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The Canadian Independent.

ONE IS YOUR MASTER, EVEN CHRIST, AND ALL YE ARE BRETHEREN.

Vol. 32.]

TORONTO, THURSDAY, NOV. 24, 1881.

[New Series. No 20

DANIEL'S WINDOW.

DANIEL, VI. 10.

(From the German of Gerok.)

By HENRY S. LATHAM, JR.

In the quiet of his dwelling,
Babylon's proud waters near,
Where the clamour, madly swelling,
A low murmur strikes his ear,
To his upper chamber stealing,
Which toward Zion open stands,
Daniel before God is kneeling,
Lifting heavenward holy hands.

Thrice each day the humble story
Of his need his Maker hears:
When the morning star in glory
From the orient disappears;
When the city's roofs are glowing
In the noontide's fervid blaze;
When Euphrates, calmly flowing,
Turns to gold in evening's rays.

Palaces of Babel vainly
Strive the prophet's eye to fill;
Ravished, he beholds more plainly
David's city, Zion's hill.
Babel's gardens rise before him,
Crowned with palms, to fade from sight
When the vision hovers o'er him
Of Moriah's sacred height.

And, o'er hill and vale and river
Flying swift his heart to cheer,
Light-winged winds to him deliver
Zion's greetings, soft and clear;
Life and joys of home, so glorious,
Round the captive's lot they breathe;
Freedom's crown of strength victorious
Round him as from Heaven they wreath.

Happy he who 'mid the swelling
Tumult of earth's lust and pride,
Toward his Heavenly Father's dwelling
Keeps a window open wide;
Where he in devotion bending,
Homeward sends each weary sigh,
And at dawn and daylight ending
Zionward directs his eye.

Place me in the gayly-blooming
Paradise of earthly bliss,
O'er me hang the breeze-perfuming
Gardens of Semiramis;
Babel's walls a bondman's anguish
Should re-echo day by day,
And my heart each hour would languish
For my home, so far away.

Though a captive's chain should bind me
Deep within earth's cheerless breast,
Even the dungeon that confined me
Would become a bower of rest,
If, Jerusalem revealing,
Oped a window o'er me
Through which, every moment stealing,
Prayer and hope might homeward flee.

On my very soul are pressing
Heavily my dwelling's walls;
Daily weight of cares distressing
Stifling o'er my spirit falls;
Morn and eve toward Zion's mountain
Stands my window open wide;
Thence from Home's reviving fountain
Flows of life an endless tide.

Thence, the wearied bosom quickening,
Healing breezes softly blow,
And e'en now, in bondage sickening,
Freedom's heavenly joys I know;
Thence the stars of hope, eternal,
Gleam through mists that shroud us here,
Harp-notes waft from realms supernal
Blissful tidings to my ear.

Wheresoe'er my cot is builded,
On the heights or lowliest land,
Still, by Salem's meadows gilded,
Shall my lattice open stand.
What though round me, proudly lowering,
Babel's high built splendour reigns?
At my window, still uptowering,
Zion in full view remains.

GREENVILLE, R. I.

S. S. Times.

MY FAITH AND THE REASONS.

BY REV. J. B. SAVER.

Read before the Congregational Church,
Wingham, and published by request.

For *a priori* reasons, I agree in part with Anselm, Descartes, and Leibnitz, that the conception in the human mind of an Infinite perfect Being, points in the direction of a corresponding object.

I conceive that, than which a greater cannot be conceived, that than which a greater cannot be conceived is God. It is evident that we have the grand idea, and we cannot get rid of it. Whence did we get it?

On a *posteriori* considerations, and in opposition to such writers as Hume, who deny any connection between cause and effect, I affirm that something exists. Every thing which begins to exist must have an adequate cause. Development is reasonable. The elevation of something from nothing is absurd.

Again, the exhibition and adaptation of means to an end imply an intelligent author. Or, as Locke affirms, "There are two sorts of being in the universe, cognitive and incognitive. An incognitive being cannot produce a cognitive being." The universe is therefore the product of intelligence.

When man is considered as part of the creation, I cannot accept the theory that the various powers of his complex nature are to be labelled as so much oxygen, hydrogen, and phosphorus; rather his intellectual perceptions, moral aspirations, aesthetic capacity and spiritual intuitions are the result of intelligence and not of blind force.

I maintain that law implies a law-giver, design a designer, effect a cause, and possibly a conception a corresponding object. Without entering on a metaphysical discussion of the question at issue, I dissent from Agnosticism, and in opposition to Atheism on the one hand, and Pantheism on the other, I affirm my belief in the existence of a Supreme Personal Being, which I recognize as the Creator and Governor of the Universe, infinite, glorious, absolute in His nature and perfections.

Although creation, animate and inanimate, is vocal with evidence of the existence of an intelligent Being, yet various circumstances render it necessary that a revelation of His mind should be given to man. Instead of presenting a cut and dried theory of inspiration, I receive the Holy Scriptures in their human elements, their divine characteristics, as the word of man, the word of God. I accept the Bible as the rule of faith and practice; the grand charter of human salvation, the foundation of my assurance, and the inspiration of my life.

There is no page of revelation on which the word Trinity may be found. Without the slightest mental reservation, however, I affirm faith in the pre-existence of the Son. Beyond that, the finite intellect seems overwhelmed as it tries to grapple with the infinite. Nevertheless, I hold that co-existence and co-equality are affirmed by Him and of Him. If the "Divine admits of no relativity and cannot be communicated by creation, transmission or emanation, we may predicate a separate personality with a oneness of essence." This the Church Fathers have done. Suffice it

to say that I believe in the Divinity of the Son, the Divinity of the Holy Spirit. That the respective personalities in the Godhead have their peculiar work to perform in the redemption of humanity, and as such are worthy of equal honour and glory.

I believe in the violation of law, natural and spiritual. That man does not act so that his "motive in acting may hold good for the legislation of the moral universe." The experience of the race as embodied in history and the consciousness of every individual, are a revelation of weakness, deformity and sin. Hence man cannot be innocent, holy or perfect, but is involved in moral ruin, at variance with God.

I accept emphatically the moral view of the atonement. The world in its moral aspects has never been the same since Christ lived, and the moral transformation effected by His life and death are as evident as the footprints of the Creator in creation. Many have been allured from the paths of sin, by the sublimity of His character, the tenderness of His sympathies, the transparent honesty of His affirmations, and the divinity of His love.

But to me there is something defective in that theory, because it "ignores certain fundamental realities in the moral nature of man, and the moral government of God." I believe the atonement means something more; that it has a relation to man and to God which that view does not involve. What, I do not fully comprehend. I am aware of what Clement and Polycarp, Origen and Tertullian, have said, and the ideas which underlie the Arian controversy. I have read the conflict between Augustine and Pelagius, and the Anselmic view of the subject, the formulations of Thomas Aquinas and Duns Scotus, the theology of the Reformation, the creed of Arminius, and the opposition to it by the Synod of Dort; the criticism of the commercial view, by Socinus, and the construction of the governmental formulation by Grocius; the Edwardean theory, and the more recent New England expositions of it; the views of Schleiermacher and Rothe, in Germany, the conception of the fact by McLeod, Campbell, and Coleridge, besides others of orthodox stamp, and of recent date. Without the atonement there is no "ray of hope to scarf the dark thunder cloud that hangs across the vault of heaven." There is in the death of Jesus a recognition of the ill desert of sin. To me, God manifest in the flesh, enduring what He might have inflicted, was the "grandest moment in the history of the Supreme." I conceive the work of Christ to be primarily the outcome of Divine beneficence, and probably the satisfying of some essential principle of the Divine nature, which demanded punishment for sin.

Its nature, not commercial, but a supreme moral excellence through which Jehovah exercises mercy to the offending.

Its extent, ample provision for all. My conclusion is—whatever it means or does not mean—by it a platform has been erected on which the infinite and finite may meet; the divine and the human clasp hands. Life and immortality are brought to light and death abolished.

Reconciliation has been made, and God is "just and the justifier of him

who believes in Jesus." "We have redemption through his blood, the forgiveness of sins," and by reason of it the guilty conscience may find peace and rest.

The terms Regeneration, Faith and Sanctification I accept in their ordinary signification.

(To be concluded next week).

LITERARY NOTES.

Mr. Elihu Vedder, the well-known American artist, lately returned from Rome, has been working since last summer upon a permanent cover for *The Century Magazine*. The new cover, which is just completed, is to consist, not of one design, but really of five—four of them for the different seasons of the year. Surrounding each are appropriate emblems for every month in the year, and in each will appear an emblematical female figure of great dignity. The midwinter cover will, perhaps, be the most striking of all, as in the background is seen the Aurora Borealis. The publishers wisely think it well to make the outside attractive equally with the inside.

HEAVEN, by D. L. Moody. F. H. Revell, Madison-street, Chicago. This is the first volume of discourses the great Evangelist has put forth in print under his own direct authorship. We need hardly say that it is plain, practical, direct; not learned, but certainly the furthest remove from folly, which is more than can be said of many "learned" treatises on Heaven. The book will not satisfy those who are fond of drowning active Christian life in seas of speculation, nor will it administer to the craving for sensationalism so prevalent; but it will, if read aright, aid in bringing Heaven nearer earth, and in raising our hearts up to Heaven in a truly scriptural and homely manner. It is written in Moody's best style, and we have only one D. L. Moody. We commend it cordially to pulpit, pew and home.

—The latest novelty in church debt raising comes from a Methodist church in Brooklyn. An easel was brought on the platform, on which was spread what seemed to be an entire white surface, divided into squares of varying size. The surface proved to be of chalk, and each subscription was pledged, one square was erased, revealing underneath a painted picture of the church edifice. The patches of white became fewer and fewer, till at length the building was quite freed from them. Such a merit has the merit of appealing to the eye, if not to the pocket of the beholder.

—Our readers will be interested to know that, after all the doubts, it has turned out that it is really Rameses II. the great Rameses of history, the Rameses of the Israelitish oppression, whose mummy was lately discovered in Egypt. The doubt came from the fact that the effigy on the coffin did not present his features, and that the writing on the coverings was of a later style; but on unrolling the wrappings, it was found that on an inner one was placed a memorandum to the effect that the ancient coffin had been destroyed, and was replaced when the body was removed, in the time of the twentieth dynasty. By going to Boulaq our readers can see the face of the very man who is believed to have refused the Hebrews straw and to have ordered their first born to be slain.—N. Y. Independent.

"Religion is such a union of the soul with God, that the divine life and will are carried out into the life and conduct of the individual."

DARKENED

BY SUSAN COOLIDGE.

High in the windy light-house tower
The lamps are burning free,
Each sending with good-will and power
Its message o'er the sea,
Where ships are sailing out of sight,
Hidden in storm and cloud and night.

On the white waves that seethe and dash,
A ruddy gleam is shed;
Above, the lighted windows flash
Alternate gold and red.
Save where one sad and blinded glass
Forbids the happy light to pass.

The hungry sea entreats the light,
The struggling light is faint,
But obdurate and blank as night
Rises the darkened pane,
Casting a shadow long and black
Along the weltering ocean track.

Ah, who shall say what drowning eyes
Yearn for that absent ray;
What unseen fleets and argosies,
Plowing the doubtful way,
Seek through the night and grope and strain
For guidance from that darkened pane?

Ah, Light Divine, so full, so free!
Ah, world that lies in night!
Ah, guiding radiance, shine through me
Brightly and still more bright,
Nor ever be thy rays in vain
Because I am a "darkened pane."

THE DEACON'S DAUGHTER.

BY JOY ALLISON.

(Continued.)

The momentous day arrived; a clear, cool October day, which was to end in an evening glorious with the harvest moon. Margaret walked down to the post-office, as usual, and called at Grandmother Pond's.

"Don't you want me to come and stay to-night, Grandmother? There is to be a concert, and father doesn't want to go; but I do, and I couldn't go home alone, you know."

"Why, yes, Margaret. You know I'm always glad to have you here. I'm the more glad to-night, because Mira Ann is going home to stay with her sick mother."

"I'll come, then," said Margaret, and hugged herself for joy that all things seemed to favour her so.

Of course, no objection was made at home to her plan of returning to spend the night, since Grandmother Pond would otherwise be left alone. So the twilight saw Margaret tripping along between the willow hedges toward the village, and the full moon, sailing through a clear sky, at eight o'clock saw her following a crowd of people up the stairs, into the hall where the concert was to be. The singing was good. The concert differed very little from others that she had attended. She would have been glad to be there if the gift business had not been connected with it, and willing to have paid the usual price, fifty cents. The other half dollar was for the lottery; only Margaret did not think of it much by that name. But when the singing was over and the "Wheel of Fate" was brought out and exhibited to the audience, with many explanations and much parade of fair dealing, the excitement deepened. When it was set in motion, Margaret's heart beat high. She watched and listened, and her burning cheeks and dilated eyes testified to her intense interest in the result. The piano! The piano! She had ears and eyes for that only.

"Number nine hundred and seventy-eight wins the piano! Will the fortunate owner of this ticket please step forward?"

A white-haired gentleman rose, bland and smiling, in answer to this call and made his way toward the platform.

It was all over for Margaret. She

neither heard nor cared what was done afterward. Somehow she had almost expected to win that piano, and for a few moments the disappointment was very keen. Then her eyes, no longer blinded by a vain delusive hope, began to see more clearly. She looked at the people around her. How very eager and excited they were! Her own face still on fire with the same passion. It was gambling? No more nor less. A loathing seized her, a horror of the whole vile thing. Then a panic, lest she should be seen and recognized there. Deacon Pickering's daughter! She suddenly covered her face with her veil and rose to go home. It was not easy to get through the crowded aisles. Gift concerts were a new thing and had hardly found their level in the minds of the people yet, and great numbers were drawn into them.

When she was safe in the cosy little room where she was to sleep, she threw aside her hat and shawl, let down her long, thick hair, and ran her fingers through it, to cool her heated brain. She dipped a towel in cold water and applied it to her burning cheeks.

"I'm glad and thankful I didn't win it," said she. "How could I ever have taken any comfort with it? Nancy was right, only she needn't have been so cross about it. I don't want anything that's got by gambling, and now I'm done with all such things. I shall never wish to try again, I'm sure."

Sleep was long in coming that night; but at last the fever of excitement passed away, and it came, sound and dreamless as the sleep of healthy, happy youth should be.

A few days, and Margaret only remembered her late experience to feel disgust with the whole affair—the loss of her long-preserved pocket piece, the deception of her father and grandmother, and the disgrace of being mixed up in a lottery. It was not pleasantly recalled by the account of the concert in *The Village Chronicle* of that week. Yet she looked with some curiosity to see who had won the prizes.

"First Prize: A Cottage House and Lot. Winning number, three hundred and forty-one. No one has yet claimed this prize. The managers affirm that the tickets were all sold. The lucky individual will, doubtless, learn of his good fortune soon and come forward to claim it."

Margaret read no further. That was her ticket. She had no need to get her purse to make sure. She, Margaret Pickering, daughter of Deacon Pickering, a man of unspotted reputation, had won a house in a lottery! Her heart beat fast and hard.

"What will Father think? What will he say to me?" she said, over and over. She heard Nancy's step in the next room, and, not wishing to see her now, she hastily took herself and her emotions up stairs to her own little chamber, till she should have time to think over the situation.

"What shall I do with it? I shall never dare to claim it. I could never bear to have it. It would be a disgrace to us all. I must tell Father. It's too heavy a secret for me to carry alone. I'll go and tell him, right away."

So saying, Margaret ran softly down the back stairs, out through the orchard, and down to the mill. She found her father alone, standing by the hopper, watching the corn he had just poured in, as it slowly sank down out of sight between the great stones that crushed it. She came and stood by him.

"Well, Daughter?" said he, inquiringly, as he noticed her flushed face and troubled eyes.

"I wanted to talk with you, Father."

He went into the back room and brought a chair for her, placing it beside him near the hopper.

"I hope nobody will come. I want to tell you something," she said, looking

apprehensively at the door and not seeming quite ready to begin.

"I hardly think anybody'll come, dearie," said the Deacon, gently. "Still, we'll go into the back room, if you say so."

"No, no. It's just as well to stay here, I dare say," said she, with a little nervous laugh.

"Well, Daughter?" said her father again, all ready for the communication.

It was a little hard to begin, sitting there, looking into that good, true, honest face.

"I shall shame you to death, Father! I don't know what you'll say to me."

"Well, you've prepared me! Say on," said the Deacon. "I guess I can stand to hear anything my little girl could stand to do."

His confidence in her did not make it easier to tell her story; but there was nothing to be gained by delay, so she plunged into it at once. When all was told, her father was silent for a little while.

"Well, dearie, I s'pose you don't know so much about lotteries and gambling as I do, or you wouldn't have touched the dirty business with one of your little fingers. If I'd told you before something that I am going to tell you now, maybe 'twould have saved you this."

He stopped to fill up the hopper and then told her the story of his sister's early sorrow.

"When Nancy was your age she was the prettiest girl in the neighbourhood, not to say the village. She had a lovely complexion (clear pink and white,) and it was always changing. She blushed so easy, it took almost nothing to bring the colour into her cheeks, and she had the brightest blue eyes. You'd never imagine from seeing her now, what she was then."

"As a matter of course, she had some lovers; but Nancy was always a good girl. She didn't fool any of them. She just picked out the one that suited her, and sent the rest about their business, as a good girl ought."

"Henry Lane (he was the one she liked) didn't suit me hardly so well; but that's neither here nor there. She loved him and he loved her, and they both saved up their money and were going to be married in the Spring and go out West."

"I wasn't so well pleased with that, either, as I should have been to have them stay near by; where I could still look after my girl a bit; but I was just married to your mother, and the West is a great country, and I know there's chances there that can't be had here, and I'd no call to speak against it."

"I did insist that he should go first and get a home ready for Nancy. Perhaps I was wrong there. If she'd gone along with him, it might never have happened. And then again it might. We don't know much about things. Only we do know the Lord reigns, and that's comfort always."

"Well, he hadn't been gone a week when my poor girl got a letter, saying a young man had shot himself in Cincinnati, and the only name they could find about him was on a letter from her, and did she know who he was. They described him and his clothes, so we hadn't much doubt that it was Henry."

"We got ready and went right off to Cincinnati; and we found it was just as we had feared. Henry had fallen in with a fellow who got him into a gambling-house—hells, I believe they call them, and it's a true name enough. At first they let him win—quite a large sum of money—till he got excited and tried for more. He thought luck favoured him, poor fellow. It was only the baiting of the trap, and the luck soon turned. He lost every cent of his own and my poor girl's money, and then, in shame and despair, took his own life."

"And I thought we should lose Nancy for a good while. A brain fever brought her to the borders of the grave, and, after she got over that, it seemed as if it was only to go into a decline."

"But when you was born, and left a little, helpless, motherless creatur', it seemed as if she was turned back from the grave to take care of you. Peared as if there was healing to her poor, broken heart in your little clinging fingers, and gradually she got back her health; but she never got back her good looks nor her happy ways. She took faithful care of you, just as faithful as any mother; and she loves you just as much as any mother could, only, you see, she's always been so afraid of spoiling you that she didn't show it much."

"You must love her, and be gentle to her, when she don't seem so chipper and lively as you incline to be, for she's seen trouble such as I hope it'll never be your lot to see."

"I didn't know. I'm so sorry I didn't know," said Margaret, in a faltering voice, "what it was that made her so sober and gloomy. I don't wonder now, and I'll try to make her happier. I can please her, if I try, and I will try. I shall understand her better in future."

"Well, about this business, now: I don't see as we can do any better than to burn up the ticket and say nothing at all about it. We couldn't own a house—my little daughter couldn't nor I couldn't—that came to us so. That's certain sure. It would be an eyesore and a disgrace to us and to the cause. I suppose if we don't claim it, they'll go and put it up again, and so there'll be more of the bad business, but I don't know as we can help it; and maybe under the circumstances, the Lord'll forgive us and not lay that sin to our charge. Where is the lottery ticket, dearie?"

Margaret produced it, and her father took it into the back room, where was an open fireplace. He lighted a match.

"Perhaps you'd better do it yourself, Daughter," said he, putting the match and ticket into her hands.

With trembling fingers, the girl held the concert ticket in the blaze till it was well on fire, and then laid it down on the hearth, where they watched the last shred burn and shrivel up in the flame.

"It's gone, Father!" said she, throwing her arms around his neck. "And you forgive me?"

"Certain, dearie, certain! We're all poor, failable creatur's. May the Lord forgive you as freely as I do."

"I'll go home, now, and help Nancy. I rather guess she's needing me. At any rate, I want to help her," said Margaret, her black eyes flashing through tears.

"Yes, go, dearie. Comfort her all you can. You'll have a better story to tell next time you come down to the mill to see me, maybe."

"I'll try, Father. Good bye!"

"Good-bye, Margie—Daughter. Good-bye till evening."—*N. Y. Independent.*

—The American Missionary Association, has had another very prosperous year, receiving 30 per cent. more in funds for its work than in the previous year.

—The "Chinese Recorder" reports an interesting state of affairs at Ningpo, where the native Christian converts connected with the Presbyterian Mission have established an academy. It is a purely native affair, controlled and supported by them. Native gentlemen, not Christians, have contributed, and the converts who were poor gave materials and labour, and the farmers gave cotton, and the women spun and wove the necessary articles for furnishing the buildings. All this is done in hearty co-operation with the mission, and gives every promise of great success.

INTERNATIONAL S. S. LESSON.

December 4th

(From National Sunday-School Teacher.)

LESSON X.

BALAAM. Num. xxiv. 1c-19.

GOLDEN TEXT.—"A double-minded man is unstable in all his ways."—Jas. i. 8.

PRELUSORY.—Our lesson forms the close of a very singular bit of history. A prophet of God was called upon to curse the people of God! Because of the "wages of unrighteousness" that were held out to him, this prophet actually desired to pronounce a curse upon the nation that God had chosen, but was compelled to utter a blessing instead. The history is a striking revelation of the fact that a man could be a prophet of God, and yet not be above the grosser temptations of this world. The fact seems to us a very strange one, and yet the record does not speak of it as though it were. As it always does, it tells the truth, and leaves the reader to form his own conclusions. Balaam among the prophets, and Judas among the apostles are enigmas that are hard to solve. Each one seems to have been a "son of perdition," and yet they were admitted to peculiar and special privileges such as, at the time of their possession, would seem to have endorsed them as saints. We do not pretend to have a theory concerning this that is perfectly satisfactory. Perhaps it is not well to attempt any. The lesson in regard to it, however, is exceedingly plain. "Wherefore, let him that thinketh he standeth take heed lest he fall." And the higher the elevation the more terrible is the fall.

And now, perhaps, it will be best to anticipate a little, and to look at the steps of Balaam's fall. When the first messengers came, it would appear that he had no particular self-struggle in sending them back. They came "with the reward of divination in their hand," but without any parleying, such as would show a desire to go, he dismissed them, saying, "The Lord refuseth to give me leave to go with you." God's refusal had been very clear, and very peremptory: "Thou shalt not go with them: thou shalt not curse the people; for they are blessed." Balaam's answer to the first approach was as it should have been. But Balak not thus was to be put off. He sent other and "more honourable" ambassadors, offering larger and more seductive inducements. By this time that man of God had had more time to think about it. He weakened under the power of these bribes. Instead of sending them back, as he should have done, on the strength of what God before had said to him, he made manifest his strong wish to go by asking Balak's emissaries to tarry over for a night, that he might know what the Lord would say unto him more. This virtually was an appeal to the Lord to reverse his decision, and let him go. And it was in answer to this petition that God gave him permission to go, but showed his displeasure at his taking eager advantage of this suzerainty by sending an angel to meet him upon the way, with a drawn sword in his hand. It is plain that Balaam's reply to the second approach was *not* what it should have been. He should not have dallied with temptation.

It is not difficult to see what led the prophet to go with the messengers of Balak. Even if it were, the apostle Peter has made it plain. As the New Version (2 Peter ii. 15) has it: "Balaam loved the hire of wrong-doing." He did not love the wrong-doing itself, but the hire that was offered him. He gladly would have received the wages without the work had that been possible. He did not set out with the intention of disobeying the Lord—but with the hope of getting hold of Balak's silver and gold. The rewards that had been held out to him had brought him into a state of double-

mindedness that is pitiful to look upon. He desired to serve the Lord—and yet win the wages offered by the devil! He did not dare to curse, and yet it hurt him to bless. He returned to his house as much disappointed as was Balak himself.

The sequel shows how dangerous it is to be irresolute with regard to temptations. If a man kicks them out he is done with them—if he gives them a respectful audience, he is likely to be taken captive by them. Balaam listened, and, therefore, he went. He did not mean to curse the people whom the Lord had chosen to bless, but before he returned to his home, on account of his disappointment in not receiving the "hire of wrong doing" upon which he had set his heart, he had come into the spirit of cursing. He had become an enemy of God's people. He did what he could to bring about their ruin. He craftily advised Balak to destroy their purity through the licentious rites of Baal. He in this way was the cause of much suffering to Israel, though he did not accomplish all that he contemplated. At the last he miserably perished at the hands of the people he had been hired to injure. And thus by contrast he furnished a most striking comment upon his own devoutly expressed wish: "Let me die the death of the righteous, and let my last end be like his!"

AN ANGRY KING (10, 11).—I. *His Wrath.* Called thee to curse—thou hast—blessed.

Of course Balak was angry. He had been at a good deal of pains and expense to secure the presence of this man, who, he supposed, had in his control the destinies of nations. Twice he had sent ambassadors for him. After his coming he had built for him twenty-one altars, and made offerings upon each one of them. He had good reason for his anger. He had sent for Balaam for a particular purpose. He had called him to curse the Israelites. If the prophet could not do this, he should not have come, but so have said. His coming was an implied promise that he would do according to the king's wish. And now he had done just the opposite of that for which he had been brought for so great a distance! According to the king's view he had strengthened his enemies, instead of withering them. Virtually the prophet had violated his agreement. As we have said, the king was justified, so far as the prophet was concerned, in being wrathful.

II. *His retaliation.* The Lord hath kept thee back from hono-.

No curse—no reward. Balak had not promised to fee the prophet for blessings. There is more in this, however, than a reminder of the business basis upon which they stood. Balak meant to tantalize the prophet with the magnitude of the reward which he had lost. And there seems to be, also, a relish in ascribing the loss to Jehovah, whose directions the prophet was following, and whose servant he professed to be. The king appeared to have aimed to produce in the mind of Balaam a dissatisfaction with his Divine Master. He did as a good many wicked persons now do, who delight to show to good men how they have misused it in a worldly way by not yielding to their evil solicitations, or following their knavish advice. He was one of that vast number who try to make it out that it does not pay to serve the Lord with strict fidelity. And the result of that teaching is that we have a great many people who are as double-minded as was Balaam. They are reaching with their right hand after the things of this world, while with their left they are trying to keep enough hold of the Lord so that they may not be lost. They are attempting to do that which is impossible. "No servant can serve two masters; for either he will hate the one, and love the other, or else he will hold to the one and despise the other. Ye can not serve God and mammon."

But Balak was wrong, and all are wrong who uphold the like doctrine. The Lord keeps no man back from any real honour. He always honours those who honour Him. It is from dishonour that He tries to keep them back. He would have saved Balaam from the shame that now perpetually is his. He opened to him a career that would have made him illustrious for all time. Upon this he turned his back, and now there are none to do him reverence. Balak's house full of silver and gold was as nothing in value to that he had lost. His end and the estimate in which he now is held, shows whether it pays best to serve the Lord, or to serve the devil. The devil's bribes can not compare with the Lord's rewards. And he makes a very poor bargain indeed, who sells his own soul—although he may get the whole world for it.

A TRUTH-ADHERING PROPHET (12, 13).—Said I not unto thee, etc.

Balaam adhered to the letter of the truth, though he violated its spirit. He could take refuge behind this "Said I not," though his acts had said the contrary. In this history his lips and his deeds had been at variance. He indeed had told the messengers that he could not go beyond the word of the Lord—but he had not informed them that God had said to him: "Thou shalt not curse this people; for they are blessed." He had come along with them allowing them to understand that he was fettered only by what the Lord in the future might reveal unto him. He thus gave them an encouragement that he had no right to give. Morally, it was not just for him to retreat behind this "said I not." And, too, relative to the truth that had been revealed to him, he faithfully had adhered to that—because he did not dare do otherwise. The vision of that angel with the drawn sword was just enough to compel him to speak just the word that God put into his mouth. His adhesion to the truth had no virtue in it.

If "can not" had been "will not," the answer of Balaam to the messengers would have been a noble one, and would have been worth referring to for justification, supposing that there had been no concealment besides; for "can not" indicates helplessness—"will not" personal ability. "Can not" shifts the responsibility upon the Lord—"will not" takes that burden upon itself. "Can not" is the expression of one who is bound—"will not" is the utterance of one who feels that he has a liberty of choice, and who speaks according to his preference. "Can not" is the confession of a slave—"will not" is the declaration of a free man. "Can not" is an apology—"will not" is a defiance. You can trust the men who will say *will not* to stand by their colours—you never are sure of those who merely say they *can not*. When the sense of restraint is taken away, there is no telling to what excesses in evil the latter may go. Balaam is an instance of this. Then their real choice is made apparent. True loyalty is better than an oath of allegiance.

But Balaam's answer, false-hearted though it was, suggests: 1. That he is safe who adheres to the commandments of God. It is better to walk according to the letter of the law, than to throw it aside altogether. Balaam observing it after an external fashion was better than Balaam actively at war with God's people. Those who keep the letter of the law are in a fair way to catch its spirit,—always excepting, of course, those who have become thereby, incurably self-righteous. 2. That one should be fortified against all bribes and temptations by a "thus saith the Lord." It was with this that our Saviour Himself met the temptations of the devil. Those assuredly will decide right who look into the Scriptures for direction in all matters in regard to which they are in any doubt. 3. That they who speak God's message

should do so with fidelity, without regard to fear or favour. A man must be told the truth as well as a common man.

AN UNASKED PROPHECY (14-19).—I. *The Prophet's Inspiration.* Heard the words of God, &c.

The circumstances indicate that this revelation came without invitation either from Balak or Balaam. Hitherto Balaam had sought the Lord to ascertain His will—now the Lord sought him that He might make His will known. The Lord, as it were, seized upon him—Balaam falling into a trance. In this state He made known to him things of far more exceeding import than anything which before He had revealed unto him. On previous occasions He had shown to him the destinies of the people whom he had been called upon to curse—now He makes known to him the career of one infinitely above the people. The Lord directed the gaze of the prophet upward away from the motley multitude before him until he sees one who shines resplendent as a Star, and who holds in His hand the Sceptre of universal authority. Before he had looked only upon Israel—now he was permitted to behold the face of Christ.

II. *The Prophet's Prediction.* I. *Concerning Christ.* I see Him though He is not now, &c.

This was one of the dazzling visions of the Saviour that was given to the prophets. Some such visions had Daniel, who beheld "One like the Son of man" come down from the clouds of heaven, and approach to the Ancient of days. To some of the prophets was granted a sight of the Saviour in His glory, and to others a view of Him in His humiliation. Isaiah appears most clearly to have seen Him, both when He was rejected of men, and in His subsequent exaltation. In the prophecy before us, it is plain that Balaam saw beyond the cross, and beheld not the thorn-crowned Saviour, but the Star-crowned King!

The Star that Balaam saw was "the bright and morning star" of Revelation. Its coming was the token of the dawning of the day of righteousness. Isaiah beheld its approaching illumination, and exclaimed: "The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined." Israel began to look for the advent of this Star as the herald of their salvation. The magi were the first to note its shining, and came to Jerusalem with the eager enquiry, "Where is he that is born king of the Jews?" They had seen the Star, and now they were looking for the Scepter? For eighteen centuries that Star has been shining, its light increasing all the while. And now we are wondering when the dawn it has brought shall become the perfect day, when the darkness of earth shall disappear, and the Sun of righteousness shall arise with healing in His wings!

2. *Concerning Christ's Kingdom.* Shall smite the corners of Moab, and destroy all the children of Sheth.

It would seem as if the prophet saw the type and the antitype—David and Christ—on the same line of vision. He spoke of both, therefore, as if they were one. That would account for the mingling of events that were near and that were far, and for the assignment to one of achievements that were accomplished by both. The verbs "smite" and "destroy" do not appear properly to characterize the rule of Christ, but they do apply with emphasis to the reign of David. It is probable that the prophet saw more clearly the character of the conquest that was the nearest rather than that which was the most remote, and spoke accordingly. But the prophecy of subjugation is not exhausted upon the reign of David. He did not completely exterminate the enemies of Israel. He

(Concluded on page 7.)

The Canadian Independent

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REV. JOHN BURTON, B. D., Associate Editor.
WILLIAM REVILL, Business Manager.

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All communications should be received not later than Monday. Short items of news may be in time on Tuesday morning.

TORONTO, NOV. 24, 1881.

THE "INDEPENDENT."

Some time ago, in what was deemed the interest of the churches, the CANADIAN INDEPENDENT was issued as a weekly instead of a monthly, as for several years it had been. It was thought that a weekly paper would secure a patronage justifying the extra work and expense. In some measure the expectation of increased circulation was realized, but the increase has not been such as to financially meet the outlay with the present list of paying subscribers. The paper has been published at a financial loss. A little over twelve months ago arrangements were made by which the cost of production was brought just within the margin of the average income, and the present management had hoped that friends would have actively aided in the work of extending the circulation, or otherwise strengthening the financial position. Nothing effectual has been done, nor, beyond what a few well-grumbled-at individuals have attempted, has anything been done to wipe out the indebtedness which had been incurred in the earlier history of the enterprise. The present management are not content to continue at a mere hand-to-mouth existence, and, with advice, have resolved with the New Year to discontinue the weekly issue, and to give the INDEPENDENT a magazine form, issuing it at the beginning of each month. There are several who urge this on grounds other than financial, e.g., a more convenient form for keeping; the securing of articles of more permanent value than would be in general keeping with a weekly; it has been also urged that there are several weekly and undenominational papers with a large circulation that really supply all wants of a weekly character, and that our denomination can be fully served by a monthly. For our own part we should have continued the weekly issue had even all our present subscribers paid their dollar. We are prepared to work gratuitously; we are not prepared to run the risk of debt with old debts still unpaid. At the same time we shall not degrade the paper by its return to a monthly, but shall endeavour to make it more permanently valuable. It will be somewhat larger than the former monthly, have a neat cover on which all advertisements will be found, contain a monthly summary of news of our churches, find a children's corner and a family column, aim at giving in a condensed form all the information given in our weekly, and being printed entirely for our-

selves, it will be more thoroughly a denominational paper. The price will continue the same, and should our paying subscription list justify the outlay, we shall occasionally give portraits of representative men, or raise it to a fortnightly. We only ask for the change a fair trial, just criticism, denominational and Christian sympathy, and our INDEPENDENT may yet ride triumphant over all its difficulties, sailing free and freighted with blessing.

INTELLECT AND FAITH.

Of the keen, penetrating, boldly honest intellects of the past generation, none stand out more clearly than that of Richard Whately, late Archbishop of Dublin. His character was marked by intense earnestness and uncompromising boldness, his mind by a passion for reasoned truth. He was one of the few whose views of gospel truths and church polity were not shadowed with ecclesiasticism under the Episcopal robe. The uncompromising foe of mere sacerdotalism, he continued to the end the truly Evangelical and broad Churchman, the advocate of tolerance and of equal rights. He declared the then Established Church of Ireland to be "no burden to the Irish people, yet a grievance as being an insult." His keen and honest intellect detected the fallacy of the arguments used to bolster up exclusively Episcopal claims, he continued to the end the steady ally of all who contended against Anglican opinionativeness. His elevation to the Arch-episcopal chair, considered by some as a no less bold than sagacious act of Earl Grey, the then Prime Minister, was extremely unpopular with the then rising Oxford School which acknowledged Newman, the elder Froude, Keble and Pusey for its leading spirits. His "Logic," first written as an article in the *Encyclopedia Britannica*, established his reputation as a thinker. He was impatient only of that which falsely flaunted itself with impudence as the truth.

Yet this acknowledged massive intellect was united to a spirit child-like in its faith Christward, and is one of many examples we can ill afford to allow out of sight. Scepticism is frequently viewed as an indication of independent thought and vigour of mind, and a little learning seems to many to bulk more largely by a disavowal of religious sentiment, which is only for children and women. Let us enter the chamber of Whately in his last hours here. The Archbishop was dying; his chaplain was reading Phil. iii. 21—the ordinary version, "Who shall change our vile body." "Read the words," said the dying man, and the chaplain read again. "No, no, read his own words," insisted the Archbishop. The chaplain from memory repeated the Greek text, "Who shall change this body of our humiliation." That's right," said Whately, "not vile; nothing is vile that He made." Some friend remarked to him that his great mind was sustaining him, his answer was emphatic and earnest, "No! it is not that which supports me, it is faith in Christ; the life I live is by Christ alone."

"From the pillow of the thinker, lying, In weakness, comes the teaching, then best taught,
That the true crown for any soul in dying Is Christ, not genius; and is faith, not thought."

OUR COLLEGE.

The calm, thorough letters of our correspondent "Mnason" have dealt with matters of vital import which demand candid and earnest consideration, the College question, specially, is presented a starting point for renewed and thorough effort. One question, however, not of secondary importance, and which is "in the air," has not been touched upon, to that we purpose to direct attention; we refer to the location of the College. We would desiderate that the question should be approached as far as possible free from local bias or metropolitan jealousies. We are free to admit that such bias and jealousies are factors, spite of ourselves, in the formation of opinion. Acknowledging this we listen calmly to opposite views, and would present our own with becoming diffidence. We may say, however, plainly, that we have views regarding the permanent location of the College, views decided and clear, we must be pardoned in expressing them. We are not in favour of Montreal as the permanent home of our College. We do not urge geographical considerations, those are in a great measure applicable or inapplicable alike to any town or city that might be chosen. If for instance it be urged that Montreal is nearer the Maritime Provinces, London is nearer the North-West, and the North-West will present a much larger field than the Lower Provinces for college work. With one College, some points have to be a long way off, all cannot have it near home. It will be, however, in our present condition, ruinous to divide the College interest.

Nor can the mere matter of educational interests decide the question. If Montreal has McGill, Toronto has its University and College, and Kingston has Queen's. We institute no comparisons, nor insinuate any, but Montreal by no means has the monopoly of educational advantages, nor has Toronto, therefore such arguments do not apply. The arguments drawn from geographical position, and from educational institutions may be urged with equal force in favour of more than one locality, they therefore have no weight in settling the question as between at least three localities, and may, therefore, be set aside. There is much to be said in favour of Montreal. The College is there, that has its weight, why should it be disturbed? The friends in Montreal show interest and a spirit of growing zeal in its maintenance. No such spirit save in Kingston seems to be manifested elsewhere. In Prof. Cornish, Dr. Stevenson, and Mr. Roy, Montreal possesses a teaching staff from which large assistance can be obtained within our own Church lines, to which no other place can in the meantime lay claim. Our churches there are strengthening, as they are not elsewhere just now, and it is desirable to strengthen the Protestant element in the mercantile capital of our Dominion: these are weighty considerations, but they—save perhaps the last—are what may be termed temporary. Interest and zeal may be cultivated elsewhere; the friends named may early be removed from that city; Congregationalism, it is hoped, will elsewhere lift up its head with former vigour and strength; and if we have, as a denomination, a distinctive function, other centres may

as much need the prestige of a college among them. None of the considerations we have named are the permanent reasons for college location, powerful though they may be in swaying sentiment and spasmodic liberality.

Where can the College do the best work for the Churches and denomination? That is the one great question in so far as Churches are doing Christian work. No doubt can exist but that a college is a centre of missionary power. Where can that be made most effectual? There is a vast missionary work to be carried on among our French Canadian fellow-countrymen, a work, however, that needs special training, and which we are not prepared to take up systematically at present. We must begin at Jerusalem. Now, of the two Provinces of Ontario and Quebec, it seems very manifest that our work must lie specially in the former. Is it too much to say that the loss of Ontario to the denomination is the loss of what ought to be, must be, the base of supply? Plant the college in Toronto, it at once becomes a centre of missionary power; we are at our centre at once, and from that centre should go forth missionary life to reclaim waste places and open up a goodly heritage. Ontario is a mission field in a manner which, for us, Quebec cannot be. We are working it at arm's length, when the arm is not strong, to have such a source of mission power as our College ought to be, away down in Montreal. This matter will, no doubt, be referred to in our columns again. Meantime, we must conclude by recording our deliberate conviction that the permanent location of our one College in Montreal will be a grievous mistake, that all considerations of future denominational power and influence point to a western city as its location, and if any Western city other than Toronto makes good its other claims, we say—locate there. Meantime, to quote the words of an Old Country visitor, walking the streets of Toronto, "This is the place for our College."

WINGHAM CONGREGATIONAL CHURCH.

This Church extended a unanimous call to Rev. J. B. Saer, B.D., Yale College, New Haven, Conn., which he accepted, on condition that should he deem it the just and proper course, in the Providence of God, to sever his connection with them at the expiration of twelve months, it would not be considered a breach of faith.

Nov 1st, 1881, delegates from the sister churches of Speedside, Listowel, Guelph, Turnberry, Howick, and their respective pastors, met in council at Ritchie's Hall, 4 p.m., to advise the church and examine the candidate. Rev. Chas. Duff, M. A., was chosen Moderator, H. A. McIntyre, B. A., Secretary. At 7 p.m. a recognition service was held. It was attended by a large and appreciative audience. The devotional exercises were conducted by H. A. McIntyre, after which the Rev. D. McGregor, M. A., delivered an interesting and able address on Congregational principles.

Mr. Saer was then called upon for a statement of his doctrinal views and church polity, which were so highly appreciated by the council, that it was moved, seconded, and carried unanimously, that they should appear in print.* Rev. Chas. Duff then delivered an impressive charge to the Pastor elect, in

which he urged fidelity to his calling, and boldness in the utterance of truth.

The charge to the people was given by Rev. W. F. Clarke. It was characterized by terseness, ability and appropriateness.

On behalf of the churches, Rev. D. McGregor extended to Mr. Sacr the right hand of fellowship with well-chosen words, uttered in Christian warmth and earnestness.

Fraternal greetings were given by the resident ministers, Rev. Messrs. Pomeroy, M. E. Church; Robertson; Baptist, and Keefer, C. M. Church. It was then moved by Mr. W. Climie and seconded by Mr. Rogerson, Walkerton, that the Secretary be requested to forward the proceedings of the meeting to the "C. I." for publication.

The exercises were then brought to a close by the Pastor pronouncing the Benediction.

H. A. McINTYRE,
Secretary.

P.S.—At the close of the service the church surprised its minister by presenting him with a half year's salary.

Wingham, Nov. 12th, 1881.

* See first page.

MISSIONARY MEETINGS AND DEPUTATIONS.

WESTERN DISTRICT.

Wingham, Mon. Dec. 5th, 2.30 p.m.
Turnbury, " " " 7 "
Howick, 12th, Tues. " 6th, 2.30 p.m.
" 9th, " " 7 "
Revs. W. F. Clarke, H. A. McIntyre, B.A., and J. B. Sacr, B.D.
Guelph, Mon. Nov. 28th, 7.30 p.m.
Speedside, Tues. " 29th, 7 "
Gara, 1st, Wed. " 30th, 7 "
Douglas, Thurs. Dec. 1st, 7 "
Revs. D. McGregor, M.A., J. R. Black, B.A. and C. Duff, M.A.

Other announcements will be made as speedily as possible.

CHAS. DUFF, Sec.

CENTRAL DISTRICT.

Bowmanville, Thur., Dec. 1st., 7.30 p.m.
Rev. A. F. M. Gregor.
Manilla, Tuesday, Dec. 6th., 7.30 p.m.
Stouffville, Wed., " 7th, " "
Unionville, Thur., " 8th, " "
Rev. Messrs. Powis, Ebbs and Kinmouth.
Newmarket, Tue. Nov. 29th, 7.30 p.m.
Rev. Messrs. R. Hay, and J. A. Hindley.
Pine Grove, Mon. Dec. 5th, 7.30 p.m.
Humber Summit, Tue. Dec. 6th, 7.30
Rev. Messrs. Wrigley and Warriner.
Alton, Wed. Dec. 7th, 7.30 p.m.
N. Erin, Thur. " 8th, " "
Rev. Messrs. Warriner and McGregor.
Georgetown, Tue. Dec. 6th, 7.30 p.m.
Caledon, Wed. " 7th, " "
Church Hill, Thur. " 8th, " "

Rev. Messrs. Unsworth and Burton. Toronto, Rugby and Edgar have been by request left to the several churches.

Notices have been sent to the different pastors, it is hoped the arrangements will be not only convenient, but that they will meet the hearty sympathy of all concerned. May the Spirit with power be present.

On behalf of the Central District Committee of the C. C. M. S.

JOHN BURTON, Sec.

Correspondence.

To the Editor of the Canadian Independent.

As the tender plant grows, (and I have no doubt the wonderful people will not neglect the plant nor will they forget it,) the good seed has been sown among the natives. Round about North Shore and Manitoulin Island, year after year, it has been sown in the morning and at noon and in the evening, often in the open air and sometimes by the river-side,

with hardships and the opposition so great sometimes, nevertheless, I had made up my mind some years ago to go and visit the tender plants. Last summer I visited several places, every place I went I saw a sweet-looking plant among the tares. Very often a gentleman would come in the house where the believer lives, with boldness, and would order the testament to be given to him, and would say "give up that evil spirit's book, I hate that book, I don't believe what's contained in that book." If he gets hold of it he would tear the book of God or burn it. It was truly said by our Saviour, he that is not with me is against me, and he that gathereth not with me scattereth. The reader may see how bold the unbeliever is to lead the young converts in his own notion. The enemy takes notice of the plant whilst young and tender, that is the time he gets at them, leads them back in the darkness, there has been many of our young converts led astray by those unbelievers of the truth. Dear reader, you may say it is a pity. I say it is my last visit to Missisaga. Bro. J. Nicol and myself and Mr. Cha buch, an Indian, was up the river ten miles, Mr. Cha buch was our pilot, it was tiresome to be in a little canoe all day long, to reach the white people, who were very anxious to have us come among them. Having reached them at last they were very kind to us, we had a meeting among them and had a good time with them, but, dear reader, let me tell you, that our knees were quite sore by the time we got back at the mouth of the River, being not used to it, kneeling in the canoe. There has been two deaths among our young people up north, they rejoice greatly before they die, they said we are going home to die no more, it is true, they're gone to die no more.

W. WALKER.

French Bay, Nov. 11th, 1881.

THE CONGREGATIONAL COLLEGE OF B. N. A.

To the Editor of the Canadian Independent.

DEAR SIR,—Hitherto, students who have required pecuniary assistance in the prosecution of their studies, have received it, within a given limit, on application to the Board. Frequently such help has been found to be indispensable. Without it, the large majority of those who have passed through the College, never could have done so. Indeed, the rule has been, during the entire history of the College, (a rule which has had few exceptions), that all the students have obtained help; and almost invariably, up to the full limit. In every case of real necessity, the Board has rendered the required assistance, with ungrudging cheerfulness.

A year or two ago, through a gentleman who professed to represent the opinion of the West, the Board was induced to lower its standard, and the maximum amount was reduced to \$80 per session. To those who know the expense of living in Montreal, this sum must be regarded as excessively low. When for seven months, a student has to pay his lodging, board, washing, stationery, and incidental expenses, to say nothing of clothing, it must be evident to any one, that should he have no other income than his college grant, he will either have to endure great privation, or at the close of his course find himself in debt, a luxury which no student can afford. On the best authority, let me state that during the last two years, there have been more cases than one of actual suffering, and the suffering would have been worse but for the generous self-denial of fellow students. Were the friends of the College to know the actual facts of the case, I am persuaded that, should the present system be continued in part or in whole, they would strongly insist on an increased allowance.

But the present system is a bad one, false in principle, and most injurious in operation. The College, in training those who ought to be leaders of men, should in all its arrangements foster the highest style of manhood, this system tends to degrade it; it should excite self-reliance and self-respect, this system in its influence is almost certain to destroy both; nevertheless it is only doing simple justice to the Board to say that, with their limited income, and with no exhibitions or scholarships at their disposal, they have been left without alternative. The proposal to found exhibitions, made by the Board to the corporation at its last annual meeting, if successfully carried out, would place this matter on a sound basis. A spur would be given to diligent application; and the assistance rendered, instead of endangering, would have a tendency to develop the student's manhood. It is gratifying to find that already this scheme has been begun. The Anderson and Mills Exhibitions, founded by gentlemen who are not members of Congregational Churches, have laid the foundation—although the foundation as yet, it must be confessed, is extremely narrow. How far the Board will be enabled to carry out its plan remains to be seen. Should it succeed in providing pecuniary assistance, without continuing the present eleemosynary system, it will accomplish a noble work for the College, and confer on the students an inestimable boon.

It will be here in place to advert to an incident of recent occurrence. One of the students, on honourably completing his course, wished to take an extra session. For this, no provision is made in our College. He therefore went to Yale. Not only has he stood high in his examination, but he has taken the degree of B.D. Now it should be understood that he only studied one session in Yale. But he was one of the three years' men, who, although a diligent and successful student, nevertheless had his peers among his fellow-students; nor did he outstrip them in the examinations of our own College. Is this not a valuable testimony to the efficiency of the College, as well as highly honourable to our young brother? Can our College, after all, be so very defective as some have insinuated?

The prospect which now opens before the graduates of our College, in reference to their future ministry, is vastly greater than it was some twenty-five or thirty years ago. If, as a denomination, our churches have not rapidly multiplied, many of them have become relatively strong and influential. The time has also gone by, thanks to some of the earlier alumni, when those who study in our College are made to understand that they can only look forward to mission stations, in rural districts. If personally capable, and otherwise qualified, the largest vacant churches are now open to them. Ministers for churches, not churches for ministers, is becoming more and more the acknowledged maxim; and the churches are moreover growingly convinced that they need men, men of God, and men of culture. The graduates of the College will therefore have sooner or later to understand, that while it is of prime moment that they should honourably complete their course of study, and if possible take their University degree—neither College diploma, nor the whole alphabet after their names; neither fine scholarship, nor learned platitudes about the nineteenth century evolved intellect, will give them influence or assign them their final standing, these will ultimately depend on their sterling piety, their sound faith, their Christian manhood, and their sanctified common sense.

And now, Mr. Editor, for the present, I close my correspondence. Thanks, many thanks for your patience and kindly courtesy. Thanks to the min-

isterial brethren, for their gentle reserve, and "sweet reasonableness." objects in my letters have been, first, to put things in their true light; and secondly, to excite a healthier zeal in the Home Missions, and the College. If to any extent I have succeeded, my reward is ample—if I have failed, I have still the satisfaction of feeling that I have failed in reaching good ends.

In the outlook, there are still many objects unnoticed—among these, the CANADIAN INDEPENDENT, for the able management of which you have placed us all under lasting obligation; the Congregational Union, the Canadian ministry; and the Canadian membership. There are also some phases of the future of the College, which at present it would be premature to discuss; but which may hereafter be considered.

Meanwhile, I remain

Yours truly,

MINASON.

News of the Churches.

FROME AND SHEDDEN.—Recently, a Congregational Church was organized at Shedden, consisting of 15 members, who, for their own convenience and the extension of the work, asked dismissal from the Frome Church. Rev. Mr. Claris, of Sarnia, preached a suitable sermon, and conducted the work of organizing. They have built a superior church edifice.

Since that time, four persons, on profession of faith, have been received by the old church at Frome.

Nov. 10th, about forty persons took possession of the parsonage, and, spending a pleasant evening, presented the pastor's wife with a costly sewing machine.

RICHARD VIVIAN, Pastor.

MUSICAL AND LITERARY ENTERTAINMENT.—The Western Congregational Church was crowded last evening, the occasion being the first musical and literary entertainment given by the "Onward and Upward" Band in connection with the church. The President, Rev. A. F. McGregor, was chairman. Rev. G. M. Milligan, B.A., delivered an able address. The songs and recitations seemed to be thoroughly appreciated by the audience. A vote of thanks to those who had taken part was moved by Rev. D. McGregor, M.A., of Guelph. The meeting ended by singing the National Anthem.—Toronto Daily Globe, 16th Nov.

EATON, QUE.—The congregations are good, morning and evening, and are steadily increasing.

From forty to fifty attend the week-night prayer-meeting. The pulpit has been supplied for the past seven months by Mr. W. F. Currie (student). Improvements are being made in the building, and all things are encouraging.

In connection with this work there are three outside preaching stations, with congregations of forty-five to one hundred.

—Messrs. Adler and Baron, of the Mildmay Mission to Jews, have lately had some deeply interesting experiences of work among their countrymen in Scotland. During their tour, Edinburgh, Glasgow, Greenock, and Dundee were visited; in every place the Lord had gone before, and manifestly opened up the way for interesting and profitable conversations with all classes of Jews. With scarcely an exception, a most respectful and attentive reception awaited the evangelists. Many listened eagerly to their exposition of the Christian Scriptures, and accepted copies of the New Testament. It would really seem that the set time to favour Zion is nigh at hand, and we commend to the prayerful concern of Gentile Christians the important work of this branch of the Mildmay Mission.

GENERAL RELIGIOUS NOTES.

—Mrs. Dr. Talmage has a Bible-class of 200 ladies. She is said to be a bright, intelligent woman, and a very fine Bible teacher.

The writer goes on to complain that the duty of having masses said is very much neglected, and that bishops and priests are in the habit of dispatching their rich members directly to Heaven.

—It is reported by the Religious Tract Society of London that more copies of the Scriptures have been purchased by the Spaniards during the past twelve years, in proportion to population, than by the French or Italians.

—A school for evangelists has just been opened in Paris. It will be open to all Christians of evangelical principles who may wish to devote themselves to pioneer work in France, either as evangelists, colporteurs, Scripture readers, or Sunday-school teachers.

—Bishop Barclay, of Jerusalem, has passed away, after a short term in the episcopate. He was appointed by England. The nomination of his successor falls to the Emperor of Germany, which unites with England in supporting the bishopric. Bishop Gobat, the predecessor of Bishop Barclay, was appointed by the Emperor.

—Rev. Professor Plumptre, in a paper just published, draws attention to the fact that the history both of the Old and New Testament stands now on a firmer footing than it did a hundred years ago. Assyrian, Babylonian, and Egyptian inscriptions have brought into a daylight clearness all that the Hebrew Scriptures tell us of such rulers as the Pharaohs, Sennacherib, Salmaneser, Nebuchadnezzar, &c. Chaldean and Assyrian records give the Bible names of Omri, Ahab, Jehu, Pekah, Azariah, Ahaz, and Hezekiah. The cemeteries of Rome, the *Columbarium* of Livina, the arch at Thessalonica, the stones of Cyprus, are adduced as verifying the New Testament account of the origin of the Christian Church. These facts are very weighty.

—Constant evidences strike us of the amelioration of the more corrupt features of Roman Catholicism under the influences of Protestantism and education. No such changes are to be expected by decree or definition; but they are coming by the quiet dropping of errors. Here is an illustration supplied us by *The Freeman's Journal*. Its editor, lamenting that so little is done for the relief of the poor souls in Purgatory, says:

"In over thirty-six years of Catholic life we have not *yet* heard the duty of having masses said for the souls of their departed friends, and for other holy souls in Purgatory, inculcated from the pulpit! And in most of these five times it was not done in the ringing accents that ought to have been used for those poor souls in Purgatory!"

—The term "agnostic," so much used at present, is Greek for a "not-knower." The *New York Sun* very fairly expounds its import when it says: "An agnostic is a man who doesn't know whether there is a God or not, doesn't know whether he has a soul or not, doesn't know whether there is a future life or not, doesn't know whether any one else knows any more about these matters than he does, and thinks it a waste of time to try to find out." How much is this state of mind to be preferred to that of the man who can say with Paul: "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." "Henceforth there is laid up for me a crown of righteousness, which the Lord, the Righteous Judge, shall give me at that day: and not to me only, but unto them also that love His appearing."—*Westminster Teacher*.

—It is a fact worthy of the notice of those who complain of the undue prominence of music in some places of public worship, that all the great impulses given to the Christian religion since the day of Pentecost seem to have drawn much of their force from sacred song. The sufferings of Paul and Silas in the prison at Philippi were relieved by it. The preaching of Luther, of Wesley, of Nettleton, of Moody, and other successful evangelists, has been made effective by the free use of sacred song. Nor has it been congregational singing alone, or chiefly, that has produced the most marked effect. The truth is often made effective by the solo, by the quartette, by the choir, by the congregation. To sing with the spirit and with the understanding is often the best way to preach the Gospel.—*Christian Secretary, Hartford*.

—Rev. Dr. Pierson, of Detroit, in an article in the *Presbyterian Banner*, proposes to evangelize the world in twenty years. He distinguishes between evangelization and conversion, God alone being responsible for the latter, while the Church is answerable for the former, which means bringing the Gospel into contact with souls. After comparing the Church and the world numerically, and estimating the possible financial resources available for such a scheme, he affirms that he is satisfied as to its feasibility. The following are his concluding sentences: "Let us have an Ecumenical Council representing the whole evangelical Church, solely to plan a world-wide campaign, with reference to bringing the tidings of salvation into contact with every soul in the shortest time! Let the field be mapped out and divided, with as little waste of men and means as may be; let there be a universal appeal for workers and for money, a system of gathering offerings so thorough that every giver shall be brought into contact with the Lord's treasury, and the mites be increased to millions! The proposition is perhaps startling, and yet, looking at it with studied calmness and coolness, tell us what is there to prevent its consummation, but a lack of new anointing from above."

MISSION NOTES.

—Mr. Robert Arthington of Leeds, Eng., the princely donor to African missions, now offers £2,000 to the Wesleyan Missionary Society as a nucleus for its missionary work in Central Africa, on condition of its raising £8,000 additional.

—Two missionary children, eleven and thirteen years old, recently started from India for this country. They were in the care of an English family as far as Naples, but from there to London and thence across the Atlantic to New York they traveled without an escort. At the latter place they took a hack for Brooklyn to find some friends whose address they happened to have.—*Congregationalist*.

—Canon Tristram publishes in the *Church Missionary Intelligencer* a very interesting detailed report of the Society's missions and schools in Palestine. He has visited thirty-five stations and thirty-eight schools, many of them in the outlying villages, each of which he describes. He has become convinced from his examination that the Society's work in that country is a real and vast one, that it is "saturating the villages with Gospel knowledge," and is reaching the Moslem youth of both sexes. "Without examining the outlying villages," he says, "it is impossible really to grasp the extent and importance of the Society's work."

—The *Hiogo Daily News* publishes a list of fifty Japanese books prepared by the missionaries of the American Board, which is a striking commentary on the marvellous progress in that land during the past eleven years. Fifteen out of the fifty are published and distributed entirely by native houses, and six are pre-

pared at their own charge by native Christians—a rare thing in the history of missions. Among the books are Dr. J. H. Seeley's Lectures to Educated Hindus, Life and Times of Martin Luther, Commentaries on Matthew and Luke, Life of Christ, Pilgrim's Progress, and a Christian Calendar during eight years, of which 52,000 copies were printed. The amount of labour on these books is enormous, a single volume sometimes goes through the hands of five or six natives, is written and corrected, re-written and re-corrected before it is allowed to go to press.

—The Jewish Mission Committee of the Established Church of Scotland reports of its last year's work: "Last year our schools were attended by 2,109 pupils (937 boys and 1,172 girls), of whom 1,038 (201 boys and 837 girls) were Jews. These are the largest numbers ever yet returned, being 358 more than in 1878, hitherto our most prosperous year in this department of our work. More Jews attended our meetings than ever before. Ten Jews were baptized. Large numbers of native children, other than Jews and British, including some Moslem children, are receiving an excellent general education, including always a very thorough Christian training. Provision is made for the pastoral superintendence of our countrymen at the various stations, including the sailors visiting the ports of Alexandria, Salonica and Smyrna."

—The Hindu Maharaja of Mysore, to whose direct administration the four millions of Mysore, in South India, have this year been made over, made this significant reply to an address from the Protestant missionaries, who have been so successful in that province: "I am sensible of the great good which your missionaries have always done, and feel sure will continue to do, in the cause of the moral and intellectual advancement of the people; and I sincerely sympathize in the great cause of female education which you have recently taken in hand. The righteous principles which govern your religion must always be conducive to good government and to the best interests of the people; and I beg to assure the missions of my support and sympathy in their valuable labours. You refer to the principles of toleration. I need scarcely mention that one who like myself has had the good fortune of being brought up in English principles, and of learning how much the country owes to English toleration, fairness, and freedom of thought, need not be reminded of his duty to accord perfect freedom to all religious and equal treatment to my subjects of creeds. I wish you every success in your disinterested and sacred work."

—It is gratifying to learn (says a writer in the *Christian Monthly*) that Zenana work in India is spreading beyond the families of the enlightened and educated. The Bible is read and taught, and the glad tidings of salvation are told in the houses of high caste and low caste, rich and poor alike, wherever there is an open door; and the young women, at least, are being trained in many branches of useful knowledge. But I must beg my readers to remember that I am not speaking generally of the whole country. I speak only of the cities and some of the stations immediately surrounding them. One bright young creature in a Zenana said to me, "They make me do poojah" (worship the idol); "but all the time I bow down, I shut my eyes, and fold my hands, and pray to the true and unseen God." "You know," she added, "they cannot prevent the heart from speaking what it likes." Another woman, herself a widow, brought forward her young daughter as we sat in their room, and said, "See, she is a widow, and from our cruel laws, a widow for life, and she is only thirteen." But she

pointed triumphantly to the girl's beautiful hair, which ought to have been cut off when she became a widow, and the mother had not permitted it. Lifting her saree she showed us a heavy armlet of gold on each arm, and said, "She shall wear them!" Her eyes flashed, and her face was aglow with indignation and sense of wrong. "Shall we widows suffer forever?" she said. "The life of the lowest criminal is better than ours." It is a new feature when a woman would dare to speak thus or have the spirit. It is certainly one of the symptoms of progress that now they do speak out; one of the things that may seem trifling, but are sure indications that light is penetrating within the dark recesses of woman's life in India—the light which will surely chase the darkness of ages away.

MISCELLANEOUS NOTES.

—A movement for the abolition of compulsory vaccination in Germany is said to be gaining strength. Small pox will be apt to gain strength too—in about equal proportion.

—It is believed that there are over 200,000 French Canadians, mostly Catholics, in New England and New York, and it is proposed by the Rev. T. G. A. Coté, pastor of the French Church in Lowell, that a fund of at least \$20,000 be raised for missions among those people, and many Protestant pastors cordially approve the scheme.

—"The End of the World," by William H. Holcombe, M.D., is a treatise on the Coming of Christ, in which the writer argues that the last day has already dawned; the end of the world has come; the judgment has begun; and the dead are hourly and momentarily coming forth, they that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation.

—Light is thrown by an Aramaic phrase on the words used by Christ at the Last Supper, according to John xiii. 26; "He it is to whom I shall give a sop." In Aramaic the expression "to eat a sop" or "morsel" means "to betray" (as in Dan. iii. 8.) The words of Christ, consequently, imply that he to whom He gave to eat the sop was the traitor. Hence the point of the words in the 30th verse: "Hethen having received the sop, went immediately out"—this being the beginning of the betrayal.

—Some interesting discoveries have been made in the course of excavations recently made in an old Roman cemetery at Alfedena, in the Abruzzi. Among the objects brought to light are five urns with curiously shaped handles; nine amphoræ, with relieve ornaments; eighteen cups of various shapes; four drinking cups, some of them very elegant; ten wine pitchers, with triangular shaped necks; a bronze cup; five iron spearheads; a collar of amber beads and another of copper; three bracelets and a bronze torch-holder; an iron axe found by the side of a skeleton; a sword in good condition, with iron scabbard and bronze chain; and a bronze ornament of cylindrical threads in spiral design, with a pendant circular-shaped medal.

—A missionary in India visited a house one day where there was a newborn baby which was about the colour of a pink sea-shell. "How pretty!" said the visitor to the mother. "O," was the reply, "she'll be black like the rest of us after I have put her out in the sun for a few days!" And sure enough, when the next call was made, the poor baby was found baking in the hot Indian sun, stretched on a bit of board, with only a piece of cotton cloth under its head for pillow. Its body had been first smeared with mustard oil, according to the strange fashion of that land. The mothers are much surprised to learn that American children are not treated in the same way.

SUNDAY SCHOOL LESSON.

(Concluded from 3rd Page.)

left that for his greater antitype to do. But we must bear in mind that conquest in the New Testament is a different thing from conquest in the Old. There "destruction by the sword become conversion by the Word." In that way Christ will exterminate all of His enemies by making every one His friend. By the bloodless victories now going on, God is giving Him the heathen for their inheritance, and the uttermost parts of the earth for His possession. And ultimately all kings will fall beneath His conquering progress, and gladly own Him King of kings, and Lord of lords.

3. Concerning Christ's Kingdom. Out of Jacob shall come He that shall have dominion.

It is a marvel, when one comes to look at the remainder of the "parable," what a range of vision was vouchsafed to the prophet on this occasion. He saw that which was not so very remote—the destruction of Amalek. He looked beyond the conquest of Canaan, and saw the invasion from Assyria that should carry away the chosen people as captives. His vision reached even farther than that; for he beheld the conquering hosts from Greece and from Rome, "from the coast of Chittim," who should in their turn make a conquest of Assyria. And his comment upon each one of these personified world-powers is, "and he, also, shall perish for ever." But over the wrecks of these world-kingsdoms rises the star of dominion that never is to go down. The time surely is coming, when it shall be said: "The kingdom of the world is become the kingdom of our Lord, and of His Christ." In that is the hope of mankind.

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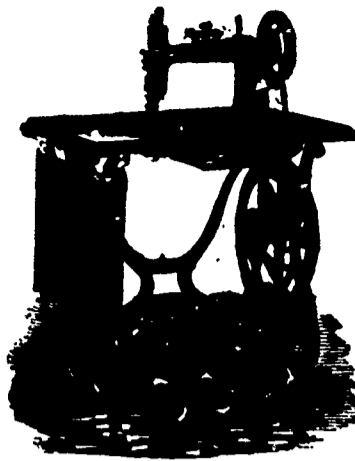
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- J. A. BOYD, M.A. Chancellor of Ontario.
- ROBERT BOYLE, P. Minister, Brampton.
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- H. D. POWIS, Pastor Zion Congrega'l Church, Toronto.
- J. P. SHERATON, B.A., Editor *Evangelical Churchman*.
- W. J. SMYTH, B.A., Pastor Presbyterian Church, Uxbridge.
- J. J. WOODHOUSE, Toronto.
- HON. WM. MCMASTER, President Toronto Baptist College.

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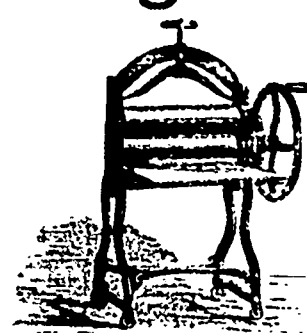
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