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# THE CANADIAN INDEPENDENT.

(NEW SERIES.)

VOL. I.]

TORONTO, NOVEMBER, 1882.

[No. 11.

## EDITORIAL JOTTINGS.

THE month of September this year will be memorable in the Congregational annals of the United States, for three Installing Councils, which have contributed to the determining of what is the faith of the churches on essentials. The first was called at Wayland, Mass., September 5th, to ordain Mr. George C. Capron as pastor of that church. The second at Quincy, Ill., on the 19th, to install Rev. Frederick A. Thayer. The third at New Haven, Ct., on the 20th, for the installation of Dr. Newman Smyth.

AT Wayland the council consisted of eleven neighbouring churches, and a distinguished minister from Wisconsin, making eighteen members. The candidate claimed that the New Testament is not free from erroneous statements, even on religious subjects. Every man must judge for himself whether its teaching in a given case is to be received as true or not. Probation he saw no reason to think limited by death. Nor did he confine this statement to the heathen, or those who were ignorant of Christ here. It might apply to one who had enjoyed Christian instruction, and habitually listened to gospel preaching, provided only that he had not made a positive decision *against* Christ. He did not see why the means of grace might not be continued, and the converting influences of the Holy Spirit enjoyed for an indefinite period beyond death. These opinions the council emphatically condemned, and refused to ordain him, by a vote of sixteen to two.

AT Quincy representatives of thirty-six churches were present, and six clergymen without churches, making a total membership of sixty. A previous council, comprising only sixteen members, had been equally divided on the question of his installation, and had recommended the calling of a larger and more

representative body for final action. Dr. Z. Eddy, of Detroit, was Moderator. The candidate read a very long paper giving his views *and speculations*, and concluded by adopting as his own, the Burial Hill Confession of the National Council of 1865. The result was given in three resolutions:—*Resolved*, That this council, having examined the Rev. Frederick A. Thayer in his Christian experience and theological opinions, approve him as a brother of undoubted Christian character, of sincerity in the gospel ministry, and judged by his written statement and its subsequent explanation as holding theological views in substantial harmony with the faith of the Congregational churches. And while not accepting all his speculations, we unanimously recommend his installation over this church. *Resolved*, That the letter missive calling this council having raised the question of liberty within Congregational lines, we hereby declare our conviction that the area of such liberty is bounded by the supreme authority of the Holy Scriptures. We would further express our opinion that the Scriptures do not teach the doctrine of a future or second probation. *Resolved*, That we do not understand the Rev. F. A. Thayer to teach the doctrine thus disapproved." Had Mr. Thayer kept *speculations* to himself until they had either become forms of faith, or been self corrected, some trouble and needless perplexity had been avoided.

THE third, at New Haven, had special interest from the fact of Mr. Newman Smyth having been the rejected by the visitors of the Andover Seminary. The council consisted of fourteen churches of New Haven, one of Hartford, one of Cambridge, Mass., and ten professors of Yale College, and ministers without charge, a total membership of thirty-four. Dr. Smyth presented a written statement of his faith, which the council accepted. This

was followed by a searching oral examination, which ended in a vote of approval, thirty-three to one. Dr. Smyth's statement concerning retribution we quote verbatim:—

*"The Future Life.*—The centre of the Biblical doctrine of the future life is Jesus' teaching concerning the final judgment. I believe that this present dispensation, or world-age, shall come to an end at the day of judgment. I believe that this world-age is the time of probation, and that any person born into this world shall have one fair and sufficient probation under conditions of grace. I believe that the end of probation is, for the present system as a whole, the day of judgment; and for the individual his confirmed self-determination in good or evil. I believe that the end of probation for the individual is not, and from the nature of moral freedom cannot be, any outward circumstance, temporal accident, or physical change, like the death of the body. I believe that now the conditions of eternal life are offered in the Gospel, and that whoever neglects or rejects them is in danger of the sin against the Holy Ghost, which Jesus said hath never forgiveness, either in this world or the world to come. I believe that if, incidentally in the development of God's purpose of grace under the limitations of a system of nature, sufficient conditions of gracious probation may not have been furnished in this work to any particular generation, class, or individual (as, for example, infants, idiots, antediluvians, some heathen, and children born apparently to no moral chance), I can trust God to provide for such some special opportunity for repentance in Hades before the final judgment. I cannot but think there is some scriptural warrant for this trust, in the fact that Jesus preached to a certain class of spirits in Hades. It also seems to me to be a logical deduction from the Biblical principle of individual accountability which has been maintained in our New England theology. While as a preacher of the Gospel I have no authority to offer to any man any time of salvation, but now I must allow that Jesus Christ, before He shall give up His mediatorial kingdom to the Father, may have opportunities, unrevealed to us, of offering himself graciously to any who may not have had a decisive probation in this life. Of what constitutes, in particular cases, a decisive pro-

bation under conditions of grace, we are not the judges, but God shall judge. I believe that the obligation of Christian missions rests upon the commandment of the Lord, and will be increasingly owned by the Church in proportion as it obtains higher views of love for the world; but so sacred a cause should not be bound up with extra-scriptural limitations of God's mercy. I believe that when the end of this world shall come, at the last great day, those things which are temporal shall be superseded by those things which are eternal. What this eternal order or kind of existence is, I have not now, under this present temporal form of life, power definitely to conceive. I regard such phrases as 'endless time,' 'everlasting duration,' as permissible expressions of the finality or permanence of the judgment, but not as proper depositions of the eternal, which transcends conception; and I accept Jesus' teaching of the possibility of eternal life or death in the moral positiveness and metaphysical indefiniteness in which he saw fit to leave for our use his doctrine of the future life. I do not accept the burdens, often too heavy to be borne, imposed upon this faith by the traditions of men who add to Jesus' simple gospel their vain earthly and temporal imaginations of the eternal life and its moral retributions. I cannot believe in annihilation, or the extinction from the sum of being of anything that has been made. How far moral personality may be self-vacated by persistent sin, and a soul killed, is one of those doubtful questions which I am content to wait for the day of revelations to answer. I cannot find either in Scripture or Christian reason sufficient authority to warrant teaching as a dogma the hope of a final reconciliation of all evil to the good will of God. I cannot deny the possibility inherent in moral freedom of eternal sin; and I think that Jesus leaves open, as a real danger to be feared, the possibility of a final rejection of the Holy Spirit. In full sympathy with the objects of evangelical preaching concerning the rewards and punishments of the future life, and in the endeavour to keep the solemn sanctions of eternity in the hearts and consciences of men, I would preach the positive, verifiable, moral elements of retribution, and be content with an humble indefiniteness and reserve concerning those portions of the Biblical doctrine of the last things, of which we can form at best only

negative conceptions, and also with regard to those final issues of the creation which the God of the Bible has not chosen clearly to disclose to us in this period of our mental and moral education."

On the whole, therefore, judging from a careful consideration of these memorable occasions, there does not seem to be any ground for the frequent assertion of a "drift among Congregationalists" towards Universalist doctrines.

As something of the Council system is rightly making its way among ourselves, we would indicate a tendency among our brethren of the United States towards inquisitorialness which we deprecate. That the rights of fellowship may be conserved, and that the intrusion of adventurers and ecclesiastical fugitives into our pulpits, may be minimized, the spirit, if not the form, of the council system must be observed, but we have no sympathy with an inquisitorial prying into the bye-paths of a man's religious conviction. There should be, is, a basis of fellowship, an honest man's statement of the acceptance of the same suffices us until he shall have given grounds for believing he has receded therefrom, then, on expostulation, it is competent and right that we should avowedly withdraw the fellowship whose basis has been departed from.

LET it be noticed in *re* Councils, that it is desirable that churches be invited. A council of pastors, save as they are representatives of their churches, is not Congregational—the church element should not be forgotten. If we may, for convenience sake, use a distinction we have little ecclesiastical faith in, we want the laity fairly represented.

REGARDING the new statements of old perplexities, the Boston *Congregationalist* has some pertinent remarks. It reminds its readers that from the days of Abraham until now the unswerving conviction of the Church of God has habitually expressed itself in the confident affirmation which is latent to the question: "Shall not the Judge of all the earth do right?" And when pressed with the practical questions: What will become of infants and idiots, and any pagans and others—if any there be—who may not, to human eye, seem

to "have a fair chance" under those providential conditions which ordinarily apply in this world, the old divines have, invariably solved the problem by affirming their pure and perfect trust, that, *in some way*, God will be absolutely just with all. Calvin [*Institutes*, IV. x:i. 18] says:

We confess, indeed, that the word of the Lord is the only seed of spiritual regeneration; but we deny the inference that, therefore, the power of God cannot regenerate infants. This is as possible and easy for Him as it is wondrous and incomprehensible to us. *It were dangerous* [non satis tutum fuerit hoc alimere Domino, ne sese illis quoquo modo exhibere cognoscendum queat] *to deny that the Lord is able to furnish them with the knowledge of Himself in any way He pleases.*

We see nothing more truly broad in the "advanced" statement of Dr. Newman Smyth before the Council that if incidentally in the development of God's purposes of grace under the limitations of a system of nature, sufficient conditions of gracious probation may not have been furnished to this world to any particular generation, class or individual (as, for example, infants, idiots, antediluvians, some heathen and children born apparently to no moral chance) I can [we must] *trust God to provide for such some special opportunity for repentance in hades before the final judgment.*

Of course there is something in the art of putting things, but the thing that is put does not seem when sifted to be any clearer under the new, than under the old.

WE clip the following from the Boston *Congregationalist*, wondering whether we have to go abroad to find home news. The letter from the respected secretary of our college which appears in our pages this month, was taken out of the Post Office at the same time as the *Congregationalist* from which this item is taken. "A report that can hardly fail to be authentic comes from Portland, to the effect that Dr. H. M. Storrs was there visited by a deputation from Montreal, representing also interested English friends of the Congregational Theological Seminary connected with McGill University, urging his acceptance, on an ample salary, of the presidency and professorship of Systematic Theology in that institution. A new, substantial building is to be erected at once, and the

Congregationalists of the Dominion are planning to put the Seminary on a basis adequate to fill their pulpits, that have depended too largely, and to their hurt, on supplies from abroad.

HENRY WARD BEECHER has withdrawn from membership in the New York and Brooklyn Congregational Association, with which he has been connected since its formation in 1847. This association formerly included all the clergymen and churches of the denomination in the two cities, but after the troubles of 1875 about one-half of the members of the association withdrew, and, headed by the Rev. Drs. R. S. Storrs, Budington, Taylor, and Scudder, formed the Manhattan Congregational Association, the New York and Brooklyn still retaining its denominational connection if not its influence. Mr. Beecher withdraws because he does not desire others to share the responsibility of his views which he in a set speech declared. He retains his belief in the Trinity, the inspiration of the Scriptures, avows sympathy with the moral influence theory of the atonement plus an indefinable something more, holds to the belief that character here affects life both now and hereafter, but that the endlessness of future suffering is not taught by the Bible. Regarding misconception of his teachings, he says: "The misconception is partly my fault. I have my own temperament and my own method of preaching. I make many mistakes. Am intense and earnest, and out of necessity sometimes exaggerate. I wouldn't do it if I could help it. Sometimes I am caught up and carried out of myself, so that I say what I could not think in my study. I see and hear things which I cannot explain. I can't explain all I do." Regarding all which we simply say, considering the real influence for good exerted by Mr. Beecher in his country's anti-slavery struggles, we would, refraining all criticism, leave the act and explanation to tell their own tales.

THE friends of the McAll Mission in Paris will be sorry to learn of the recent sudden death of Rev. George T. Dodds, the editor of the *McAll Quarterly*, the right arm of the McAll Mission, the trusted counsellor of Mr. McAll, and his chief executive in opening and developing new mission stations in France.

He represented one of the well-known families of Scotland, and was a young man of very rare gifts; a fine scholar, with many accomplishments and acquisitions. We remember his manly, simple, earnest appearance when, two years ago, he earnestly addressed the Toronto Ministerial Association upon the great work to which he was devoting his energies and life. The circumstances of his death were particularly sad. Wearied with work he left Paris with his family for a fortnight in the country, and while there they were poisoned by eating mushrooms, but in his case alone the effects were fatal. Mr. Dodds leaves a wife, who is a daughter of Rev. Dr. Bonar, of Edinburgh, the well-known poet and preacher, and four little children to mourn what seems an untimely departure.

THE *Canadian Baptist* thus notices our article on "Historical Independency:"—"THE CANADIAN INDEPENDENT has an article on 'Historical Independency,' in which it is maintained that 'toleration in English history is inseparable from the name "Independent," or "Congregational."' Now, if the writer meant to include Baptists in these more general appellatives, we have no objection to make. Baptists were the first and only consistent advocates of the principle not simply of toleration, but of *absolute liberty of conscience*. When Anglicans and Presbyterians were persecutors, and when most Independents would have been content with toleration, Baptists were writing pleas for liberty of conscience, and protesting against any compromise with error and oppression. We expect, before long, to give our readers an outline history of the principle of liberty of conscience." We do not object to the *open communion* men of early days being classed with those Independents who were pioneers in the struggle for liberty of conscience and toleration, and we are ready to be corrected in our historical allusions by any good authority. At the same time we are not yet convinced that the Baptist claim to priority is valid. It is contended that Leonard Busher, of whose personal history little is known, in a tract presented to King and Parliament in 1614, pleaded earnestly for toleration; which tract—by Henry Burton, an Independent in the days of the Civil War—was reprinted with a prefixed address. But a full genera-

tion before this, Robert Browne, in his "Treatise of Reformation," etc., printed 1582, had clearly stated and maintained the now accepted doctrine of the relation between Church and State in such words as these: "To compel religion, to plant churches by power, to force a submission to Ecclesiastical government by laws and penalties, belongeth not to the State." If our contemporary can furnish us with an earlier Baptist advocate, we shall be glad to correct our statement. We are at a little loss to understand what our friend means by the contrast between "most Independents content with toleration," and "Baptists writing pleas for liberty of conscience." We shall also wait with interest the outline history, which will enable our close communion friends to trace their descent from those early champions of toleration.

*Apropos of Close Communion*, a late number of the *New York Independent* contains an ingenious plea for the same, as consistent with more enlarged views of tolerance and fraternity. The un-immersed in adult years are not forbidden a seat at the close communion table, they are simply not invited. The elements are not handed to them, but if they stretch out their hands to take, the bread and wine will not be withdrawn! We were very much comforted thereby. We may go uninvited, and sit down as aliens. So mote it be! We shall prefer a freer table meanwhile till we get "beyond the river."

MARMION is the cry. In view of the late syllabus which condemned as damnable heresy that "Every man is free to embrace and profess the religion which he shall believe true, guided by the light of reason," and "Protestantism is nothing more than another form of the same true Christian religion, in which it is possible to be equally pleasing to God as in the Catholic Church," we would approve the determination of Protestants not to allow their Public Schools to be at the dictation of a Roman Bishop. The suspension of "Marmion" as a text-book, because Archbishop Lynch objected, was a very great mistake, spite of all the *Globe's* special pleading. At the same time, the great indignation of the other side is *political*. The elections are pending; "hence these tears." We should like to see Protestant steadfastness more con-

sistently and persistently manifested at all times, see no reason why history should be suppressed to please any hierarchy, but confess we discount very largely the indignation manifested in our political papers just now. The Catholic vote is a great desideratum to either party. Which can succeed in catching it?

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### FAITH'S ROLL CALL.—XI.

#### SAMUEL AND THE PROPHETS.

Samuel is chiefly known to us as the child in the temple, who heard the quiet of the dawn broken by a "still, small voice" calling him by name. The "child Samuel" colours our conception of the seer through all his long career. A tender pathos breathes over his early years; the early consecration of him to the service of the Lord by his mother; the tenderness evidenced in the relation sustained to Eli (how sorrowfully tender, remembering the once innocent childhood of his own now wayward sons, sound Eli's words to her child companion); the words of truth by a boy affectionately conveyed, all conspire to touch our sympathies and call forth our affection; yet it was not always the *child* Samuel. At Mizpeh (1 Sam. vii.) he appears as the people's captain, putting to flight the enemy and raising the national Ebenezer; thereafter "all the days of his life he judged Israel." In time, however, the office of the judge shaded into that of the prophet, for after Saul had been proclaimed king, it is plain the judgeship, in the sense of rulership, ceased, and as the *seer* (1 Sam. ix.) the judge became known (1 Sam. ix. 9, identifies the seer and prophet). The child Samuel has grown into the stern prophet. Elijah's relentless justice appears, 1 Sam. xv. 33 (compare 1 Kings xviii. 40) and vers. 22, 23, remind us of the lofty tone of reproof by the son of Amos—e.g., Ps. i. 11-17. There is no definite data given for determining the length of Samuel's life and administration. 1 Sam. xxviii. 14—compare viii. 1—points to old age. When the word of the Lord came to him regarding Eli's house he was a child (iii. 1)—Josephus says twelve years old. Twenty years the Ark was at Kirjath-jearum, before the gathering at Mizpeh, so that Samuel must have been middle-aged before the more active part of his career began, and he judged until, from the growing

weakness of age, associate judges (viii. 1, etc.) were appointed to him. The history of Samuel, therefore, is the history of a mature life on to the lengthening shadows and setting brightness of the evening tide. Not the child, but the man Samuel. Yet the child is father of the man, and the child whom Eli evidently loved must have been commended to him by truthful candour and affection—a child of promise and of power.

That it is not simply an early dedication, consistent example, or a loving home that develops the upright man, is manifest from not only Eli's but Samuel's sons, who, born to positions of trust and of influence, abused public confidence, and used the opportunities as occasion for sin. If the reason of this very frequent occurrence—that the children of godly parents turn wild and profligate—is carefully considered, some real lessons may be learnt. Certainly it is not *because* the parents are godly; for a godly example is ever good. It may be that godliness, in some cases, is left for the world; and home is the sphere where, in some sense, the old Adam is allowed to exercise itself. Inconsistency *at home* is not a propitious atmosphere for Christian nurture. But where the life is undoubtedly Christian, how frequently from such homes go forth children to curse. Plainly the contrast between parent and child gives prominence to the erring ones, and the world is ever ready to direct its eye in the direction where its own course may find confirmation. There is, moreover, that mournful tendency of human hearts to prevent blessings. Discipline, hardness, even trial, seem needed that the heart should be established in righteousness. 2 Chron. xxvi. 16: "And his name (Uzziah) spread far abroad; for he was marvellously helped, till he was strong. But when he was strong, his heart was lifted up to his destruction; for he transgressed against the Lord his God."—is a common experience, to which also the Psalmist refers, cvi. 15: "And he gave them their request; but sent leanness into their soul. They envied Moses also in the camp, and Aaron the saint of the Lord." Until disciplined, uninterrupted prosperity is that which human hearts seem unable to bear without becoming "lifted up to destruction." The "severity of God" (Rom. xi. 22) is in the long run mercy; even as the surgeon's knife, apparently remorseless, is a safer kindness

than the sentiment which helplessly weeps. That Eli did not restrain his sons we know (iii. 13); of Samuel's it is simply recorded (viii. 3), "His sons walked not in his ways," apparently from perversity of heart and urged by the love of money, a root of all evil. Samuel was made to feel how sharper than a serpent's tooth it is to have a thankless child.

In estimating Samuel's character, Israel's condition must not be lost sight of. With the death of Samson, and the crash of the Philistines' temple, there comes a break in the history. No indications of time, save those given by genealogical tables (and they may be but partial, as in Matt. i.), are to be found in the records themselves, and when Samuel appears a different order of things is found. Eli, of whom, however, no record exists, appears as priest and judge. He was moreover high priest in the line of Ithamar, Aaron's youngest son. Why this departure from the line of the first-born was made, we cannot tell. It continued until Solomon (1 Kings ii. 26, 27, 35) put aside Abiathar and restored the line of Eleazar. In this union of judge and priest, we are approaching the time of central authority; the scattered tribes are acting more in unison; Samson's twenty years' rule, we would suggest, had not been vain; and though Eli had not restrained his sons, he evidently commanded respect in Israel. *Shiloh* appears by this time to have been acknowledged as the central place of worship, being the home of the Ark from the days of Joshua (xviii. 1) till the tragic occasion of Eli's death, when the Philistines captured the sacred treasure which never after returned to Shiloh. To this circumstance Ps. lxxviii. 60, 67, 68, refers: "So that he forsook the tabernacle of Shiloh, the tent which he placed among men. Moreover, he refused the tabernacle of Joseph, and chose not the tribe of Ephraim; but chose the tribe of Judah, the mount Zion which he loved."

Samuel does not appear to have been a priest, though, as Gideon and other judges, he offered sacrifice. The twenty years after Eli's death until the gathering together at Mizpeh, are passed over in silence; but plainly Samuel's authority and influence were being established and continued, until the evil rule of his children impelled the Elders of Israel to ask for a king. "The thing displeased Samuel" (viii. 6); yet yielding to the inevitable and expe-

dient, he aided them in their choice, and Saul became the anointed of the Lord. Samuel, however, still directed the affairs of Israel—more now as the seer, or prophet, and as such he marks the transition from the office of judge to that of the prophet, whose voice kings might refuse to obey, but at their peril.

There are two distinct epochs then in Samuel's life: the child, and the man. The first the one usually associated with his name, that upon which, in his tenderer moments, the indomitable Luther dwelt with calm delight, and found thereby a corrective to his sterner nature. This picture of Samuel, Christian art has bequeathed to us, the little child a fond mother brought to the sanctuary, "Lent to the Lord as long as he liveth" (1 Sam. i. 27, 28); the lad sleeping in the tabernacle, unconscious of the vices and sorrows around, to whom the mysterious voice called and uttered the words of Eli's doom; the child that "grew, and the Lord was with him, and did let none of his words fall to the ground. And all Israel, from Dan even to Beer-sheba, knew that Samuel was established to be a prophet of the Lord" (1 Sam. iii. 19, 20). There is nothing tragic in connection with Samuel's faith, as with Abel's; nor miraculous, as with Enoch's; nor clouded with judgment, as Noah's; nor have we the pilgrim faith of the patriarchs; the pathetic trust of Joseph; the towering faithfulness of the would-not-be Egyptian prince, Moses; neither have we the uncouth heroism of the earlier judges. Samuel is heroic in the steady discharge of changing duties, which even touched his own position as the leader of his people. Samuel's life was the child's faith, "Speak, Lord, for thy servant heareth." His child-life was the preparation therefor. There is no abrupt transition in his history. The child was father to the man. Age and youth were to each other bound by natural piety. With the associations of the past he could lead on without sudden break to the changes demanded by the near future, and harmoniously blend the declining judgment with the growing prophetic school. The second epoch of Samuel's life had not been possible without the first. The manhood of long and unspasmodic service was the outgrowth of the childhood lent unto the Lord. He was faithful, and did not ignore the "severity of God." He had called down thunder from heaven, hewed Agag in pieces

before the Lord, and the terrible figure in the cave at Endor, which denounced the faithlessness of the apostate king, are all manifestations of a faithless age cannot be allowed to forget. Because there is wrath, sweet-scented words, when danger is imminent, are vile; and Samuel, as prophet, laid the foundation example of that order of men who, in the face of king and power, have not failed to speak the words of Jehovah, whether men hear or whether they rebel.

It is Samuel we first read of what in after days has been called the School of the Prophets—*e.g.*, x. 10—though of the exact character of that company we are in great measure ignorant; but from this time the prophetic order grew in numbers and influence, and from their lips have come to us severest words of condemnation, most earnest exhortations to holiness, most tender touching revelations of God's will and heart.

Dean Stanley's closing remarks upon Samuel's life are not without instruction: "Samuel is a type of holiness of growth, of a new creation without [sudden] conversion; and his mission an example of the special mission such characters are called upon to fulfil." There are times of change—such are upon us now—when no iconoclast is needed to uproot old associations and to break down cherished mementoes; but those who have sufficient experience in growth to sympathize with the moral or mental steps by which men rise, have risen, to broader, clearer light, whilst still the energy is ever forward bent, and in thus rising to remember to communicate the child-like faith, with form changed, to our children, as we received it from those who have gone before. The call may come to us in many ways to forget the things that are behind. Blessed we if enabled to say, "Speak, Lord, for thy servant heareth."

Our reflections upon Samuel will close by being concentrated on one scene, 1 Sam. xii.: "And Samuel said unto all Israel, Behold, I have hearkened unto your voice in all that ye said unto me, and have made a king over you. And now, behold, the king walketh before you: and I am old and grayheaded; and, behold, my sons are with you: and *I have walked before you from my childhood unto this day.* Behold, here I am: witness against me before the Lord, and before His anointed: whose ox have I taken? or whose ass have I



taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received any bribe to blind mine eyes therewith? and I will restore it you. And they said, Thou hast not defrauded us, nor oppressed us, neither hast thou taken ought of any man's hand. And he said unto them, The Lord is witness against you, and his anointed is witness this day, that ye have not found ought in my hand. And they answered, He is witness." And when he died (xxv.), "All the Israelites were gathered together, and lamented him, and buried him in his house at Ramah." What greater honour than this, "from my childhood unto this day?" Who would have it otherwise? And yet otherwise it is with very, very many. What then?

"Except ye be converted and become as little children, ye cannot enter the kingdom of heaven." But the lepross taint is there. Can it ever be washed away? Who can recall the foul past and write the record anew? Yet was there one who, at a prophet's bidding, "washed and his flesh came again like unto the flesh of a little child, and he was clean" (2 Kings v. 14). And so you in that fountain opened for sin and uncleanness bursting from Calvary. Come, believe, and the life is yours.

"Lord Jesus, I long to be perfectly whole,  
I want Thee for ever to dwell in my soul;  
Break down every evil, cast out every foe,  
Now wash me, and I shall be whiter than snow."

### CHRIST IN THE TEMPLE.

BY REV. WILLIAM WYE SMITH.

All men are not alike; there are often good men found among the bad. And a Scribe, more honest and truthful than many of them, came forward to the Lord, and asked Him what command of God was the greatest and most important. It was not asking which one of the Ten Commandments was the most important, but, "If we try to get God's command and advice to us in one sentence, what would that sentence be, and what would it mean?" It was a large question—it meant a great deal. And the answer must mean a great deal too. Jesus gave this honest questioner a straightforward answer, he was to love God with all his powers! And He goes farther, He gives the man the next command in importance—he was to love his neighbour as much as he loved himself. And the Scribe commended

what he heard, much admiring the words of Christ. The Lord told him he was not far from the Kingdom. The fact is, if we get fixed in our mind that the great thing for us to do is to love and please God, we shall not be long in being born into God's Kingdom.

One great trouble with the Jews was that they were not willing to think the Messiah should be divine, or anything more than a man. Jesus was always trying to put them right on this question, and to show them that He came from heaven. So He asked the people in the temple how it was that the Messiah was the son of David, when David himself spoke of Him as his Lord? And we are not told that He answered the question for them. It is sometimes good to let people go away with a question in their minds—they will pay more attention to the answer when they first search for it a little.

And the people came to the temple, not only to offer sacrifices and pray, and receive instruction, but also to give money to God, and Jesus looked on. We sometimes forget that Jesus looks on yet! The rich men dropped in their gold coins, or their handfuls of silver, with a flourish and a jingle. But a poor widow put in two mites; it was all she had, and she gave it all! And the Lord was better pleased with her offering than with all the gold of the rich men. Two years ago, in Montreal, a poor young man, far gone in consumption, lay in the hospital. He had no friends. Somebody put a few words in the *Witness*, asking assistance for him. Two days passed, and only a dollar or two came in. But a poor Scotch woman, living alone, and supporting herself by her work, saw the notice and visited him. She had no money, but she took the young man home to her poor hired room, and nursed him tenderly till he died! The "Treasury" is open still, and the "widows" and the poor still cast in "all that they have!"

The temple was a wonderful building, the glory of the land. And no doubt the Jews were very proud of it. And some one drew Jesus' attention to the grandness of the work; but He said the time would come when it should be all a ruin. And sitting on the Mount of Olives, with, perhaps, the setting sun of that beautiful spring weather glancing on the marble pinnacles of the noble building, the two pairs of brothers—Peter and Andrew, and James and John—asked Him privately about

the ruin He had foretold. And as He told them of the ruin of the city and the land, His thoughts wandered on to the great Day of God, when all things in this world shall come to an end. I don't suppose they understood it all; and we don't understand it all. But to be ready and watching, and praying and loving, and hearing and obeying, will make us happy and blessed whenever that day may come!

#### A TALE OF RUSSIA UNDER NICHOLAS I.

In one of the splendid palaces of the Russian capital, a fair young girl threw herself upon the crimson cushions of a divan in the embrasure of a large window. Alarm and anxiety were depicted on her features, and she constantly clasped and unclasped her small hands, and nervously arose and looked out into the street, and then reseated herself as if waiting for some painful intelligence. It was the fair young Natalie Radetski, the beauty of the Russian court, upon whom nature and fortune had showered every gift, and for whom even the stern features of the Emperor Nicholas would relax into something like a smile as he looked upon her beauty and grace.

Hastily the door opened, and a young man advanced towards her.

"I am to bid you farewell, Natalie," he said in a voice broken by emotion.

"Oh, Alexis! what is it?" cried the young girl.

"I have displeased the Emperor, and he has ordered my arrest."

"The Emperor will pardon you—I will go to him," said she. "He will not refuse me. He has always been so kind to me."

"Alas! my Natalie. He will refuse you this. The Emperor believes me concerned in a conspiracy, and he never forgives. I am innocent, but he will not believe it. I know not what is to be done with me; but if I am sent to Siberia——"

"To Siberia! Oh, Alexis! it cannot be—it cannot be!"

For a moment neither spoke. At length, with a powerful effort at self-control, the young man said, "Natalie let me place this ring upon your finger, and promise me that you will wear it always in memory of what my love has been to you. The Emperor will force you to marry. I do not wish the thought of me to make you always wretched."

He placed upon her finger a ring, in which was a single emerald of great brilliancy.

"Do not take it off, nor read the inscription, till you hear certainly that I have been banished," he said. A shiver of horror ran through her frame, but he went on firmly: "Then read it; it will comfort

you. Now I must go. The Emperor allowed me this interview, and the guards are awaiting me."

He clasped her convulsively to his breast, kissed her brow and lips, and laying her gently upon the divan passed out. In the street the guards awaited him.

The words of her lover did not deter Natalie from attempting to save him. She sent a petition to the Emperor, imploring an interview; but it was denied her. She waylaid the Empress.

"My poor child," said the Empress, kindly, "I would gladly take you to the Emperor, even at the risk of incurring his displeasure; but it is too late. Alexis Potemkin has been sent to Siberia for life."

Natalie heard it not.

"Lift her up," said the Empress; "she has fainted."

But Natalie had not fainted. Slowly, but resolutely, she rose, and made a gesture of respectful submission to the Empress, begged leave to retire.

When Natalie reached her own apartment, she drew from her finger the ring that Alexis had placed upon it, and read the inscription carved upon the inside in French—"Death is the only consoler," it said. "We shall meet in heaven!"

There is no place more dreary, more terrible, even in imagination, than the mines of Siberia.

Among the condemned, in a large quicksilver mine in the very heart of the country, thousands of versts from St. Petersburg, stooped at his daily toil a form whose tall and noble proportions even his coarse habit scarcely shrouded. His delicate frame, unused to labour, and exposed to the rigour of an Arctic climate, soon yielded to the unhealthiness of his occupation; and he was fast sinking under his trials. Yes, death would come, gentle death—and his heart leaped with a momentary joy.

The struggle was not long. A few days of confinement to a hard pallet, a few nights of suffering, and the fiat, which even an imperial decree could not stop, went forth. The victim was released.

Three months after this, the Grand Chamberlain of Russia, presented himself before Mlle. Radetski, and summoned her to the presence of the Emperor.

When conducted to the palace, His Majesty dismissed the gentleman-in-waiting, and signed her to approach. His stern features were contracted by an expression of deep displeasure.

"Why does Mademoiselle Radetski wear mourning?" he said. "Does she mourn for conspirators who would subvert the Government and bring destruction upon their country?"

"No, sire," she answered. "I wear mourning for one whom your Majesty saw fit to condemn, but to whom, by your express command, I promised my hand."

"We will not discuss the past," replied the Czar,

coldly. "I sent for you for a different purpose. I have chosen a husband for you."

"Mercy, sire!" exclaimed Natalie, clasping her hands imploringly. "Do not force me to marry."

"Force, mademoiselle! that is an ugly word. I, your Emperor, recommend your acceptance of the suit of a young nobleman of high rank. There are reasons of state which make me expressly desire this marriage. And, Natalie," he added, his harsh tone and manner softening visibly, "grief should not be eternal. Life is not given us to waste in idle sorrow for what is irremediable; and new ties will bring you solace, and, in time, happiness."

As she pressed her hands to her bosom, in a momentary spasm of pain, he observed the glittering emerald that encircled her finger.

"So splendid a jewel is hardly befitting a mourning garb, Mademoiselle. May I see the ring?"

Poor Natalie murmured faintly, "Your Majesty will not take it from me?"

"I will return it," replied the Emperor, as he examined the inscription. "Death, the consoler!" he murmured to himself. "Yes, death is the great healer and comforter."

His rigid features relaxed into an expression of deep pity as he remarked her wasted appearance and pallid features; but nothing of this was perceptible in his tone as he said, "It is my will, Mademoiselle, that you should be married a month from this day. The time will come when you will thank me for this decision. You can now retire."

As soon as Natalie had left, the Emperor rang his bell for Dr. Seckendorf, his favourite physician.

"Seckendorf," said the Czar, "go and see Mademoiselle Radetski. Find out if she has any organic disease. Return here and report, but say nothing of what you observe to any one else."

In a few hours Dr. Seckendorf was again admitted to the presence of the Czar.

"How is your patient?" inquired Nicholas.

"I fear very ill, your Majesty. She has aneurism of the heart."

"Is there any immediate danger?"

"There may not be, if she is not excited. But violent agitation or grief may prove fatal."

"What has caused the disease?"

"Her constitution has always been frail; but I think——," here he hesitated.

"Say what you think," said the Czar, impatiently.

"Then with your Majesty's permission, I think that the sentence of Count Potemkin was her death-blow."

The Czar paced his cabinet impatiently. "She will get over it, Seckendorf. A happy marriage will make her forget all that. There is nothing like happiness for a woman's health."

"I do not presume to contradict your Majesty, but I doubt whether Mademoiselle Radetski is able to bear either happiness or sorrow very long."

The Emperor dismissed his physician, after enjoining him to visit his patient daily. In the meantime the preparations for the marriage went on. A costly *trousseau* was provided for the bride, and all the beauty and rank of the capital invited. The Emperor himself was to grace the ceremony with his presence.

But still Dr. Seckendorf visited his patient, and his face grew grave as he looked at her.

One morning he reached her mansion at a later hour than usual. Her attendants informed him that their mistress had not yet rang her bell, and they hesitated to disturb her. He went at once to her apartment. The attendants drew aside the curtains of the bed. With one hand supporting her head, which rested upon the pillow, lay the pale sleeper, less brilliantly beautiful than when, with proud step and careless grace, she trod the gorgeous *salons* of the capital, but far more lovely.

Death, the consoler, had stooped to kiss his victim, and had not disturbed the peaceful smile that rested on her lips. In her hand she held the ring, which she had taken from her finger, and she had passed away while reading its inscription.

Gently Seckendorf replaced it upon the marble finger, from which it was never more to be taken.

"Truly," he murmured, "for her, Death is the consoler."

#### FROM OUT THE SHADOWS.

Is thy pathway dark and dreary?  
Do earth's tapers dimly shine?  
Thou canst better see the brightness,  
Of the lamp of love divine.

Art thou weary of the journey,  
Ever longing for thy rest?  
Learn to leave thy cares with Jesus,  
Fainting, lean upon His breast.

He will guide thee safely onward,  
And be with thee all the way;  
Though thy footsteps often falter,  
Thou shalt never backward stray.

Does the battle rage too fiercely  
For thy shrinking, daunted heart?  
And thy wounded spirit quiver  
With each unexpected smart?

He will give the longed for victory  
O'er the foes of truth and right;  
Thou shalt be a trusty warrior,  
Yes, a hero in the fight.

Art thou chilled by earth's dark shadows?  
Saddened by a cold world's frown?  
Lift thine eyes to where the storm clouds,  
Rifling, let the sunbeams down.

Toronto.

—Emily A. Sykes.

## A DAUGHTER WORTH HAVING.

"Harvey Mills has failed!" said Mrs. Smithson one chilly spring evening, as she ran in to see her next-door neighbour and intimate friend, Mrs. James. "My husband just came home, and he says that what we supposed to be a rumour only is a sad fact; the assignment was made yesterday. I threw on a shawl and ran right over to tell you. They are to keep the house under some sort of an arrangement, but they have discharged all their servants, and what in the world the Mills's will do, Mrs. James, with Mrs. Mills's invalid habits, and Miss Helena with her dainty ways and refined bringing up, is more than I know;" and pretty, shallow Mrs. Smithson looked at her nerve-loving friend and neighbour with the air of an epicure regarding some favourite dish.

"I heard all about it late last evening," said Mrs. James, adjusting the pink ribbon at the throat of her black silk dinner-dress, "and this morning I presumed upon our cousinship so far as to drive over and see how they were getting along. And really, Mrs. Smithson, you will be surprised when I tell you that, although I expected to find the family in great confusion and distress, I never saw them in such a comfortable way, and in such good spirits. The worst was over, of course, and they had all settled into the new order of things as naturally as could be. My cousin, Mrs. Mills, was sitting, as calm as you please, up there in her sunny morning-room, looking so fresh and dainty as she ate her crisp toast and sipped her coffee.

"Our comfortable and cozy appearance is all due to Helena," said she. "That dear child has taken the helm. I never dreamed she had so much executive ability. We were quite broken down at first, but she made her father go over all the details of business with her, and they found that by disposing of Helena's grand piano, the paintings, and siabs, and costly bric-a-brac her father had always indulged her in buying, we could pay dollar for dollar, and so keep the house. My husband's old friend, Mr. Bartlett, who keeps the art store, you know, and who has always taken a great interest in Helena, bought back the paintings, statuary, vases, etc., at a small discount, and Baker, who sold us the piano a year ago or so, and who is another old friend, and knew, of course, just how we were situated, took it back, deducting only twenty-five dollars.

"Helena has just gone into the kitchen. What she will do there I don't know, but she says she needs the exercise, that she has not attended the cooking-school here in the city for nothing, and that, so long as the meals are served regularly and properly, and the house is kept in good order, her father and I are not to worry.' After she told me that, I drew my call

to a close, and ran down into my cousin's kitchen to see her dainty daughter there. And what do you think? I found the girl at the sink, with her sleeves rolled up, an immense waterproof apron on, washing a kettle!"

"Washing a kettle!" repeated Mrs. Smithson, holding up both her soft, white hands in unmeasured astonishment.

"Yes, Mrs. Smithson, washing a great, black, greasy iron kettle that meat had been boiled in, and that had been left unwashed and gummy when the cook left. And, do you know, she was laughing over it all, and saying to her youngest brother, who stood near by, that she really liked it, for she now felt she was making herself useful."

"The idea! *liking* to wash kettles!" and the two fine ladies looked at each other in open-eyed wonder.

"It seems to me as if Helena Mills was trying to make the best of her father's altered fortunes, and was simply doing her duty in the premises," spoke Miss Carlton, Ida James's new drawing-teacher, who was that evening engaged in giving her pupil a lesson on the opposite side of the centre-table. She spoke earnestly and yet in a modest way, and it being the vogue in New City just then to patronize Miss Carlton, the pretty, accomplished graduate from Vassar, the two ladies looked at her amiably, and she went on:

"Somebody must wash the kettles, and it is always best, when one has a disagreeable duty to perform, to do it not only at once, but cheerfully."

"Yes, perhaps," replied Mrs. Smithson, "but how could a young girl of real *native* refinement" (both sides of the Smithson family were of the "old stock") "take so kindly to washing pots and kettles? The fact of it is, people have been mistaken in Helena Mills. She never possessed that innate gentility she has credit for. But every one finds their own level sooner or later."

These two women having thus summarily disposed of Helena Mills socially, they repeated their belief that the lovely and dutiful young girl had now found her proper level over and over in their set, until it was the common talk in New City.

Miss Carlton, in her round of professional calls among the so-called *elite*, was entertained in nearly every household with the information that Helena Mills had given up her studies even, and gone into the kitchen to work—"and, if you'll believe it, *she likes it!*" Then would follow reflections upon the natural ability and bias of mind of a young woman who was "*fond* of washing dishes."

This sensible, accomplished little drawing teacher was the only one to be found, who mingled in the "upper circles" of New City, who said a word either in praise or defence of Helena Mills's new vocation.

Miss Carlton always and everywhere protested that

the young girl's course was not only praiseworthy, but beautiful. She maintained that every woman, young or old, high or low, who took upon herself the labour of elevating the much-abused as well as decried vocation of housework—upon which the comfort of every home depends—to a fine art was a public benefactor.

Miss Carlton's friends all listened and laughed, and then went on with their senseless and malicious tirade. She was heartily glad when her engagements in New City were ended, and she was no longer obliged to move in such "select" society, whose ideas were always a mere echo of opinions—no matter how trivial and foolish—which had been expressed by a few of its more wealthy members.

Mrs. Dr. Forbes, *nee* Miss Carlton, had heard very little about New City society for five years. But having occasion to pass through the place on the cars lately, she treated herself to a little gossip chat with the conductor, whom she had known as a New City gallant.

"There is no particular news, Mrs. Forbes," said he, "unless it is the engagement of Helen Mills to young Lawyer Bartlett, son of Col. James Bartlett, you remember, owner of the big corner art store. A capital choice the young squire has made, too. She's as good as gold, and everybody says she's the best girl in the city. She's a perfect lady, withal, and treats everybody well. Why, bless you, Mrs. Forbes, when her father failed in '75, she took entire charge of the family, and she has managed the house ever since.

"Her father is now in business again for himself, and employs more men than ever. Her mother, who had been an invalid for years, was forced by Helena's example to try and exert herself so as to share her daughter's burden to some extent. As a result of the new, active life she has followed, she lost all ailments, and is now a happy, hearty, healthy woman. Helena's brothers have grown up to be fine, manly, helpful fellows, and the whole family are better off every way than ever before. As things were going on before Mr. Mills's failure, the whole family were in danger of being spoiled by too much luxury.

"There was a great deal of talk at first among the big-bugs about Helena's 'pots and kettles,' and they used to say she had found her true 'level.' I always thought there was a spice of malice in their talk, for the girls envied her beauty and accomplishments. I am rather fond of telling them now that Helena Mills has found her 'level' in the richest, most influential, and just the best family in New City."—*Christian at Work.*

SPEAK the truth and do it in love. Malicious truth-telling is no better than lying.

### GOOD ADVICE.

Mr. R. S. Burdette, he of the *Hawkeye*, gives the following advice to a young man:—

"My son, when you hear a man growling and scolding because Moody gets \$200 a week for preaching Christianity, you will perceive that he never worries a minute because Ingersoll gets \$200 a night for preaching atheism. You will observe that the man who is unutterably shocked because F. Murphy gets \$150 a week for temperance work, seems to think it is all right when the barkeeper takes in twice so much money in a single day. The labourer is worthy of his hire, my boy, and he is just as worthy of it in the pulpit as he is upon the stump. Is the man who is honestly trying to save your soul worth less than the man who is only trying his level best to go to Congress? Isn't Moody doing as good work as Ingersoll? Isn't John B. Gough as much the friend of humanity and society as the bar-tender? Do you want to get all the good in the world for nothing, so that you may be able to pay a high price for the bad? Remember, my boy, the good things in the world are always the cheapest. Spring water costs less than corn whiskey; a box of cigars will buy two or three Bibles; a gallon of old brandy costs more than a barrel of flour; a 'full hand' at poker often costs a man more in twenty minutes than his church subscription amounts to in three years; a State election costs more than a revival of religion; you can sleep in church every Sunday morning for nothing, if you are mean enough to dead-beat your lodging in that way, but a nap in a Pullman car costs you two dollars every time; fifty cents for the circus, and a penny for the little ones to put in the missionary box; one dollar for the theatre and a pair of old trousers, frayed at the end, baggy as to the knee, and utterly bursted as to the dome, for the Michigan sufferers; the dancing lady who tries to wear the skirt of her dress under her arms and the waist around her knees, and kicks her slipper clear over the orchestra chairs every night, gets \$600 a week, and the city missionary gets \$600 a year; the horse-race scoops in \$2,000 the first day, and the church fair lasts a week, works twenty-five or thirty of the best women in America nearly to death, and comes out \$40 in debt. Why, my boy, if you ever find yourself sneering or scoffing because once in a while you hear of a preacher getting a living, or even a luxurious salary, or a temperance worker making money, go out in the dark and feel ashamed of yourself, and if you don't feel above kicking a mean man, kick yourself. Precious little does religion and charity cost the old world, my boy, and when the money it does give is flung into his face, like a bone to a dog, the donor is not benefited by the gift, and the receiver is not, and certainly should not, be grateful. It is insulted."

## Mission Notes.

THE following letter was received some time ago by a member of one of our Montreal churches, from the Rev. Kenneth J. Grant, the senior member of the Canadian Presbyterian Mission to the Coolies of Trinidad, and has been sent to us for publication by a friend of missions and an active member of one of our churches:—

MY DEAR SIR,—Your favour of Feb. 6th, asking for some account of our mission work amongst the coolies is just to hand, and I reply without delay.

We have 50,000 immigrants on this island from India, engaged principally in the cultivation of the sugar cane. This immigration has been going on for thirty-five years. After the abolition of slavery, planters were compelled to look to the east for labourers. These people come indentured for five years. They get a free passage to the country. If unfit any day during these five years for work, from sickness or sores (ulcers in the feet and legs being a very common trouble) they go to the estate hospital, and whatever the Government doctor may order, either in food or medicine, has to be supplied. He continues there until discharged by the medical visitor. For each task the minimum price is twenty-five cents. An average labourer does his task in about five hours. At the end of five years, when the term of indenture is completed, the immigrant becomes as free as any other man in the colony. Should he remain five years longer, he becomes entitled to a free passage back to India, or, if he prefers, he can get ten acres of Crown lands. Hundreds of families have accepted lands in lieu of a return passage. In the earlier history of immigration very many availed themselves of the return passage; the present tendency is to settle down in the colony. This is largely due to the fact that many immigrants who had spent ten years here and had gone home, reindentured themselves and returned—a fact that speaks well for immigration as here conducted. These people arrive annually. In December and January about 4,000 arrived. I might safely set the Indian population here at 57,000. Some of them came from Madras and speak the Tamil language, but these form a small proportion. The great body of the people come from Central and Western India, speaking chiefly the Hindustani language. It is this language which the missionaries have acquired. In it we preach the Gospel, and in it we have taught a large number to read the Word of God.

The mission belongs to the Presbyterian Church in the Dominion of Canada, but is more directly under the supervision and direction of the Maritime section of that Church. There are four missionaries, with their families, engaged in this work, and a young woman from home in charge of one of our principal

schools. During the past year we had twenty-nine mission schools, attended by 1,139 children. We give much attention to education, as we believe it will do much to give strength and permanence to our work. School supervision is very laborious, as our teachers are imperfectly qualified for the work. Many of our teachers are Indians, taught by ourselves. I have seventeen schools under my care this year, with about 750 pupils on the roll. In my central school, in this town, we have a daily attendance of 100 pupils. Several young people have gone out of it who are now filling places of trust. In this central school, particularly, we have children of Hindustani and Tamil-speaking coolies, and also Chinese. The teacher is a young Chinaman, who had the advantage of attending Galt Institute, Canada, for two years, supported by the congregation of the Rev. J. K. Smith there. In arranging for his stay there, I had the utmost confidence that it would turn out for the interests of the mission, and in this I have not been disappointed.

Out of this school is growing up an English-speaking congregation, consisting of young people representing sections of India from the Punjab to Madras, from Calcutta to Bombay, and Chinese, too—all of whom prefer English. I have also a Sabbath school growing out of this school, which numbers about 120. In addition to the English service and Sabbath school in San Fernando, I have a service in Hindustani for adults. At eight country stations, also, the word of God is preached every Sabbath, principally through native agents in their own tongue.

Here I must bear testimony to the great value of native helpers. They are indispensable. We have at present two young men under training for the ministry. One of these has been my trusted helper for eight years, and he has proved worthy of the confidence reposed in him. Humble, patient, laborious, he perseveres from year to year in the work of the Lord. For him—for all our Christian helpers—entreat the Lord, Christian brother, and ask for them, for us, such a measure of grace as will enable us with power to serve the Lord Christ. In mission work, where there is so much to cool our spiritual ardour and so little to quicken it, we need times of refreshing. Let special prayer ascend that we may realize fully what we all so much need. I want your Church to pray for us—special prayer.

I have stated that about 4,000 coolies arrived this year. They come fresh from India, after a voyage of three months. They come bearing with them their customs, prejudices, religious beliefs. They are genuine Hindoos, only on other soil. And yet *other soil* is more to a Hindoo than to an Englishman. Caste is the bond of Hindoo faiths. To go out from an Indian home on the high seas is to lose caste in theory. To

be huddled together in an immigrant ship for three months, defiles the *twice born*, and to be engaged in the same manual pursuits has a decidedly levelling effect. This is favourable to our work. The Chamār is no longer under the foot of the Brahmin. In our list of converts we have people of every caste, and the list is lengthening. Last week I baptized nine at a distant station, thirteen miles off. In that same neighbourhood I met an intelligent Hindoo, who reads freely, and whom I have known ever since he came to the country, above five years ago. During these years he often heard the way of life, and great was my joy when he assured me he had lost all confidence in his own old belief, and that he had resolved to walk in this new way. As in person, so in intellectual powers he stands above his neighbours. Should these powers be consecrated to God, as we trust and pray they may be, he will be a valuable helper. Almost weekly some one comes out and declares himself on the Lord's side, and they are our joy and crown when they stand fast. Yours faithfully, K. J. GRANT.

*San Fernando, Trinidad, March 6th, 1882.*

**THE TIME WHEN WEE JEANIE CAM :  
A SHEPHERD'S WIFE'S EXPERIENCE.**

I aye mind the time ; I hadna been sae weel ; I was low in spirits, and dreaded her coming much. I had a sair time, but the Lord carried me through, and added anither wee lamb to our flock. But monie a day had I to lie in bed. Often I was low in spirits, but aye somehow I got a lift, and got cheerie again. When they were a' out, I would lie thinking about a' our straits, and things looked black enough, for we had had much trouble.

John's mother lay lang bedfast wi' us, and we wadna have a haapenny frae the parish. No a week for many months that the doctor wasna out seeing her. Then she was scarce taen away, when our wee Johnnie took ill o' fever, and after a month's sair fecht between life and death, was also ca'd away. We were deep in the doctor's debt, and I thought o' a' the time the kind man waited on me. The miller also had an account standing against us, that we couldna settle last term. Then, to make things waur, the spring had been very brashy and cauld, and monie o' the lambs deed, and those which lived were but smally.

Weel, one afternoon, as I lay thinking about a' thae things which seemed sae sair against us, I couldna help greeting, and I was sae weary and sad, that I thought if it wasna for John, and the bairns, and this wee lammie in my bosom, I wad like to dee and be at rest. As I lay wi' the tears running owre my cheeks, I could hear John away out on the hillside crying to Rover the dog, and it minded me o' the happy time when he cam courting me, when the sound

o' his voice made me sae glad ; and I thought how wrang it was to wish to leave him, purr man to fecht on alane. Somehow also the distant cry o' the whaups, and purling o' the bit burn at the bottom o' the yard, running doon among the rocks, cheered me. I thought the bird-cries coming away owre the muir and that purling o' the burn very sweet music. And my mind wandered away to heaven, and I thought o' the saved a' safe there sounding their golden harps. Then the wund cam whushing and whushing round by the house corner, between the house and the auld thorn tree ; and the lang branch, that the last storm nearly broke away, cam tapping and tapping at the window beside my bed, and this did me maist guid o' a', for I was minded o' the 'last sermon I heard our minister preach, on our Lord's words, "Behold, I stand at the door and knock : if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." And I thought surely the Lord was knockin' at my door, in a' this trouble, and wanting to have a constant place in my heart.

Then I got a wonderful outgate, and the Lord Himsel cam in, and I found sweet rest in Him. He calmed my sair troubled heart in a way I never felt before. And He brought to my mind the texts my auld grandfather taught me, when I was a bit lassie : "Cast thy burden upon the Lord, and He shall sustain thee." "I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper." Weel, I have read in Boston's Life, and in Elizabeth West's, and in those of ither believers in Jesus, o' the happy times they sometimes had, and how they were feasted at the King's table, and saw His kind face, and heard His words of love, but I never could say that I kend anything o' such an experience till then. It was to me a real time o' love. The Lord surely cam very near, and sae lifted up my heart, that I got aboon the thought o' a' my troubles, and I cried out, like David, "I will go in the strength of the Lord God."

My heart was made glad, and it was better to me than a' medicine. I soon got weel, and the doctor wadna hear o' sending in his account for monie a day, but we aye sent him something as we would. The lambs also brought a higher price in the market than we expected. Wee Jeanie also has thriven nicely, and looks up, the wee lamb, in my face and laughs in such a happy way, that she makes me laugh wi' joy, and aye leads me to think of the Lord's love to me when I sae low and sad.

We may hae much o' life yet before us, and I ken that this life is full o' trials, but I learned a lesson then which I can never forget, which will carry me through a' : no to fecht wi' trials in our ain strength ; far less to lie down and greet, as if a' hope were gaen, but to carry them a' to Him who will never desert His people in the time o' their need. Yes, the time when Jeanie cam, was a time when I had to sow in tears, but the harvest soon cam, when I reaped wi' joy. Weel may I mind it then, a' through this life, until I get where poortith and sorrow never come.

## News of the Churches.

**LISTOWEL.**—Rev. W. F. Clarke has resigned the pastorate of this church, to enter upon the duties of Editor of the *Winnipeg Sun*. The resignation was accepted at the Church meeting held September 27th. Previous to leaving a number of the town-people met and presented Mr. Clarke with an address accompanied by a gold watch. The watch bore the following inscription. "Presented to Wm. F. Clarke by his Listowel friends, on his departure for Winnipeg, September 25th, 1882." Mr. Clarke is not a stranger to the Editorial chair and we wish him the best success in that sphere. We trust also, that the Listowel church will soon find a pastor to go in and out among them freighted with the blessing of the gospel.

**MONTREAL.**—A service of unusual interest was conducted in the Lecture Hall of Emmanuel Church, Montreal, on Wednesday evening, September 27th, on the occasion of the inauguration of the Rev. Thomas Hall, to the office of Superintendent of Missions. After devotional exercises the Chairman of the Congregational Union, who presided, explained the purpose of appointment, and made remarks on its great importance, even it may be to future generations. Dr. Wilkes gave a resumé of the missionary work in Canada of the early Congregationalists first in connection with the Canada Education and Home Missionary Society, of which the American Presbyterian Church of Montreal formed an important part, and by which several existing strong churches in the Eastern Townships were planted, and fostered into vigour and efficiency. He gave also a brief sketch of the work of the late Mr. Roaf and of himself as agents of the Colonial Missionary Society, formed in England in 1836. Indication was thus given that Missionary Superintendence was not a new thing. Dr. Jackson explained very clearly and happily the increasing conviction of the friends of our missions of the need of such an agency, as indicated by the resolution of more than one annual meeting of the Society—and the course adopted by the Executive Committee appointed at last annual meeting to secure the services of a competent agent. This they had happily accomplished after obtaining by circular promises of special contributions for this object to the amount of upwards of \$500, more than \$400 of which has been paid. The addition of twenty per cent. by the Colonial Missionary Society would make up a sum which for the present would suffice to keep the expense outside the ordinary claims upon the funds of the Society. He likewise gave a full account of the instructions given to Mr. Hall—these were at once important and complete. After again singing a suitable Hymn, Dr. Stevenson led in an impressive and appropriate prayer

for the Divine blessing on the beloved brother who had consented to undertake this important work. There was an obvious union of feeling and of desire for God's grace to abound in this movement in His name and for the advancement of His Kingdom. Mr. Hall's own address which followed was brief, but pointed and sparkling, while, at the same time, tender and earnest. Mr. Forster of Calvary Church expressed his great pleasure at the inauguration of this important enterprise and spoke of Mr. Hall as eminently gifted for the work; his convictions on the subject having been strengthened by a visit to him, and by observation of his work in Newfoundland during two months of service in his church there. The meeting which was large and enthusiastic was brought to a close by the benediction and doxology.

*Montreal, 30th September, 1882.*

H. W.

**PARIS.**—We have received from Mr. Allworth a little pamphlet entitled "Facts and Figures" of his seventeen year pastorate from which we make gladly the following extracts, expressing the hope that soon our brother may find another suitable field of usefulness, and the church another faithful pastor:

The Paris Congregational Church was formed in November, 1848, under the pastoral charge of Rev. James Vincent with ten members, including the pastor and his wife. Rev. James Boyd succeeded Rev. J. Vincent, in July, 1856, at a salary of £150, or \$600 per annum, which in February, 1857, was raised to \$800. Mr. Boyd resigned the charge May, 30th 1858; and was succeeded in July following, by the Rev. E. Ebbs, at a salary of \$900, and an annual holiday of one month. After seven years of faithful ministry, Rev. E. Ebbs resigned his charge, September 1st, 1865; and was succeeded on the 1st of October, 1865, by the Rev. W. H. Allworth.

At this time the financial affairs of the church were in such a state that they could only promise \$600 per annum with a further stipulation that the Church should meet all the Pastor's house rent that exceeded fifty dollars. This was subsequently raised to \$700, which was again raised after some years by means of an annuity of \$100 per annum, to the sum of \$800, at which sum it remained to the close of the pastorate.

When the Rev. W. H. Allworth entered upon his ministry in Paris, there were eight other denominations:—Roman Catholic, Episcopalian, Canada Methodist, German Methodist, Baptist, United Presbyterian, Dumfries Street; and the Free Church, River Street.

These pulpits were filled for the most part with pastors of no mean ability. The town had for some time ceased to grow, and the prospect of doing more than had been done in church work was very slight. There was not very much material to work upon.

At the commencement of this ministry the church had been in existence about 17 years, during that time it had admitted 117 members, making with the original ten—127. Of these, deducting deaths, dismissions, etc., there remained on the roll fifty-nine all told, including the absent members, and the retiring Pastor's family who had not yet received letters of



dismission. During the seventeen years that followed in the succeeding pastorate, just now closed, 192 have been added, making the full number joined in fellowship from the beginning 319, of which there remains on the roll, September, 1882, ninety-four ladies, and forty-four gentleman, in all 138.

The financial condition at present, of the church is thus stated:—

Parsonage including lot .....	\$ 3,000
Church including lot.....	15,000
Total value.....	\$18,000

Against the above there is a debt of \$1,700; to meet which there appears to be the following items:—

One note of hand good for .....	\$ 72,00
Proceeds of old Church .....	715,00
In Savings Bank .....	80,00
	\$867,00

Thus leaving to be paid less than a thousand dollars. We make another extract, leaving the facts and suggestions to tell their own lessons.

It is left to the reader to judge, whether on the whole, the pastorate has been a successful one. It is certain, however, that few pastorates have been more smooth, or pleasant. Few compliments have been passed between the pastor and his flock. Few immunities have been requested by the pastor and but few have been offered by the people.

The pastor and his wife were refreshed in the month of March, 1873, by a surprise party, on the occasion of their Silver Wedding with a present of \$100.

In September, 1871, the church voted the pastor leave of absence for three Sabbaths, and a present of fifty dollars.

In September, 1873, a similar courtesy was awarded of two Sabbaths and forty dollars.

Again in 1880, three Sabbaths and thirty dollars, So that eight Sabbaths unsolicited, have been given for holidays during the pastorate. The pastor's salary has been paid monthly, promptly in advance.

During the seventeen years of ministerial service, the pastor has not, by reason of sickness, been deterred from his pulpit duties one whole sabbath, and for the same cause, has only on some two occasions declined the evening service.

If in the pastorate now closed there has been any success, to God be all the glory. If it has been in any sense a failure let us pray that for the succeeding one, better instrumentalities may be found, and more cordial cooperation on the part of the church.

This pastorate is closed on the expressed desire of a party of the church for change. The wisdom of such a desire, is an open question, to which the future will give the most correct answer.

**TURNBERRY AND HOWICK.**—These churches having extended a call to the Rev. A. C. B. D. Kaye invited delegates from the sister churches at Wingham and Listowel. The Pastor of the Northern Church Toronto, the churches of London and Wingham and the Rev. Enoch Barker to advise with them and examine the Candidate. The Council assembled on the afternoon of the 19th September, Mr. Barker was

chosen moderator and J. B. Saer, Scribe. The reasons for presenting the call were stated, various questions were asked, Mr. Kaye bearing on his resignation of former charge and financial position etc. The Council expressed its "gratification and concurrence." The Installation service was held in the evening. Devotional exercises were conducted by Mr. J. B. Saer. The Rev. Enoch Barker delivered an interesting address on "Scriptural Congregationalism." The Pastor elect gave an outline of his Christian experience and briefly expressed his views on a few Biblical Truths. The Rev. John Burton B.D., delivered an able charge to the Pastor in which he emphasized the dignity of his calling and oneness with the people, and characterize the martial spirit and the fadeless crown. In the absence of Rev. Mr. Hunter, Mr. Burton gave a pithy address to the people. The right hand of fellowship was extended by Mr. Saer. The service was closed in the usual way by the Pastor. Our brother begins work with many tokens of encouragement from the people, and we earnestly desire that his health may be equal to the task and his labours crowned with much blessing.

**KINCARDINE.**—On the 21st September, a very interesting service was held in the Congregational Church, Kincardine, occasioned by the ordination and recognition of Mr. George Skinner. The following brethren were present, Pastors, Messrs. McIntosh of Melbourne, Robertson of Georgetown, Saer of Wingham, and Enoch Barker, Listowel. The Rev. Wm. McIntosh was elected Moderator, and Mr. J. B. Saer Secretary. The council was convened at 10 a.m. The examination of the Candidates Christian Character and views of truth were very satisfactory, and the church heartily expressed their high appreciation of Mr. Skinner as a man and a minister. The following was the order of the service: Reading the Scriptures and prayer by Mr. George Robertson, an address on Congregationalism by John Benjamin Saer, Mr. Skinner read a carefully prepared paper on Christian experience, call to the ministry, and asserting his unwavering faith in the great essentials in Christianity, and accord with the ecclesiastical views adopted by Congregationalists. The ordination prayer was offered by Rev. Mr. McIntosh, and the right hand of fellowship by Mr. Saer. A very excellent address to the Pastor elect was delivered by the Rev. Mr. Barker, based on Romans xi. 13. "I magnify mine office." This was followed by a Gaelic speech from the Rev. Mr. McDonald (Presbyterian). The morning exercises were brought to a close by the benediction from the Pastor. At 7.30 a still larger audience was present to hear the charge to the people, which was earnestly delivered by Rev. Mr. McIntosh. Other addresses were made by Messrs. Skinner, Robertson, Barker and Saer. We heartily congratulate both

Church and Pastor, and unfeignedly hope that the relations so happily commenced may be long continued, and much fruit born to the glory of the great Head of the Church.

WINGHAM.—On the 5th instant, a good audience assembled to hear Mr. Saer's "Reminiscences" of the National Gallery, Westminster Abbey and Memorial Hall and interviews with Spurgeon, Parker and others during his recent visit to England.

TORONTO WESTERN.—Anniversary services were held in the Church, Sunday, October 8th. Rev. J. M. Cameron of the East End Presbyterian Church preaching in the morning. Rev. Dr. Wild in the afternoon and Rev. Dr. Geo. Cochrane of the Queen Street Methodist Church in the Evening. The services were all fully attended. On Tuesday Evening following, the anniversary social was held. After refreshments had been served, on tables decorated with flowers, the pastor, Rev. A. F. McGregor, reviewed the year's work. He expressed himself as grateful for the very happy relations existing between him and the church. The Sunday evening congregations are particularly good. Earnest efforts are being made to meet the needs of the young people. Addresses were given by the neighbouring ministers—Revs. R. Wallace, J. H. Locke and A. Gilray. A steady good work is evidently being carried on by our brother of the Western.

ZION.—The building is now covered in, and hopes are entertained of the church occupying the same about the New year. As the building takes shape, a short description may be given. The design by Messrs. Smith and Gemmel architects, is in the early Gothic style, treated in a cathedral form with nave and transept. The total length of the building is 103 feet, the transept seventy-two feet, and the height from floor to ceiling thirty-six feet. The church faces the College Avenue, with a centre gable sixty-four feet in height filled in with two traceried stained glass windows. On each side of the gable are two large porches with entrances from the avenue, there is also an entrance from Elizabeth street. The basement is built with Credit Valley coarse stonework, the upper part in red brick, with cut stone dressings throughout. The inside walls are not plastered, but finished with red and white brickwork. The roof has handsome traceried principals with cut stone corbels. There are two galleries, one over the east transept and the other above the main front entrances. The organ is to be placed in the western transept. The floor will have a gradual ascent from the pulpit to the rear and will be seated with handsome open benches. The building will be heated and ventilated on the most approved principle. Its seating capacity will be about 700. There is a schoolhouse in the rear, the dimension of which is seventy by forty. On the ground floor are

rooms for the infant class, ladies and Bible class, the minister's vestry, lavatories, &c., above a lecture room fifty by thirty-six feet, with library and class-rooms opening out therefrom. The basement has a concrete floor, and contains the kitchen, furnace-room etc. The whole building is covered with slate, windows filled with cathedral glass.

SPEEDSIDE.—The church here passed a resolution not to accept the resignation of the Rev. C. Duff, its pastor, and entered into an agreement with him for further service; but subsequently, finding that this arrangement was not altogether satisfactory, he requested to be released from the agreement, and that his resignation go into effect after the last Sabbath of October, and that the church join with him in inviting a council of dismission. The former part of the request was conceded by the church, but not the latter. The Rev. C. Duff, therefore, is now open to other engagements. His address, in the meantime, will be, after the 1st of November, No. 17 Maitland Street, Toronto.

EDGAR.—On Tuesday, the 10th September, a series of meetings took place here, on the occasion of the induction of the Rev. J. C. Wright, formerly pastor of the Franklin Centre Church, Quebec. A conference met, composed of the Rev. Joseph Unsworth, as chairman, and the Revs. J. Burton, B.D., of Toronto, Northern; H. D. Powis, of Toronto, Zion; W. W. Smith, of Newmarket; J. I. Hindley, M.A., of Barrie, and Geo. Robertson, B.A., of Georgetown. After a brief session, the conference, satisfied with the clear and frank statement of the doctrinal views of the Rev. J. C. Wright, and his reasons for accepting the unanimous call to the pastoral oversight of the churches of Edgar proceeded with the installation service, which took place at 3 p.m. The day being fine, there was a fair audience. The Rev. W. W. Smith presided. The devotional exercise was conducted by Mr. J. I. Hindley and Mr. George Robertson. The statement of the pastor elect concerning his call to the Christian ministry, and acceptance of the pastorate of the Edgar and Rugby churches, was to the point. Deacon McLeod spoke on behalf of the churches, acknowledging financial obligations, and showing that the union of pastor and people was a hopeful one. Mr. J. Unsworth offered up the installation prayer. The address to the pastor was given by Mr. Burton, who dealt ably and logically with the rights of the Christian minister. The address strongly emphasized the fact that the Congregational minister is a pastor among pastors, a member of a *denomination* and not a *sect*. An appropriate charge was closed with wise words touching the immediate work lying before the good soldier of Jesus Christ. Mr. Powis followed with a carefully prepared address to the church, on the subject, "Encourage him." This

address bristled with good points, sound sense well, and often humorously put. To hear it would do all our churches good. A large audience greeted the newly installed pastor at the "welcome social" in the evening. After the excellent tea provided by the ladies, the meeting was addressed by the brethren present, in brief and happy speeches of good cheer. The choir deserve to be mentioned for their choice music. The meeting was large and enthusiastic. All feel the right man is in the right place. The language of the deputation is, May the union of pastor and people be a long, happy and fruitful one.

**BARRIE.**—On the 11th September, the day following the installation of the Rev. J. C. Wright, the Central Association met and held a brief session. After transacting some routine business, and receiving the Revs. J. C. Wright and Geo. Robertson as members of the Association, and appointing of essayists for the next meeting, the Association resolved itself into an advisory council, with the Rev. J. Unsworth as chairman, the object being the induction of the Rev. J. I. Hindley, M.A., into the pastorate of the Barrie and Vespera churches. The time now having come for a new and wise departure in the division of the Edgar, Rugby and Vespera field, by the opening up of a new and promising cause in the growing town of Barrie, whose population is over 5,000. The town is beautifully situated on the "Kempenfeldt Bay. The Barrie church was organized June 6. Since then, services have been held in the Orange Hall. The congregations are good and attentive. At night the Hall is well filled—a larger room is needed. To the praise of the infant church, a new, substantial, brick edifice is expected to be open for divine service in about two months, and with a small debt at that. The Rev. J. I. Hindley having accepted the unanimous and pressing call to the pastorate of the Barrie and Vespera churches, deemed it wise to resign the pastorate of the Rugby, Edgar and Vespera churches. Mr. Hindley's statement was satisfactory, showing his conviction that his present step is one of duty to divine call. Resolutions were passed unanimously accepting the basis of fellowship as presented by the Rev. Mr. Hindley on behalf of himself and the Barrie and Vespera churches. At 2 p.m. the friends of the Barrie church assembled in the Orange Hall to join in what was to many a new phase of church experience—their first installation service. Mr. Unsworth presided. After devotional exercises conducted by Messrs. Wright and Robertson, the usual questions were answered by the pastor on behalf of himself, and by Deacon Villiers on behalf of the church, with clearness and conviction. Mr. W. W. Smith offered the installation prayer, Mr. Burton addressed the pastor, and Mr. Powis the people. At 8 p.m. a "re-union" meeting took place. The Hall was well filled.

The Rev. H. D. Powis delivered an able lecture on the Puritans and the rise of Congregationalism. Some phases of ecclesiasticism received hard raps indeed, by scathing language and earnest delivery. The Revs. W. W. Smith, J. C. Wright, J. Unsworth and Geo. Robertson delivered short addresses, the Rev. J. Burton being called away before the evening service. Mr. Hindley has around him a number of earnest, warm-hearted, hopeful people, apparently willing to work and to wait. Good things are expected from the ability and experience of the new and first pastor of the Congregational church of beautiful Barrie on the Kempenfeldt Bay.

### Literary Notices.

THE CENTURY promises for November to begin an unusually interesting volume. Our monthly reading of it discovers no abatement of its power to interest, instruct and elevate.

ST. NICHOLAS is extending its usefulness beyond the area of English speaking people, at the suggestion of Dr. Jessup, Missionary in Syria. Many of its rhymes have been translated with Arabic. We have received a sheet of the book published and printed in Syriac, a most sightly page it presents, and is probably the pioneer illustrated juvenile, in that country. The November and December numbers will each open with a coloured frontispiece, a new feature for that magazine. An illustrated article on Torpedoes, illustrated with several striking pictures of torpedo explosions, copied from instantaneous photographs, is also announced.

LITTELL'S LIVING AGE, We can only say it comes as ever full of matter light, fresh, solid, the electric magazine of the day. We believe, though not generally known, this able eclectic to be edited by two ladies, the Misses Littells, who on the death of their father assumed control, their ability has stood the test of change and years. Perhaps of the most interesting articles those by Edward A. Freeman reprinted from the Fortnightly, giving the winter impression of the United States are the most novel racy and suggestive. Of the amalgamation of races, and of the negro, the writer thus speaks:—The United States—and, in their measure, other parts of the American continent and islands—have to grapple with a problem such as no other people ever had to grapple with before. Other communities, from the beginning of political society, have been either avowedly or practically founded on distinctions of race. There has been, to say the least, some people or nation or tribe which has given its character to the whole body, and by which other elements have been assimilated. In the United States this part has been played, as far as the

white population is concerned, by the original English kernel. Round that kernel the foreign elements have grown; it assimilates them; they do not assimilate it. But beyond that range lies another range where assimilation ceases to be possible. The eternal laws of nature, the eternal distinction of colour, forbid the assimilation of the negro. The bestowal of citizenship on the negro is one of those cases which show what law can do and what it cannot. The law may declare the negro to be equal to the white man; it cannot make him his equal. To the old question, Am I not a man and a brother? I venture to answer: No. He may be a man and a brother in some secondary sense; he is not a man and a brother in the same full sense in which every Western Aryan is a man and a brother. He cannot be assimilated; the laws of nature forbid. No teaching can turn a black man into a white one. The question which, in days of controversy, the North heard with such wrath from the mouth of the South: "Would you like your daughter to marry a nigger?" lies at the root of the matter. Where the closest of human connections is, in any lawful form, looked on as impossible, there is no real brotherhood, no real fellowship. The artificial tie of citizenship is in such cases a mockery. And I cannot help thinking that those in either hemisphere who were most zealous for the emancipation of the negro must, in their heart of hearts, feel a secret shudder at the thought that, though morally impossible, it is constitutionally possible, that two years hence a black man may be chosen to sit in the seat of Washington and Garfield. We do not quote these words as endorsing them; we own a higher law "Is he not man for whom the Saviour died?" but they are suggestive as the readings present problems by a *Student* of law and history.

Our contemporary, the *Christian Chronicle* of London, Eng., announced the incorporation with itself of another journal *House and Home*, which has had valued testimony to its interest and usefulness. We trust the result will prove

"Two are better far than one,  
For counsel or for fight."

We desire to say a word on behalf of the *Sunday School Times* and the *Scholar's Quarterly*. For sound common sense and Evangelical spirit these publications stand in the front rank for Teacher and Scholar respectively, there will be no disappointment in supplying oneself with these aids. The illustration of the *Quarterly* are of permanent value.

THE HOMILETIC MONTHLY (Funk and Wagnalls, New York) continues its visits with well selected pulpit matter, suited for the pastor's study, the Christian workers enforced preparation hour, and for any earnest, thoughtful Christian who may desire to enlarge his experience by contact with the thinking of his experienced friends.

## Correspondence.

### TOUR TO THE MARITIME PROVINCES.

Furnished with authority from the proper parties to collect funds for the College in Montreal, we left home on the 4th of July, hoping to arrive at Sheffield, N.B., in time to attend the first of the meetings of the Congregational Union of N.S. and N.B., on the evening of Saturday, the 8th. After a most pleasant journey by the G.T.R., broken by the stoppage of a day in Toronto and Montreal each, we arrived in Portland, Me., at about half-past one o'clock on the afternoon of Friday, the 7th. Having transferred our baggage to the International Steamboat Wharf, and thus made everything ready for the boat, which sailed that evening at six, we took a stroll up State Street, gorgeously shaded with towering elms, and down Congress Street, in what we remembered to be the direction of the Payson Memorial Church. Fortunately we fell in with an intelligent "orthodox" lady, who took an evident interest in responding to our queries concerning ministers and churches here. An hour's chat with the truly venerable Dr. Carruthers, now the retired pastor of the above named church—then away to meet the steamer, crowded with New England tourists seeking the cool, bracing, saline air of "the Provinces."

From the time of entering the cars at Montreal until our arrival at St. John, we had the pleasant and Christian company of a young Episcopal clergyman of a town in Western Ontario, and his mother-in-law, a parishioner of our own, ere there was minister or church of that order in the town of Meaford.

On arriving at St. John we were met by Mr. James Woodrow, who informed me that I was his captive for Union Street pulpit the next day. This city has a much more substantial appearance in all the burned district, rebuilt since the fire, than it had previously. Custom House, Post Office, churches, and business blocks all look better.

On Monday morning, refreshed by the rest (comparative) and quiet of the previous day, we started from Indiantown in the steamer, *David Weston*, for our immediate point of destination; and, after a delightful sail of six hours through the magnificent scenery to which every new point on the river St. John introduces you, the writer was dropped at the quiet, unpretentious landing of Mr. Whitehead Barker, in the parish of Sheffield.

This was one of the earliest places settled in the Province of New Brunswick, and its Congregational Church boasts a noble history of over a hundred years. From it have gone forth such ministers as the Rev. E. Barker, the late Rev. A. Burpie, and the Rev. J. Barker, its present pastor. On its roll of more recent

pastors are the names of McCollum, Lightbody, Porter, Wilson and Williams. In its congregation we could count an M.P., an M.L.C., an M.D., and for the time being two live University professors. Yet it is but a small country church and congregation.

As the writer entered the church Prof. Granville Foster of the Southern Normal University, Illinois, was just concluding what we judge was a most interesting account of the progress of Congregationalism in the Western States. It was a matter of regret to us that we had not been fortunate enough to hear this and the retiring chairman's address, and enjoy the services of the previous day, "which was the Sabbath." We confess to have been the subject of pleasurable emotions as we entered the building in which we had attended our last meeting with this body eight years before, and as the nod of recognition came from one and another in different directions through the congregation.

When the professor had finished his speech, our esteemed brother and fellow-student, the late chairman, who had already made us feel the hearty grasp of his warm hand, pressed us forward and introduced us to the Union, through its chairman. Did we need an introduction to this people in this place? Yes, verily. Not merely to conform to a time-honoured custom. Some were not, but the greater portion of ministers and delegates present were strangers to us. Yet there were well-known faces there. Well, what is this body doing?

The Union now adjourned to make room for the next item on the docket of business—the annual meeting of the Ladies' Missionary Society. This meeting was spirited, orderly and business-like; and at its close, we said: "We shall return to Ontario and say to the ladies within the bounds of our own Union, 'Go and do likewise.' Here is talent, that would otherwise lie dormant, operating both directly and indirectly for the benefit of the churches." The public missionary meeting was held in the evening, when the secretary rendered his report, and the Rev. Mr. Cameron, of Keswick Ridge, and the writer were heard in behalf of our Home Mission work. Subsequently a Foreign Missionary Society, to co-operate with that recently formed in the West, was organized, one ministerial brother leading with a subscription of one hundred dollars for the first year, and fifty for the five succeeding years. Two hundred and fifty dollars were soon subscribed, with the prospect of as much more being added by the churches. With over five hundred dollars of an income from these churches, it ought to be a question not for another hour as to whether we ourselves are able to support a missionary upon the foreign field. The noble-hearted course of the brethren and churches in these provinces ought to prove a stimulus to those churches in Ontario and

Quebec, which have hitherto given little or nothing to the support of this department of Christian work.

In the affairs of the College the Union manifested the liveliest interest, and we were afforded the amplest opportunity of laying before it all the information and claims that we could present in its behalf. Nor does it need to be more than noted that the fraternal greetings of our Union, in the person of the writer, and in the fraternal letter sent by the delegation appointed at Brantford, along with those sent by the State Conference of Maine, were heartily received. In short, all the proceedings of this body at Sheffield were characterised by earnestness and ability, faithfulness and good fellowship. It might be easily accounted for how they should appear to the writer as "the best he had ever attended;" but that they so appeared to others in regular attendance upon them from year to year, can hardly be accounted for except upon the ground of their really having been so. It was indeed good to be there; and we at least shall not soon forget the blessed re-union of fellow-labourers of the past, nor the new acquaintanceships with young men just entering on their life work, and men of such Christian spirit and power as the new pastor of St. John, and the Western professor already named. The whole-souled and life-like account given of the Jubilee meetings in Manchester, England, last Fall, by the Rev. A. McGregor, the Union's delegate, the fresh spirit and fervour of brethren Beemen, Cameron and Foster, straight from the heart of the Republic across the lines, and, we may hope also, our own quota thrown in from the brotherhood of Ontario and Quebec—all contributed, with the well-known warmth of the churches and pastors here assembled, to make the late meetings at Sheffield, spiritually and intellectually, so inspiring and profitable.

These gatherings over, and having canvassed, with the aid of two industrious young ladies, the Church and congregation of Sheffield in behalf of the College, the pastor favoured us with a drive along the banks of the St. John to Keswick Ridge. We wish all the readers of THE INDEPENDENT could have stood with us on that summit, by the beautiful new church and parsonage now crowning it, and overlooked the St. John river, the city of Fredricton, fourteen miles in the distance, and as far as the eye could reach the magnificent heights beyond, as the rays of the western sun kissed the winding bosom of the one, and touched with indiscribable beauty the other. Certainly they would one and all have been the nearer heaven for it. . . .

From this point, we returned to enjoy the services of a truly Puritan Sabbath in Sheffield, and thence to St. John, where the church is looking up and hopeful under their new and noble pastor. On

Wednesday night, we took the Intercolonial Railroad, from this point to Londonderry, N.S., the seat of the Acadia Mines, in the Cobequid Mountains, arriving at seven o'clock the next morning. A beautiful ride by stage, along the north shore of the Cobequid Bay, brings us to Economy, whose young pastor, Mr. R. Main, led the graduating class in Bangor last spring. This spirited little church has put up a fine new parsonage, and it has a new church edifice now in process of erection. We met a fine congregation in the evening in behalf of the College. The writer has now more than an ordinary interest in this church through its young and promising pastor; here was bread which, having been cast upon the waters, was found after many days. It was a matter of regret to all concerned that we could not be present at the ordination services soon to take place.

The next day an open sloop-rigged boat took a congenial company twelve miles across the upper part of the Basin of Minas to Noel, before a fair wind that made the white caps chase each other in rapid succession, to the no small discomfort of some of the company on board. What charm enveloped us that our old foe passed us by without even a sign of recognition? Here we are met by brethren Cox and Ross; the latter to go for the Sabbath to Economy, the former to be with us in the midst of his own people. Here, too, is progress: a beautiful church edifice at Noel and Selma, and fine congregations. Congregationalism through all this region has come through great tribulation; Maitland and South Maitland having the greater share; but we hope the end will be soon. We preached at all the places except Maitland on Sabbath, joining our young brother, Main, in the evening, and on Monday at South Maitland. On Tuesday we went to Halifax, and on Wednesday to Canning and King's Port, Cornwallis, crossing in our way the valley of the Grand Pré, the scene of Longfellow's *Evangeline*.

On this field has been labouring a young brother from Newfoundland, having spent one or two sessions at Bangor. His labours are evidently earnest, and deservedly appreciated. We preached at both the above-named places, and spoke in behalf of the College, and on Friday journeyed, *via* Annapolis, for Liverpool, where we arrived in time to dine, on Saturday, with our esteemed brother Sykes, now pastor of this old and well-tried church.

We spent three Sabbaths and the two included weeks in this locality, visiting Milton, Beach Meadows, and making our home in Brooklyn. Of this old Congregational field, with which we were for some years so closely identified, we shall not attempt to say much. Milton has just secured a pastor in the person of Mr. Johnston, late of Bangor. Brooklyn and Beach Meadows are supplied fortnightly by the

Liverpool pastor; and we did the part of a missionary, preaching at these places every Sabbath, and at Liverpool and Milton once each during our stay.

Financial depression in Queen's County has done much to discourage all religious enterprises, but Congregationalism has suffered, perhaps, the least of any. We missed the presence of prominent and honoured brethren here; notably that of Captain Geo. McLeod, of Brooklyn, and the Hon. F. Tupper, of Milton, who died in the peaceful bosoms of their own homes, and "rest from their labours;" and that of the whole male portion of some households, as that of Captain Josiah McLeod and his two sons, who went from home never to return in the flesh, nor leave a trace behind of what became of them.

We left this field regretful that our stay could not be prolonged another week. The deeper depths of pastoral labours and fellowships we may not now open; but there is a work with men and for men belonging to the Christian pastor, than which nothing on God's footstool is greater or nobler; and our present visit is but another proof to our minds that that work never dies.

On the 16th of August we left for Yarmouth on the steamer *Edgar Stewart*. At Lock's Island we had a few hours and a pleasant interview with friends of the Rev. R. K. Black, of Granby, whom we had met in the Milton parsonage years before. Here came on board the pastor of the Baptist Church, the Rev. Mr. Darkie, formerly of Milton, and more recently of Guelph, Ontario, whom we had met in both places, and was our fellow-traveller to Yarmouth. Mr. D., though of delicate health and frame, is a man of vigorous mind and true heart, and has become somewhat prominent among his brethren in certain lines of liberalism. Some years ago, in these provinces, the feeling began to be developed in some quarters that certain difficulties in the Baptist body needed a sort of "semi-Presbyterianism" as their proper antidote. Mr. D.'s young heart was fired with the persuasion that the *law of Christ* was the true remedy, and spoke and wrote to this effect. And now he has the acknowledged satisfaction of having won to his position the denominational organs of his body in St. John and Halifax, and with them its leading minds.

But we are at Yarmouth, and find pastor and people in hearty sympathy with our mission; but a heavy subscription for a church organ interferes with a *present* collection. One, however, will be forthcoming in due time. All the better for us that our coast journey in sea-sickness and fog, will be compensated by rest and intimate Christian fellowship in the bosom of the family at the Yarmouth parsonage. What sweeter rest than the loving embraces and liberties of little children. "Happy is the man that hath his quiver full of them." But here, too, are loved

parishioners from Brooklyn, and we must look into their faces and grasp their hands: How do you do? Farewell! We cannot tarry even a night. With the Rev. Mr. Watson, of Hampstead, N.H., who is to be our fellow-passenger in distress across the Bay of Fundy to Portland, we must share a state-room on board the steamer *New Brunswick* to-night. How annoying it is that on turning homeward one should be pestered with sea-sickness and fog! But perhaps it is that home may be the sweeter. Thursday night brings us again to Portland, Friday night to Montreal, Saturday to Toronto and Guelph, and Sabbath to our own family and pulpit, after an absence of seven weeks short two days. Thank God for all the way in which He has led us during this time, and for all the mercy and kindness He has shown us, and for the services in His providence we have been permitted to perform!

CHARLES DUFF.

*Speedside, Sept. 12th, 1882.*

MR. EDITOR,—It is my intention to send you a short monthly letter, giving some information relating to the work among our churches. If I make frequent use of the first person singular, your readers will, I hope, excuse this unavoidable egotism, for I really know of no way by which I can help it, except I employ the editorial "we," and of the two evils I will choose the least.

I began my work in Melbourne, P.Q., on Sunday, October 1st, preaching in the church there in the morning to a good congregation; in the afternoon at Ulverton, or Durham, in the new and commodious church, which was well filled, and in the evening in the Town Hall, Richmond, where I found the largest congregation of the day. At the close of this service the ladies of the Melbourne church were organized as a missionary society, to assist our Home Mission in this country, and they have begun work in earnest. Other auxiliary associations may be formed on this field. Though independent of our missionary society, I may be permitted to say that the Rev. Mr. McIntosh has already accomplished a good work here. Besides the beautiful new church which I have already mentioned, a very comfortable parsonage has been built in Melbourne, and what is better still, there is no debt, or so little that it is not worth mentioning here. I employed the following week attending the meeting of the American Board of Commissioners for Foreign Missions, in Portland, Me. I will not attempt to describe these meetings, as an abler pen than mine I hope will do this; but I am glad I was there. I think I have received an inspiration for my own work that will be helpful for years to come.

My next Sunday was spent with Rev. Mr. Purkiss, Waterville. I believe he has been fifteen years on this Mission. He is a good illustration of what may

be done by *sticking at it*. Only eight church members when he began; no church building. Now a beautiful church edifice, and paid for, a flourishing Sunday-school, organ, choir, building well furnished, parsonage in good repair, seventy-five church members, and about 400 souls under pastoral oversight, among whom are English, Irish, Scotch, Swedes, Norwegians, Laplanders, Finlanders, Canadians, and I know not how many other nationalities.

He has four congregations. I addressed three of them—morning in Waterville; afternoon, Reed's School House, situated among farmers, and far from any other place of worship; evening in the Town Hall, Capelton, where we had the largest congregation of the day, composed principally of young men, miners from the adjacent copper mines. Our missionary has a noble work in this region of country, and has a warm place in the affections of the people among whom he has gone preaching the Gospel. He is the right man in the right place.

On Monday, the 9th, I started for the historic city of Quebec. Met some of the leading men, who were formerly members of our time-honoured Church in that city. I was received by them with great cordiality. They give me all the information in their power. This is not the place to enter into details, but I am sorry to inform you that there does not appear to be any hope of reopening the church, for this reason, principally, that the young people have left the city, and most of the old standard bearers have been taken to the city whose builder and maker is God. The few that remain are scattered among the other evangelical churches in the city. I cannot describe my feelings as I thought over the history of the old church, and contemplated the outlook for the future. It does seem a pity to remove another landmark of truth—another lighthouse from a region of scul destroying error, and a dangerous rock-bound coast.

From Quebec I went to Inverness to take part in the ordination of Mr. Bolton. I had a good opportunity to speak of our Home Mission work, as well as to observe the character of the work of our missionary on this [scattered and difficult field. This is one of the oldest Protestant churches in these parts. There have been many and powerful revivals of religion here, and from it have gone forth good men and women to build up our churches in the towns and cities west. Others have gone to the States and elsewhere, so that comparatively little remains to cheer the missionary or encourage your Society, and yet still they go! The Baptist Church is closed, and most of the members worship with our congregation. The Presbyterian Church is vacant. Mr. Bolton appears to be much esteemed by all classes.

Mr. Bolton has three congregations, with an average attendance, at all stations during the summer, of 125. He looks wistfully over the wide fields of mis-

sionary labour presented by the dense population of French Canadians, and is preparing himself to do something among them. May the Great Head of the Church give him courage to attempt it at least.

Sunday, the 15th, I spent in Danville, where I found the first collection for our Church Extension Fund announced, and to which there was a most liberal response. I preached twice in Danville, and, in the afternoon, in the country to good congregations on each occasion. At the close of the evening service, the ladies organized a Missionary Aid Association, and the Society may expect to hear from them during the year.

Here is another good illustration of what patient, faithful pleading work will do to overcome difficulties and put a church upon a good secure basis. The Rev. Mr. Sanderson had to face difficulties when he took charge of this field; but they have all been overcome, and a strong, self-supporting church, that cheerfully assists our denominational interests, is the result.

A few weeks ago our brother moved into a beautiful new parsonage, which has been built and *paid for* by his people. "To patient faith the prize is sure."

Yours truly, T. HALL.

Oct. 16th, 1882.

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

MR. EDITOR,—Only a wish to remove, if possible, a false and injurious impression, seemingly almost ineradicable, has induced me to appear in print under present circumstances. In an editorial in your last issue, you once more re-echo the often-repeated assertion that the College was removed to Montreal through "the apathy of the West." Permit me to state the actual facts of the case. The desire to increase the efficiency of the College did not originate with those who have lately so eagerly avowed it. Long before its removal from Toronto several of its *alumni* were extremely anxious to place the College on a broader basis, and to obtain for it a more thorough literary staff—all of these were Western men. As the result of calm and persistent effort, a classical tutor was at last obtained—a gentleman of acknowledged scholarship, and dignified, in his case, honourably, with what in certain quarters is so highly prized, a full array of collegiate titles. Experience, nevertheless, soon taught that, however marked the improvement, there was still room for an arrangement in advance. But what could be done? Poor then, as now. Kept poor by the fewness and poverty of the churches, how could the College be *safely* placed on a higher educational footing? This problem was far from easy of solution. It occurred to the undersigned that if an arrangement could by any possibility be made with one of the universities, by which

our students might take the Arts course, at comparatively small additional expense, the end so earnestly sought would be gained. The authorities of Queen's College were privately consulted. It was found that such an arrangement could be made—made at little more additional expense than what was paid to the classical tutor. At the following annual meeting of the Union, held in Montreal, the *alumni* met. Nearly all those present were *Western* men. The above-mentioned arrangement was proposed. Almost everyone regarded it with favour. A Toronto pastor, however, objected to the removal of the College to Kingston. My reply was: "This is no local question. I have no wish to have the College in Kingston. Can you not obtain a similar arrangement in Toronto?" The emphatic answer was, "No, the thing is impossible." "Then, may it not be made with McGill College?" It was thought best to try. A committee of inquiry was appointed. The plan was found practicable, and by the time the Union next met in Montreal, three years afterwards, the plan was matured, and by a unanimous vote, or one almost unanimous, the College was affiliated with McGill, and consequently removed to Montreal. It should be here mentioned that the Montreal friends refrained on this occasion from voting on the question.

The wisdom of this action has been practically endorsed by other denominations, for since our affiliation the Presbyterians, the Methodists, and the Church of England, have placed their theological colleges in the same relation to McGill. If blame should be attached to anyone in this matter, the undersigned must bear it; but let me add, the removal of the College arose, not from "the apathy," but from the zeal of Western brethren. Nor can it be too clearly understood that the change was made, not from a preference of Montreal over Toronto, nor from any wish to take it from the West to the East, but *solely* because the University affiliation necessitated a change of locality. Moreover, the movement was not, as some have affirmed, necessarily a final one. In committees, and in Union, it was understood to be *tentative*. If Toronto can now offer the same advantages which Montreal actually affords, there is no *moral* reason against its removal to that city at the commencement of next session. The right of removal lies in the same administration now as then; and before College buildings are erected anywhere, the question of permanent location ought first to be carefully, freely, and wisely discussed, and fairly settled. It certainly would be a sad calamity were buildings erected in Montreal, if in a few years, or even in a godly number of them, another College were started, and other buildings erected in Toronto. There are already in this city a sufficient number of abandoned Congregational Church edifices, without



having in addition an abandoned College building. I say nothing as to the relative advantages of the two localities; although I will say, that, in my opinion, its affiliation with McGill constitutes now, as ever, the only real argument for the continuance of the College in the Province of Quebec. Allow me a few more words on another subject. In consequence of the avowed and insinuated dissatisfaction with the present condition of the College, before any "new departure" is actually made, one thing ought assuredly to be done—done thoroughly and by competent men—viz., a deliberate, impartial and searching inquiry into the past history and present condition of the management of the College. By "management" I mean the following things: 1st. The actual oversight of the Board, and its care of endowment funds—the latter should embrace "the Tillie Memorial," and "the endowment of the Theological Professorship," and should involve an inquiry into the purchase and sale of stocks, and the character of actual investments. 2nd. The work and efficiency of the teaching staff, which will involve inquiry into the time given by each teacher—the range of his subjects, and the efficiency of his work. The latter may be approximately reached by a careful study of "the examination questions," and of "the students' papers," which are always preserved for three or four years. 3rd. The cases which have led certain students to leave the College before they have honourably completed their course of study; and the steps which have been taken to secure the repayment of moneys advanced to them. On all these points reliable information should be obtained, not by correspondence, but by dealing with the evidence itself. A commission should therefore be appointed to look after this vitally important matter—a commission composed of representative men, both laymen and ministers—men not on the College Board, nor under its influence—men, high minded and independent, of experience and ripe judgment, who will sift matters to the bottom. Let such a commission do its work thoroughly, and I can assure you the more *crucial* and *searching* its examination, the more of satisfaction will be felt by,

Yours faithfully,

Montreal, Oct. 6th, 1882.

K. M. FENWICK.

I We gladly insert the above, and allow its calm statement of facts to correct any wrong impression made by our remarks, if such should be. The question deserving of real discussion is—irrespective of any local interests—Where can the College best serve the interests of the denomination in its endeavour to serve Christ? We have expressed our firm conviction that that place is not Montreal. We are glad to hear from one so thoroughly and long connected with the College work, that "its affiliation with McGill constitutes now, as ever, the only real argument for the continuance of the College in the Prov-

ince of Quebec." We are quite satisfied that an equally good arrangement could be made either in Kingston or in Toronto, in either of which places, *as a centre of missionary power*, the College would exercise a wider and more potent influence. That other denominations have founded colleges in Montreal is certainly true—with *Colleges elsewhere, and a French Canadian Mission work besides*; both of which elements enter not into our situation, rendering the conclusion that would be drawn from the analogy plainly a *non sequitur*. We must correct our respected correspondent in "insinuated dissatisfaction"—that is, if our remarks are intended. We insinuate nothing; we have stated openly what we have to say, and gladly allow others the privilege of doing the same. Open council will do much, if conducted with Christian charity, to strengthen the bonds of faith which bind; and a thorough inquiry and statement such as Professor Fenwick invites would aid materially in putting us right with ourselves, and giving stimulus to well-directed denominational and Christian College work. We add our voice to his in urging so desirable an end. The above was all in type before we received our last letter from the worthy Secretary of our College which follows.—[En.]

The 44th Session of the College was opened on September 20th, with the usual public service in Calvary Church; Dr. Stevenson presiding, and Rev. J. L. Forster delivering the address. The work of the classes in both departments is going on regularly, with Dr. Wilkes, Prof. Fenwick, Dr. Stevenson, and Rev. A. L. McFadyen taking their several parts in the Faculty of Theology. Three candidates have been received on probation: two from Montreal, for the full course; and one from Newfoundland, for the theological course. One of the former has been compelled by his health to withdraw for the present, so that the number in attendance is the same as last session—viz., eight. Since I wrote a month ago, important events have occurred, in that a site has been secured, in a commanding situation, for the new building at a cost of upwards of \$2,000, and operations will be begun without unnecessary delay. The Board taking advantage of the annual meeting of the American Board at Portland, sent thither a deputation, for the purpose of conferring with leading ministers and others as to the Principalship. At present, I can only say that the results of their mission are encouraging, and that when matters have further developed themselves I will report to your readers more fully. In addition to the receipts acknowledged last month, the Treasurer desires me to mention the following since received: Zion Church, Toronto, \$50; Noel, Nova Scotia, per Rev. C. Duff, M.A., \$10. Total, \$60.

GEORGE CORNISH,

Secretary, Cong. Coll. B.N.A.

Montreal, Oct. 13th, 1882.

The following sums have been received on account of the current session, and are hereby acknowledged:—

Mrs. James Wilkes, Brantford, \$10; Speedside Church, \$6; Edward Becket, Toronto, \$4; James Ball, Hamilton, \$2. Total, \$22.

The Rev. Charles Duff, M.A., when on a recent visit to the Lower Provinces, was requested and authorized, on behalf of the Board, to present the claims of the College to the Congregational Union of Nova Scotia and New Brunswick, and to visit such churches as he might be able to reach. Mr. Duff reports that a royal welcome was accorded him by the Union and churches, and that great interest and sympathy were manifested in the prosperity of the institution. Mr. Duff was able to visit the following places and churches, namely:—Sheffield and St. John, in New Brunswick; Economy, Noel, Lower Selma, South Maitland, Halifax, Cornwallis, Milton, Liverpool, Brooklyn and Beach Meadows, in Nova Scotia. Yarmouth also was visited, and whilst—owing to special efforts and claims of immediate importance—its name does not appear in the appended list, the fullest assurance was given that the College should receive early and ample attention and effort. In all the churches named Mr. Duff was cordially received, and the contributions were given with great cheerfulness. It is due to Mr. Duff to say that his expenses in connection with this work for the College amounted to only \$12.60, owing largely to the generosity of friends in his former charge at Brooklyn. The Board feel themselves to be under great obligation to Mr. Duff for this valuable service so cheerfully rendered by him, whereby not merely has money been raised for the immediate wants of the College, but also a lively interest has been awakened in its prosperity. The following is a list of moneys received and paid to the Treasurer, which, with the sums mentioned above, would be acknowledged by him, were I not now writing this:—

Sheffield, N.B., \$39.25; St. John, N.B., \$44; Economy, N.S., \$16.25, Noel, N.S., \$14.19; Lower Selma, N.S., \$7.64; Five Mile River, N.S., \$4.25; Halifax, N.S., \$6; Brooklyn, N.S., \$7.50; Cornwallis, N.S., \$10; Milton, N.S., \$31.25; Beach Meadows, N.S., \$7.65; Rev Jacob Whitman (first of five annual payments), \$5.

At Liverpool, Mr. William Anderson has subscribed \$20 annually, for five years; and Mr. John Dunlap, \$5 annually, for the same period, the first payment of which is due January 1st, 1883. The Rev. C. L. Ross subscribes \$5, due at same date. In conclusion, I beg to remind the churches of the Resolution passed by the Union in June, to set apart the second Sunday in October as a day of special prayer and contribution for the College.

GEORGE CORNISH,

Sec'y Cong. College E.N.A.

Montreal, Sept. 12th, 1882.

### FOREIGN MISSIONS.

MR. EDITOR,—As the work in connection with our Home Mission will occupy my entire time, I have found it necessary to resign the Secretariate of the Foreign Mission. At a recent meeting of the Executive Committee, my resignation was accepted, and the Rev. H. Pedly, B.A., of Cobourg, was unanimously elected.

I have much pleasure in referring correspondents to my esteemed successor in office.

I am, etc.,

T. HALL.

### OVER THE WIRES.

I hear a faint, low singing,  
Like the sound of distant choirs;  
'Tis a message gleefully winging  
Over the telegraph wires.  
And what are the glad wires humming,  
As they stretch in the sunlight away?  
"I am coming, coming, coming—  
I am coming home to-day!"

And now I hear a sobbing,  
Like some soul sitting alone,  
With a heart that is wearily throbbing,  
And lips that can only moan.  
Oh! what are the sad wires sighing,  
As they reach through the darkness of  
night?  
"He is dying, dying, dying—  
Come on the wings of light!"

The titillation of laughter  
Next falls upon my ear,  
And a burst of mad mirth after,  
Like a sound of a distant cheer.  
And what is the gleeful story  
That the round fire spreads afar?  
"Our mine is crowned with glory—  
Hip, hip, hip, hurrah!"

Oh! what are the wires relating,  
Morning, and noon, and night?  
"The market is fluctuating!"  
"Report of the Senate fight!"  
"Cashier S— a defaulter!"  
"Arrest a man named Brown!"  
"Jones died to-day by the halter!"  
"Wheat went suddenly down!"  
"Dead!" "Born!" "Going!" "Coming!"  
"Deluge!" and "Drought!" and "Fires!"  
Singing, and sobbing, and humming,  
Over the telegraph wires.

THE will of the late Senator Benjamin H. Hill, of Georgia, contains the following testimony to the value of the Christian religion: "I now give and bequeath to my wife and children that which some of them now possess, and which I assure them, in full view of death, is far richer than gold, and more to be desired than all human honours. God is a living God, and Christ came into the world to save sinners. I beg them to have faith in Jesus, for by this faith alone can they be saved."

## International Lessons.

Nov. 12,  
1882.

## JESUS BEFORE PILATE.

{ Mark 15:  
1-15.

GOLDEN TEXT.—“He is despised and rejected of men.”—Isa. 53 : 3.

TIME.—Early morning of the day of crucifixion.

PLACE.—Jerusalem; in the judgment hall of Pontius Pilate, Roman Governor of Judea.

PARALLEL.—Matt. 27 : 1, 2, 11-26; Luke 23 : 1-25; John 18 : 28-40; 19 : 1.

Notes and Comments.—Ver. 1. “In the morning:” the midnight meeting, as we noted, was irregular. Luke records this meeting more fully. The council passed sentence of death on Jesus, but was powerless to execute it, being subject to the Romans, who reserved to themselves the right to inflict the death penalty; otherwise, Jesus would have suffered the Jewish form of death—stoning; but He was to be crucified as predicted—Ch. 10 : 33, 34. “Pilate:” the procurator; the sixth in that office; his duties were, principally, to collect the revenues, and, in certain cases, to administer justice; he was a cold, cruel man, see Luke 13 : 1; after repeated complaints by the Jews to Rome, he was deposed, banished, and is said to have committed suicide; his part in the death of Christ is mentioned by the historian Tacitus.

Ver. 2. “Asked Him:” there was a private examination, the members of the Sanhedrim would not, as we learn from John, enter the judgment hall, “that they might not be defiled, but might eat the passover.” REV. and they were intent on murder, the hypocritical formalists. “The king of the Jews:” the first accusation; that of blasphemy followed. The Jews wanted to prove Jesus a political criminal. “Thou sayest:” i. e., “yes”—a strong affirmation. It is evident that Pilate did not think there was any danger to the Roman power in the spiritual kingdom which Christ claimed, or he would not have been ready to say, “I find in Him no fault.”

Ver. 3. This saying of Pilate only the more deeply stirred the malignity of Christ's enemies, and they heaped accusation upon accusation to force, if possible, a condemnation. The last clause in this verse is omitted by REV.; but Jesus was evidently silent, as the next verse shows.

Ver. 4. “Answerest Thou nothing?” Pilate could not understand how one charged with crimes, the punishment of which was death—sedition and treason (see Luke 13 : 1-5)—could remain silent. “Witness against Thee:” REV., “accuse Thee of.”

Ver. 5. Still no answer; the patient silence of Jesus is not the least wonderful part of His suffering. “Marvelled:” he was convinced that Jesus was innocent, and he understood the action of the Jews (ver. 10). The silence of our Lord continued until just before the final decision—John 19 : 10, 11. Christ is now sent to Herod, examined, mocked, and sent back to Pilate—Luke 23 : 6-11.

Ver. 6. “At that feast—released—one prisoner:” no notice of this custom is found outside the Evangelists, but the custom of releasing prisoners at seasons of rejoicing is a very ancient one, and is continued in many countries to this day. Probably it had been granted here from the desire of the Romans to conciliate a vanquished, turbulent people.

Ver. 7, 8. “Barabbas:” lit. “father's son,” a common Hebrew name, perhaps, as *Bengel* says, “longed for, loved, spoiled by his father.” “Insurrection—murder:” these were the crimes of Barabbas—Matt. 26 : 16; Luke 23 : 25. It appears that the first suggestion of releasing a prisoner came from Pilate—John 18 : 19, he proposed to release

Jesus. “Desire him to do:” it is evident, we think, that here came from the mob the first cry for Barabbas—Luke 23 : 18, as a political prisoner they would be favourable to him, however black his crimes.

Ver. 8, 9. The character of Pilate is apparent in this scene—cold, sceptical, cruel, knowing the right thing to do, and yet willing to do the wrong, as he had no particular feelings in the matter, and it was an easy way of gratifying the Jews; not weak in the way of carrying out his purpose when he had formed one, but weak in making expediency the rule of his actions; crooked and cunning as men of expediency are; blundering as they are sometimes sure to do, he placed Jesus, uncondemned, guiltless, as he knew full well, on a level with a murderer, and so gave the mob, incited thereto by the priests, an opportunity of demanding Barabbas, and sending Jesus to death; he had conscience enough to make him unwilling to commit injustice, but not courage or principle enough to face danger or odium for the sake of justice.

Ver. 10. “Knew that for envy:” Pilate was shrewd enough to see that; doubtless he had heard of Jesus and of his popularity, and fully understood that the chief priests and scribes would be glad to get a man so dangerous to their influence among the people out of the way.

Ver. 11. Here probably Pilate received the message from his wife—Matt. 27 : 19, while waiting for the decision of the people; in the meantime the chief priests had stirred them up to demand Barabbas, appealing to their prejudices and passions as Jews.

Ver. 12. “What will ye:” Pilate was annoyed at being overreached in his proposal to liberate Jesus, and there is a contemptuous tone in his question, possibly he thought that the popularity of Jesus would cause the crowd to ask for His release also, which, in the circumstances, Pilate would likely have granted, in addition to that of Barabbas.

Ver. 13, 14. If so, he was soon undeceived, for the cry was instead, “Crucify Him:” the release that should have been for Jesus, they demanded for Barabbas, while the punishment the murderer had incurred they would mete out to the innocent one. “What evil:” three times Pilate put this question, showing clearly his conviction of the innocence of the accused, but that, and the proposal to scourge Jesus and let Him go, showed also the absence of moral courage in the judge. The only answer is a more violent shout, “Crucify Him:” the mob had become violent, and Pilate feared a tumult, he, therefore, now takes water, washes his hands—Matt. 27 : 24, to show by that symbolical action that his judgment acquitted Jesus, and that the responsibility of the deed rested upon the Jews, expressive enough to them, but a miserable subterfuge so far as he personally was concerned—Gal. 6 : 5.

Ver. 15. “Pilate willing:” REV., “wishing:” his principal desire now was to appease the tumult, that could only be done by giving up Jesus to be crucified, and so he did it. “Scourged Him:” scourging was usually inflicted before crucifixion. Roman scourging was a fearful punishment. It was retributive justice that the fall of Pilate was due to the accusations of these very men.

## HINTS TO TEACHERS.

Prefatory.—The teacher should get into his mind the order of events, as covered by this lesson; it will pay to do so.

Topical Analysis.—(1) The examination before Pilate (vers. 1-5). (2) The offer of release (6-10). (3) The cry for Barabbas (vers. 11-14). (4) Delivered up (ver. 15).

On the first topic little need be said, the same thoughts are here which appeared in the last lesson—the bitter hatred of the chief priests, and the silence of Jesus—but there is one thought that may be dwelt upon—the *kingship of Christ*. He declared that He was a king; bring out the character of

His rule, the spirituality of His kingdom; who are His subjects; the reward of the loyal and the fate of the disobedient, and leave it with your scholars to see if they are of the kingdom—that kingdom which is righteousness, peace and joy in the Holy Ghost.

On the *second* topic we see how a heathen ruler bore testimony to the righteousness of Jesus, so Herod, so Judas, so Pilate's wife; while His own countrymen, the officers of religion, accused Him falsely and sought His death, Pilate declares that He is innocent, and endeavours to release Him. Spotless, holy, undefiled, the Lamb of God was led to a cruel death.

On the *third* topic we can show how the choice of Barabbas by the mob, incited thereto by the chief priests, proved the hollowness and insincerity of their accusation against Jesus. They had accused the Saviour of treason, and yet they chose before Him one who had been taken in insurrection—a red-handed murderer. To the crowd Barabbas was a patriot, but the real patriot, He who alone could have saved His country from the horrors that came upon it, was He for whose blood they were clamouring. So to-day, men mistake appearances for reality, reject the true and choose the counterfeit; are taken up with what are called "liberal" views of religion, when they are really the things that are opposed to and would destroy religion altogether. Point out, further, that there is a rejection of Christ and a choice of Barabbas to-day, a deliberate refusing the good and seeking the evil; Barabbas represents the world, its guilt and crimes; and those who love the world better than Christ, refuse to receive Him for the Lord of their hearts, are acting again the part of those murderous Jews. Christ or Barabbas. Which?

On the *fourth* topic, the action of Pilate is the point of notice. Convinced of the innocence of Jesus, having declared that conviction again and again, he yet, "to content the people," delivered up Jesus to their hatred and cruelty, an act as base as it was cowardly. He had not hesitated on other occasions to enforce his wishes at the point of the sword, but now, when only the life of one whom even He felt was honourable and excellent, was at stake, he delivered him up to please the people, another instance of how one sin repairs the way and leads on to another. Cruel and tyrannical in his government, oppressive almost beyond endurance, he just threw the life of Jesus to the multitude as a sop to propitiate them; we wonder not that the early Christians had legends of the restless, remorseful life that followed, to be closed by a suicidal death, and that to this day there is a terror associated with a spot named after him—a spot from which the timid and superstitious turn away with trembling. Pilate had a grand opportunity of shewing himself a fearless, upright judge; he failed, miserably, and his failure carried him down to depths of darkness forever. There is a lesson we may teach here, it is that we may sometimes be placed in positions of responsibility we cannot escape, let us fulfil those responsibilities righteously, in the fear of the Lord; and, further, that we must never seek to propitiate wicked people into friendship for us by joining with them, or allowing their wickedness.

**Incidental Lessons.**—On the *first* topic—That the bound Jesus is to free the world from bondage.

That the voice of the once silent Jesus shall be heard in the judgment of all.

On the *third* topic—That those who make expediency the rule of life will be sure to fall into sin.

That the natural man will ever choose the false instead of the true.

That the voice of the people is not always the voice of God.

That it is possible still to join in the cry, "Crucify Him."

On the *fourth* topic—That he who can prevent sin and does not, shares the condemnation.

The importance of decision of character.

That even an unprejudiced heathen could declare the righteousness of Jesus.

That no good is ever gained by a crafty course.

**Main Lesson.**—That the choice to-day is still Christ or Barabbas, and on that choice the great future depends—Matt. 6 : 24; 12 : 30; Mark 8 : 38; Luke 7 : 23; 1 Tim. 1 : 8.

Nov. 17, 1882. **JESUS MOCKED AND CRUCIFIED.** {Mark 15: 16-26.

**GOLDEN TEXT.**—"They pierced my hands and my feet."—Ps. 22 : 16.

**TIME.**—Friday—as last lesson—about nine o'clock in the morning.

**PLACE.**—Jerusalem, Golgotha or Calvary—outside the walls—north-western part of the city.

**PARALLEL.**—Matt. 27 : 27-37; John 19 : 2-3, 16-24, with verses 21, 26; Luke 23 : 26-38.

**Notes and Comments.**—Ver. 16.—Jesus is now in the hands of the soldiers, for the execution of the sentence of crucifixion, these led Him into "the hall called Prætorium:" the name given to a general's tent in a Roman camp, then it came to signify the residence of a provincial ruler, where the court of justice was also held; this was no doubt the open court before noted. "Whole band:" the tenth of a legion of 4,600 men, not likely, however, that all were then on service.

Vers. 17, 18. The soldiers, following the brutality of the gladiatorial shows to which they were accustomed, and following the example set by Herod's body-guard, begin to have sport with their prisoner. "Purple:" Matthew, "a scarlet robe," or cloak; the designation of these colours were used loosely in ancient times, purple signified any colour from scarlet to violet; possibly this was the gorgeous robe (so Luke) in which Herod had sent Jesus back to Pilate. "Crown of thorns:" which grow plentifully in Palestine, and would be ready to hand; the kind used is not certain, and it is useless guessing. Their object was to mock, as with the robe and sceptre used (so Matthew), the kingly idea; so also the "Hail, King of the Jews!" It would, however, wound as well as mock.



CROWN OF THORNS.

Ver. 19. "Smote—with a reed:" the mock sceptre. "Spit:" satanic mockery, brutal mal-treatment, and insults are mingled.

Ver. 20. Between this verse and the last occurred the incident of John 19 : 4-15, the last attempt of Pilate to deliver Jesus: he brought the sufferer forth, wearing the crown of thorns, and the mocking purple, and so presented Him to the people, to be met with shouts of "Away with Him! Crucify Him! Crucify Him!" Little wonder that

Pilate, heathen as he was, and knowing nothing beyond a heathen's standard righteousness, gave up the contest, and delivered Jesus finally to their murderous designs. "Led Him out:" of the city. Why?—Heb. 13: 11, 12—The Jews followed the practice of executing criminals outside the city walls; possibly, also the Romans.

Ver. 21. "They compel—Simon, a Cyrenian:" the Roman officer could press into service men or horses as needed. Simon was of Cyrene, a flourishing city of North Africa; he was probably a Jew who had come up to attend the Passover, and was pressed to the duty either because he just happened to be at hand, or because he had shown some sympathy with Jesus; the latter is the more likely, as, from the way his sons are mentioned, it is evident that they were well known to the Christians on that day, and their father might have been a disciple. Simon would not bear the whole cross, but only the after part of it, and so somewhat relieve the weight from the Saviour, who would still bear the heaviest part—that is the true idea of Luke 23: 26—"bear it *after* Jesus."

Ver. 22. "Golgotha," or as Luke, "Calvary:" lit., the place of a skull. It is pretty generally received now that it was the shape, formation of the ground, a slight elevation, that had given the name; not, as was formerly supposed, that it was a common place of execution, with skulls lying about—a most unlikely thing, if we consider the customs of the Jews in these matters.

Ver. 23. "Gave Him:" REV., "offered:" lit., were giving "wine—myrrh," Matthew says, "wine—gall." The wine of the Roman soldiers was a sour production little better than vinegar, the addition was a bitter narcotic; it was a stupefying draught, such as was usually given before execution. "He received it not:" "The cup which My Father hath given Me, shall I not drink it?" said Jesus in the garden. He will not put that aside but drain it to the dregs. Matthew tells us that He tasted it, to recognise the kindly intention, and shew that He was aware of its purpose, but will not take it.

Vers. 24, 25. "Crucified Him:" into the terrible details of death by crucifixion we need not enter, they should be known to all teachers, if not, consult a Bible Dictionary. Suffice to say, that it was one prolonged torture of the most fearful kind, nails were driven through the hands and feet, and the sufferer left to die of exhaustion and agony. "Parted His garments—casting lots:" John tells us (19: 23) that there were four soldiers, and why it was necessary to cast lots—so fulfilling Psalm 22: 18. "Third hour:" John says "sixth hour:" nine o'clock and twelve o'clock, the crucifixion took place between those hours. It is, however, probable that John writing much later than Mark, when the computation of time was mostly Roman, used that method, which it is likely he did also in 1: 39: 4: 6.

Ver. 26. "Superscription:" Matthew, "his accusation:" it was usual for a condemned criminal to carry to the place of execution a placard suspended from his neck, stating the crime for which he suffered; in crucifixion this was nailed on the cross. This was written by order of Pilate, in Hebrew, Greek and Latin; this may partly account for the various readings of the title in the four Gospels. It is worth looking at them for a moment. Matthew says, "This is Jesus, the King of the Jews;" Mark, "The King of the Jews;" Luke, "This is the King of the Jews;" John, "Jesus, of Nazareth, the King of the Jews;" weaving the four together, to get a complete sentence, we have, "This is Jesus, of Nazareth, the King of the Jews."

#### HINTS TO TEACHERS.

Prefatory.—We have reached the cross, let us take our devout stand there, and in the wondrous light of love that shines from it, let us teach this lesson; we have to tell of the greatest crime and the greatest sacrifice the world ever saw, seek to do so, teacher, with the spirit of the scene in

your heart, in a way that shall prove you do indeed "love to tell the story," and that shall help to fulfil the Saviour's prophetic words, "And I, if I be lifted up from the earth, will draw all men unto Myself."

Topical Analysis.—(1) Jesus mocked by the soldiers (vers. 16-20). (2) Jesus Crucified (vers. 21-26).

On the *first* topic we may note how the savage jesting of the Roman soldiers preached a great truth. They clothed Him with the insignia of mock royalty, some cast-off purple garment, a crown, but of thorns, a reed for a sceptre, and, to complete the mockery, they bowed the knee before Him, with, "Hail, King of the Jews!" Yet a greater truth was never proclaimed, for Pilate's condemned prisoner was, is, a King; a King, not of the Jews only, but of all men—th: King of Kings, the King of heaven and earth. Rejected and crucified by His own people, they shall behold Him, when He is revealed from heaven with flaming fire, in the glory of His father; while accusers, judge and murderers shall stand trembling at His bar to hear *their* sentence, and receive *their* doom. Note again, in the midst of all these insults and this cruelty, the patient suffering of Jesus, one word of His could have smitten them dead, yet He spake not the word, but patiently endured to the end. Yet a thought on the soldiers—they called together "the whole band," to join in the sport of mocking Jesus: shall we not join in calling all the world to His cross, and crying "Behold the Lamb of God that taketh away the sin of the world."

On the *second* topic we may show that while one had the honour of helping Jesus to bear the cross, yet the Saviour still carried the heaviest part; so he who follows Jesus will find, when crosses are sent, as sent they may be, that the heaviest part is borne by the Master. Point out how the death of Christ has glorified forever the place and instrument of His sufferings—Calvary—then, the scene of a common execution, degraded by the violent deaths of malefactors; to day, the place of all others most sacred to millions of hearts; a name around which the tenderest affection clings, and toward which the faith-look of myriads in every generation, from that day have been directed. The cross, a symbol of suffering, disgrace, infamy, transformed into the symbol of honour, dignity, everlasting life; that from which the multitudes turned away with loathing, become an object of delight and glorying; and so to the end of the world. When men assemble to fulfil the command of Christ, "This do in remembrance of Me," it is His sufferings and death that are recalled—a death that we might live. You can bring in other teachings here, it is very fruitful, but do not omit to press upon your class that each of them had an interest in that death, that it was for their salvation, as much as if no one else had sinned, that Christ died, and pray with them that they may take this Saviour for their Saviour, their Lord and their God.

Incidental Lessons.—On the *first* topic—That Jesus endured these mockings from those He came to save.

That the triumph of mockery and derision is not for long.

That while we shrink from the cruelty of these men, we may have their spirit.

Is Christ your king?

Shall we not exalt the name of our king?

The mocking, an instance of the power of evil example.

On the *second* topic—That if we have to bear the cross with Christ, He carries the heaviest part.

That Christ did not refuse any of the suffering His Father put upon Him.

Christ numbered with the transgressors that we might be numbered with the children of God.

Thorns came from the curse—Christ bore the curse for us.

Main Lesson.—On Calvary we see (1) the exceeding sinfulness of sin—Isa. 64: 6; Jer. 17: 9, 10; Rom. 3: 9;

8: 6, 7. (2) The great love of God—John 3: 16; Rom. 5: 8; 8: 32; 1 John 4: 9, 10. (3) The suffering that saved us—Isa. 53: 4, 5, 7-10; Dan. 9: 25; Matt. 20: 28; Rom. 4: 25; 1 Pet. 2: 23; 3: 18; Rev. 5: 9. (4) The voluntariness of Christ's death—Matt. 26: 53, 54; John 15: 17, 18; 1 John 3: 15.

Nov. 26, } **HIS DEATH ON THE CROSS.** { Mark xv.  
1882. } 27-37.

GOLDEN TEXT.—“Who his own self bare our sins in His own body on the tree.”—1 Pet. 2: 24.

TIME. }  
PLACE. } As last Lesson.

PARALLEL.—Matt. 27: 38-50; Luke 23: 33-46; John 19: 25-30.

Notes and Comments—Ver. 27. “Two thieves:” crucifixion was the usual punishment of robbery, these may have been a part of the company of Barabbas, and condemned with him, and so crucified with Jesus who had taken the place of Barabbas. We know not whether it was mockery of the Jews, to represent the king and his subjects, that caused Pilate so to act, or whether it was pure carelessness, likely the latter, showing how superficial, the impression made upon the Governor.

Ver. 28. “Scripture was fulfilled:” Isa. 53: 12, this verse is, however, omitted by the REV., and with apparent good authority; it occurs in Luke 23: 37, and in that place there is no doubt of its genuineness.

Vers. 29, 30. “They that passed by railed—wagging their heads—saying—save thyself—come down:” the picture is very graphic, and shows us that the revolting taste for horrors existed then as now; that men could look at the sufferings of their fellows as sport, and make mockery of it, and that the coarse brutality of the mob was not touched even by the patient suffering of the lamb of God, they blasphemed Him, triumphed with fiendish malignity over His sufferings, mocked Him with His helplessness, and challenged Him, as Matthew tells us, to prove Himself the Son of God, by coming down from the cross. Satan again with the old wilderness temptation, “If thou be.”

Ver. 31. “Chief priests—scribes:” these appear to have been foremost in the mockery, instigating the people as they had done a few hours before, to demand the death of Jesus. “He saved others:” a grand, glorious truth, He *did*; He *does*, the same yesterday, to-day and forever. “Himself He cannot save:” as meant, a Satan's lie, and yet, blessed be God, a sublime truth, He could not because He would not, but would drain the cup of sorrow to the last bitter dregs for the salvation of men. Because He saved others, He saved not Himself.

Ver. 32. “The king of Israel:” a reference to the inscription on the cross. “That we may see and believe:” would they? not they; their first thought would have been to reproach the soldiers for not nailing Him to the cross more securely. So to-day, men want the evidence of their senses before believing, and if they had that they would ask for something more. The soldiers repeated the reproach, Luke 23: 35, 37.

Ver. 33. “Sixth hour:” noon, “ninth hour:” time of the evening sacrifice. “Darkness:” supernatural, it could not have been an eclipse of the sun as the moon was full, beyond which the duration was about twelve times that of an ordinary eclipse. “Over the whole land:” Luke says “earth:” but that expression is sometimes used in a general way, and does not of necessity mean the whole world, only the adjacent countries. The Son suffered, the Father turned away His face, nature drew the veil of darkness over the cruelty, and the earthquake was its utterance of horror.

Ver. 34. “Ninth hour:” Jesus had been nearly six

hours on the cross, the agony must have been intense. “Loud voice:” lit., a great voice, strong with His suffering. “Eloi:” the opening words of Psa. 22, in the dialect of the day. “My God:” silence becomes us, in view of the awful mystery of these words; we cannot fathom their sad meaning, but this we may think, that they express the deep mental anguish of the Saviour, springing from a sense of the loss of His Father's presence, that it should be possible for Him to feel that, follows from the fact of His being truly man. It was Gethsemane, without the ministering angel, and without the Father's face.

Ver. 35. “Some of them:” Jews or Roman soldiers? Some writers think the first, others the latter; there are reasons for each, but a consideration of the whole scene inclines us to the former; the mistake would be easily made from the similarity of the sound of the first two syllables with the prophets name.

Ver. 36. “One ran:” our Lord had cried. “I thirst:” and this man, compassionate above the rest, took a sponge, dipped it in vinegar, without the addition of the stupefying myrrh, placed it on a hyssop reed, and lifted it to the parched lips of the sufferer. It would appear as if some, the chief priests perhaps, had exclaimed against, even this slight relief, but the soldiers, as we judge, this “one” and the “rest,” (Matthew) replied “let alone:” “don't you interfere.”

Ver. 37. “Cried:” the last words were, “Father into thy hands I commend my spirit:” His expiring breath; this was probably the “It is finished,” the utterance of triumph as the work of salvation was completed “gave up the ghost,” breathed out His Spirit; lit., “let go the spirit,” all the evangelists avoid the use of the word “died.” It was the time of the evening sacrifice when the smoke of the one perfect, complete, finished sacrifice ascended to heaven, the moment of unparalleled preciousness in the history of the race, the moment of salvation, the forward look of the saints of old had been fixed upon that moment, and the backward look of the saved, from then until now, and will be from now until the time when He shall come again.

#### HINTS TO TEACHERS.

Instead of the usual “Topical Analysis,” we think that it will be better to take up the “seven words from the cross;” those utterances of the suffering and dying Saviour, should be in the memory and heart of every scholar in our classes; it will be well to suggest, the Sabbath preceding this lesson, that they be committed to memory, with the place where they occur, teachers will then be greatly helped in drawing out the Lessons these dying words supply, and it may be, implanting them in the hearts of those taught, a seed of blessing to the scholar and of glory to God. These utterances are not all found in one gospel, but by careful collation have been arranged in the order here given.

1. “Father forgive them for they know not what they do:” Luke 23: 34. The *first* of the words, uttered by Jesus while they were nailing Him to the cross. How like Himself. What Lessons are here for our scholars. Teach them from the example of Christ *forgiveness of injuries*, even when those injuries are of the most violent kind; more than that, not only to be forgiving but *charitable*, to view the worst conduct in the best possible light, to seek extenuating circumstances in the actions of enemies.

2. “To-day thou shalt be with Me in Paradise:” Luke 23: 43. Those blessed words to the penitent robber. Teach here that *Christ can save to the uttermost*, no place, no time, no circumstances too hard for Him; but teach also, that this must not encourage delay in coming to Jesus, only one of the thieves was saved, and never again can any one be placed in the same circumstances that he was. Thousands have fully intended to come to Jesus before death, and have passed away unsaved. “That thou dost do quickly.” “To-day if ye will hear His voice.”

3. "Woman, behold thy son—behold thy mother:" John 19: 25-27, show here how the Saviour in the bitterness of His own agony could speak *words of comfort* to His sorrowing mother, and could speak a home for her after his departure. Sorrow and suffering too often make men intensely selfish, but here is a divine lesson of forgetfulness of self, let us point it out and impress it.

4. "My God, my God why hast *Thou* forsaken me:" Mark 15: 34. We have dwelt upon this in the notes, let it teach us *the exceeding sinfulness of sin*. How sinful we may faintly imagine when it drew a veil between the Father and the Son of his love. Shall we not teach to hate this thing that forced the cry from Jesus, and how deep is the gratitude we owe to Him who hath borne our griefs and carried our sorrows.

5. "I thirst:" John 19: 28. This was said, we are told "that the scripture might be accomplished:" all had now been fulfilled up to the very article of death, save the one in Psa. 69: 21, and the moment had now arrived for the fulfilment of that, in consequence of the burning thirst which His sufferings occasioned. Teach here that the thirst of Jesus *has placed the water of life to the lips of the world*.

6. "It is finished:" John 19: 30. All was over, His sufferings, His redemptive work; the prophecies and types were all fulfilled, the last, the complete sacrifice for sin had been offered. We learn from this that *the work of our salvation is accomplished*, that henceforth there needeth no more sacrifice for sin for us, we have only to take this, all is finished.

7. "Father into Thy hands I commend my spirit:" Luke 23: 46, the veil was removed, and He could now look up with assurance into his Father's face. How blessed the light after such darkness, the peace after such tempest. May we not teach that in this also we can make Christ our model, and so live, as He did, in the daily doing of our Father's will, that in our departing we may confidently command our spirits into His hands. *Christ our example always*—never more so than when suffering and dying on the cross.

Final Lesson.—The great central thought of all this cannot be mistaken, this was all for us, it was an offering for us men and for our salvation, and we must not suffer our scholars to pass from this lesson, without impressing that upon them with all the earnestness of which we are capable. A few reference texts are given, though it would, of course, be easy to multiply them many times, Isa. 53: 4-8; Matt. 20: 28; 26: 28; John 1: 29; John 3: 14-17; Rom. 4: 25; 5: 6-8; 1 Cor. 15: 3; Gal. 3: 13; Col. 1: 14; Heb. 2: 9; 1 Pet. 2: 24; Rev. 7: 14.

Dec. 3, }  
1832: }

## AFTER HIS DEATH.

{ Mark xv. }  
{ 38-47. }

GOLDEN TEXT.—"Truly this man was the Son of God."—Ver. 39.

TIME.—The afternoon of Friday in Passover week.

PLACE.—Golgotha, or Calvary, as last.

PARALLEL.—Matt. 27: 51-61; Luke 23: 47-56; John 19: 31-43.

Notes and Comments.—Ver. 38. "Vail of the Temple:" the curtain dividing the Holy of Holies from the most Holy place. Ex. 26: 31. It was of purple and gold, twenty feet long and thirty feet broad, with figures of cherubim inwrought. "Rent in twain:" thus signifying that the way into the very presence of God was now laid open by the death of Christ. Heb. 10: 20. Thenceforth all that hindered our free access to God was taken away. Matthew relates two wonders here, omitted by Mark, a great earthquake, and that by it the graves were opened, and many bodies of the Saints come out of the graves and appeared unto many.

Ver. 39. "The centurion:" the officer in charge of the execution. "Cried out." The idea is that he was so deeply impressed with the last cry of Jesus, its confidence in God the divine Father, that He said, "Truly this man was the Son of God," as He had said He was, John 19: 7. Just what ideas the Centurion, heathen as he likely was, associated with this phrase, we can scarcely tell, so Dan. 3: 25., was it as *Lange* says, "The germ is evidently not a superstitious conceit, but a confession of faith."

Ver. 40. "Women looking on afar off:" that rough brutal crowd was no place for women, yet their attachment to the Saviour forbade them leaving altogether, so they remained at a distance, Mary the mother of Jesus had gone away, most likely; the sword had indeed pierced through her heart. "Mary Magdalene:" doubtless so called from her native place, Magdala. She has had great injustice done to her memory by being identified with the sinful women of Luke 7. In fact so thoroughly has tradition stigmatized her, that her name has been given to repentant profligate women, and the homes of such are also called after her; there is no foundation whatever for the idea. "Mother of James the Less:" wife of Clopas—John 19: 25. (REV.) "Salome:" Mother of James and John.

Ver. 41. "Who also—followed—ministered:" see Luke 8: 2; these noble women with more courage, constancy and devotion than His disciples had not forsaken Jesus in His shame and death; the forerunners of those faithful women who in every age of the church have been its most devoted, self sacrificing workers.

Vers. 42, 43. "Even:" first evening before sundown. "It was the preparation:" that is, the day before the Sabbath, this coming one in the Passover week was "a high day," John 19: 31. The friends and foes of Jesus, alike, would wish that His body should not remain exposed, the first fearing that fresh insults might be offered, the second because it was a shock to their formalism, polluting the day and place, so "Joseph went in boldly unto Pilate and craved the body of Jesus:" that he might give it decent burial. "Arimathea:"—supposed to be Ramathaim in Ephraim, same as Ramah, the birth-place of Samuel—1 Sam. 1: 1; 7: 17; "an honourable counsellor—waited for the Kingdom:" was expecting and looking for the Messiah, Matt. says, "Who also himself was Jesus disciple," Luke "a good man and a just,—had not consented to the counsel and deed of them." John, "a disciple but secretly for fear of the Jews:" he throws aside the secrecy now, and when the disciples of Jesus fled Joseph comes boldly forward to shew himself a friend of the crucified one.

Vers. 44, 45. "Pilate marvelled:" Crucifixion was generally a lingering death, hence the surprise of Pilate that it had come to Jesus so soon. Orders had already been given to have the legs broken, and the bodies taken down. This was done in the case of the two thieves, but Joseph appearing and stating his purpose of claiming the body of Jesus, they left it on the Cross until the result of the application to Pilate was known. It would appear as if the Centurion went with Joseph in the expectation that the request would be granted, which it was, and Pilate thought he had done with this troublesome business. He made a terrible mistake, as all men do who reject Jesus.

Ver. 46. "Took Him down—wrapped Him in the linen:" In this he would be assisted by Nicodemus, who had brought a hundred pound weight of spices, which would be used for preserving the body of Jesus; the women preparing in the meantime what was needful for the further anointing. "In a sepulchre:" new, John 19: 41; "wherein was never man yet laid;" It was Joseph's "own:" Matt. 27: 60. There could be no doubt as to the identity of Him who rose. "Rolled a stone:" round, like a millstone, the common method of closing tombs. It was heavy and required several men to put it in place. Thus was fulfilled the prophecy of Isa. 53: 9.

Ver. 47. Salome had gone away, but the other two women lingered to see the end, and beheld where he was laid. Luke's statement that the women from Galilee beheld this does not necessarily mean that all did. These were from Galilee.

## HINTS TO TEACHERS.

Prefatory.—If we have taught the previous lessons on the trial and death of Jesus intelligently and faithfully, our scholars should be prepared to study these incidents "after His death" in a spirit of reverent care and solemnity, to understand their appropriate connection, and to receive the lessons they teach. One portion is so intimately connected with another, that carelessness or indifference in teaching one, will leave its evil mark on many.

Topical Analysis.—(1) The supernatural "after His death:" 38, 39; (2) The human "after His death:" 40-47.

On the first topic (taking also the incidents narrated by the other Evangelists, but omitted by Mark), we may show how this appalling crime convulsed nature to its centre—darkness, earthquakes, graves opened. If we seek to understand the meaning of these signs which culminated at the moment of Christ's death, we may find it in the idea that the God of Nature would thus attest the extraordinary character of this death. The darkness was in keeping with all that was passing. It was the hour of the triumph of the powers of darkness. The Son of Righteousness was eclipsed, and the darkness of death lay upon the world. The sun turned away from the scene and nature quaked at the sufferings of her Maker. *The rent veil* was a more blessed symbol. In the Holy of Holies the Shekinah shone over the Mercy Seat; but into that presence none but the high priest might enter, once a year; but now, by the death of Jesus, the way into the Holiest of all was opened. Priestly privileges had forever passed away; for all God's people are priests, and have access, through Jesus the way, into the Holiest of all. *Graves opened*: trophies of his victory over death; the raised not to enter the duties of life again, nor yet, as we think, to return to their graves, but to go up with Him when He ascended; the first ears of the golden harvest to be gathered; forerunners of the whole Church.

On the second topic we may note the great change in the character of Joseph—a disciple before, but secretly for fear of the Jews. That one day has removed all his fear and transformed him into a hero. In this hour of desertion and shameful death such action showed true *courage*. So it sometimes is—the timid and the shrinking have such a sight of the love of Jesus that all hesitation vanishes, and they are ready to dare and do for the Master. Teach the nobility of souls that will "Stand up for Jesus." There was *affection*, too: this care for the bruised body of Jesus, this tender taking down from the cross, and reverently laying in the grave, could not have been done by one from whose heart love was absent. And shall not we love Him who loved us, and gave Himself for us. Teach that He is worthy the fullest affection we can give. Do not forget to tell that another ruler—he who came to Jesus by night—flung away his secrecy also, and joined Joseph in the last offices of affection to Jesus, bringing the fine linen and costly spices to enwrap and preserve His body. Strange, indeed, was it, that these last offices should have fallen into the hands of these two men—both "honourable" men, rich, in stations of influence. Few of such had been with Jesus in His life, but in His death these and no other, are found tenderly to care for His body. And so prophecy was fulfilled—He was "with the rich in his death." One more point we must notice, how all was overruled to the proof of His resurrection. It was a *new tomb*. No man had ever yet lain in it; and so, when Jesus rose from the dead there could be no question as to who it was—it was the same Jesus, it could be none other.

Incidental Lessons.—On the first topic the *rent veil* teaches that the way to the presence of God is opened to all

by the death of Christ. The real atonement accomplished; the typical abolished.

The *Centurion's words* show: One of many unbelievers who have been constrained to acknowledge the righteousness of Jesus. The first fruit of the Gentile world, the full harvest will be gathered in.

The *Dead Christ*: the hour of the triumph of the evil one, and the beginning of his destruction. The point of union of men and women who loved Jesus.

The death of Christ a mighty proof of the truth of His Gospel.

On the second topic.—The power of the Cross of Jesus to transform the hesitating and fearful into open, courageous disciples.

The grave in the garden.—The darkness from which the light of the world has gone forth. Darkness has vanished from the grave, Jesus was laid in it.

Main Lesson.—The crucified and buried Jesus is the living Lord, our King, our Saviour, and our Judge.—Acts 2: 23, 24, 32, 33; 5: 30, 31; Rom. 6: 9; Phil. 2: 6-11; Rev. 1: 18; 5: 12-14; 6: 16.

## PRIZE BIBLE QUESTIONS.

[For prizes and conditions see INDEPENDENT for January.]

## PRIZE BIBLE QUESTIONS FOR NOVEMBER.

What king was killed while drunk?

How many are recorded as being raised from the dead in the Old Testament?

Give the name of a place mentioned in the earlier history of the Israelites which was also a prophetic name of Christ.

MONTREAL.—The Rev. J. L. Forster, LL.B., of Calvary Church, has received a "call" to the pastorate of Markham Square Congregational Church, Chelsea, London, England.

INVERNESS.—In compliance with a request from the Church at Inverness, Que., and Mr. Bolton, the pastor elect, a council composed of Rev. Thomas Hall, Missionary Superintendent, Rev. J. G. Sanderson, Donville, and Rev. Mr. McIntosh, Melbourne, Mr. Solandt representing the Church, met on the 12th inst., to examine the candidate and consider the advisability of the settlement. Mr. Sanderson was chosen Moderator, and Mr. McIntosh secretary of the council. The examination resulted very satisfactorily. Mr. Bolton's answers were clear and comprehensive, in regard to the leading doctrines of Evangelical Christianity. The ordination service was then proceeded with. Mr. McIntosh gave a short address on Congregationalism—its leading principles. Mr. Sanderson asked the questions, offered the ordination prayer, gave the right hand of fellowship, and the charge to the pastor. Mr. Hall in his usual happy manner gave the charge to the people, showing that the principal condition of true success is missionary enterprise. The meeting was brought to a close by the benediction pronounced by the newly installed pastor. Altogether it was a happy and we trust a profitable service. May the church and its young pastor be abundantly blessed.

[The above came too late for insertion in the proper place.]



## Children's Corner.

### DO YOU THINK TO PRAY?

Ere you left your room this morning,  
Did you think to pray?  
In the name of Christ our Saviour  
Did you sue for loving favour  
As a shield to-day?

When you met with great temptations,  
Did you think to pray?  
By His dying love and merit  
Did you claim His Holy Spirit  
As your guide and stay?

When your heart was filled with anger,  
Did you think to pray?  
Did you plead for grace, my brother,  
That you might forgive another  
Who had crossed your way?

When sore trials came upon you,  
Did you think to pray?  
When your soul was bowed with sorrow,  
Balm of Gilead did you borrow  
At the gates of day?

### TOO CERTAIN.

"Father, I am tired of reading the Bible. I have read it so often that I know everything in it."

"Everything, my son? Do you think you could not find one chapter that would contain something you never noticed?"

"Yes, father, I think so. I am sure I know all that is in the historical parts of the Bible."

"Well, let me try you. When were a large number of men fed with a few loaves of bread, and a supply left when they had done eating?"

"Why, father, surely I remember Christ's feeding several thousand persons at two different times, with a few loaves and fishes."

"Very well, those are two instances. Now tell the third."

"There is no other in the Bible."

"You are perfectly sure of that, are you? Suppose you reflect a little before you answer again."

"Yes father I've thought, and I'm certain there is no other miracle of the kind mentioned in the Bible."

"Well, my son, open your Bible at the fourth chapter of the fourth book of Kings."

"The fourth book of Kings! Father, there is no such book."

"Hand me the Bible. What does this title say?"

"It is 'The second Book of the Kings, commonly called the fourth book of the Kings.'"

"Well, there is one thing learned by the boy that knew the Bible so well! Now turn to the fourth chapter, and read from the forty-second verse."

"Here it is, sir: 'And there came a man from Baalshalisha, and brought the man of God—'"

"Who was the man of God?"

"I must look. It was the prophet Elisha."

"Now proceed."

"'And brought the man of God bread of the first-fruits, twenty loaves of barley, and full ears of corn in the husk thereof. And he said, Give unto the people, that they may eat. And his servitor said, What! should I set this before a hundred men? He said again, Give the people, that they may eat; for thus saith the Lord, They shall eat, and shall leave thereof. So he set it before them, and they did eat, and left thereof, according to the word of the Lord.'"

"That will do for this time, my son! I have never wished to make the reading of the Scriptures tedious by requiring you to read them continually, without giving you other books to read. But I wanted to convince you how mistaken young people are apt to be in their ideas of their own knowledge. There are thousands of children—yes, and of men and women too—who would read with great interest many passages in the Bible if they found them in a fresh and beautiful volume which they believed to contain nothing but what was published for the first time. Remember this, and let me advise you to read the four books of Kings, and to make a list of all the passages you will find there, which, like the one you have just read, are as new to you as if you had never heard nor read them."