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THE CANADIAN INDEPENDENT.

(NEW SERIES.)

VOL. III.]

TORONTO, MAY, 1884.

[No. 5.

EDITORIAL JOTTINGS.

ATTENTION is directed to the letter from Mr. Pedley on our Foreign Mission enterprise. The fact that we have a missionary will be, if accomplished—and no reason now exists why it should not be accomplished—another denominational bond giving consistency and direction to our aim. Nothing like unity in purpose to bind men and churches together.

THE Editor has been from home, and a few of his denominational notes will, therefore be transferred from the news column to the jottings. Our visit was to Montreal, where an early opportunity was taken of visiting the new college building, a representation of which appeared in our June number of last year. The building is finished, the fitting yet to be done. Though lacking the massiveness of other buildings for similar purposes near by, it is a solid looking and most creditable structure. The rooms are spacious, neat, and the appliances for light, heat, and sanitary comfort are of the very best. As an unpretentious, but substantial home for our students, it is all that can be reasonably desired. Into the Principal's residence Dr. Stevenson is now moving. The College building proper has cost about \$23,000 and is paid for. Some \$9,000 will in all probability be owing on the residence of the Principal, the interest upon which, meanwhile, will be met by a rent charge, which it is not desirable to perpetuate. The expenses attendant upon the new building will necessitate an increased income, which, we beg to assure our churches, will be more than justified by the increased efficiency of the work done, and by the moral environment thus afforded to student life. A good start has been made in the new departures of college work, now, a united and persevering effort, and an impetus to our denominational

work will begin, which will surprise and gratify all. There is yet considerable furnishing to be done; and churches, and with individuals, may find ample opportunity for extending substantial sympathy. The dormitories are to be furnished, each student having his separate room, and contributions are solicited therefor. About twenty can be thus accommodated, and we would suggest to churches that they take charge of one or more rooms, to be known by the name of the church. May there soon be no room to spare.

WITH the increase of student power will speedily come means of aggressive work, and the rebuilding of the waste places of our Zion. We appear to have touched bottom, are beginning to build anew, and it will not be to our credit if we allow the present propitious opportunities to pass without an earnest upgathering of our strength, and a pressing on in the possession of the land, side by side with, not behind, our sister evangelical denominations.

THERE is one matter in connection with the college to which we refer with unfeigned regret. Professor Fenwick, for reason given, tendered his resignation to the Board. Acknowledging the long and faithful services which Mr. Fenwick has rendered to the college, the Board felt constrained to accept the resignation. Prof. Fenwick's salary continues to the end of the Academic year, June 30, beyond which the Board voted an acknowledgment equal to a further three months' salary. The Board deeply regret the circumstances which have rendered the resignation and acceptance inevitable.

THE session of the college formally closed Wednesday, April 9. The several reports of class work were most cheering. One friend has graduated—Mr. A. W. Richardson—and

is now open to a call from any church requiring the services of a faithful pastor. And during the summer vacation the following students are expected to supply the field mentioned with their several names:—Mr. A. W. Gerrie, Brockville; Mr. J. P. Gerrie, Van-
 kleek Hill; Mr. J. W. Pedley, Alton and N. Erin; Mr. W. T. Currie, Franklin Centre; Mr. George Whyte, Manilla. There was a large attendance of friends at the closing session; the chairman of the Board, George Hague, Esq., made some very pertinent remarks on the value of academic study, and habit in fitting for earnest duty in the Christian ministry. Rev. D. Macallum, of St. Elmo, spoke to the students with earnestness on the prime essentials of ministerial fitness, deep spirituality of mind, constant dependence upon the power of the Spirit and continuance of prayer. We regret that our brother's speech was neither written nor reported, or it would have been given. The Editor addressed a few words on the relation of the Church and the College. Of our pastors, we noticed our brethren, Dr. Jackson, Messrs. Wood, Hall, Sanderson, Hill, Black, Willet, with the Principal and Secretary, Drs. Stevenson and Cornish. The next gathering is likely to be in the New Convocation Hall. May the summer be fraught with blessings to students and friends, and may the churches rise to a higher sense still of their *denominational* responsibilities before the God they profess to serve.

At the present moment our C. C. M. S. funds promise a deficiency of about fifteen hundred dollars. Churches must seek to be more prompt and growingly liberal in their contributions. With our vacant churches gradually filled, and a steady stream of students, we must not allow the work to stop for want of means. We are past the ebb, with cheering news from all quarters, growing heart and increased hopefulness, we must go forward. Yet it must be felt that if we are to overtake lost ground a liberal support must be given to the labourers in the field, whose discouragements will be ample without the additional pain of poverty.

MANY friends are anxious that our denomination should take time by the forelock and occupy ground in Manitoba. The importance of

so doing can hardly be over-estimated. Thus far, however, our difficulty has been, not means, but men. Who will go? The secretary of our C. C. M. S. will gladly receive overtures from any fit person for the energetic and persistent prosecution of Christian work there, in connexion with our denomination.

A FRIEND of our churches having been prospered in business, has devoted a special sum this year, adequate to the support of an evangelist, believing that such a worker is very much required among our churches. Mr. Gay, who for some time has laboured with marked success in connection with the Canadian Evangelization Society, has received the appointment, and an advisory committee of which Rev. J. Salmon, B.A., of Toronto, is secretary, and our indefatigable superintendent, Mr. Hall, a corresponding member, has been constituted in Toronto. The want, long felt among our churches, of special Evangelistic labour is thus being supplied, and Mr. Salmon or Mr. Fall will be glad to receive applications for such work from any pastor or church to whom the way is opening up for a special exercise of the gift. It is the earnest prayer of the generous donor that the effort may be blessed abundantly to the in-gathering of souls into the great home of the Father.

DEATH is confessedly no respecter of persons. At Cannes, in France, Prince Leopold, when a child of ten years old, heard of his father's death. At Cannes, a few weeks ago, as Duke of Albany, he died. The youngest son of our Queen, to him the nation looked as perhaps the inheritor of his father's character and patriotic bearing. Bright and cheerful in general, with an occasional shade of melancholy, he was apparently free from those vices which sandalize a court, and have cast their shadows over more than one member of the Royal household. Never robust, he seemed to promise continuance under restraint and care. He seems, however, to have entered during his sojourn at Cannes into the gaities of the place with unusual zest, and in their midst cut down, he passes into the shadows. Death may be no more in the palace than in the cot, it touches the general heart more, inasmuch as the fact is more vividly

realized amid means and honour, "there is no discharge in that war." We lay this small tribute on the grave, committing the bereaved Queen and the youthful widowed Duchess to the care of Him who alone can effectually bind up the broken heart.

THE Soudan still occupies a large share of public attention, and maintains its provoking attitude of uncertainty. England, evidently, hesitates to increase her already heavy territorial responsibilities, and yet it seems difficult for her to have on the way to her Indian empire a district in disturbance which at any moment may be the centre of Mohametan fanaticism, which once aroused would spread like wild fire throughout all the Orient.

THE Commissioners to whom we are indebted for the "Statement of Doctrine" which appeared in our last issue, have also prepared a form for the admission of members into fellowship. This we now give:

CONFESSION OF FAITH :

"What shall I render unto the Lord for all His benefits towards me? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all His people."

"Whosoever therefore shall confess Me before men, him will I confess also before My Father, which is in heaven. But whosoever shall deny Me before men, him will I also deny before My Father, which is in heaven."

"For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

Dearly beloved, called of God to be His children, through Jesus Christ our Lord, you are here, that, in the presence of God and His people, you may enter into the fellowship and communion of His church. You do truly repent of your sins; you heartily receive Jesus Christ as your crucified Saviour and risen Lord; you consecrate yourself unto God, and your life to His service; you accept His Word as your law, and His Spirit as your comforter and guide; and trusting in His grace to confirm and strengthen you in all goodness, you promise to do God's holy will, and to walk with this church in the truth and peace of our Lord Jesus Christ.

Accepting, according to the measure of your understanding of it, the system of Christian truth held by the churches of our faith and order, and by this church into whose fellowship you now enter, you join with ancient saints, with the church throughout the world, and with us, your fellow-believers, in humbly and heartily confessing your faith in the Gospel, saying:—

I Believe in God the Father Almighty, Maker of heaven and earth. And in Jesus Christ, His only Son, our Lord; who was conceived by the Holy Ghost,

born of the Virgin Mary; suffered under Pontius Pilate, was crucified dead, and buried; the third day He rose from the dead; He ascended into heaven; and sitteth at the right hand of God the Father Almighty; from thence He shall come to judge the quick, and the dead. I believe in the Holy Ghost; the Holy Catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

(Then should baptism be administered to those who have not been baptized. Then should those rise who would unite with the church by letter. To them the minister should say:—)

Confessing the Lord whom we unitedly worship) you do now renew your self-consecration, and join with us cordially in this, our Christian faith and covenant. (The members of the church present should rise.)

We welcome you into our fellowship. We promise to watch over you with Christian love. God grant that, loving and being loved, serving and being served, blessing and being blessed, we may be prepared, while we dwell together on earth, for the perfect communion of the saints in heaven.

"Now the God of peace, that brought again from the dead our Lord Jesus, that Great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well-pleasing in His sight, through Jesus Christ: to whom be glory for ever and ever. Amen."

(Jude 24-25 is proposed as an alternative benediction.)

OUR excellent contemporary, the *Canada Presbyterian* is inclined, we think, to have a little good natured smile at "this effort at creed-making" which "does not seem to be a success so far." Of course much will depend upon the view taken of the object of a creed. If a creed is a standard to which the churches are to be lifted, who is to set the standard? It is questionable whether the Westminster Confession satisfied the old supralapsarian as to what ought to be, and the extreme individual will seek to bring all up to himself. This is manifestly impossible.

Should it be an honest expression of the truths held by *the body* accepting the same? Then, for glory or for shame, let it be, not what some may hold, but what all may be expected to hold of those who assent to the symbolism. Certainly the older confessions do not represent the *pulpit* theologues of the day. Our contemporary will scarcely venture the assertion, that the Westminster represents faithfully the *pulpit* or pews of the Presbyterian Churches as a whole. We certainly do not see in present day sermons expositions that

The rest of mankind God was pleased, according to the unsearchable counsel of His own will, whereby

He extendeth or withholdeth mercy as He pleaseth, for the glory of His sovereign power over His creatures, to pass by, and to ordain them to dishonour and wrath for their sin, to the praise of His glorious justice..

Dr. Schaff says concerning the Westminster Confession :

"It would be impossible now-a-days to pass such an elaborate system through any Protestant ecclesiastical body with a view to impose it upon all teachers of religion."

Then it is not the living utterance of the day. The new creed, we believe, is of American Congregationalists. Let it by all means be criticised, improved if the consensus of the Churches require it, but there it stands, for weal or for woe, a fair representation of the consensus, not only of the Congregational, but of a much wider circle of the Evangelical churches, we verily believe. We do not believe that the Pan-Presbyterian council to meet this year in Belfast could agree to frame a more rigid confession even with the fear of the Westminster before its eyes.

THE new Congregational creed has received some severe handling at the hands of Rev. J. Cook in his Boston Monday lectures, who pronounces it "a fast and loose compromise. A tissue of latitudinarian loopholes." What creed is not, when ingenuity undertakes to evade it? We are, however, indebted to Mr. Cook for some side-light upon the matter. Three of the twenty-five commissioners refused to sign, two have now given public utterances as to their position, and Dr. Alden, in a letter to Mr. Cook has given the creed as *he* would have voted for it. As the matter is of some importance we purpose to devote a little space thereto; though Mr. Cook's criticisms and Dr. Alden's letters we cannot give *in extenso*.

In the light of the suggested amendments we will view Articles XIII. The objection is, that though it pronounces against Universalism in its ordinary form, it does not against semi-Universalism in the form of probation after death, and the insertion of the words "the issues of which are determined by the deeds done in the body" after "final judgment" was suggested. And yet a probationist might ingeniously (if not ingenuously) maintain that the deeds once done in the body are the determining causes of condemnation, only another chance may be given to lay hold upon that grace which overrules

the deeds done in the body, to the "loving much" of those to whom much had been forgiven; and if it should be objected that we do not make the deeds done in the body the final determining power, the answer is ready, nor do the deeds done in the body determine finally for those who "were chosen in Christ before the foundation of the world" (which words are by the critics desired in Article VII. after the word Redeemer). Nor do we see how the words "both of the just and of the unjust" after "the resurrection of dead" exclude the annihilationist, seeing they may (some do) consistently maintain the resurrection of the unjust "to be punished with everlasting destruction from the presence of the Lord." The simple truth is, that no creed can be framed that will meet every ambiguity of language or critical device of learned ingenuity. The Westminster Confession is *facile princeps*, a giant among creeds, yet as a matter of fact its statements are made to embrace diversities, and it has not escaped the evasion of being signed or assented to as a confession of peace rather than a confession of faith, actually and wholly.

Historically, the Congregational churches, both of England and America, have inherited the theology of the old Westminster symbol. The Savoy declaration of 1658 in England, as the Cambridge platform of New England, ten years previously, virtually stood upon the Westminster Confession, and as late as 1865 at Boston,

"Standing by the rock where the Pilgrims set foot upon these shores," the elders and messengers of the Congregational churches of the United States in National Council assembled, like them acknowledging no rule of faith but the Word of God, declared adhesion to the faith and order of the Apostolic and Primitive churches held by the Pilgrim Fathers, and substantially embodied in the Confessions and platforms which the Synods of 1648 and 1680 set forth and re-affirmed.

The Synod of 1680 was the one which accepted and endorsed the declaration of the Savoy Conference.

The English Congregational Union was formed 1831. In 1833 a declaration was adopted with this avowal :

Disallowing the utility of creeds and articles of religion as a bond of union, and protesting against subscription to any human formularies as a test of communion, Congregationalists are yet willing to declare, for general information, what is commonly believed among them, reserving to every one the most perfect liberty of conscience.

This declaration, which is that adopted by our own Union, was a great bound onward. Here, no reference was had, as in former gatherings, to any other declaration; but standing upon the common ground of revelation, there was a direct statement of the avowed underlying theology of the Churches. Some more, some perhaps less, but as a whole here were those doctrines for the most part generally believed. Should the New Creed be generally accepted by the American churches, they too will have stepped out from all intermediate conferences, and declare for themselves what may be expected as in general the utterances of the body.

SOME years ago, Dr. Hepworth, a Unitarian minister, came out from that body and an Independent church was organized under him on Madison Avenue, New York. The next pastor was called from the Methodist church, and the congregation grew in power and wealth.

After them followed Dr. Newman, also a Methodist. He promised, when he came, to withdraw from his own connection, but has never done it. Invited to the permanent pastorate, he delayed his answer for some months, meanwhile acting as temporary pastor. At last, a number of his personal friends having followed him, by letter to the trustees and orally, from the pulpit, he accepted the "permanent pastorate," but took no steps to be installed; maintaining a relation as a located preacher to the Methodist quarterly conference. Some objected to this, but he gave reasons for not being installed, which have been satisfactory to the majority of his people. Those who were not satisfied became discouraged, and determined to drive Dr. Newman away. An irregularity in the rules by which the church has been governed from the beginning now appears. The pastor is not called by a vote, first of the church, and then by a concurring vote of the society, but by a joint meeting of the two. This is irregular, but is the rule of the church, so Mr. Davis was called, so was Dr. Newman. The chief financial supporters, who have never been church-members, give but a small part of the cost of "running the church." There is, and ever has been, a body of wealthy and enterprising supporters, not members, while the church-members have been more from the less wealthy, and less active, who rather followed than lead. It being apparently accepted that those who paid the bills should have their part in the government. At length Dr. Ranney, the senior deacon, without any previous action to prepare the way, at a meeting of the church and society offered a motion to vacate the present pastorate, but was persuaded to withdraw it. He then had a meeting called of the

"church-members only," about the advisability of retaining Dr. Newman. This meeting was attended not only by members of the church, but pew-holders, who claimed that upon that subject they had a right to vote. This meeting became stormy, and after Dr. Ranney had pronounced it adjourned, because those not members had taken possession of it, elected a clerk and did other business. Dr. Ranney's friends, not recognizing this as a regular church meeting, asked the trustees for permission to hold a church meeting in the building, which was refused, on the ground that it was intended to perform illegal business. Dr. Ranney's friends then, on Tuesday morning, issued a call, signed by five deacons and forty-five members, for a church meeting to be held the next day but one, to elect officers and act on the continuance of the pastorate. Dr. Newman's friends believing this illegal did not attend. But 110 did attend, did their business, and voted then and there to discharge Dr. Newman from the pastorate and to call a council for advice on three points:

1. Whether Dr. Newman is the pastor of the church.
2. Whether his relation to the church ought to continue.
3. Whether a church has the right to occupy its own house for its own business meetings.

As such men as Dr. Dexter, Dr. Quint, and Dr. Storr were present, the decisions of the council are worth at least careful study, we therefore quote at some length. On the first question the following principles are stated:

"The conditions of a Congregational pastorate are both ecclesiastical and legal. Ecclesiastically they involve (1) the stated performance of pulpit and pastoral service; (2) that this is to be so done that the Congregational churches of the vicinage can assume for it a certain responsibility, since a church which unwisely should place in its pulpit one who in doctrine is unsound or in practice unfaithful would harm not itself alone, but the entire sisterhood of churches with which it is affiliated. Congregationalism, in every such case, requires each of its neighbouring churches to take council with neighbouring churches whenever it fills its pastorate. This is done through the medium of an ecclesiastical council (to which each invited church sends its pastor and one delegate), which looks into the facts, and, when satisfied of the safety and propriety of such procedure, publically installs or recognizes the new pastor. It was, indeed, urged upon this council that, of late years, Congregational usage had so far relaxed in this respect that installation by council can no longer be regarded as essential to a full Congregational pastorate. The Council, having considered this plea, is of opinion that, while it must be conceded that a considerable majority of the Congregational ministry—but mainly as regards

those serving the younger and smaller churches of our order—is not now installed, this fact is not due to any general dissatisfaction with, much less any repudiation of, the fullest recognition the duties of the fellowship and mutual responsibility of the churches, but to an unwillingness on their part to enter, through installation, into legal relations which might subsequently prove embarrassing. The full Congregational pastorate therefore still requires: (1) A formal call from a church to be its pastor. (2) A formal acceptance of that call by the minister. (3) A consummation of that contract through some definite form of installation. One further point is involved in this connection. The so-called Boston platform of 1872, which was largely the work of the late Dr. Leonard Bacon, which embodied his maturest wisdom in regard to our polity, and which, as to the point before us, had received the unanimous indorsement of the great representative Boston council of 1865, contains this clause:

“A minister who is not a member of some Congregational church is not in fact, and ought not to be counted in connection with the churches, a minister of the Congregational order, though he may be worthy of confidence and fellowship by virtue of his responsible connection with some other body of evangelical churches.

“To apply now these principles to the case in hand. The Council finds that Dr. Newman is still in full connection with the Methodist Episcopal Church, and amenable to its discipline as a located preacher in the Quarterly Conference of the Methodist Church. It finds further that the Madison Avenue Congregational church gave him a call to become its pastor, plainly meaning thereby its settled pastor, not only according to the general Congregational usage, but according to the specific usage of this church in former years; that Dr. Newman so understood that call and deferred his acceptance, with the express statement, that, meanwhile, he would do the duties of an acting pastor, and that, although he subsequently orally announced to the congregation his acceptance of what he termed the permanent pastorate, he made no communication to the church as such, and has never been settled or installed in any way as its pastor; nor have the Congregational churches of this vicinage ever had the opportunity to consider the question of assuming such responsibility in regard to him as must necessarily be involved in his becoming the pastor of a sister church with which they are in fellowship. Dr. Newman cannot, therefore, be regarded as Congregationally pastor of the Madison Avenue Congregational church. He is, therefore, its acting pastor. Such a relation is not permanent in any sense, but may be terminated at any time by either party to the same.”

The decision next discusses the legal aspects of the question, holding that the incorporated church exists for religion, whereas the corporated church society has

no reason for its existence except the secular care and conservation of the religious body known as the church, in respect of which it was incorporated. Church-members invite a minister to become their pastor, but the fixing of his salary necessitates the ratification of the society or secular body. As to the call of Dr. Newman, the Council had evidence that he was called “to supply the pulpit and do the other duties of an acting pastor” for the time being, which relation he had intimated his willingness to assume; but it had no evidence that Dr. Newman ever communicated to any meeting of the church his acceptance of the church’s proffer of the permanent pastorate.

We, therefore, conclude that Dr. Newman’s claim to the permanent pastorate of the church cannot be supported upon mere local grounds—to wit, on the ground of a proffer of the society duly made by the church and duly accepted and notified by Dr. Newman. We think that his legal claim to the pastorate is not valid beyond his “consent to supply the pulpit for the time being, and to do the other duties of an acting pastor,” which was communicated to the church by his letter of January 7th, 1882.

As to the continuation of the services of the acting pastor, the Council declines to express an opinion. It, however, advises an orderly meeting of the church members on either side, and let them determine the question of continuance.

To the question, “Has a Congregational church the right to hold a business meeting in its own church?” the Council replies that, whenever the usual and orderly connection of a church and society exists, the church has an undisputed right to hold such meetings in the edifice at its pleasure, without asking consent of the society or trustees. In such cases the trustees hold the edifice for the primary beneficial use of the church, nor have they any right to interfere with the holding of such meetings on any supposed or apprehended ground of obnoxious use. It is for the church alone to decide what business it will transact there.

The New York *Independent* is evidently not not impressed with Dr. Newman’s bearing before the Council, characterizing it an “ill-judged address,” delivered “with folded arms and majesterial air.” This is to be regretted as ill-feeling is readily perpetuated. As to the result, the *Independent* (from whom we draw this account) says: “If Dr. Newman goes the church will almost certainly be lost as a power; if he stays it is possible that, with his ability and popular talent, he may maintain himself. There is a prospect that the two parties will unite in a call for a meeting, the Ranney party having invited Dr. Newman’s supporters to join with them. It is to be hoped that no obstacles will be thrown in the way of this desirable result, and that the end will be peace.”

THE Boston *Congregationalist* in an editorial on the Council, entitled “Going Down to Egypt for Help,” concludes thus:—

Three lessons are here. First, that where the risk of a "society" cannot be legally dispensed with, the church should initiate all action as to a pastor, and the two bodies never meet as one, as was done in this instance. Second, that some manifestation of the fellowship of the churches is indispensable to the Congregational pastorate. And third, that an expedition for help to vital godliness and spiritual advancement to the Egypt of "popular preaching," or a trust in chariots because they are many, and in horsemen because they are very strong, instead of looking unto the Holy One of Israel, and seeking the Lord, is a very poor reliance, whether for peace or prosperity, for a Congregational church, even in this last quarter of the 19th century and in the city of New York."

THE COLLEGE AND THE CHURCH.

When I use the word church I do not desire to have in view any polity, be it Papal, Episcopal, Presbyterian or Congregational, but the deeper truths conveyed by the simple N. T. equivalent of the gospel *ecclesia*, the "body of Christ." Without arriving at philosophical exactness we may say generally, the body is that through which the living entity called self receives and imparts impressions. Not forgetting that mysterious region in which spirit may directly act upon spirit, our general experience is, that through the bodily organism the spirit thinks, feels, acts, and is thought of, felt, and acted upon. The very thoughts of the subtle thinker can only be manifested as put in audible speech or on written page. My body, in some form or other, is the only manifestation to you of what I, the spiritual being, am. The *ego* is only known outside itself by the *non-ego* environment.

Christ is to be made known to the world His gospel saves through His church, which is His active, speaking, living body. Of that church I would speak. First, I confess to finding little charm in that very popular conception of a Congregational church which sees therein a mere polity of liberty. The outlaw rejoices in a liberty which separates him from his fellows. I do not crave solitude, but fellowship and service, and liberty to fellowship and serve. Cursed be the polity which hinders service, or the creed which forbids me grasping by the hand a Christian brother and a man. I do hold very dear what was the original ideal of the Independent Church, and which Dr. Dexter thus puts: "We desire God's indwelling to shape our government and God's interworking to control it. We hold that the Great Head of the church dwells in every true believer, to prompt and shape his

acts, that he pre-eminently dwells in every *ecclesia* of such believers, giving definite promise of guidance to them in their associate capacity, in answer to their united supplications. The popular division of church polities into Episcopal, Presbyterian, Congregational, is certainly superficial, and in some cases misleading. I prefer to speak of a two-fold division, that which makes the church depend in whole or in part upon externals, and that which makes it dependent upon life, the externals being only its manifestation. The latter I humbly submit is the true Congregational ideal, the former—well, I do not care to place it, nor do I arrogate for Congregationalism exclusive claim for that truth, but I say that within the limits of union with Christ, wherever or however two or three meet in His name for His service, there is a church, His body in microcosm, and that only as any organization manifests the life, the will, and the heart of the Christ can it lay claim to being in the true sense of the term: "The Church, Christ's body" either in whole or in part; and I would further say, that only as Congregationalism realizes, or strives patiently for that ideal, can it keep its spurs upon the ecclesiastical field of the cloth of gold.

Church polity, to be real in the Christian sense of the term, must not forsake the fundamental of Christian life, and that we find expressed in Christ's own words: "Except a man be born again he cannot see the Kingdom of God;" for "That which is born of the flesh is flesh, that which is born of the Spirit is Spirit." No other church foundation can be.

Some years ago it was put forth, after a series of supposed exact experiments by Dr. Bastian, "living matter is constantly being formed *de novo*." In other words, life is not the necessary and universal progenitor of life, which, under favourable conditions may spring forth of itself. Dr. Bastian's flasks of hay infusion were manifestly imperfectly sealed. Life-germs had not been rigidly excluded. Prof. Tyndall, with the test of optical purity, manipulated his vessels, and with confessed reluctance declares "that no shred of trustworthy experimental testimony exists to prove that life in our day has ever appeared independently of antecedent life." As Huxley says, the doctrine of life, from life only, is "victorious along the whole line at the present day."

We carry this proved scientific dogma into the line of ecclesiastical polity and declare that no spontaneous church is produced by any fortuitous concourse of organized units or men. You may perfect the machinery, gild every nut and silver every bar, without motive power it is a cumbrance on the road; you may have a body without life, a corpse, not Christ's body, unless from above Christ enters in; and here "a living dog is better than a dead lion."

I speak, then, of the church which is larger than our polities—the body of Christ—though, in its practical application and for our present purpose we view it in that narrower aspect which we recognize in the word *body*, as we speak of the Anglican—the Congregational body, assuming these bodies as microcosms.

The body needs care. "Every man that striveth in the games is temperate in all things," and the injunction to draw near with "our body washed in pure water" (Heb. x: 22) does not encourage a gospel of dirt. For purposes of duty the body requires—shall I say—culture? The body is not life, nor can life by it be created. Nevertheless, through it life is manifested, and without it, life to us is not. It is not outside the pale of the Christian life to care for the body and to keep it in healthy seemliness. Christ cared for the body, indeed his so-doing is given as at least a partial fulfilment of that prophecy which universal Christianity has accepted as above all others specially and most tenderly setting forth his vicarious work. Compare Is. liii. 4, and Matt. viii. 17: and growth in Christian activity and work is pressed under a form which points to bodily culture. "Be gymnasts unto godliness." 1 Tim. iv. 7. Indeed, may we not say that Christ healed spiritually by touching first the body with his quickening hand. Christ's body, his church, needs culture and care, and they who have its true well-being at heart will not turn from the necessary conditions of its health.

I shall not tarry to discuss the necessity of the Christian ministry to the well-being of the church, there is no need at present to argue where all seem agreed. It may not, however, be superfluous to press even now and here the necessity of a *cultured* ministry, to the end that the church, in its witnessing for Christ, and in the manifestation to a needy world of Christ's life, may have preserved "a

sound mind in a sound body." And here, I do not know that a college is an absolute necessity to ministerial culture, private effort and tuition may do even more than college training, even as in an ideal society, where the church in every house became a reality, Sunday schools would have little cause for existence. But for the present we are not discussing ideals, the rather actuals, and certainly, at present, our only possible cultured ministry is dependent, with rare exceptions, on what is known as college work. In pressing then for a cultured ministry I am avowedly entering a plea for college enthusiasm, conscious that where strong conviction is wanting enthusiasm cannot be, and where enthusiasm is not, you may drag along a dead level, but can never attain the wider survey or the freer air of the mountain height. But, my friend will say: "You describe the church as Christ's body, as a manifestation of His life, is culture needed therefor?" I shall endeavour to reply.

There are some presentations which pass for arguments extremely difficult to meet, though you know their glamour is deceptive. A really good brother, ever punctual at the varied gatherings of the religious body to which he belonged, who never contributed any real wisdom to the necessary deliberation, was wont at a time when all seemed intent on comparing notes with the object of coming to a practical finding, to address the chairman with the suggestion that "some brother be asked just now to engage in prayer." Now, the exhortation, "pray without ceasing," stands, and a constant spirit of dependence upon a present God, to whom every aspiration is known, which spirit finds expression in a prayer-meeting, is to be cultivated, but really, the divine presence and blessing being invoked, and business fairly begun, with time pressing, it did not conduce to a spirit of prayerfulness to be called "to prayer." I do not know that on 'change prayers would be out of place, and perhaps some rascality might be put to flight thereby; at the same time I do not think the cause of Christianity would be advanced by someone, as the auctioneer's hammer is raised, inviting the audience to prayer. Certain I am, the brethren who were stopped midway in their ecclesiastical business by our excellent friend, never appreciated the interruption, though, until it became intolerable, it was

submitted to from the feeling that a religious assembly for business could scarcely resent the call, even by goody goodyism to prayer.

There seems to me similar goodyism in the idea often expressed, more often tacitly accepted, "Be filled with the Spirit—that will make a minister, not college training." It is quite within experience to have life in a maimed or deformed body, and thereby many avenues of usefulness and pleasure closed. Mark, we are not discussing the salvation of the individual soul, but the work of the ministry, the *building up* of the body of Christ. That souls are reached other than by a cultured ministry we gladly admit, that the work of the ministry can be ordinarily carried on in our present state of society other than by a cultured ministry we strenuously deny. *It requires skill to build as well as intent.*

Look at the Salvation Army is whispered in my ear. I do look at the Salvation Army, and will illustrate my position thereby. Here is an extremely typical example of illustration, the subject for the moment being the freedom of the gospel offer. "You pay fifteen cents a pound for lamb on the market, here you have the whole lamb without money and without price." I do not hesitate to characterize this as essentially vulgar, and ought perhaps to ask pardon for offending eyes and ears thereby. I am prepared, nevertheless, to admit that some natures of coarse surroundings may be impressed thereby, arrested even, but *they cannot stop there*, and the body of Christ can never be permanently edified thereby. To attempt to feed on such extravagances is like keeping the body sustained by stimulants; present activity, future prostration; and persisted in, premature death.

The pulpit for permanent usefulness must be in advance of the pew. It does not certainly add to the pulpit's influence to find the young grammarian in his exercises at school over false sentences, quoting the last sermon as an instance of execrable syntax, and it does not help the man of science to hear his theories criticised by those who have not made themselves acquainted with the first principles thereof. *Sutor ne ultra crepidam.*

I do not undervalue the power and independence of the press, but I am constrained to feel that to a large extent the influence of "the sinews of war" is not all that could be desired. The press can be muzzled. God

keep the pulpit truthfully free. A sorry day will it be for Christians should the pulpit yield to the baser influences of life. The pulpit has given life to the church in every Christian age, and has determined, not only the church's condition, but in large measure that of the people. Who can estimate the influence of Chrysostom, Savonarola, Luther, Knox, Owen, Whitfield, and hosts of others whose names by association are called up? Would we that this influence of the ministry continue to edify the body of Christ and elevate the world? Then must it itself be cultured, not dragged down to the dead level of common life, and as society makes progress, *the leaders must lead.* Men of science, such as Darwin and Huxley, are listened to. Why? Because by patient study they place themselves in advance of their fellows and become authorities. The pulpit *must* be in the fore if it would lead; first, in the power of spiritual life, and then abreast of the age in those other than revelation marks upon the page of Scripture, namely, in the experiences of the human heart not cramped by the narrowness of sectarian requirements, on the page of history traced by God's providence, and in those wondrous lines the heavens make in tracing God's glory, and by the Earth as it yields its secrets declaring His praise. For if we truly sing that grand old hymn of Perronett:—

"Bring forth the royal diadem
And crown Him Lord of all,"

we surely do not mean all our littlenesses, our ignorances, straightness, contracted powers and intellectual laziness, but all our powers in fullest exercise and culture;—for what is culture but the "carrying of man's nature to its highest perfection, the developing to the full all the capacities of our humanity," and dare we offer less as we bring forth the diadem to crown?

The body is capable of being cultured to uses and excellences the sluggard has no conception of, and which to his indolence seem miraculous, look at the trained athlete. Quickened by the Eternal Spirit I see no practical limit to the possible manifestations through His body the church, of the excellencies and powers of Christ to the waiting, needy, hungry world. The bitter cry of the outcasts of the cities, the filth and vice of crowded dwellings, the land tenure, the

slavery of the toiler whose "walk costs a meal," the bitterness of politics, the corruption which is killing the integrity of our public life, the rottenness of stock jobbing, all the woes of our social environments will be heard and remedied by Christ's manifested presence on earth, if we only shake ourselves from the dust of prejudice, the mould of cant, the bonds of bigotry, and exercise ourselves unto godliness, practising athletics in the love of Christ. For this the world waits, to this the pulpit is called to prepare, therefore this college is founded.

Alumni, magnify your office, it is noble, none nobler, preparing to do battle against hydra-headed wrong, and tenderly lift the dying into heaven's light. Men, women, all, deem no reasonable sacrifice too great to aid in sending forth men ranged on the Lord's side, to fight the Armageddon battle 'till He comes, whose right it is to reign. For is not this that for which Christ came and comes, and for which His body lives and throbs, "that His hand may be laid upon our head in sickness, his fingers upon our eyes, sighing out His soul upon us, breathing His peace into us, touching, taking us by the hand as we sink, entering into our homes, lifting us up in life's fever, teaching, chiding, enfolding, upholding, enlarging, inviting, encouraging, drawing, calming, controlling, commending."

*THE TWO SHIPS: FAITH AND UNBELIEF.—
A VISION.*

BY REV. JOHN WAUGH.

I had a vision of the ocean of Life—a sea upon which all mankind must sail for either a longer or a shorter period. As I looked I tried to discover some outlines of land, but none were discernible by the naked eye or with the telescope. Yet, though I could not see any shore, look where I might, I felt an assurance that one shore of this sea must be in Time and the other in Eternity, inasmuch as the voyage of life has a beginning, and so must have an end. Yet where the limits were I could not see, nor where could be that other sea into which the present leads, which I knew must exist. How deep either sea might be, no geographer had sounded to ascertain.

On this wide sea I saw a ship with full sails spread, yet different from any other vessel upon the bosom of the deep. I was told that she was very old, yet she exhibited no signs of age, combining in herself all the advantages of steam and sail, of wood and of iron, of compass-lights, of mechanical improvements, of speed

with the utmost safety. Her flag was a cross arched above by a rainbow. Her name was Ship Zion, and could be read by her stern-lights in the darkest night. In all her voyages she had never suffered wreck, or even serious injury, her helm readily obeying the commands of her captain; nor could I learn that any one on board of her had been lost who had obeyed the rules of the vessel. Her terms were such that none were rejected through pecuniary inability, and I could not learn that any were admitted as mere passengers, all being required to work their way under certain well understood regulations. Her cabins contained the best books, her saloon spread the best table, and on her rolls could be found the names of earth's best people, who had accounted it their greatest happiness to perform daily duties on board of her, and to contribute to the well-being of the whole.

I saw, too, that the ship had a history entirely unlike any other. She was designed by the Architect of the universe, commenced her voyage when men began to multiply in the earth, and had been enlarged and improved under the several dispensations of the patriarchal, Mosaic, prophetic, and Christian, meeting every want, yet ever advancing toward perfection. She had sailed in all the seas of Time, and had encountered terrific storms by the winds of persecution from Paganism, Judaism, and Infidelity, yet none of her bulwarks had been swept away, neither had her flag been struck in any of her hard-fought battles. War-ships sailing under false colours had often tried to board her, but with invariable defeat, the winds and waves combining to her aid.

There was another ship within the reach of the telescope, too pretentious to avoid observation, having high decks, but with little ballast, and very evidently drawing but little depth of water. She carried a flag with various mottoes, such as "Mental Liberty," "Free Thought," "Age of Reason." Strange as it was, her captain, who bore the name of Skepticism, with many aliases, had no confidence in the compass, never took any celestial observations, and regarded all previous charts, surveys, and sailing-directions as vulgar pretensions. The crew, passengers, and commander seemed mutually agreed in opinion, that as to the voyage and its destination nothing could be known, but that every one must take to himself the largest liberty, and meet all events as they happened to arise. I saw that the vessel herself had been under different owners, and sailed under different colours and names, being called "Deism," "Atheism," "Rationalism," "Pantheism," "Illuminatism," or "Agnosticism." She had no protection against fire, was never able to get any insurance, and no passenger who was reckless enough to come on board of her could obtain any insurance on his life.

As these ships were sailing on the highway of nations

I saw that they came within speaking distance, and the captain of the Ship Zion, whose name was Faith, taking out his speaking trumpet, proceeded to question the rival vessel thus :

“What is your name ?”

The commander of the other craft, whose name was Skepticism, promptly answered :

“Agnosticism,” adding, with a loud voice, “we are all believers in absolute freedom of thought.”

I perceived that when the captain of the Zion heard this, he said :

“Truly, a strange name for an ocean navigator. Do they mean to exercise free thought about the points of the compass ? Will their free thought change the location of icebergs, rocks, and reefs ?” Then, raising his trumpet to his mouth, he asked, “Where are you from ?”

To which Skepticism replied :

“We do not know. How our ship came into existence, and how we came into being ourselves, are subjects upon which nothing can be known.”

“Who built your ship ?”

“We have substantially told you already. We have no reason to suppose that she ever was built. She grew, we think, from molecules.”

“Whence are you bound ?” was sounded very clearly across the waters.

The response was :

“We do not know. We are aboard of a great ship. We do not know what port she left, or whither she is bound. She may go down with all on board, or she may reach some sunny port. We do not know.”

Faith then, in a very clear voice, asked :

“Why do you proceed upon your voyage ?”

“Because we are in for it ; we know not why. We do not know whether the voyage is worth the taking, the expense meet for the port, or, whether there be any port. All these matters we relegate to the Unknowable.”

“To whom do you expect to give an account for the cargo and your success ?”

“We do not know, but we believe in all good deeds, and mean to be governed by our own social compact.”

“What hope have you as to the future of your ocean travel ?”

“Our answer to that is, whether in mid-sea, or among the breakers of the farther shore, a wreck must mark at last the end of each and of all. Life is a narrow vale between the cold and barren peaks of two eternities. We strive in vain to look beyond the heights. We cry aloud, and the only answer is the echo of our wailing cry.”

When Skepticism had thus delivered himself, seeing that his position was not very enviable, he proceeded to question the other ship thus :

“What is the name of your vessel ?”

“Her name is Zion.”

“Who built her.”

“The Captain of Salvation, together with all the patriarchs, prophets, and apostles, who were moved thereto by the Holy Ghost.”

“Where are you from ?”

“We are all from the land of Condemnation, and directly from the port of Destruction, where we found ourselves in want of all good things.”

“To what country are you bound ?”

“We seek a better, even a heavenly country.”

“How do you know there is such a land ?”

“Because it is revealed by Him who cannot lie. We feel at times its power. We scent its odours and catch glimpses of it.”

“Whom have you on board ?”

“All those who are persuaded of better things to come.”

“What have you for the supply of your wants ?”

“We have bread from heaven, pure water from the river of Life, honey from the Rock, and the grapes of Eshcol.”

“Do you know where you are ?”

“Most certainly. We have an infallible chart and true compass, and, having taken our celestial observations, we know that we are near the eternal shores. Come thou with us and we will do thee good. The Lord hath promised us all things, and we know that except we abide in the ship we cannot be saved.”

Now, I saw that after this conference the captain of Agnosticism was exceedingly perplexed, and, throwing down his trumpet, walked into his cabin. The prow of his ship being turned, she proceeded on her way. I heard a confusion of tongues from her passengers, and among the uttered words I could catch such as “Superstition,” “Fanaticism,” “Priestcraft,” until she was out of sight.

When I looked again, the two vessels were approaching the eternal shores. The multitude in the good Ship Zion were in expectation of landing, but the passengers of the other vessel were filled with surprise and fear. They had disbelieved in such a country, had made no preparation to land, neither were they ready to give an account of themselves to its Ruler. They were nearing the shores which they had refused to consider ; darkness and storms were around them. To them the coast was a rocky one ; they had no chart, no pilot, and no means of introduction to the inhabitants. Their ship had been built only for fair weather and smooth seas. When their anchors of Vain Hope and Speculation were let down into the angry waves, they dragged over the bottom. So they asked one another, “Where are we ?” and were answered, “We do not know.” Some said, “Hold on !” while others answered, “We can find nothing to hold upon.” Some had said, “Suppose that all that has been said

about a judgment to come should be found true! We have said we would walk up like men and say we were mistaken."

I saw this was mere bravado; they found their mistake was presumptuous wickedness, and the furies of the storm laughed at their ruin. Many exclaimed, "What fools we were not to consider our latter end!" Others fell on their knees and tried to pray, and above the fraying of the tempest many voices were heard saying, "Behold that Ship Zion! How grandly she comes into port with all her sails spread! Their ship is not as our ship; let us confess our folly and shame."

When the ship carrying the flag of Redemption came near the Golden City, the captain took out his spy-glass and said:

"The spires and shining gates are in full view; let us all be in readiness to meet the King in His beauty."

I saw, too, when she reached the land, that many of the King's courtiers came on board, and a vast company of those who had for a long period been inhabitants of the country came to receive their relatives and friends; nay, the King himself came and conversed with many of them.

While the sea sparkled in the beams of the sun of Righteousness, I heard them singing:

"Oh, happy harbour of God's saints!
Oh, sweet and pleasant soil!
In thee no sorrow can be found,
Nor grief, nor care, nor toil."

—Pres. Board of Publication.

GOOD ADVICE TO BOYS OLD AND YOUNG.

Whatever you are, be brave, boys!
The liar's a coward and slave, boys:
Though clever at ruses
And sharp at excuses,
He's a speaking and pitiful knave, boys!

Whatever you are, be frank, boys!
'Tis better than money and rank, boys!
Still cleave to the right,
Be lovers of light,
Be open, above board, and frank, boys!

Whatever you are, be kind, boys!
Be gentle in manners and mind, boys;
The man gentle in mien,
Words and temper, I ween,
Is a gentleman truly refined, boys!

But whatever you are, be true, boys!
Be visible through and through, boys;
Leave to others the shamming,
The "greening" and "cramming";
In fun and in earnest, be true, boys!

—Henry Downton, in *Leisure Hour*.

A SINGLE cattle ranch in Texas, at the head of Red River, is said to contain 25,000 acres more than the entire State of Rhode Island contains, in territory.

Correspondence.

MR. HALL'S LETTER

MR. EDITOR,—Shortly after despatching to you my last letter, I attended the meetings of the Western Association in London. There was a pretty full attendance of the members, and various subjects of great interest were fully discussed. Among these I may mention "the Work of the Salvation Army." Opinions were expressed at a meeting of the members, not with any view of making them public, but to obtain the opinions of men coming from various parts of the country. The press was represented, and although informed that the whole discussion was not meant to be public, a report appeared in the local papers, and through them, I suppose, in most of the leading journals of the country. I need not say that such reports convey but a very imperfect idea of what is said. Some of us were credited with saying things we never thought of for a moment. Well, on the strength of these necessarily imperfect reports, some of us have been subjected to continued attacks by friends and foes ever since, and both by anonymous correspondents in the press and through the post, have been warned that we are on our way to a warm place. If this spirit is as wide-spread as the facts appear to warrant us to believe, there is reason to fear, we would have been justified in saying all that we were untruthfully credited with; but we hope better things. The subject of the "New Theology" evoked a lively discussion. It should be remembered, however, that it was introduced *for the sake of discussion*, and to bring before the members the present state of thought on that subject. The result most clearly demonstrated, that the "New Theology" has very few apologists among the Congregational ministers of Western Ontario. Our mission work received very careful attention, the best part of one session being devoted to the subject.

THE MISSIONARY SERVICES IN LONDON

were among the most interesting and important of the whole year. I preached missionary sermons on the Sabbath, and addressed the Sunday school on the same subject. Miss Pinkerton, returned missionary from Africa, addressed the Sabbath school children, and a large number of visitors, also the public meeting of Monday evening. She is a most efficient speaker. The Rev. W. Hughes, of Paris, delivered an earnest address at the public meeting; there would be some seven or eight hundred present, both on the Sunday and Monday evenings. Mr. Hunter takes a deep interest in our missionary work, and keeps the subject frequently before his congregation.

The Lord has been blessing the labours of His servant during the past year. Special services at the

beginning of the year, resulted in large additions to the membership of the church. There is a Young People's Association, which is doing much to evoke the latent talent of the congregation. There is no other church in the denomination showing more signs of life and progress than this one.

STRATFORD.

We had a missionary meeting here, the Rev. C. E. Gordon Smith in the chair. The attendance was good. The newly installed pastor is meeting with much encouragement in his work, and the friends are united and hopeful.

EMBRO.

I spent a pleasant Sabbath with Mr. Silcox, and presented the claims of our society before his congregation. They will assist us to the best of their ability. But this locality suffered heavy losses by the failure of the wheat crops last year.

KELVIN.

Since I was last here the old church edifice has been destroyed by fire, and a very beautiful new structure erected in its place. This was a heavy undertaking for the few people connected with the mission, and they have made large sacrifices to accomplish it. The Rev. Chas. S. Pedley works this field in connection with

NEW DURHAM.

The congregation is larger here, and there is much to encourage. The pastor is not only highly esteemed, but I imagine it would be a very difficult matter to find any one who is more beloved by his people. These missions are fast approaching the point of self-support, and this object the pastor has constantly before him. During the few years he has been at his work he has accomplished much; two new churches erected, good congregations gathered, and a growing interest in spiritual things manifested.

SCOTLAND.

I spent a Sunday morning here, preaching to a large congregation. The removal of some prominent members of the church, and liberal supporters, will be keenly felt, but the heroic pastor stands by his work. I gave the evening to

BURFORD.

Several improvements in the interior of the building have been made since last year. The congregations are even better, and the contributions to our society increased from both churches.

UNIONVILLE.

was supplied last vacation by student Unsworth. His services gave them great satisfaction, and encouraged them to hope for similar this year. The ladies of the church made a successful effort to reduce the church debt, and they intend to follow that up by another

effort shortly. There is life in the congregation yet. I spent an evening in conference with the members of the church, and found them fully determined to hold together, and carry on their Sunday school till they can get a settled pastor.

STOUFFVILLE.

There is a marvellous change in this congregation since I visited it last year; under the wise administration of Mr. Unsworth, things begin to assume a hopeful aspect. We had a good missionary meeting, and the contributions to our society will be double that of last year. How much in all church work depends on the man.

T. HALL.

479 Princess St., Kingston, Ont.

MR. EDITOR.—Professor Huxley is credited with the following, during an address at a meeting of a benevolent association:—

"We begin usually with expending large sums of money on the building, for the glory of the architect; then a principal and lady principal are appointed; next, a chaplain; and finally, if any money is left, a few orphans are caught and put into their gorgeous palace."

We are of the opinion that all who are acquainted with the history of the Christian church will be frank enough to admit that the learned scientist, in speaking thus of our philanthropic institutions, might, with equal justice, have applied the same principle to some aspects of our modern church. All well-wishers of the church of Christ cannot stand by and contemplate some features of the church without feelings of regret and sadness at the inordinate competition there is for external aggrandizement and internal luxury. To an earnest onlooker it would seem that the apostolic church is fast degenerating into a gigantic institution for erecting expensive piles of masonry instead of building spiritual temples. That comfortable, commodious and chaste edifices should be erected for the worship of the Supreme is a duty devolving upon the followers of Him who had "not where to lay His head;" but when congregations vie with each other in rearing up buildings regardless of expense, we do claim that they are not following the true spirit of apostolic times or the teaching of the church's Founder. If a business man, with a cash capital of, say \$10,000, should contract to build a warehouse costing, say \$50,000, he would be regarded with suspicion and if this reckless speculation should be followed by a compromise with his creditors, he would be looked upon as a dishonest merchant, and if he were fortunate or unfortunate enough to belong to a church he had not contributed to of the abundance of his creditors he would be publicly expelled or privately pointed at by the finger of scorn. Yet, if our information is reliable, and we believe it is, the majority of churches in Canada have and continue to build on this basis and are hope-

lessly insolvent if called upon to strike a balance. We have seen many melancholy instances in proof of this statement. 'Tis but a few years since a very expensive church was erected in Montreal, at a cost quite out of proportion—which subsequent experience has shown—to the means of the congregation, and, notwithstanding the fact that more than one ornate preacher has occupied the pulpit, it still remains in the somewhat false position of being dedicated to the Lord and owned by the mortgagee, for we learn that not a dollar of the principal has ever been paid. Now, we hold that this mania for erecting expensive piles of masonry by comparatively poor congregations is not only wrong but is a serious obstacle to all missionary enterprise. The merchant who contracts to build a warehouse costing, say \$50,000, with no better prospect of paying for it than many churches we could name, will soon discover that his credit is the reverse of what it ought to be, and ere long will find it necessary to yield to the inevitable. Now, if the church should regard this foolish speculation with suspicion, it may reasonably be asked upon what grounds the church justifies itself in following the same course. The church proclaims the merchant dishonest. What if the merchant retaliates by asking what right the church has to involve its members and those that come after them by erecting and dedicating to the Lord a building which cannot be paid for except at the expense of carrying on missionary work at home and abroad? No wonder the missions flag. No wonder the college, the spiritual and scholastic academy, finds it difficult to supply the churches with well-trained teachers. Suppose a church to be built upon the basis we have spoken of—what follows? Well, it follows that the entire energy of the congregation is concentrated upon the debt, and to meet the interest. Committees are appointed to visit the people—two-thirds of whom are scarcely able to furnish their families with a common-school education—to persuade them to contribute what they cannot even spare, except at great personal sacrifice and inconvenience to their families. In addition, all sorts of questionable efforts are made by means of "socials," "lectures," "garden parties," "ice-cream socials," "excursions," "bazaars," in order to raise money, and at the close of the year a "special" meeting is called at which disappointing reports are read, showing the total receipts from all these various modes of collection to have barely paid off the interest. The missionary treasurer then reads extracts from printed appeals published by the various missionary societies, delivers an eloquent disquisition upon "Home" and "Foreign" missions, and finally concludes his annual peroration by scolding the "brethren," those who are rich and those who are "begging leave to toil,"—for neglecting the "heathen," who are living without the gospel of Christ—after a brief intermission for "social

conversation," the general treasurer "rises to the occasion," and delivers his financial report, which shows a slight deficiency, and having eulogized the friends for their magnanimity in the past, concludes with a thrilling appeal to all the "unmarried members," who have scarcely arrived at the years of discretion, to contribute of their abundance. Thus the years come and go, and the majority of our churches are in a state of financial paralysis instead of being free to devote time and money to the great work of Christ throughout the world. The language of scripture tells us that we "cannot serve God and Mammon." From what authority does the church get her license to serve both? When a church expends large sums of money in a magnificent organ, high steeples, and outside show, while many of her poor members are allowed to exist almost without the common necessities of life, it may be asked which of the two masters she is serving. We see families of respectable churches growing up without a common education to fit them for the work of the church and to enable them to become useful members of society, and we listen with pain to the pulpit breathing out warnings against crimes, chiefly born of ignorance, in language which would puzzle the most scholastic student of the college to understand. We know of "young men and maidens," who are sacrificing many of the comforts in life in order to support their aged parents; and yet they are waited upon by a "special committee" to aid in meeting the interest of a miserable church debt. We could name *missions* that have actually died out for lack of funds and have seen their "respectable," though over-burdened parents attend the funeral and drop a silent tear into the grave as they buried them, with a "sure and certain hope of a joyful resurrection." We have listened with burning interest to the pulpit's oration upon Foreign Missions, punctuated with pathetic appeals for help to send the "gospel to every creature," and during the week the Building Fund committee has signed a death warrant to the oration by begging from house to house for the church debt. Last Sunday we heard a disquisition upon "Consider the lilies," and "Take no heed of the morrow," and ere long we hear of a scheme to erect a church to cost \$50,000, which will require considerable anxious thought for several to-morrows. To-day we lay aside a few dollars of hard-earned money for the "poor heathen," and to-morrow we are waited upon by a "special committee," and are told that charity begins at home. Now, it is reasonable to enquire, in view of these incongruities, how the church expects to bring all men everywhere to a saving knowledge of the truth. It would seem that the sublime mission of the church of to-day consists in bringing men, both rich and poor, learned and ignorant, to a knowledge of her financial position, instead of to a

saving faith. What should we think if it had been recorded of the most unique personage that ever walked this solid earth of ours that He "went about" begging the poor people of Palestine to build magnificent palaces in which to bewilder the people with theological riddles—eh? Yet this is what the very church He founded is doing. We preach eloquently against the tendency to unbelief, forgetful that we are scattering the seed from which springs this obnoxious weed. Is it better to be consistently atheistical or inconsistently Christian? So long as the church coquets with the world she is not only "in the world" but "of the world." If the church is to become a potent spiritual force the wide world over she must cease to pay homage to worldly ambition, and cease too to mortgage herself for the "glory of the architect," otherwise she must remain subject to Pharaoh and make bricks for aye.

S. HUXLEY.

Montreal

THE BELLE RIVIERE MISSION.

MR. EDITOR,—In my letter dated Dec. 20th, 1883, and which appeared in the February number of the INDEPENDENT, I promised more particulars about the Belle Rivière Mission, but to this day I have been unable to fill that promise. An account of the ordination of the missionary, Rev. A. F. Rivard, was given in the same number. In answer to that letter, a friend in Toronto sent \$5 to help the cause. Some friends in Montreal have also contributed about \$25 or \$30, so that the missionary has been suffering and getting into debt. So far, it was thought undesirable for the pastor to leave the field and go on a collecting tour; but now he thinks of doing so, before long. As it is, he ought to get enough to wipe out the past year's debts and have something left for the new year, beginning in May or June. But this is not what the readers are expecting from me; so I will leave the subject of money, and turn their attention to what may be found more interesting to them; the history of Belle Rivière Station.

It was here that about the year 1844, a school was started in connection with the French Canadian Missionary Society, which had then just been organized with Christian men like the Rev. Drs. Wilkes and Taylor, Col. Wilgress, as chairman, and Messrs. John Dougall, James Court, and several others. This school was removed in 1846 to Pointe-aux-Trembles, about ten miles east of Montreal. Some years before, Madame Feller, founder of the Grande-Ligne Mission, (Baptist), had established a school south of Montreal, near the Richelieu River. Several years later, the Church of England founded a society to spread the Gospel and her peculiar tenets among the French of this Province, and established a school only four miles from the Grande-Ligne station, on the opposite side

of the Richelieu River. So far, they have made but little progress. The Methodists have also come in the field of late years. Belle Rivière, which is a part of the parish of St. Scholastique, a station of the Pacific Railway, was, with St. Thérèse, the adjoining parish, the cradle of the missionary work amongst the French on the north side of the St. Lawrence. The result of the efforts of the first missionaries was that several families left the Church of Rome. Some learned to read between the ages of forty and fifty, that they might read the Bible for themselves, and led most exemplary and Christian lives; some became *colporteurs* and others preachers of the gospel. But as it had been a thing unknown in the country that a French Canadian should become a Protestant, the persecution against the first converts was terrible. Most of the families left, some for the eastern townships, some for Upper Canada, and some for the neighbouring States. That large French Protestant colony that was formed on Lake Huron about thirty years ago, and which is now in the hands of the Presbyterian French Mission, came, for the majority, from St. Thérèse, where, if I mistake not, only one family remained; and, being neglected, have all been buried by the Catholics as fast as the members of it died. Not one has been left there. But Belle Rivière was more fortunate. There was less emigration, and perhaps less persecution. A school was kept up most of the time for the smallest children of the converts, the oldest children being sent to the Pointe-aux-Trembles school. A missionary was also kept there almost permanently till a few years ago. He had to preach on Sunday, and either taught the school or *colported* during the week days. A neat little stone church was built there twenty-four years ago; it needs repairs very badly. When it is considered that two or three workers placed there, men that should have been ashamed of taking the name of missionaries, that were a scandal instead of showing Christ in them by their lives; then again, that since a few years no missionary was stationed in the place, it being abandoned because the members of the church were unwilling to give up the property of the building to the new Presbyterian Missionary Society, into whose hands fell all the property and stations of the late French Canadian Missionary Society; when all this is considered, it is a wonder that some sixteen families, or about seventy souls, still cling together and are rallying around the present missionary, in whom they seem to have full confidence. It is only God's work that can stand thus. These families, most of them, live as far as ten and fifteen miles from the church, some in one direction and some in another, so that the pastor has to keep a horse to visit a good part of his people, as well as new seekers of Gospel truths from the Romish Church; and this increases the expenses. But, as the people love their pastor,

they have done nobly towards supporting him, much beyond what was expected from them, considering their means. Now, if some help could come from the friends abroad, the work, which at present seems most encouraging, would no doubt go on and prosper. Persecution has come to an end, or nearly so, and the Catholics enter in conversation with the missionary, even on the subject of religion, and discuss calmly, a thing unknown only a few years ago. As my letter is perhaps already too long, for more particulars the friends of this work can write to me, or to my brother, the pastor at Belle Rivière, P. Q., or again, when they meet him, enquire of our Rev. Mr. Hall, who has visited the place and the missionary.

56½ Craig St. Montreal.

L. E. RIVARD.

SALVATION ARMY EXPERIENCES.—NO. 2.

They push the circulation of the *War Cry*. At first they ordered 200 for this station, though 300 were sent, and no doubt they found a little difficulty in getting rid of them all. Now they sell 500 weekly. There are reported to be sixteen *War Cries*, in nearly as many countries, and in several languages. The *War Cry* for America is published at the headquarters in Brooklyn; and sells for three cents. There must be a considerable profit derived from both its publication and local distribution. It costs the stations two cents; and then many people look upon it as rather shabby to demand (knowing it all goes into the Army fund) the two cents change out of a half dime. And once every night the Captain will announce, "Now, we're going to sing a piece out of the *War Cry*; and you that haven't got one, why get one!" And there are at the market, often on the street, and *always* at the meetings, one or two of their young soldiers selling the *War Cry*. And if the poetry of the *War Cry* hymns is not of the highest, there is seldom any lack of "movement" in them.

At their meetings (which consist largely of "testimony," too exclusively so, for there is very little instruction) after two or three have testified, the captain or lieutenant will jump up suddenly, and begin, perhaps, with—

"O, I shall have a new name in that Land,
In that Land, that sunny, sunny Land!
O, I shall have a new name in that Land,
In that Sun-ny Land!"

And the "soldiers" on the platform strike in vigorously, with drum, cymbals and tambourines for accompaniment. Their singing is very lively, and seems attractive to the multitude. And when criticized, they rejoin, "Our big drum does not make as much noise, and does not cost nearly as much, as your big church bells! It is *our* way of getting the people together. And as for the drum and tambourines in

our meetings, why, it is only a matter of taste and convenience between them and your powerful and vastly more expensive organs!" And, after all, there's something in it. It depends largely on habit and use. Tom Hood says, with respect to some pharisaical professors, that they

"But for the mere accident of birth,
Might have been born high priest to Mumbo Jumbo!"

And at many a church door now, if King David would appear, with his big harp upon his back, and propose to go in and lead their worship of song, and sing the twenty-third psalm as he used to sing it at Jerusalem, he would be promptly refused admission, unless he would first deposit the obnoxious "instrument" in the coal-cellar or school-room! And so, as the Macedonian "appealed from Philip drunk to Philip sober," the Salvation Army appeals from the verdict of a public used only to bells and organs, to the verdict of the same public when it becomes accustomed to the use of the big drum in worship!

We sometimes feel like springing up, and clapping our hands, and shouting; and the Salvation Army does not think it any virtue to repress such fancies and desires. One night a man said "he thanked God the Salvation Army had ever come to this town; and he thanked also the ministers of the town, for it was the Presbyterian and Congregational ministers that induced him to give his heart to God." A night or two before that—among the first times he had ever spoken—"Happy Tom" bent round his neck to see who was behind him speaking, and, perceiving this man, he first threw himself back in his chair, with his feet thrown up, and then sprang up two feet from the floor and clapped his hands, shouting, "Bless the Lord! That's a man I've been praying for for a month!" This man's intimate companion—formerly in carousing, as now in well-doing—said, a few nights ago, "My wife, and myself, and children are all here in this meeting; the first time we've all been in a place of worship for eleven years!"

Some time ago there had been about two hundred who had professed conversion. Up to that time seventy-seven had joined the army, the very large proportion of them very young persons. An equal number must be in the town who will join the churches—the remainder being from a distance. One young man, last Sunday night, to whom I was speaking, and who professed conversion, said he lived beyond a village twelve miles from here. And sleigh-loads of people have come from places twenty miles off.

One night I felt much for the captain. He said he had that day been talked to by one of the ministers about taking away members from the churches. He said he now knew—what he did not know when they organized—that two of their soldiers had had their

names on church-rolls. He said they did not want church members to leave their churches to come to them—that the rules of the Salvation Army were to get their members at the penitent bench! And rather than have any jealousy or discontent among the Christians of the place, said he, “I am willing—if the soldiers themselves consent to it—that every soul we have gathered should go into the churches of the town; and we—four of us—will go out into the street and begin again!”

Out of the number converted I have “spoken to” probably half of them; and it is wonderful what a similarity of “difficulty” exists with them. The fact is they have not made up their mind to make an unconditional surrender. When that is done the trouble is all over! I sometimes say to them: “Now, Christ died for you! You can be sure of that—and it is the only way an unconverted person can be sure of it—from this fact, *Christ died for all*, and therefore for you! Well, then, did God accept His atonement for you? Was he pleased and satisfied with what Jesus had done? You can have your answer in the Bible in many places, where we are told that God raised Him from the dead! If he had not been pleased and satisfied with what Jesus had done for you, He would not have raised Him from the dead and taken Him to His own right hand in glory! Then, if Christ has done a great work for you, and God accepts His work, there is salvation ready for you! And how are you to have it in possession! Just by believing all this!” They dry up their eyes, and make up their minds that since they have failed to find salvation by means of “feeling” something, or by amendment of outward life, they will try if it cannot be got by simply believing what God says about His Son! Perhaps the very next night you hear them testifying of God’s saving power, and urging others to “come and get down before God and just believe what he says!”

One of the hardest things is the giving up of the slavery of tobacco. At a Salvation Army meeting you never need to kneel in puddles of vile tobacco juice. It seems the most reasonable thing in the world to these converts that, when they were praying God for a clean heart, they should have begun at once to keep a clean mouth! And the more resolute and determined a man is on this, as well as on every other point of pleasing a holy Saviour, the less trouble he finds from the filthy god. Some do go back once or twice on this field of conflict, and then come up again with a fresh and stronger start. The man who “sees no harm in smoking” — notwithstanding its family alliance with drinking, idleness, and a weakening of all our best human powers—is generally the man who “sees no harm in dancing, theatres and cards!” And a world full of such men and women, and the cause of Christ would disappear from the earth!

WILLIAM WYE SMITH.

C. C. F. M. S.

MR. EDITOR,—I wish to call attention to several matters that will be of interest to the friends of Foreign Missions.

The first and most important is this, that whereas, in the year 1882-83, fifteen churches were reported as contributing about \$775, this year we are thus far able to report twenty-seven churches contributing over \$1,100. Assuming that these churches would allow their contributions to be devoted to a specifically Canadian mission working under the auspices of the American Board; assuming also, and I think the assumption is reasonable, that the above sum is less and not more than we are likely to receive in future years, it would seem that the time has come for us to take into consideration the question of having not only a Foreign Missionary Society, but also a Foreign Mission. I would, therefore, ask that the brethren come to the annual meeting in June, prepared to discuss this question, prepared too, if possible, to point out some fit person to enter upon the work.

Another matter I would like to mention. The publishers of the *Missionary Herald*, of the American Board, agree to send a copy of that magazine free to the pastor of every church contributing to the Board. An arrangement has been made to extend this privilege to churches contributing through our own Society. If churches who desire the *Herald* will please send me the name and address of their pastor I will have them added to the list of subscribers.

The Annual Meeting will be held at Montreal in June, during the session of the Union.

HUGH PEDLEY, *Secretary.*

CONGREGATIONAL PROVIDENT FUND SOCIETY.

The following letter will tell its own tale better than we can. We only add our earnest appeal to the churches to heed the suggestion.—ED.

DEAR BRO. BURTON,—Before you left I promised to send you a memo. as to the Provident Fund which you might use for the magazine.

The loss will be a serious one, doubtless—and no one regrets it more than the directors. I have been on the Board myself for nineteen years, and for eighteen years secretary. Therefore, for me it has a peculiar interest, and I have always watched its progress upwards with feelings of the greatest satisfaction, so that this most unfortunate set back gives me a corresponding amount of pain.

The investments in the Montreal Loan and Mortgage Company were commenced by our predecessors on the Board as far back as 1860—and they have been continued and increased ever since. The divi-

dividends paid have ranged as high as ten per cent. and never less than seven per cent. per annum; while in 1870 we received a cash bonus of \$650 besides the year's interest of eight per cent.

On looking back I find that we have received from the Loan and Mortgage Company in dividends and bonus over \$17,000. Had our funds been invested in Government bonds or undoubted securities of that class the interest accruing from these securities would probably not have netted more than four and a-half per cent.—and as it is our interest that has built up the Fund, the capital would not have increased nearly so much as it has done. That is one point worthy of consideration in the present circumstances. As to the future, the churches must be appealed to to come to the rescue, and provide funds to pay the annuities until the Fund is in a position to do this itself.

The churches, as a whole, have hitherto not done much for the Fund, but if they would all do something, and if those who do subscribe would double their subscriptions for a few years, this would enable the fund to recuperate and again place it in a strong position.

There are now on the fund as annuitants nine widows and seven children, involving an annual outlay of about \$1,100. Will the churches undertake to pay this?

The shortage up to 31st May, being the end of the present financial year, will be almost \$300. The directors personally have subscribed sufficient to pay that amount. A special collection was taken up in Emmanuel church last Sunday, and, including the subscriptions of directors who belong to that church, the amount to be received will be over \$500.

I am yours very truly,

CHAS. R. BLACK,
Sec.-Treas.

P. S.—Now would be a good time to suggest a large number of additions to the life membership list—\$20 constitutes this—or a legacy before death would be nice.

C. R. B.

News of the Churches.

BELLEVILLE.—The report from this church of its missionary meeting in January last, was mislaid. The school room was decorated, and tea provided by the ladies of the congregation, the room being full. The meeting was presided over by the pastor, the Rev. Wm. Stacy, and after devotional exercises, Mr. Richardson (Manager of the Bank of Montreal) gave an excellent address. The superintendent, Rev. Thos. Hall, gave an address in reference to the work of the Society, and stated his feelings of great pleasure in being enabled to see that evening the best missionary meeting of his experience in Belleville. At the close of his address the collector for this auxiliary (Miss

White) handed \$21 as the result of her labours on behalf of the fund and a good collection at the close of the meeting added to this, cheered the heart of the delegate. Rev. D. Mitchell, of John St. Presbyterian Church, in a few well chosen words congratulated the society and the church on the improved aspect of the work here.

BRANTFORD.—The past month has been an encouraging one. Our public meetings have been well attended. Our Young Ladies' Foreign Missionary Society held its quarterly social at the house of Mrs. Jacob Ott. It was well attended, and the exercises, which consisted of singing, speaking, and forming the charmed circle—the latter by a lady friend from Toronto—were greatly enjoyed by all present. The Annual social of this society was held when our friend Mr. Hall was with us. An excellent collation was prepared by the young ladies, and enjoyed by those present, after which spirited addresses were delivered by our superintendent, Rev. T. Hall, Rev. Mr. Crossley (Methodist), and Rev. F. R. Beattie (Presbyterian). These were interspersed with song and recitation. The proceedings were satisfactory to all. Our young people are busily engaged preparing for the rendering of a "Service of Song," under the leadership of Mr. S. Clarke. Committees have been appointed to draw up "Constitutions" for both a weekly "Band of Hope" and open temperance meeting. Five were received into the church at our last communion, upon confession of faith, one of them being a lad attending the Institute for the Blind. It is spring with us, a time of promise, for which we are thankful.—G. F.

COLDSPRINGS REVIVAL.—Having been requested by our superintendent, Mr. Hall, and others, to give some account of revival work that has been going on at Coldsprings, I have concluded to send a few jottings. The Congregational Church at Coldsprings (a village about eight miles north of Cobourg) was founded in the year 1840 by the Rev. Wm. Hayden. He was for many years its labourious and beloved pastor. Since his death, in 1865, it has had several pastors, and has been worked part of the time as a separate charge, and partly in connection with the Cobourg church. Since my own settlement in 1877 the two churches have been thus united. During my pastorate there has been an encouraging side to the work. The congregation has been good, missionary collections have largely increased, and on the whole there has been a state of harmony among the people. But one discouraging feature there was, viz.: the few additions to the church. Seed was being sown, no doubt, and salutary impressions made, but there was no visible fruit. We at last determined to try the experiment of holding special services, though, as the event proved, our faith was pitifully small in comparison with God's willingness to bless. We decided to begin the services immedi-

ately after the annual missionary meeting, which was held Monday, February 11th. Mr. Warriner, our missionary deputation, kindly consented to stay with us for two nights. The Tuesday night was one of the wildest of a wild winter, and when we arrived at the church there were only about a dozen or fifteen to greet us. On Wednesday night the weather moderated, and there was a fair congregation. Two remained for the enquiry-meeting. For two or three weeks after this we kept the meetings on with such assistance as was kindly rendered by neighbouring ministers, and by my esteemed assistant, Mr. Andrews, a student in Victoria College. At times we were a little discouraged, but were at once picked up out of our discouragement by having a larger congregation than usual, or by seeing several remain to the enquiry-meeting. By the beginning of March it was deemed advisable to ask for the services of the Rev. E. D. Silcox. We cannot feel too thankful that this thought was put into our hearts, nor too grateful to him for the services he rendered us. During the week or ten days he was with us he threw himself wholly into the work, visiting from house to house in the day-time, and preaching most earnest and effective sermons at night. The movement had now gained momentum, and the church was crowded night after night. Those who remained for the after-meeting, Christians and enquirers, became so numerous that the tide was turned. At first it required no little moral courage for anyone to stay behind with the few that remained; now, the moral courage seemed more requisite in those who went away. So the week went on until the whole neighbourhood felt its power. We were exceedingly sorry when Mr. Silcox left us, but he will be glad to know that the meetings sustained their interest up to the time it was deemed advisable to close them on account of the impassable state of the roads. They lasted altogether about six weeks. What are the results? As to the general moral and spiritual result we may say that the neighbourhood has experienced a wonderful purification, so that such outward forms of wickedness as profanity and drunkennes are almost extirpated. As to special fruit, the following is an approximate statement: Several persons visiting friends were converted but joined no church in the vicinity. A list of twenty-one names was handed to the pastor of the Presbyterian church. Many of these had been seriously inclined before the meetings commenced, but by them were brought to a decision. They were received into the church on the last Communion Sunday. At a church-meeting held in our own church April 6th, sixty-seven persons, thirty-three males and thirty-four females, were received. They ranged all the way up from about twelve years old to one who had passed his eightieth year. We had one case of a father, mother, and four children, and another of the parents

and three children being received. On Sunday, April 13th, nearly all these received the right hand of fellowship, and sat down to the communion. It was a service without parallel in the history of the church and will never be forgotten. One or two observations I would like to make in conclusion. The services were exceedingly plain and simple in their character. There was no melodrama, no fierce appealing to men's fears, no striving for startling effects, but only an earnest faithful presentation of Christian truth on the part of the preachers and on the part of the people a quiet growing earnestness that was in its very silence more impressive than the most hysterical outbursts could have been. Another thought is this, that in this work we have simply the realizing of the result of years of patient labour. Pine trees have long roots. So have revivals. Some of the roots of this revival reach back to the days when old Mr. Hayden was doing faithful work for his Master. In this connection the question has been suggested to me as to whether our churches and pastors have not failed in the art of harvesting. God only knows how faithfully they have sowed the seed, working on in the face of frost and cloud. But somehow they don't appear to gather the results. They are excellent workers in the spring, excellent judges of the seed and of the way to sow it, but they have no eye to discern the harvest, and no sickle wherewith to reap. Hence their barns are empty. In reading the promise, "They who sow in tears shall reap in joy," they appropriate the tears and leave to others the joy. I would suggest the holding of special services, not as a substitute for a persistent, faithful ministry of teaching and soul-care, but as a means of realizing the natural and honest fruits of such a ministry. H. P.

BOWMANVILLE. — We are glad to note continued prosperity in this church. The membership has been increased by twelve, thirteen having been added, one dismissed. The debt has been reduced, financial obligations all met. In all \$1,276 have been raised during the past year. The Sabbath school has increased one-third, and a substantial addition has been made to the library. The interest is unabated and the new ecclesiastical year is entered upon with hope and encouragement.

EDGAR. — Since the last report from this field, several events have transpired worthy of notice. Several new names added to the church rolls, also believed to be written in the Lamb's Book of Life. During the winter there has been a deep religious sentiment manifested in this community, and with other churches we have great reason to rejoice in its result. In the second place, missionary zeal has increased. Last year the amount contributed to Home Missions by the Rugby and Bethesda churches was in advance of most of our country churches. I am glad to state that,

although the crops were below the average last harvest, our contributions have not fallen off but are slightly increased. Our people are also much interested in Foreign Missions. Contributions for that purpose have been more than doubled this year. In this connection the Sunday school has been especially interested. *In addition to other contributions, Edgar (Bethesda) Sunday school has taken thirty shares in the "Morning Star." I have again the pleasure of acknowledging the kindness of my people to me personally. A short time since the good friends at Rugby presented me with a fine new set of harness for my horse. In the last report from this field, mention was made of a new station having been commenced at a place called Dalston. The friends there are very enthusiastic. They have secured a fine building-lot and already have commenced to build a small church, which they hope to have ready for use by the 1st of July.—J. C. W.

GARAFRANA.—The workmen are busy re-building the parsonage, and it is expected to be ready for occupancy about the middle of summer. On the suggestion of our missionary superintendent, and urgent request of our people of Fergus, Mr. Black has concluded to give that place an afternoon service.

GUELPH.—This church has been providing itself with a fine new organ of eighteen stops, built by the old firm of Warren & Co., Toronto. A recital under the leadership of Mr. E. Fisher, of Toronto, was given 24th of April with great acceptance and success. May the instrument *serve* well the church in the services of the sanctuary, and thus prove a blessing.

KINCARDINE.—The church here has bought a house with a garden and three acres of land for a parsonage. It is quite near the church.

KINCARDINE.—This church has bought three acres of land and a house for parsonage and glebe, near the church. The friends here are much encouraged and we trust these encouragements are but the tokens of still more abundant blessing.

KINGSTON—MR. MACKAY.—Our friend, Rev. R. Mackay, whose pen has often afforded our readers gratifying news of church work, and whose services are widely known, is leaving for Scotland. In Kingston, where his residence has been, the children and friends of his mission Sunday school gathered in the mission hall a few weeks ago to bid an affectionate good-bye. A silver tea service was presented by the teachers. Kind words were spoken, some by our brother Dr. Jackson, who was present on the occasion, and we join heartily in the closing words of the address which accompanied the presentation: "We shall often pray for you and your family, that God may bless and prosper you. May we ask for your prayers in return."

HUMBER SUMMIT.—A week of special evangelistic

services were held in the above church in February, conducted by Rev. R. McKay, of Kingston, which by the blessing of God has resulted in the conversion of a number of persons. Sixteen have united with the church, only two of whom profess decision at an earlier date. Fourteen of the above were from the Sabbath school, and some others, we expect, will come out on the Lord's side. This was Mr. McKay's last visit to our churches before leaving for the Old Land. We regret his loss to the country, and especially among our churches, to whom he has been a great blessing by his evangelistic labours. He will have our heartfelt prayers for his success, wherever the Master sends him, and if in accord with the Master's will he shall come back, we shall be truly thankful to have him labouring in our country and among our churches.—COM.

LANARK.—Some of the friends in the far West, who were once members of the Lanark Congregational church, have expressed a desire through your columns to know if we are still in existence as a church, not having seen anything concerning us in the INDEPENDENT for some time. For their information we will turn back to last December. On Christmas evening a most interesting service was held in the church, which was filled to overflowing. The Christmas ship was exceedingly beautiful, being tastefully decorated with variegated chains, transparent buckets of various colours; tapers, reflectors, all of which, when lighted, produced a brilliant effect. There was also a fine display of books for the scholars, and fancy articles—presents from one friend to another. After devotional exercises by the pastor, the superintendent gave a short address, then the scholars entertained the audience with music, recitations, and readings, all of which had reference to the birth of our Lord. The ship was then unloaded and every heart made glad by a token of love. The pastor also received a gift of twenty-seven dollars from the congregation as a New Year's present. His wife was also kindly remembered by the ladies. As usual the week of prayer was observed. Mr. Hall was with us all week, being storm-bound. The meetings were well attended and, as there seemed a deep interest in spiritual things, the services were continued and kept up for seven weeks. It was a time of great refreshing, professors were revived and many brought to the Saviour. Revs. McColl and McFadyen rendered efficient service during the meeting. Thirty-two have been received into the church on profession, and two by letter. In the last three years and a half, over sixty have been added to the church, and still we pray Lord revive us yet more and more. A year ago Mr. Hall organized a Ladies' Missionary Society which has been a decided success, socially and financially. Lanark hopes soon to be able to build a lecture room, which will greatly add to the comfort of the week-night meetings and Sunday school, which grows under an able superintendent. The school has taken forty-

five shares in the missionary ship "Morning Star," and now the church, finding the pastor worn and weary with his work, has generously decided to give him four months' recreation and have a student in his place. The Lord, our God, bless them more abundantly in spiritual and temporal things for this kind act to His servant.

"THE PASTOR'S WIFE."

LONDON.—In addition to what appeared in our last issue, the Year Book of this church, since received, gives the following definite items: The total membership is 326, a net gain of 22 over the past year. The church raised, according to report, \$3,581 last year, and every department appears to be in active prosperity. \$139 seem to have been raised for denominational objects, \$119 for missions and \$20 for the Union.

MONTREAL, EMANUEL.—The Year Book of this eminently successful church is before us, a synopsis of which, from the pen of the indefatigable secretary, Dr. Cornish, has already appeared in our March number. We congratulate church and pastor on their well-earned position.

MONTREAL, PILGRIM CHURCH.—The Rev. John Fraser who has been labouring in connection with this field has made application to be received into the Presbyterian church. The church has felt compelled to disband.

PARKDALE.—The above named church and congregation held a large and enthusiastic meeting on March 19th, and came to a decision with reference to a building site. A committee was struck for the purpose of raising funds, and an appeal to the churches for aid may be looked for in behalf of the large and important work opening up to the energetic workers of this new and important enterprise. C. D.

RIVERSIDE, TORONTO.—Mount Zion Congregational Church (formerly Don Mount Mission) reported at last annual meeting thirty-five members. Increase during the year, sixteen; dismissals granted to two. The total number of teachers and officers in the Sabbath school, eighteen; and the total of scholars on the roll, 260; average attendance for the year, 235. The school itself raised \$185.92, a large portion of which went to the support of the church. It is a new feature in Sabbath school work that the question should not be—how much can the church contribute to the school? but how much can the school give the church?

ST. JOHN'S, NEWFOUNDLAND.—The annual meetings of the Church and Missionary societies have now been held and we can thankfully report a year of decided progress, and the accomplishment of, at least, one somewhat difficult undertaking, viz., the entire repair and renovation of the city chapel. Our present membership is 123, being one less than last year; but

the number under pastoral care is increased by eighteen, being at present 542. Our various societies have fully maintained their efficiency, and two new ones have been added to our list, viz., a penny bank and a temperance society, the former of which has ninety-six depositors; and the latter has already eighty-two members. The pastor's Bible class has now entered its fourth winter session and is deepening in interest as a spiritual agency among the more earnest and thoughtful young people; while our Sunday school is carried on with increasing efficiency, having sixteen teachers and 178 scholars on the roll. These means of grace ought to be followed by large additions to the fold of Christ, as a spirit of deep earnestness and longing for conversions is abroad, especially among the deacons and the Sunday school teachers. We are looking for the outpouring of God's spirit on the church and congregation. Our income for ordinary church purposes for 1883 is \$1,888, and our outlay \$1,866, leaving a balance of \$22. We collected for church repairs \$1,586; and for Home and Foreign Missions, \$681; Fellowship Fund, \$114; and Sunday school work, \$80, making a total of \$4,352 subscribed by our own congregation during the past year. The total cost of our church repairs is about \$3,700, of which we have \$3,604 in hand from all sources. The total expenditure for missions in the island has been \$1,183; and for elementary education and teachers' training-school, \$1,279, making a grand total for those two last-named indispensable adjuncts of Christian work in Newfoundland of \$2,462. It is only right to notice here the continued activity of our Juvenile Missionary Society, which collects \$298 of the above sum, and the valuable labours of the Ladies' Missionary Auxiliary which adds \$117 to the funds of this year; and last, not least, we have a contribution of \$36 from the mission station of Random. I say nothing here of the work of our missions generally, nor of Labrador in particular, as I trust to be able to speak to you on this subject (D. V.) in June next.

THE WESTERN ASSOCIATION.

The Western Association held its semi-annual meeting in London on the 25th and 26th ult. The sermon was preached by the Rev. D. McGregor, from Col. ii. 7. Interesting reports were received from churches within the bounds of the Association. There were received into the membership, Revs. C. E. Gordon Smith, C. L. Ross, Joseph Watt, George Fuller, and the church in Sheddon. Rev. C. Pedley read a paper on "The New Theology," which called forth a lively discussion. Incidentally, a discussion grew out of a reference made to the Salvation Army. Touching both of these discussions the London and the Toronto

secular press give a somewhat full but, in several instances, a very incorrect and misleading report.

The discussion on "Young People's Associations and their Relation to Church Life and Work," was an instructive and interesting one. The Sunday school "Question Drawer" exercise, under the leadership of the Rev. W. H. Allworth, proved very profitable. Rev. Mr. Hall laid before the Association the claims of our Home Missionary Society. It was subsequently resolved by the Association to request that Mr. Hall be appointed to visit the churches of our order in England next autumn, for the purpose of creating a deeper interest in our missionary work in Canada, and of calling forth a greater practical sympathy with us in the prosecution of our common work.

R. D. McGregor led a discussion on, "Our College, its Necessity, Power, and Claims."

At the closing "Platform Meeting," very interesting and timely addresses were made by the pastor of the church, and by Revs. W. H. Allworth, C. E. Gordon Smith, George Fuller, and Miss Pinkerton, returned missionary from Africa.

The next meeting will be at Wingham, in October.

D. MCGREGOR, *Secretary*.

CONGREGATIONAL COLLEGE OF B. N. A.

The closing exercises of the forty-fifth session were held in the lecture hall of Emmanuel Church, Montreal, on the 9th inst. The attendance was large, while the tone and spirit were unusually good.

The chair was occupied by George Hague, Esq., Chairman of the Board of Directors, and there were present, Revs. John Burton, Toronto; D. McCallum, St. Elmo; J. G. Sanderson, Danville; P. K. Black, Granby; George Willett, Cowansville; John Wood, Ottawa; Drs. Stevenenson, Cornish and Wilkes, and E. M. Hill, Montreal, and others.

After introductory devotional services, conducted by Messrs. Black and Wood, the chairman made appropriate remarks on the need and the work of the college, and on the building in McTavish street, now complete and ready for its furniture, which he hoped churches and individuals in the country generally would supply. The Principal, Dr. Stevenenson, speaking for the Faculty, gave a statement of the work done during the session, and the results of the examinations in regard to prizes. They were as follows:—The Calvary Church silver medal for the best examination on certain special subjects, A. W. Richardson, B.A. The Robert Anderson exhibition of \$50 for the best examination on all the subjects of the session, third year, A. W. Richardson, B.A. The same of \$30, second year, A. W. Gerrie. The same of \$20, first year, Howell Davies. Professor's prize of books for best plan of sermon, Homiletic Class, I. W. Pedley. Pro-

fessor's prize for best examination in Pastoral Theology, A. W. Richardson, B.A. The certificate of the college on completion of his five years' course of study was handed to Mr. Richardson by the Principal, and the prizes were presented to the several parties by the chairman.

An earnest and practical address was given to the students by Rev. D. McCallum, of St. Elmo. They were reminded of the solemn and momentous nature of the work to which they looked forward, and of their special need of Divine help, hence of the importance of continuance in prayer. The address of the Rev. J. Burton, of Toronto, was upon the Church and College in their relations to each other. It was very able and thoughtful. No sketch here could do it justice. The Doxology and Benediction closed one of the most happy and profitable meetings held for some years.

Let it be noted that sixty dollars will furnish a room for a student, and that it would be pleasant to have them named after those who furnish them, whether churches or individuals. There are at present fifteen to furnish. Besides these, contributions are needed for other furniture required, such as dining hall, etc., etc.

Montreal, April 14, 1884.

Since last acknowledgment the following subscriptions have been received, viz.:—

Maxville and St. Elmo Cong. Ch. additional	\$ 1 34
Garafra First " "	32 00
" Douglas " "	10 00
Lanark " "	40 30
Toronto Northern " "	100 00
Georgetown " "	60 00
Churchill " "	3 00
Montreal Emmanuel " "	349 00
St. John, N.B. " "	15 00
Wm. Anderson, Liverpool, U.S.	20 00
Capt. J. Dunlop, Liverpool, U.S.	5 00
Martintown—Island Cong. Ch.	11 45
Ottawa " "	30 00
Guelph " "	38 15
Danville " "	37 00
Cowansville " "	15 09
Brigham " "	7 03
Rev. C. L. Ross, Margaree, U.S.	10 00
Henry Cox, Burford, Ont.	10 00

All other receipts to date \$795 66
2,749 60

Total receipts \$3,545 26
Total payments 4,187 29

Excess of expenses over receipts \$642 03
Deduct balance on hand from last year 368 89

Balance due treasurer \$373 14

Several churches that usually contribute have as yet sent us nothing for this session. Kindly remind them that the year closes on the 31st of next month,

and that it is very desirable they should not delay their remittances any longer.

R. C. JAMIESON.

Montreal, April 17, 1884.

Official Notices.

CONGREGATIONAL UNION OF ONTARIO AND QUEBEC.

The annual meeting of the Union will be held, according to adjournment, in Emmanuel Church, in the city of Montreal, commencing on Wednesday, June 4th, at half-past seven p.m., when the annual sermon will be preached by Rev. William Wetherald, of St. Catharines.

The churches are reminded of the collection for the Union on the first Sabbath in June. It is hoped these collections will be liberal. Last year ministers and delegates were paid travelling fares in full; but in order to do so, a balance due on printing was left unpaid. This year, let us pay all our bills, as well as all travelling fares in full. A very important consideration is that every church should send a collection, whether represented or not. If not sent by the hand of delegates, let it be addressed to the undersigned, at the place of meeting, in Montreal.

Arrangements are made with all the principal railways, for return tickets at one and one-third fares. A reduction is also expected from the R. and O. Navigation Company. In every case, send names and addresses of members and delegates, and the name of the line by which you will reach Montreal, and receive from me a certificate to be presented at your ticket office at the beginning of your journey. Tickets good to June 14, inclusive. The Grand Trunk Railway (none others) extend the same privilege of reduced fares to wives of ministers and delegates.

The Committee of the Union will meet in the vestry of Emmanuel Church, on Wednesday afternoon, June 4th, at three o'clock.

W. W. SMITH,

Sec. Cong'l Union, O. and Q.

Newmarket, Ont., April 18, 1884.

CONGREGATIONAL UNION OF ONTARIO AND QUEBEC.

The local committee of arrangements desires to provide accommodation for all ministers and delegates who are to attend the meetings of the Union, on the 4th of June next and following days.

In order that this may be done properly, it is necessary that the names of all who are coming shall be known to the committee, not later than 14th of May next. The committee cannot undertake to be responsible for discomfort that may occur to any who are not reported in time.

Therefore, all ministers and church secretaries are hereby respectfully requested to see that timely notice is given to the undersigned, so that no inconvenience may be caused to any of our friends.

J. M. M. DUFF,

Chairman of Committee.

118 James St., Montreal, April 10th 1884.

C. C. M. S.

1. The annual meeting of the corporation of the Canada Congregational Missionary Society will be held in Emmanuel Church, Montreal, on Thursday, June 5th, at three p.m. Churches should appoint delegates according to Article III. of the constitution.

2. The annual missionary meeting will be held in the same place, on Thursday evening, June 5th, at eight o'clock. A collection will be made in behalf of the society.

3. The General Committee will meet in the vestry of Emmanuel Church, on Wednesday, June 4th, at four o'clock p.m.

4. The Executive Committee will meet in the same place on Tuesday, June 3rd, at ten o'clock a.m.

5. Churches requiring aid for the year 1884-5, must send in their applications to the secretary on or before the 5th of May. Printed forms may be had on application.

6. Churches which have not sent their annual collections to the treasurer will please do so as soon as possible that they may appear in the annual statement. The accounts must be closed by the 15th of May.

SAMUEL N. JACKSON, Secretary.

Kingston, April 16th, 1884.

CONGREGATIONAL COLLEGE OF B. N. A.

The Forty-fifth Annual Meeting of the Congregational College of B. N. A., will be held in Emmanuel Church, Montreal, on Friday, June 6th, 1884, at half-past two p.m. GEORGE CORNISH, LL.D.,

Secretary Congregational College B. N. A.

Montreal, April 12, 1884.

CONGREGATIONAL PUBLISHING CO.

The annual general meeting of the shareholders of the above company will be held in Emmanuel Church, Montreal, on Friday, June 6th, 1884, at five o'clock p.m.

DAVID HIGGINS, Sec.-Treas.

FOREIGN MISSIONARY SOCIETY.

The following sums are acknowledged: Northern Church, Toronto, \$25; collection at union service in Northern Church, \$15; Georgetown church Sunday School, \$11; Zion Church, Toronto, \$40; Congrega-

tional church, Franklin Centre, \$14; Congregational church Sunday school, Cowansville, \$6; Congregational church Sunday school, Humber Summit, \$7.75; First church, Kingston, \$19.94; Mr. Ball, Hamilton, \$5; Congregational church, Bethesda, \$20; Congregational church, Rugby, \$6; Congregational church Listowel, \$12; Congregational church, Listowel (Ladies' Foreign Missionary Society), \$10; Wingham unday school, \$5. Total, \$196.69.

BRO. ROBERTSON, *Treasurer.*

Kingston, Ont., March 24, 1884.

CONTRIBUTIONS TO CANADA CONGREGATIONAL MISSIONARY SOCIETY.

Martintown, Ont.	\$27 05
Vespra "	3 10
Speedside "	1 50
Fergus "	20 00
Forest "	21 25
Warwick, Ebenezer Church.....	15 45
Georgetown Ont.	12 00
Burford "	40 00
Scotland "	30 00
Embro "	17 37
Warwick, Zion Church.....	14 55
Shedden Ont.	9 95
Frome "	10 36
Waterville Que.	30 00
Alton, Ont.	12 30
North Erin "	7 40
Kingston, 1st Congregational Church	161 25
Stouffville, Ont.	42 90
Unionville "	6 00
Speedside "	42 00
Kingston, 1st Congregational Church, additional	4 49
Montreal, Emanuel Church.....	281 50
" Calvary	41 25
Ottawa	2 00
St. Elmo, Maxville	90 00
Martintown, additional	2 00
Georgetown, Ont.	31 75
Newmarket "	21 46
Lanark "	104 25
Humber Summit, Ladies' Auxiliary	6 35
Pine Grove, Ont.	5 75
Guelph "	41 54
St. Catharines "	32 00
Barrie "	28 00
Brantford "	72 10
Vespra "	19 00
Rugby "	31 00
Edgar "	54 00
Belleville, additional.....	21 00

H. N. BAIRD,
Treasurer.

BELLEVILLE, LADIES' AID SOCIETY.—Services in connection with the above were held in the Congregational church, on Sunday and Monday, April 6th and 8th. Sermons were preached on the Lord's Day, in the morning by the pastor, the Rev. W. Stacy, and in the evening by the Rev. M. W. McLean, of St. Andrew's Church. On Monday evening an excellent tea was provided by the ladies of the congregation, and was partaken of by about 120 persons, after which a

most earnest religious meeting was held in the church. We are glad to learn that this effort of the ladies in connection therewith, will result in a substantial addition of about fifty dollars to the funds. Special services were held in the Congregational church in connection with Easter. On Good Friday a consecration meeting was largely attended by Christians of several denominations. On Easter Sunday, the pastor, Rev. Wm. Stacy, preached in the morning on the "Certainty of the Resurrection," and in the evening on the "Power of the Resurrection," showing the bearing of this great event on the spiritual life of Christians, on the resurrection of the body, and the re-union of it with the soul for the enjoyment of eternal life. Easter anthems and hymns were well rendered by the choir and heartily joined in by the congregation.

Literary Notices.

CALVINISM. A lecture by Dr. W. Maclaren of Knox College. This pamphlet of 28 pages is a revised form of a lecture delivered at the opening of the session of Knox College last fall. They who know the Professor of Systematic Theology will not expect anything from his pen but that which has been carefully thought out and tenaciously held. The lecture bears these marks, is carefully thought out, and earnestly put; is not an argument but an exposition, and is deserving of attention as expressing the attitude to day of Theological teaching in the foremost school in Canada of that church which has ever been distinguished for its adhesion to the system of the theology known as Calvinism. Its main position may be briefly stated thus: Calvinism stands related to other systems inclusively rather than antagonistically, opposing them chiefly on the ground of their negations. Thus, Deism asserts the existence of a personal God, and in this affirms nothing peculiar to itself, all Christians, all Calvinists, holding the same. It is differentiated by its denial of dogmas held by other and more advanced systems of theology. So of Socinians. Christ's humanity is not held exclusively by them, but His divinity, by them denied, is also held as the scale is ascended. In like manner. Arminianism is in its essentials differentiated from Calvinism not by its positive elements, such as free will and grace, both of which find a place in the Calvinistic system, but by its denial of other truths which centre around the eternal purpose of God. In short, the distinguishing feature of Calvinism is its *comprehensiveness*, other theistic systems, in their positive teachings, being more or less fragmentary. We are free to say that as an exposition Dr. Maclaren has maintained well his position. He does not press it as an argument, as such it might prove too much; in an interview held some time ago with the well-known Roman Catholic prelate

of this city, his remark to the editor and his friends was : " We Catholics believe the Bible as you do, only we believe a great deal more." One of the closing sentences of the lecture should at least stay the flippant sneer so often indulged in at Calvinism : " The system which could satisfy such men as Augustine, Aquinas, Anselm, Luther, Calvin, Cranmer, Jewell, Knox, Bacon, Owen, Stowe, Pascal, Edwards, Cunningham, Hodge and Thomwell, and a multitude of others, who have stood in the first rank of thinkers, must have in it an affinity for minds of the widest range." Dr. Maclaren is inclined to challenge Dr. Schaff's statement in his "Creeds of Christendom" that Calvinism in modern times has liberalized its utterances. We suspect Dr. Schaff, notwithstanding, is undoubtedly correct. We scarcely expect to hear even from a theological chair, save at second hand, such a sentence as this, which finds its place in the "Institutes of Calvin," Book III. 24:—14. "The refusal of the reprobate to obey the word of God when manifested to them, will be properly ascribed to the malice and depravity of their hearts, provided it be at the same time added that they were adjudged to this depravity, because they were raised up by the inscrutable judgment of God, to show forth His glory by their condemnation." And we question whether any commentator to deny would write as good Elnathan Parr did on Rom. ix. 22 : " We preach mercy ; if thou be a reprobate, it is not meant to thee. We preach wrath ; if thou be an elect, this is not meant to thee. It may be when mercy is preaching and pouring down, the reprobate looks after it, and thinks to have it, but he deceives himself. When a father is cutting bread among his children, their little eyes are upon every piece that is cut. It may be also the dog stands by (reprobates may not grudge the comparison, whose state is worse than the dog's). The dog, it may be stands by, and gapes for the bread, but the father gives the bread to the children : he gives to the dog also, but it is a cudgel or whip, and spurns him from him. So mercy is the children's bread, it hangs not for the reprobate's tooth." Calvinism as a system of essential truth may be *semper eadem*, its expositors however change, and its presentation to day is certainly in softer lines than it was even a half a century ago. This however *obiter*. The lecture is published by the Presbyterian Printing Office, Toronto.

THE MAY CENTURY comes with spring freshness and life. Coming just as we go to press we but glanced through it and saw beside the well known serials " Dr. Sevier " and " An Average Man " a reminiscence of the Salem of Nathaniel Hawthorn's days : a valuable contribution to the realizing of the marvellous stall exhibited in the old Greek Pantheon the first of a series of illustrated articles on modern architecture in America. The portrait and a life of Chief Joseph, the Nez. Rice, with numerous other interesting and instructive papers on living topics.

ST. NICHOLAS too comes with all the vigour and freshness of youth, continuing the series of papers on " Historic Boys," and beginning several new. We may note " The Scarlet Tanager," by J. T. Trowbridge, a serial story for boys. To give the boys a hint of the peculiar interest of this story, it is only necessary to say that the hero, a genuine boy, while hunting alone for the scarlet tanager, loses his balance at the top of a hollow tree and slides all the way to the ground inside the trunk of the tree, being thus most effectually imprisoned, and—" to be continued." " Spinning-Wheel Stories," by Louisa M. Alcott. A popular series of stories run through the volume—a story every month, and each story complete in itself. " Young Artisans," by Charles G. Leland. The widespread interest everywhere shown of late in the field of Industrial and Decorative Art has induced the editors to obtain for the young readers of *St. Nicholas* special papers by Charles G. Leland, Director of the Philadelphia Industrial Art School, on " Brass-work," " Leather-work," " Modelling," and kindred subjects. The first of these practical papers, " Brass-work for Boys and Girls," printed in *St. Nicholas* for July, 1883, was one of the most popular magazine articles of the year. The papers yet to be given are equally clear and practical, and possess special interest as showing how much can be accomplished by boys and girls in artistic handicraft. Mr. Leland's papers will give added force to the article entitled " Supporting Herself," by Elizabeth Stuart Phelps. A practical essay, to be welcomed by all young girls who are considering the duty or necessity of earning their own living. Besides interesting papers of General Information, Science, History, Travel, and Adventure.

MEYER ON ROMANS (Funk and Wagnalls) has been delivered to those who, taking advantage of their names being on the subscribers' list of the *Homeletic Monthly*, have engaged for the same at the marvellously low price for which it has been offered. We are satisfied regarding the publications of this enterprising house that their statement is undoubtedly true that the bottom price has been reached in their offer to the public of cheap first-class literature. The Standard Library keeps up its character, the last month's emphatically so. " My Musical Memories," by Rev. H. R. Haweis, M.A., a somewhat Broad but exceedingly clever Anglican Churchman, is a book for all who love music, or would cultivate a taste for it. The author's memories cluster about the " king of musical instruments," the violin, but are not limited to that one theme. Stradivarius, Paganini, Liszt, Wagner, come in for a part of his attention. The performance of " Parsifal," at Beyreuth, is described somewhat at length, in a most captivating manner. A chapter on " Old Violins " shows the touch of a connoisseur, and is written in an animated style that arouses and holds

even the most languid reader. In fact, for a popular work on music, it would be difficult to name a book equal to this. The writer's critical tastes are supplemented by an infallible instinct as to what points are of interest to the greatest number of readers, and by an easy conversational style which engrosses one's attention before he is well aware of it. The author's enthusiasm is another point in his favour. He is full of his subject, and his writing is evidently a labour of love.

THE CLEW OF THE MAZE AND THE SPARE HALF HOUR is the last issue in this series, by Mr. C. H. Spurgeon. The name of Spurgeon as an author is about as good a recommendation as a book can have nowadays. If any other were needed in this case, it is found in the subject treated—modern unbelief, the agnosticism of the day. He handles it without gloves, and in that striking, homely way that carries conviction to both heart and mind. Spurgeon's illustrations are something renowned on two continents. They abound in all simplicity and force in this little work. They reach all readers, learned and unlearned. The best single phrase we know of to express the character of the entire book is its "uncommon common-sense."

International Lessons.

LESSON 6.

May 11,
1884.

VICTORY OVER DEATH.

{ 1 Cor.
{ 15: 50-68.

GOLDEN TEXT.—"Death is swallowed up in victory."—vs. 54.

TIME. } See lesson 3, this quarter.—*Faul's Preaching.*
PLACE. }

Introduction.—This noble chapter, which with the chapter of the last lesson is deeply interwoven into the very fabric of the Christian faith, should be carefully read that the bearing of the argument in the former part of the chapter upon the portion containing our lesson may be thoroughly understood. In the first verses the apostle dwells upon the fact of Christ's resurrection; this he establishes by the testimony of all who were witnesses, himself last "as one born out of due time." If Christ be raised how then should some preach that there was no resurrection, if no resurrection then Christ not raised, if Christ not raised then preaching and faith altogether vain. But Christ being raised he is the "first fruits," the earnest and assurance of the resurrection of those who sleep in Him. Answering the question of one objector in verse 35, he goes on to speak of the resurrection body, and by several beautiful illustrations shows its character; the same and yet not the same, identical and yet distinct. This is a corruptible body, that will be incorruptible; this is a natural, that a spiritual body. This body needs food, sleep, and rest, is liable to disease and suffering; that needing not the former, and free from the latter. Upon the living and upon the dead alike, will come a wonderful change; the flesh and blood nature cannot enter into the kingdom of heaven, such alone belongs to the spiritual body. We know not what it is, though we may know much of its attributes; we shall be like Christ, for we shall see Him as He is, and seeing shall be transformed into His image. Here we reach our lesson.

Notes and Comments.—Ver. 50.—"Flesh and blood:" bodies such as we have here, man in his present

condition. "Cannot inherit:" or possess, as in the right of our relationship to the Heavenly Father. "The Kingdom of God:" there are various uses of that phrase by our Saviour and His apostles, here it means the final, perfected, glorified state of the saved, it is entirely spiritual, natural in no part. "Corruption:" the body of this life. "Incorruption:" the life to come.

Ver. 51.—"A mystery:" a truth hidden until now; these great truths of the resurrection had been made known by the revelation of Jesus Christ, and until this Epistle much was still in darkness. "We shall not all sleep:" he is speaking to Christians, they are the "we." "Sleep:" that beautiful idea of death on which the early Christians loved so much to dwell, witness the inscriptions in the catacomb. "Changed:" as we must be from the natural to the spiritual, those who "sleep" through its agency, those who are alive, suddenly, in a moment.

Ver. 52.—"A moment:" the smallest possible space of time, repeated in another form that there may be no mistake or doubt as to the fact. "Last trump—the trumpet:" this language is highly figurative, like that of Matt. 24: 29-31, and 1 Thess. 4: 16; the trumpet was used for calling the people together, so God will summon the living and the dead to meet the coming Lord; so Psalm 50: 45. "Dead—incorruptible:" because corruption doth not inherit incorruption. Ver. 50. If corruptible then immortal and so fitted for their inheritance. 1 Peter 1: 3, 4. "We—change:" this does not imply that he expected to be alive at the coming of the Lord. Paul constantly identified himself with the brethren.

Ver. 53.—"Must put on incorruption—immortality:" an absolute necessity or it cannot enter heaven; the new life is put on. 2 Cor. 5: 2-4.

Ver. 54.—"The saying:" by the prophet Isaiah, Chap. 25: 8; yet the prophet did not know the fullness of the meaning of his own words; spoken of God's work for His chosen people they had a larger and grander meaning in the deliverance of the race from the thralldom of death. "Swallow up:" completely lost in God's victory over it.

Ver. 55.—"O death:" a free quotation from Hos. 13: 14, death is addressed as a scorpion or serpent, conquered, and its sting torn away. "O grave:" Rev. reads "death" in both places and transposes the sentences; still the idea is better expressed by the received version. Death has the sting and gives to the grave, hades, the place of the departed, its victory, but the ransomed soul, raised in and by Christ Jesus, can look upon both as conquered foes and utter this sublime shout of victory, even before the final deliverance by faith in the Saviour.

Ver. 56.—"Sting of death is sin:" it is sin makes death terrible, but for that it would be nought; the "sting" would not have pierced us if we had not taken the scorpion, sin, to our bosom. "Strength:" Rev. "power." "The law:" bringing with it the consciousness of sin. Instead of men being justified by the law and made fit for God's presence it is their condemnation. "By it is the knowledge of sin," Romans 3: 20, under the law sin reigns, Romans 6: 14.

Ver. 57.—Notwithstanding that the law, and sin, and death, and the grave were against us, God is for us, and the victory is ours, so thanks be unto Him. Before the final victory come the life victories of faith over temptation, doubts, unbelief, fears, all conquered "through our Lord Jesus Christ," by His death destroying the power of death, and by His resurrection giving us the assurance of our resurrection and eternal life.

Ver. 58.—Now comes the practical lesson. "Therefore:" because of all these truths. "Steadfast:" firm in the faith of the Christ through whom you have this hope. "Immovable:" not to be moved from Him by all the powers of sin and hell; or, do not move away yourselves,

backslide from the faith, nor be led away by others. Ver. 12. "Work of the Lord:" the work He gives us to do, working for Him; in a word, the Christians life, with all its duties active and passive. "Not in vain:" those who denied the resurrection make it vain. "In the Lord:" Jesus for and with Him, blessed assurance of the certainty of our faith.

HINTS TO TEACHERS.

Prefatory.—You have to teach one of the sublimest truths of the Christian faith, the resurrection of the dead, from a chapter that has been read, or portions of it, over thousands and thousands of graves, and that has brought comfort to myriads of hearts which have learned here not to sorrow as those without hope, and listening to these blessed truths have been filled with the light and peace which comes from beyond the grave. Teach mainly the truth, do not open up any deep questions about the resurrection which you cannot answer, and which if you could would be profitless. Impress the fact, show its source, and bring out the lessons which are conveyed.

Topical Analysis.—(1) The corruptible cannot enter heaven, 50. (2) The corruptible shall be raised incorruptible, 51-56. (3) The source of this mighty change, 57. (4) The duties these truths teach, and the comfort they bring, 58.

The *first* topic is a truth everywhere taught, flesh and blood cannot enter the kingdom of heaven; show why,—it is mortal, everything there is immortal; it is sinful, heaven is pure and sinless; it is subject to sorrow, to doubts and fears, there sorrow and sighing flee away, there is perfect, unwavering and eternal trust. An heir must have some adaptation to his inheritance. Flesh and blood decay, how then could they be the heirs of that which never decays; flesh and blood could not take possession of the heavenly inheritance if only for a moment; the senses and powers which are fit for this world are not fit for that. "This corruptible *must* put on incorruption."

On the *second* topic show that this is the "Victory over Death," which is assured to the Christian, that the very triumph, apparently, of mortality upon man shall be but the rising up to trample on that mortality for ever and for ever; by death to triumph over the power of death. This is the especial doctrine of the Christian faith; life and immortality were brought to light by the Gospel, the ancients with all their wisdom and all their philosophy could only hope for a future life, but so little did they have the thought of a resurrection, that when Paul on Mars Hill spoke to the assembled wisdom of Athens, when he spake of the resurrection of the dead some mocked. That this is possible we have the testimony of God Himself. He who was able to make at first can call back again from "sleep" those who are in Jesus. (Remember this lesson has only reference to believers.) That He will do so, we have the assurance of His Word. How sweet the assurance, how firm the confidence! Point out that the further we get from sin now, the closer we keep to God and to His commandments; the more diligently we obey His Word, the more fitted we are becoming for that heavenly state. "Children of the light" walking in the light, we shall enter into the eternal light of God's presence and feel that we are at home with Him.

On the *third* topic: the source of this mighty change is "through our Lord Jesus Christ," because Christ died; we shall live, as man and for man He bore the penalty of our transgression. He redeemed us from the curse of death being made accursed for us; the power of death to sting lies in our guilt and sinfulness, but Jesus Christ has become the end of the law for righteousness to every one that believeth. His victory over sin and death, the earliest promise to sinful man, was completed on Calvary; assured by His resurrection, and the fruits will be manifested when He shall come in His glory, and bring with Him those who

sleep in Him. There may be a veil over the grave still, but the thick black cloud has passed away, and we can almost see the way and hear the music that is beyond the grave. Christ is the "first fruits," the earnest of the harvest, and there shall be a glorious ingathering in due season. Thanks be unto God through our Lord Jesus Christ.

Little need be said on the *fourth* topic which is the practical outcome of all. The labour of the Christian is not in vain, no, no! Every soul rescued from sin is rescued to eternal life, added to the Kingdom of God, made happy for eternity. All earthly labour, however necessary it may be, passeth away, but spiritual labour—its results abide forever. "Steadfast:" not drifting away, Heb. 2:1. REV. "Immovable:" fixed upon the rock Christ Jesus, while all the storms of temptation burst over in vain. "Always abounding" grudging no labour, no service for Christ, running over with an earnest desire to bless and be a blessing. Teacher, this is for you: If every Sunday school teacher was "always abounding," what a mighty work would be wrought in our schools.

INCIDENTAL TRUTHS AND TEACHINGS.

Christ's resurrection the seal of His work.

To see that we are living here the beginning of the eternal life.

With such a hope to think little of the vexations and discouragements of life.

The victory over Death only to be accomplished, as Christ's, by death.

But in it Death will be destroyed, and entrance obtained to eternal life.

To make a right use of this glorious hope, pressing onward, leading others.

The resurrection of Christ and His people.

Jesus rose from the dead.—Acts 1:3; Rom. 6:4; Eph. 1:10; 2 Tim. 2:8.

Because He rose and lives His people shall rise also,—John 14:2-3; Rom. 6:5; 1 Cor. 6:14; 2 Cor. 13:4; 1 Thess. 4:14; Rev. 20:6.

LESSON 7.

May 18, } THE UPROAR AT EPHESUS. { Acts 19: 23-1884. } 41. 20: 1-2.

GOLDEN TEXT.—"Why do the heathen rage and the people imagine a vain thing?"—Psa. 2:1.

TIME.—A.D. 57.

PLACE.—Ephesus. See Lesson 2, April 13th.

Introduction.—We take up the narrative of Paul's labours from Lesson 2 of this quarter, without any break in the narration. The wonderful miracles wrought by Paul, the attempt of some strolling Jewish impostors to imitate those miracles, and the miserable result, with the mighty power of the Gospel received into the hearts as manifested in the burning of the magical books, were all considered there. Here we have an incident which is placed towards the close of Paul's three years' ministry at Ephesus, which has this distinction, that except the uproar at Philippi on account of the Pythoness damsel, it is the only instance of persecution arising from Gentiles; and persecutions were as numerous at the places where he preached. The attacks were from the Jews. Here and at Philippi it was the loss of gain that moved the rioters; the masters of the damsel delivered from Satan saw that their hope of gain was gone, and Demetrius called together his craft because the source of their wealth was being destroyed by the preaching of Paul.

Notes and Comments.—Vers. 23, 24.—"Sometime:" when planning a fresh journey (see Lesson 2). "That way," REV. "the way:" of Christ. (See Ch. 9:2; 16-17, etc.) "Silver shrines for Diana:" small models of the temple containing an image of the goddess. Pilgrims

to Ephesus carry these away with them as a memento of their visit, and used them for charms. In Roman Catholic countries like representations of the Virgin, of Loretto and elsewhere are in great demand. "Demetrius:" Demas is a contraction of this name; both loved the world. "No small gain," REV. "no little business."

Vers. 25, 26, 27.—Whoever this Demetrius he was a finished demagogue. He knew how to work upon the sordid nature of his fellows. "By this craft:" his first fact, the great gain this traffic yielded to them. "Paul hath persuaded—they be no gods that are made with hands"—second fact, and a testimony to the mighty power and success of Paul's preaching. It was not only at Ephesus, but "almost throughout all Asia." This was made evident by the falling off in their trade; the visitors to Ephesus no longer bought silver shrines to carry back to their homes as worshippers of Diana. Now for the results—first and most important, "our craft is in danger," or as REV. "our trade." Self-interest was appealed to first as most potent. "But also—the temple—despised:" he had secured their support by an appeal to sordid motives, and he is sure that as religion goes the same way, this second reason will not be without force. Some men can be mightily religious when it is to their profit. Self first, religion second, although, as Demetrius, they would hypocritically represent the latter as the more important.

Ver. 28.—"Wrath:" at their endangered craft. "Great is Diana:" and yet we say "the voice of the people is the voice of God." On the contrary it is rarely so, even when it is the voice of God's people, for it is the speech of human imperfection and ignorance.

Ver. 29.—But the cry answered its purpose, it aroused the fanatical passions of the mob. The cry ran, as all such cries are sure to do, through the city. "Gaius:" a man of Macedonia, so not the Gaius of Derbe. (Ch. 20: 4.) Nor the Gaius of Corinth, one of the few whom Paul himself baptized. (1 Cor. 1: 14.) Nor the Gaius to whom John wrote his third epistle. Beyond the mention here he is unknown to us. "Aristarchus:" when he joined Paul we are not informed, but he appears to have continued with the apostle to the time of his appearance before Nero. "The theatre:" which in Greek cities was often used for great assemblies, and particularly for popular assemblies. The theatre at Ephesus was excavated out of a rock, was open to the sky, and said to hold 15,000 spectators.

Vers. 30, 31.—Paul, hearing of the sufferings of his friends, would have joined them in the theatre and faced the infuriated mob—an act of supreme heroism; but the disciples, knowing the extreme danger to which he would be exposed, "suffered him not." "Of the chief" (REV. inserts "officers") of Asia: lit. the Asiarchs, the elected deputies, always the richest and most distinguished men in the town; they had the oversight of the religious festivals and buildings, and were required to celebrate the public games in honour of the goddess at their own expense. It speaks volumes for the influence Paul had obtained in Ephesus that these men "were his friends," and they proved it. They "sent unto him desiring him," or more strongly, as REV., "besought him" not to go into the theatre. Like the disciples they knew the temper of a lawless mob.

Ver. 32.—A vivid picture of a tumultuous mob gathering. Some cried one thing and some another, there was great confusion, as is always the case in such gatherings. "The more part knew not wherefore they were come together."

Vers. 33, 34.—"They drew Alexander:" probably the Alexander of 2 Tim. 4: 14. If so he was an enemy to the apostle, and put forward by the Jews, who were known to be haters of idols, with the intention of throwing the blame of the uproar from themselves upon the Christians. "Beckoned:" to claim attention, so Paul. (Ch. 21: 40.) His

attempt was useless; he was recognized and the cry went round that he was a Jew, adding fuel to the flame of the fanaticism. "Great is Diana:" this two hours shout, no only a declaration of their attachment to the worship of Diana, but an act of worship. Vain repetitions were, and are, characteristic of idol worship. (Matt. 6: 7.)

Vers. 35, 36.—"Town clerk:" the officer who had the care of the archives of the city. It was his duty to draw up the official decrees, read them to the people, and preside at public meetings. "Appeased," REV. "quieted." "He said:" his speech is a model of tact. "Worshipper," REV. "temple keeper," or perhaps "temple sweeper," as if he said that it was a great honour for Ephesus to be permitted to do the most servile work for so great a goddess. "Fell down from Jupiter:" the father of the gods. The same belief was held concerning Artemis in Tauria, and Pallas in Athens, "Spoken against:" disputed. "Quiet:" treat all suggestions to the contrary with quiet contempt.

Vers. 37, 38.—"These men:" Aristarchus and Gaius. "Neither robbers:" guilty of no crime against Diana or her temple. "If Demetrius:" if it were a private matter, if Demetrius and his companions had been wronged, then there was a proper, legal way to proceed. "The law (REV. "the courts") is open." "Deputies:" or pro-consuls, possibly the judges selected for the trial of causes. "Implead:" accuse. The language would imply that the courts were then sitting.

Vers. 39, 40, 41.—"Other matters:" of a public character. "Lawful," REV. "regular assembly:" in Greek cities an assembly of the people was held at stated intervals for the transaction of business. "Danger:" from the Roman government, which would not allow of any riotous outbreak, and might ask an account of such proceedings. "No cause:" good, legal cause. "Concourse:" which looked like an insurrection; a mild word wisely used. "Dismissed:" the crowd was awed into silent obedience. A resumption of the uproar might lead to the imprisonment and death of those who were the leaders.

Chap. 20: 1, 2.—"After the uproar:" Paul was leaving Ephesus; but his departure was probably hastened by this. He would not risk a second time the safety of his friends, little as he cared for his own. Having assured himself that the present danger was passed, "he departed to go into Macedonia," by way of Troas (2 Cor. 2: 12-16); likely sailing from Ephesus to Troas. "Greece:" the Roman province of Achaia, the capital of which was Corinth.

HINTS TO TEACHERS.

Prefatory.—The selected portion for this lesson is long. We have given a brief exposition of it all, but you cannot teach all properly. There is always the danger in trying to teach too much that the scholars learn nothing; better to get one truth into their minds than to try to get a dozen and fail in all. Turn to Lesson 2 of this quarter, which this follows in order—see there the effect of the Gospel upon those who received it—they destroyed, in the most public manner, the evil instruments of their former wickedness. Here we have the exact opposite. Demetrius and his craft did not receive the Gospel; rather, they hated it because it interfered with their unlawful gains, and would have destroyed the men who preached Christ Jesus. You may teach, therefore, somewhat thus:—

SOME EFFECTS OF THE PREACHING OF THE GOSPEL.—(1) *It interferes with wicked gains.* No man can be a follower of Jesus and practise a calling which is injurious to the bodily or spiritual well-being of his fellow men. The two things are in deadly opposition; one or the other must go. (2) *It rouses the opposition of those who live by wicked gains.* Right away down from the apostolic age this has been true. Demetrius and his fellows have never been without successors. Tetzels and his indulgences was but a reproduction of Demetrius; and the tavern keepers who, a

hundred and fifty years ago, abused, ill-treated and would have murdered Whitfield, Wesley and their fellow-labourers, were worthy imitators. So to-day, when the Gospel touches men's pockets it provokes the most bitter opposition; but, (3) *The opposition to the Gospel is often of the most ignorant character.* The crowd in that Ephesian theatre, part crying one thing and part another, the most of whom "knew not wherefore they were come together," was a typical crowd, for to-day, as then, profound ignorance of the truth characterises the bulk of those who are opposed to it. No one can mix with unbelievers, and hear their reasons for rejecting the Gospel, without being struck by this; they know not its facts, its principles or teachings. See that your scholars "know the truth." There are other points which may be dwelt upon, such as *the noble spirit manifested by Paul* when he found that his friends and companions had been carried into the theatre, he, heedless of all personal danger, would have followed, in that true spirit of self-sacrifice of which his Divine Master had seen so glorious an example. Such is ever the effect of the gospel in the hearts of those who truly receive it.

Yet again, note how *God uses even unbelievers to be a shield and defence to his servants.* The Asiarchs and the town clerk were not Christians. The latter contemptuously dismissed all idea of doubt as to the certainty of the miraculous character of this image of Diana. Yet these men were the instruments in God's hands for protecting Paul from the fury of the mob and preserving his life. God can make the wrath of man to praise Him in the safety of His servants.

It would not be right to omit pointing out that while the temple of Diana with all its magnificence, and Ephesus itself, the great city, have perished, the Gospel, preached by those poor persecuted men, has gone from victory to victory, and is the very life of all civilized nations to-day; the grand factor in the elevation and blessing of the race.

INCIDENTAL TRUTHS AND TEACHINGS.

Worldly devotion to calling a lesson to Christians; we have our "calling."

Every craft is in danger which ministers to superstition and sin.

Heaven's gifts of genius and ability are often perverted to the service of Satan.

Where the Gospel enters it turns men from vain follies.

Opposition to the Gospel is often unreasoning and ignorant.

Satan can disguise himself as an angel of light—here covetousness wears the garb of religion.

The sincere, honest teacher of the truth will command respect even from many who do not accept his teachings. Prov. 16: 7.

Main Lesson.—Truth and error, the conflict of ages still going on; the Gospel will finally triumph over all opposition. Illustrations on almost every page of the Bible.—Gen. 3: 1-5; Luke 12: 49-53; Rom. 8: 7; James 4: 4; Rev. 12: 7-12.

LESSON 8.

May 25,
1884.

LIBERAL GIVING.

{ 2 Cor.
9: 1-15.

GOLDEN TEXT.—"God Loveth a Cheerful Giver."

TIME.—The Summer of A. D. 57, not long after the uproar of Ephesus; the subject of our last lesson.

PLACE.—Some think that this epistle was written from Philippi, others think from Thessalonica, it was from one of the cities of Macedonia.

Introduction.—After the uproar of the last lesson we find that Paul sailed to Troas, there he expected to meet Titus who had been to Corinth, and to hear from him tidings of the Church, especially as to the effect of Paul's first letter.

Titus did not meet him there, however, so the apostle proceeded to Macedonia, where Titus joined him. The intelligence from Corinth was, on the whole, satisfactory; the Church had purged itself of the grosser evils which had called for the first epistle: there was still, however, the existence of a bad feeling toward himself, showing itself in yet more direct attacks on his authority as an apostle. Hence, this second epistle. In it Paul strongly asserts and defends his claims as an apostle of Christ. Other matters, of course, are discussed, prominent among them is the case of the poor saints in Judea, for whom he urges liberal aid.

A word may not be out of place with reference to the poverty of the Church at Jerusalem; notwithstanding what some have said, as to the habit of Jews abroad contributing to their brethren in Palastine as a sort of acknowledgment of brotherhood and that this practice was kept up by the Christians; putting aside for the moment, the fact that the contributions were largely from Gentiles, not from Jews, we yet cannot doubt that the Jerusalem Church was, from some cause, exceedingly poor. May not one cause have been that grand but mistaken outbreak of Christian communism narrated in Acts 4: 34-37,? All property was sold and means of support cut off; in the natural order of things poverty would follow. Be the cause or causes what they may, there are too many allusions to doubt the fact, see Acts 11: 28; Gal 2: 10; 1 Cor. 16: 1; to "remember the poor" Paul "was forward to do," and there is no doubt that not at Corinth alone, but throughout all the Gentile churches he sought contributions for the distress at Jerusalem.

Notes and Comments.—Ver. 1: "To write:" for the reason of next ver., and also because Titus and others were going for the purpose of carrying on the work.

Ver. 2. "The forwardness," readiness. "Macedonia:" Paul was writing from one of its cities "a year ago:" through his former exhortation. 1 Cor. 16: 1-3. "Provoked:" stimulated to like generosity. Heb. 10: 24.

Ver. 3, 4. Was there a latent misgiving in Paul's mind as to the Corinthians? "The brethren:" see chap. 8: 16-24. Titus certain, Luke, Erastus, most likely. "Lest our boasting in vain:" lest their first enthusiasm should have died out and his boasting thereon be worse than fruitless. "If Macedonia come with me:" as they might do; bearing the collection of the Churches to Jerusalem. "We—ashamed:" how delicately, yet how powerfully does the apostle put the matter. He speaks of his own shame that he may indicate their greater shame, if, when the Macedonians come, the Corinthians of whose forwardness he had boasted, and with it stimulated others, should be found to have done nothing.

Ver. 5. "Necessary:" if by any possibility they were backward. "Exhort," or intreat, those who were his messengers, that they should hurry forward the contributions before he himself arrived. "Bounty:" as the Hebrew word is used for both word and deed, so the Greek. Josh. 15: 19; Sept. "Covetousness:" Rev. "Extortion:" the idea is, let your giving flow freely forth as a rich blessing, and not be wrung from you unwillingly and grudgingly.

Ver. 6. "Soweth:" an illustration of which the apostle is fond (1 Cor. 9: 11; 15: 36, 37; Gal. 6: 7-8), a certain, unchangeable, natural law applied to spiritual things, scant sowing, scant reaping, bountiful sowing, bountiful reaping.

Ver. 7. "As he purposeth in his heart:" not because others do and he must; not because, an impassioned appeal has been made, nor because his sympathies have been aroused; but because of a free, chosen purpose. "Not grudgingly:" lit., sorrowfully, at being compelled to

give "of necessity," because he cannot well refuse. "God loveth," one like Himself: Jas. 1: 5 by analogy he does not love the grudging giver.

Ver. 8. The apostle now states one of the fruits of this cheerful giving. "Able to make all grace abound:" earthly and heavenly blessings, therefore fear not liberal giving; grace is to abound, not only sufficient, but superabundant. Notice the word "all," all grace, all sufficiency, all things, every (same word in original) thing.

Ver. 9. "Written:" Psa. 112: 9, "Disperse:" Rev., "Scattered:" as one who casts abroad his seed with a liberal hand, not careful as to where every grain shall fall. "His righteousness:" the manifestation of it in his acts. "Remaineth:" unexhausted, unfading, continual.

Ver. 10. "Now He that ministereth:" rather, "But He that supplieth seed:" the meaning is very plain, He that in the natural world giveth seed to sow will multiply the seed, the gifts you sow; and the fruits, the results, shall be increased; blessing to others, and reward to yourselves.

Ver. 11. The apostle now tells them why riches were bestowed, it was, "to all bountifulness:" Rev. "liberally;" that they might bless and be a blessing. "Cometh through us;" he and his companions were the occasion of this liberality. "Thanksgiving:" that from the poor at Jerusalem, to whom this blessing would go, thanksgiving, would arise to God; so their large-heartedness would swell the volume of praise going up to heaven.

Ver. 12. The general truth of which the particular application had been made in the preceding verse is given here. The peculiar word rendered "Service" always refers in N. T. to the services of religion, so that we get the idea, that liberality to the saints is an act of worship.

Ver. 13. 14. Rev. reads "Seeing that through the proving of you by this ministration," etc.: this makes the meaning clearer. It proves that your Christian profession is genuine, and not only do thanksgivings arise to God for the help you afford, but He is glorified for the word in your hearts. Yet further, their prayers go up for you, and they will long to see you, the Gentiles in whose hearts God had wrought such love and brotherhood towards them; the exceeding grace of God in you; and the grace that has so filled your heart with liberal things.

Ver. 15. "Thanks—unspeakable gift:" to what is Paul alluding? Doubtless as we think to God's gift of His Son, no gift short of that could demand such a phrase, and the train of thought may have been from the gifts of which he had been speaking to that greatest and best gift of all, or, Paul may have thought that this gift was the originator and precursor of every other gift, because man had this God's gift, his heart was opened to give to others.

HINTS TO TEACHERS.

Prefatory.—Don't think because this relates to giving and is addressed to mature Christians that you cannot teach it with benefit to the youngest scholars, it is of the highest importance to get into their minds the principles of Christian large-heartedness, your lesson may be the seed of a noble, helpful life.

Topical Analysis.—(1) Christian liberality, The Duty. (2) Christian liberality, what should characterize it. (3) Christian liberality, the blessings which attend it.

On the first topic, the duty arises from our relation to the Lord Jesus Christ and all who are His. *Christians are not their own*; they, and all that they possess belong to

He Master; they are bought with a price; they are the servants of Him who bought them, and to Him themselves and all they have belong. *God in Christ has given the highest Example of beneficence.* He spared not His only Son, but freely gave Him up for us all, how mighty the call, therefore, to imitate Him, to be perfect as our Father which is in Heaven is perfect. *It is the Spirit of the Gospel of Jesus, that Spirit of Love which we considered in lesson 5 of this quarter, it is insisted upon in many other parts of the New Testament, James and John teaching, even as Paul, that there can be no real Christianity in the life where the manifestation of love is wanting. It is a safeguard against selfishness, covetousness and suchlike unworthy, unchristian failings; he whose heart and hand are open, who is ready to minister, so far as he is able, to the sufferings and need of all, the brethren. The Spirit of the world is essentially a spirit of selfish gain; this can only be met by the spirit of Christian liberality.*

On the second topic, the apostle here shows us that it should be prompt. Whenever the need is, then is the time for its existence. "He gives twice who gives without delay." The very kernel of the blessing of liberality is often its promptness. It should be hearty, "not grudgingly," all the beauty of some gifts is lost by the grudging manner in which they are given, not with a free will, but "of necessity," because the giver cannot help himself; let not such a giver think that he shall receive a blessing from God. He should be liberal, as as God prospers; what would be a large and truly liberal sum for one man would be but a small gift from another. Every one should learn to give, as to do everything else, as in the sight of God. He knows our ability and measures our gifts by that. It should be free from vain show. It is to be feared that some giving is tainted with this evil; giving, large giving is done to emulate others, or because pride will not allow the giver to appear less liberal than others; all such giving is as wide as the pole from Christian liberality and is an offence to Him who knows the heart.

On the third topic we may say that many blessings follow this Christian duty, blessings which are wider in their reach sometimes than we have any conception of. *It blesses the giver* coming back to him in a flood of love; the love of God for whom he has done the act; the love of those whom He has helped; turn to the beautiful picture of Dorcas when Peter first saw her, dead it is true, but surrounded by those for whom she had laboured, showing amid their weeping the evidences of the liberality of their friend: it is twice blessed, for *it blesses the receiver* also. How many hearts have been cheered, how many tears wiped away, how many a life saved by the timely aid of a large hearted soul; hope has been revived, faith has been strengthened, and the cloud that has hid the Divine Father has been found to have a silver lining. The story of such blessings can only be told in Heaven.

Supplementary.—There in one especial blessing for which we should urge the liberality of our scholars, that we may send the gospel to those in darkness; this is the highest gift of God, we should strive to make it known. Rom. 10: 13-17.

INCIDENTAL TRUTHS AND TEACHINGS,

We need not want opportunity of doing good.

We should think as much of giving as receiving.

Begin early, no habit formed will bring such comfort as this.

We honour God by imitating His love.

Give for the sake of Him who gave Himself for us.

Everything we have is from God, let us give of His to His people.

Give that you may be like Him and accounted worthy to receive His commendation at the last, Matt. 25 : 34-45.

The Main Lesson is "Christian liberality" as treated above

LESSON 9.

June 1,
1884.

CHRISTIAN LIBERTY.

{ Gal. 4 : 1-16.

GOLDEN TEXT.—"Stand fast therefore in the liberty wherewith Christ has made you free."—Gal. 5 : 1.

TIME.—Written late in A. D. 57, or early in 58.

PLACE.—The place of writing cannot be exactly fixed. Some have supposed at the close of the apostles stay at Ephesus ; others on the voyage from Macedonia to Corinth ; others, at Corinth.

INTRODUCTION.—The Galatians were descendants of one branch of the great Celtic migration, which in the third century, before Christ swept eastwards into Greece, and eventually settled in parts of Asia Minor. A restless and warlike race, when they were not engaged making excursions in the territory of their neighbours on their own account, they were ready to fight for any prince or people that would pay for their services. Galatians are recorded to have served in the boy's guard of Herod the Great. There were numerous Jewish settlers in Galatia, but the inhabitants were mainly Gentiles, and in their treatment of the Gospel message exhibited the characteristic instability of their race. They readily accepted the preaching of Paul and became converts of Christianity, but with almost equal readiness they seem to have listened to the efforts of the Jews who dwelt amongst them, and who would have made their faith little better than a degraded Judaism. To counteract these hostile, perverting influences, and to keep the Galatians true to the Gospel, and Gospel liberty, this epistle was written. The epistle stands closely connected with that to the Romans, both with respect to topics and phraseology. Taken together these epistles present a full exposition of Christianity as God's way of Salvation, and especially of the relations which the Law bears to the Gospel in that way.

NOTES AND COMMENTS.—Ver. 1. "The heir:" repeated from the last verse of the preceding chapter, and should be read in connection, here those who can claim the blessing God has promised. "A child:" like an infant, one under full age, a minor; with us a young man is "of age" at twenty-one, with the Romans it was at fourteen or seventeen. "Differeth nothing:" as to the right of controlling his own actions, he may have the right to a property, and even if the father be dead, it may be in his possession, but he cannot legally assert his ownership; if still a child he is under guardians, and by them controlled.

Ver. 2. "Tutors—governors," REV., "guardians and stewards:" his affairs are managed for him, not by him. "Time appointed:" by the heir's father. The idea is that the father has fixed a time for his son to be of full age, and until that time has put him under guardians.

Ver. 3. "We:" reference especially to the Jews. "We children:" the Jewish economy was a state of religious childhood, the Christian of full spiritual manhood. "In bondage under the elements" (REV. "rudiments") "of the world:" that is we had to learn the rudiments, the alphabet of our faith, just as instruction is given in the world by signs and pictures.

Vers. 4, 5.—"Fulness of time:" the "time appointed" of ver. 2; the time which God had fixed upon in His infinite wisdom. Speaking from a human standpoint, it would appear as if the time was indeed the "fulness of time" for the Gospel; events had made the people much more dis-

posed to receive the Gospel, while seventy years later the Jewish nation was scattered, never to be re-consolidated as a nation. "His Son—made" (REV. "born") "of a woman:" the twofold nature of Jesus, Son of God, and Son of man. Emphatically *His own Son*, not as in verse 5: those who are sons by adoption "Under the law." Christ was subject to the law, moral and ceremonial; as our representative, He was under all its obligations, perfect in His observance Himself, yet, for the violation of it by mankind, in whose stead He appeared, He had to suffer its penalties. "Redeem:" from the slavery and curses of the law to the liberty of the adoption. "Might receive:" enter upon our inheritance as the sons of God, being adopted by Him. Thus those who are enemies of God may by believing on the Lord Jesus Christ become the children of God, and if "Children then heirs." Rom. 8 : 14-17.

Vers. 6, 7. "Because sons:" the indwelling of the Spirit follows the adoption into God's family, and the Spirit gives an assurance of sonship, so that we cry "Abba Father." We get the universality of the blessing here, for Jew and Gentile; the Hebrew says: "Abba," the Greek: "Father." So these Galatian Gentiles had the proof in themselves that they were the sons of God. "Servant:" REV. "Bond-servant:" in bondage to the law. "An heir:" REV., "through God:" which more correctly continues the idea of verses 2, 4, 6, that the gift and the blessing are from the Father.

Ver. 9. Having set forth the privileges given them through God's grace, the apostle now, in vigorous language, contrasts that into which they were willing to be led. "Weak and beggarly elements:" REV., "Rudiments:" so called because of the elementary character of the Jewish dispensation, with its types and shadows of something higher, as if a scholar should desire to go back again to the alphabet and pictures of his childhood. "Weak:" because they are utterly unable to do for man what his nature cries out for. "Beggarly:" as opposed to the riches of the inheritance which God has given.

Ver. 10. "Days:" as the Jewish Sabbath and festival days of the year. "Months:" feasts of the new moon. "Times:" the festivals recurring at longer intervals than a month, as Tabernacles, Pentecost and Purim. "Years:" as the commencement of the year with the month Tisri. So far had the Galatians been lead away, but had not adopted Circumcision, although they were in danger of so doing. See chap. 5 : 2, 3; 6 : 12, 13.

Ver. 11. "Afraid of you:" Paul feared that if they were so ready to turn again to the beggarly rudiments of form that they had no vital Christian principle, and that his labours amongst them had been "in vain."

Ver. 12. "Be as I am—I am as ye are:" Imitate me in this, that, born a Jew, I have cast aside the bondage of Jewish observances, and a Pharisee of the Pharisees; I became as a Gentile among Gentiles. "Ye have not injured me:" REV. connects this with what follows, which makes the meaning quite clear.

Vers. 13, 14. "Infirmity of the flesh—at first:" on his first visit, as mentioned in Acts 16 : 6, he had an attack of illness. This drew to him the sympathy of the Galatians and gave him the opportunity to preach Christ "at the first." He had been there twice; his second visit is narrated in Acts 18 : 23, "my temptation," REV., "that which was a temptation to you:" His "thorn in the flesh:" 2 Cor. 12 : 1, which was a temptation to the Galatians to despise him. It was, perhaps, this affliction which led his enemies to speak of his personal appearance as "mean." So far from despising him for this, they received him "as an angel:" one of God's bright and perfect messengers, nay, even as Him who is Lord of angels, "Christ Jesus," Himself.

Ver. 15. "Where—blessedness:" REV., "Gratulation of yourselves:" in their first reception of the Gospel, they

had been full of rejoicing, and congratulated themselves on having secured such a blessing. "Now," says the apostle, "what has become of that blessedness and rejoicing." "Have plucked out:" so deeply were they attached to the apostle and his teaching that they would have given up what was most valuable and indispensable for his sake.

Ver. 16.—Yet because he told them afresh the truths of the Gospel, some seemed to think him "an enemy." The best friend is he who speaks the truth, and this should produce anything but enmity: yet for this, he who was once counted as an "angel," was now counted an enemy.

HINTS TO TEACHERS.

Prefatory.—Teachers generally, of junior classes especially, will need to simplify this lesson and to put it in the thoughts of to-day. To do this they must get into their own minds a thorough appreciation of the apostle's teaching, and how it will specially bear upon the young, giving to them at the same time principles fitted to go with them through life.

Topical Analysis.—The topic is "Christian Liberty," this is shown by contrast. (1) Bondage. (2) The liberty wherewith God makes us free.

On the *first* section it may be well briefly to show the bondage from which these Galatians had been delivered and that into which they were foolishly entering, then the bondage, the slavery, in which we may be held. The Galatian Gentile converts had been delivered from the terrible bondage of heathenism and pagan superstition with their horrid rites, their degrading observances, and their cruel demands, yet they were willing to take upon themselves another form of ceremonial bondage, which those who had received it made tenfold more burdensome by their traditions, while all the time it was not only needless, not required by God, but was opposed to the Spirit of the Gospel of His Son. So to-day we may take upon ourselves the burden of rites and ceremonies and observances, all man-made, not given by God, and may weary ourselves in seeking peace through these when God is giving us all that we need without money and without price. Teach, then, first, that salvation is not from or in the externals of religion. But further there is a bondage under which some of your scholars may be labouring, the bondage of sin, led captive by the Devil. Tell them that Christ came to make them free, to give them liberty, to break the bonds of sin and have the freedom of the children of God. Then there is the slavery of sinful habits and how many are suffering from this cause. Warn, entreat, your scholars, now, in their youthful days, to guard against the growth of appetite and the indulgence of habits which in the years to come will form a chain they cannot break. Many are these habits, these chains, and oh, how they grow link by link until at last they bind fast their poor helpless captive; gambling is one, profanity, worldly amusements, and perhaps most terrible of all, the drinking habit that leads so many captive to death and hell every year; beseech that they touch not, taste not, handle not, never fasten upon themselves the first link of the chain, for the battle is half lost then. Show that there are but two states: God's freedom, and the Devil's bondage, and that he who is not in the one is in the other.

The other aspect is *Liberty*. What will you teach? That it is *not liberty to do wrong*—our liberty is the liberty of the "servants of God," and as such alone are we to use it. It is not the liberty of disobedience to parents, of profaning God's day, of neglecting the place of worship, of giving up the Bible, such is not the liberty Christ gives, while he delivers us from the bondage of sin he puts a "yoke" upon us, but He says "My yoke is easy and My burden is light." Liberty allows us to do as we please, only so far as we please to do right. It is freedom in things innocent, it gives us no right to send dynamite through the mails, or poisonous

liquor through society. *Those who are God's freemen are God's sons*; those whom He redeems from bondage He does so that they may "receive the adoption of sons." How glorious the change from a slave of Satan to a son of God! "and if a son then an heir of God through Christ," heirs of the kingdom which He hath prepared for those that love Him. Draw the contrast sharply and vividly between bondage and liberty; show where the power of resistance to bondage and victory over evil is to be obtained; tell of Him who is ready to help every struggling soul, whether fighting against the beginnings of sin or striving to break away from its yoke, and you may live to know that this Sabbath's teaching has been the turning-point in the history of some of your scholars, has saved them from the downward path and turned their feet into the way of peace.

INCIDENTAL TRUTHS AND TEACHINGS.

There is no liberty in fear, perfect love casteth out fear.

The bondage of sin the worst of all slavery, John 8: 34-35; Rom. 6: 16-20.

Liberty and obedience go hand in hand, the one is an evidence of the other, Rom. 6: 23.

Christ came to bring deliverance from sin and to give liberty, John 8: 36; Rom. 6: 23.

If we are free from the bondage of sin our hearts will go out after God crying, "Father."

True liberty is the gift of Christ.

Main Lesson.—The liberty of the Gospel the liberty of love to God and man. Matt. 22: 37-39; Rom. 5: 17-22; 1 Cor. 8: 9; Gal. 5: 13, 14; 1 Pet. 2: 16.

THE LOST PEARLS.

Linda Lee, with yellow curls,
Sat by a streamlet stringing pearls—
Sat singing in the sun:
Six pearls upon the strand she slipped,
Then from a casket, silver-tipped,
She took a golden one.

"I'll string them so," said Linda Lee,
"And oh, how beautiful they'll be,
For I have many pearls!
And of the golden ones, I know,
There'll be enough: I'll string them so,
And bind them in my curls."

Six snowy pearls, then one of gold,
Until at length they all were told;
Then, with a happy look,
Sue caught the string to bind her hair;
Alas! for not a pearl was there:
They'd slipped into the brook!

Alas! how many thoughtless girls
Still careless string life's precious pearls—
Each pearl a priceless day—
Until, when all are past, they find
Life with its promise left behind,
Its pearls all passed away.

The British Medical Journal, simply on the grounds of its disastrous effects upon health, demands that betting be put down by the strong arm of the law.