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## Topics of the Week.

—St. Louis, with a population of 353,000 has only 97 evangelical churches, with 50,579 sittings and 17,989 members.

—The various memorials presented to the Cambridge (England) University in favor of conferring the B. A. degree upon women have been signed by or represent 10,000 persons.

—The Roman Catholic Church in the United States lost, between November 20th, 1879, and November 16th, 1880, one Bishop, the Right Rev. A. D. Pellicer, of San Antonio, and ninety-eight priests.

—The Regular Baptists of the United States, according to the forthcoming Baptist "Year Book," made astonishing progress during the past year. The net increase is 163,293; the total of members is now 2,296,327.

—In introducing the bill rendering primary instruction compulsory and non-religious before the French Chambers, M. Paul Bert said that notwithstanding the progress made of late years, one seventh of the children of France receive no kind of education.

—Mr. Gladstone's name has undergone a change within the last century like that of Wesley, now Wellesley. A century back, or less, it was spelt Gledstones, or Gladstones, *Gled* being the Lowland Scottish for a hawk, and *stones* meaning rocks.

—While Mr. Beecher has a salary of \$20,000 a year, Dr. Hall, \$15,000, Mr. Talmage \$12,000 and Dr. Storrs \$10,000, Booth the actor is said to earn \$100,000 a year. Southern \$150,000, and Joe Jefferson \$120,000. And yet some persons believe that ministers are better paid than people in any other professions.

—The contention about organs in the Irish Presbyterian Church still rages. A congregation in Belfast recently ordered an organ. The organ came, and the builders were ready to put it up, when further proceedings were stopped by the threat of an injunction in chancery.

—The Roman Catholic Church has gained in England in the past thirty years six bishops, 1,136 priests, 117 religious houses of men, 578 churches and chapels, and 180,755 children in schools. There was a total in 1880 of 14 bishops, 1,962 priests, and 1,175 churches and chapels. The Catholic population is estimated at 1,250,000.

—The Pope, in an address to the Cardinals recently, which the *Catholic Review* prints with the distinguishing marks of capitals to the pronouns referring to His Holiness, bewailed his deplorable condition, in that he has neither true liberty nor real independence, of which the Holy See has been despoiled by the usurpation of its civil power.

—Says the *Catholic Visitor*: "The Catholic Church or infidelity are now the two alternatives." This is not quite as bad as the doctrine of the colored preacher, who, in the course of his sermon, said: "Brederen, dere are two roads: one ob dem leads to perdition, de oder to damnation." "If dat be de case," said one of the alarmed hearers, "dis chile will take to de woods."

—It is reported that Father O'Connor, of the Independent Catholic Church, New York, has received during the year more than three hundred persons who have professed conversion from Romanism, among whom were eighty ex-priests and ten monks or students from Romish colleges. These people discard the authority of the Pope and read the Bible for themselves.

—A table of general religious statistics for England and Wales states that there are 170 different denominations, which have 45,000 places of worship, with upward of 14,000,000 sittings. There are 36,000 stated ministers, of whom 23,000 are clergy in the Church of England. The communicants number about 3,000,000, and the average Sunday attendance at church is 10,000,000.

—Since 1870 the quantity of fermented liquor manufactured and consumed in the United States has more than doubled. In 1870 the amount of liquor returned for taxation was 6,574,000 barrels of thirty-one gallons each, while for the last fiscal year there were 13,347,000 barrels, or nearly 414,000,000 gallons. This, with an assumed population of 50,000,000, would give a consumption of eight and a-quarter gallons of fermented liquor to every man, woman, and child in the country.

—A horrible story comes from Guatemala of the public execution of a Catholic priest, Father Henry Gillett, for no other crime than being a Jesuit. It seems that there is a law in force in the Republic banishing Jesuits under penalty of death. Father Gillett, who was an Englishman, entered the country not as a priest or missionary, but simply for the benefit of his health. As soon as it was discovered that he was a Jesuit he was arrested, compelled to march barefoot a hundred miles over mountains, and publicly shot after three days.

An indignation meeting of several hundred colored citizens of Baltimore was held there lately to protest against the action of the school board in refusing to employ colored teachers. The discussion brought out a curious fact in regard to two colored schools in charge of white teachers. The ample front entrances are reserved for the use of the teachers, who enter and issue thence in solitary state, while all the colored pupils are obliged to find ingress and egress through narrow and filthy alleys. The exceeding absurdity of this performance does not seem to strike the Baltimoreans.

—That was an amusing discussion of hymn books vs. psalms which took place at the last meeting of the Edinburgh Free Presbytery. Mr. Balfour and Dr. Begg felt it their duty to make an unavailing protest against the new hymn book just prepared for the Free Church, and Mr. Balfour offered a motion repudiating it. His speech was full of precious nuggets. It was to be expected, he said, that God would Himself provide the psalter for His Church; because, being "fearful in praises," not one else could tell how He wanted to be praised. Further, it is a fact that many hymns are written by women, who in that way got the opportunity, if hymns were admitted into public worship, to do what St. Paul did not suffer them to do—viz, to speak in the Church.

—The French Protestant deputation in behalf of the Basutos were very kind-

ly received by the English colonial secretary, Lord Kimberley. The deputation represented that the Basutos accepted the British government, understanding that they would retain their arms and under a distinct pledge that they should be separately governed. They are now fighting to keep their arms and to avoid the wholesale confiscation of their lands, with which, the missionaries say, the colonial secretary has threatened them, but if their grievances were redressed and an amnesty granted, they would yield. Lord Kimberley said that he was desirous of peace in South Africa: but there had been so much excitement that a reasonable policy was made most difficult.

—An interesting incident is narrated in connection with the alterations now being carried on at Exeter Hall, in the interest of the London Y.M.C.A. A large number of men are employed by the well-known contractors, Messrs. Higgs and Hill. At the commencement of the works, "the man" with the inevitable "beer can" took his rounds at stated intervals for the supply of that beverage, which unfortunately fails to quench thirst, but, on the other hand, materially excites it. Mr. Brady, the indefatigable clerk of the works, with the full sanction and approval of Mr. Pite, the architect, suggested and arranged for coffee and tea cans to go round, without at all interfering with the original purveyor; and now we understand a woman goes regularly with good, warm coffee, which is nourishing and stimulating, and far more comforting and refreshing than the beer, and we are glad to know that the coffee has almost entirely superseded it. We have no doubt the men find themselves much better off at the end of the week, and we shall be much surprised if the contractors do not benefit also, both in the quantity and quality of the work done. We sincerely hope that this example may be followed wherever there are large and very dusty works to be carried on.

In a late paper on "Recent Assyrian and Babylonian Research" Mr. Hormuzd Rassam describes the most remarkable fact of the survival of the name Nineveh on the very ground itself: "The site of the city of Nineveh has never been forgotten in the country, because both tradition and historical records point out Kuyunjik and Nebi Yunis as the spots where the capital of the old world stood. Nebi Yunis, which means in Arabic the 'Prophet Jonah,' is a mound within half a mile of Kuyunjik, and contains a mosque dedicated to that prophet, in which is shown the shrine of Jonah. It was formerly a Chaldean church, but, like many other old churches in Asiatic Turkey, they were preferred by the indolent Mohammedan conquerors to convert into mosques than to go the expense of building new ones. Though this mound is generally called Nebi Yunis, after the Prophet Jonah, officially it is still called 'Nineweh,' and this I learned when I wanted to make some excavations there, and had to enter into an agreement with the guardians of the mosque to allow me to do so, as all the land belongs to it. They merely mentioned the word 'Nineweh' in the document, and, when I asked them them for the reason of omitting the common name of Nebi Yunis, they said that the former was the only legal name they could use.

Professor Robertson Smith's lectures on "The Elements of Biblical Criticism" are well attended in Glasgow. There are to be twelve in the series, and they are to be heard also in Edinburgh. In his first lecture in Glasgow he said to his hearers that he had undertaken to deliver a course of lectures to them not with any polemical purpose, but in answer to a request for information. He was not there to defend his private opinion upon any disputed question; but to expound as well as he could the elements of a well established department of historical study. Biblical criticism was a branch of historical science, and he hoped to convince them that it was legitimate and necessary. The first business of the Protestant theologian was not to crystallize truths into doctrines; but to follow the manifold inner history which the Bible unfolded, until he realized its meaning. In the Bible, God and man met together and held such converse as was the abiding pattern and rule of all religious experience. In that simple fact lay the key to all the puzzles about the divine and human sides of the Bible, about which so many were exercised. Now, we heard people speak of the human side as if it were something dangerous, that ought to be kept out of sight; but that was un-Protestant, un-Evangelical and a revival of the mediæval exegesis. The first condition of a sound understanding of Scripture was to give full recognition to the human side; and, indeed, the whole business of scholarly exegesis lay with that side, as all earthly study and research could do for the reader of Scripture was to put him in the position of the man to whose heart God first spoke.

Preparations are making in Scotland to have the Rev. Narayan Sheshadri hold public missionary meetings in the larger towns in behalf of the Free Church Native Pastors' Sustentation Fund of India.

—The *Church Missionary Intelligencer* says of the slave trade in Eastern Africa, that its horrors beggar description. A poor slave woman who went to the missionaries for safety (who cannot of course to any great extent shelter these slaves, when caught by her master was trampled to death by several men. A man had his toes burnt off by a slow fire. At Frere Town the majority of the 450 people are liberated slaves rescued some five years ago by British cruisers. The results in education are remarkable. The people are industrious and many have become Christians.

—A Buddhist priest in China, fifty years old and a man of means, has come 300 miles to Kalgan, to be instructed at his own expense for three to five years, with the hope of fitting himself to preach. He thinks Buddhism a fraud and desires to become a Christian.—Rev. Daniel McKay, of Pekin, says one boy in the school at a recent examination performed the almost incredible feat of memory for anybody but a Chinaman, of repeating the whole New Testament without missing a single word.

The following from Mr Spurgeon is of interest:—

"To the Editor of the *Christian World*.  
"DEAR SIR.—Some of your readers may like to see it under my own hand that though I am extremely weak I am much better. I have no thought of going away to Australia, Mentone, or anywhere else; but if the Lord will permit I hope to preach twice next Sunday, whatever the weather may be.

I thank you much for your kindly interest in my welfare.—Yours truly,  
C. H. SPURGEON.  
Westwood, Beulah-hill, Upper Norwood,  
January 25, 1881.

## THE PRECIOUS BLOOD OF JESUS.

Precious, precious blood of Jesus,  
Shed on Calvary;  
Shed for rebels, shed for sinners,  
Shed for me.

Precious blood, that hath redeemed us,  
All the price is paid;  
Perfect pardon now is offered,  
Peace is made.

Precious, precious blood of Jesus,  
Let it make the whole;  
Let it flow in mighty cleansing  
O'er thy soul.

Though thy sins are red like crimson,  
Deep in scarlet glow,  
Jesus' precious blood can make them  
White as snow.

Now the holiest with boldness  
We may enter in,  
For the open fountain cleanseth  
From all sin.

Precious blood' by this we conquer  
In the fiercest fight,  
Sin and Satan overcoming  
By its might.

Precious, precious blood of Jesus,  
Ever flowing free!  
O believe it, O receive it,  
'Tis for thee!

Precious blood, whose full atonement  
Makes us nigh to God!  
Precious blood, our song of glory,  
Praise and laud.

*Let us kneel, Hallelujah!*

## PALESTINE THE PEOPLE.

Having said something of the land, I now proceed to speak of its inhabitants. No land, perhaps, exhibits a greater intermixture of people than Palestine. Jerusalem may be called the capital of monotheism. Jews, Mahomedans and Christians meet here as on common ground. The Jews regard their ancient capital with peculiar reverence; the Mahomedans look on it as one of their holy places, and value it as a prize which is theirs after having been a bone of contention for centuries; and Christians of every sect feel the most tender interest in the places sanctified by the footsteps of our Lord. Here we see the flag-ends of the decaying Christian sects of the East, Latin, Greek, Abyssinian, Coptic, and Syrian pilgrims, and the Protestant tourists. Scholars, fanatics and men who love their Bibles meet here as in a common centre. As you walk through the streets of Jerusalem, you see the Russian, with his long, unkempt locks surmounted by an Astrachan fur cap or tall felt hat without a rim; the Syrian, with his head enveloped in a gray silk handkerchief of harmonious colors; the Jew with his dirty-looking side-locks dangling on each cheek; the portly Turk, with his snowy turban or red fez; the respectable-looking European from the West; or the swarthy Arab, with his fine figure and manly bearing.

The *fellaheen*, or cultivators of the soil, in Palestine are Arabs. Most of these are Mahomedans, but some are Latins or Roman Catholics, some Greeks, and some Jacobites, &c. The Bedouins, or wild Arabs, are generally fine-looking men, tall, strong, and erect in their bearing. They are nominally Mahomedans, but know very little of the Koran. The various tribes live by raising cattle, camels, &c., and, like our Indians, by plundering each other. They are much like the chiefs of old. (The names of these chiefs remind us of our American Indians, as *Oreb*, "Crow," and *Zeeb*, "Wolf.") You see these Bedouins frequently along the roads in Palestine; they are either on camels, bringing a load of firewood, &c., for sale, or on beautiful Arab horses, and are almost always armed. Some of them look quite picturesque mounted on their fleet chargers, with a long spear in their hands, and their belt full of pistols and daggers; most of them have also a gun slung over their shoulders. As I crossed the plain of Sharon, from Nablous to

Jaffa, I saw several encampments of these people. The tents are black and dirty-looking. The men had herds of cattle, and are not loath to attack a solitary traveller nor to levy blackmail on the cultivators of the soil. I noticed in the paper, not long since, that they had a fight with the German colonists at Haifa at the foot of Mt. Carmel in which several had been killed on both sides. In point of civilization and religion, these wild Arabs are on a level with our wild Indian tribes, it is more pleasant to read of them in books than to have them as neighbors.

The Jews of Palestine are of interest historically rather than actually. I never saw a people with a more mean, hang-dog look than that of most of the Jews you meet in the streets of Jerusalem. They interpret Lev. xix. 27—"Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard—to mean that they must not cut the hair on their temples, so you will see these men with one or two long, dirty looking curls dangling down on each side of their faces. This, with their cringing looks and general untidy appearance, makes them look about as repulsive as any men I have ever seen. Some of them go about the streets selling old clothes, or keep little second-hand shops. Most of the bankers and money-changers in Jerusalem are Jews, and some of them are fine looking men. Some are also artificers.

Several experiments have been made by benevolent societies to induce the Jews to cultivate the soil, but generally without any success. They are represented as indolent, keen at a bargain and very litigious. It is not difficult to find the causes of their present degraded state. One is that many of them have come from Poland and Roumania, where they have been treated as outcasts, but the chief reason is that they have become thoroughly pauperized by being sustained by their co-religionists in Europe and America. I was told, by a good authority, that £8,000 a month (nearly half a million dollars a year) are distributed among the Jews of Jerusalem. This is enough to make any people indolent and worthless. Another gentleman told me that he *knew* well men were paid to be abled as patients, in Sir Moses Montefiore's hospital, in Jerusalem, in order that the managers might draw the money for a large number of in-patients! The Jews are of a noble stock, every capital of Europe sees them occupying positions of wealth and influence; as you go along the Ghetto, or Jew's quarter in Rome, you will see that, notwithstanding social ostracism and many disabilities, they have thriven by their industry so as to compare favorably in cleanliness and general thrift with the rest of the inhabitants of Rome. But in Palestine a vicious system has treated them as paupers and robbed them of their manliness.

The number of Jews in Palestine is increasing yearly. Outside of the Damascus and Jaffa (north and west) gates of Jerusalem, a number of new houses have been put up by Jewish building societies. I have noticed lately in the papers, a project to found a large Jewish agricultural colony in the land of Gilead, east of the Jordan. If Palestine were under a stable government, as it may be hoped it will be before long, and if the Jews would throw away the fancy that they are "the people of God," and dwell less on the past and more on the future, and go to work and try to make a future for themselves, I have no doubt that they would prosper.

It is a touching sight to see the Jews at their wailing place, at the west wall of the foundation of the temple area. Here are several large stones, remains of the Temple of Solomon. Men, women and children assemble here on Friday afternoons to bewail the fate that

has overtaken them as a people. Old men would weep, the tears coursing down their aged cheeks as they recited their prayers and kissed the ancient stones; women's voices, tremulous with emotion, would burst forth in wild cries or be quenched in suppressed sobs. It was a sad sight, and it was sadder still to think that they knew nothing of Him who said, "Come unto me, all ye that labor and are heavy laden" they have rejected Him who bore all their sorrows.

The Samaritans are interesting as a people probably soon to die out. Only some 170 of them now remain to offer the sacrifice so long offered on Mount Gerizim. They are gradually becoming absorbed into Mahomedanism. My muleteer, who conducted me from Jerusalem to Nablous, and thence to Jaffa, was one of these "perverts." He was a fine-looking, active man and very civil, but manly and independent, though as keen in money matters as you please. These Samaritans are the only worshippers of God who now offer a sacrifice. The Samaritan passover had just passed when I visited Nablous, and a friend gave me some of their unleavened bread and some of their dainty festal dishes. I saw the altar where the lambs were slain and the oven where they were roasted. I did not see the high priest himself, but saw his son, who wears the peculiar dress by which the priesthood is distinguished, and his hair hanging down his back in a single plait, such as girls wear now, which is another mark of Samaritan priesthood. If he lives he will succeed his father as high priest. These Samaritans have an ancient copy of the Samaritan Pentateuch in their synagogue.

*(To be continued.)*

## THE BLESSING OF NOT GETTING.

There is one class of mercies and blessings of which we are not sufficiently ready to take note. These are the things that God keeps from us. We recount with more or less gratitude the good gifts that we receive from him, but there are many blessings that consist in our *not* receiving.

In one of Miss Havergal's bright flashes of spiritual truth, she quotes these words of Moses to the Israelites: "As for thee, the Lord thy God hath not suffered thee so to do." Then she adds: "What a stepping stone! We give thanks, often with a tearful, doubtful voice, for our spiritual mercies *positive*, but what an almost infinite field there is for mercies *negative*! We cannot even imagine that God has suffered us *not* to do, *not* to be. There is no doubt that very many of the Lord's greatest kindnesses are shown in saving us from unseen and unsuspected perils, and in keeping from us things that we desire, but which would surely work us harm instead of blessing, were we to receive them.

There was a trifling accident to a railway train one day, which caused an hour's delay. One lady on the train was greatly excited. The detention would cause her to miss the steamer, and her friends would be disappointed in the morning, when she should fail to arrive. That night the steamer on which she wished to embark was burned to the water's edge, and nearly all on board perished. A carriage drove rapidly to a station, one afternoon, just as the train rolled away. It contained a gentleman and his family. They manifested much annoyance and impatience at the disappointment. Important engagements for to-morrow could not now be met. Sharp words were spoken to the coachman, for the fault was his, as he had been ten minutes late in appearing. An angry scowl was on the gentleman's face as he drove homeward again. All the evening he was sullen and unhappy. The next morning's papers contained the account of the terrible bridge acci-

dent at Ashtabula. The train he had been so eager to take had carried its sleeping passengers to a horrible death. The feeling of bitter disappointment was instantly changed to one of praise and thanksgiving. In both these cases the goodness of God was shown in not suffering his children to do what they considered essential to their happiness and success. These are typical illustrations. In almost every life there are several deliverances at some time or other, though not always so remarkable or so apparent. There is no one who has carefully and thoughtfully observed the course of his own life, who cannot recall many instances in which providential interferences and disappointments have proved blessings in the end. We make our plans with eager hope and expectation; then God steps in and sets them aside. We submit perhaps sullenly, with rebellious heart; it seems to us a sore adversity. But in a little time we learn that the interference was to save us from some peril or loss. If God had let us have our own way, pain or sorrow would have been the inevitable result. He blessed us by not permitting us to do as we wished.

Who can tell from how many unsuspected dangers he is every day delivered? When a passenger arrives at the end of a stormy voyage, he is thankful for rescue from peril, but when the voyage is quiet, without tempest or angry billow, he does not feel the same gratitude. Yet, why is not his preservation even more remarkable in this case than in that? He has been kept, not only from danger imminent and apparent, but also from terror or anxiety. Each of our lives is one unbroken succession of such deliverances. There is not a moment when possible danger is not imminent. Yet we too often forget God's mercy in saving us from exposure to perils.

Passing into the realm of spiritual experiences, the field is equally large. God is continually blessing us by suffering us not to do certain things which we greatly desire to do. He thwarts our worldly ambitions, because to permit us to achieve them would be to suffer our souls to be lost or seriously harmed. One man desires outward prosperity; but in his every effort in that direction he is defeated. He speaks of his failures as misfortunes, and wonders why it is that other men less industrious and less conscientious succeed so much better than he. He even intimates that God's ways are not equal. But no doubt the very disappointments over which he grieves are in reality the richest blessings. God knows that the success of his plans would be fatal to the higher interests of his spiritual life. The best blessing God can bestow upon him is to suffer him not to prosper in his plan to gather riches and to attain ease. The same is true of all other human ambitions. To let men have what they want would be to open the gate to ruin and death for them.

Sometimes the ways of God do seem hard. Our fondest hopes are crushed. Our fairest joys fade like summer flowers. The desires of our hearts are withheld from us. Yet, if we are God's children, we cannot doubt that in every one of these losses or denials a blessing is hidden. Right here we get a glimpse into the mystery of many unanswered prayers. The things we seek would not work us good in the end, but evil. The things we plead to have removed are essential to our highest interests. Health is supposed to be better than sickness, but there comes a time when God's kindness will be most wisely shown by denying us health. He never takes pleasure in causing us to suffer. He is touched by our sorrows. Every grief and pain of ours he feels. Yet he loves us too well to give us things that would harm us, or to remove the trial that is needful for our spiritual good. It will be seen in the end that many of the very richest



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### THE LAW OF MARRIAGE.

Without doubt the present tendency of civilized countries is to thoroughly divorce the state from ecclesiastical control. Free churches in free states with the state supreme. Hence the growing opinion that marriage is primarily a civil contract. That the marriage relation lies at the very foundation of social life is scarcely open to question, that the state should exercise control therein must also be unquestioned. Nor will the believer in revelation for a moment doubt that wherever the Bible speaks thereon, to him and to his, even in their relation to the state, that word is supreme. When Rome Papal was supreme arbiter of Europe her forbidden degrees could only by herself be rendered lawful, her power alone could take away the sanctity of the sacrament of matrimony. Did any doubt arise, she was ever ready for a consideration to resolve that doubt as she deemed best, and ambiguity was at an end. Things are not so now, and the marriage question in many respects appears to be hopelessly confused. There is, however, no need of the reinstatement of the Roman Pontifex Maximus as supreme judge in social or religious matters, there is need of calm consideration on the part of all of every nation who desire to build the social fabric upon the abiding principles of true morality; and the Christian Church has here ample opportunity for the diffusion of Christian principles and sentiment, of, in short, forming the sentiments which give character to the state.

Can the majority of people tell infallibly whether they are married (civilly) or not? Jurists write much upon the rights of "domicile," which is defined to be, not citizenship, but the place in which a person fixes his home without any present intention of definite change. A citizen of the United States dwelling here is subject to the law of his domicile, though still retaining citizen rights in his native land. Then there are certain rules laid down, such as the following: A minor follows the domicile of his father, a married woman that of her husband, and these principles have important bearings upon the marriage question in its civil aspect; the true Christian is not regardless thereof. A late case in the British courts will indicate the intent of this article in its cautionary tone. In certain cases French law requires the consent of relatives to a marriage, a young man wooed and won an English girl, crossed the channel without the required consent, conformed to all the requirements of British law, and was married in the house of his bride. French law holds the marriage void, and the decision of the English law also now is that even on British soil the marriage is illegal, the right of domicile being not with the bride, but with the bridegroom.

Endless complications arise in the neighboring States which have their bearing upon us in some instances. Here is a case, remembering that according to the constitution of the U.S., the laws of one sovereign state, as a rule, have full faith and credit in every other state. A man married in Ohio, moved some time after to Iowa, where, with his wife, he lived several years. For some reason he procured a divorce in Chicago, and returned to Iowa, where he married, as he supposed, again settling down with his new love. Wife number one enters, applies to the courts in Iowa, and obtains a decree declaring the divorce null and void. Wife number two obtains a decree in Illinois, declaring it valid, whereby the man in Iowa has a wife he does not want, in Illinois, one he does want; in either case a wife who is not his wife, together no wife at all. Under our own flag, we have similar anomalies; marriages within certain degrees of affinity being lawful in Australia under the Queen's authority and invalid in the British Isles. This latter case, however, is one that is complicated with ecclesiastical law and prejudices, which we shall leave out of our present consideration.

On these tangled knots we would venture a very few practical words to give force to which we have thus far stated these cases. We utter them not lightly, they are worthy of remembrance by parents, guardians and young people contemplating matrimony. Understand, in this, as in every other social privilege, there are corresponding obligations. None live to themselves. Therefore, young men, stand up and be married like men, in the open light, fearing none save God, and young women, ere you give yourselves irrevocably away, see to it that first none of God's laws are being broken, and second only to that, that you are in truthful accord with the powers that be; don't discard, moreover, the advice of older and wiser heads. Parents, guardians, while exercising a prayerful watchfulness over your ward, guard against an iron rule which would tend to foster secrecy. In this, as in all matters, straightforward honesty and truthful modesty have the least to fear. At all events, keep conscience clear and then even bungling laws have little power to confuse or put to shame. Even in the matter of the heart, let all your doings be above-board: obey God's laws first, then will you have little cause to fear the complication of state enactments.

### PALESTINE ITS RESTORATION.

That the children of Israel will again dwell in their own country, rebuild Jerusalem, and cause the land again to flow with milk and honey, is a firm belief with many; many shadows forecasting the coming event are being constantly pointed out as confirming that belief and the not far distant fulfilment of this expectation. We do not intend to discuss the question as to how far the Scripture of the Old and New Testaments warrant such a belief, but to put our readers in possession of certain facts which at least may prevent them from building on utterly false foundations, thinking that they have a rock beneath.

It is not always re-assuring to trace

newspaper paragraphs to their foundations, religious journalism is no exception, nor, alas, is the pulpit. Brown and Jones surmise, Brown tells Smith, Smith enlarges to Black, Black to White, White tells Jones who eagerly listens to the wondrous story which, having passed through so many hands, he does not recognize, and now must most certainly be true. Here is a sample: Somebody surmises that if the Jews are to return to a regenerated Palestine modern civilization must move there too, and eventually the following appears in a so-called religious journal, (we in our simplicity have ever associated religion with ordinary care in the collecting of information regarding facts):—"A railroad stretches over a part of the Holy Land, the scream of the iron horse echoes among the hills and valleys where the prophet long ago uttered his prediction of a chariot that on the great preparation day of the Lord would run like lightning. There are also two hundred and fifty Protestant churches worshipping among the sacred hills; seven hundred and sixty children in the Sunday Schools of Palestine ring out the very hymns and songs that our children know and sing here in America. Baron Rothschild, at the time of the last loan of 200,000,000 francs made to Turkey, accepted a mortgage on the whole of Palestine. Owing to the Jewish immigration, the population of Palestine has more than doubled during the last ten years."

All this sounds very encouraging and has the ring of well founded news, but a late U. S. Consul at Jerusalem reading this, writes a comment as follows:

"There is not a railroad in all Palestine nor an American missionary; but one Protestant church in Jerusalem, another outside the walls, and one at Nazareth. The Jewish population has increased during the last few years, but the population of the country has more rapidly decreased. The Jews go there to die, not to live. Baron Rothschild has no mortgage on Palestine. No Jew around Jerusalem owns or cultivates an acre of land."

If men resident there are to be credited rather than manufacturers of history far away, the only emigration of Jews thither is that of Jewish paupers. It would seem that orthodox Jews now pay the ancient temple tax in the shape of alms to their poor brethren in and around the Holy City. During the past ten years some 5,000 have found their way thither to partake of this really pauper fund, and as the mirm die, and many of the more robust eventually tire of the strict rules enforced by the rabbis, the number remains about stationary. It is said that in Jerusalem with 25,000 inhabitants there are sixty charity associations. Sir Moses Montefiore and Baron Rothschild have taken an active interest in the work of the regeneration of their brethren and the country, but results as yet have been anything but assuring. The "Alliance Israelite" formed by the Parisian Jews has met with no better success. That there are agricultural possibilities in the land is undoubtedly true, though even these may be overrated seeing that the terraces on the hills have been neglected, leaving little else now but the barren rock.

To put it very mildly, statements as to returning fruitfulness and Jewish emigration thither may be taken *cum grano salis*.

On the other hand, it is true that a few years ago in South Germany there arose a number of Christian men, enthusiasts, who believed they were called upon to prepare Palestine for the second advent of our Lord. They believe in a glorious regeneration of the promised land and its being peopled, not by Israel according to the flesh, but by Israel according to the spirit, and they work in expectation of the Saviour coming to inaugurate His millennial reign. If any class of men appear likely to succeed in what to anything but enthusiasm appears a hopeless task, the "Friends of Jerusalem" are certainly that class; they are religious enthusiasts in industrial works, having, since 1868, established four colonies, that of Jerusalem, Jaffa, Haifa, and Sharin. They till the soil and work with a will. What men can do they are doing; yet to a keen business eye the work seems next to hopeless. True, in 1878, the imports of Palestine were \$375,000, and the exports \$1,500,000; but the fuel question in a land where waterstreams are not, practically settles the industrial question, and there are no forests of Lebanon. Yet he is a bold man who would say Palestine cannot be regenerated, only we warn our readers against the glowing accounts of the present Jewish emigration thither, and of the mortgage held by wealthy Jews which, foreclosed, will place Israel in possession. What at present is being done toward the restoration of Palestine is, for the most part, being done by men who are working for the second advent of our Lord, and whose lineage is avowedly not that of Israel according to the flesh, unless, indeed, they belong to those "lost ten tribes," whose wanderings have been traced from the Ohio mounds of this western continent to that wondrous race, the ingenious Japanese.

### THE HEART WILL SPEAK.

We cut the following from the *N. Y. Independent*. It proves, as we have often seen before, how sceptical theories break down at the critical test, and how those who can turn away with scorn from revelation when the skies are clear, when the sun is shining, and all around is pleasant, are fain to fall back on its teachings, its comforts, and its very words in times of darkness and bereavement:

"George Eliot was the most distinguished literary exponent of the great Agnostic party in England. At her funeral the representatives of the party were present in force and took charge of the services. As these are the men who have been telling us that we can know nothing of any personal God or of a life to come, that the alleged miracles of Christ are incredible, and have given the whole force of their teaching in support of practical Atheism, it is interesting to observe how they spoke in view of the extinction of the existence of one who will have an immortal fame, if she did not have an immortal soul. Dr. Sadleir, one of their leaders, made the chief address, which is said to have 'accorded well with the feelings of all present.'

The following is an extract from his remarks:

"My fellow-mourners, not with earthly affections only, but also with heavenly hopes, let us now fulfill this duty which is laid upon us. . . . As the noblest lives are the truest, so are the loftiest faiths. It would be strange that she should have created immortal things, and yet be no more than mortal herself. It should be strange if names and influences were immortal, and not the souls which gave them immortality. No. The love and grief at parting are prophecies, and clinging memories are an abiding pledge of a better life to come. So, then, we may take home the words of Christ, 'Let not your hearts be troubled. *Ye believe in God; believe also in Me. In my Father's house are many mansions.*' Great and dear friend, we bid thee farewell; but only for a little while, till death shall come again and unite forever those whom he has separated for a time."

Then followed the Lord's Prayer, and a petition that "when our hour of departure comes we may rest in Thee, and have part in the great gathering of Thy faithful servants and children in Thy Everlasting Kingdom." The funeral ended with the benediction: "Now may He who hath given us *everlasting consolation and good hopes through grace*, comfort our hearts and stablish us in every good word and work." We do not take this to mean that English Agnosticism is suddenly adopting Theistic and Christian Faith; but that man's heart and flesh crieth out for God, for the living God. Dr. Sadleir probably would say that he did not use the words exactly in their Christian sense; but they could have had no sense at all if they did not express a hope, at least, for immortality and some sort of tendency toward a belief in a personal God.

#### THOMAS CARLYLE.

Another great man has gone, and his dust now reposes by that of his wife, among the granite hills of his native land, more congenial to his spirit than the gloom and grandeur of the Abbey Church of Westminster. It would be a daring word to declare his future place in history, but his influence in his day and generation in tearing the mask from the shams and cant of the time can not be very well over-estimated. Perhaps the one work which he fully accomplished was his rescuing from the dirt and mire of prejudice, ecclesiastical and political, and the placing in its true light before English speaking people, the real character of England's greatest ruler—Oliver Cromwell—whose name, with that of the philosopher of Chelsea, are henceforth inseparable. He died peacefully at the advanced age of 85, with mental force unabated. He has passed from this world of shadow to that world where all is real; things seen are time-bounded, the unseen are eternal. We would breathe a benison o'er his sleeping dust.

#### Contributed Articles.

##### THE NEW TESTAMENT HOLY CATHOLIC CHURCH.

###### II.

That in the New Testament Church in which the readers of the INDEPENDENT seem at present to be most interested is its

###### UNITY OR ONENESS.

The Church of Jesus Christ is *one* Church. To the Ephesians Paul said (iv. 4), "There is one body and one Spirit even as ye are called in one hope of your calling." The word *ecclesia*

translated by the word church in the New Testament is derived from a Greek verb (*ecaleo*) which signifies *I call from, or out of*. Greenfield says that this verb means "to convoke." Hence, the members of "the body of Christ" are the "called of Jesus Christ," (Rom. i. 6), and have a "vocation wherewith they are called," (Eph. iv. 1), namely, "to be saints," (Rom. i. 7), whether at Rome or Ephesus. In order to enter the Church, or kingdom of God, every man must "repent" (Matt. iv. 17), be the subject of a new life—born again—(John iii. 5). To Jews and Gentiles, the apostles proclaimed "repentance toward God and faith toward our Lord Jesus Christ," (Acts xv. 21). Thus repentance and faith (inclusive of the new birth) were the *subjective* conditions everywhere proclaimed by the apostles as needful for entrance into the new kingdom; all of which are doubtless included in the "one faith," of Eph. iv. 5.

The "Lord Jesus Christ," by faithfulness to Him who sent Him (Luke xxii. 42), by speech and wisdom that could not be gainsaid, by the exercise of supernatural powers, and by His love for men that led Him to "bear their sins in His own body on the tree," (1 Pet. ii. 24), has manifested His fitness to be the Sovereign (Acts ii. 36; v. 34) and Head (Eph. i. 22, 23) of just such a people as have turned from their sins and are now impelled by a new principle and purpose to live lives of obedience to the Son of God and of trust in Him. Such a people united by faith to such a Ruler and Guide is the Church of Jesus Christ: in Jerusalem or in Rome, in Antioch or in Corinth, in apostolic, post-apostolic, or in modern times. It has "One Lord, one faith, one baptism" (Matt. iii. 11, 12; Acts. i. 5; ii. 16, 17, 18, 33; 1 Cor. xii. 13; Eph. iv. 3), one God and Father of all who is above all and through all and in . . . all," (Eph. iv. 5, 6).

But how does it come that the full recognition of this *one* Church in the New Testament, allows the recognition of so many Churches. "All the churches of the Gentiles" (Rom. xvi. 4) "the churches of Christ" (ver. 16.), "churches of Galatia" (i. Cor. xvi. 1), "churches of Asia" (ver. 19), "churches of Judea" (Gal. i. 22). Still further a single church is called "the Church of God which is at Corinth" (i. Cor. i. 1), and the "body of Christ and members in particular" (vii. 27.), as if it were the whole Church of God, or the entire body of Christ. Well, perhaps by way of figure a part is put for the whole—but there is reason for the figure. The Church at Corinth represented the whole Church of God to the people of that city, that Church had had the full gospel preached to it (i. Cor. i. 17-23), "in demonstration of the Spirit and of power" (ii. 4). "A wise master builder had laid the foundation" (iii. 19). In short, the privileges of the entire Church were in large measure those of the local Church. A bucket of water taken from mid ocean represents the quality of the ocean. A beam of the sun's rays represents correctly the light of his entire disk; yea, a single ray contains all the elements of sunlight. So the entire plan of salvation is represented in the life even of every child of God; a church or assembly of believers only intensifies that representation to men. It cannot add anything to it. Jesus said (Luke xvii. 20-21.) "The Kingdom of God cometh not with observation." It "is in the midst of you." What did he mean but that its essential elements were the personal qualities of his life which would eventually lead to, and be more conspicuously manifested in His death—qualities on which the new community, even His own Church, should be based? Therefore, it is said (Eph. v. 1-2.) "Be ye followers of God as dear children; and walk in love as Christ also hath loved us, and hath given Himself for us."

COUNTRY PARSON.

#### MR. HAMMOND IN PETERBO ROUGH.

A wonderful work of grace is going on here. God is pouring down upon us a truly Pentecostal blessing. Over 500 have already professed faith in Jesus as their Saviour, and the work is still going on. Old men and old women, hardened in sin, and a multitude of young men, are among the number.

Toronto Christians, Mr. Hammond will be laboring among you in a few days; let me in my *Master's* name urge one and all to go right in with him, work with him, watch with him, pray with him, and a like result will be yours. Many a mother is rejoicing to-day over the conversion of her children; many a sister over that of her brother; children over that of their aged parents, and friends over friends. The joy-bells of heaven have rung out peal after peal. Keep them ringing, Toronto Christians, by supporting Mr Hammond. God is supporting him; yea, the Spirit of the living God is working mightily through him.

Your experience will probably be the same as ours. We did not like him at first, and were very sceptical as to his power of doing good, in spite of the glowing accounts which came to us from other places. Now the unanimous opinion of all who have worked with him is, that he is deeply in earnest, and is an honoured instrument of our Lord and Saviour in winning souls—a chosen vessel.

Mr. Hammond gives this advice: "Come and hear me at least three times before you talk against our meetings." Those who did so are now his strongest supporters and best workers, although many of them (I was going to say more than disliked him at first) at least, objected to his style, which is certainly peculiar to himself.

T. W. G.

#### STUDENT'S MISSION.

Some time ago we announced that our students intended to open a Mission in a promising section of this city. A short account of this work may now be of interest to those who have always shown some concern for the students and their labors.

For a long time it was felt by many true friends of Congregationalism that we ought to be more alive to mission work, at least, in this city, where our College is situated, which should therefore be the chief centre of our influence, and that the growing demands of our people living in the north-eastern section, called for some effort, with a view to establishing a cause there, but no effort was made until this winter, when the students determined that as most of the churches where they used to preach are now settled with pastors, they would begin a work of their own, led thereto not merely from consideration of the present good that might be accomplished, the advantages that must arise from widening our borders, but also of the practical knowledge they themselves would obtain of Christian work, which is so necessary to success wherever their lot in the future may be cast. Accordingly they formed themselves into a mission society, leased a building, and appealed to their friends to help them furnish the same, for a meeting-house. On the whole they met with a very encouraging response, so that on the 31st of Oct. the mission was opened. In the morning a Sunday-school was held at half-past nine, and in the evening at seven, a meeting at which the Rev. Dr. Wilkes occupied the chair, and addresses were delivered by two of the students.

Owing to various causes the attendance at the school was not as large as could have been expected, being twelve scholars and as many teachers and officers, but the evening meeting was both interesting and hopeful. Since then the students have carried on the work with unabating

zeal, two being appointed for each Sunday to conduct the evening meetings, while nearly all take some part in the Sunday school, which latter has increased to about 100 scholars; and the work throughout has met with no small amount of success.

During the summer vacation the society desires to leave one of its number to carry on the work, if sufficient funds can be obtained for this purpose, but this will depend upon the generosity of our people entirely, for while the students willingly give all they can, money they have not to give.

Yours sincerely,

W. CURRIE,

Sec.-Treas.

Montreal, Feb. 1, 1881.

#### Correspondence.

To CORRESPONDENTS. We cannot ensure the insertion of any matter in the week's issue reaching us later than the Monday preceding. The Editor is not responsible for the opinions of correspondents.

To the Editor of the Canadian Independent.

DEAR SIR, Since it may be of interest to your readers to learn something of the Lyman Beecher Lectures on Preaching for 1881, I subjoin a brief outline of the first lecture in that course, which was delivered yesterday afternoon. These lectures are designed to bring the students of the seminary into contact with men who have attained the greatest eminence in the practical work of the ministry. They are delivered annually in the Marquand Chapel, which is connected with the Seminary and are attended not only by Theological Students, but also by the families of the professors, and the friends of the Seminary in general.

Mr. Duryea, the incumbent of the lectureship for the present year, is a leading Congregationalist clergyman of Boston, who has attained his eminence mainly through his power in expository preaching. The secret of his influence was made very apparent in his first lecture, yesterday afternoon. It might be going too far to affirm that he is nothing if not a teacher, but it is certainly a fact that he attains his greatest success in didactic rather than hortatory address. One feels in listening to him, that he is pre-eminently a "man of one book." Does he wish an illustration, he borrows it from the Pentateuch, or the Gospels, or the Epistles. Has he an ennobling sentiment to unfold, he expresses it in Bible language. Does he wish to inculcate some duty, or to controvert some error, the Bible gives him his inspiration and his authority. His chief criterion of ministerial qualifications was given in the words of Paul to Timothy, "A bishop must be . . . apt to teach."

The topic of yesterday's lecture was

#### THE FUNCTION OF PREACHING.

It was developed substantially as follows. Preaching is a species of eloquence, and eloquence is a speaking force under the laws of thought. Discourses may be classified into the *scientific*, which aims at instruction alone; *dramatic*, which aims at a movement in the sensibilities; *legal*, aiming at the production of conviction, and *moral*, presenting ends, means, and motives to produce conviction in the understanding, movement in the sensibilities, choice and determination in the will.

The ends of a sermon must be those contemplated in revelation and effected by Christianity, that is, the establishment and fulfilment by man of all proper relations to God, and the assimilation of his nature and character to the Divine nature and character. Man, in his present condition, needs a revelation of God in order that he may know God, and needs the renewal of his nature, the restoration of his proper responsiveness in the presence of this revelation. Sin necessitates redemption and sanctification.

But in order to reconciliation and sanctification, the truth must be continually before the mind, and, consequently, the only ministry which can be exercised by man in this sphere is the *presentation and employment of truth*.

The Scriptures which present the authority for the pastoral office describe the function of the ministry as *teaching*; and teaching is the presentation of truth in forms of the understanding for whatever end may be accomplished either in the understanding, the sensibilities, or the will.

This is in substantial agreement with the injunctions and examples of Scripture. Christ said to His disciples, "Go and teach all nations, whatsoever I have commanded you;" and Christ himself "taught as one having authority." The early converts "continued steadfastly in the apostle's doctrine." Paul said to the elders at Ephesus, "I have taught you publicly, and from house to house," and the same apostle in writing to Timothy, enjoins upon him to be "a workman that needeth not to be ashamed, rightly dividing the word of truth." From this it is evident that teaching is the primary function of the ministry, and that truth is the grand instrument employed by God in the work of redemption and salvation.

Trusting that this account may be of service to you, I am,

Yours faithfully,

C. H. KEAYS.

23 East Divinity Hall, Yale Theological Seminary, New Haven.  
Feb. 4th, 1881.

## News of the Churches.

MELBOURNE.—At one of our outstations some five miles from the village, special services have been held, the Methodist ministers joining with us. The result has been, believers have been much refreshed and quickened, and over twenty converted to the Lord. A number will seek fellowship in the Methodist Church, the rest will join us. The prayer and fellowship meetings are very blessed places. A Sunday School is also sustained with vigor. A spirit of earnestness is prevailing over whole community, the Lord has good things in store for us all. May our faith rise equal to the occasion.

LONDON.—The Sunday School in connection with the London Congregational Church, held its anniversary service on Sunday evening, 23rd ult. The scholars with their teachers, numbering over 200, occupied the galleries. The service was of a most interesting character. On the pastor ascending into the pulpit, the school rose and sang the opening hymn. The 103rd psalm was then read in alternate verses by the pastor and school, and the regular form of service was then taken up; except in that the Rev. Mr. Hunter divided his address into two parts, the school singing a hymn between them. The scholars sang and read well and behaved admirably throughout the service. On the following Tuesday the annual tea-meeting for the Sunday School was held. When the scholars had partaken of the excellent tea, Mr. Johnson, the energetic superintendent, called the meeting to order: by this time the lecture-hall was filled to its utmost by the friends who had come to see the children enjoy themselves. A very interesting programme was then carried out, comprised of readings, recitations, singing, and an address by the pastor. But what interested the children most was when the doors of an ante-room opened and a sleigh bearing Santa Claus and his Christmas tree was drawn in by eight boys escorted by eight little girls carrying lighted tapers. The scene was very pretty as the tree appeared decorated with presents and lighted candles, and

as the torch bearers waved their handkerchiefs and the boys shook their sleigh-bells the whole school cheered again and again. The presents were then distributed to the infant class. The meeting was of a very happy description, every one enjoying themselves very much.

R. W. H.

NEWMARKET.—A special sermon was delivered on Sunday evening last, in the Congregational Church, by the Rev. W. Burgess, who has been filling the office of supply-pastor of this church since Rev. Mr. Hunter's removal. The subject selected for the discourse was "The Young Ruler's anxious inquiry for Eternal Life," Mark x. 17.

The above, from the *North York Reformer*, which also gives a report of the sermon *in extenso*. We regret that our limited space will not permit us to reprint it. It appears to have been an able and powerful discourse.

TORONTO. *Western*. On Tuesday evening, 8th inst., the deacons of the Western Congregational Church, Toronto, met at the residence of David Williams, Esq., to bid farewell to Mr. Greenfield, prior to his removal to Winnipeg. Mr. Thomas Sanderson was called to the chair, and after the meeting had been opened by singing and prayer, expressed his personal regret at losing one, who, as member and trustee, stood so long identified with the active work of the church. Mr. Williams, on behalf of the deacons, then read an address, embodying the kindly sentiments of the diaconate towards Mr. and Mrs. Greenfield. Accompanying the address was an excellent photograph of the deacons and Rev. J. B. Silcox, for which Mr. Greenfield tendered his warmest thanks. Brief parting words were then spoken by Messrs. Geo. Roper, E. H. Arms, and Rev. A. F. McGregor. A pleasant social hour brought the meeting to a close.

PERSONAL.—A paragraph appeared in THE INDEPENDENT a few weeks ago, stating that Mr. H. G. Grieve had suffered from illness, arising from overwork at the college. We are now informed that his illness arose, not from college work at all, but from taking a severe cold, which went to his lungs.

## Literary Notes.

REV. DR. J. M. Gregory commences, in the February number of *The National Sunday School Teacher*, his series of helpful articles to Sunday School teachers. The first article is entitled "How to Teach a Sunday School Class." Dr. Gregory's reputation as an educator is such that no earnest worker in the Sunday School will want to miss the hints that he is so capable of giving. The Editorial Miscellany for the month is even more sparkling and trenchant than usual. The expositions for the lessons are full, complete—satisfactory. As a prominent Sunday School man says: "In the analysis of the lessons, class outlines, Bible readings, lesson notes and comments, will always be found the real strength and value of *The National Sunday School Teacher*." Chicago: Adams, Blackmer, & Lyon Publishing Company, 147 and 149 Fifth Ave.

CHOIR ANTHEMS, by T. Martin Towne, Chicago, D. C. Cook, 137 Madison Street. Sample copy 35c—\$3 per dozen. Mr. Cook's name is familiar to all who are interested in Sabbath School publications, but this work, which contains 160 pages, is meant particularly for church choirs. The name of the publisher is a guarantee of the excellence of the work. Besides a large number of anthems suitable for ordinary services this book contains selections of music suitable for funerals, for Christmas, Easter, and for Temperance gatherings. The choirs who are wishful to add their repertoire of anthems cannot do better than send for a sample copy.

At the annual meeting, recently, of the Scotch Society for the Evangelization of Italy it was stated that the effort to raise \$60,000 for the support of Waldensian pastors has produced so far about \$45,000.

## STIER'S PERSONAL HISTORY.

The autumn of 1820 was the point of his full and radical self-conscription to God. From this time forth his love of the truth allowed him no longer to be silent in the presence of sin. Friends, foes, relatives, all were made conscious of the thorough change. To work out his own salvation, and to help others to do so, was henceforth the one motive of his life. He fully explained this change verbally or by letter to all whom it could interest. His parents—formal orthodox Lutherans as they were—found it difficult to comprehend the change that had come over their son. Rudolf wrote to them with great caution and detail. We take the following from the midst of a long apologetic letter to his father:

"Since I have been in Berlin, this second time, the greatest and most blessed change has taken place in my soul. I have been brought by the wonderful grace of God to a clear knowledge of what is true, vital, and alone-saving Christianity; or rather, alone justifying faith in Christ. I have been awakened out of a terrible, profound, and blind sleep of sin—out of that condition which the Scriptures call spiritual death, and wherein I have thus far myself been, notwithstanding all my learning and writing. Dearest father! I have so long hesitated to write this to you, simply lest I should give you occasion to a severe sin, namely, if you should reject what I write to you, and stigmatize it as superstition. But I now feel that I cannot write to you at all unless I first explain myself on this matter. I beg you, call not that which I write you to-day superstition, but prove it before God and the inner voice of your conscience, and see if it does not harmonize with the Holy Scriptures. I know now—I do not merely believe, with a faith which the world regards as less than a certainty—but my faith is more certain than any human knowledge, having been illuminated by divine light and by untold distress and anguish of soul.

"But this gospel has never been so despised as now, and never so nearly driven out of the world by unbelief in every form. Among a hundred preachers, there is scarcely one who faithfully preaches it, and among many thousand hearers, scarcely one who believes or obeys it. And yet this gospel is the everlasting heavenly truth. As such, I have experienced it, through the spirit of God. My sole endeavor now is, and shall always be, to do more and more to my previous life, and to all its folly and vanity: to sanctify myself more fully to the Lord Jesus by the help of His grace, and finally, should He give me life and call me to it, to follow Him in the face of all the world, and to preach this gospel of His grace and mercy with all the powers which He gives me."

And to his mother he enclosed at the same time a brief note, of which the following is a passage:

"O how often I now think of you! and of how entirely different I ought to have been last year, and to have spoken to you more earnestly of the most earnest things of life!—had I only known any thing of them then myself. I must once again heartily beg your pardon for all the wrong I did you. I pray you, be thoroughly persuaded that I love you with my whole soul in the love of Him who first loved me with an infinite forgiving love. O how gladly would I be with you once again in Gumbinnen, that I might speak and be to you otherwise than as I then was! When we once come to experience the love of Christ to us, and to yield ourselves to Him, how then does every thing else lose all relative value! If I could only know, dear mother, that you would also give yourself to Him with your whole heart, and thus, even here upon earth, change all your sorrows into joys, and become contented and happy—O then I could glad-

ly die for you this day if I could only thereby bring it to pass. Believe me, dear mother, I mean just what I say."

With him *Christian and Biblical* were synonymous; to him the Bible was the whole universe of God. For those branches of theology which do not relate directly to the Bible he manifested scarcely any interest; and all that which may be summed up, in the larger sense of the word, under the notion of "modern ideas," he quietly ignored. He did this in part doubtless from principle, so as not to disturb his simplicity in Christ, as also because he feared lest he might otherwise be tempted into the cold regions of unbelief, and into the false heights of a human wisdom rebellious against the word of God—of which in previous years he had himself had experiences which he bitterly regretted. This, however, was not the only reason: for, in fact, these things had for him no special attraction. In harmony with this he confined himself almost exclusively to our older theological literature; indeed, he repeatedly assured me that he could find nothing at all to his taste in our more recent productions, nor derive any fruit from them.—From "*Life of Rudolph Stier*."

## REMEMBER THE REMEDY.

In the "Memoir of William Marsh," it is related that a few days previous to his ordination he was invited, with several other candidates for the ministry, to meet at the house of Richard Cecil, in order to spend a day in the study of the Scriptures, conversation, and prayer. Sixty years afterwards he referred to it with the same freshness of enjoyment and thankfulness as if it had been but the day before.

"Mr. Cecil," he said, "was most happy in the art of illustration. Wishing to impress upon our minds the importance of ever making prominent in our preaching, Christ and His atonement, he told us an anecdote of his former life. He had been a great sufferer for years, and none of his medical friends had been able to ascertain the cause. At length Mrs. Cecil was told of a physician who was extremely skilful in intricate cases, and whom she entreated him to consult. On entering the physician's room, he said, 'Welcome, Mr. Cecil; I know you well by character, and as a preacher. We must have some conversation after I have given you my advice.'"

"Mr. Cecil then described his sufferings. The physician considered a moment, and then said, 'Dear sir, there is only one remedy in such a case as yours; do first try it; it is perfectly simple, and then he mentioned the medicine.'"

"Mr. Cecil, fearing to occupy too much of his time, rose to leave, but the physician said, 'No, sir, we must not part so soon, for I have long wished for an opportunity of conversing with you.' So they spent half an hour more, mutually delighted with each other's society.

"On returning home," added Mr. Cecil, "I said to my wife, 'You sent me to a most agreeable man—such a fund of anecdote, such originality of thought, such a command of language.'"

"Well, but what did he prescribe for you?" Mrs. Cecil anxiously inquired.

"There was a pause, and then Mr. Cecil exclaimed, 'I have entirely forgotten the remedy; his charms of manner and conversation put everything else out of my mind.'"

"Now, young men," said Mr. Cecil, "it will be very pleasant for you if your congregations go away saying, 'What eloquence! what original thought! and what an agreeable delivery!' Take care they do not forget the remedy, the only remedy, Christ and His righteousness, Christ and His atonement, Christ and His advocacy."





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In assuming the control of THE CHRISTIAN REPORTER, the present publishers hope that the knowledge gained during the past year in regard to the wants and wishes of those for whom the journal is intended will enable them to make it increasingly useful.

The aim will be to publish a journal thoroughly impartial and unsectarian, which shall serve as a medium for the best thought of Christian thinkers, and as a record of the varied labors of Christians regardless of denominational distinctions. The sphere THE REPORTER aims to fill is one that is not occupied by the denominational journals on the one hand, or the secular newspapers on the other, and for this reason it has special claims on the support of Christians generally.

As evidence that the field for THE REPORTER is very extensive, we may mention the following societies and institutions, to whose interests we shall give special attention during the year:—Young Men's Christian Association; Young Women's Christian Association, Canadian Evangelization Society; Hospital for Sick Children; Home for Incurables, Ladies' Mission and Relief Committee; Evangelical Alliance, Toronto Ministerial Association; The Prohibitory League for the total suppression of the Iniquitous Traffic; Protestant Orphan Home, House of Industry, Newsboys' Lodgings; Boys' Home; Girls' Home, Infants Home and Infirmary; The "Haven," and Prison Gate Mission, Prisoners' Aid Association in connection with the Andrew Mercer Reformatory, Central Prison and Gaol; Conference of City Charities.

In addition to these, there are organizations in the other cities and the larger towns of Canada, a record of whose work would be suggestive and valuable to those who are similarly engaged. We shall secure frequent reports from all such, in other countries as well as our own, where we have not already done so, and these, we trust, will make THE REPORTER a valued and welcome visitor to those who desire to learn the best and most practical method of conducting Christian work.

We shall be able to command the services of reporters as occasion requires, and furnish Photographic Reports of Lectures, Addresses, Experiences, etc., such as will be profitable to our readers. The International Sunday School Convention will meet in Toronto in June of this year, and we propose to publish full reports of the proceedings of that important assembly.

The increasing boldness of Infidelity demands attention from Christians of all creeds and classes, and we shall secure and furnish articles, addresses, lectures, etc., bearing on the latest phases of skepticism.

In short, our aim will be to publish a journal which shall inspire Christians to greater devotion in the service of our common Master, which shall aid them in choosing that work in which they may render

most acceptable service, and which shall furnish them with the methods of doing that work, as tested and recommended by prominent Christian workers.

As a medium of communication between those societies and institutions which depend for their support, humanly speaking upon the financial aid and practical co-operation of Christians in general, and the Christian public, we trust THE REPORTER may be made increasingly useful as the work and wants of the organizations are made known. We shall always be happy to receive contributions and forward them as directed by the donors.

While THE REPORTER will be read chiefly by Christians, it is hoped that the illustration, biographies, reports, addresses, &c., which it will contain, will make the publication one of interest also to the unsaved, many of whom, it is hoped, it may reach on its mission of mercy.

With this view we shall publish Gospel Stories, accompanied, when practicable, with illustrations, and will make special rates for copies for gratuitous distribution in Hospitals, Prisons, the Reading Rooms of charitable institutions, and the homes of the poor. THE REPORTER will be specially adapted for such distribution, being neat, compact, and permanent in form, while the evangelical character of its articles will secure the distributor from any charge of proselytizing, such as might be made in the case of denominational newspapers.

The special dangers that beset young men and women coming to our cities will be exposed in the columns of THE REPORTER, not in a general way simply, but in detail, and where institutions are found whose object is to deceive the young and lead them astray, they will be made known, in order that Christian parents and guardians may be able to have an intelligent watch-care of those under their charge.

The publication of THE CHRISTIAN REPORTER is a labor of love on the part of the Publishers, as well as of the Editor and Contributors; and we therefore the more boldly urge its claims on fellow Christians, believing it will help them to greater usefulness in the service of our Lord and Master. The journal can be increased in size, interest, and value, just in proportion to the extent of encouragement received from our friends.

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