatest of discourses His Sermon on the Mount. Peter was a preacher, impetuous, impassioned, with a speech that was like “a mighty rushing wind.” Paul was a preacher, great in thought, in labours, in the noble obscurity that his spirit changed into deathless fame. The muster roll of Christian preachers is but the record of the grandest Christian names. John, the apostle of love, whose spirit is forever incarnated in our fourth gospel; Athanasius, the maker for centuries of the Christian conception of God; Augustine, the mind that has for ages ruled and still rules the thought of the Western Church; Bernard, great as a monk, great as a mystic, but greater as a preacher of the truths that moved and reformed the middle ages; Martin Luther, son of a miner, author of the Reformation, strong speaker of the strong words that created Protestantism; Calvin, son of a French lawyer, creator of a modern theocracy, the scholar, thinker, and statesman that made the thought and policy that braved and beat back the counter-reformation; Latimer and Hooker, Baxter and Bunyan, Howe and Cudworth, Butler and Wesley—these are but typical names selected from our long ancestral roll, men who have made the preaching of the Cross as the very wisdom and the power of God. And the vocation these men adorned will honour any man, or any man's son; the arduous matter is for the man or the man's son to honour the vocation. The power to do so comes of God alone, and only to the man who is loyal to his “everlasting gospel,” the Truth which, Milton said, is strong, “next to the Almighty,” and remains after every conflict, “fair as the moon, clear as the sun, and terrible as an army with banners.”

THE four hundredth anniversary of Martin Luther's birth (he was born November 10th, 1483) has called forth from all Protestantism enthusiastic remembrance. It will do us no harm to turn back the wheels of time, and view as in their freshness those distinctive principles of evangelical truth which gave power and stability to the great German re-

former's work. Toronto in many respects has been very happy in its remembrance of the occasion. Under the guidance of the German Lutheran church in this city were united in the celebration—and for once, yea twice, were seen side by side, on the same platform, as speakers meeting on ground of equality—the Anglican bishop with gaiters and apron, the Methodist preacher—not to be distinguished by the cut of his coat from his Angelican *confrère*—the plainly garbed presbyter and the portly contentment of the unassuming Congregational bishop of Zion Church. It was instructive to hear from the lips of the bishop cordial greetings to ministers and laymen of other churches, and from another Angelican arch-deacon a calm but earnest prayer for the return from its errors of the Church of Rome. The spirit of the age is breaking down barriers between man and man, even as the ends of the earth by steam and wire are brought very near to each other, and in the widening sympathy of the sects the Spirit of Christ is with that of the age. So may it ever be. We append our little contribution to the Luther celebration by a few words on the Bible as the source of his strength; and on the spirit of Luther's home.

THE world rests upon an elephant, the elephant stands upon a tortoise, which in its turn rests upon an egg. So speaks an old cosmogony, and therewith rests content. Modern enquiry further asks: “On what rests the egg?” Man must find an ultimate, a court of final appeal. What—where—shall it be?

What are the grounds on which religious belief should rest? What is the basis of religious certainty? Is there any reasonable authority to which conflicting opinion may be brought for settlement? a sure guide amid perplexities, a true and abiding rest?

There are few who are prepared to find certitude in their own unaided consciences. Self-reliant as the Pharisees were, the Baptists' call to repentance brought them trembling before him—the self-reliant philosopher of to-day is an agnostic, a spiritual *know-nothing*. Where then shall one flee for assurance? Rome says “the church.” “If any impeach the infallibility of such an authority, what remains but that every man is given over to his own wit and discourse? Is any man in doubt? Let

him ask the church. The church is divinely authorized to pronounce what is true. Its councils and visible head are infallible—yield implicitly to it." Nay, says the Protestant. The church is after all but an assembly of fallible men; its councils are not such as to warrant implicit faith therein; but we have a book recording the history of God's religious dealings with man, and containing the revelations made to men who spake from God, being moved by the Holy Ghost. The Bible, not the church, is the organ of religious truth and the infallible rule of faith.

Luther had been brought up in the community ever claiming to be *the church*; its system of penances and self-enforced denials he tried earnestly that the burden on his soul might be rolled away. To him, at least, the church gave no rest—it was too human, its acknowledged head a cultivated man of wealth, pleasure, and agnosticism. A strange infallibility for a sin-sick weary soul. But he found a treasure in a dusty book—that same book is often covered with dust now—and he read therein the history of man's fall and God's redemption, the Holy Ghost (in the words of the old Belgic confession) bearing witness to his conscience that the words of that book came from God. Thus the Scriptures testified and justified their own sacred authority and sanctity, seeing that even the blind may clearly behold and, as it were, feel the fulfilling and accomplishment of all things prophesied in those writings. Here was infallible ground—the Word which liveth and abideth for ever.

Only gradually did Luther treasure up in his heart the truths from his old Latin Bible. The story of Harrah and Samuel first attracted his attention by its pathos and sweetness. Home affection had a peculiar charm for him, but as he read the deeper problems of his soul were touched and solved. He found how man could be just with God, and the heart find peace in Christ and His righteousness. There is a peculiar feeling of confidence with which a traveller views the vessel that without break or strain has carried him through rough seas *under stormy skies*, and given him comfort withal. It was no spasmodic love-at-first-sight that Luther had for the Scriptures; indeed, a kind of weird curiosity scanned first the time-stained leaves—he embarked upon their study as many have

stepped upon an ocean-steamer's deck—with light and curious step—but they proved a vessel staunch and true, bore him over untrodden tracks bravely, and landed him securely in his Redeemer's hands. The infallible church failed, but the Book, the Word of his God endured for ever. Said Luther: "Day and night this Word occupied my mind. Finally an all-merciful God granted me to see that Paul and the gospel proclaim a righteousness which is bestowed upon us through God's grace. For God forgives the sins of those who believe in His Word of grace, justifies them and presents them with eternal life. With this the gates of paradise were opened, and the import of the divine Word of salvation clearly revealed."

"My conscience is bound by God's Word—it is neither advisable nor safe to act contrary to conscience thus bound. Here I stand; I cannot do otherwise. God help me! Amen."

Luther assuredly hid God's Word in his heart; it did not lie loosely round him as his monkish garb; it was not worn as a phylactery or chaplet—hung around the neck or bound with throngs—but in his heart, interwoven with his very being, which thus became so stable that the gates of hell could not prevail against him. "If thou have the Word in thy mouth only, it shall be taken from thee; if thou shalt have it in thy book only, thou shalt miss it when thou hast most to do with it; but if thou lay it up in thy heart, as Mary did the word of the angel, no enemy shall be able to take it from thee, and thou shalt find it a comfortable treasure in time of thy need." It was not the Word on the monastery shelf or in the monkish cell, but in the heart that made the Luther of Christendom. Luther, the son of the German miner, had ever been a genial, strong man in cell or house—but it was Luther with the Word of God hidden in his heart that shook Europe and laid the foundation of Protestant Evangelical faith. It is thus the young man may cleanse his way, the aged walk securely—thus may our life be, not flickering or as a vain-beating of the air, but sure, steady, persevering to the end.

WHERE is a man more thoroughly himself than at home? Men with Titan power may court battle, live in opposition, and use righteousness as an instrument of suc-

cess, being patriotically pure as those ever are who are viewing, not enjoying, the treasury benches. Home reveals the inner man. Christ's character is more complete with the home glimpses at Nazareth, Cana, and Bethany. Men may and do atone to themselves for public servility by home tyranny. A man's true self is seen where he is acknowledged lord and master.

Luther never forgot his early home nor his father's prayers at the children's bedside. True that home was stern, if the anachronism may be pardoned, even puritan. It may be questioned whether the "life made easy" of the sentimental part of the nineteenth century is the proper soil for developing heroes. The sunny south and citron groves must ever yield to the bracing north and mountain home. Luther's after judgment may suffice us "it is right to punish children, but at the same time we must love them." Luther was forty-two when heart and hand were offered to Catharine Bora—the romance of youth was passed, but his heart was ever fresh. Calvin married at the age of thirty-one, expecting his wife to look after his health; Luther married to "spite the devil," and in obedience to the divine wisdom, "it is not good for man to be alone." The marriage was a happy one. His Kate, his queen, his "Lady of the Pig Market," as he sometimes playfully styled her, was as great in her home as Luther in the church. She managed well, "serving with careful Martha's hands and loving Mary's heart." His table talk gives his estimate of a wife's position of subordination. "Between husband and wife there should be no question as to *meum et tuum*. All should be in common, without any distinction or means of distinction," is it any wonder that his wife mourned him as "a beloved and precious man?" Five children were born to them. Hans, the elder, died young. To him the wondrous child letter was written. Think of the redoubtable monk, whose voice of thunder shook the mightiest temples and thrones of Europe, who defied the world with devils o'er, though seeking to devour him, staying to write to his boy of four years old of the pretty garden with merry children and hobby horses, and pipes and drums and golden frocks and silver saddles. I don't discuss the theology, but the man; yet if any feel disposed to question Luther's orthodoxy

let him study the Apocalypse. When, beside the deathbed of the aunt of the family you hear such words as these, you are very near the heart of the man: "You will not die, you will sleep away as in a cradle, morning will dawn and you will awake to live forever."

Firm in discipline—he kept one of his children from him three days, demanding an apology—he was the happiest, sunniest companion of his little ones. His letter to Hans a type of the pleasant, playful chat about God and heaven. Childhood and motherhood were sweet sacraments of the temple home, and companionship the accompanying worshippers.

No happier home can well be conceived—friends shared the hospitality of his table. He could playfully tease his wife and play with his children. Unrestrained sympathy, confidence, and peace. Thus he became not only the Reformer of the church, but also "the Reformer of the domestic life of his nation—a pattern for filial reverence, marriage, the training of children, as well as for the social family life—the very blessings of his life on earth, of which Protestants and Catholics may alike partake, have sprung from Luther's marriage." Nor is it for us Britons to forget that the reigning house of Hanover is of Luther's nation, that a young princess of that house, wedded to her German cousin, has developed into the best-beloved sovereign of earth, whose imperial palace is a home, and whose domestic virtues have given to the British Empire a court peerless in its purity as it is matchless in its glory. It is no fancy touch, but a line of God in history, which connects the truly evangelical home of the great Reformer with the no less Christian home that still mourns the loss of Albert the Good, and rejoices in the continued love of our queenly Queen Victoria.

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### THE MINISTRY OF WOMEN.

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#### A REJOINDER.

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In an old village blacksmith shop met the village theologians, the sturdy smith himself being the sturdiest of them all. He always argued with an iron in the fire and an arm upon the bellows. So long as he had the best of it the fire slumbered and the iron rested.

He never had "the worst of it" because, when hard pressed, down went the handle of the bellows, fiercely roared the flame, and merrily rang the anvil, till the adversary showed a vulnerable point and then the forge became quiet and the worthy smith pressed his advantage.

"Ita" says: "Martin Luther found himself a good deal at variance with the traditionary practice and practical consensus of the orthodox church;" which is freely granted, *he gave his reason for it*, will "Ita" do the same? My position simply is, that the *onus probandi* rests upon the innovator; that position "Ita" seems to shrink from, and coolly asks "Rejoinder" to show that women have not received the gifts. The merest tyro in logic knows the affirmative requires proof, not the negative. "Ita" claims for women a place in the Christian Ministry. I simply ask, on what scriptural ground? The excellent quotation from Bishop Lightfoot simply accords to women the diaconate, that I expressly granted, but asked for proof that, on New Testament grounds, she had equal right to the pastorate, in so far as that is the equivalent of the New Testament bishopric or presbyterate. On that, "Ita" has not said a single word; but has showered, as the old blacksmith, sparks around about woman's worth and power, about witch-burning, Unitarian and Universalist churches, etc., etc.,

Some of "Ita's" arguments are at least interesting: *e.g.*, "How many churches of the Congregational order have women in office, and, if women are not officers of the church to-day, what does appealing to the New Testament amount to?" Let me make a parallel argument. How many of the churches to-day have purity in their communion, and if purity of communion is not characteristic of the churches to-day, what does appealing to the New Testament amount to? For my own part, I should be only too glad to see resuscitated the ancient diaconate of women if we could find some substantial agreement as to what that diaconate implies, and as gladly admit—so far as any one poor individual can admit—women to the office of the ministry, did she seek it, and the statute book of the Christian Church order or implicitly sanction it. There is no desire on the part of thoughtful Christians to keep the wife, mother, or daughter from any position of privilege or

trust lawfully hers under the Great God who hath made us all, and I am now sitting at "Ita's" feet to learn what some of these truths are only we do not want "oratorical fireworks," but simple, unadorned exposition of New Testament principles.

I may be blind, but as yet I fail to see one single argument given in favour of woman's admission to the Christian Ministry, and until that appears, "Ita" will pardon my refusing to enter upon any one of the side issues raised. E.

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

BY J. B. WILLIAMS, JR.

(Concluded.)

3rd. If we look at the analogy in the construction of various parts in very diverse conditions, there are many difficulties which this theory explains.

The hand of a man, formed for grasping; that of a mole for digging; the leg of a horse for running; the paddle of a porpoise, and the wing of a bat are all constructed on the same pattern, and include similar bones in the same relative position. If they have inherited the same general construction from a common ancestor, and it has been modified to suit various conditions of life, it is clear and understandable; but if not, it is incomprehensible.

We may say, "Yes, it has so pleased the Creator to make them;" but still there must be a reason for the special way adopted. It is said "that it is a creative plan;" but it does not make it less a creative plan to find out how the plan has been carried out.

Most birds have *three* toes in front and *one* behind; but all parrots and some other birds which spend much time in grasping branches, have *two* toes in front and *two* behind; but the foot *looks* as if it had originally had three front toes; but one has somehow been turned back. If, however, each species of parrot was independently created, this was not so.

The principal object of possessing wings is surely to fly; but there are some birds, like the emu, which cannot fly. Their wings are so small you hardly see them. Their existence in quite a rudimentary condition is *inexplicable* on the theory of independent creation; but, if emus have descended from some

other bird, they teach us a great deal, their conditions of life not requiring them to use their wings, they have gradually become useless and merely rudimentary.

But, it may be asked, is it possible that the complicated and perfect organs that we find in the higher animals, the eye, for instance, could have been produced from some simple form by just having small additions continually made to it? And why do we not find every intermediate form; or, if it has been a gradual progress, why have not all simple forms become extinct?

When man has discovered some new principle, or the new application of an old principle, it is generally found that, though new to him, it has long ago been applied and made use of by nature.

We look upon the wonderful development of mechanical power, to which the introduction of the steam engine has given rise, as something quite without a parallel in history. But, if Mr. Darwin is right, a somewhat analogous development has taken place on this earth since the first introduction of a living creature, but, of course, on an immeasurably grander scale, and with more perfect and wonderful results.

If you look at a modern locomotive, which is perhaps the grandest piece of mechanism man has ever produced, and then go back to the first engine, which Stephenson made, and from which all our engines may be said to have descended, what a tremendous difference! But both are arranged on the same general plan, and it has been by making small variations and additions to almost every engine since Stephenson's time that the difference has been created.

Let us go further back, and look at the first steam engine Watt made, and remember that it is from that all our varieties of steam-engine have been developed. What an immense number of species and genera there are now! There are great sea monsters, such as drive the Atlantic steamers, and the smaller fresh-water fish which we see sailing on our lakes and rivers. There is a domesticated variety that turns a rotary brush at the barber's; and others which do not work at all, but, like pet dogs, are only kept for amusement. Some species, like trees, never move from the place where they are first planted; other kinds go rushing about the railways, tearing in pieces

every poor animal that comes in their way. Several species and many intermediate forms have already become extinct.

Though many are highly developed and very complicated, some forms, almost as simple as the original type, still exist in great profusion.

We are like the road locomotive, which does not merely run along rails without any power to turn to the right hand or to the left; for, besides the mechanism and steam, and a person to stop and start it, there is in it an intelligent and responsible being, who, within certain limits can drive the engine which way he chooses—has, in fact, a sort of *moral freedom*.

But if it is true—suppose our relationship to the lower animals was altogether proved—what would happen? Are we, as a rule, so much kinder to our relations that the Society for the Prevention of Cruelty to Animals might at once wind up its affairs? or, to the question—who made you?—could we only answer like Topsy, “I ’spect I grow’d. Don’t think nobody never made me.”

The truth, or otherwise, of the theory must eventually be decided by scientific evidence; but there are several objections often raised against it that cause people to feel a dislike to entertain or consider the idea of its being true.

It has been said that (1) it degrades man; (2) it destroys our faith in the Bible; (3) it puts away all idea of a personal and superintending God in creation.

If rightly considered, I think, it rather tends to do exactly the opposite of all three.

Let us look at each objection separately for a moment.

(1) It degrades man.

People are told that their ancestors were at one time apes, and they instantly jump to the conclusion that we then are *nothing* but a number of highly developed baboons. Of course, any gentleman may hold that glorious idea of himself, if he likes so to do; but, if somebody discovered that my great-great-great-great-grandfather had been a thief and a rascal, do you suppose that I should therefore concur in the assertion “that I was nothing but a highly developed thief and rascal?” No, indeed! If I am an honest man, I am, in no way, the one or the other. I am the very opposite thing. And because we have

descended (or more rightly ascended) from a creature that was not higher than a baboon, does it follow that man is *still* nothing but a highly developed baboon? No, indeed! "A man's a man for a' that." But you are not such materialists as to look upon yourselves as *only* so much animal organization. Though we have an animal nature, *we* are something higher and nobler, of which our bodies are but the outward clothing—the material manifestation—the temple in which *we* dwell.

It is no more degrading for this body to have been formed from something even lower than an ape, than for us again to obtain covering for it, from the sheep, the silkworm, or the cotton plant.

According to this theory of development, our bodies have been made by a very slow and gradual creation; and it is by an immense amount of work, extending over vast ages, of which we can form no conception, that such a wonderful and perfect structure has been produced. This, surely, is not a degrading idea!

We are quite willing, sometimes, to speak of ourselves as "worms," and to acknowledge that we are made of the dust; but when Mr. Darwin says that we are *very* very highly developed worms, and that the dust passed through a long preparatory process before it was fitted to become part of our composition, we pretend to think that he insults us!

(2) It destroys our faith in the Bible.

It has been said that Englishmen take their orthodox ideas of the creation from Milton's description of it in his "Paradise Lost."

If we could read the account in Genesis, without taking to it any preconceived interpretations or ideas, we should find far less in it to support the orthodox theory of creation than we imagine.

I remember, when a child, being much perplexed by hearing that the book of Job was poetry, for I thought, if the Bible is all true, when we read that Job and his friends did so and so, it must mean that they used the very words that are recorded. If they have, however, been changed to a poetical form, they are very different words; and how can we tell that the right meaning has been maintained?

This does not perplex me now. The spirit is more important than the letter, and I have learned that poetry is one of the highest

forms in which truth can be presented to the human mind.

Years after, when somewhat older, I heard an eminent scientific lecturer speak of the first chapters of Genesis as "Hebrew mythology," and I thought it very wrong of him to do so; and yet, if mythology be—as is now generally believed—an early way of teaching and telling things under a symbolical form, partly made necessary by the limited nature of early language, then there may be inspired mythology as well as inspired poetry; and the Bible (as some commentators have maintained) has every form of human literature and composition represented in its pages.

There have been many efforts to reconcile the account in Genesis with the discoveries of modern science, but they have not, on the whole, been very satisfactory.

"It is surely better," writes one celebrated divine, "to accept the narrative as the writer gives it, regarding it as in its main features true though not in all its details capable of being scientifically verified, and using it for the ends it was evidently designed, to serve as a grand assertion of the Divine agency in the creation and arrangement of the physical universe."

Look at a few verses in this light, and we can surely learn something from it, without unjustifiably twisting or turning, either the facts of Science, or the words of Scripture.

"In the beginning God created the heaven and the earth; and the earth was without form and void." Yes: He creates, but when He first begins, it is without much form, and we see little in it to show what it will eventually become.

"And the Spirit of God moved upon the face of the waters."

Yes: these things have no power by themselves to improve; it is only as His Spirit moves upon them that they can grow and develop into something higher.

Then we read that for six days the commands go forth, which will perfect and complete what has been begun.

Days! yes: because His works appear in regular and orderly succession—not by sudden impulses and starts, but, as day slowly melts away into night, and darkness again gradually breaks into brightness; so species have been born and flourished, given birth to new varieties, and then slowly died away; and other species have arisen and gradually taken their places—coal forests have grown up, spread far and wide, and then slowly sunk

away into the black darkness of night, and have been succeeded by more beautiful and delicate forms.

Continents have gradually arisen; stood long under the burning sunshine, and then sunk away into the dark and silent depths of Ocean.

Days! yes: He does these things not only on the first days of the world's history—He does them *every* day. Each morning he commands the sun to shine. Every day he bids the earth to bring forth grass, and herbs and trees. Day by day He is creating new forms of life. The earth is continually obeying His command, and bringing forth "Beasts and all cattle, creeping things and flying fowl."

Every day He creates men, and every day He is forming us of the dust of the ground, and breathing into our nostrils the breath of life.

And yet we have imagined that, if the theory of evolution be established, the veracity of the Bible would be destroyed, and we had better give up all faith in the truths it teaches us; but every new discovery, almost, has been regarded in this way at first.

Believe, it was said in the standing still of the sun, and how can you have faith in a book which speaks of his rising and setting.

Believe that the earth has been in existence for vast ages before man appeared—then a book must be untrue, which says it was only six days.

There are some who write and speak of the Bible truth as if it had *once* been as a great rock, standing firm and sure—but *now* it is sinking; and, as it slowly disappears beneath the waves of an arrogant philosophy, it is being covered with a thick deposit of the dark-black mud of Materialism.

Rather might it be compared to a great rock slowly rising—out in mid-ocean. Seeds are floated to it over the surface of the water. Birds and insects, blown out to sea, take refuge on it.

It rises higher and higher, and its vegetation becomes more rich and luxuriant. But sometimes a dreadful hurricane sweeps across it. Waves dash against it; then recoiling, rise up from the waters, and send their foam over its highest cliffs. Trees and plants are torn up, and it seems as if the whole island would be destroyed; but wait till the morning.

The rock has not been at all affected. It

is still rising; if some trees have been overturned, they were only those whose roots lay near the surface, and were not planted firmly on the rock.

The only permanent effect of the hurricane has been to wash away the rubbish that had accumulated along the tide-line; to compel some new bird to seek shelter on the island; or, to carry to its shore the seed of some new plant that will help still more to beautify and adorn it.

"God moves in a mysterious way  
His wonders to perform.  
He plants His footsteps on the sea,  
And rides upon the storm.

"Ye fearful saints, fresh courage take,  
The clouds ye so much dread  
Are big with mercy, and shall break  
In blessings on your head.

"Blind unbelief is sure to err  
And scan His work in vain;  
God is His own interpreter,  
And He will make it plain."

(3) It removes all idea of a personal and superintending God.

If the sudden and separate creation of each species were the only way in which a God could work, it certainly would do—and nearly everything on this theory has happened by what we sometimes call chance and accident: just as passing events, taken singly, seem to do now. But we do not believe that things around us *now* are all determined by mere chance and accident.

Though, in the past struggles for existence, in which ever varying forms of life have been engaged, *we* cannot say why one form has died, while another has survived. Ought we not to believe that it was determined by an almighty, though invisible, Power?

If the fall of every sparrow is *now* noticed, why, of course, in past ages, it has been the same with every Trilobite, Megatherium or Ichthyosaurus that has ever lived and died.

At first sight this theory seems, to some extent, to destroy what is called "The Argument from Design," but it does not really do so, for it only explains how certain designs have been carried out. The fact of there being, or not being, a Designer of the work will still rest upon the same arguments that it did before.

To take an illustration from man's work will perhaps show more clearly what I mean. A splendid monument has been erected to

Prince Albert in Hyde Park. The statue is placed on the summit of an enormous platform, at the corners of which are colossal groups of figures and animals representing the four quarters of the globe. Higher up are more figures carved in high relief around the base of the statue.

Over the figure of the Prince a gorgeous canopy of metal has been erected, beautifully worked, and inlaid with costly stones; and every available niche, and space, is filled with statues, and pictures in Mosaic work, illustrating the chief events in the Prince's life.

This monument did not accidentally come together. Before a single turf was removed from the site, or one stone of the foundation laid, Sir Gilbert Scott, the architect, had designed and planned it all, and it was erected under his immediate superintendance and control.

If you had visited the workmen, who prepared the materials—those who quarried the stones, and those who dug and smelted the metal—and asked them why they were working at those hard and laborious tasks, would they not have answered, that they did it in order to obtain a living? Not knowing, very likely, for what object their work was being employed.

If you asked the men who carved the stones, and who wrought the metal canopy, would you not find that the main cause of their working at these things was the necessity of struggling for a livelihood? And if you went a step further, and visited the sculptors who executed the marble groups, and the artists who designed the Mosaic pictures—though these men would know for what a glorious structure they were working, and would be to some extent free to employ their own ideas, yet, would it not be true, to a large extent, that they also were working in order to gain their daily bread?

Would it, therefore, be right to say, that there was no special design in the Albert memorial, for it was the result of a general struggle for human existence?

Oh, no! a splendid memorial has been erected to the Prince. Though his statue was one of the last things placed upon it, it was the chief thing.

Above it are figures of angels and Christian virtues: around it are marble groups of men and animals: below it are representatives of

the skill and wisdom of past ages. As we look at the monument we are filled with admiration of the skill and wisdom of the architect who designed and executed it.

And so, man has been formed in this world, but when we see it, our minds are filled with wonder at the marvellous skill and wisdom of the God who made him and surrounded him with the glorious work of an Almighty Hand.

This plan of gradual development is not how we thought the Almighty worked; it is not the way we might have adopted, if we had tried to make a world: but is that any argument against it—rather it is in its favour. "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord."

You remember when Elijah was at Mount Horeb, he heard the voice of the Lord *not*, as he perhaps would have expected, in the rushing of the whirlwind, in the noise of the earthquake, in the lightning and thunder, *but* in the still small voice; and perhaps, it may be now, that His hand will be seen most clearly, *not* in the instantaneous creation and sudden destruction of whole worlds of life, *but* in long and patient work, in the silent and gradual forming and moulding of the things which He hath made. And if Mr. Darwin is right we should still be able to answer to the question, "Who made you?"—with a higher, because with a more intelligent meaning—"The great God, who made the heaven and earth."

The Jews looked into the Scriptures, and thought they found in them promises of a Messiah, attended by all the visible splendours of an earthly king; and when he came without it, they said that could not be a divine manifestation.

We, perhaps, have been searching in the Book of Nature, expecting that the Creator's hand would appear in a startling and impressive manner that would at once convince the most incredulous that the workmanship was divine.

But the more we have looked, the further off it has appeared to be.

Perhaps He would again remind us that the things which are despised are the mightiest, and by means—we thought, so ordinary and common, that they must be powerless—He has brought about the most wonderful results.

Then modern Science but repeats to us a truth of Christianity, and both reveal to us the same attributes of the Deity.

Some of the men who have been chosen to teach us this truth, we have looked upon as little better than heathen—we have called them infidels and atheists. They may not be all very well learned in the Scriptures, and, perhaps, like the Galilean fishermen, neither we, nor they, as yet, fully know the greatness of the truths they have taught us.

What if they have discovered the physical basis of physical being?

What if they have banished out of nature all that we thought necessary to prove the presence of a Creator?

Is it not that we may learn that its greatest proofs are not in some far-off and mysterious event, but in the things which we can daily see and feel around us—in the slight variation and gradual development of every young creature that comes into being.

In the quiet murmur of every little stream that trickles down the mountain side, in the gentle warmth of every sunbeam that penetrates the darkness of the primeval forest—these are the tremendous powers of nature.

Why, a little child could look on them without fear and trembling! Aye; and it is often to little children that they are most attractive. They love to play with young animals, and are over-joyed to obtain a nest of hungry little sparrows. They will spend a whole holiday in blocking up the pathway of a stream and watching it force its way over the turf and stones they have placed in its course. They are happy even in school-time, if, provided with something bright and shining, they can make for themselves a sunbeam, and watch it dancing upon the wall.

But we are too wise and big to care for such things; nevertheless, it is by these He hath done great things; they are some of His mightiest servants.

Perhaps it is by becoming as little children that we best learn, not only of God's spiritual, but also of His material kingdom.

And if it be a good thing to teach men to recognize the presence of a Deity around them; it may be that we shall best do so—not only if we read to them the first chapter of Genesis—but also show them its *present* truth and reality by teaching them the

theories, which we find in Sir Charles Lyell's "Principles of Geology," and in Mr. Darwin's "Origin of Species."

THE END.

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A FRIENDLY LETTER ADDRESSED TO  
MERCHANTS.

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MY DEAR FRIEND,—There is great truth in the assertion that we are "a nation of shopkeepers." London especially is a city of merchants. We are not ashamed of it. Commerce is a blessing to mankind, and our British merchants are among the most honourable, industrious, and charitable men in all the world.

But you have dangers peculiar to your calling, as every class has. Will you forgive a friendly voice which, for the love of Christ our Saviour, speaks of three verses of Holy Scripture, which should not be forgotten by you?

I.—"A false balance is abomination to the Lord, but a just weight is His delight." (Proverbs xi. 1.) On this verse I will not remark much. I would rather God's Word should speak than that I should seem to bring an offensive imputation. I would not accuse, but only warn. It is no secret that there are tricks in trade; nor that many things which are dishonest are done because every one does them. Moreover, if it were not too painful to remember, names would soon occur of men once highly respected who fell most deeply under the temptation to be quickly rich by means which would not bear the daylight. It is hard, no doubt, to go against the stream. In the tremendous race for a living now-a-days, short bye-ways must be very inviting. But, if you stand fast in Christ's strength, you will have an approving conscience and the blessing of the Lord, which maketh truly rich. May He Help you!

II.—"And man's life consisteth not in the abundance of the things which he possesseth." (St. Luke xii. 15.) No! Abundance does not make life. The millionaire may be dead while he liveth. This verse was spoken in connection with the parable of the rich fool, who laid up treasure for himself and was not rich toward God. If we have not a good hope for the life which is to come through Christ, we shall be like Dives—have our good things (such as they are) in this life. Our Saviour entreats you to lay up treasure in heaven, where neither moth nor rust corrupt, and where thieves do not break through and steal. Perhaps in a great commercial nation like ours there are as many hearers "among thorns" as of any of the four classes. The Word of God often bringeth no fruit to perfection because men are so engrossed and absorbed in the riches, cares, and pleasures of this life. The dregs only of thought and time and

strength are left for it. May I suggest three remedies for this dangerous state of things! (1) Liberal giving. We cannot cherish the false idea that money is our life, if we do holy violence to it by imparting to those who have not. The only "bags which wax not old" are the pockets of the poor. What a wonderful character is that at which we should aim! "ready to distribute, glad to communicate!" (2) Resolute observance of your habits of devotion and of the Lord's day. What an unspeakably sad state of things is it when the Lord's day is an interruption to business! Never may you come to that! Steadfastly guard the holy hours from the intrusion of business in any shape—deed, talk or thought. And on week-days form your plans of devotion, and keep to them. Then all your day will be sanctified by the Word of God and prayer. (3) Think often of the end. If you live the longest life of prosperity, yet it will end. And then? Often ask yourself that. Please God it will lead you to ask of Him, through His dear Son, a treasure in the heavens that faileth not. In these days we hurry on so fast that we persuade ourselves we have no time to think. But if we have no time to think, there is something wrong. God meant none of us to live such a life as that.

III.—"He that is faithful in that which is least, is faithful also in much." (St. Luke xvi. 10.) True, the Lord calls riches "that which is least:" but He plainly teaches that they bring responsibility though they be "least." Indeed, they bring it (1) for all who are below us in the social scale. They give position, and we are answerable for a faithful use of that. If ample means are yours, my dear friend, you cannot fail to influence for good or ill. But riches bring responsibility, especially (2) for those in our employ. A Christian man ought never to think his responsibility ends with giving a fair wage for a fair work. My neighbour, the Saviour taught, is every one with whom I am brought in contact; I owe him the debt of Christian love. Some regard for the souls of your employed you should surely show. And if they sleep under your roof, they are your household. Forgive my saying that a religious man should be in charge at the head, and careful provision made for quiet Sundays and attendance at a place of worship; that good libraries are most helpful; that young men's Christian societies should be encouraged; and that it has been found possible to have family prayers in such houses. When we meet our employed at the judgment seat of Christ, let us not have to feel that they were never anything to us but those by whose services in part we made our money. And, once more, riches bring responsibility (3) for the kingdom of God. He is not a well-instructed Christian who does not recognize this. And he is surely not a Christian who, when the claims of that kingdom are put before him,

refuse to recognize them. Christ laid it on His Church to preach the Gospel to every creature. We ourselves should not have heard it but for the obedience rendered by others to the command. If His command, if the blessings of the Gospel are anything to us, how can we be indifferent to the increase of His kingdom, and leave all effort in that direction to others? Yet how many wealthy Christians think it quite enough if they are what is called "charitable," and give nothing toward evangelizing either the ignorant at home or the heathen abroad! It is so easy to sneer at the workers among the heathen, as though they sought their own advantage in some way by engaging in the work; and so easy to harp on "charity begins at home." But the command puts the matter in a nutshell. Pray, then, do consider whether you should not at once devote some of your income to that glorious end—the spread of the Gospel; and, if you have begun doing so, whether the proportion you give is the right proportion. The proportion should increase as riches increase. God measures our gifts not by what we give, but by what is left after giving. Too many rich offer what cost them nothing. God will abundantly reward the sacrifices of love. He will give the true riches, and they shall be our own.

Forgive the plain-speaking of one who desires to be only  
Your sincere friend,

V. M. S.

WINNIFRED ROY.

BY EMILY A. SIKES, TORONTO.

CHAPTER VII.

"And she hath leaned her ear  
In many a secret place  
Where rivulets dance their wayward round  
And beauty's lorn of murmuring sound  
Hath passed into her face."

Knowing the danger that awaited them, should the horses continue their upward course, and the certainty of death if they plunged over the side embankment, Harold, with wonderful presence of mind, had taken advantage of a momentary pause in their mad career to throw himself, with Winnifred in his arms, on to the roadside. Poor Winnifred had fainted some minutes before, from the shock occasioned by the crashing in of the dashboard, and nearly half an hour elapsed ere she regained consciousness.

The vivid realization of the scene, coming slowly to sight and mind, was never obliterated from her memory. Harold's face, white and stern with pain (for in striving to save his companion from injury he had broken his arm), bent anxiously over her; far overhead dark, ominous clouds betokened a near approaching storm; above the grim rocks and rugged ridges a long line of intense crimson defined the sumach grove that had tempted them out of their

known latitude; bleak and bare the road stretched through tortuous, broken hills, its borders enlivened by pale-purple road-daisies or yellow burdock blossoms; close by a little streamlet trickled softly past, with dull, monotonous sound; the silence around had become oppressive, even the locusts had ceased their chirping; but soon a faint reverberation told of distant thunder.

Harold grew very uneasy as a flash of lightning played through the heavily massed clouds.

"Where are the horses!" cried Winnifred, rising bewilderedly to her feet as memory returned. "Mrs. Burnside will be terrified if they reach home without us."

"Do sit down, Miss Roy. Thank God we are safe so far, but you must recover a little before we try the heights," and Harold gently compelled the excited girl to remain quiet.

"Ah! I thought Prince and Ruby would alarm some one!"

"Hello there! Are you all alive?" shouted a shrill voice, and a powerfully built, bareheaded woman appeared on the brow of the hill, waving her hands energetically to some one in the distance.

"Come on Pete, I see them; they're all right."

"Your horses kind of gave me and my man a scare," she said, reaching them with a few hasty strides. "You see we thought 'twas the doctor, so Peter he says, 'You go straight on; I'll look after the carriage,' and sure enough he's got it."

To Harold's great relief, for he was growing faint with almost intolerable agony, they saw a man leading the trembling animals along the road above.

"Are you hurt, Mr. L'Estrange?" said Winnifred, noticing his arm hang helplessly beside him. "Oh! I am afraid you are," and with all the womanly tenderness of her nature thoroughly stirred, as the woman exclaimed: "I should think so, why his arm's broke," she forgot her nervous terrors and strove earnestly to render all the assistance she could to their timely friend, who, with rough kindness, soon slipped off Harold's coat sleeve and dexterously arranged the wounded member, so as to make the pain much more endurable.

"Now we'll get up the hill first and you'd best come to our house. Pete'll go for a doctor. Here," turning to Winnifred, "You ain't fit to walk; I'll help you up."

Harold, declining his new friend's invitation to have his arm set at their house, was, nevertheless, glad to accept her husband's kind offer to drive them back by a shorter route to Glen Allen.

"I reckon you'd best go home, Jennie," said the big, grey-bearded man to his wife. "We won't get that barley in to-day; there's a tremendous storm coming up," and scarcely giving Winnifred or Harold

time to thank her most heartily for her kindness, and bid her farewell, he drove rapidly away.

They fortunately arrived at Glen Allen before the rain came (which fell in torrents, keeping Pete a willing prisoner in the doctor's comfortable kitchen; and Harold's arm was promptly attended to—a compound fracture, requiring all Dr. Burnside's skill to put right and his wife's most loving care to assuage the pain and fever that ensued. Dr. Burnside's anxiety concerning his patient became positive alarm, when the fever, instead of subsiding in a day or two, raged more and more fiercely, exhausting the strength and imperilling the life so dear to himself and Mrs. Burnside. And when the crisis was at last passed and the strong man lay weak as a child, but out of danger, there was great rejoicing in the hearts of the many friends Harold had won while in Canada.

Mr. Leitz postponed his return to Germany indefinitely, devoting himself to his friend, reading, talking, or, as Harold grew stronger, singing with a wonderfully sweet melodious voice snatches of old college songs and dreamy German airs.

"Winnifred has a delightful voice for those beautiful songs; it is so clear, flexible and sweet," said Mrs. Burnside one evening that Mrs. Holt and Winnifred, having driven over to enquire for Harold, had remained for an hour or two, and Mr. Leitz had persuaded the reluctant Winnifred to sing with him. "I am only now discovering her accomplishments: she plays, too, with remarkable taste."

"Yes;" replied Mrs. Holt, "we were most fortunate in getting Miss Roy for the children. Even Will thinks no one can equal Miss Roy, except yourself," she added with a smile as she rose to take leave.

Mrs. Burnside was not in any sense of the word a match-maker, but from the time her brother came she had desired, and unselfishly, that Winnifred should be his wife, knowing that, although much older than Winnifred, Harold possessed every qualification necessary for the perfect happiness of the girl for whom she herself entertained such true affection, and having learned during his hours of delirium what life held dearest to him.

And Winnifred—a few passionate words, uttered in an unguarded moment; a glance from Harold's dark eyes, eloquent of feeling, stirred to the very depths of a loyal heart, by a thought of the danger she had incurred on the day of the accident—had revealed what she had been utterly unconscious of—Harold's great love for her.

Winnifred had, perhaps, like all girls, sometimes dreamed of an impossible hero, who should one day appear on the scene of her ideal life; in whom she would find realized every noble and kingly, as well as manly, attribute. A knight, indeed, of the golden age of the past—perchance of a future age—but for

many months her thoughts had been monopolized to the exclusion of self by an all-absorbing interest in her every day duties. Can we wonder that to a girl like Winnifred Roy the revelation of Harold's attachment came, at first, almost with sense of pain and wonder that a man of his attainments and culture could hope to realize *all* he needed and desired in her simple nature? In Winnifred's humility she little guessed how rare a charm that sweet sincerity and gentle guilelessness had proved to one who had lived so long in a world of friction with "men of many minds."

But to Winnifred, too, there gradually unfolded a dim consciousness of what such love would mean to her; scarcely allowing the thought to dwell for a moment in her heart, but soon discovering how much of her joyance sprang from the strange, new experience pervading her life since she had learned Harold's secret; and when a few weeks later, holding her trembling hands tightly in his, he said, with a tremour in the rich, deep voice: "Miss Roy—Winnifred, can you learn to care for me?" Winnifred's whole heart had responded in the timid, quiet "Yes," given as she strove to release her hands and hide her blushing face.

## CHAPTER VIII.

"All precious things discovered late,  
To those who seek them issue forth,  
For love in sequel works with fate,  
And draws the veil from hidden worth."

"Well, Frances, what do you think of the outlook now?" Dr. Burnside glanced with half-amused interest at his wife's expression of mingled bewilderment and dismay.

"Oh, Kenneth! did you know? Could any one have imagined such a thing?" and Mrs. Burnside took up the letter dropped in her surprise—a letter from Arthur Lertz, who had gone to New York for a few days.

"Why did he not tell us before leaving? Faith of all people! I thought Arthur had been too much attached to the cousin who died ever to think of marrying."

"Don't you remember what Campbell, is it not, says, Frances?"

"Bind the sea to slumber stilly,  
Bind its odour to the lily,  
Bind the aspen ne'er to quiver,  
Then bind love to last forever."

"But I thought both Faith and Arthur were your especial favourites, and that you would be delighted to hear of their engagement?"

"Faith is one of the finest girls I ever knew and Arthur one of the noblest men. But what will poor Mrs. Thornton think, Kenneth? Arthur says Faith will go back to Rosenthal with him. If he were

settling here, or at least in the city as Harold means to do, it would not seem so dreadful."

"Here is Faith now to solve the mystery," said the doctor, leaving the room as he spoke.

"Ah, Faith!" Mrs. Burnside held the blushing girl by both hands, then folded her in a warm embrace. "Why didn't you tell me, dear!"

Faith's fair, clear face flushed softly as she answered:

"I did not know, dear Mrs. Burnside, until a few days ago."

"And if Arthur had gone and said nothing?" Mrs. Burnside's questioning gaze met Faith's frank eyes just then dimmed with sudden tears, and kissing her again, she said: "I am very, very glad."

And so it had come to pass. Faith and Winnifred were both to be married before Christmas. Faith leaving mother, brother, and life-long friends to pledge her faith to the friend of less than a year, knowing that God had granted her His best gift—a husband in whom her heart could safely trust.

And if Arthur Lertz wondered at the deep spring of joy in his heart, he felt that it was no treason to the dead. Marguerite's was a sainted memory; Faith's living presence, the fulfilment of what her life would have been to him. And they were both too truly happy to allow a thought of alloy.

And our Winnifred! To few, in this busy world, haunted by its ever recurring cases and anxieties, is such happiness vouchsafed as was to the happy hour-old bride who stood "lovely as a picture" in the old parlour at home, surrounded by loving friends, who had given Harold a glad welcome as son and brother. If Egbert Thornton felt a sharp realization of loss and pain as he looked upon that bright, gentle face and thought of the hopes he had vainly cherished, he was none the worse man for having loved a good, true woman. And though Winnifred never knew that more than a passing remembrance of her had ever dwelt in his brave, manly heart she was a better woman for having won a good man's life-long friendship. We dare not linger on the wedding glories—so dear to little Garnet, who sadly mourned "that it would be so long before anybody else could be married," but comforted himself with the reflection that he would "have Winnifred all to himself now that she had come to live near them." Nor shall we dwell on Mr. and Mrs. Burnside's pleasure, the loneliness at the Elms, nor even on old Jeannie's delight, who was perfectly satisfied with her darling's choice.

As Winnifred drew aside the curtains, on the night of her wedding, and watched the moonlight breaking through fretted, troublous clouds, turning spire and turret to gleaming silver, touching the far-off, snow-fringed pines with magic beauty, lighting alike the broad sheets and dim-dark alleys, resting lovingly on

the silent church-yard, and bathing the world around with mystic loveliness, a prayer of thanksgiving rose to the "Great Father of Light," who had so richly blessed her; and in her heart a solemn vow was made that *her* life's endeavour should be to shed, if ever so faint, a reflected light from her Master's face on darkened paths wherever she might find them. And now

"Sweet summer friends, farewell,  
Your flight ye've taken,  
Small blame, God wot.  
In the lone hour of death, Christ once forsaken,  
Forsake *us* not."

FINIS.

### SAW-MILL CRITICISM.

#### "PROBATION AFTER DEATH."

Last night, after the usual gossip of the evening was over, that unfinished dispute between Manly and the Deacon about a "probation after death" was resumed.

"Yes there is the syllogism. Every man must have at least one probation. If he does not have it in this life, he must have it in the next. So you affirm, and you think your syllogism is sound. But to me it seems otherwise. It has a weakness in the back-bone. You say, every man *must* have a probation. Well; I don't like the word *must* in speaking of what God does. But we will leave that. You imply that all men do not have a fair probation here. You interpose *your own opinion* as to what constitutes a fair probation. You make rulings for the Judge of all the earth. You expound the law for Him. But your ruling may not be accepted by the court. You are not supreme judge of what is necessary to constitute a procedure right or wrong.

"Let us take some examples. The old world had a probation, and yet that probation included but one preacher for a whole world full of people. They were condemned. There were Sodom and Gomorrah. Their probation included but one preacher, Lot, for five cities of the plain. They were condemned. There was Nineveh. It had but one preacher, Jonah, who went there on a flying visit, as Moody and Sankey go about. They listened and were pardoned. There was the Queen of Sheba. Her probation included, at first, but a rumour that came to her in what was then the ends of the earth. She was expected to act upon a rumour. She did act and was commended for it. Rahab acted on a rumour and was justified by it.

"All these cases are specially cited in the New Testament. You learn from them what is the divine idea of a probation. Surely the old world and Sodom are to be regarded as having had a fair chance. Take now the heathen nations to-day—the enormous masses of China and India and Japan. There is

scarcely a valley into which more of a rumour has not penetrated than ever went to the ears of the Queen of Sheba. Moreover, those heathen have had it for ages. The gospel was preached in India in the days of the apostles. The fame thereof went to China. 'Their line went forth into all the earth.' But, according to your view, the heathen have not had a fair chance; neither did Nineveh have; neither did Sodom have; neither did the old world have. You are at issue with the plain teaching of the Word of God. You see that your whole syllogism depends for its force upon a definition of what constitutes a fair probation.

"But I see other difficulties in your scheme. If there be a probation for the heathen after death, it must be a probation of Works or of Faith. But it cannot be of Works, for that is declared now to be impossible. We cannot expect a probation there which God repudiates here, and the Holy Spirit declares impossible. Nor do I see how it can be of Faith, for there is no room for faith in testimony over there. Men will then see and know for themselves that there is another life. They will know that there is a state of rewards and punishments. But that won't be taking things on the Word of Christ; therefore, there is no faith about it. What is of *sight* is not of *faith*. If there be a probation, it must be something entirely different from anything we know of here. We are in great darkness about it. You who teach it ought to be able to tell us something about it—*where* it will be and *when* it will be, and how long it will last; what its conditions will be, and whether there will ever be a third probation or a fourth probation for some who have not had a fair chance under the first and second.

"Oh," you say, 'we don't know anything about these things.' Ah—well—no doubt that's true. I don't profess to know; nor am I teaching anything that implies I ought to know. But *you* are so teaching. It is hardly proper for a teacher to put forward his ignorance as a large part of his qualifications for filling a teacher's chair. Here we are: I am confessing my ignorance and you are telling your knowledge—it turns out that they amount to exactly the same thing.

"If we come now to a practical question, let us seek to do our duty in our day and generation. The future of the heathen is something terrible, but the 'Judge of all the earth will do right.' On that let us rest. Our responsibilities are weighty. Let us meet them with all our might and main. Let us not forget that Christ rebuked an ill-timed curiosity as to whether there be few or many saved. Peter's first attempt in eschatology was an impertinence: 'Master, and what shall this man do?' Christ replied to him: 'What is that to thee? Follow thou

me.' We are concerned to know what shall become of this man and that man in the next world. 'What is that to thee? Go thou and preach the gospel.'

"There was no one in heaven nor in earth found worthy to open the seven seals of God's futurity, or even to look on the Book. Only the Lamb that was slain was found able to do it. He broke the seals: He unrolled the scroll. There is no glimmer of another probation. A last sentence that followed the broken seals is, 'Behold I come quickly, and my reward is with me, to render to EACH MAN according as his work is.' Beyond that sentence I know nothing.

"What God will do or what Christ will do in the unrevealed eternity that lies beyond that 'great day of God Almighty,' I do not know. You do not know. Newman Smyth does not know."—*National Baptist*.

### THE WITHERED FLAHR.

A YORKSHIRE POEM.

A withered, faded, scentless flahr,  
Wi' leaves all brahn wi' age,  
It ligs a creased an' crumpled thing  
Between mi' Bible's page;  
Tho' war wur worthless it may seem,  
An' chuz whot folks may say,  
A king's awn ransom couldn't buy  
That little flahr to-day.

'Twor geon to me, some years sin nah,  
Bi one 'ats long been dead;  
But t' flahr is still the same to me,  
Altho' its beauty's fled;  
An' t' little hand 'at pluckt it then,  
Wi' such a childish glee,  
Nah rests i' t' grave 'neath flahrs like theas,  
Beneyth yon villa tree.

Hay dear! Hay dear! mi poar owd heart  
Still warks ower that conarn;  
An' tho' he's bin for years i' heaven,  
Aw feel he's still mi barn;  
An' oft i' dreams he visits ma—  
Aw see his angel face—  
But when aw wakken up aw finnd  
Mi hoam' a lonesome place.

Aw keep his litle cap an' shoin,  
Aw keep his checkkar frock,  
Ah' t'slip he allus used ta wear,  
An' t' chair he used ta rook;  
Aw keeps his taws, his top, and ball,  
His horse, wi' but one e'e;  
But t' flahr he pluckt afoar he decd  
Is t' dearest thing ta me.

Mi bonnie barn, mi only barn  
Has goan to Heaven aboon,  
An' neet an' day aw hear him say,  
"Come, mother dear, come soon."  
An' goa aw will: mi deathbed days  
Sal be mi happiest bahrs;  
An' when awm deead, place on mi breast  
This bunch o' faded flahrs.

—*Victorian Independent*.

### News of the Churches.

COROURG.—The church building here has been improved by making an addition to the sides, and raising the roof. The appearance outside is not greatly altered, inside, the change is most complete. The old roof has been retained, and supported by three arches on each side, terminating in pillars. The floor slopes gradually downward from the door to the platform. The seats are arranged in semi-circular form, are made of white ash, tipped with black walnut, finished in the natural wood, cushioned in crimson rep, with a book-rack of black walnut. The wainscoting on the sides is of white ash. The entire church is carpeted, the platform has been enlarged, an alcove let in behind it, and in this are a sofa and two chairs. The reading desk is of white ash. Just over it, inside the alcove, is the motto: "One is your Master even Christ, and all ye are brethren." The reading desk and platform are lighted by a pretty bracket, on each side. The choir have a platform in the south-west corner. The church is heated by furnaces below, and altogether is one of the prettiest, and most comfortable in town. The Congregational Church was established in this town by the Colonial Missionary Society, about the year 1835. After service had been held for several months in a school-house, a church was erected and opened in 1836, under the pastoral charge of the late Rev. William Hayden. The opening services were performed by the now venerable Rev. Dr. Wilkes, who rode from Toronto on horseback for the purpose. After the establishment of the cause in the manner described, the church continued to grow, having as its successive pastors a considerable number of able and devoted men. Some ten years ago the building was found too small for the congregation; and the late edifice was erected. This, under the ministrations of the present pastor, Rev. Hugh Pedley, B.A., at length became quite too small for the increasing congregation; and a year ago it was determined to make a new effort in church extension. The result is the beautiful church which was re-dedicated last Sunday, and which has cost the friends some \$4,000. We congratulate the pastor and members on the facts now chronicled; and we hope, before many years, to announce that they find themselves obliged to enlarge again. On Sunday, Nov. 8th, the re-opening service was held, in the morning by the pastor, the Rev. Hugh Pedley, B.A., calling upon the assemblage to join in the doxology. After a short prayer by the pastor, that grand old hymn, "Great God attend while Zion sings."

selected partly for its own worth and appropriateness, and also as being a special favourite with a former pastor, the late Rev. Charles Pedley, was sung. The dedicatory prayer was offered by Rev. Dr. Jackson,

Kingston. The sermon was preached by Rev. Dr. Stevenson, of Montreal, who, before commencing his sermon, delivered a kindly greeting to the pastor and to his people from Rev. Dr. Wilkes, who nearly fifty years ago rode down from Toronto on horse-back to open this building, now enlarged for the second time, its first pastor, Rev. William Hayden, being still held in loving remembrance by many hearts in the congregation of to-day. Dr. Stevenson took for his subject, "The everlasting covenant," as it is spoken of in 2 Samuel, xiii. 5. At the close of the service, the sacrament of the Lord's Supper was observed. Prof. Rayner, of Victoria University, assisted. A large number of friends from the adjoining congregation at Coldsprings and the various churches in town were present. In the afternoon the church was again filled. The sermon was preached by Rev. Dr. Jackson, who took for his text, John xii: 32. His subject was, "The Uplifting of Christ." The evening sermon was preached by Rev. Dr. Stevenson, based upon the miracle of the loaves and fishes, the text being, Matt. xiv. 17-18. The re-opening services were brought to a close by a very successful social on the following Tuesday evening.

FROME Congregational church, situated in a rural district, will never be much stronger than it has been. The young people, for the most part, remove away, as must be the case in all places similarly situated. The church is interesting chiefly as one of the oldest organizations of the denomination in Ontario. First organized in 1819. (See CANADIAN INDEPENDENT, vol. 14, No. 4, page 161.) The division into two bands by the organization of Shedden church has made Frome ostensibly weaker, though both are under one pastor and very much one, interlinked by old associations, and mutual interests. The church affords very little news. The present pastorate has been quite too short to afford ground for prediction as to the future. The congregations are as large as can be expected. Although the Methodists occupy the same ground as we do, many in the neighbourhood are only nominal Christians, and go very seldom to any place of worship. Our prayer-meetings keep up pretty well, usually ranging from thirty to forty; some of the most regular come over a mile, and this without lamps or sidewalks in dark nights, requires courage and zeal. While the pastor was absent attending the American Board meetings at Detroit, the people drew his winter's wood, and cut it up, and split a good part of it up, which is a great boon.

The young people have a Mutual Improvement Society, over which the pastor presides. The exercises vary every Monday of the month. The first Monday there is a written review of the sermons, in answer to questions provided by the pastor; the second Monday a conversazione on some moral or

scientific subject, led off by the pastor; the third Monday a discussion of a theological subject; the fourth Monday readings, recitations, and music. Every fifth Monday is devoted to Temperance. The question box is used. The pastor reserves the right to answer any *one* question of casuistry of sufficient importance at the Sunday service. The details of each meeting are decided on the week previous. But one thing is settled by the pastor from the first: *The religious element will not be permitted to drop out.*

The young people have felt increasing interest from the first; they mean improvement, not display. Our hopes of spiritual results in this neighbourhood we hardly dare express now. We are afraid of boasting, and have learned to doubt the honesty of a hunt where the venison is brought in too soon.

GUELPH.—The church here is enjoying "a time of refreshing from the presence of the Lord." Special services have been held for three weeks. Quite a number have professed to have found Christ. Others are anxiously enquiring for the way of salvation, and from present indications will soon be rejoicing "in the Lord." By the church it is felt to be a season of blessed spiritual quickening. May the good work go on, widening and deepening.

MONTREAL.—Mr. John McKinnon, who has been labouring among a somewhat large Gaelic population on the border of the Provinces of Ontario and Quebec since he left our college in April, 1881, was ordained to the Christian Ministry in Emanuel church, Montreal, on Wednesday evening, October 24th, 1883. He has proved himself earnest and faithful, and he has met with very gratifying success by the Divine blessing on his labours.

A council met in the college room, consisting of Rev. E. Hill, M.A., delegate from Calvary church; Rev. J. F. Stevenson, D.D., delegate from Emanuel church; Revs. John Fraser, Prof. Fenwick, Dr. Cornish and Dr. Wilkes. After a most satisfactory examination a certificate of ordination was signed by all the members of the council, and a very interesting service followed. Dr. Cornish read the Scriptures and offered prayer. Dr. Stevenson asked the questions which were happily responded to by Mr. McKinnon. The ordination prayer was offered by Professor Fenwick, with the "laying on of the hands of the Presbytery." The charge was given by Dr. Wilkes, and Mr. Fraser concluded the services. The congregation found it "good to be there."

PINE GROVE, ORDINATION.—On 25th October, Mr. William H. Way, late of the Congregational college, was solemnly ordained to the pastorate at Pine Grove, Ont. The churches of Brantford, Stouffville, Newmarket and Toronto (Zion), were represented by their pastors. A very interesting and profitable hour or two were spent in council, and the brethren were

very much pleased with the straight-forward intelligent manner in which Mr. Way expressed his doctrinal beliefs, and gave his personal religious experience. Rev. Joseph Unsworth, of Stouffville, was asked to preside, and Rev. George Fuller, of Brantford, was scribe for the council. The council, by resolution, expressed their very thorough satisfaction with the examination of the candidate, and recommended his ordination. At two o'clock the public service took place in the church, Mr. Unsworth presiding. Rev. R. Pettigrew, of Weston, of the Canada Presbyterian church, who was courteously present as neighbouring minister, read the scriptures; and after prayer and praise the chairman gave a brief address on "Congregational Church Principles;" and then asked the usual questions of the pastor elect. As in the council, so in the public meeting, Mr. Way was clear, modest, and evangelical. The questions as to his call and settlement were answered by Deacon Bennetts. The ordination prayer was offered by Mr. Fuller, who united with Rev. Messrs. Powis, Unsworth, Smith, and Pettigrew, in the laying on of hands. Mr. Powis gave the right hand of fellowship, and Mr. Pettigrew added a few words in the same direction. Mr. Smith gave the address to the pastor, and Mr. Powis to the church. Both were exceeding well received, and appropriate to the occasion. Mr. Way enters upon his work with the hearty co-operation of the people, and has the best wishes of all for his success.—*Com.*

**PILGRIM CHURCH, MONTREAL.**—Since the return of the Rev. John Fraser to this city the old members of the late Eastern Congregational church have rented the German church on St. Dominique street, opposite the St. Lawrence market, and Mr. Fraser began to preach for them on Sunday evening, the 11th of November, to a congregation of about seventy. The prospects seem good, and the chance of success is perhaps better than when they were on the corner of Amherst street. The above name has been adopted as being shorter and more euphonious. It sounds well to a Christian ear.

**ST. JOHN'S, NEWFOUNDLAND.**—The Congregational church here, was re-opened for public worship on Sunday, the 28th October, after being four months in the hands of the contractors. In the morning a special sermon was preached by the pastor, Rev. D. Beaton, on the "Relation of the outward beauty to the inner moral and spiritual beauty of the soul;" and in the evening there was a memorial service and funeral sermon for the late Mrs. Benjamin, who, for many years past had borne, with decided ability and success, a leading part in the various activities of the church. In the evening the building was crowded to its utmost capacity, and the service will be long remembered by all who took part in it as one of unusual impressiveness and power. The repairs and renovations which

the building has just undergone have been most successfully executed, and we have now one of the most comfortable and becoming sanctuaries in the city. The stone work is cemented and painted and the roof re-slatted, while the interior is now completed, for the first time, with a new wooden ceiling, stained and varnished in satin-wood, and walnut beams. The walls are painted a fine tone of buff, and the cornice taken out in different colours, with a chaste stencil running the whole length of the church along the under part of the cornice, and on the top of the seats. The front gallery and pulpit is grained in oak, maple and walnut, with crimson lining in the latter, which is also furnished with a handsome pulpit chair, a special gift, and made in one of our workshops. The effect of the whole interior is pleasing and harmonious, and when seen with the splendid audience of some eight hundred people who assembled at our extra service, was very inspiring to the preacher. The cost will amount to \$3,500, and this has been met by the willing and united efforts of the congregation, while our neighbours have kindly helped us a little when asked. On Sunday evening, Nov. 4th, a thanksgiving service was held, consisting of a service of sacred song by the choir and Sunday school children and an address on "The Life of Elijah." A good meeting is chronicled, and much spiritual blessing.

**WEST TORONTO AND PARKDALE.**—A new church having for its field of operations the above-named places and taking its name from them was organized in the public hall, Parkdale, on Sabbath, the 21st ult. This organization took place pursuant to a council of Congregational churches, some account of which was given in the last issue of the *CANADIAN INDEPENDENT*, and was taken part in by Revs. E. Parker, of Riverside; J. Salmon, of Yorkville; and King of Zion church, with Messrs. Parker, Braiser, and Beckett. The congregations are now more than double the amount mentioned in last month's issue. A Sabbath school has been organized with a tried and efficient superintendent with experienced and excellent Bible-class and other teachers. The number of church members is about thirty. They have chosen three deacons, and a kind Providence has hitherto provided accommodation for their worship at small cost. The hall, however, in which the services have been held from the beginning, is not central, being in the extreme west of the field. This work, small in its beginnings, has gradually and gratifyingly advanced in all departments of its finances and effort, and with the field before it, the practical sympathy manifested which is due to it on the part of its friends, and the good hand of God which has hitherto marked the stages of its advancement, this church ought not to fail to render good account of its stewardship. It has given a hearty and unanimous invitation

to the Rev. C. Duff to be its first pastor, and he has accepted the call subject to council.

WINNIPEG, MANITOBA.—The church here is in a prosperous condition; recently there have been large crowds drawn to hear the Word—especially the young people of the city. The evening services have an average attendance of about 900, and among the careless there is a desire to live a better and purer life. We pray that the Father's blessing may be continued to us, and that many souls may be gathered in from the mountains of sin and vanity. The Sunday school work is successfully carried on; the attendance is from 175 to 200. The Bible class (taught by Mr. Silcox) has a membership of about sixty. The church, financially, is in a healthy state. Last Sabbath a special collection was taken up at which \$550 was realized. We ask the prayers, sympathy and co-operation of our brethren in the east in the work begun in this great western land that Christ's kingdom may extend from shore to shore till all are brought under the influence of divine grace. A. L. McLEAN.

#### EASTERN ASSOCIATION.

The Eastern Association met at Belleville, on Tuesday, October 23rd, all the members being present with the exception of Rev. J. Wood, who was prevented from coming by a sudden attack of illness, from which he has since recovered; and Rev. T. Hall, who was engaged in his official labours in the eastern townships.

The meeting was called to order at nine a. m., and after a short period spent in devotional exercises, Rev. R. Mackay was appointed chairman, and Rev. B. W. Doy, secretary. The Rev. A. McFadyen, of Kingston, was received into full membership, and Rev. J. Burton, of Toronto, asked to sit as a honorary member.

Rev. D. Macallum then read a paper on Faith Cures, which was followed by an interesting discussion in which all present took part, after which the meeting adjourned until the afternoon.

At the afternoon session papers were presented by Rev. E. C. W. McColl, on "The Final State of the Impenitent Dead," and Rev. R. Mackay on "The Best Means of Dealing with Anxious Inquirers," both of which elicited a good deal of discussion, more especially the latter. Following this a resolution expressive of the high esteem in which the late Rev. W. Peacock was held as a brother and a member of the association, and of sympathy with his bereaved widow and family, was passed by a unanimous vote; and also one urging upon the pastors of the churches to try and increase the list of subscribers to the Canadian Independent.

In the evening, after a social tea, provided by the leaders of the church, addresses were delivered by Rev. H. Pedley on "The Late Meeting of the Ameri-

can Board of Foreign Missions at Detroit;" by Rev. S. N. Jackson, on "The Triennial Council of Congregational Churches, at Concord, New Hampshire;" and by Rev. J. Burton, of Toronto, and Rev. Mr. Mitchell, Presbyterian minister, of Belleville, on general subjects. At the close of these addresses a resolution expressive of delight at meeting with the church at Belleville, of strong confidence in their pastor, Rev. W. Stacy, and of sympathy with him and the church in their arduous and self-denying labours, was passed by a unanimous vote, after which the association adjourned to meet next year at Kingston.

B. W. DEY, *Secretary.*

#### ST. FRANCIS ASSOCIATION.

THE St. Francis Association met in Waterville on Tuesday, Oct. 2nd. The sermon in the evening was preached by the Rev. Thos. Hall, from Joel ii. 21. the Rev. W. McIntosh not having arrived in time. On Wednesday there were present Revs. L. P. Adams, Wm. McIntosh, J. G. Sanderson and Geo. Purkis. There were also present Rev. T. Hall and Dr. Watson, of Melbourne, who were invited to sit as honorary members. Notice was given by the Rev. J. G. Sanderson that at the next meeting he would move to change the name of the association, to be called the Quebec Association. A vote of thanks was given to the Rev. T. Hall for his excellent sermon on Tuesday evening. The usual essays and expositions were omitted and some time was taken up by each of the brethren giving an account of the work being done in their several fields. The absence of our old and tried friend, Dr. Duff, was much felt, and the brethren felt deeply the prospect of having so soon to part with our much esteemed brother, W. McIntosh, who has since removed to Yarmouth, N.S., and earnest prayer was offered for his success in his new field, and for the church in Melbourne so soon to be deprived of his faithful labours.

In the afternoon the Rev. Mr. McColl arrived, and was introduced to the association by the Rev. Thos. Hall.

In the evening a missionary meeting was held, the pastor, Rev. Geo. Purkis, in the chair, and excellent addresses were delivered by all the brethren present; and on Thursday evening a missionary meeting was held at Capelton, a station connected with Waterville, at which there were present Rev. Geo. Purkis in the chair, and addresses by Revs. L. P. Adams and Thos. Hall, the attendance at both places was good, and it is to be hoped that good results may follow.

#### CENTRAL ASSOCIATION.

The Central Association met in Bowmanville, Sept. 4th.

There were present Revs. H. D. Powis, J. Burton, J. Unsworth, G. Robertson, A. F. McGregor, W. H. Warriner, and J. J. Hindley. Messrs. J. Nasmith, of the Northern Church, Toronto, Humphrys, Don Mount, and Shaw, of Bowmanville.

Mr. Powis preached an excellent sermon from Acts xiii. 36. This service was greatly enjoyed by all.

Mr. Burton read an essay on "The Rise of Congregationalism in Wales."

Mr. Robertson opened the discussion on "Conditions and Duties of Church Members." The subject was then taken up by the other brethren, and a most profitable discussion took place.

The secretary introduced the subject allotted to him: "Successful Preaching." Other brethren also spoke on the question, which proved to be a most fertile one.

A discussion also took place on "Woman's Relation to the Church."

Reports were heard from the churches represented which were of very encouraging character. All were particularly pleased to learn of the prosperity of the church at Bowmanville.

The closing meeting was addressed by Mr. McGregor on "Obstacles Which the Church of Christ Meets;" the secretary on "Wayside Thoughts;" Mr. Powis on "Cheerfulness of Religion."

The Association adjourned to meet in Georgetown on December 18th, at half-past two p.m.

#### WESTERN ASSOCIATION.

The semi-annual meeting of the above association was held in the Congregational church, Garafraxa, November 6th and 7th, Rev. J. R. Black, B.A., presiding. On Tuesday afternoon, after devotional exercises and organization, very interesting reports were heard from churches within the bounds of the association.

In the evening Rev. H. D. Hunter, of London, preached from 1 Tim. xi. 5, and Heb. xiii. 8, after which the Lord's Supper was observed. On Wednesday morning the secretary reported the proceedings of the recent meeting of the "American Board," which was followed by a discussion upon "Home and Foreign Mission Work." At the close of this discussion, the "Temperance Question" was discussed, Rev. Mr. Morton, of Hamilton, leading. In reference to both these discussions the association unanimously resolved:

(1) "That this Association desires to re-affirm its conviction that the Christian church is essentially a missionary church—that the time has come when a more strenuous effort should be made to stir up in our churches a true missionary spirit; and that all our churches in this western district have their attention earnestly called to this necessity and duty.

(2) "That in regard to the question of Temperance this association very emphatically declares its opinion, that, along with an enlightened and Christian sentiment, prohibition of the manufacture and sale of intoxicating liquors is one of the most effective means by which the temptation to indulge in the vice of intemperance can be removed; and this association calls upon all the churches within its bounds to foster in the spirit of our Master a true and active temperance sentiment."

On Wednesday afternoon a paper on "Winning Souls" was read by Rev. Mr. Morton and followed by a discussion thereon.

The Sunday school "Question Drawer" exercise was conducted by the Rev. W. Wetherald, of St. Catharines, in connection with which Rev. T. McGregor read a paper on "The Art of Questioning."

At the closing session on Wednesday evening short addresses were made as follows:

"Family Religion," by Mr. Andrew Alexander.

"Service of Song in the House of the Lord," by Rev. W. F. Clarke.

"Lay Agency," by Rev. Mr. Morton.

"Christians not in Church Fellowship, What shall be Done with Them?" by Rev. D. McGregor.

"Personal Religion," by Rev. George Skinner.

"Whether It is Desirable to Change Present Evangelistic Methods," by Rev. W. Wetherald.

Brief closing words were then spoken by the pastor of the church, and by Messrs. P. S. Martin and Andrew Gerrie, after which the association adjourned to meet in London in March next.

Rev. Dr. Gunner, of Listowel, was received as a member of the association, and also the church at Wingham.

The meeting just held was one of the best of the association meetings. The papers read were timely, the discussions were earnest and able, the spirit and tone hearty and spiritual, the attendance and interest of the Garafraxa people were all that could be desired.

The pastor of the Garafraxa church is to be congratulated upon the spiritual grip and gumption of his parishioners, characteristics shared in by the Douglas church, over which Mr. Black is also pastor.

A fine brick parsonage at Garafraxa will be completed in a few days, from whose study window the pastor will look out upon a parish unique in the Congregational records of Canada, for of it he may almost literally say: "I am monarch of all I survey, my right there is none to dispute."

D. MCGREGOR, *Secretary.*

Guelph, November 12th, 1883.

WHEN the forenoons of life are wasted there is not much hope of a peaceful and fruitful evening. Sunrises and sun-settings are closely connected in every experience. —*Exchange.*

## Official Notices.

### CONGREGATIONAL COLLEGE OF B.N.A.

The following amounts have been received for current expenses and are hereby gratefully acknowledged, viz.: N. W. Trenholme, Esq., \$5; Calvary Congregational church, Montreal, \$3; Rev. E. M. Hill, Montreal, \$1; Rev. J. Whitman, \$5; Franklin Centre Congregational church, \$4; Mrs. McGregor, Listowel, \$1; Toronto Zion Congregational church, \$75.81; Sherbrooke Zion Congregational church, \$36; Kincardine Zion Congregational church, \$10.80; Rev. J. MacKinnon, Côte St. George, \$14; Bowmanville Congregational church, \$17.18; Montreal Emanuel church, \$107; Rev. J. B. Saer, Wingham, \$10; Colonial Missionary Society, London, England, \$568.63; interest on Endowment Fund Investment for six months, \$670; total \$1,528.42. R. C. JAMIESON, Montreal, November 15th, 1883. Treasurer.

### CENTRAL ASSOCIATION.

The Central Association will meet in Georgetown, Tuesday December 18th, 1883, at 2:30 p.m.

PROGRAMME.—*Session I.*—2:30 p.m., "Our Mission Work," Rev. J. Unsworth; 3:30 p.m., "Revival Work or Winning Souls," Rev. E. Barker; 8 p.m., Sermon by Rev. A. F. McGregor, B.A. *Session II.*—Wednesday, 9 a.m., Prayer and News of the Churches; 10 a.m., "The Church and Public Amusements," by Rev. J. Burton; 11 a.m., Review, by Rev. J. C. Wright; 1:30 p.m., "Work and Workers," by Rev. W. W. Smith; 2:30 p.m., "The Salvation Army," J. J. Hindley; 3:30 p.m., Any Matter of Interest to the Body. Addresses in the evening by Revs. T. Hall, W. H. Warriner, B.A., H. D. Powis. Please remember the collection for the association.

J. J. HINDLEY, Secretary.

### CONGREGATIONAL MISSIONARY SOCIETY.

The treasurer acknowledges the following sums per Mr. Hall: Collection Inverness, \$2.60; Mr. A. M. McKillop, \$2; collection Melbourne, \$2.10; collection Ulverton, \$1.50; collection Dustin, \$2.60; collection Vankleek Hill, \$14.64; collection Hawkesbury, \$8.70; Ladies' Auxiliary, Ulverton, \$11.33; Ladies' Auxiliary, Vankleek Hill, \$20; also, Melbourne and Richmond Ladies' Auxiliary Society, \$10; Brown's Hill, \$2.50; Fitch Bay, \$5; Tichurst, \$7; Ayer's Flat, \$8.10; Emanuel Church, Montreal, \$55; Calvary Church, Montreal, \$15; Brockville collection, \$8.62; Jas. McCallum, \$2; a Friend of Missions for Manitoba, through Mr. Hall, \$2,000, also \$100 for Mr. Hall's salary. Total, \$2,278.69

H. N. BEARD, Treasurer.

### THE ENDOWMENT FUND CONGREGATIONAL COLLEGE, B.N.A.

Through some mishap no statement of this fund appeared in last annual report of the college. Will you allow me to supply the lack? The report of 1881-2 (see "Year Book" 1882-3, page 152) states the payment of subscriptions for the year and the fact that \$2,955.54 was the amount received on account of the second \$20,000, of which \$2,000 had been handed to the trustees and invested, and \$955.54 was deposited in the bank at interest.

The statement for the year 1882-3 is that no further payments have been made to the fund—that interest up to 31st May, 1883, has been added, bringing up the uninvested amount to \$988.82; and that there is at present not much prospect of receiving anything from unpaid subscriptions, which amount in the aggregate to a considerable sum. HENRY WILKES.

Montreal, November 16th, 1883. Treasurer.

## Correspondence.

### MR. HALL'S LETTER.

I spent three days on the Eaton Mission. The Rev. F. James had left about two weeks previously, and returned to England. The friends are much discouraged, but still determined to make an effort to carry on their services, and obtain another pastor. Since I was here last, several prominent and useful members, including one of the deacons, have exchanged time for immortality, and numbers have removed to other parts. Yet there are many and strong reasons why the church should be sustained, and I have no doubt it will, and that it will be in the future—as it has been for over half a century—the scene of gracious revivals of religion and the training school of Christian workers for remote parts of our land. Arrangements were made to supply the pulpit with view to settle a pastor.

I preached missionary sermons and conducted missionary services in

DUNVILLE

with the valuable assistance of the chairman-elect of our Union. I found a more than ordinary interest in missions in this congregation, owing in part to the fact that the pastor has been in the habit of preaching on missions frequently, and in part to the indefatigable efforts of the Ladies' Missionary Society. They have added to the funds of the Home, Foreign and Indian Missions during the year, and they do not seem to be weary of well doing.

INVERNESS.

I had a missionary meeting here; but, owing to the state of the roads, the darkness, and the fact that they

have no services of any kind on the Lord's day, the attendance was small. The church has been closed since June, and they have little other prospects of getting a pastor, for the population is getting smaller and smaller from year to year. And yet there is much need of missionary effort in the neighbourhood, and such effort has been greatly blest in the past.

They are hopeful that they will secure the services of a student next summer. It was remarked that they have had some of the most prosperous times, and the largest accessions from student labour.

#### MELBOURNE AND ULVERTON.

I conducted three missionary meetings on this field. As might be expected the people are very much discouraged by the removal of their highly-esteemed pastor. Mr. MacIntosh had endeared himself to his people and commanded the respect of those of other denominations. There is a Ladies' Missionary Society in Melbourne which manifests a great interest in our work, and, but for the special effort made last year to liquidate the debt on the parsonage, they would have done more for our funds. Notwithstanding this they have done well, and taking all their circumstances into account I am surprised that they have done so much. There is a Ladies' Missionary Society in Ulverton likewise, and the fruit of their work during the year has been most encouraging. All appear to take a deep interest in missions, and are willing to make personal sacrifices to assist.

#### GRANBY AND COWANSVILLE.

The one Sunday I had for these parts was employed in this way: Preached in the forenoon in Cowansville; in the afternoon in Brigham, evening in Granby; congregations good in each place. On the following Monday public missionary meeting in Granby, where I had the assistance of Mr. Wellet and the pastor. The state of the weather rendered it impossible for many from a distance to attend, but we had an enthusiastic meeting. The Ladies' Missionary Society has rendered good service to the cause during the year, and the Granby congregation has done nobly.

#### SOUTH RIDGE.

Notwithstanding the terrific storm we were greeted by a fair congregation in this place, and the same speakers interested the audience as on the previous meeting. On the following evening we held the annual meeting in Brigham. The attendance was fair, most of the congregation living at a considerable distance from the village, and scattered. It is not easy to get a large audience in the evening, especially at this season.

#### COWANSVILLE.

This was our last point in the eastern townships,

and we had a very pleasant evening. The pastor in the chair. Addresses were given by the Rev. R. K. Black, and the Rev. Thomas Harris, Methodist minister, whom I had the pleasure of knowing years ago in St. John's, Newfoundland. There is no abatement in the missionary zeal of the pastors and churches throughout these parts, and the collections so far have been as good as last year. I imagine the subscriptions will be equally good or better. Our churches in the east are suffering continual depletion by removals. If they are able to maintain their standard of giving those living in the west should certainly increase theirs, and our society will certainly need a large increase from some source, else we will not be able to maintain our present stations, much less undertake work in the many places where we should commence without delay.

#### VANKLEEK HILL AND HAWKESBURY.

I visited these churches in the month of August last, spending a Sunday and a few days among the friends. The arrangements for supply during the summer failed through the indisposition of the young man appointed by the society, but on the re-opening of the college in September, the students again undertook the work. The prospects in both places are more encouraging than they have been for years. On the Sunday morning I preached at the Sandy Hills, about three miles from Hawkesbury, where there is a nice Sunday school and small but appreciative congregation. The students supply here, too, every Sunday, and the different families in the neighbourhood manifest great interest in the services. It is a new field, having been opened by our students a couple of years ago.

#### VANKLEEK HILL

has preaching in the afternoon. The congregation is small but very loyal and devoted, and for their numbers do more for the cause than almost any other I know of. We had a good attendance at the public missionary meeting. The Rev. Mr. Ferguson, Presbyterian minister, in the chair.

There is a Ladies' Missionary Society in this place, which has done, for their number, great things during the year. I am satisfied if all our churches would encourage these auxiliaries we would have no lack of funds. Wherever they have been organized and maintained they have been successful beyond the most sanguine expectations.

#### HAWKESBURY

has an evening service; here I found a good congregation. Besides the Sunday preaching and missionary meeting, I conducted two evangelistic services, all of which were well attended, largely by young people. I am persuaded, if continuous labour could be given to this place, there would be blessed results. There appears to be a spirit of inquiry among the young espe-

cially, and evident tokens that the Spirit of God is working upon their hearts. The building has been considerably improved during the year, and arrangements are made to complete the repairs. A business committee was appointed last August, which is alive to its duty, and everything is working well. We speak in terms of high commendation regarding the labours of our students. I felt reluctant to turn away from a field which seemed to be ripening for the harvest. I can only pray that the Lord of the harvest may care for the field and prosper the work of those who labour under circumstances not the most favourable to immediate results.

MONTREAL.

I preached missionary sermons in Emmanuel and Calvary churches in this city. Since I was here last year Calvary has been fortunate in securing for its pastor, the Rev. E. Hill, from Yale College, N.H. He is much esteemed by his congregation, and large expectations of success are entertained by all. One thing particularly encouraging is that Mr. Hill is a thorough missionary, and takes a lively interest in all our denominational affairs. I made a partial canvass of both congregations in the interest of our society, and was received, as on a former occasion, with the greatest kindness. Considerable amounts were subscribed, but the collections in Montreal are generally made in the month of February. It is too soon to say whether they will be equal to last year, or more. Rev. Professor Cornish and Mr. Hill rendered valuable assistance, and have undertaken to complete the effort in their respective congregations. I expect to begin work in western Ontario 1st December.

T. HALL.

#### GOOD NEWS FOR MANITOBA.

MR. EDITOR,—Please give the subjoined letter a conspicuous place in the next issue of the CANADIAN INDEPENDENT, as I have no other means of acknowledging the receipt of the same. The generous donor has most effectually veiled his or her identity by the following printed letter, inclosing four bills, one of \$1,000, two of \$500, and one of \$100. T. HALL.

Kingston, November 19th, 1883.

Rev. T. Hall, Kingston:

DEAR SIR,—I understand from you that the Congregational Society wish to send two or more new ministers into the ripe field of Manitoba this year—certainly a very small number, I enclose the sum of \$2,000 for this object—would that you had a score of suitable men ready to send. I believe if you get the right men, men of piety, zeal and ability, that sufficient funds to fully aid in supporting a score will be forthcoming. I would respectfully, but earnestly, suggest to you to fully try it and see. Would suggest great care in selecting men, getting one or two at a time,

then let us know who each one is, where you want to send him, what the needs of the people where you propose sending him are, and what the people will probably do to help, and then say how much you need for them and I think the result will far surpass your expectations.

May our dear Master guide you in the selection of these two men and all others you may select; and may their labours be abundantly owned and blessed by Him to the saving of many precious souls.

I also enclose \$100 to the funds of the Congregational Society as a special contribution towards your salary.

A FRIEND OF MISSIONS.

Montreal, November, 1883.

#### OUR COLLEGE.

MR. EDITOR,—I have to thank you for your editorial fillip to those who were "conspicuous by their absence" at the opening service of the present session: it was well-timed to many *within* as well as "without the city." As the service was advertised for two months in the columns of the CANADIAN INDEPENDENT, and immediately before the meeting in the *Daily Witness*, I cannot see what more could have been done either by myself or any other responsible person to secure proper publicity. There is, as you say, a fault somewhere; but I do not think it lies with the executive of the college. Let us hope that the fault will be remedied in the time to come.

The college classes have been organized, and the regular work of the session has been begun and is being carried on without interruption, in accordance with the arrangements adopted by the corporation at its last annual meeting. Three candidates for admission have been received on probation, making the number in attendance the same as last session, viz.:—Nine. It is a gratifying fact that of these seven are entered for the full course, and they are working with praiseworthy diligence at their studies therein. Applications have been received from the executive committee of our missionary society for pulpit supplies, which will, with others, give the students a fair amount of preaching during the session.

On my return from England I was surprised and pleased to find that so much progress had been made with the new college building, which will, without difficulty, be completed in its entirety and ready for use next session. The friends who have the matter in hand wisely determined last summer on the erection of the whole building; that is the Principal's residence as well as the college proper; and this has been done without devolving upon the corporation any pecuniary liability or responsibility. At the same time the treasurer of the building fund, Mr. Hague, will be glad to receive any contributions to that fund, for some \$3,000 or \$4,000 are needed to complete the

undertaking. The other week a generous friend set a good example by sending, anonymously, to the treasurer the handsome sum of \$1,000. Should this meet his eye, will he please accept the best thanks of all concerned in his generosity, and will others imitate his example by giving and doing likewise? In this connection it is proper to refer, with grateful acknowledgment for the same, to divers contributions in aid of the new building received from the churches of the Maritime Provinces by the hands of the Rev. T. Hall who, during his visit last summer among them, did good service both for the missionary society and the college. It is cheering to find that the work and claims of the college are appreciated and recognized by our churches in those Provinces; and it is to be hoped that, not only in respect of the college, but also of other important departments of our common work as a denomination, steps will be taken to create and maintain a more intimate connection and sympathy between the churches in Ontario and Quebec and those in the Maritime Provinces.

I am sorry to say that the efforts of Dr. Stevenson and myself to collect some money for the new building did not result in such large success as one could have wished. Many causes contributed to this result, the principal of which was, I fear, a lack of interest in us and in our denominational work arising from a conviction that we are wealthy enough and strong enough to get along by ourselves. To this must be added the fact that the time at our disposal was too short for carrying out any well-organized and extensive plan of visitation of churches and individuals. It was also holiday-time, and, therefore, the "dull time" for such work. We did what we thought the best thing to be done under the circumstances, in the preparation of an appeal which was printed and distributed to more than three hundred persons well-known for their liberality to denominational objects. As the net result of all this we hope that the sum of \$1,000 at least may be received. Both Dr. Stevenson and myself gladly bear grateful testimony to the cordial assistance which was rendered us by Dr. Hannay and Mr. Fielden in our efforts to do the work we had undertaken. The editor of the *English Independent* also did us good service by cheerfully opening his columns to receive communications from us, for which we tender him our cordial thanks.

GEORGE CORNISH.

Montreal, Oct. 17th, 1883.

P.S.—I am sending copies of the college report for last year to all the churches in Ontario and Quebec that have not subscribed for the "Year Book," and also to every church in the Maritime Provinces. In most cases they are addressed to the pastor of churches, and I have to request them to be so kind as to see that they are distributed among their people. Should the name of any church or individual subscriber have escaped my notice, I shall be glad to forward copies to such, on application to me.

#### A BRAKEMAN'S OPINION OF CHURCHES.

On the road once more, with Lebanon fading away in the distance, the fat passenger drumming idly on the window pane, the cross passenger sound asleep and the tall thin passenger, reading "General Grant's Tour Around the World," and wondering why Green's August Flower" should be printed above the doors of "A Buddhist Temple at Benares." To me comes the brakeman, and seating himself on the arm of the seat, says:

"I went to church yesterday."

"Yes," I said, with that interested inflection that asks for more. "And what church did you attend?"

"Which do you guess?" he asked.

"Some union mission church?" I hazarded.

"Naw," he said. "I don't like to run on these branch roads very much. I don't often go to church, and when I do, I want to run on the main line, where your run is regular and you go on schedule time and don't have to wait on connections. I don't like to run on a branch. Good enough, but don't like it."

"Episcopal?" I guessed.

"Limited express," he said, "all palace cars and \$2 extra for a seat; fast time, and only stop at the big stations. Nice line, but too exhaustive for a brakeman. All train men in uniform, conductor's punch and lantern silver-plated, and no train boys allowed. Then the passengers are allowed to talk back at the conductor; and it makes them too free and easy. No, I couldn't stand the palace cars. Rich road, though. Don't often hear of a receiver being appointed for that line. Some mighty nice people travel on it too."

"Universalist?" I suggested.

"Broad-gauge," said the brakeman, does too much complimentary business. Everybody travels on a pass. Conductor doesn't get a fare once in fifty miles. Stops at all flag stations, and won't run into anything but a union depot. No smoking-car on the train. Train orders are vague, though, and the trainmen don't get along well with the passengers. No, I don't go to the Universalist, though I know some awfully good men who run on that road."

"Presbyterian?" I asked.

"Narrow gauge, eh?" said the brakeman, "pretty track, straight as a rule; tunnel right through a mountain rather than go around it; spirit-level grade; passengers have to show their tickets before they get on the train. Mighty strict road but the cars a little narrow; have to sit one in a seat and no room in the aisle to dance. Then there's no stop-over tickets allowed; got to go straight through to the station you're ticketed for, or you can't get on at all. When the car's full, no extra coaches; cars built at the shops just so many and nobody else allowed on. But you don't often hear of an accident on that road. It's run right up to the rules."

G.C.

"Maybe you joined the Free-thinkers," I said.

"Sérub road," said the brakeman, "dirt road-bed and no ballast; no time-card and no train-dispatcher. All trains run wild and every engineer makes his own time, just as he pleases. Smoke if you want to; kind of go-as-you-please. Too many side-tracks and every switch wide open all the time, with the switchman sound asleep and the target lamp dead out. Get on as you please and get off when you want to. Don't have to show your tickets, and the conductor isn't expected to do anything but amuse the passengers. No, sir, I was offered a pass, but I don't like the line. I don't like to travel on a road that has no terminus. Do you know, sir, I asked a division superintendent where that road run to, and he said he hoped to die if he knew. I asked him if the general superintendent could tell me, and he said he didn't believe they had a general superintendent, and if they had he didn't know any more about the road than the passengers. I asked him who he reported to, and he said nobody. I asked a conductor who he got his orders from, and he said he didn't take orders from any living man or dead ghost. And when I asked the engineer who he got his orders from, he said he'd like to see anybody give him orders, he'd run the train to suit himself or he'd run it into the ditch. Now you see, sir, I'm a railroad man, and I don't care to run on a road that has no time, makes no connections, runs nowhere and has no superintendent. It may be all right, but I've railroaded too long to understand it."

"Did you try the Methodists?" I said.

"Now you're shouting," he said with some enthusiasm. "Nice road, eh? Fast time and plenty of passengers. Engines carry a power of steam, and don't you forget it; steam-gauge shows a hundred and enough all the time. Lively road; when the conductor shouts 'all aboard,' you can hear him at the next station. Every train-lamp shines like a headlight. Stop-over checks given on all through tickets; passengers can drop off the train as often as he likes, do the station two or three days and hop on the next revival train that comes thundering along. Good, whole-souled, companionable conductors; ain't a road in the country where the passengers feel more at home. No passes; every passenger pays full traffic rates for his ticket. Wesleyan-house air-brake on all trains, too; pretty safe road, but I didn't ride over it yesterday."

"Maybe you went to the Congregational church," I said.

"Popular road," said the brakeman, an old road, too; one of the very oldest in this country. Good road-bed and comfortable cars. Well managed road, too; directors don't interfere with division superintendents and train orders. Road's mighty popular, but it's

pretty independent, too. See, didn't one of the division superintendents down East discontinue one of the oldest stations on this line two or three years ago? But it is a mighty pleasant road to travel on. Always has such a splendid class of passengers."

"Perhaps you tried the Baptist?" I guessed once more.

"Ah, ah!" said the brakeman, "she's a daisy, isn't she? River road, beautiful curves, sweep around anything to keep close to the river, but it's all steel and rock ballast, single track all the way and not a single side-track from the round-house to the terminus. Takes a heap of water to run it through; double tanks at every station, and there isn't an engine in the shops that can pull a pound or run a mile in less than two gauges. But it runs through a lovely country; these river roads always do; river on one side and hills on the other, and it's a steady climb up the grade all the way till the run ends where the fountain-head of the river begins. Take the river road every time for a lovely trip, sure connections and good time, and no prairie dust blowing in at the windows; twenty-five cents for an hour's run and a little concert by the passengers thrown in. I tell you, Pilgrim, you take the river road when you want!"

But just here the long whistle from the engine announced a station, and the brakeman hurried to the door, shouting:

"Zionsville! This train makes no stops between here and Indianapolis."—*Burlington Hawkeye.*

### RESPONSIBILITIES.

It is a high, solemn, almost awful thought for every individual man that his earthly influence, which has a commencement, will never through all ages, were he the very meanest of us, have an end? What is done is done, has already blended itself with the boundless, ever-living, ever-working universe, and will also work there for good or evil, openly or secretly, throughout all time. But the life of every man is as the well-spring of a stream, whose small beginnings are indeed plain to all, but whose ulterior course and destination, as it winds through the expanse of infinite years, only the Omniscient can discern. Will it mingle with neighbouring rivulets as a tributary, or receive them as their sovereign? Is it to be a nameless brook, and will its tiny waters among millions of brooks and rills increase the current of some world's river? Or is it to be itself a Rhine or Donau, whose goings forth are to the uttermost lands, its flood an everlasting boundary line on the globe itself, the bulwark and highway of whole kingdoms and continents? We know not; only in either case we know its path is to the great ocean; its waters were they but a handful, are here, and cannot be annihilated or permanently held back.—*Carlyle.*

International Lessons.

BY REV. W. W. SMITH.

Dec. 9, } **DAVID'S FRIEND—JONATHAN.** { 1 Sam. 20 :  
1883. } 32-42.

**GOLDEN TEXT.**—"A man that hath friends must show himself friendly; and there is a friend that sticketh closer than a brother."—Prov. 18 : 24.

**CENTRAL TRUTH.**—True Christians make true friends.

**CONNECTION.**—David had become Saul's son-in-law. Saul had turned against him, and sought his life. He fled to Samuel : and it would seem that Samuel thought his own life in danger, for he went with David to dwell at Naioth. David then privately returns, and confers with Jonathan. They two made a solemn covenant of love and friendship. (20 : 16.) Jonathan was of opinion there was no danger to David, or his father would have shown it to him. But David suggested that Saul kept his designs from Jonathan, so as not to grieve him (20 : 2, 3.) But the morrow was the feast of the New Moon, and whatever his father should say about David, he (Jonathan) would report it to David (who was in hiding) by shooting arrows. (See 20 : 18-22.) At the feast Saul enquired for David; and when Jonathan excused his absence Saul tried to kill his son.

**I. SAUL'S ANGER.**—Ver. 32.—Wherefore shall he be slain? this was Jonathan's enquiry of his father. There ought to be a reason for all things, but there could be no proper reason for slaying a faithful and capable young man of David's character and acquirements.

Ver. 33.—Cast a javelin : Saul must have had a javelin always beside him—perhaps using it sceptre-like, as a symbol of royalty. But it was dangerous for a passionate man to have deadly weapons within reach. The young man who foolishly and wickedly carries a revolver in his pocket puts himself, in fits of sudden passion, directly in Satan's hands, and Satan can easily provoke the sudden passion! Whereby Jonathan knew : if Saul tried to kill his son because he was David's friend, it was quite sure that Saul would have slain David if he could.

Ver. 34.—Arose from the table in fierce anger : Saul had openly insulted Jonathan (ver. 30) and had tried to kill him; and in great turbulence of feeling Jonathan left the table. Grieved for David : he felt sad at the injustice done David, who had deserved none of it. Are we grieved when shame is put upon David's great Son, Jesus?

**II.—THE MESSAGE OF THE ARROWS.**—Ver. 35.—Went out into the field : "the field" always means the open country. Jonathan took a little lad and went out to practice with the bow. He wished to warn David, who was hiding near, waiting to learn how Saul was disposed toward him.

Ver. 36.—He said unto his lad : what he called out to the lad was intended as a signal to David. It had been all arranged beforehand (ver. 21, 22). Arrows were considered of too much value to waste when they could be gathered up. When a little lad I lost a good arrow I had shot at a wild pigeon. I went back and shot a second arrow at the same branch and found the two arrows sticking in the ground within a yard of each other. Shot an arrow beyond him : over his head; arrows are not aimed point blank.

Ver. 37.—Is not the arrow beyond thee? by this calling out to the lad Jonathan let David know that there was danger for him. They are our best friends who warn us of danger—especially danger to our souls.

Ver. 38.—Make speed, haste, stay not : the

words were called out to the lad, but were intended for David that he might lose no time in escaping. Gathered up the arrows : the lad did what he was told.

Ver. 39.—The lad knew nothing of the real purpose of Jonathan in coming out. Only Jonathan and David knew : mark, Jonathan's name was put first. He was the king's son, and the elder of the two.

Ver. 40.—Gave his artillery unto his lad : "artillery" originally included all implements and machines for war. We use the word in a more restricted sense now. To the city : to Gibeah, where Saul resided.

**III.—THE COVENANT RENEVED.**—Ver. 41.—As soon as the lad was gone, David arose : the two friends, when they arranged to convey information by signals, did not know but others might be near. But now, when no one was in sight or hearing, David came out of his concealment. Bowed himself : he gave Jonathan the honour that was customarily paid to his rank. *We lose nothing by courtesy.* Kissed one another and wept : they were brothers by marriage, they were brothers still more in heart; both in danger of their lives from the same source, and both innocent. Yet there was *no plotting*, no revenge. They acted in an eminently "Christian" manner. David exceeded : and no wonder. He was now an outcast, debarred from home and its happiness, and from religious principles. He was young, and it was a rough storm at the very beginning of his public life. He had nothing left but God's love. Thank God, *he had that!*

Ver. 42.—Go in peace : Jonathan gave him his blessing. *We have sworn :* he recalls the solemn covenant they had made. They had pledged their word before the Lord that there should be love between them, and their children after them. It makes us better men and women to read of such true love and unselfish generosity. He arose and departed : that is, David hastened away, unseen by any one, and escaped. Jonathan went into the city : it was his duty to stay by his father, and he did his duty—striving to forget the injuries done to himself. Jonathan is one of the noblest characters in all history.

PRACTICAL LESSONS.

1. Expressions of love and fidelity between Christian friends are not snares, but rather helps.
2. Tears are mingled on earth (ver. 41); but all tears are wiped away in heaven. (Is. 25 : 8.)
3. There can be no true friendship that will last "for ever," unless the parties can truly say : the Lord is "between me and thee." (Ver. 42.)
4. One of the parts of David's example safest for us to follow is his choice of friends.

Dec. 16, } **DAVID SPARING HIS ENEMY.** { 1 Sam. 24  
1883. } 1-17.

**GOLDEN TEXT.**—"But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you."—Matt. 5 : 44.

**CENTRAL TRUTH.**—The merciful may expect mercy.

**CONNECTION.**—After our last lesson, David fled to Gath; but being in danger, pretended madness, and escaped. He then dwelt in the cave Adullam. Here his father's family joined him, being, no doubt, in danger from Saul. David sent his parents to Moab. A band of men gradually gathered around David. After many adventures, at Keilah and elsewhere, and being hard pressed by Saul, they escaped danger by Saul's being suddenly called away to repel an invasion by the Philistines. After driving away the Philistines, Saul returns to search for David.

NOTES.—Wilderness of En-gedi: A wild, desolate and mountainous district on the western coast of the Dead Sea, and about thirty-five miles to the south-east of Jerusalem. Rocks of the wild goats: Some points in this wilderness of En-gedi that abound in high, steep cliffs, terrible precipices and deep gorges. It received its name, no doubt, from the fact that it was a place of resort for the ibex or Syrian wild-goat. Sheep-cotes: The caves, of which this region is full, were used by the shepherds to lodge their sheep in, shelter them from the heat of noonday and from storms.

I. Pursuit of David.—Ver. 1.—Saul was returned: going back to his capital, Gibeah of Benjamin. The wilderness of En-gedi: on the western side of the Dead Sea. The site of the ancient town is identified by a fine fountain (“Fountain of the Kid”), and some ruins.

Ver. 2.—Three thousand chosen men: chose them from the army with which he had pursued the Philistines. Miserable work for brave men! Rocks of the wild goats: the name En-gedi suggested goats; and, no doubt, wild goats were there found—as even occasionally now. (See Robinson.)

Ver. 3.—To the sheep-cotes: enclosures connected with caves; and the caves themselves—of which there are great numbers—were used in storms and cold to shelter sheep. Doubtless David was well acquainted with most of these caves. Saul went in: Saul entered the very cave where David was. One entering a cave can see nothing at first, but those within can see toward the light quiet well. Saul saw no one, but was seen. In the sides of the cave: Caves are generally very irregular in their outlines, and men could easily conceal themselves.

II.—DAVID SPARING HIS ENEMY.—Ver. 4.—The men of David said to him: there was whispering in the depths of the cave. David's men, knowing something of the Lord's promises to David, judged that this was opportunity to kill Saul, and seize the kingdom, and bring these promises to pass. But we must not “do evil that good may come.” And cut off the skirt of Saul's robe: we must suppose he had laid aside his robe or upper garment. David probably with his sword (swords are very sharp in the East; our soldiers keep their swords very dull), stealthily cut off a part of Saul's royal robe. The purpose will presently appear.

Ver. 5, 6.—David's heart smote him: He wished to exhibit some evidence of Saul's being in his power; yet what he had done seemed now an indignity and an injury. And he said unto his men: he told them his thoughts. Saul was king, and he (David) should have respected him, as well as spared his life. Conscientious David! Unstable Saul! It is not difficult to see which we should follow.

Ver. 7.—David stayed his servants: held back his lawless followers from touching Saul. It must have been good training for David to govern such men. And what a restraint he must have put on his own impetuous spirit. (His brother once taunted him about “his pride, and the haughtiness of his heart,” 17: 28.)

III.—DAVID'S ADDRESS TO SAUL.—Ver. 8.—Cried after Saul: his purpose in cutting off a part of Saul's robe was that he could have evidence to present to him that while he might have killed him, he did not; thus seeking to disarm Saul's hatred, by returning him good for evil. David stooped with his face to the earth: a safe distance probably being between them, David calls to the king; and when he looked round, David did humble obeisance, and addressed him.

Ver. 9.—Wherefore hearest thou men's words? David assumes (what was perhaps the fact) that men spoke slanderously against him to Saul. How careful should we be of our words.

Ver. 10.—This day thine eyes have seen: Saul has just left the cave; and now he sees David standing at the same cave's mouth. There could be no doubt about his narrow escape. I will not put forth mine hand against my lord: Saul had not been so merciful. But David's rule was to please God, and not his own passions.

Ver. 11.—Yea, see the skirt of thy robe: he appeals to this, to show how near to Saul he had been, and yet had not slain him. Yet thou huntest my soul: without a cause, Saul sought David's death. “Soul” is here to be taken in the sense of “life.”

Ver. 12.—The Lord judge: David would leave it to God to decide matters between them. Avenge me of thee: not wishing for vengeance, but simply that the Lord would take his part. See the use of this word in the New Testament—parable of the unjust judge (“do me justice”).

Ver. 13.—Wickedness proceedeth from the wicked: There were more ancient times than those of David. This was an old proverb, meaning “A wicked man may be expected to do a wicked thing; but I will not do this wicked thing!”

Ver. 14.—After whom dost thou pursue? David compared himself to “a dead dog,” which could bite and injure no one; and to “a flea”—something perfectly insignificant; and hints that hunting such was beneath the wisdom and dignity of a king.

Ver. 15.—The Lord therefore be judge: he leaves his case with God. Plead my cause: the same purpose as above. “Avenge me.” Nothing vindictive, but a faithful trust in God.

IV.—SAUL'S CONFESSION.—Ver. 16.—Saul lifted up his voice and wept: he was overcome by the generosity of David. David did as he would be done by—he spared Saul's life. Saul did according to his own evil nature, and would have killed David. But a true repentance does not go back again, as in the case of Saul, to the old sins.

Ver. 17.—Thou art more righteous than I: Saul could not but acknowledge how much better David had acted than himself. After all he had a conscience; and for the time allowed the Holy Spirit to guide his conscience.

#### PRACTICAL LESSONS,

1. David made a better king from having known adversity. It is often a better friend than continued prosperity.
2. Three thousand warriors to capture David and his men. Great efforts for small ends.
3. David would, all his life, be thankful he did not injure Saul. Among our sweetest memories are the instances where God's grace has enabled us to do what was right.
4. Kindness, justice, and Christian generosity, will justify themselves, even in the conscience of an enemy.

#### Dec 23, } DEATH OF SAUL AND JONATHAN { 1 Sam. 1883. } 1:15

GOLDEN TEXT.—“The wicked is driven away in his wickedness; but the righteous hath hope in his death.”—Prov. 14: 32.

CONNECTION.—In our last lesson Saul and David parted in peace. But Saul soon forgot his promises, and so David's life as much as before. David had many adventures, and much danger; and once again spared Saul's life when he might have slain him. The Philistines invaded Israel in great force; and the battle on Mount Gilboa took place, as in our lesson.

I. DEFEAT AND DEATH OF SAUL.—Philistines fought against Israel: for ages these brave and powerful enemies of Israel were ever ready to attack them. Did not they like our sins?—always at war with the soul. From before the Philistines: Saul was despised (28: 20) and his men probably had little heart, and

led at the terrible onset of the horsemen and chariots of the Philistines. (2 Sam. 1: 6.) In Mount Gilboa: 500 or 600 feet above the plain or valley. Probably took to the heights to escape the chariots of the Philistines.

Ver. 2. Followed hard upon Saul and upon his sons: it is the policy of war to single out its leaders. Nelson always attacked the admiral's ship. The most mighty men of the army would be around Saul, and perhaps it was the only point where desperate resistance was made. The three sons named were all of the sons of Saul, except Ish-bosheth (or Esh-baal, 1 Chron. 8: 33).

Ver. 3.—Battle went sore against Saul: some read it that the whole weight of the battle was directed against Saul, which was very likely the case. The archers hit him: wounded by Philistine arrows. Saul was older than we are apt to think. He was at least seventy, probably near eighty. His youngest son was forty (2 Sam. 2: 10); and he had reigned forty years. (Acts 13: 21.) Poor old man; brave and despairing. He had forsaken God, and God had forsaken him.

Ver. 4.—Then said Saul unto his armour-bearer: the rabbies say it was Doeg. (22: 9, 18.) Perhaps so. Draw thy sword: he asked his armour-bearer to kill him outright, that he might not be taken prisoner to be disgraced or tortured. Sooner or later the man who forsakes God finds his extremity. Saul took a sword and fell upon it: the armour-bearer would not kill him, and he killed himself. The story told by the Amalakit, in the next chapter, was an invention. What he showed David he had obtained by stripping the slain. (2 Sam. 1: 10.)

Ver. 5, 6.—The armour-bearer, like his master, put an end to his own life.

Oh, bloody Gilboa! a curse ever lie

Where the king and his people were slaughtered together; lay the dew and the rain leave thy herbage to dry, Thy flocks to decay and thy forests to wither.—*Knox*.

Ver. 7.—Other side of the valley: valley of Jezreel, lying north of Gilboa, on the west opening out in the plain of Esdraelon, and in the east descending to the Jordan. Forsook the cities and fled: when they saw how the battle went they deserted a number of towns and fled; the panic extending into, and perhaps beyond, the Jordan valley. Came and dwelt in them: so terrible was the defeat of the Israelites that the Philistines took possession of many cities in the neighbourhood.

III. BURIAL OF SAUL AND HIS SONS.—Ver. 8.—On the morrow: as in many famous battles (e.g. Flodden) God had put end to the fight. Next day the victors came to strip the slain and collect the spoil. Saul and his three sons: all dead upon the mountain. Jonathan was a good man; yet he suffered for his father's sins (physical only; such is denounced in II. Commandment; moral never so follows. (Ezek. 18: 20.)

Ver. 9.—They cut off his head: they practised every indignity upon the dead bodies of the king and his sons, and sent glowing messages of victory to their idol temples and all their cities. They imagined they had gained victory over Jehovah Himself. Wicked and foolish men think they can, with success, oppose God.

Ver. 10.—House of Ashtaroth: here they placed Saul's armour. David, in his lamentation, says: "Publish not in the streets of Askelon," and as Herodotus, the great and reliable Greek historian, mentions a most famous temple of Venus (same as Astarte or Ashtaroth) in Askelon, we may judge it was there Saul's armour was taken. Bethshan: this city was farther down the valley, toward the Jordan, which it overlooked. Here the bodies were fastened—either to the wall surrounding the city, or the wall or rocky side of the citadel. Bethshan was after called Scythopolis,

because Scythians are supposed to have settled there 631 B. C. on their march to Egypt; spoken of by Herodotus. (See II. Maccabees, 12: 30, about "Jews who lived among the Scythians.")

Ver. 11.—Jabesh-Gilead: Jabesh was in a ravine opposite Bethshan, across the river, but visible from Bethshan. Saul had once delivered Jabesh (11: 9), and the people revered his memory.

Ver. 12.—The valiant men arose: they determined to make a night march and carry off the remains of Saul and his sons. Went all night: distance, ten miles. They probably crept up the ravine of a brawling stream, immediately north of the citadel rock, and descended the same on their return. Strange as it may seem to us the ancients never had the elaborate system of sentries, found by the moderns so useful in war. Burnt them: perhaps because they were becoming offensive, or to make sure they would not be retaken. "Cremation," though a frequent Roman custom, was not practised among the Jews.

Ver. 13.—Buried them under a tree: (or the tree). A tree was a good mark for a grave. This was some particular and well-known tree. *Livingstone* speaks of his wife as sleeping beneath "a great boabab tree," on the banks of the Zambesi, 100 miles from the sea. David afterward removed the remains to the family sepulchre of Kish, Saul's father. (2 Sam. 21: 12.) Fasted seven days: made a public mourning for Saul. Fasting is usually connected in the Scriptures with humiliation and prayer.

## PRACTICAL LESSONS.

1. See what Saul might have been, and what he made himself to be. He had every advantage, but his sin was wilfulness and disobedience.
2. Even righteous Jonathan falls with rebellious Saul. A man's sin brings evil upon his family as well as on himself. How often is this the case with the drunkard? And who makes the drunkard?
3. David sinned, and Saul sinned. "But David's sins sent him to the Mercy Seat; Saul's sins sent him to the care of Endor. There is the root of the difference between the two."—*Taylor*.
- 4.—David blessed the men of Jabesh-gilead, and we feel like blessing them too. Kindness to the dead is a worthy trait, and even for the unworthy dead we wish to forget their evil, even as we hope others will forget ours.
5. From this history we may learn that the disobedient man will grow worse and worse; and that his doom will at last overtake him. Saul saw a good old age, with respect to years, but without honour, because without humility. And God's wrath, suspended long, overtook him at last.

SAUL  
SAUL'S ARMOURBEARER  
SAUL'S MEN

SLAIN.

Dec. 30.}

## REVIEW.

{ 1883.

GOLDEN TEXT.—"The Lord therefore be judge."  
—1 Sam. 24: 15.

CENTRAL TRUTH.—The Lord discerns between the righteous and the wicked.

LESSONS FROM THE FACTS OF SCRIPTURE STUDIED DURING THE QUARTER.

I. THE IMPORTANCE OF FIDELITY IN OFFICIAL POSITION.—I. In the parental relation; seen in the case of Eli the high priest. (a) The act of unfaithfulness; his indulgence toward his sons. (1 Sam. 2: 29 and 3: 13.) (b) The evils result-

ing therefrom; (1) others made to sin (1 Sam. 2: 17, 29); (2) defeat, slaughter, and the capture of the ark. (Sam. 4: 10-18.)

2. In the kingly office; illustrated in the career of Saul. (a) The unfaithfulness consists in his failure to carry out the commands of the Lord; (1) in his impatience at Gilgal (1 Sam. 13: 12, 13); (2) in not destroying the Amalekites completely (1 Sam. 15: 12-26). (b) The consequences are: (1) his own rejection (1 Sam. 15: 23-26); (2) the defeat at Gilboa (1 Sam. 31: 1, etc.).

3. In the prophetic and judicial office, as seen in the case of Samuel. (a) As prophet; (1) he rebukes sin fearlessly (See 1 Sam. 12: 16-20; 1 Sam. 15: 19, 22, 23); (2) exhorts to repentance (1 Sam. 7: 3). (b) As judge is impartial and upright. (1 Sam. 12: 5). (c) The consequences are: (1) the esteem and fear of the people (1 Sam. 12: 4, 18); (2) the turning of the people from idolatry, and their deliverance out of impending danger. (1 Sam. 7: 4, 10-15.)

II. GOD'S WAYS ARE BETTER THAN MAN'S OWN CHOOSING.—1. Man's choosing illustrated in the people's demand for a king (1 Sam. 8: 1-10). (a) The result shows the folly of pursuing a course that God does not approve; (1) Saul's conduct toward David and his son Jonathan altogether unbecoming a king; (2) his disobedience toward God and his folly toward David resulted in the catastrophe at Gilboa. (1 Sam. 31: 1-7.)

2. God's choosing as seen in the appointment of David. (a) David is God's choice, having been: (1) sought out by him (1 Sam. 13: 14); (2) pointed out (1 Sam. 16: 3, 12); (3) fitted out with the Spirit. (1 Sam. 16: 13.) (b) The wisdom of God evident from the whole history of David; for—(1) he saves Israel from reproach and defeat by slaying the champion of the Philistines (1 Sam. 17: 38-51); (2) conducts himself wisely everywhere. (1 Sam. 18: 1-16.)

III. THE NOBILITY OF LOVE AND THE MEANNESS OF HATRED.—1. The love of friendship—Jonathan's for David. (a) Loved the man whom his father hated. (1 Sam. 20: 32-42.) (b) Loved the man who would supplant him on the throne. (1 Sam. 23: 17; 20: 31.) (c) Loved him for his excellence of character and his brave and noble conduct. (1 Sam. 19: 4, 5.)

2. The love of disinterestedness; exemplified in the career of Samuel. (a) Does not consider himself or his family when the people ask for a king. (1 Sam. 8: 5, etc.) (b) Instructs the people how to secure prosperity, and promises to pray for them, etc. (1 Sam. 12: 14, 23.) (c) Grieves for Saul when rejected of the Lord. (1 Sam. 15: 11; 16: 1.)

3. The meanness of hatred, as seen in the course of Saul toward David. (a) Hates the man that saved him and his army from the taunts and power of the Philistines. (1 Sam. 17: 38-51.) (b) That ministers to him in his mental disorder. (1 Sam. 16: 23; 18: 10.) (c) That holds a relation to the king entitling him to his esteem and love. (1 Sam. 18: 27, 28.) (d) That possessed qualities of heart and performed deeds of heroism that endeared him to the whole nation. (1 Sam. 18: 5, 16.) (e) That spared the life of the man that hunted his soul to take it. (1 Sam. 24: 1-17.)

## A LESSON ON MISSIONS.

[Optional lesson instead of a review.]

Read Matt. 10: 1-16; Luke 10: 1-12, 17-24.

GOLDEN TEXT.—“God anointed Jesus of Nazareth with the Holy Ghost and with power; who went about doing good, and healing all that were oppressed of the devil.”—Acts 10: 38.

CENTRAL TRUTH.—Jesus our example in missionary work.

PLAN OF THE LESSON.—An interesting and profitable way of conducting a class exercise on the topic of missions is to adopt the conversational method. The teacher, how-

ever, should not do all the talking, and to help the scholars to say something which will aid in deepening their interest in missions, they may be divided into groups of twos and twos; each group of two being requested to come prepared to give information on some particular branch of mission duties and work.

The subject of missions may be treated under three heads:

- I. THE COMMAND FOR MISSIONS.
- II. THE FIELD OF MISSIONS.
- III. THE SUCCESS OF MISSIONS.

I. THE COMMAND FOR MISSIONS.—Scripture texts setting forth the biblical idea of mission work, and the duty of Christians to engage in it. In the younger classes this may be most effectively done by giving the names of those noticed in the Bible as engaged in missionary service, as Peter, Steven, Philip, Paul, Barnabas, Mark, Timothy, Apollos, and especially the Lord Jesus. Call on the class to recite the Golden Text, the Central Truth, and the great command of Christ. (Matt. 28: 19, 20.) Give a brief sketch of the missionary labours of any of the apostles or their co-labourers, noticing the encouragements and the great difficulties and discouragements they had as compared with modern missionary workers.

II. THE FIELD OF MISSIONS.—The scholars will be glad to look up and group the facts under this head. For example, one group of two scholars may be asked to ascertain the number of professing Christians in all the churches of America. From this it will be partially seen how large is the field of home missions.

But to complete the view, another group of two may be required to ascertain the probable number of scholars in the Sabbath schools of America, and how many are not yet gathered into them. This will show the extent of the Sunday school mission field at home. A third group of two may present facts to show the extent of the mission field in Europe, Asia, and Africa; another group the same facts in regard to North America and South America, and still another, the mission field of the islands of the sea.

III. THE SUCCESS OF MISSIONS.—The gleanings of facts respecting the success of missions will be a most interesting work for older scholars. One can gain the results of Home Mission work for the past year, or for ten years; another those of any one of the leading American foreign missionary societies, or all the principle ones; another those of the chief British missionary organizations; a fourth those of Continental societies; while a fifth may give some special facts as to the remarkable results of missions in the Sandwich Islands, or in Madagascar.

## THE WORLD FOR CHRIST.

### PRIZE BIBLE QUESTIONS.

The three questions given below complete the series for this year. We shall not, as last year, send out special sheets for the answers; they can be written on an ordinary sheet of foolscap paper, each answer numbered as the questions appeared in THE INDEPENDENT. All must be in by the 25th December. It will not be possible to give the results before the February number.

The conditions are as follows: The competitors must be under twenty-one years of age, and must not have received help from anyone; the Scripture reference or references must always be given in replying to the questions; the following must be appended to every set of answers: “I am under \_\_\_\_\_ years of age. The above replies are given without help

from any person." [Signature.] Direct the envelope containing your replies as follows:

(Prize Questions.)

CANADIAN INDEPENDENT,  
P. O. Box 2,648,  
TORONTO.

We trust that we shall have a large number of answers to these questions, and thus be encouraged to continue them another year.

The prizes promised are three—in books of the value respectively of FOUR DOLLARS, THREE DOLLARS, and TWO DOLLARS. Each of those who received prizes for last year's questions expressed themselves as much pleased with their books; in fact, the selection was left to themselves, and through having the privilege of wholesale rates we were able to give considerably above the values mentioned as the regular rates.

#### QUESTIONS FOR DECEMBER.

34. Give the first utterance of praise to God recorded in the Bible.

35. Quote the first reward of faith in Christ narrated in the Gospels.

36. There is one, and one only, mention in the Bible of a certain evergreen tree. Quote it.

### Children's Corner.

#### LUTHER'S SNOW SONG.

On a cold dark night, when the wind was blowing hard and the snow was falling fast, Conrad, a worthy citizen of a little town in Germany, sat playing his flute, while Ursula, his wife, was preparing supper, when he heard some one singing outside—

"Foxes to their holes have gone,  
Every bird unto its nest;  
But I wander here alone,  
And for me there is no rest."

Tears filled the good man's eyes as he said: "What a fine, sweet voice! What a pity it should be spoiled by being tried in such weather!"

"I think it is the voice of a child. Let us open the door and see," said his wife, who had lost a little boy not long before, and whose heart was opened to take pity on the little wanderer.

Conrad opened the door and saw a ragged child, who said:

"Charity, good sir, for Christ's sake!"

"Come in, my little one," said he. "You shall rest with me for the night."

The boy said, "Thank God," and entered.

The heat of the room made him faint, but Ursula's kind care soon revived him. They gave him some supper, and then he told that he was the son of a poor miner, and wanted to be a scholar. He wandered about and sang, and lived on the money people gave him. His kind friends would not let him talk much, but sent him to bed. When he was asleep they looked in upon him, and were so pleased with his pleasant countenance that they determined to keep him, if he was willing. In the morning they found that he was only too glad to remain with them.

They sent him to school, and afterwards he went into a monastery. There, one day, he found a Bible, which he read, and learned the way of life. The sweet voice of the little singer became the strong echo of the good news—"Justified by faith, we have peace with God through our Lord Jesus Christ." Conrad and Ursula, when they took that little street-singer into their house, little thought that they were nourishing the great champion of the Reformation. The poor child was Martin Luther! "Be not forgetful to entertain strangers."

The following is the whole of the song which Luther sang on that memorable night:

Lord of heaven! lone and sad,  
I would lift my heart to Thee;  
Pilgrim in a foreign land,  
Gracious Father, look on me.  
I shall neither faint nor die,  
While I walk beneath Thine eye.

I will stay my faith on Thee,  
And will never fear to tread  
Where the Saviour-Master leads;  
He will give me daily bread.  
Christ was hungry, Christ was poor—  
He will feed me from His store.

Foxes to their holes have gone,  
Every bird unto its nest;  
But I wander here alone,  
And for me there is no rest.  
Yet I neither faint nor fear,  
For the Saviour Christ is here.

If I live, He'll be with me;  
If I die, to Him I go.  
He'll not leave me, I will trust Him,  
And my heart no fear shall know.  
Sire and sorrow I defy,  
For on Jesus I rely.

*HOW TO LIVE.*

He liveth long who liveth well !  
 All other life is short and vain ;  
 He liveth longest who can tell  
 Of living most for heavenly gain.

He liveth long who liveth well !  
 All else is being flung away ;  
 He liveth longest who can tell  
 Of things truly done each day.

Waste not thy being ; back to Him  
 Who freely gave it freely give ;  
 Else is that being but a dream ;  
 'Tis but to be and not to live.

Be what thou seemest ! live thy creed !  
 Hold up to earth the torch divine ;  
 Be what thou prayest to be made ;  
 Let the great Master's steps be thine.

Sow truth, if thou the truth wouldst reap ;  
 Who sows the false shall reap the vain ;  
 Erect and sound thy conscience keep ;  
 From hollow words and deeds refrain.

Sow love and taste its fruitage pure ;  
 Sow peace and reap its harvest bright ;  
 Sow sunbeams on the rock and moor,  
 And reap a harvest-home of light.

*A ROMISH PROCESSION IN ITALY.*

In a late number of an Italian newspaper, there is a description of a procession called the *Dei Disciplinate*. It is one of the customs of Good Friday recently practised in the country of Roccatiderright in Italy, but it reads more like a barbarous record of the Middle Ages. In the procession there are some twenty or thirty, sometimes many more, barefooted individuals, with their faces concealed in white hoods having only two holes corresponding to the eyes. Among the *disciplinanti* specially, the great part consists of young people between fifteen and twenty-five years, but there are not wanting children of little more than ten. Each is armed with a double instrument for penance. One, called the *horseshoe*, is in the shape of a stirrup-strap with many thin parts and strips of iron. With this they beat themselves on the back until

from the shoulders the red and livid spots unite in one long bruise. At a point there enters on the scene the other instrument called the *spurs*, formed of a bundle of little rods, in the centre of each of which is secured a long pin bent to a hook (Popery is always expressed in instruments of cruelty). If the *horseshoe* beats and bruises the flesh, the spurs pierce and tear it, and after a very little the blood flows freely in streaks on their white cloaks. Thereafter the procession returns to the church, and, as in this country and during these days the churches are open all night long, the trampling and crowding can easily be imagined, especially of women and children, to see the end of the *disciplining* which now proceeds with more force than ever in the centre of the church before the Cross or the image of the dead Christ (the peculiar Jesus of the Church of Rome). To increase the pain, a colleague, before they are dressed, washes their backs with a sponge soaked in hot vinegar and salt, a proceeding which extorts exclamations from them very different from prayers. Poor Italy ! What need she has of the Gospel ! These horrid cruelties are all that many know of the benign religion of the Cross.

*A WORTHY RECORD.*

The late Queen Ranavoia of Madagascar, on being asked to order the immediate expulsion of the Jesuits said: "The French say we are only barbarians, but we are Christians, and we must remember that we are so, and must act as becomes Christians. The French gave our friends at Majunga an hour. We will give these people five days, and not a hair of their heads must be harmed. If they cannot get palanquin bearers I will provide them, and will send a guard, who will see them safe to Tamatave." She was a Christian queen.

BE truthful in word and act.