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THE CANADIAN INDEPENDENT.

(NEW SERIES.)

Vol. II.]

TORONTO, AUGUST, 1883.

[No. 8.

WILL our subscribers look at the label on their magazine and forward their subscription due? Will our pastors and other true well-wishers do something in the way of obtaining new subscribers? Our churches want to know more of what is thought and done among us. Then news items are sadly needed from friends who are content to tell their story simply, and not be offended should the editorial pen be drawn through such adjectives as "the grandest, most glorious, tremendous, such-as-never-was-before," *et omne hoc genus*. We are widening the circle of our contributors, and shall aim to make the magazine thoroughly representative of the denomination. And we want the privilege of speaking to every household therein. Come friends, one and all, rejoice our editorial heart, and fill up our means of getting the printer to send forth a widening flow of mutual sympathy and knowledge.

THE CONGREGATIONAL UNION OF NOVA SCOTIA AND NEW BRUNSWICK.

The thirty-sixth annual session of this body was convened in Milton, N.S., Saturday afternoon, July 7th, 1883. The first meeting was opened by observing a brief session of devotional exercises, Rev. J. Shipperly presiding, after which the regular business transactions took place. Mr. N. Burpee, of St. John, N.B., was chosen minute secretary. Roll of members was then called.

Several delegates and all the personal members of the Union were present during the whole or part of the session.

The Rev. Mr. Murray (Baptist), and Rev. Messrs. A. W. Main, and E. N. Johnson, pastors of the Congregational churches of Economy, and Milton, N. S., were invited to sit as honorary members.

After the appointment of nomination and other committees, the secretary read a telegram from Rev. T. Hall, announcing his expected arrival on Monday, the 9th inst.

In the evening, Rev. J. Shipperly, of Chignecto, gave his retiring address. Subject—Congregationalism, its Necessity and Demands," which was well received.

Rev. I. L. Beman was then elected to the chairmanship for the ensuing year. The thanks of the Union were voted to the retiring chairman for his address.

The Business Committee reported that Revds. J. W. Cox, S. Sykes, J. Whitman and Mr. Robert Faulkner serve as a committee to draw up a resolution touching the removal of Rev. Alex. McGregor.

On Sunday morning, at half-past ten, the public exercises were held. Rev. D. W. Cameron, of Keswick Ridge, N.B., gave the annual sermon, to a full house. The subject of his discourse was timely, viz.: "The more Sure Word of Prophecy;" text, 2 Peter 1:19. He showed that the Scriptures are the revealed word of God, and upon them we stand or fall in our religious life, after which the communion service was observed, the Revds. Jacob Whitman, I. L. Beman and G. W. Johnson officiating.

On Sabbath afternoon a very enthusiastic meeting was held, in behalf of the Sunday school. The exercises consisted in reading the Scriptures, prayer and singing, followed by addresses by the clergymen present.

In the evening, a large audience assembled to listen to an interesting sermon by Rev. I. L. Beeman, Rev. Mr. Shipperly assisting in

the services of the evening. Mr. Beman held the attention of his hearers very closely, as he eloquently and forcibly spoke of the "Kingdom of God" and its being in the heart. His text was, "The kingdom of God is within you," Luke 17:21.

The pulpit of the Baptist church, of Milton, and of the Congregational, Baptist, and Methodist churches of Liverpool, as well as the Congregational churches of Brooklyn and Beech Meadows, were supplied by brethren of the Union.

On Monday morning an hour's devotional exercises was held, Rev. Alexander McGregor presiding, after which the Union resumed its regular work. Minutes of last meeting were read and confirmed.

The Committee on Trust Deeds, appointed last year, reported that they had made a slight alteration in the form of trust deed, approved at the last session, for the purpose of adapting it to the wording of the law of Nova Scotia; and read the form as changed.

Resolved,—That the deed as now presented be recommended to the churches, and that the printed copies be placed in the hands of Mr. James Woodrow, and that he be authorized to communicate with whatsoever churches he may deem advisable.

Rev. I. L. Beman read a paper on "Science and Religion," in which he showed that there was no conflict between the Bible and science; the latter throws light on the sacred page. The speaker illustrated the aid of science in the department of religion by referring particularly to several branches of science, such as astronomy, architecture, music, etc.

In the afternoon, after routine business, Rev. D. W. Cameron read a paper upon the "Religious Training of the Young," in which he earnestly advocated the need of more systematic inculcation of God's word in the home, the day school and the church. Adjourned to half past seven p.m.

At the evening session, the nominating committee recommended as officers for the Union during the ensuing year, in addition to Rev. I. L. Beman, already elected chairman, for secretary, Rev. J. Barker, Sheffield, N.B.; statistical secretary, Rev. D. W. Cameron, Keswick Ridge, N.B.; treasurer, James Woodrow, Esq., St. John, N. B.; missionary secretary, Rev. J. W. Cox, Noel, N.S. committee, Revs. S. Sykes, C. L. Ross, J. Shipperly, A.

W. Main, G. W. Johnson, A. K. Moore, Esq., Nathan Tupper, Esq., Messrs. W. S. Starratt, W. Anderson, C. H. Dearborn, D. H. Burpee, Robert Faulkner, and E. S. Williams.

The nomination was approved.

The officers of the "Ladies Home Missionary Society" are as follows: president, Miss Lizzie Barker, Sheffield, N.B.; vice-presidents, Miss Rebecca Moore, Economy, N. S.; Mrs. William Anderson, Liverpool; Treasurer, Mrs. Chas. Deashorn, St. John, N. B.; secretary, Miss Jedidah Tupper, Milton, N. S.

The annual missionary meeting was held in the evening, presided over by the Chairman of the Union. After the opening address by Rev. I. L. Beman, Rev. Mr. McGregor gave his report of the work in the different churches, and Mr. Woodrow, the treasurer, presented the financial statement of the Missionary Society; after which reports the meeting was stirred up by a timely address from the Rev. Thomas Hall, Missionary Superintendent of Home Missions for the Congregational Union of Ontario and Quebec. May the work of missions speed its blessed way, and a new impulse be received from this grand meeting.

The Tuesday morning prayer meeting was led by Rev. A. W. Main, and was characterized by deep and tender feelings, the sympathy of all present being greatly aroused by a telegram to Rev. Mr. Cox that one of his little ones at home lay dangerously ill. Fervent prayer was offered for her recovery by Rev. Thomas Hall and others.

The business of the Union was resumed at ten a.m., and, after the usual routine, Rev. Alex. McGregor applied for a letter of dismission to the Rhode Island Conference of Congregational churches. His request was granted, the Union at the same time passing the following resolution by a standing vote:

On recommendation of the Committee Rev. J. W. Cox, Rev. S. Sykes, Rev. J. Whitman, Robt. Faulkner:

Whereas the Rev. Alex. McGregor, who for twelve years has been in "labours abundant" in connection with this Union, and has also for ten years of the time efficiently performed the trying duties of Missionary Secretary, and *whereas* at his own request he has been dismissed and recommended to the Rhode Island Congregational Conference.

Believing that it is the Lord's will, Be it therefore resolved that this Union bows sub-

missively, at the same time recording its keen sorrow at the great loss it sustains. Earnestly praying that wherever our brother and his loved ones may be, God's richest blessing shall attend them, and many stars be theirs in their crown of rejoicing.

Rev. I. L. Beman was appointed delegate to the Maine Conference, and Rev. D. W. Cameron alternate.

Rev. J. W. Cox, delegate to the Congregational Union of Ontario and Quebec, and Rev. Jas. Shipperly alternate.

Rev. Thos. Hall, Home Missionary Superintendent of Ontario and Quebec, presented the salutations of the Union of Ontario and Quebec, and presented the claims of the Congregational College of British North America upon the churches of these Lower Provinces.

Rev. C. L. Ross, at his own request, received a letter of dismission to the Union of Ontario and Quebec.

In the afternoon the Union resumed its business at three o'clock, Rev. Mr. Murray, Baptist minister, leading in the opening prayer.

A paper on "Inspiration" was assigned to Rev. S. Sykes for next year. A paper upon "Our Mission Work," to Jas. Woodrow, Esq. A paper upon "How can Christian Workers Reach the Masses" to the Rev. A. W. Main. Morning preacher to be Rev. G. W. Johnson. Alternate Rev. S. Sykes.

It was resolved that one afternoon of next session be entirely devoted to the Sunday school, Rev. J. W. Cox, D. W. Cameron, C. H. Whitman, and R. C. Fulton as a committee to draft a programme and have it in charge.

It was resolved that the thanks of this Union be given to the officers and members of the Ladies' Home Missionary Society and its various branches.

A Sunday school Institute was then held, presided over by Rev. I. L. Beman, who held the interest of the large audience of Sunday school workers for an hour and a half, bringing out a deal of helpful information in answer to the many and varied questions of the question drawer.

In the evening the church was crowded to its utmost capacity, presided over by the chairman. After singing the 408th hymn, and prayer by Rev. Mr. Whitman, addresses were given by Revs. Barker, Johnson, Thompson, Main, Ross, Hall, and others. It was pro-

nounced by many the best meeting of the session, and will doubtless have a lasting effect.

An enthusiastic vote of thanks was given at the close to the friends in Milton for their invitation and reception, their abundant and cheerful hospitality.

On Wednesday morning at nine o'clock a prayer meeting was held, presided over by Rev. J. Whitman. The power of the Spirit was manifest.

The business of the session was resumed at the usual hour, an important item of which was the empowering of Supt. Hall to convey the greetings of this Union to the meeting of the Triennial National Council of Congregational churches in the United States, which is to be held in the autumn.

By motion it was resolved to set apart the first Sabbath of December to claims of our Home Missions, the pastors to prepare appropriate sermons for the occasion.

Letters were read from Rev. B. P. Snow, delegate from the Maine Conference of Congregational churches. It was stimulating in its tone, and showed plainly that this Union has a loving sister over the border, who is ready to give a helping hand to us when it is necessary.

The value of this letter was greatly enhanced by the address of Rev. Mr. Cameron, just returned as our delegate to that Conference, which has held its session at Farmington, Maine. He gave a glowing account of the reception he had accorded him, as our representative, and said he believed it would be greatly to our advantage to come into closer bonds of fellowship with the churches of our order in the Republic. The church of Christ should know no political boundaries.

It was resolved to give a cordial support to our College at Montreal.

Great enthusiasm was manifested in the Foreign Mission movement, our work at present being under the direction of the American Board of Foreign Missions, and our funds will help sustain a missionary in Central Africa.

Rev. C. W. Johnson was chosen Secretary. C. H. Dearborn, of St. John, N.B., Treasurer, with an Executive Committee of the following:—

Rev. I. L. Beman, Rev. S. Sykes, Rev. J. W. Cox, Rev. J. Barker, and Messrs. E. H. Free-

man, J. W. O'Brien, C. B. Whitman, Wm. Anderson, Allen Tupper, and Colin McLeod.

A sub-committee composed of the gentlemen of the Committee residing in Queen's Co.

By motion the Union adjourned to meet in Economy, on the last Saturday of June, 1884.

EDITORIAL JOTTINGS.

MR. COOK in Boston made one or two startling statements which have a bearing upon the lessons I desire to press. A believer in the God of providence, I hold that God's providential dealings in the world, rightly interpreted, are as manifestly declarations of His will as commands on the page of Holy Writ, and therefore speak with authority; and that we who have the living Word are, in the light thereof, under obligation to note God's providence and order ourselves accordingly.

Here are the statements:—Christianity in the past 1,500 years gained 100,000,000 of its adherents; in the next 300 years (the centuries immediately following the Reformation) the same number; the last one hundred has gained 210,000,000 more. There are men now living—having passed the fourscore limit of human life (eighty-three)—who have been contemporary with a growth of Christianity among the nations equal to that of the previous eighteen centuries. Given this rate of increase till A.D. 2,000, and Christianity will be professed by a people equal in number to the present population of the globe (estimated 1,200,000,000).

Nominal Christianity, therefore, is to-day responsible for the morality of the world. Its present acknowledgment by the leading races, and their numerical strength, has given "the balance of power" on the earth into nominally Christian hands; and that has been largely the work of the present century.

What means a sudden and unprecedented expansion of business? Subsequent bankruptcy unless capital is found equal to the emergency, and greatly increased risks to that capital as it spreads away from its centre throughout the business connection.

Is Christian capital equal to the present acknowledged strain upon its resources? Is Christianity equal to the emergency? Concentration increases power; the diffusion of power gives work. Is the power sufficient for the endeavour? There can be little doubt

but that the unprecedented expansion this present generation witnesses in trade, wealth, ingenuity, and knowledge, intensified by the increased and ever-increasing means of communication, has put a strain upon Christian profession as it has upon all the energies of life, which is in large measure accountable for the apparent want of intensity in our spiritual life.

The simplicity of the quiet lives of a century past is simply impossible now; the very conditions of life are changed. It needs greater heroism to be content with one's wages in a city surrounded with luxury than in a retired country village, and a stronger Christian will to keep one's garments unspotted from the world in the competition of a crowded community than in a retired spot where one controls the business of the little circle around. Let us understand these principles and acknowledge them. Christianity has a greater strain upon its capital because of its very expansion than has been witnessed since the time that it planted the cross upon the ruins of the Capitol.

True, Christianity claims to have the Almighty for its banker, and therein lies its hope; but the bank only loans on certain lines, therefore Christianity must draw on these lines; if it refuses, the resources are not available, and then comes bankruptcy. We are as Christians brought face to face to-day with these facts. Let us recapitulate:—

1. Within the present century nominal Christianity has reached those proportions that the balance of power among earth's people is in its hand.

2. To keep pace with its unprecedented spread and increasing responsibilities, deeper life and accumulating strength is demanded.

3. It becomes, therefore, the duty of those who heed the words, "Ye are the salt of the earth," to bestir themselves and to live up to their privileges.

In other words, make nominal Christianity real, and the world is at the Saviour's feet. This is the church's work to-day. The world is being converted to Christianity; we need a reconversion of Christianity to its own faith. Let me illustrate.

Canada has more than most countries been long in the enjoyment of a quiet Sabbath; there are indications that our Sabbath is to lose its quiet and become a day fraught with

folly and turmoil. There is a banded liquor interest in the land which, by the votes it controls, blocks all efforts at limiting its destructive influences. *There is no hope for the future of our Sabbath and the effectual staying of the ravages of intemperance save by the arousing of the Christian consciousness of the community.* And what human instrumentality has God for so dispensing His capital than by the New Testament church and its ordinances?

ACTS ix. 31 is a truth in history. The church was working its way amidst opposition that seemed to stamp the struggle as hopeless, but it multiplied, and, by being edified, built up. This is the very opposite of disintegration. Whoever aids in *that* is not the Saviour's friend. Let that be well understood. The devil destroys, God builds, so do His servants (1 Cor. iii. 10), and this edification is a reciprocal work: the spirit—*love*—in which we must build (1 Cor. viii. 1), and thus only can be fulfilled Eph. ii. 21.

THU our denomination, if it would do its share, must "edify itself," not dissipate its energies. It has a history; it has, or should have, its own autonomy and its own especial work. The words of Principal Fairbairn, as he gave this year his address to the English Union, of which he is chairman, are suggestive when he speaks of the Spirit life of the Christian church as being not so much broken up by, as distributed among, the different sections of the universal church. It becomes, therefore, a pertinent enquiry, What is our especial gift in the exercise of which we go forth to the work? This we might better understand if we as others traced our pedigree a little more thoroughly, and go back, as others cannot, to the early Independents, as distinguished from the Puritan. Puritanism never freed itself as Independency did from political and doctrinal intolerance. Cromwell and his secretary, Milton, were Independents; so were Robinson, of Leyden, and John Owen; Richard Baxter was not, though of all the Puritans he, perhaps, was the broadest in his Christian charity. The States of Massachusetts and Connecticut that persecuted the Quakers and burned witches were Puritan, but the Pilgrim Fathers had learnt the true liberty which conscience demands, and were Independent.

It will not hurt us to remember *our fathers*, and we may be pardoned if we recall for a moment Cromwell and his Ironsides—true friends of liberty, let prejudice distort as it may; and Independents we may do well to remember. How invincible they were, those Ironsides! The gay Cavaliers were brave, ready to dash fearlessly on the foe; but they wavered before the stern yeomen of Cromwell's army. The Spartans of Thermopylæ did not excel in sterling bravery, nor equal them in high principle. They won on every field; their enemy never saw their backs. Never! When the recalled Charles returned to rule and curse the realm that, in a weak hour, welcomed him back, this army must needs be disbanded. Grim and stern they marshalled on Blackheath, knowing that their work was done, a new order of things beginning, their leader dead, his relentless foes in ascendancy. They must have had forebodings of the scorn in which their heroes would be held and their God dishonoured, and yet at the call of duty they disbanded quietly; no mutiny, no protest, because they deemed it the right thing to do, and they entered the peaceful avocations of life, that army of invincibles! Not one single instance of violence or cruelty has been brought home to their disbandment. Not one instance of profanity or lawlessness, and their foes had lynx eyes. Fifty thousand men, whose skill and courage had driven the finest infantry of Europe before them like chaff before the gale, who had carried the day on every field they trod at the voice of duty, disappeared without a word among the peaceful workers of the empire; and so nobly bore they the work of peace that it passed into a proverb did any work or tradesman stand out conspicuously among his fellows, "Ah, one of Cromwell's Ironsides." England is only beginning to learn what she owes to-day to those sturdy Independents. They were a preserving salt amid the court corruption, the leaven of liberty and worth which makes the Anglo-Saxon world to-day the world of the noble and the free. No Briton need be afraid to own kin with that old land working out the problem of religious liberty; and America owes its freedom to the men of Plymouth Rock, and they and the Ironsides were brethren.

Theirs was a faith broader than the creeds of our present denominationalism; the Evan-

gical Alliance has in our day in some measure formulated it. A faith, Christian, Evangelical, and yet sufficiently broad to welcome all who call Jesus Lord without respect to Calvinistic or Arminian colour; a charity which can sympathize and work with any by the Spirit quickened, who take the Word for their guide and Christ as their redeemer, and who seek free from political or social persecution to unite against the sins and follies which wreck human lives and destroy the souls of men. This should be our faith; it is if we are true to our traditions; and thus we strive to Christianize Christianity and win the world. As the early Independents we are called to battle, no less stern and unflinching should we be. Not just now with sword and spear, but against vice, spiritual wickedness—yea, and that in places high as well as low—to which end may we be edified, walk in God's fear and comfort of the Holy Ghost, and thus be multiplied.

Spare not toil, nor blood, nor pain,
Not a stroke descends in vain;
Wounded, still no fort we yield
On this ancient battlefield.

More than conquerors even now,
With the war sweat on our brow,
Onward! o'er the well-marked road
March we as the host of God!

THE following, which we find in several of our exchanges, has an old tale worth telling. Listen:—"The late Dr. James Hamilton had a capital illustration of how general prayers and 'oblique sermons' fail to satisfy the soul in the emergencies of life. A Scotchman who had but one prayer was asked by his wife to pray by the bedside of their dying child. The good man struck out on the old track, and soon came to the usual petition for the Jews. As he went on with the time-honoured quotation, 'Lord, turn again the captivity of Zion,' his wife broke in, saying 'Eh! mon, you're aye drawn out for the Jews; but it's *our bairn* that's deen!' Then, clasping her hands, she cried, 'Lord, help us, or give us back our darling, if it be Thy holy will: and if he is to be taken, oh, take him to Thyself.' That woman knew how to pray, which was more than her husband did. And in her prayer she honestly poured out her heart's needs before God. An 'oblique sermon' is not a prayer. An audible meditation or a doctrinal dissertation is not a prayer. Telling the Lord a hundred things He knows better than we do is not prayer. If

persons who lead in prayer had as vivid a conception of what they want, and as earnest a desire to get it as this poor woman, would there be as many complaints about long prayers as we hear?"

THE fathers stone the prophets, and the children garnish the sepulchres.—A stained glass window has just been placed in Elstow church as a memorial of John Bunyan. The great dreamer would certainly never have dreamed of posthumous honours in this form by the Establishment that, during life, hunted him like a partridge in the wilderness.

How thoroughly the principles contended for by the early Independents have been accepted by the descendants of those who parted with them because of their church polity may be seen by comparing the following extracts. The first from the writings of John Knox in the "Scots' Confession," 1560:—

"The notes, signs and assured tokens whereby the immaculate spouse of Christ Jesus is known from the horrible harlot, the Kirk malignant, we affirm to be neither antiquity, title usurped, lineal descent, place appointed, nor multitude of men approving one error; but the notes of the true Kirk of God, we believe, confess, and avow to be: First, the true preaching of the word of God; secondly, the right administration of the sacraments; lastly, ecclesiastical discipline uprightly administered." In which marks it is to be noted that the Scots followed largely the old Papal line, notwithstanding their hatred of Popery. The notes of the church were in its ministry and rulers; they preached, administered the sacraments and exercised discipline, and though, by reason of the unanswerable arguments of the Independents, the "Westminster Confession of Faith" gives a modified statement of the notes of a true church; the Scotch churches have read their Confession largely in the light of the revised Papal principles thus stated by Knox, which makes the church largely dependent upon its order or ministry. In an excellent series of handbooks published by T. & T. Clark, of Edinburgh, is one on "The Church," by Prof. Binnie, of the Free Church College, Aberdeen, in which the essentials of a true church are stated in a manner that would have delighted Brown and Robertson, Cromwell and Milton,

and those early champions of liberty. How thoroughly the ground has shifted in Presbyterian polity may also be seen. Here is the statement which is no isolated sentence:—"The Church (local) is, in its proper nature, the company of Christ's true people, the congregation of the saints, the society of those whom Christ hath called by His grace, who believe His word and hope in His mercy. A particular society has a right to the promises, and a right to receive the honour and obedience due to a Church of Christ, only in the proportion in which it consists of true Christians." Dunbar had not been fought had Scotland learnt this truth then.

THE Industrial Exhibition of Toronto has become an institution of the Province, and confessedly holds no inferior rank among the many kindred exhibitions which do much to promote industry and give an impetus to the lawful pursuits of life. Industrial exhibitions appear to have begun in France. An *Exposition* for the exhibition of articles of trade and industry having been held there as early as 1798; the first English one in 1828, though the Great Exhibition of London, 1851, in which the late Prince Albert took such an active part, gave an hitherto unknown impetus and world-wide fame to such exhibitions which have driven out, and well so, the fairs of olden times. Without drawing invidious comparisons, Toronto has, from the numerous railways, etc., which centre there, special facilities in Canada for such exhibitions, and a glance at the list of premiums before us, which have suggested these lines, seems to indicate that her fifth Exhibition, timed from September 11th to September 22nd next, will prove as attractive as the preceding ones. We have faith in the development of Canadian industries; and a healthy emulation, and the peaceful gatherings of the people to see what others are doing will, under an acknowledged Providence, do not a little to educate the industrial nations in the arts of peace, and scatter the people that delight in war.

WHAT is known as the "germ theory" of disease has well-nigh passed outside the limit of theory into the region of ascertained fact. The influence on medical science has already been felt, and will doubtlessly increase, making treatment less experimental and more re-

liable. As health concerns all, and is one of this life's greatest blessings, we do not consider vain patient and persistent investigation regarding the prevalence of disease in any district, and the variations of the same. Our Ontario Provincial Board of Health is issuing a weekly health bulletin, with meteorological report attached. That of the week ending July 7th is before us, from which it appears that out of 108.4 days' possible sunshine, we have had 46.8. The prevailing fever is intermittent, whilst diarrhoea and its relations, cholera morbus and cholera infantum, appear to be advancing into that prominence which experience has taught is inseparable from the later summer months. Their relations to filth in air, food, and water should not require, in view of past experience, to be mentioned.

THE Victoria Institute, or Philosophical Society of Great Britain, was established for the purpose of associating men of science, and authors, in the full and free investigation of all philosophical and scientific subjects, from the avowed standpoint of Christianity. Hence it is not agnostic, and certainly is not bigoted, and assuredly none the less able to carry on scientific investigation because of its reverence. We have received the following account of its last annual meeting, which is of some moment in the religious bearing of questions there discussed:—

Sir Henry Barkly, G.C.M.G., F.R.S., took the chair at the annual meeting of the Victoria (Philosophical) Institute, at 7 Adelphi terrace, London, in the last week in June. The honorary secretary, Captain F. Petrie, F.R.S.L., read the report, by which it appeared that the institute—founded to investigate all questions of philosophy and science, and more especially any alleged to militate against the truth of Revelation—had now risen to 1,020 members, of whom about one-third were foreign, colonial, and American, and new applications to join were constantly coming in. An increasing number of leading men of science had joined its ranks, and men of science, whether in its ranks or not, co-operated in its work. During the session a careful analysis had been undertaken by Professor Stokes, F.R.S.; Sir J. R. Bennett, Vice-Pres. R.S., Professor Beale, F.R.S., and others, of the various theories of evolution, and it was reported that as yet no scientific evidence had been met with giving countenance to the theory that man had been evolved from a lower order in animals; and Professor Virchow had declared that there was a complete absence of any fossil type of a lower stage in the development of man; and that any positive advance in the province of prehistoric anthropology has actually removed us further from proofs of such connection—namely, with the rest of the animal kingdom. In this Professor

Barrande, the great palaeontologist, had concurred, declaring that in none of his investigations had he found any one fossil species develop into another. In fact, it would seem that no scientific man had yet discovered a link between man and the ape, between fish and frog, or between the vertebrate and the invertebrate animals; further, there was no evidence of any one species, fossil or other, losing its peculiar characteristics to acquire new ones belonging to other species; for instance, however similar the dog to the wolf, there was no connecting link, and among extinct species the same was the case; there was no gradual passage from one to another. Moreover, the first animals that existed on the earth were by no means to be considered as inferior or degraded. Among other investigations, one into the truth of the argument from "Design in Nature" had been carried on, and had hitherto tended to fully confirm that doctrine. The question of the Assyrian inscriptions and the recent Babylonian researches had been under the leadership of Mr. Hormuzd Rassam, who, on his arrival from Nineveh, had given a full report of the extent of his new excavations, which were of the highest interest. His discovery of Sepharvaim, one of the first cities mentioned in Holy Writ, was most important. Professor Delitsch and others aided in the consideration of the discoveries and the inscriptions found. Two meetings had been held to consider the questions raised in Mr. Herbert Spencer's "Philosophy," and Lord O'Neill and others had shown, by a careful analysis of his arguments, that a greater attention to accuracy in statement would have kept Mr. Spencer from arriving at those hasty conclusions which had made his philosophy remarkable. It was announced that the results of explorations now being carried on in Egypt would be laid before the institute early in the winter. The discoveries were very important, especially that of the site of Succoth, which, like the results of the survey of Palestine, was confirmatory of the Sacred Record. The quarterly Journal, which contains the various papers read before the society, which had been published for sixteen years, was now issued free to all members and associates, whether at home or abroad. Several interesting speeches having been made, the members and their friends adjourned to the Museum, where refreshments were served.

FAIR PLAY FOR CHRIST.

The sea is a great restorer. "Come hither, ye nations; come, ye weary workers; come, ye young and exhausted women: approach, O pale humanity, and tell me frankly what ye require to recruit your frames. Art thou in want of vital heat? The sea is rich in it. Its breath inspires in me a certain indefinable sentiment of gaiety, activity, creative power—what one might call physical heroism." This is our faith, as well as the faith of Jules Michelet; and hence in the season we hasten—all who can—to the seashore. When there we take full advantage of our opportunities.

We take all that the great restorer has to give. We walk on its shore, plunge into its wave, sail on its surface; and when we must be indoors, we are careful to have its air. All that it has to give we take.

Now, Christians, who believe in the power of Christ to re-make and re-energize the entire man, should also be eager to take all that Christ has to give. We should not be satisfied with a little in the bottom of our vessels, if we know that Christ has fullness for us. We should not be content to have Christ "working" merely, if we know that He is willing to "work mightily." It is not enough that we have joy if we know that there is waiting for us joy that is full of glory. Why should we be satisfied with peace which can hardly be called peace, and which leaves our hearts twenty times a week to the mercy of deep unrest, when we might have a peace which "passeth all understanding?" In a word, why should we be in twilight if it be actually the case that the Sun has arisen and is shining in noon-day splendour? Have we all that Christ has for us?

Did it never strike you that there is a startling discrepancy between what our Lord promises to do for His followers and what He actually has done? I do not speak of individual cases. There are many single cases in all churches—more, perhaps, than we imagine—in which the largest promises have been more than fulfilled. In the low places, in the high places, and in places which lie between these, there are individual Christians, and little groups of Christians, who are burning and shining lights. Let us thank God for them: they are living witnesses of the marvellous power which Christ has upon the soul which comes fully and fairly into His light. They are charged with divine power, and those near them feel it, even when they do not understand it. Let us, I say again, bless the Lord for all such, and let us gratefully believe that there are more of them than we are apt to suppose. But what of the great mass of us who crowd up to the church on Sabbath? Have the promises of Christ been fulfilled in our lives? Or does the poor fruit mock the promise? Is there, or is there not, a discrepancy?

We shall best discover by looking at the promise and then at the results. Christ, by His Spirit in the apostles, often uses the words

"power" and "might" to express the degree in which He will work in and through His followers. He promises to make them "strong" in Him and "in the power of His might." Now, has the *Lord*, as distinguished from all other persons and things, been working in the mass of us mightily? *Business has*. Look at that man who is fairly possessed by business. It is refreshing to see him and to come under the sweep of his buoyancy. His movements, how active! His step, how firm! His eye, how eager! Business is working mightily in and through him, and, according to its nature, is producing results in his entire being. Is the Lord, according to His glorious nature, exercising such might and mastery over us as *pleasure is*? See that young man hastening from the workshop in which he has wrought all day with willing hands and honest heart. Hastily on reaching home he takes his evening meal. Hastily he dresses. Half an hour has not passed before he sallies forth with quick step, lustrous eye, and beaming countenance. Why this joyful activity? He has pleasure before him in the shape of congenial company. This pleasure is working in him mightily to produce what you see. Many other things work powerfully on us to depress or to elevate. And now let us come back to the question. In addition to all these objects of joy and sorrow, and distinct from them all, does the Lord mightily move us? Does He move us to a joy that is unspeakable and full of glory—a glorious joy that fills and glorifies the heart? He has told us that He will do this; and more, He has positively promised so to work on us that we shall hardly know ourselves, and that we shall be led to say in up-welling gratitude, "We are new creatures; all old things are passed away; and, behold, all things are become new and strange. It is wonderful in our eyes." But we are not yet at the end of His promises. He is to work *through* His children as well as *in* them. He boldly and broadly, without qualification or reserve, declares that He will work so mightily and so strangely in them that they will, each and all, become "rivers of living water." Not a streamlet, not a stream, not a river, but *rivers*. Do these large words find a counterpart in our experiences? Could we use them in regard to the mass of Christians and feel that the words were no bigger than the thing? And are we

not led to understand from Christ that through those who are in Him the word of God will grow "mighty" and prevail? "For the weapons of our warfare are not carnal, but mighty through God." This glorious power is promised not merely to the church as a whole, but to every member of the church.

Have we in our daily lives the fulfilment of these great promises? If not, why not? It cannot be because the words of our Lord go beyond the restorative power of His healing waters. Men may advertise in too large type, but God never.

Why, then, this startling discrepancy? Why these sour grapes, when good grapes were promised and looked for? The reason may be seen in a figure. A man goes to the sea that he may have the restoration which it gives. He has paid his train; he has reached a lovely spot on the shore of the restless main. But instead of bathing his lungs in its health-giving air, he coops himself up in a little room with the door and window shut. A week passes and he is no better. A month passes and he is worse. Why? Because he has not given the sea fair play.

Give Christ fair play, and we shall find that all His promises will swell out in our experiences into ripe, rich, mellow fruit. Belief is what is needed. His grace is sufficient, but we must use it. We must look into His heart, listen to His speech, and put our hand tremblingly, yet trustingly, into His.

Hamilton, Ont.

J. MORTON.

CONGREGATIONAL COLLEGE OF BRITISH NORTH AMERICA.

We give this month the historical sketch of this institution as prepared by our efficient secretary, Dr. Cornish, and deposited with other documents in the corner-stone, the laying of which was noticed in our last number.

In the year 1838 Mr. Ludwick Kribbs was placed by the Colonial Missionary Society under the charge of the Rev. Adam Lillie, at that time pastor of the Congregational church in Brantford, Ontario, in order to be trained for the work of the Ministry. In the following year, Mr. Lillie having removed to Dundas, four other students were, with Mr. Kribbs, placed under his instructions, and thus was constituted the first regular class of students in the college. It is, therefore, from the year 1839 that the foundation of this institution is to be dated. In May, 1840, Mr. Lillie, at the request of his brethren, removed to Toronto,

having been previously released from pastoral work, in order to devote himself entirely to the college, and on the 1st of September following, the institution was formally opened in that city with appropriate public services. The original name borne by it was *The Congregational Academy*, and it was under the joint management of the Colonial Missionary Society, and a Committee appointed annually by the Congregational Union of Canada West. In 1846, a regular Constitution was adopted and the name was changed to *The Canadian Congregational Theological Institute*. Simultaneously with these changes, other important movements were going on. In the year 1841, at the third Annual Meeting of the Congregational Union of Canada East (with which was associated the churches lying east of Kingston), the question was brought up of establishing a Theological Institute in connection therewith, and at the next meeting, in 1842, *The Congregational Institute of Eastern Canada* was instituted at Montreal, having for its objects the training of young men for the Ministry and the giving superior education on Christian principles. The Rev. Messrs. Carruthers (now of Portland, Maine), and Wilkes (the late Principal) were chosen Professors, and in 1844, the late Rev. R. Miles was appointed Resident-Tutor. Owing to difficulties of a financial character, and in order to husband the resources of the Denomination at large, negotiations were opened with the Union of Canada West, with the object of effecting an amalgamation of the two Institutions. In 1846, a constitution which had been carefully prepared, was formally accepted by the two Unions, with the concurrence of the Colonial Missionary Society, and the amalgamation was completed. Three students were transferred from Montreal to Toronto; three others had finished their course there, and one had left on account of ill health; thus making the number of those who had been received into the Eastern Institute, seven. In consequence of the fact that the Maritime Provinces had begun to look to Canada for a supply of ministers, the name of the college was in 1860 again changed into that of the *Congregational College of British North America*, which it still bears.

In the Report for 1859-60, the question of improving and extending the Course of Study is stated to have been under the serious consideration of the Board of Directors; and in the following year, in reporting the resignation of the Rev. A. Wickson, LL.D., the Classical Tutor, the Board stated that "they felt called upon to review the entire subject of the arrangement of the course of study pursued in the college, and the means of conducting it." From this time forth there were earnest discussions and lengthened conferences on this important question, which manifested a praiseworthy desire on the part of the

Constituency to make the education given by the college as complete as was practicable. But there were found to be difficulties in the way of securing this higher education in Toronto, which did not exist in Montreal, arising from the different constitutions of the Universities in these respective cities. At the Annual Meeting of the Suscribers, held in Montreal in 1863, it was decided to remove the college from Toronto to Montreal, at the close of the next session, and a "Provisional Board on removal and consequent arrangements" was appointed. During the ensuing session the Provisional Board gave careful and diligent attention to the matters entrusted to them, and at the Annual Meeting held at Brantford, Ont., in 1864, they presented their Report and Drafts of By-laws and Regulations which, with careful minor modifications and amendments, were adopted. The meeting of 1864, before taking final action on this important question, and, in order to avoid the imputation of haste or inconsiderateness, by unanimous vote resolved: "To reconsider the resolution of the previous meeting to remove the college to Montreal." Whereupon, on motion of Rev. E. Ebbs and the Rev. W. Hay, it was resolved, "That the decision of the last Annual Meeting on the removal of the college to Montreal be confirmed." It is proper to state, in connection with this matter of removal, that the friends and supporters of the college resident in Montreal refrained from voting on this question at these two meetings.

By the meeting in 1864 the Professors were formally appointed to their several Chairs, and a cordial vote of thanks was passed to the Rev. F. H. Marling, the retiring Secretary of the college, to whose zeal and efficiency the institution was largely indebted, and a congratulatory resolution was tendered to Dr. Lillie on the completion of the twenty-fifth year of his connection with the college. An Act to incorporate the subscribers to the college was framed and introduced into the Legislature by the late Hon. C. Dunkin, M.P., which was duly passed; and at a meeting of the subscribers, held in Montreal, August 25th, 1864, the same was accepted and adopted, and the college was formally organized under its provisions. The first session in Montreal, being the twenty-sixth in the history of the college, was opened on the evening of October 26th, 1864, by a public service in Zion Church; and the Literary Department on September 6th, in the Faculty of Arts of the McGill University, with which the college was formally affiliated during the ensuing session. Since the year 1864, to the present time, the work of the college has been conducted in Montreal with unbroken regularity.

A few words must now be said on the buildings occupied by the institution as its home. For the first eight years, the "Domestic System" was in force,

the students residing in the house occupied by the college, though without a resident-tutor, and the housekeeping being under the charge of a matron. At the outset, the plan of connecting manual labour with study was in vogue, partly with the view of supplementing the students' private resources and partly as a supposed means of cultivating a spirit of independence; but as this method was found to interfere with the work of regular study, it was afterwards abandoned, and in 1848, the students began to live in private lodgings selected by themselves, but subject to the approbation of the Board, and they were allowed a weekly sum in aid of their expenses. From 1840 to 1846 the "Academy" occupied a frame house in Toronto, on Yonge street, between Wellesley and Maitland streets. In 1845 the "Institute" removed to George street; but on the abandonment of the domestic system, a lecture-room was rented on King street, until in 1850 a special arrangement was made with the late Mr. John Nasmith, by which accommodation was afforded for class-rooms in a building erected by him on Adelaide street, which premises the college occupied down to the time of its removal to Montreal. For a short period in Montreal, a modification of the domestic system was tried, but not very successfully, and it resulted in returning to the plan of allowing the students to live in families approved by the Board, an allowance being made to such as needed it from the funds of the college in aid of their expenses. From the year 1864 down to 1870, a convenient room, with fuel and light free of charge, was provided for the purposes of class-room and library in Zion church by the church assembling there, but in 1880, on the sale of that property the college removed to the new building erected and occupied by Emmanuel church, receiving equally good accommodation, and free of charge, which it has enjoyed down to the present time. During all these years it has been a growing conviction in the minds of those charged with the administration of the affairs of the college, that it was on all grounds desirable, if practicable, to secure for it a local habitation of its own, in which a home for the students might be provided, and all proper appliances in the shape of class-rooms, etc., might be secured for carrying on its work.

In the autumn of 1880, Mr. Hague gave notice, "that he would at an early date introduce the question of taking steps to secure a suitable building for the purposes of the college and for a home for the students whilst in attendance;" and at a subsequent meeting of the Board, he brought up the question, and it was resolved unanimously, "That such a building would be of great service to the college, and that the time had come for taking steps to secure the same." At the same meeting a committee was appointed to deal with this matter, and to report there-

upon from time to time. The desire of those friends who have been prominent in this building movement has been, that the college should not be involved in any financial expense or difficulty thereby; and, consequently, no systematic appeal has been made for help to the churches. But a sufficient sum has been subscribed by a few to warrant the inception of the undertaking, and the result is the ceremonial of today.

The Course of Study at first extended over three years only, with sessions of nine months each. In 1844, it was extended to four years, and so continued until 1860, when the sessions were reduced to six months each and increased in number to five. In 1862, it was proposed to divide the course into two parts:—The *Literary* of two sessions, and the *Theological* of three; but the proposition, owing to the changes then in contemplation, was not adopted. In 1864, on the removal to Montreal, the Course of Study was divided into two, viz.:—The *Full Course*, extending over five sessions, and the *Theological Course* of three sessions. For the Literary and Scientific subjects of the Full Course, the students have attended the classes of the Faculty of Arts in McGill College, according to the terms of affiliation with the University, in which Faculty the course extends over four years and leads to the Degree of B.A. By this arrangement the studies of the third and fourth years of the Full Course are prosecuted simultaneously in the Faculty of Arts and in the Department of Theology. The work of the fifth year is confined to *Theological studies proper*. In the Department of Theology the following subjects are treated:—

1. Systematic Theology.
2. Homiletics and Pastoral Theology.
3. Greek Testament Exegesis.
4. Historical Theology.
5. Church History Apologetics.
6. Evidences and Biblical Literature.

The Professors engaged in the work of the college from the date of the amalgamation of the two institutes, have been, in Toronto: The Rev. Adam Lillie, a man held in high and well-deserved esteem by all his students and those who knew him, both for the excellences of his character and the value of his work to this institution, who died in the year 1869; and the Rev. A. Wickson, LL.D., an alumnus of the college, who was appointed *Classical and Hebrew* tutor in 1850, and retained the office until 1852, when he resigned on account of ill health. At the Annual Meeting of 1864, besides Dr. Lillie, the Rev. Dr. Wilkes was appointed to the chair of *Homiletics and Pastoral Theology*, and Rev. George Cornish, M.A., to that of *Greek Testament Exegesis*, subject to the consent of the governors of McGill College thereto, which was cordially granted.

In 1870 Dr. Wilkes was appointed Principal of the college, and in 1871 the Rev. Chas. Chapman, M.A., one of the pastors of Zion Church, Montreal, delivered a special course of lectures on the Prophecies of Isaiah. This led to the recommendation to make arrangements for temporary lectureships in special subjects, and in 1872-73 the Rev. Charles Chapman lectured on *Evidences and Biblical Literature*, and the Rev. K. M. Fenwick, pastor of the church in Kingston, on *Historical Theology*. In 1875, the Rev. Archibald Duff, M.A., of McGill College, was appointed to lecture on Hebrew and *Old Testament Criticism*, but resigned his office in 1876. In that same year, the Rev. Professor Fenwick was appointed to the Chair, which he still occupies. The Rev. Dr. Stevenson, Dr. Cornish having resigned on account of ill-health, in 1877 opened a class for Greek Testament Exegesis, which he has continued from that date. In 1880, Dr. Wilkes in consequence of failing health, resigned his office of Principal; but, in the absence of a successor, at the request of the Corporation, he filled the position of Acting-Principal for two successive sessions. At the Annual Meeting of 1883, the Rev. Dr. Stevenson was appointed Principal, with Dr. Wilkes, Dr. Cornish, and Professor Fenwick associated with him as Professors of the college.

With respect to funds, the institution up to 1879 was dependent upon two sources of supply—the grants of the Colonial Missionary Society, London, England, always a staunch and liberal friend of the college, and the annual subscriptions of churches and individuals. In 1871, the sum of \$5,000 was completed and designated as the "Lillie Memorial Fund," the proceeds of which accrue to the use of the widow of Dr. Lillie, and on her death they will be devoted to the support, in full or in part, of the Professorship in Church History. In 1872, the late Mr. Thomas Fletcher, of Beverley, Ont., bequeathed the sum of \$1,500 to the college, and it was determined that this legacy should be set apart as the nucleus of an Endowment Fund of \$20,000, which sum was completed in the year 1879, and under the provisions of a carefully prepared deed was placed in trust, and the proceeds set apart for purposes specified in the official records of the college. There is on hand the sum of upwards of \$2,000, which it is intended to raise to the amount of a second \$20,000.

The Office-bearers of the college, so far as can be ascertained, have been:—(1) *Treasurers*:—Rev. John Roaf, of Toronto, from 1840 to 1855; Mr. Patrick Freeland, of Toronto, from 1855 to 1864; Mr. T. M. Taylor, of Montreal, from 1864 to 1866; Mr. J. P. Clark, from 1866 to 1873; and Mr. R. C. Jamieson, from 1873 to date. (2) *The Secretaries* have been:—Rev. T. Machin, 1841 to 1845; Mr. Robert Beekman, 1845 to 1848; Rev. E. Ebbs, 1848 to 1850, and

as co-secretary, 1854-55 and 1857-58; Mr. Patrick Freeland, 1850-55; Rev. F. H. Marling, 1855-64; and Rev. Dr. Cornish, 1864 to present date. (3.) *The Chairmen of the Board* since the creation of the office in 1864 have been:—Dev. Dr. Wilkes, from 1864 to 1870; Rev. Charles Chapman, M.A., from 1871 to 1876; Rev. Dr. Stevenson, from 1876 to June, 1883; and Mr. George Hague, the present chairman.

DEEDS NOT YEARS

'Tis deeds, not years, that makes a life
Seem long upon the earth.
A man may live till fourscore years
Be counted from his birth.
But when at length he bows his head
To nature's last great call,
A marble shaft will merely tell
He lived, and that is all.

Another, living half that time,
Will fill with deeds his span;
And tho' he dies, he still will live
Within the hearts of man.
No crumbling marble to remind;
No sculptured shaft he needs;
His is a lasting monument
Of fair and noble deeds.

'Twere better if we spent less time
In sinful, idle scheming,
As planning some absurd career,
Or of a mission dreaming.
And more in doing kindly acts
To make life's burden lighter,
Thus, tho' our stay be short on earth,
Our deeds would make it brighter.

—Selected.

WINNIFRED ROY.

BY EMILY A. SYKES, TORONTO.

CHAPTER V.

"Oh, what were life,
Even in the warm and summer light of joy,
Without those hopes that, like refreshing gales
At evening from the sea, come o'er the soul,
Breathed from the ocean of eternity."

The silken threads of association are so closely woven into the warp of life, that day by day the past and present unite. A spray of fragrant blossom, a brilliant autumn leaf, sunny gleams through waving foliage, tracing delicate shadows on mossy carpet beneath, a glimpse of sparkling waters, a touch, a tone will awaken slumbering memories, and bring again the glad some dreams or bitter griefs of the long ago. Recollections crowd upon us of childhood's days, when the hours flew by on swift tireless wings, as we lay in the cool shade of the forest, peopling dusky nooks and primrose-starred glades with wild fancies of tiny elves weaving their fairy spells; or roamed through meadows gilded with buttercups, gathering white-fringed daisies and sweet red clover; of voices

that once gladdened our homes, whose tones re-echo through the corridors of memory as the refrain of some old melody floats upon the air; of friends whose lives were, in truth, a part of ours, whose names are now but golden links in the chain that binds us to the far off past, and, as the years go by, life is sweetened and strengthened by the continual recurrence of incidents from the past of awakened memories, be they of sorrow or of joy.

"Have you forgotten my old friend Arthur Lerze, Frances?" said Harold L'Estrange, as with an open letter in his hand he entered the room where Mrs. Burnside and Winnifred were sitting, on the day following Winnifred's arrival at Glen Allen.

"No, indeed, Harold, I found a little poem this morning that he translated for me from the German, nearly twelve years ago, and have just been reading it to Winnifred, and telling her about the pale, dreamy student of whom we were so fond."

"I wrote to him some months ago asking him to join me in an expedition to the North-West," Harold said, "and not hearing from him, wrote again a few weeks since. To-day I received a letter from him accounting for his silence: the first letter having missed him entirely, the second delayed by his being away from Rosenthal."

"Oh Harold, I wish he would come and spend the winter with us; it would be delightful for us all. You would like him very much Winnifred. Oh here is Kenneth!"

"What are you planning now, Frances?" asked Dr. Burnside, throwing himself wearily on the couch.

"A visit from Arthur Lerze, Kenneth. What does he say Harold?"

"I'll read you part of his letter. Did I tell you that his cousin Marguerite, to whom he was so deeply attached, died three or four years ago. Poor Arthur has been sadly depressed ever since. Last spring he published a book on science that took the German university world by storm, but I think his nerves were overtaxed for he writes in a despondent strain."

"Is he a German," questioned Winnifred.

"His father belonged to an impoverished family of the nobility, and married an English lady, but they both died when Arthur was a child. He was sent to England for many years. I went to Gottenburg to attend the university with him, and so became acquainted with almost his only relatives, an uncle and this beautiful cousin Marguerite."

"Now Harold," said his sister, "we are ready to listen; what a volume!" as Harold unfolded the pages.

"Part of it is intended for you, Frances."

"I shall come immediately, dear old fellow; glad to wage war with you, as of old; are you as pro-

nounced as ever in your opinions? glad to meet Dr. Burnside again, and very, very pleased to see my friend Mrs. Burnside once more. How good she was to me in those old days, when a nervous, sensitive lad, I shrank with positive pain from the rough English school-life. Her kindly sympathy and your good father's wise counsels were an incentive in my life they little dreamed of.

"So! am I happier now? you ask. I have "won fame" you say. What is that? The beginning of restless unsatisfied longings. Uncle is dead; the daisies have blossomed for the third time on Marguerite's grave. With Shelley, I might say.

"I could lie down like a tired child, and weep away this life of care, which I have borne and still must bear till death, like sleep, might steal on me.

"Let us travel, Harold; get away from ourselves and from human nature; plough through the deep snows, traverse the wide prairies, breathe the pure air from mountain top, or exult in the freedom of the limitless ocean—and after that—well, as Shakespeare has it:—

"No more can you distinguish of a man
Than of his outward show, which, God, He knows,
Seldom or never jumpeth with the heart—
Better thoughts and a more useful life for me, I trust."

"Poor Arthur!" sighed Mrs. Burnside, as with a thoughtful face Harold refolded the sheets. "I am glad he is coming soon. But you are not going to the Rocky Mountains, Harold, before spring. Let Arthur enjoy a quiet rest, he needs that most, and perhaps Kenneth could manage to take a holiday then, and accompany you."

"Do you remember our long holiday the year before we were married, Frances? Your father, Miss Weston, you Harold, and myself? Is it possible that it is eighteen years ago?" said the doctor.

"Ah, yes, dear papa and poor Miss Weston, we little thought that their next journey, and so soon, would be into a fairer land than ours."

Winnifred listened with pleasure and interest, as the conversation drifted into the past, and in thought, she wandered with her friends, as in fancy they trod again on foreign shores, redolent with the delicious perfumes of sunnier climes and replete with sights and sounds of wondrous beauty; gathering the purple vintage from vine-clad hills, where Italy's dark-eyed daughters and swarthy sons toiled in the summer sunshine; watching the glistening snow-crowned mountains flash from gleaming gold to fields of rosy light in the splendour of an Alpine sunset; lingering among the peaceful hamlets, nestling in the green valleys 'neath the eternal snows of the mighty peaks above; standing within vast cathedrals, whose fretted arches and marvellous carvings held them spell-bound, where the "dim religious light" shutting out the garish day, hushed the soul to rest; or on the surf-washed beach, listening to the music of the crested waves, the hoarse cry of white-winged gulls, or merry voices from the groups of fishermen; feeling

the true pathos of the scene in their very hearts as dimly shadowed forth, from the restless billow they caught glimpses of stranded vessels, wrecked on the hidden rocks, whose gallant seamen await the solemn hour when the "sea shall give up her dead."

"Poor Winnifred, we have been very selfish," exclaimed Mrs. Burnside, as the tea ball rang. "Arthur's letter carried us back unwittingly to those happy hours, but I fear we have wearied you sadly."

Winnifred eagerly disclaimed anything but pleasure, and indeed it was a rare treat to the girl with her passionate love of nature to listen to the friends whose lives had been enriched by their appreciation of God's bounteous gifts on land and sea. If the weeks had passed quickly before, very rapidly they sped now. Each member of the family vied with one another to render Winnifred's vacation a pleasant one. Shall we follow a letter of Winnifred's to her mother, from Glen Allen, and steal a glimpse of it?

"Dearest mamma, I wonder if one can be walking in the narrow way, and yet be so perfectly happy as far as this world is concerned? I wish you could realize the great kindness of my friends here. Mrs. Burnside says she is going to town on purpose, some day after Christmas, to bring you to see her. Oh, it will be such a pleasure to have you. Even in winter the country is so lovely; you would marvel to see the great fields of spotless white, radiant in the sunshine or glistening like gems in the moon-light. How the boys would glory in the sleighing and skating. And you have cut off Garnet's curls; my poor little shaven boy! how could you, mamma? Mabel talks incessantly about him. Just one week and I shall see you all once more; it is worth going away to know the pleasure of returning. Tell Papa that every day of my life I thank him for the training of thought and study that he bestowed upon me. It has made teaching a pleasure as well as a profit. I mean to astonish Jeanie with my proficiency in cooking, baking, etc., and to give you, dear mother, a thorough rest, so prepare to abdicate."

In due time Mr. Lerze came, a pale, fair-haired man, aged by research and study; his face deeply lined by care, his dark blue eyes warm and sad. But the hearty welcome he received, Mrs. Burnside's solicitude and "motherly care," as the doctor laughingly said, soon wrought a decided change. Harold too, seemed to renew his boyhood and youth in his friend's companionship. Harold L'Estrange's intensely earnest nature, cultivated mind, and singularly sympathetic perceptions had greatly interested Winnifred, partly, perhaps from Mrs. Burnside's conversation, for she dearly loved to dwell on her home life, when she and her brother were all in all to one another; partly from observation, and she was surprised to see the grave, quiet man transformed in less than a week, into the "light-hearted boy," of boyhood's days.

But the Christmas holidays drew nigh, and Winnifred, grieved to part from her friends, but oh, so glad

to return home, shook hands again with her old friend, the station-master, blushing at his admiring comments on her improved appearance, since she had "come to the country," and entered the train this time for home.

Mr. Roy and Gerald met Winnifred at the station; but, we will not try to describe the meeting there, nor at home, where they soon arrived. Mr. and Mrs. Roy felt that their daughter had returned, blessed with health and strength, physically, doubly blessed mentally—for these few months of steady thought and patient perseverance in the path of duty had matured Winnifred's character wonderfully. The boys were delighted to have "Winnie back, full of fun, too," as Wallace expressed it. Gerald found a companion in his sister, Ernest loved to listen to her description of the country, and Willie and Garnet were rarely absent from her side. "Can we let Winnifred go again?" said the mother, as she heard the boys entreaties that their sister should accompany them to the pond to watch the skating, and realized how lonely it would be when she left. "She seems to wish to complete the year," Mr. Roy replied; "dear Winnifred, she is a good girl." In the midst of all his anxieties, the father's heart grew light as he thought of his child. Jeanie's joy was boundless, and she never wearied seeing "Miss Winnifred try those new-fangled notions, jelly-cakes, and things," although, in her heart, she held them lightly in esteem; but Winnifred was still her own bairn, unspoiled, home-loving as ever, and the dear old woman was quite satisfied.

Life in the city seemed greatly changed to Winnifred, after a sojourn in the country. Very true are the words of one of our sweetest poets:

"If thou art worn and hard beset
With sorrows that thou would'st forget,
If thou would'st read a lesson that will keep
Thy heart from fainting, and thy soul from sleep,
Go to the woods and hills—no tears
Dim the sweet look that nature wears."

But Winnifred sometimes thought that the restless currents of the heart gathered swifter flow, or more tranquil calm, from the contemplation of human nature, afforded by the busy throng of passers by; the sympathies aroused, and healthful emotions stirred, by nearer contact with the griefs and joys of her fellow beings. Looking out upon the crowded thoroughfare, and watching the ebb and flow of the tide of humanity, she felt a quickening interest or vague sense of disquiet, as she sought to analyze the different faces. Here a form, aged by toil and care, the sands slipping past through time's glass, but on lip and brow a peace that the world cannot give; there a face, upon which the fruitless quest for pleasure or love of gain had left its trace of aimless discontent or selfish pride; others, shining with intellect, or, alas, stamped with vice and misery. Winnifred's heart

ached many a time, as it could never do in a country life, where want was almost unknown.

Winnifred grew rather anxious about her mother. Never strong, Mrs. Roy appeared to be very frail, so she decided only to return to the Elms for the remainder of the year, Mrs. Roy promising to accept Mrs. Burnside's invitation as soon as possible.

With recruited energies and strengthened resolutions, Winnifred returned to her charges, who welcomed her gladly, ready for work, eager to gather up the dropped threads and begin afresh.

When Mrs. Roy came, Mr. and Mrs. Holt insisted on her coming to the Elms, and Winnifred spent a week of pure enjoyment in watching her mother's pleasure in the loveliness of the scenery around her, or taking her to see her friends.

As the days began to lengthen, Winnifred and the children resumed their walks; warmly clad, young and healthy, they laughed at rain or storm. Mabel had become much stronger than before her illness, and often joined what Will called their "near home expeditions."

"Miss Roy," said Will, one day, "mother said to ask you if one or two of your brothers could come up in Easter week to stay with us." Will forbore to mention that he had suggested the visit to his mother. "Do you think they would like it?"

"Indeed they would, Will," Winnifred answered, "but I'm afraid papa would not consent." To carry out his plans, however, Will was determined, and, to Winnifred's great astonishment, she was greeted one dismal day in April by a glad shout from noisy, harum-scarum Wallace. But sturdy, honest Wallace was not long in winning the hearts at the Elms. "Such a boy," grumbled David, "but he does get over me, somehow;" and so it was with them all. "Somehow," they found the house very dull and lifeless when Master Wallace took his departure, promising "to come back in harvest time."

Faith and Winnifred spent many happy hours together, reading, working or conversing. "I did not know how beautiful the world was until you came, Winnifred," said Faith, one evening, as they lingered to watch the deepening tints of a glorious sunset, light the broad expanse above them, with wondrous loveliness. "I think we grow so accustomed to the season's changes, that we forget to realize their ever-varying beauty, until they are pointed out to us. Oh, Winnifred, I forgot to tell you that Mrs. Burnside wishes us to spend to-morrow afternoon with them."

(To be continued.)

THE clouds above us cannot long conceal the heaven beyond them.—*Edward Wigglesworth.*

TRUST him little who praises all, him less who censures all, and him least who is indifferent about all.

A FRIENDLY LETTER, ADDRESSED TO NURSES OF THE SICK.

MY DEAR FRIEND,—I have chosen two texts for you; one to show the true dignity of your profession, and the other the proper qualification for such a sacred office: "And kings shall be thy nursing fathers, and their queens thy nursing mothers." (Is. xlix. 23.) "But now abideth faith, hope, love, these three; and the greatest of these is love." (1 Cor. xiii. 13. Revised Version.) Yes, *love your patients*; for, without that, the best training will never make you a really good nurse. The simple vows of the Hospitaller sisters of Pontoise tell much of the love of Christian women in the fifteenth century. They were "to be all their life, for the love of Christ, the servants of the sick poor, so far as in them lay, to do and to hold unto death." Let me give you three illustrations from real life in a hospital ward.

No. I.—It is Sunday morning. For one brief hour, at early Communion, the cares, the sins and sorrows, her own and others, our "sister" lays at the Saviour's feet, and implores strength and help for the future. Very bright and pleasant the ward looks on her return. There is a Sunday air of quiet. One table is covered with brightly-bound books, including a large picture Bible and Scripture coloured prints. After the chapel service, to which the sister earnestly invites all who are able to accompany her, she seats herself by the bed of a sick child, the other boys gather round her, and a Scripture story is told, to which several men listen attentively. In the evening the sister sings hymns and sacred songs, hymn books being provided for the men, and, gathered, some by the fire and others round the piano, a pleasant time is passed. After the singing, a story or sermon is read, illustrating the way of salvation, followed by the two last chapters of the Revelation; and then, after an earnest prayer that God would save and bless her men—"Let us all meet in the Golden City"—the sister sends them to bed, and retires to her own little room, there once again to plead with God for her beloved patients.

No. II.—It is the evening of Sister L——'s birthday. The men have had a special birthday tea, wished her every good wish, and are now quietly settling down for prayers, when the chaplain appears. "Oh! sister, I have something to tell you. When I was away on my holiday, I was summoned one dark rainy night to see a dying navy. As soon as I entered the hut, to my great surprise, he warmly welcomed me, 'Oh! sir, I know you well, and the ——— Infirmary, and Sister L——. I entered that hospital without a thought for my soul. No one had ever once spoken to me about it; but I can never forget what I learnt there, and those Sundays especially in Sister L——'s ward; and ever since then I have tried to keep Sunday like they do there. I have got some little books like she used to have, and gathered my mares round me and read to them, and tried to live better.' He died, we believe, saved and happy." Sister L—— could not recollect any personal conversation with the man, only his warm

shake of the hand and grateful look as he left the hospital, had struck her at the time.

No. III.—Another poor man was brought into the same ward, very ill from an accident. After some time he recovered, and as he left, the sister said, "Mr. —, you are leaving well in body, but what of your soul?" "Oh! sister," he replied, as he held her hand, "indeed I am leaving a different man—please God, to lead a different life. But what first made me think of God's love was the love and kindness I met with here. You thought, those days, that I was insensible, and indeed I could not speak, but it seemed to me one small figure was always at my bedside, and one, the same little land always so gently put the milk and ice to my lips, and that made me think." Not a word had the man said before, and but for her question, the sister would never have known.

One of the most touching things to be seen in hospital life is this influence of one looked upon as a pure and good woman over the vilest and roughest of men. In more than one case a patient has refused to remain, saying "he could not stand it; he was not fit to be nursed by such as them." Therefore, "love," especially in such work as yours, "is the fulfilling of the law." Not idle sentiment, but self-denying spirit. No true nurse ever thinks of herself, except as regards her patients. For their sakes she cares for her own health, calmly endures the sight of suffering, and represses all untimely expressions of feeling. Outsiders may think her hard, but her patients *never*. But beware of getting into a *routine* way of doing work, becoming so accustomed to suffering, and so familiarized with death, that it makes little impression. Of all women, nurses should be the most *tender*, but not emotional. Versatile we must be; one minute cheering up a convalescent, and the next comforting the dying and sad. For love will make you quick to discern your patients wants, and to help them in a thousand ways. Then, never forget the body you are nursing is God's, created as a temple of the Holy Ghost, to be treated reverently, never carelessly, always tenderly and thoughtfully. Remembering this, will enable you to do happily what otherwise would seem impossible. "A more degraded mass of humanity I never saw," says one, "than N—, when first brought into the ward. The change next morning, when washed and recovered from his drink, was marvellous. Laying my hand on his burning brow, I could not help saying, 'You look so nice to-day, like one of God's creatures; but how did you look last night?' Hiding his face in the pillow, he murmured, 'Like a beast. That accursed drink!' Thank God that *total abstinence* is increasing among nurses."

Then, again, looking upon the body as God's all parts of it will be alike to you. No woman has more need of prayer to be kept pure than a nurse no one

should be more free from foolish prudery and modesty. No sick man in his right senses will ever insult his nurse if she behaves properly. She may do anything for him without a wrong word, if it be done gravely and coolly. More probably he will express his sorrow that she should be obliged to do such things for him. Need I say, *never* speak impatiently and harshly to patients. Remember, however exacting and trying they may be, they are exercising more control in one half-hour, if they are tolerably patient, than you in a week, if you are well. Is it easy to be gentle when your head is aching, and every limb in pain? Or to be thoughtful of others when, day after day, you have to lie on the same sick bed, perhaps left to the tender mercies of a thoughtless and selfish nurse? and too often, alas! without the restful sense of a Father's love.

In conclusion, if you can see the Lord Himself in the person of these troubled ones; if you can hear His voice say, in your days of service and nights of watching, "I was sick and ye visited Me," "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me," this will glorify every repulsive duty, make difficult things easy, and hard work joyful; so that His presence shall be with you wherever you go. A more blessed or useful life than that of a nurse cannot be, if only it is undertaken for Christ, and lived in His spirit. But let every woman count the cost before she takes up nursing, for indeed there is much from which flesh and blood would naturally shrink, and only love to Christ can enable us to go through brightly and bravely. Believe me your faithful friend, V. M. S.

AN alms box for the secular schools is commonly found now in Belgian drinking places. A school building costing \$400,000 is said to have been thus built.

The following statistics were given by the Rev. John Hall, D.D., in his speech at the recent meeting of the Upper Canada Bible Society in Toronto:—When Luther began his Reformation, 80,000,000 out of 160,000,000 who owed allegiance to Christian rulers were under Papal rule; the remainder, chiefly under the Patriarch of the Greek Church. In A.D. 1700, the Roman Catholic peoples had increased to 90,000,000; the Eastern Christians to 33,000,000; while those of the Protestant faith numbered 32,000,000, or about one-fifth of nominal Christian people. In 1800 there were under Protestant Governments, 194,000,000; under Papal, 134,000,000, and under Governments owning the Greek Church, 60,000,000. In 1876 the record stands as follows:—Under Governments professedly Roman Catholic, 181,000,000; Greek Church, 96,000,000; and under rule professedly Protestant, 408,000,000.

Mission Notes.

We give two extracts from speeches made at the May anniversary of the London Missionary Society. The first from that of Mr. Albert Spicer, who had returned from a visit to India specially made in the interests of the Society. It refers solely to India. The second extract is from a missionary of the Society whose field of labour is China, and who describes one aspect of mission life there.

Mr. Spicer said:—"The work in which our missionaries are engaged divides itself naturally into three branches. There is the work amongst the young, there is the work amongst the women, and there is the work amongst the adults. The work amongst the young necessarily takes a very important place. There is, first of all, the elementary education, conducted very often in schools, and with appliances of a very primitive nature. Some of our friends would be very much amused if they could be suddenly transferred into some school in Travancore, or in the Madras presidency, where they would find a little cottage, with mud floor and walls, and the infant class seated on the floor, with not a great amount of clothing on, learning to draw their letters on the sand. Then they would find the older classes writing with their iron stylus on palmyra leaf in Travancore, and in other parts of India they would be using boards of tin or wood, and writing with little chips of wood dipped in chalk and water. All these appliances may be very primitive, but in examining these children, the results of those primitive schools were quite as satisfactory in every way as we should find in our own schools in this country. Another branch of elementary education are the orphanages which have sprung up naturally around missionary stations, mainly from the necessity arising in times of famine, when children, left by father and mother, and picked up on the fields and in the streets, are brought by the Government officials to that centre, which, after all, recognizes that their object in life is to try and make men happier and better, and therefore not only Government officials, but Europeans, have, in the time of famine, turned to the mission stations to take up these orphans and to try and bring them up in their homes in the admonition and fear of the Lord. Again, there are the boarding-schools, which have done great service in the past mission history of India—schools which may not be quite so necessary in some parts in the future as they have been, because we all prefer that our Christian friends and the children of Christians should be brought up in the homes of their Christian parents, and we believe that from such homes we shall get stronger children than they would be if they were simply trained in what we may term hot-houses. You know how difficult it is for even respectable parents in our great cities to keep their children free from the contaminating influence of bad companions; and if this is so in England, the evil is a great deal worse in heathen India and therefore these boarding-schools have been the means of doing good work for missions in the past. Then a word or two with regard to the Anglo-vernacular education to which some of our missionaries have de-

voted a good deal of time—schools in which the lower classes are taught in the vernacular of the district, and the higher classes in the English language, thus preparing them for Government examinations. It is sometimes asked, 'Is the proper work of a missionary in the school?—should he not be out preaching instead of being a mere school-master?' I believe there is a place, and a very important place, for the missionary who devotes his time to going out to preach the Gospel. There is also a very important work to be done in the higher schools of India. In those schools we are able to influence classes of society whom otherwise it is impossible to reach in a regular, systematic way. We have in those schools those young men, who show, by their determination to have a higher education, that they will fit themselves for the higher places in business and in official life. And those higher English schools give us an opportunity of reaching these young men day by day, and not only imparting to them a good secular training, but, at the same time, a training in the knowledge of Christianity. Our duty in India is to try and build up a native Christian church with strong leaders; it is from such schools that we shall get these leaders, and although the testimony with regard to the last few years is that we have not received many converts from them, we can show to-day, in different parts of India, some of our best pastors and teachers as the results of these vernacular schools. A word or two with regard to the work amongst the women. This whole question of women's position in India is growing very rapidly. It is true that on the one hand, whenever you ask as to what are the obstacles that are preventing the spread of Christianity, you are told on all hands that the women of India form the chief obstacle. It is true that women form the chief obstacle, yet no class of society in India suffers more from their position as heathens than the women of India. I do not use exaggerated terms when I describe the great mass of women in India—and of course, speaking of quite the higher classes—as being simply beasts of burden; there is no class that has gained so much where they have accepted Christianity as these women. You can see it in their faces. I would undertake to choose correctly in any given street the Christian women, quite apart from dress, from the heathen women, with whom there is a tone of depression and of sadness, a haggard and a worn look—something unsatisfied; but on the Christian women there is that look of growing refinement and satisfaction that tells of a hope that is brighter than what they have known before. I cannot speak too strongly as regards the importance of urging on this work at the present. I believe it is growing very rapidly. This winter in India there were two young Bengali ladies devoting their time to speaking on public platforms in advocacy of the education and the teaching of women. This would not have been possible a few years ago. If we are but true to ourselves, and if we make a great effort, and are prepared for some sacrifice, to start in connection with all our mission stations strong girls' schools, and then follow up the teachings in the homes after the girls have left, for it will be many years before we shall break down the system of early marriages which takes the girl from school at thirteen or fourteen, and sometimes earlier, to join her husband—if having obtained

an influence over these girls, from say, six and seven up to thirteen and fourteen, we then carry on vigorously the work of influencing these women in their homes, having received in the school the elementary part of education, I believe we shall find the work going on more rapidly than ever. With regard to the work amongst adults, there is first of all the itinerant missionaries' work. There are the tours taken, either longer or shorter—longer by the missionary himself, shorter when he takes his wife and family with him, so as to show, in the midst of a heathen country, the influence of family Christian life. There are those tours when they preach whenever the opportunity affords—sometimes in the streets, sometimes when they have found an audience ready to be still more attentive in homes and rooms lent them for the purpose. And visitation in those villages from house to house. One of our missionaries, I may call him the prince of itinerant missionaries, Mr. Ebenezer Lewis, of Bellary, spent last year no less than one hundred and ninety four days itinerating in his district, containing something like one million of a population. Then there is another work especially suitable for large cities, such as Madras and Calcutta, where our friends hire a room in the most crowded part of the native bazaar quarter, holding meetings from time to time; and thus are reached a class of society who will not otherwise come to our more regularly constituted services. Then in our more advanced stations in the south of India and Travancore, you have the work of conducting churches; because in Travancore and Madras we have churches where you have to a certain extent all the different organizations and agencies that are being carried on by our work at home. There is our church at Nagercoil, close to Cape Comorin, which has been a self-supporting church for twenty years, and a church which, I may say, gave me my first preaching fee, a free pass to the next station, which some may think a little satirical, but the same fee was given to my esteemed colleague. Then there is the work of superintending the outstations, the work which is conducted in the main by the native pastors and agents. It is the work of the missionary from time to time to visit these outstations, to encourage, to stimulate, to advise, and to do all in his power to help on the work. Then another very growing work with regard to our missionaries is that of training agents. Of course those who only know their own vernacular have a very limited amount of literature, and it is therefore very important that our missionaries should devote a good deal of time to keep them abreast of the times, and to do all in their power that these men may constantly be growing in grace and in the knowledge of our Lord Jesus Christ. Great hindrances are in the debasing influence of the Hindoo religion. I could not mention on this platform, or on any public platform, many of the things which I have seen and heard in connection with the degrading habits of the Hindoo religion. And then there is the natural pride, and there is that powerful barrier of "caste"—that false barrier which has been set up by man, dividing him from his brother. And then in the north you have, at the present time especially, a great conflict going on between Hindooism and Christianity. The higher castes see very clearly that the introduction of Christianity means the levelling down of their posi-

tion; they see that Christianity will not set up one man above another; they see that Christianity recognizes a common brotherhood, and they are doing all in their power at the present time to withstand it; and the results of becoming Christians were perhaps never more severe than now. To be a Christian at the present day in the north of India means the loss of employment, of home, of relations, and even the right sometimes to take his water out of his ordinary well. These are difficulties which are great, and yet they are not difficulties that Christian men should shrink back at, for they have been conquered in the past. I had the pleasure of meeting a family at Vizagapatam of a Brahmin convert from the high school of that station so long and ably superintended by Dr. John Hay. That family—father, mother, sons, and daughters—would take their position to-day in any class of English society in which you might place them; and they acknowledge that it is Christianity which has elevated them in this way. Even whilst we were there, we found proofs that if we are true and faithful, this fearful rock of Hindooism may be split into pieces. And we have great encouragement. Wherever I have been, though sometimes the outlook has seemed very dark, still we see encouragements that send us on our way rejoicing. In the districts of Cuddapah and Gooti, superintended by Mr. Bacon and Mr. Stephenson, there has been a remarkable work going on amongst the agricultural labourers, who, in whole bodies, have come over and expressed their wish to be taught the principles of Christianity. Going on into that district, we visited some of these villages; and I never shall forget the scene at a little village called Yaddaki, where there is at present no school work, where I had a very interesting meeting under the village tree, and at the close of that meeting, after we had had a dish of sweet-meats presented, a deputation waited upon us. From the eagerness and the feeling which this deputation threw into their words, I made sure that they had some complaint of the missionary, or some one else; and great was my surprise that this was not a question of complaint, but that in a business-like way, as they thought they had got some of the home officials in connection with our society, they thought now was the time to fix us in a promise that we should at once secure a piece of land that they might build a school and have a church. They were not asking us to give them this; they were prepared themselves to build the chapel or the school, if we took the ground, and they were prepared, also, to provide the food for the teacher; so that all we should have to do, which is the rule of that district, would be to provide a small stipend for him. There was another little scene which showed, perhaps more clearly than the great sights, the moving of the waters: it was up at Almorah, on the hills, where Mr. Budden has been residing so many years, and it is through the influence of his daughter that there is an extremely interesting work going on in that district. Sixteen women voluntarily devote one afternoon in the week to go out in pairs and speak in the different villages around Almorah to their own fellow-countrymen. It is when we see this movement; when we see the people ready, unpaid, and voluntarily willing to go forth, that we see the direction in which God's work is moving. Some very interesting addresses of welcome were presented, not only by our

own Christian churches, but by heathen communities. Those addresses were not mere flattery, but they were to thank you and to thank your missionaries for the influence you have been exerting for the welfare of the people. It is true at present these men—some of them belonging to high castes—are not Christians themselves, but they are on the threshold, and they showed by this address that they were gradually getting nearer, and the time seems not far distant when in Travancore especially we shall find a great movement towards Christianity coming from the upper castes, as well as the lower. In Nagercoil they have a church which seats 2,500 people. After the ordinary service they held their united communion, when 1,100 native Christians sat down to the commemoration of the Lord's Supper. I confess that I did not look upon that scene without feelings of strong emotion, and a feeling that one had been privileged to see the partial fulfilment of our Saviour's words when He said, 'And other sheep I have which are not of this fold: them also I must bring, and they shall hear My voice, and there shall be one fold and one Shepherd.' There is no cause for discouragement in India. The work may be slow, but it is being conducted on healthy and on wholesome lines. There never was a stronger disposition on the part of our missionaries not to do anything to encourage men to become Christians unless they are firmly resolved to put up with all the consequences. Our missionaries do not believe in rice Christians, and, instead of attempting to provide employment for them, the word to every one who wishes to come forward and be baptized is, 'You must go back to your own village, and you must live there the Christian life. It is true you may have difficulties, you may be persecuted at first; but if you are only firm, it will make you all the better Christian, and the work will be all the more healthy for you.' And now, bear this in mind, that the Christianity of this country reacts upon the Christianity abroad. One illustration. It is sometimes the painful duty of secretaries to announce, in connection with this and other societies, that the income has not met the expenditure. This is not thought much of here, but that goes down to the different offices of our different societies, and the word goes forth, 'The expenditure must be reduced,' and after a careful revision it is resolved that a grant must be reduced here, and another one there, and work that we have been doing must be stopped for the present. This goes abroad to our missionaries, it goes from the missionaries to the native agents, and from the native agents to the native churches. You cannot realize what an influence it has upon them. It means depression, it means a sense of insecurity, it means a feeling that English Christians are not as much in earnest as they used to be, they do not care as much as they used to, and they are leaving us because it means that some teacher must be withdrawn, that some school must be closed. My friends, I believe if you only realized the depressing influence to Christianity itself in India, not only to our own native churches, but to the Europeans living around the stations, some of whom, I am thankful to say, take an interest in our work—if you could only realize one half of what deficits mean here, I believe you would be willing to make any sacrifice rather than deficits should occur. I never believed so heartily in mission

work as I do to-day, and I ask you, in trying to carry it on for a fresh year still more vigorously and hopefully, to remember that in doing it we are only acting up to God's word, who said, 'As I live, all the earth shall be filled with the glory of the Lord.' "

The Rev. J. Gilmour said:—"I intend to tell you a little about the places where I have been and some of the things I have tried to do. In Pekin we have three chapels. A chapel there is merely a Chinese shop, put into decent repair, and a signboard stuck over the top. The Chinese are very fond of giving themselves very high names. You will come to a man sitting in a little box scarcely big enough for himself to turn round in, and if you read his sign it is some flowing name about a hall; it may be the "Hall of Continual Virtue," or something of that kind, or the 'Hall of the Five Happinesses.' So our title above our chapel just runs in the native idiomatic style, and it is the 'Gospel Hall.' Inside there is not very much to see. The counter has been cleared away, and the shelves, and in place of the mud a brick floor has been put down, and then there are forms arranged for the sitters, and there is a low platform for the speaker. I do not know how it happens, but it does happen, that up in the left hand corner of the chapel—and it is always the left hand corner—there is a table and two chairs, and on that table there is a teapot and a set of cups, because in China everything is done with tea. You must always begin in that way. These chapels are open six days in the week in the afternoon. Now supposing you come in at the door, the natural thing for the missionary seems to be just to walk up to this table and sit down, and then the next thing is to get a congregation. Sometimes there is no difficulty in getting it, if it happens to be a fair day, or there is a crowd in the streets. They simply pour in; but the tide goes different ways sometimes, and does not pour in always like that. I want to give you just a fair, square, honest idea of what the thing is. Sometimes the congregation will not come in, and sometimes, after a little while, one man looks in at the door, and sees a foreigner, and he is off. He has seen quite enough and does not want to see any more, and if you were to ask him what he had seen, he would not say he had seen a foreigner; no, he would say he had seen 'a foreign devil.' And, friends, you would not be very much astonished that some of those ignorant men coming from the country are alarmed when they see a foreigner, if you could only imagine the terrible lies that they circulate about us there; about how we take out people's hearts for purposes of magic, and steal people's eyes to make photographic chemicals, and administer medicines to bewitch them generally. I say that if the first man who comes to a chapel on an afternoon is a man who has heard these things, you cannot be astonished that all you see of that man is his back and his pigtail, as he goes away. Another man sometimes comes—a bolder man, and he comes in, and the most natural thing for him seems to be to walk up to the table and sit down on the other side, and there you and he are a pair. The proper thing is to pour him out a cup of tea; that is etiquette, and the etiquette seems to be that he should not drink it. Sometimes, after the service begins, I see the native preacher come slyly up as if he did not mean anything at all, and he walks up to the teapot, and lifts the lid quietly, and

slips that tea back into the pot again, and puts on the lid and warms it up, and it is ready for the next man who comes. If you get in conversation with one man, the congregation is, for the most part, practically secured, because though a Chinaman is very much afraid of being spoken to directly by a foreigner most Chinamen are very curious to overhear any conversation that may be carried on; so if you are speaking to him, in comes another man to listen, and if you can get other men to come in, and listen over each other's backs, very soon more come in than the original speaker cares to overhear his private conversation; and when that step is reached, it is time to go to the platform and ask the hearers to sit down and begin the regular service. Sometimes nobody comes in, and then you have to try something else, and that is to go and sit down a little nearer the door, and sometimes, in that way, gradually a few people come in. But then, in Pekin sometimes there is a great north-west wind blowing, and I think that is about the hardest thing on a man's congregation before he gets it, because, when the weather is unfavourable there are not many people about, and so we have to adopt another plan. We do not go on to the street, but inside the chapel the native preacher and I do our best to sing a hymn. I say do our best, because sometimes these native preachers do not succeed in singing very well; however, we succeed in making a noise, and that is the thing that draws. The people look in and see what they suppose to be a foreigner and a native chanting Buddhist prayer. In they come; they have not seen that before, and they sit down, and as soon as the hymn is through, we have the opportunity of telling them the contents of the hymn, and there you have your sermon ready to your hand. But suppose you have got your congregation in, it is not all smooth-sailing water. Sometimes there are interruptions. Sometimes, just when you have the ear of your audience, all at once a tremendous row happens just outside the door, and the congregation jump to their feet and rush to see what is going on. I could have told them if they had only asked me. No doubt, some unwise Chinaman, in place of coming straight in and sitting down, stood on the out-skirt of the crowd on tip-toe. A city thief coming along says, 'Ah, there is my man' and he walks quietly up to him with a pair of sharp scissors, cuts off his tobacco-pouch, and goes off with it. Of course, as soon as the man misses the tobacco-pouch, his first impulse is to grab his next neighbour; that neighbour remonstrates, and then a fight commences. Sometimes a funeral passes, and that is almost as serious an interruption as a fight, because although a Chinaman does not think much about his soul after he dies, he thinks a vast deal about his dead body, and in order to be perfectly sure that he will not be cheated by the undertaker, he buys his coffin before he is sick, and sees that he has a good bargain. And so, having a good coffin, he wants a good funeral, and it is said some men spend nearly half of their fortune in having a grand procession when they are carried to their grave. When one of these enormous funerals, with a procession sometimes a quarter of a mile, comes along, it is a very bad job for your congregation. Out they go to have a look at it. Then the interruption is sometimes another thing and this last one is a more difficult case to settle. When one of

the upper ten thousand in China has a marriage, they want to have a great exhibition, and after they have bought the furniture, they get and hire a great many men and have them dressed to carry that furniture in procession along the streets and show it to their neighbours. First comes a great wardrobe, and then a little cupboard, a washstand, a square table, and all forms of furniture. Now, when that comes, what are you to do? They have been at the expense of paying for an exhibition for their neighbours to see, and they feel that it would be unneighbourly if they did not step to the door and look out and see the things carried past, and there is your congregation. Sometimes there are independent interruptions. I remember once a woman put her head in at the door. Women do not come to these chapels often—I am very glad they do not. That woman put her head in at the door, and I saw danger. She glared round the place, and then she spied one man, and she shouted out something at him: 'Come out of that!' and, friends, he came out of that, in a big hurry, too. He disturbed us very considerably. It was not the woman so much as the man; we all pitied him as he went out. We have no caste in China, thank God for that. We sometimes see the best-dressed men sitting next to the worst; the one does not seem at all to object to the other. These congregations behave exceedingly well, though, perhaps, your idea of good behaviour would not be quite the same as mine. The first thing a Chinaman seems to do when he comes into a chapel is to stand and look about him, while his hands are mechanically feeling for his tobacco-pouch; the next thing is to fill it, and then he looks round to see where he is going to get a light. If the others are smoking, he gets it from them; but if not, then he comes to our table, where we actually put down a slow match for the sole purpose of lighting the pipes of the audience. Now, my brethren in the ministry, how would you like to preach to a smoking congregation? Well, I detest tobacco smoke of all things, and wish that those who smoke tobacco would consume their own smoke too, but I rather like my congregation taking to their pipes, because when a man is smoking, as a rule he is not talking, and that is just what we want the heathen to come in and do—to come in and sit down, and rest a bit; smoke if he likes, only not talk, but let me tell him what I have got to say. People tell me that tobacco is soothing. I do not know: they must be very irritable, these smokers, because, I am very sorry to say, I have seen as much bad temper in a smoker as in anybody else. That is another thing we want—namely, that a man who comes into the chapel should just sit down and be quiet, and be soothed in his mind, while I tell him that which I have got to say. Sometimes a little lad will stick his head in at the chapel door, with a basket of nuts and melon seeds, and he comes in with the deliberate intention to sell to my congregation while I am preaching to them. Well, you may think I am pretty broad, but I do not object to that either, because probably the men have smoked enough, and now they want something else. They buy a handful of these nuts and then commence to break them up and eat them, and I rather like to see it. For why? Just as I see the ladies knitting and working here. It keeps the man's hands employed, and he is likely to sit a little while longer and not be talking and making

any disturbance, but listen to the story of the Cross which we have come to tell him. Now I want to talk to you seriously a little bit. Those audiences are very mixed, and they are very curious to your eyes. Sometimes I see those audiences, most of whom we do not know anything about, listening to what I have to tell them, quite as still as you are now—their pipes out, the smoke cleared away—they lean forward and listen just as still as audiences in this country sometimes listen when the preacher, in an interesting discourse, is coming up to a division of his subject. And, friends, let me tell you what it is that makes them listen best of all: it is the central doctrine of the truth of Christianity. When we come and tell them of how Christ left the surroundings of heaven, and came to spend so many years in such very poor, unsympathetic company on earth (and that is a subject that a missionary sometimes can talk feelingly upon when he has been in a foreign country for some time)—when we can tell them that, and then come to the last and greatest part of all, how Christ allowed Himself, for love of man, to be nailed to the cross, and not only that, but kept in Him that gentle spirit that made Him pray for those who were putting Him to death—oh, friends, when we come to that and tell them of it—I know that a Chinaman is degraded, corrupt, sensual, material, but he has a human heart; and when you can get at that heart it responds to the story of the Cross.

ANOTHER lake has been discovered in Central Africa, as large as Victoria Nyanza, a little north of the equator.

CHINESE OFFICIALS ON THE OPIUM QUESTION.—Miss Jones, a missionary of the China Inland Mission, when itinerating in the province of Kan-Suh, met at one place a mandarin of the district, with about twenty followers, destroying the fields of poppy. Much was destroyed at the time it was getting ripe. An order had been given to the mandarins to go in person over the country; but it was found that only the fields nearest the roads were destroyed. The cultivation of opium is so extensive that it would be well-nigh impossible for the officials to destroy all the fields. But the fact here stated shows the purpose of some of them.—*Missionary Herald*,

IDOL-WORSHIP IN CHINA DECREASING.—A correspondent of the *Interior*, writing from Canton in March last, says that there has been an evident decline recently in idolatrous worship. The fact has been observed both by Christians and non-Christians in that city that there has been a very marked decrease of worshippers at the prominent temples. These temples are ordinarily leased to certain companies who receive the proceeds of worship, paying sometimes six or seven thousand dollars annually for the rent, making money at that. The profits come from the sale of incense and from contributions, but now the faith of the people seems so shaken that the leases go begging, and the temple-keepers are said to be in deep despair. The cause of this, it is affirmed, has been

the widespread proclamation of the gospel, and this may account for the bitter hostility to Christianity in certain quarters. It must be remembered, however, that something more is necessary than to destroy the faith of the people in their idols. There will be little improvement if the Chinese turn from their idols to infidelity. The work of missions is to lead them to the true God.

THE Bishops of the Church of England in India and Ceylon held a meeting at Calcutta, and eight of them have sent forth a letter, addressed to persons of every race and religion in India, presenting the claims of the Church of England. They affirm that, with the truth they hold, they "have received the one framework of apostolic organization which has preserved the truth to our times." The prime object of the letter is to offer this "apostolic organization" as a rallying-point to Christians not of that church, though it also offers to non-Christians "access to those gifts of truth and grace, and of the means of cherishing these, with which God has entrusted us for India's sake." The letter is kindly in tone, and its assertions of superior, if not exclusive, apostolic grace and authority are carefully guarded; yet it can hardly fail to raise a smile on the faces of those who remember that at least three-fourths of the missionaries who have carried the Bible and evangelical truth to India have received whatever grace they have had through other channels. We should have thought that what God has done in India by other churches, would have impressed these Bishops somewhat as Peter was impressed at Joppa when the vision he saw corrected some of his previous ideas as to what was common and unclean.

THE SWEETEST JOYS.

Very many of the sweetest joys of Christian hearts are songs which have been learned in the bitterness of trial. It is said of a little bird that he will never learn to sing the song his master will have him sing while it is light in his cage. He learns a snatch of every song he hears, but will not learn a full separate melody of its own. And the master covers the cage and makes it dark all about the bird, and then he listens and learns the one song that is taught to him, until his heart is full of it. Then, ever after, he sings the song in the light. With many of us it is as with the bird. The Master has a song He wants to teach us, but we learn only a strain of it, a note here and there, while we catch up snatches of the world's song and sing them with it. Then He comes and makes it dark about us till we learn the sweet melody He would teach us. Many of the loveliest songs of peace and trust sung by God's children in this world, they have been taught in the darkened chamber of sorrow.—*Christian Weekly*.

News of the Churches.

BRANTFORD.—Mr. George Fuller has accepted the call extended to him by this church. He commenced his pastorate on Sunday, the 8th inst. He is to be ordained on the 26th inst. (D.V.) That Mr. Fuller's departure from Lancaster was regretted by the congregation, to which he ministered for four years, goes without saying. The night before he left Lancaster (July 4th), he and Mrs. Fuller were invited to meet a few friends at the house of Mr. McPherson, the postmaster of the village, to whom, with his wife, they are indebted for continued expressions of friendship. During the evening, Mr. Drummond McPherson, superintendent of the Sunday school, read, on behalf of Mr. Fuller's Bible class, an address, expressive of their regard for him and sorrow at his departure, and asked him to accept an elegant gold chain, as a token of their esteem. This was followed with the presentation of forty-two dollars in money to him and Mrs. Fuller, from a few friends and well wishers. Mr. Fuller was taken entirely by surprise, and expressed the thanks of both Mrs. Fuller and himself for this expression of good will. He left this field of labour with regret, which was, however, relieved by the belief that he was being providentially led from them, as had been led to them. He hoped that time would make this manifest to them all. The Revd's. Wm. Hay, D. McGregor, H. Hughes, J. Morton, and C. A. Pedley, are expected to take part in the ordination service, on 26th inst. May this settlement of the Brantford church be abundantly blessed.

BURFORD.—The Congregational church here was re-opened for public service Sunday, July 1st. It is now one of the most attractive churches in the township. The improvements lately made show that it has many friends who cherish a loving interest in their spiritual home. The church is re-carpeted throughout. A vestry for the use of pastor, and a small room for the choir, have been erected in the rear; a new chandelier has also been placed in the gallery. The improvements, together with the erection of sheds which fell under the weight of snow and ice last winter, will cost between four and five hundred dollars. The Sabbath services were largely attended, and in the evening many found it impossible to find even standing room. The Rev. H. Hughes, of Paris, preached in the morning, the Rev. F. Beattie in the afternoon, and Miss Armstrong in the evening. The collections at all three services were large. On Monday evening a garden party was held at the residence of John M. Charles, Esq. The grounds were lighted with Chinese lanterns and torches. Refreshments were served in the shady retreat on the lawn. Afterwards music and singing

were the order of the evening. Rev. B. Clement, of Aylmer, whom all friends were glad to see and shake by the hand, gave a short address, followed by Revs. D. Hind, C. Pedley, and W. Hayhurst. The choir, led by Professor Hastings, sang several pieces. The Smiths' orchestra and Misses Bradley, Cox, and Davidson, with Mr J. Hathaway, Bradley, and others, contributed in making the gathering specially interesting and pleasant. The proceeds from garden party and Sabbath collections amounted to \$108. Both Burford and Scotland churches have prospered under the pastoral care of their loved pastor the Rev. W. Hay, and their expectation is that God will still bless his labours and numbers be constantly added to the church.

NEW DURHAM AND KELVIN.—These two churches are alive and busy. As the readers of the INDEPENDENT are aware, New Durham now boasts a very comfortable and attractive church building. The basement is not yet finished, but we hope to see the carpenters at work ere long. Congregations have considerably increased in the course of the past year, and the membership has about doubled. We are about introducing the weekly offering system, and a good deal of zeal is manifest in the matter. Our week evening Bible class is well attended by old and young. In Kelvin things are moving. The church building was destroyed by fire in April last, and for a moment there seemed an end of things. But the people met at once and determined to rebuild; a subscription list was started, which now amounts to over \$1,000; a committee organised, and contract let for the erection of a brick church, larger than the old frame one, with a tower and belfry at a cost of \$1,375. The ladies meanwhile are actively pushing measures to secure a fund for furnishings. On July 4th the corner-stone of the new building was laid by the Rev. W. Hay, of Scotland, the first pastor and long friend of the church; a strawberry festival was held at the residence of Mr W. Robertson, and although the afternoon was wet, a considerable number were present, and a very enjoyable evening was spent. Addresses were delivered by Rev. W. Hay, Rev. E. D. Silcox, of Embro; Miss S. Templeton Armstrong, and Mr Irvine, of the Methodist Church; and the musical part was in charge of the New Durham choir. The services have been held since the fire, by the courtesy of the Adventists, in their church; the congregations are good, the Sabbath school flourishing, the week evening Bible class well attended, and, on the whole, our work in Kelvin has been helped forward and not put backward by what seemed at first a fatal calamity.

PARKDALE.—Rev. C. Duff, the respected chairman of our Union, is at work in this suburb of Toronto, endeavouring to gather together a church of our order

in that growing quarter. His words certainly are, "Brethren, pray for us." A temporary room is being at present used every Sunday, and the few friends are gathering.

RIVERSIDE, OR DON MOUNT.—Rev. E. Barker, upon invitation of the church, is labouring in this field, of which we may say, as Dr. Chalmers did of a needy part of Edinburgh, "A grand field for excavation"; and we trust that, comparatively, as marked a success may follow Mr. Barker's labour there.

WIARTON.—We regret to know that Mr Reekie has felt constrained to resign this field. It has been further intimated to us that since Mr Reekie's resignation, Mr Charles E. Bolton has been invited to the pastorate, has accepted the invitation, and is now on the field.

YARMOUTH.—It has been before noticed in these columns that the Rev. Alexander McGregor, pastor of the Tabernacle Congregational Church, has accepted a call to Pawtucket, Rhode Island, where he assumes the pastorate of the First Congregational Church there. On Monday, June 18, a large and representative gathering of the citizens of the town met with the members of the Tabernacle congregation in the vestry of that church for the purpose of expressing to Mr McGregor and his family their regret at his leaving them, of bearing testimony to the untiring zeal and energy that has characterized his administrations amongst them, and his readiness at all times to assist in undertakings for the general welfare, and to assure him of the kindly feeling towards himself and family entertained by the citizens of Yarmouth generally. Abundant success in the new field of labour opened to him, health and happiness also, were feelingly desired, and Mr McGregor made a feeling reply. This may be a fitting occasion to note that Mr McGregor is the oldest of five brothers, sons of the manse, and who are all ministers. Mr McGregor, with his brothers Duncan, of Guelph, and Archibald F., of Toronto, are alumni of our college. Mr McGregor took pastoral charge of the Tabernacle in September, 1871, his first and only previous pastorate being that at Brockville, Ontario, where he was ordained in 1863. Of his connection with the Yarmouth Church it can be well said that his twelve years' pastorate has been productive of the happiest results, and his departure from our Dominion will be regretted by all who, notwithstanding their sense of loss, will follow him with their prayers and unbroken confidence and sympathy.

LONDON, ENGLAND.—On Tuesday, June 16, after six months' pastoral labour in his new field of labour, our old friend, Rev. J. L. Forster, LL.B., late of Montreal, was formally recognized as pastor of the Markham Square Congregational Church, Chelsea. From the report which has reached us—too long for

publication in our columns—the past six months has been mutually cheering to both pastor and people, and we send our cordial greetings to our brother and his people, wishing them a long and united career of blessing and of peace. Mr Forster has left pleasant memories here, and we shall be glad to hear from time to time of his people and of himself.

Official Notices.

CONGREGATIONAL COLLEGE OF BRITISH NORTH AMERICA.

1. The forty-fifth session of the College will be opened with a public service in Emmanuel Church, Montreal, on Wednesday, September 12th, 1883.

2. Candidates for admission into the College are reminded that their applications and testimonials should be sent in at as early a date as possible, in order to afford time for the necessary action thereon.

3. During my absence from Canada from the present date to the opening of the session, Dr Wilkes will receive and attend to all correspondence appertaining to my work as secretary of the College. His address is, 249 Mountain street, Montreal.

GEORGE CORNISH, LL.D.,
Secy., Cong. Coll., B.N.A.

Montreal, June 20th, 1883.

Literary Notices.

NATURE STUDIES.—A series of popular science essays, arranged by Mr. R. A. Proctor, is one of the last, but not least interesting, of the Standard Library Series of Funk & Wagnalls. The writers—we almost venture the assertion without exception—are plainly evolutionists, which is no reason for laying aside the book, rather the more for reading it. Not having, however, accepted the theory of evolution as the *open sesame* of all nature's mysteries, it is rather amusing to us to read "evolution," smoothly sailing under the guidance of one of its admirers; *e. g.*, in a paper on "the origin of the buttercup," Mr. Grant Allan (a thorough disciple of Herbert Spencer) very naively writes: "A flower is at bottom merely a device for producing seed." True, but whose device? "Who taught the bird to build its nest," or the plant to devise seed-producing? Again we read, "Pull out one of the golden petals from the outside of the head, and you will see at the base a small hollow spot, covered by a tiny concave scale. That spot is the nectary, and contains a single drop of pure honey. The honey is put there to entice the bees and other insects; it is the wage offered them by the plant in return for the service they perform, distributing pollen and fertilizing the seed." Very pretty, very true, but, who again

taught the plant thus to entice the bees? Does evolution explain *that*? Something, some one, must be behind evolution, and that some one we elect to call God.

INDIA: WHAT CAN IT TEACH US? By Max Muller, is still another of these volumes. Everything written by Mr. Muller is worth reading, and will bear study. In these lectures, attention is drawn to India in the past, the home of Sanskrit and the Vedas—our old home, for every school boy now is taught that Norman, Celt and Dane, Teuton and Angle all came from that far-off east, over which the present Anglo-Saxon Queen is Empress. It may not harm us to know that the character for truthfulness which we Britons pride ourselves upon having, is shared by our brethren to-day who never left the old fatherland, *i.e.*, by the Hindoos; and though we are not as enthusiastic about their Buddhist writings as some friends appear to be, we do rejoice in the information Max Müller and his coadjutors are giving regarding the race so near to us in ancient kin and present political relations.

THE LAMB IN THE MIDST OF THE THRONE; or, The History of the Cross. By Rev. J. M. Sherwood, 526 pages, 8vo. cloth, \$2. (Funk & Wagnalls, New York; William Briggs, Toronto.)—First, a word as to the mechanical part of the work: Good paper, clean margins, clear type, not only easy to read, but inviting to the task. We seldom see a prettier work. Now the substance: An informal treatise on systematic theology, not dry; fresh, yet orthodox, and that on the old lines, dogmatic without narrowness, thoroughly out of sympathy with rationalistic tendencies, and yet appreciative of every phase of modern thought. A fascinating book, even when you do not agree with it, and a manifestation that reformation theology can yet hold up its head unabashed above all the new departures of the nineteenth century.

THE American Board of Com. for Foreign Missions have published in neat pamphlet form the "Story of the Morning Star," the children's missionary ship among the islands of eastern Micronesia. An interesting and instructive tale of mission work fitted to train our children in the spirit which spreads the Gospel tidings the wide world over. Its circulation can but do good.

GWENDOLINE. (American Sunday School Union, Philadelphia. Cloth, 230 pages.) We have had frequent occasion to notice the publications of this society, and to note their unexceptionable tone in general. This volume, and a companion one, are no exceptions. As we confess to be past the age of the Sunday school scholar, we have delegated to some of that class the reading of the books received from this society, and find the verdict ever in their favour; claiming some judgment as to their moral tone and religious tendency, our glance through them confirms the same, though we do sometimes think that with

profit we might have more such books as some we have received from this house, as, "The Great Revival," "Indian Missions," and "A Fruitful Life;" for truly fiction, however well told, cannot equal the vigour and inspiration of life.

ASTRUM ALBERTI, by the Alumni of Albert University, Belleville, is again before us, giving an account of Convocation and its attendant gatherings, which appear to have passed with their usual *eclat*. The *Astrum* is neatly printed, spicily edited, and we hope to see its starlight again, as the evenings begin to draw long, and the classic halls awaken from their summer slumber.

We gladly welcome to our desk again that marvelous pennyworth, the *Christian World*, of London, England, which, by some unexplained fatality, has regularly gone past Toronto, ever since we (the *we* includes the present editor and his predecessor) sat in this chair. We desire to acknowledge the courtesy of Messrs. J. P. Clarke & Co., the enterprising publishers of the same, and also of the English *Nonconformist and Independent*, on the regular transmission to us of these invaluable papers. English Nonconformity have no worthier advocates than these efficient weeklies, each filling its own special department.

In the Aberdeen Free Presbytery, in June last, on the motion being put "that the Presbytery petition Parliament in favour of the Liquor Traffic Local Veto (Scotland) Bill," the Rev. Mr. Bannatyne moved that the Presbytery do not petition in favour of the bill on the ground that "intoxicating liquors were used beneficially—he himself used them beneficially, for he had never been drunk in his life, he was happy to say—and also on the ground that a moderate and reasonable use of drink promoted hilarity and goodwill—(commotion)—yes, hilarity and goodwill as at the feast of Cana of Galilee, by a moderate use of wine." (Laughter and hisses.) The Rev. gentleman failed to find a seconder, and the motion was accordingly carried.

CARDINAL MANNING relates this incident as having happened to himself:—"One night I was returning to my residence in Westminster when I met a poor man carrying a basket and smoking a pipe. I thought over this Aristotelian syllogism: He who smokes gets thirsty, he who is thirsty desires to drink, he who drinks too much gets drunk, he who gets drunk goes to hell. This man is in danger of mortal sin. Let us save him. I affectionately addressed him: 'Are you a Catholic?' 'I am, thanks be to God.' 'Where are you from?' 'From Cork, your reverence.' 'Are you a member of a total abstinence society?' No, your reverence.' 'Now,' said I, 'that is very wrong. Look at me, I am a member.' 'Faith, may be your reverence has need of it.' I shook hands with him and left him.

Correspondence.

THE MEETING OF THE A. B. C. FOREIGN MISSIONS.

MR. EDITOR,—By some mischance the subjoined letter from Rev. Mr Wallace, formerly of London, did not reach me till after my return home from the Union. As it is of considerable interest and importance to brethren, I trust you will secure it a place in the August number of the CANADIAN INDEPENDENT.—I am, etc.,

JOHN WOOD, *Late Secy. C. U.*

Dear Brother Wood,—I am reminded that the Union assembles to-morrow, and I wish you would convey to the brethren my kind remembrances, and hopes that their meeting may be as inspiring as it will be pleasant. I wish I could run down and see you all, but parish work detains me here. So I can only send words of greeting.

I wish to call the attention of the brethren to this fact, that the American Board is to hold its annual meeting in Detroit the coming autumn. I need not tell them anything of the grand spiritual up-life of the Board meetings, or their marvellous inspiring power, as many of them have experienced it all, I doubt not, by their attendance in the past. But I wish to extend a most cordial invitation to them all to come in October next and enjoy the feast.

We expect to have more than 2,000 guests to entertain, because Detroit is so accessible from all directions; and why should not my Canadian brethren be among these guests?

If those who intend coming will let me know personally, I will prove a friend in the court of hospitality, and anything I can do to make their stay in our beautiful city of the straits pleasant will be most heartily done.

Wishing you and your brethren again a season of deepest spiritual profit in your London gathering, I remain, dear Brother, yours very sincerely,

R. W. WALLACE.

164 Baker Street, Detroit, June 5, 1853.

COMMUNION WINE.

MR. EDITOR,—In presenting a resolution at the recent Union meeting, recommending that the churches use only unfermented wine at the communion—a resolution which, I am glad to say, was unanimously adopted—I promised to furnish any one desiring it with a good *recipe* for making such wine. A deacon of one of our western churches wrote me, shortly after my return home, asking me for the *recipe*, and adding—"One of the members of our church told me that before we gave up using intoxicating wine, it was with the greatest difficulty that he

was able to resist taking more after the taste was excited." For several years past they have been using "a sort of grape juice" that has not given satisfaction. As other churches may be similarly situated, I send you herewith the *recipe* for making an excellent wine, given me by the lady—the wife of one of our deacons—who prepares the wine for our communion table, and one which, I am sure, will give satisfaction. I trust all our churches will adopt the plan of making their own wine, there being no longer any excuse for continuing to use "strong drink" at the Lord's table.—I am, dear Sir, yours etc., J. Wood.

Ottawa, July 10th, 1853.

COMMUNION WINE.

Take one gallon of grapes, mash them well, add half a gallon of water, put in an earthen jar, and let stand for three days. Then run off the liquid which is at the bottom, being careful to disturb as little as possible the skins and seeds that have risen to the surface. Add to each quart of liquid one pound of granulated sugar; put in a preserving kettle, and let it come to a boil. Put up in self-sealing jars or cans, as in canning fruit, being sure to keep it boiling while doing so. Wine thus made will keep for an unlimited time. Bottles may be used if properly sealed. For convenience use small jars (pints), one of these being sufficient for a small church, as the wine soon sours when once opened.

MR. EDITOR,—A short letter from me may not be unacceptable to some of the readers of the CANADIAN INDEPENDENT. On the 9th inst. I left Kingston for the North-West Territory. My tent and poles, which I could not get along by the same train, I left in charge of the station agent, who has informed me he shipped them on the same evening, but they have not arrived here yet.

I arrived in Winnipeg on Sunday morning, the 13th, and worshipped in the Congregational church. The pastor, Rev. J. B. Silcox, preached an excellent sermon. The church was well attended. In the afternoon I attended Sunday school and Bible class. The former is well attended, and the teachers appear to be of the right stamp. The Bible class is the largest I have seen in connection with any of our churches. There were about seventy persons present. Mr. Silcox expounded the Sabbath school lesson in a colloquial way. I was not surprised at the large attendance when I observed the able and interesting manner in which the class was conducted.

In the evening I preached for Mr. Silcox. The congregation was large, there being about 800 people present. On special occasions, when they have to throw open the Sunday school room, the attendance is said to be from 1,000 to 1,200.

It was indeed a glorious sight to me, who had some of the work and anxiety (along with Rev. W. Ewing)

of gathering the few friends for worship and organization just about four years ago, and I could not help, when viewing that grand congregation and the commodious and beautiful edifice, exclaiming, "What hath God wrought?" The power and influence of the pastor are largely felt. Long may his bow abide in strength.

On Monday morning I left for the west—the cry even in Winnipeg is westward, ho! Passing through Portage la Prairie and Brandon, we arrived at Qu'Appelle on Tuesday morning to find the place absolutely in smouldering ruins.

The station house, emigrant shed, and several stores and other buildings were consumed the day before. Large quantities of freight for Prince Albert and emigrants' effects were destroyed. The estimated loss is \$200,000.

Last summer when I was there the station was called Troy, with no buildings whatever except a small box used as a telegraph office. The development along the C. P. R. is truly wonderful, but there is great dullness in business in many of these small places at present.

During the two Sundays I have been here I have preached in the new town hall, which has been finished about a week or so before my arrival. Last year there was no place that could be secured for such service but the tent hotel in which we put up. The attendance was about seventy the first Sunday, and sixty-five the second. The population here so far has been very much on the move, with the exception of about a dozen families in the Fort, and a number of settlers in the surrounding country. There are many half-breeds and Indians. So far I have not met with a single Congregationalist. The nearest approach to one is Dr. Edwards, late of Montreal, who is a Baptist. He has been here more than a year, likes the country, and will be joined by his family in the course of a few days.

Other services are held by Methodist and Presbyterian missionaries. These denominations, together with the English church, are pushing their work with great vigour, and they deserve all honour. The majority of the people in this locality are English church, and the people expect a regular clergyman soon.

While staying at the head quarters hotel I got acquainted with a number of young Englishmen, who have taken up land in connection with the Dominion Colonization Company, under the management of Mr. Gillespie, of Toronto. Several of them are converted men, and I had them promise to conduct a service every Sunday—reading part of the Church of England service, and then one of Mr. Spurgeon's sermons. When I am able to make arrangements about a pony, I purpose preaching in their settlement occasionally.

As I explained to the acting secretary of the Manitoba committee, Rev. Dr. Wilkes, I purpose concentrating my labours in this district of Qu'Appelle during the summer. Last year I was here by the special direction of the committee. This year I am out in my capacity of an evangelist, and on my own charges.

Through the kindness of a few friends I was negotiating last year while in Manitoba for the purchase of a large tent in which to preach. I did not get in time to be of any use then, but having been committed to it, made the purchase in September from the National Manufacturing Co., Ottawa, and paid \$160. Before leaving for the North-West, I had all the belongings for the tent sent me from Ottawa, and paid an additional of \$59.92, which makes \$219.92. Amount received and acknowledged from eight friends and two churches, \$226.40; amount expended by me, including freight, etc., \$249.82.

Through the kindness of Mr. Gillespie I have been enabled to make arrangements for a weekly prayer meeting in the old quarters of the Mounted Police. The class of settlers coming in are most respectable, some of them having large means, and belong to even aristocratic families in England. The country around here is truly grand, and is attracting much attention.

I shall miss being at the Union meetings this year, the first time I have been absent since coming to Canada.

I trust the Lord may guide with wisdom from on high for His own glory and the good of our churches.

R. MACKAY.

Fort Qu'Appelle, N. W. T., 30th May, 1887.

MR. EDITOR,—Having lain upon my oars for some time, and finding no opening among our own people, I have received and accepted a unanimous and very cordial call to the pastorate of the Reformed Episcopal church of St. Thomas, Ont. I cannot say that my views of church polity have changed, as this church is simply a Congregational church, with a modified liturgical service, such as many of our churches in England are using.

The work is not of my own seeking, but seemed so clearly marked out by Providence, that I dared not say nay, although I had made business arrangements, with a view to remaining out of the regular work.

I hope my brethren will not look upon me as an outcast or runaway, but will accord to me the fraternal feeling which I accord to them, though denominationally I may be severed from them. With best wishes for all my Congregational brethren, I remain, cordially, yours in Christ,

H. J. COLWELL.

[We wish our brother and his new charge every grace and blessing. "All ye are brethren." We have often asked why the Reformed Episcopal and Congregational elements should not denominationally coalesce. Is there a reason?—Ed.]

International Lessons.

BY REV. W. W. SMITH.

THE LAST DAYS OF JOSHUA. { Josh. 24 : 1853. } { 14-29. }

GOLDEN TEXT.—"Choose ye this day whom ye will serve."—Josh. 24 : 15.

CENTRAL TRUTH.—We ought to serve God.

CONNECTION.—Twenty-five years after entering Canaan, Joshua, now "old and stricken in age," gathered the tribes at Shechem (afterward "Sycar") to give them his last counsels.

NOTES.—Gods : These were idols which men worshipped instead of the true God. These gods were Dagon, Baal, and Ashtaroth. The Egyptians worshipped the bull, the crocodile and other animals. Other heathens make figures of wood and stone and bow down to them. Some worshipped the sun and the stars. Egypt : one of the oldest countries in the world. Joseph was sold by his brothers into Egypt, and afterwards his father and brothers dwelt there. It is enriched by the Nile, and has some of the grandest ruins, and the grandest history of any country in the world. Flood : the river Euphrates, which was called the "great river." (Gen. 15 : 18.) On its banks was the splendid city of Babylon, and in the land through which it flows Abraham lived before he went to Canaan. Seven hundred years after this the children of Israel were captives on its banks.

I. THE GOOD CHOICE.—Ver. 14.—Fear the Lord : The fear of the Lord is the beginning of knowledge." (Prov. 1 : 7.) A deep reverence, and fear to offend ; sincere worship. Sincerity and Truth : God sees the heart and cannot be deceived. Mere outward worship or pretended religion he will not accept. Put away the Gods : remains of heathenism long survived among them. Other side of the Flood : of the river Euphrates, from whence Abraham came. (Gen. 11 : 31.)

Ver. 15.—Seem evil unto you : if it is too burdensome ; if you know some better way than serving God. Choose you this day : so Elijah challenged the people long after. (1 Kings 18 : 21.) The most important choice a person ever makes is to serve God. We will serve the Lord : Joshua had decided for himself, and his family had decided. Our example may decide others. Instead of wanting to be influenced by others, we have the privilege of influencing them.

Ver. 16.—God forbid that we should forsake the Lord : it seemed easy and pleasant to serve God that day. Joshua had told them of God's great deliverances, and given them his own good example. Such times are good to strengthen the heart against the time of temptation and weakness. "In summer prepare for winter."

II. GOOD REASONS GIVEN.—Ver. 17.—Out of the Land of Egypt : to the Israelite God's crowning mercy was always the deliverance from Egypt. So to the Christian, God's great mercy is always the forgiveness of his sins. It is such a great deliverance ! All the way in which we went : in the wilderness—preserving them from enemies—from starvation and thirst—and bearing with all their waywardness. Drive out before us all the people : especially they mention the Amorites, the people of the hills, powerful in war ; yet God drove them out before Israel. He is our God : they had such overwhelming reasons (but no more than we !) for serving God that they solemnly vowed to choose Him as their own God.

Ver. 19.—Ye cannot serve the Lord : Joshua meant by this caution that it was an important and difficult thing to be godly. To be heartless in our hearts, and to go to

hell, we have only to follow our natural bent. If they decided to serve God they must give their whole souls to it. Will not forgive your transgressions : their sin would be of a very aggravated type—for they knew that idols were vain. Ignorance may lessen sin, but only penitence and atonement can secure its pardon.

Ver. 20.—Turn and do you hurt : when they turned to idols, God always punished them ; often by letting their foes oppress them.

III. THE COVENANT.—Ver. 21.—Nay, but we will serve the Lord : they deliberately and heartily chose God. It is good to give words to the decisions of our hearts.

Ver. 22.—Ye are witnesses against yourselves : you have chosen God ; if you turn away how great will be your sin ! And they said : We are witnesses : they were quite ready to take all the responsibility which belonged to their avowed choice. So the Christian ; he openly chooses God, and takes everything that goes along with that choice.

Ver. 23.—Put away, said he, the strange Gods : there must have been some hidden idolatry among them, just as among us, secret unbelief, and trusting in something else than Christ.

Ver. 24.—The Lord our God will we serve : they again and again repeated their vow to serve, and worship, and love God. Perhaps there are some in your class who have never said in words that they would obey God and love Christ. Get them to commit themselves !

Ver. 25.—Made a covenant : twice the covenant had been publicly and in a national manner made before—once at Sinai, or "Horeb," and again in the land of Moab. (See both mentioned, Deut. 29 : 1.) Now this covenant was solemnly renewed. Statute and an ordinance : Joshua fixed the transactions of this day as a standing law—an article of their "Constitution."

Ver. 26.—Wrote these words : Moses and Joshua are each spoken of as "writing" in a book. An official copy (perhaps the original one) was found by Hilkiah, the High Priest, long after. (1 Kings 22 : 8) And doubtless copies were more or less multiplied even in those early days. A great stone : such memorials are often mentioned—evidences of covenants made or mercies received. So Bethel, Galilee, Ebenezer, etc. This stone, called a "pillar," remained long in Shechem. (See Judges 9 : 6)

Ver. 27.—A witness unto us : the advantage of such a witness is that it reminds us of our vow and engagement. So the bread and wine in the Lord's Supper. So sickness, deaths, or providences in our path of life. It is for God thus to remind us, and it is for us thus to remember.

Ver. 28.—Every man went unto his inheritance : having in the public assembly pledged ourselves to God, the best thing we can do is to go home and live for God in our private and home life. These people would be very happy that day, as they went home to their villages and fields.

Ver. 29.—Died, being a hundred and ten years old : Joshua died at the age of his ancestor Joseph. He was forty-five years old when he left Egypt, eighty-five years old when he entered Canaan, and had ruled in Israel twenty-five years. A faithful man, whose only ambition was to please God and have the people serve and worship Him.

PRACTICAL TEACHINGS.

1. We must choose. Professing to be neutral is choosing to remain on the side of Satan and sin.
2. "This day" is the best time we shall ever have for choosing God !
3. There are "gods" other than those of wood and metal ; fashion, pride, evil passion, selfishness, bad habits.
4. Remembrances of God's mercies is a good reason for choosing and serving Him. (Ver. 17, 18.)

5. Joshua and his household would serve God, even if all others turned away. *We* should be decided for God.

6. Let us often look on the Shechem stones we have erected, and renew our vows to God!

TRUTHS.

No man can serve two masters.

Make good pledges and keep them.

They that seek the Lord shall find him.

A godly old age deserves respect.

Aug. 19, } ISRAEL FORSAKING GOD. { Judges 2 : 1883. } 6-16.

GOLDEN TEXT.—"And they forsook the Lord God of their fathers."—Judges 2 : 12.

CENTRAL TRUTH.—Forsaking God brings distress and sorrow.

CONNECTION.—The lesson gives a general view of the state of Israel for more than three hundred years—the period of the "Judges" or special rulers God raised up from time to time. Particulars are given in the following lessons.

NOTES.—Baal : a god of the Canaanites. He represented the sun. He was worshipped by the Midianites (Num. 22 : 41) in the wilderness. The children of Israel often turned away from the true God to serve the idol of Baal. Elijah met four hundred and fifty of the prophets of Baal on Mount Carmel. They cried in vain at that time for Baal to help them. But God heard Elijah (1 Kings 18 : 19-40). Ashtaroth : a goddess of the Canaanites or Sidonians. She represented the moon and stars. Even Solomon worshipped her idol (1 Kings 11 : 5) and built altars for her (2 Kings 23 : 13). Judges : a class of men raised for special emergencies. They were not rulers like kings, but at special times of trouble and war the people gathered about them and acknowledged their authority. They were the leaders in the history of Israel for about 350 to 450 years. There were fifteen in all, Othniel the first and Samuel the last. But they did not rule in succession. Sometimes one judge ruled in one part of the land and another in another part at the same time. One was a brave and heroic woman, Deborah. The four greatest were Samuel, Gideon, Jephthah, and Samson.

1. SERVING GOD.—Ver. 6.—To possess the Land : it would seem that though every family had been allotted a possession, some of the heathen had still to be driven out of possession. It is like driving sin out of the heart—a slow and difficult process.

Ver. 7.—All the days of Joshua : a godly man in authority has great influence. The elders that outlived Joshua : perhaps a period of twenty or thirty years. Seen all the great works of the Lord : as children in Egypt or as young men in the wilderness.

Ver. 8, 9.—Buried him . . . in Timnath-heres : "Portion of the Sun," perhaps so named from Joshua commanding the sun to stand still (Joshua 10 : 12-14.) Supposed to be nine miles south of *Nablus* or Shechem. The oldest die at last ; and they only die well who die in God. And they only have an assurance of dying in God who live with God.

Ver. 10.—Arose another generation : Godly parents are a great advantage ; but there is no natural descent of godliness. Those who were born and brought up in Canaan, amid all the blessings of peace and plenty, forgot God. Does it not hint to us of the benefits of trials and hardships?

SERVING BAAL.—Ver. 11.—Served Baalim : plural of Baal ; probably referring to various characters and offices supposed to be possessed by him. In serving Baal they indulged in impure sports, and revels, and dances (as among

the heathen now), and it was attractive to poor, debased, sinful, human nature led by Satan.

Ver. 12.—Forsook the God of their fathers, their fathers had good reasons for serving God. They should not have forsaken Him *unless they had better reasons for forsaking Him than their fathers had for serving Him.* Be sinners never reason ; they merely follow their corrupt desires. Of the gods of the people : they imitated the heathen around them : fell into "the fashion of the day!"

Ver. 13.—Baal and Ashtaroth : (singular "Ashtaroth.") Baal means Lord or ruler. Ashtaroth seems to be from a Persian word ; the great god and goddess of the heathen in those countries ; represented by the sun and moon ; afterwards connected with the planets Jupiter and Venus. Their worship was most immoral and impure.

Ver. 14.—The anger of the Lord was hot ; God had indignation against their sin. Delivered them : their heathen enemies gain victories over them. God withdrew help from helping them. Spoilers : robbers, enemies who carried off and destroyed all their property.

Ver. 15.—As the Lord had said : God was "against them for evil," we are told. The Lord had given them many warnings—had told them of their misery if they forsook Him. So he tells us ; and the punishment is sure to come, either in this life or the next—generally in both.

Ver. 16.—Nevertheless : an exception—hope left. They were not entirely cut off. Whenever the people repented, and cried to God for help, he *did* help them. As he will help us. Judges : not as with us, men who are appointed only to try cases, but warlike leaders and city governors, who also judged causes and crimes : Othniel, Barak, Gideon, etc.

PRACTICAL TEACHINGS.

1. How important is a good example ! The people served God as long as any of the godly elders, who had come in with Joshua, lived.

2. Each generation in its turn has the responsibility upon it of moulding the principles and worship of the world (Ver. 10). Are we doing *our* duty ?

3. The folly and sin of "doing what others do" is well shown here. Israel did like those around them. But did they "do well?" They forsook God, and incurred His wrath.

4. God is ever merciful to the penitent. He sent an enemy to punish the unfaithful, and He sent "Judges" to deliver the penitent.

FORSAKING GOD { TROUBLE SORROW.

Aug. 26, } GIDEON'S ARMY. { Judges 1883. } 15.

GOLDEN TEXT.—"The sword of the Lord and of Gideon."—Judges 7 : 20.

CENTRAL TRUTH.—The Lord can save by many or by few.

CONNECTION.—Two hundred years had passed away. Four times the people had run into idolatry, and four times they had been oppressed and evil-treated by enemies sometimes for many years. Othniel, Ehud and Barak had been raised by God to deliver them. Under the fourth oppression (by the Midianites), when the people "cried to the Lord" (Judges 6 : 7) God raised up Gideon.

NOTES.—Gideon : a "mighty man of valour," "through faith turned to fight the armies of the allies" (Heb. 11 : 32, 34.) He governed in Israel forty years (Judges 8 : 28.) When called to rescue Israel from the Midianites he sent messengers to the tribes and blew

trumpet (Judges 6: 34) to gather them together. But God gave Gideon two signs. A fleece was wet with dew, but there was no dew on the ground. The next night there was dew on the ground and none on the fleece. Gideon gathered an army of 32,000 men, but God reduced it to 300. Each man had a pitcher with a torch in it and also a trumpet. They kept the torches in the pitchers so as not to be seen until they got close to the Midianites. Then throwing down the pitchers they raised the torches aloft, blew the trumpets with all their might and shouted the battle-cry, "The sword of the Lord and of Gideon!" The Midianites were utterly confused at the sudden blaze of the torches and the shrill sound of the trumpets, and fled in terror. Midianites: an ancient people who bought and sold goods in Palestine in the time of Jacob. (Gen. 37: 28.) Moses fled from Egypt to Midian (Ex. 2: 15), and married the daughter of a priest of Midian, Jethro (Ex. 3: 1). The Midianites lived in the peninsula of Arabia near Mount Sinai. They had large herds of cattle and camels, and jewellery in abundance (Judges 8: 26), which Gideon took for spoil.

GIDEON'S ARMY.—Ver. 1.—Jerubabai: a name that was given him from his destroying the groves and altars of Baal. It means, "Let Baal plead;" thus speaking of Gideon as one who was "in conflict with Baal." Gideon: "hewer," or "feller." Well of Harod: supposed to be a great fountain seen at the foot of Mount Gilboa, on the north side. In the valley: of Jezreel, here six miles long (north to Moreh or "Little Hermon").

Ver. 2.—Too many: if they gained the victory, they would think it was their own bravery, and not the Lord's might that had prevailed. Mine own hand hath saved me: God would not let Israel say that. It is God who saves us from the yoke of sin!

Ver. 3.—Whosoever is fearful and afraid, let him return: and the Midianites being more than four to one, 22,000 of the people went home discouraged. Oh! soft hearts, when God was among them! From Mount Gilead: perhaps there was another "Mount Gilead" west of the Jordan—some elevation so called. Or "Mount Gilead" might be a rallying cry, indicating the cause or standard of Gideon, who was of Gilead. Some think it is a copyist's error for "Gilboa."

THE LORD'S THREE HUNDRED.—Ver. 4.—Yet too many: still the people would think they delivered themselves. What a foe to all right trust *self-trust* is! I will try them: test them, or put them to the proof. They would know nothing of this—only Gideon. We often do not know when we are being tested: but we have the benefit of the trial all the same.

Ver. 5.—Lapping of the water: in the East they often throw up water into the mouth with the hand very skillfully. Much less time consumed than in getting down to the water with the mouth. These men showed watchfulness and zeal. They would suppose they were marching to battle, and would waste no time, nor indulge themselves.

Ver. 6.—Three hundred men: Gideon's three hundred, the three hundred at Thermopylae, Scarlett's onset of three hundred at Balaklava—thus in history "three hundred men" have often distinguished themselves. Bowed down: the Rabbies explain it that these men had been accustomed to abject and long prostrations in Baal's worship. And the two different actions indicated (though unthought of by themselves) who were of Baal, and who of Jehovah.

Ver. 7.—By the three hundred men: by these men who have been drawn out of the large number; by the men of *faith*; for God can save by many or by few. What influence, for ages after, this deliverance must have had on the public mind.

Ver. 8.—Victuals in their hand, and trumpets: the question may be asked, "Did the rest of the 32,000 men

do anything to help Gideon's victory?" Yes; they left provisions for the three hundred, and each chief of a band left his trumpet and torch (or "lamp") so that each man of the three hundred, posted a distance apart, and blowing his trumpet, and flashing his torch, and breaking his "pitcher," would seem in the darkness like the leader of a band. And the Midianites would think an overwhelming host had suddenly attacked them.

PRACTICAL LESSONS.

1. The victory of Gideon is a strength to good principles all over the world, and for all time. Christianity is engaged now in just such an onset, and the enemy is "beneath us in the valley."
2. Whenever God has work to do, He finds a man to do it.
3. In as small things as "lapping water," a man's character is revealed and tested.
4. Many in heaven will be surprised to find themselves ranked with Gideon as great conquerors for God.
5. Where is Gideon referred to, with commendation, in the New Testament?

THE ARMY OF THE LORD AND OF GIDEON.

Sept. 2, } **THE DEATH OF SAMSON.** { Judges 16:
1893. } { 21-31. }

GOLDEN TEXT.—"The God of Israel is He that giveth strength and power unto His people."—Ps. 68: 35.

CENTRAL TRUTH.—Pride brings destruction; prayer brings strength.

CONNECTION.—From Gideon's victory to Samson's death is computed to be 126 years. Samson was of the tribe of Dan, born at Zorah, near the border of the Philistines, north-west of the portion of Judah. He was a Nazarite, devoted to God from his birth. He had gained victories over the Philistines, and had ruled as "Judge" in (perhaps only a part of) Israel for twenty years. A Philistine woman, with whom he had formed a weak and sinful intimacy, betrayed him to his doom as a prisoner and slave, by getting from him the secret of his great strength—which was keeping his Nazarite vow, and cutting his hair broke that vow. His character showed great blemishes.

NOTES.—Philistines: were in Palestine when Abraham arrived there (Gen. 21: 34), and were a warlike people, so that the children of Israel in coming from Egypt passed by their country (Ex. 13: 17). They lived in a narrow strip of land along the Mediterranean sea, forty miles long, and on the western borders of the tribe of Judah. Goliath was a Philistine from the city of Gath (1 Sam. 17: 4). They were frequently at war with the Israelites. Gaza is one of the oldest cities in the world, and was in existence before Sodom was destroyed. (Gen. 10: 19.) It was one of the principal cities of the Philistines, and now has a population of 16,000. Dagon: one of the gods of the Philistines. His idol had the body of a fish and the face and arms of a man. It was a temple of Dagon that Samson pulled down at Gaza. He also had a temple at Ashdod (1 Sam. 5: 3) where the idol was found fallen flat on the floor the morning after the ark of the Lord was placed beside it.

I. SAMSON'S CAPTIVITY.—Ver. 21.—Philistines; dwelling near the sea-coast; an active and warlike people; idolaters. "Palestina" and "Palestine" are derived from "Philistine." Put out his eyes: a cruelty often practised anciently upon prisoners in war. It was supposed they could never be dangerous again. Bound him with fetters-of brass: prison-life in heathen and uncivilized lands is, above all conception horrible. Brass here means

probably (as generally in the Bible), copper. He did grind: even yet, in the East, millstones are turned by hand, or at most by a donkey; no "machinery."

Ver. 22.—Hair of his head began to grow: we may believe that he, repenting and renewing his vows, began to get back his great bodily strength, as well as peace of mind and pardon from God.

Ver. 23.—A great sacrifice: they made the captivity of Samson an occasion of rejoicing and boasting. Unto Dagon, their God: an idol in the form of a fish, with a man's head and hands. See 1 Samuel 5, where Dagon fell down—head and hands broken off: and "only Dagon" left, *i. e.*, his fish-body left. Our God hath delivered: they falsely and wickedly claimed for Dagon a victory over Samson and over the God of Israel.

Ver. 24.—When the people saw him: at sight of their god they began shouting his praise. "The question was now no longer a matter between Samson and the Philistines, but between Dagon and Jehovah."—*Kittó*.

Ver. 25.—They said, call for Samson: to dance and play before them, and amuse them. And he made them sport: probably Samson, to disguise his intentions, *did* obey their heathen commands, and danced and amused them. Poor Samson! He need not have been there if he had strictly followed God.

Ver. 26.—The lad that held him: being sightless, he had to be led. Suffer me: let me lean against the pillars to rest.

Ver. 27.—Lords of the Philistines: we afterward read of "Kings" in their cities, and the "Lords," here would probably be their chiefs or feudal lords. Upon the roof: if the building had an open quadrangle or square, *there* we may suppose Samson was exhibited; the crowds occupying the roof would look down into the square.

Ver. 28.—Samson called unto the Lord: his heart had returned to God, and God returned to him. That I may be at once avenged: God had raised Samson up specially to chastise the Philistines; and it was in the line of his duty to be avenged on God's enemies and his. *We* are called for milder work, but let us see that we do it.

Ver. 29.—Took hold of the two middle pillars: Dr. Thomson ("The Land and the Book,") says idol temples were always built on hills, and that there are several steep hills on the site of Gaza. If Dagon's temple stood, as little doubt but it did, on one of those small steep hills, the loosening or displacing of one or two principal pillars, heavily laden as the roof was, would send one part of the building crashing against another, and the whole in a dreadful ruin to the foot of the hill.

Ver. 30.—Let me die with the Philistines: he knew he could not slay them and himself escape. His life was misery; his peace was made with God, and he had a divine voice within him that his prayer was heard, and that the time had come for him to strike a great blow against idolatry, and for Israel and Jehovah. Bowed himself with all his might: with his former supernatural strength; either drawing the pillars toward him, or pressing them from him, till they broke or were displaced. More than he slew in his life: often thus with the Christian; people think of his words and follow his advice, after he is gone, who neglected him in his life.

Ver. 31.—His brethren: his father was apparently not now living. Brought him up and buried him: we may suppose that there was great terror and confusion among the Philistines, and that they made no resistance to a party of the Danites who came to recover his dead body. He was buried in the family burial place of his father. Judged Israel twenty years: from Judges 13: 1-5, we learn that this Philistine oppression lasted forty years, and that Samson was born after it began. He was therefore inside of forty when he died, and must have begun to "judge Israel" very young.

PRACTICAL LESSONS.

1. The life of Samson was one of *splendid opportunities*, but great imperfections.
2. Samson, sightless, grinding at the mill—and all because he fell away from God and duty—is a lesson for all ages.
3. Satan and Satan's agents must not think, when God's people are chastened for their sins, that *they* have triumphed over God (Ver. 24).
4. The great "demonstration" in favour of Dagon ended in death, and ruin, and disgrace.
5. God hears the prayer of the penitent. He heard Samson.
6. Many a one's chief work and influence is in his death; it may be necessary so, to keep down self-love.

STRONG MAN'S SAD DEATH.

PRIZE BIBLE QUESTIONS FOR AUGUST.

[For particulars of prizes, conditions, etc., etc., see the January number.]

22. Quote from the writings of Solomon two verses in one chapter which strikingly set forth the Omniscience of God.
23. Give two instances from the New Testament where friends were allowed to visit prisoners.
24. Name a companion of Paul baptized by him, sharing his labours and dangers, beloved also by another Apostle.

SWEETBRIER.

A branch of sweetbrier—Ah, my heart!
The tender tears unbidden start
To weary, world-worn eyes;
I kiss the faded, fragrant spray,
And memories of a bygone day
Before my vision rise.

How often my lost darling wore
The sweetbrier green! She loved it more
Than many-tinted bloom;
It often graced her maiden breast;
Now, planted where she lies at rest,
It beautifies her tomb.

My little love in days of old!
Youth's morning hour of rose and gold
Comes back to me to-night;
I see her in her girlish grace,
The sunny sweetness of her face,
Her childish robe of white.

I smell the sweetbrier in her hand,
I see the garden where we stand
On England's southern shore;
I hear the rippling streamlet fall,
I hear the laughter musical,
Now silenced evermore.

She was too frail for earth's employ,
Too calm and pure for human joy;
But, like the sweetbrier green,
The memory of her gentle life
Makes sweet the years of worldly strife
That lie our lives between.

Children's Corner.

CHILDHOOD'S VALLEY.

It was a quiet valley,
Set far from human ills,
A sunny, sloping valley,
Begirt with green, green hills.

The white clouds softly knitted
Gray shadows in the grass;
The sea-birds poised and fitted
As they were loath to pass.

A clear stream thrid the bridges;
Blue, lazy smoke upcurled;
Beyond its purple ridges
Lay the unquiet world.

Under the ivied rafters
Low crooned the sun-drowsed dove;
White youthful, breezy laughter
Moved on the slopes above,

Where mid the flower-pied spaces
We children made bright quest;
Sure as we ran quick races
The far seen flower was best.

Thus while the sun uplifted,
And flashed adown the stream,
The white clouds drifted, drifted,
In deep untroubled dream.

Fair shines that sunny valley,
Sat far from human ills;
Our Childhood's simple valley
Begirt with green, green hills.

Nor all the world's mad riot
Which we have known since then
Hath touched this valley's quiet,
Deep in our heart's own ken.

ADMIRAL FARRAGUT.

The distinguished and truly noble career of Admiral Farragut is well known to our readers, and any good lesson from the history of his life can hardly fail to be both interesting and profitable. One of these lessons is particularly worthy of record and remembrance.

The summer after the late war was over, the Admiral was spending the season with his family at Long Branch, in New Jersey. Sitting one morning on the portico of the hotel where he was staying, he was asked by a

friend how it was that he had been able so successfully to serve his country, and how he had been led on, step by step, to his well-known position in the navy and before the world.

"It was all owing," he replied, "to a resolution I formed when I was ten years of age. My father had been sent down to New Orleans, with the little navy we then had, to look after matters connected with the supposed treason of Aaron Burr. I went with him as his cabin-boy. I had some qualities that I was then silly enough to think were making a man of me. I could swear like an old salt, drink as stiff a glass of grog as if I had doubled Cape Horn, and could smoke like a locomotive. I was great at cards, and fond of gambling in almost every shape. My father, who had long watched my course of conduct, at the close of dinner one day turned everybody out of the cabin, locked the door, and then said to me:

"David, what do you mean to be?"

"I mean to follow the sea, as you have done."

"Follow the sea? Yes; and be a poor, miserable, drunken sailor before the mast, kicked and cuffed about the world, and die at last in some fever hospital, very likely in a strange and foreign clime."

"No," I said; "I'll tread the quarterdeck, and command a vessel, as you do."

"No, David; no boy ever trod the quarterdeck who had such principles as you have, and such habits as you have formed and are forming. You'll have to change your whole course of life if you ever expect to become a man."

"Saying this, my father left me and went on deck. I was stunned by the rebuke and overwhelmed with mortification. 'A poor, miserable drunken sailor before the mast, kicked and cuffed about the world, and to die at last in some fever hospital! That is my fate, is it? No! I'll change my life, and change it at once. I will never utter another

oath, I will never drink another drop of intoxicating liquor, I will never gamble again.' And, as God is my witness and help, I have kept those three vows to this hour. This decision led me to reflection; and shortly after I became a Christian, and that settled my temporal, as, blessed be God, it has also settled my eternal destiny."

What a lesson to every one! How strikingly does it show the connection between early habits and subsequent character; and that to cease to do evil is the first step toward doing well; and that thoughtfulness may not only lead one to forsake evil courses and habits, but may be the means, as blessed by God, of leading to a faithful Christian life. How many a young man who, by false views of what is manly, and by allowing himself to engage in evil indulgences, is now making shipwreck of character, and of all that is honourable and successful in life, if he would but stop and think of the tendency of his course, might be saved to himself and to his friends and his country, as Farragut was, and, like him, might become the exemplary and faithful Christian, an honour to himself and a blessing to others.

"He that is faithful in that which is least, is faithful also in much." "He that despiseth small things, shall fall by little and little."

I CAN AND I WILL.

I know a boy who was preparing to enter the junior class of the New York University. He was studying trigonometry, and I gave him three examples for his next lesson.

The following day he came into my room to demonstrate his problems. Two of them he understood, but a third—a very difficult one—he had not performed. I said to him, "Shall I help you?"

"No, sir! I can and will do it, if you give me time."

I said, "I will give you all the time you wish."

The next day he came into my room to recite a lesson in the same study.

"Well, Simon, have you worked that example?"

"No, sir," he answered; "but I can and will do it, if you will give me a little more time."

"Certainly, you shall have all the time you desire."

I always like these boys who are determined to do their own work, for they make our best scholars, and men too. The third morning you should have seen Simon enter my room. I knew he had it, for his whole face told the story of his success.

Yes, he had it, notwithstanding it had cost him many hours of the severest mental labour.

Not only had he solved the problem, but what was of infinitely greater importance to him, he had begun to develop mathematical powers, which, under the inspiration of "I can and I will," he has continued to cultivate, until to-day he is professor of mathematics in one of our largest colleges, and one of the ablest mathematicians of his years in our country.

A LITTLE LIE.

Mind the little things. A lie is a little thing. Boys, you have told a lie; just one single word that is not true, but let us see what else you have done. First, you have broken the law of God. If it is a sin to break a law made by man, how great a sin it must be to break a divine law—the law of our Creator. Second, you will have to tell many more to maintain that one. Third, you lose the love and friendship of your school-mates. Fourth, if you practise lying, that will lead to something worse. Lying is the entrance door by which other and greater vices enter the heart. Think of it! all this from one false saying.

Words are little things, but they accomplish great things sometimes. A kind word or act might have saved many a boy or girl from ruin, who are now at the lowest point of degradation.