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THE CANADIAN INDEPENDENT.

(NEW SERIES.)

VOL. III.]

TORONTO, NOVEMBER, 1884.

[No. 11.]

EDITORIAL JOTTINGS.

THE CANADIAN CONGREGATIONAL YEAR BOOK FOR 1884-5 is now before us and is worthy of the excellent numbers that have preceded it under the painstaking editorship of our friend, Dr. Jackson. Besides the usual reports of the denomination, there is a translation from the *Sunday School Times* of the "Teaching of the Twelve Apostles," and the statement of doctrine prepared by the committee of the National Council of Congregational churches in the United States. The paper on "Administration of Local Churches," by our esteemed brother, W. H. Allworth, read before the union is also inserted, and should be studied carefully by all young pastors. Older ones need not turn away from its practical advice. Brethren, "read, mark, learn, and inwardly digest." Much vexation may be avoided thereby.

We notice that the Biographical sketch of our brother, Mr. Ebbs, is credited to J. B. We desire to say that by far the greater part was contributed by a member of his family, and by his old college and life-long friend, Mr. Allworth. We are sorry to note in the excellent report of the union meeting the same misunderstanding of our chairman's address that entered so largely into the August letter of our loving and energetic Superintendent; and we certainly must take exception to the use of the word "infernal" though it be a quotation, in such a connection. We hope an oversight only allowed its insertion. It is unseemly, to say the least. We return to the subject of the chairman's address because we desire to press this principle; beyond all denominations we need the bond of Christian sympathy, and that means in all differences of opinion that obtain, as obtain they must, whence liberty is accorded, that each should endeavour to understand the other, not as an adversary to be beaten down, but as a brother

with whom conference is to be had; and conference means an openness of expression—shall we say in N. T. language a *parresie*—frank freeness of utterance—only possible where sympathetic confidence reigns.

Two very noticeable facts are presented in the very admirable report of our Statistical Secretary. There are reported nineteen ordinations and installations against seven resignations and removals. Last year the record stood eighteen against thirteen, the year previous gave five ordinations and installations, and fifteen recognitions and removals; while the year before that records twenty-one to seventeen. The previous year again shows ten ordinations and installations with twelve removals. A careful comparison of these tables will show even better than the figures that there is a decided advance both in growth and permanence.

The other fact is the increase of membership, which has already been noted in our columns, averaging eight per cent. of the entire number. Mr. Warner says "I have never known so large an increase during the six years in which I have had charge of this special department of work."

In view of all these manifest tokens of blessings, continued in the marked increase of students for our ministry, we earnestly urge perseverance, diligence, faith. That minor strain we have so long heard has been rebuked, not in anger, but in love; let us bow our heads in humble gratitude, to lift them up in faith and hope, the set time to favour Zion has come, let not any be found wanting.

It is not a pleasant thing "to prove humanity but base" or to perpetuate the bitterness of religious differences. Yet facts are facts, and we cannot afford to sleep with an enemy at our gates. Eyes closed may be the prelude to a dread awakening. For truth's sake we chronicle the following instances of bigotry

both culled from the same paper, and that of date September 11th, 1884! We had thought the days of intolerance were over.

In a village not fifty miles from Haverhill, there was a Congregational minister, who, like the Master, had hardly where to lay his head. There were plenty of empty houses in the village, but he was not allowed to rent one, because he was a Nonconformist minister, and so he was obliged to live in a public-house or give up his work; "and this", said the preacher, "is in what we call a land of liberty, and dissenters are told that they have as much liberty as they have a right to expect." The village referred to is Great Thurlow, where the Rev. J. Akins has recently been appointed by the Suffolk Congregational Union, and several tenants in the village have been warned that they would have notice to quit if they dared to receive the minister even as a lodger.

The post of organist at the Congregational Chapel, Wellingborough, being vacant, a Churchman, Mr. Perrin, agreed to preside at the instrument for three Sundays. Shortly after Mr. Perrin was asked to play at the Parish Church, and consented; but on entering the vestry the vicar, the venerable Archdeacon Reginald Prideaux Lightfoot, M. A., Archdeacon of Oakham, stopped him and asked "whether it was true that he had played on the previous Sunday at the Congregational Chapel, and whether he intended to play there again." He replied, "Yes," whereupon the vicar replied, "If so, by such action you cut yourself off from all offices and ministrations of the church."

On the other hand the following item appears:—The Primitive Methodists, George street, Worcester, have a considerable debt on their chapel, and the bishop of the diocese has, with great kindness, sent the minister a cheque for £10 towards its liquidation. Which act has raised the ire of "a working man" who has offered on behalf of St. Paul to work a sufficient time to counteract the evil of the sum thus given to the "enemy." We admire his zeal, but oh! the lack of knowledge.

We hear occasionally of clerical intolerance. We have noted some in this very issue. Here is another side of the story. There is in Melbourne, Victoria, a university in its constitution undenominational. There is a bishop of the Anglican Church who has an established reputation for honourable dealing and

Christian character. The university needed a chancellor in the ordinary course of events, and Bishop Moorehouse was elected. Forty-three members of the Senate joined in a requisition against the installation on the ground that "the university is in its constitution entirely secular and unsectarian." It seems, therefore, that agnosticism, secularism, can be as sectarian as the sects. It is simply preposterous that a bishop loses his civil status because he serves the King of Kings. We certainly are no advocate for the episcopacy and perhaps feel it is not altogether out of place that our exclusive friends should have measured out to them the spirit meted by them to others, still, equal rights we demand, not for ourselves merely, but for all. We believe the bigots did not succeed, and we rejoice accordingly.

From our Melbourne contemporary we also learn that *felons and ministers of religion* are ineligible for Parliament. The association is not flattering as certainly the wisdom is not manifest which in a free land expressly excludes a confessedly worthy class from the simple rights of citizenship. There are yet some strange anomalies on the statute books of British parliaments, and religious equality has some advance to make.

WE send our cordial greetings to our brethren on the great Australian Continent, where floats the flag we rejoice to live under here; and that our sympathies may be strengthened we append from our contemporary, the *Victorian Independent*, the following sketch of the Congregational churches of New South Wales.

BY REV. G. G. HOWDEN, *Pastor of Kew Church.*

We are called upon to review the growth of our churches from the first Congregational church formed in Australia fifty years ago. Fifty years ago! What changes have taken place since then! George street, Sydney, was then mainly occupied and Pitt street by slab and bark huts, the latter extending northward only as far as Hunter street; where now are the wharves and warehouses of Circular Quay then were scrub and sand, and from the beach fish were caught with ease. Around the city, where now are thriving suburbs, then were gardens, brickyards, and bush; and in place of our sound macadamized roads, there were often mirey bogs, from which at times horses had to be extricated with difficulty. Port Phillip, with the site of the city of Melbourne, was then all but unknown; for it was two years after this that "unauthorized squatters" (as they were called in a Government despatch of the period) passed over from Tasmania

spreading west and north, in due time meeting other squatters, who were spreading south from Sydney. Moreton Bay had been discovered a few years before by the intrepid Leichardt, and was then a penal settlement,—a small township having been founded up the river Brisbane, under the name of Ipswich. While South Australia, as a colony, only existed in the minds of English statesmen, who were then discussing its foundation.

Some idea may be gained of the character of the population from the fact that the total free population only amounted to 15,000 persons, while 3,000 convicts were being annually landed on our shores. The proportion of the sexes was of thirty women to one hundred men.

Fifty years ago Sir Richard Bourke was Governor, and by his enlightened policy the country was passing through beneficial changes. In his reign public discussion was allowed in the Legislative Council, transportation was abolished, better land laws were introduced, and what concerns this meeting most, valuable measures were adopted in respect to the churches and to education. In 1826, King George IV. had granted one seventh of the whole land of Australia for the support of the English church in the country. This was found to be impracticable and was dissolved by order of King in Council, just fifty years ago. Sir Richard Bourke, in this year (1833), sent a despatch to the Home authorities urging that there be no one dominant state church, but that aid be given as requires to the three sections, representing, I suppose, the three nationalities of the United Kingdom—the Church of England, Roman Catholic, and Presbyterian. This was acceded to, and as a result certain grants of land were made for religious and educational purposes—grants since known to many of us as the Church and School Estates, and within the last few years wholly dedicated to education.

It was at this time—fifty years ago this month, (the month of May)—that a small devout band of Christian worshippers assembled in a modest looking edifice, known as Pitt street Independent Chapel. We picture to ourselves, the building with its old-fashioned windows of small squares of glass, its lamps of oil, its plain brick walls, and with that air of comfort common to many of our churches of that period. The building, though somewhat altered, still stands as a lecture room of the present School of Arts; which, it may be noticed in passing, was established in the same year, though the original building by the side of the chapel was not erected until a few years afterwards.

The foundation stone of this chapel had been laid in April 12, 1830, by Mr. Hayward, and old South Sea Island Missionary, and described in the journals of the day as the oldest Independent of the colony. There was some delay in completing the building, for it was not opened for worship until February 15, 1833, when one of the sermons was preached by the Rev. C. Price, now of Launceston. Indeed, Mr. Price had been asked to take the oversight of the infant cause, there being considerable doubt whether any minister was coming in response to an invitation sent to England. But a short time after, the Rev. W. Jarrett arrived and Mr. Price retired in his favour. Mr. Jarrett, therefore, presided over the little band of Christians already referred to—eight men and four women—who as they united in church fellowship presented their

testimonials from such churches in England as the Revs. Rowland Hill's, E. Mannerling's, J. Stratton's, and J. Campbell's. With many prayers this little company pledged themselves to Christ and to each other, voluntarily associating themselves in church fellowship, and declaring that they recognized no ecclesiastical authority extraneous to themselves. So far their principles were sound, but in the light of our modern theories one is somewhat startled to read that they actually made application in 1835 to His Excellency the Governor for a grant to aid them in paying off the debt on the church—an application which was happily—most happily—declined, on the plea that funds were only available for the Church of England and the Presbyterians.

Let it not be supposed that this first Independent church in Australia was the first congregation gathered by an Independent minister. As early as in 1798—now nearly one hundred years ago—an Independent minister from the I-lands, the Rev. J. Cover, preached to congregations both in Sydney and Parramatta. Other missionaries afterwards did the same, but no one of them seems to have settled down as a permanent pastor of the church, though early Independency unquestionably owes much to their labours. Of these missionaries special reference may be made to the Rev. L. E. Threlkeld from Raiatea, who, in 1824, undertook a mission to the aborigines at Lake Macquarie.

It is also due to our Tasmanian friends to note that while Pitt street was the first church formed in Australia, it was not the first formed in Australasia, for in 1830, a church was formed in Hobart under the pastoral care of Rev. F. Miller, who arrived previously from England in the same year. Indeed, in the early minute books of Pitt street, there is recorded a touching correspondence, which passed between these two young churches, so far away from each other, and so far away from home.

Pitt street church flourished for a few years, when troubles arose, and Mr. Jarrett resigned. Another application was then sent for a minister to England, the building being let meanwhile for £20 per annum, and on certain conditions, to the Rev. Mr. Dougall, an Irish Presbyterian minister. In response to the church's invitation, there arrived, in 1840, from England, the minister, by whose piety, ability and zeal, our denomination was able in due time to take its true position in the colony—the Rev. Dr. Ross.

From this time Pitt street made steady progress, men of honoured memory, such as George Allen, Ambrose, Foss, David Jones, Joseph Thompson, Robert Garrett, and John Fairfax, helping in the good work. Then plans were soon entertained for establishing other Independent churches about the city. The first to be erected, mainly owing to the liberality of the members of Pitt street, was the building at South Head, the Rev. L. Threlkeld being appointed the pastor in 1841; but he left a few years after, to undertake the Mariners' Church, where he laboured until his death, which took place in 1859.

The next church erected, also mainly under the auspices of the Pitt street friends, was that in Redfern; and while in course of building, the Rev. J. Beasley, of Tasmania, was invited to become its pastor. In September, 1847, the first Redfern Church was

formed, and in the following month the new building was opened.

The next sign of progress was the formation of a City Mission, under the combined direction of the Pitt street and Redfern churches, but as applications were being received from different parts of the country for help to establish Independent churches, this Society was changed, in 1850, into the Home Missionary Society, and steps were taken for the importation of new ministers. The first public meeting of this Society was held in Pitt street, in July, 1850, the chair being taken by our late much beloved and honoured friend, John Fairfax.

For many years the records of this Society are the records of the history of Congregationalism in this colony. But it is impossible in the time allotted me to dwell on the details of the formation of each church. There can be only given a few facts and dates in due order.

From these records we learn that in 1851—the year, it will be remembered, in which gold was discovered in Australia, from which discovery sprang many important changes—in 1851 the Rev. J. Waraker arrived from Tooting, Surrey, bringing, it is recorded, most satisfactory testimonials. He was warmly welcomed, and finally settled at West Maitland, the church being formed in 1854, and the new building being opened in 1858, it having been erected at a cost of £4,800, built, indeed, in dear times. The Newcastle church was built about the same time, at a cost of £4,000.

In the year 1851, applications were received from Ipswich, and elsewhere for ministers, and instructions were sent to England to send more men out.

1853 was a more eventful year. South Head church, after being closed was re-opened, and the committee desired the congregation to invite the Rev. F. Tinning to become its pastor, but preferring a married man the choice of the people fell upon a Rev. Mr. Traveler. In this year we hear of denominational movements in Petersham and Parramatta. In Petersham services were commenced by Rev. Mr. Ridley, and followed up for eight months by Rev. A. W. Murray. Also Messrs. Gordon and Gibson were received into the service of the society, the one being placed at Balmain and the other at Newcastle.

In this year arrived the Rev. W. Slatyer. It was arranged that he should go to Bathurst, but not meeting with the support he expected, he returned to Sydney, and finally commenced services in a large room attached to the Happy Vale Hotel, near Surrey Hills. From this movement eventually sprang the Bourke street church. The present site was bought in Bourke street for £12 a foot, the new building was opened for worship in 1855—the first church being formed in the same year.

In 1854, the Rev. E. Griffith arrived and commenced his labours in Ipswich. In the same year the colony was visited by the Rev. J. L. Poore, the visit giving a great impetus to the denomination. The Rev. G. Charter also arrived from the Islands during this year, and first settled at Petersham, but soon accepted a call to the church in Wollongong.

In 1855, the Rev. S. C. Kent arrived, and towards the close of the year commenced his labours at Newtown. In the same year the Brisbane friends presented their claims for a pastor,—claims afterwards met by sending to them the Rev. G. Wright.

Also about this time, Dr. Ross being laid aside by illness, the Rev. W. Cuthbertson, B.A., arrived as the pastor of Pitt-street. Then follow names of men well-known to many here, some of whom are still amongst us, Revs. T. Arnold, J. E. Vetch, B.A., R. T. Hills, S. Savage, and T. Johnson. These all were duly settled in pastorates—some old and some new. It is needless to dwell further on the formation of churches well-known to most who are present, but I may here pause to notice a few other important events in the history of our denomination.

In 1866, the Congregational Union of this colony was formed, tending greatly to bind together churches which were only too isolated. The first chairman was the Rev. J. Graham, then pastor of Pitt-street, and the first secretaries the Rev. J. E. Vetch, B.A., and R. Nott, Esq. Last year, 1882, the union became incorporated.

Somewhat earlier than this, Camden College was founded. The first president was the Rev. John West; treasurer, J. Fairfax, Esq.; and secretary, J. Mullens, Esq. For many years the institution was based on the resident system, and occupied spacious premises in Newtown. More recently, the non-resident system has been adopted, and the college meets in rooms in the city. It is scarcely necessary to add, that by means of this institution many ministers of culture, power and great usefulness have been placed in some of our churches in Australia.

Another important, but more recent event, is the reconstruction of the old Home Mission Society, under the title of the Church Extension Society, and we recognize the valuable aid it has rendered in the last few years in commencing and sustaining new churches.

Nor should there be omitted a reference to the Sunday-school Union formed in December, 1879, which has rendered such valuable service to all our Sunday-schools.

In respect to the numerical position of our denomination, there are at present in New South Wales sixty-eight Congregational churches, having thirty settled pastors, there being also twelve resident ministers without charges. There are 2,768 members in all our churches, and the average attendance at the services is 7,551. The total adherents in actual connection with our churches, including children, is 12,955.

From this return we arrive at some interesting figures. The latest estimation of the population of the colony gives 781,265. On this estimate we find we have one Congregationalist to every sixty of the population, or about one-sixth per cent. But the population of the colony may be taken thus, in round numbers: 240,000 in the city and suburbs, and 542,000 in the country. Now, our denominational returns show 10,790 in the city and suburbs, and 2,165 in the country; which reveals the proportion or disproportion of Congregationalists in the town to those in the country. In the city and suburbs we have one to every twenty-two of the population, or four-fifths per cent; and in the country we have one to every 250 of the population, or four per cent.—in other words, we can only claim in the country four out of every thousand.

In respect to our church properties, we have forty-eight churches, twenty-six separate Sunday-school rooms and thirteen ministers' residences, erected at a

total cost of £130,000, on all which properties rests the debt of £23,024, which does not include prospective debts, or even those on buildings just completed, but not yet opened.

Of Sunday-schools we have fifty-one, with 587 teachers, and 6,229 scholars on the books, there being an average attendance of 5,367. We have also twenty separate preaching stations, and fifty-three lay preachers.

These figures may not appear large in proportion to our population; but let it be remembered that, in the early days of the colony, Congregationalism had a bare struggle for existence, that it has thus multiplied without the State grants by which others have been assisted, and without the aid of any rich or powerful organization; and, considering this, we do believe that, on this occasion of our Jubilee, we have abundant cause to thank God and take courage.

OUR good friend, the *Canadian Presbyterian*, is troubled and descends to personalities because we ventured to say that the Confession of Faith is not the confession of faith of many accredited teachers in the Presbyterian Church, and ventures the assertion that to state the fact is to charge the ministers with "flagrant dishonesty." We shall leave our estimable contemporary to settle the charge of flagrant dishonesty with himself, but must justify our statement, which very readily we can do, promising that we regret our friend's ignorance of his own church. The United Presbyterian Church of Scotland has expressly widened the theology of the Confession, and the entire new school of the Presbyterian Church of the United States, now happily united with the old, most certainly did not, nor do their representatives, accept the Confession theory of the atonement and of reprobation. Had our contemporary read the discussion on creeds at the Philadelphia Council of the Presbyterian Alliance, he would have hesitated to have penned the lines he did, and the admission into that Alliance, at its Belfast meeting, of the Cumberland Presbyterians, who confessedly are not "sound" on the confession theology is a pretty sure indication that "the question, how far a man is bound to conformity by subscription to the creed of his church," is one of ever widening application. One word more, we have written strongly on the subject of Christian Union; we have done so because we verily believe in the oneness of the body of Christ and the brotherhood of believers in Him, therefore we do not rest content with divisions as they are; but will our contemporary indicate a single line in any of our jottings that indicates the

desire on the part of the *Independent* to unite "with teachers who have solemnly vowed to assert, maintain and defend the system of doctrine contained in the Confession of Faith?" No sane man expects the union of christendom on the basis of the Confession. We desire and expect union on a broader and more catholic basis, and for such we work and pray. A volume of "Scotch Sermons" is on our shelf which might have been written by D. Martineau, Chunder Sen or any theist, in which we read regarding the covenant theology that it "with its solemn bargainings between God and Adam, between God the Father and God the Son is a fashion as quaint and artificial as the Dutch landscape gardening which with the theology came into vogue." The writers still are accredited in the parent Church of Scotland. Will our friend say that the Confession of Faith is their confession?

The following testimony might be multiplied a hundred fold. Let him that thinketh he standeth, take heed lest he fall:—

HENRY WARD BEECHER, in a recent sermon said: "I feel sore at heart now. One of the noblest natures that used to sit in these seats, one that I loved and who loved me; whose hand was as large in its generosity as a prairie; who had all the prospects of a noble and useful life, who could restrain himself and stop when he'd a mind to. But he has gone down to such a degree of intemperance that his friends have given him up in despair. How many of that kind have I seen; and the time past did not suffice for him or for them. They say: 'To be sure I smoke; but only a few cigars a day; but it is not a necessity for me—I can give it up.' Or, 'I know I drink a little; but it is not a necessity for me—I can give it up to-day.' But they don't; and they don't next year, or the year after, and when they hear the roar of the tide of perdition over which they will plunge finally, they can't."

CHARGE DELIVERED AT THE ORDINATION OF THE REV. HECTOR MCINTYRE, B.A., OF ZION CHURCH, MONTREAL, 17TH SEPTEMBER,

BY REV. R. R. BLACK, OF GRANBY.

"And Moses spake unto the Lord saying: Let the Lord the God of the spirits of all flesh set a man over the congregation, which may go out before them, and which may go in before them, and which may

lead them out, and which may bring them in; that the congregation of the Lord be not as sheep which have no shepherd."—Num. xxvii. 15-17.

My brother, I have chosen these words as the ground of my address to you on the calling, qualification and duties of the Christian Ministry. You need not be informed by me that they constitute the affecting prayer of Moses, the man of God, when told by Jehovah that his prolonged and responsible ministry had now terminated, and that he must ascend the mountain, from whence he was to view the promised land and then be gathered unto his people as was his brother Aaron. The servant of the Lord, with characteristic meekness, seeks no reversal of the divine creed, and well assured of his personal interest in the covenant of grace shrinks not from death, but in the spirit of true patriotism makes intercession for the great congregation from whose head he was so soon and so suddenly to be taken, and whose dispersion he dreaded as the possible consequence of his removal. Recognizing alike the sovereignty of God in demanding the surrender of his spirit and his omniscience as perfectly acquainted with the hearts of all men and therefore fully able to raise up another in his room, he thus addresses Jehovah: "Let the Lord the God of the spirits of all flesh set a man over the congregation," and no less felicitously and comprehensively do the words that follow describe the work of him who was to be set over the people, both in its aggressive and conservation aspects, both in the work to be done and in the care to be exercised. "Who may go out before them and who may go in before them and who may lead them out and who may bring them in; that the congregation of the Lord be not as sheep which have no shepherd."

Nor need I tell you that the prayer was immediately answered. The pastor sought was found at once and was forthwith ordained. One who had proved himself faithful in lesser trusts was raised to the highest trust by the divine call and consecration. My brother, the prayer of Moses has been in substance the prayer of this congregation, the answer to which they fondly hope they have received in your presence among them to-day. In addressing you then this shall be my motto: "*Go out before this people and lead them out, go in before them and lead them in.*"

First. Go out before them as one assured of your call by God to the work of the Christian

ministry. It becomes you to be fully persuaded that the Lord, the God of the spirits of all flesh, has set you over this people. There is such a thing as a divine call to the ministry. Not less in the pastorate of the Christian church than in the office of the prophet, the priest or the apostle does the principle hold good that "no man taketh this honour upon himself, but he that is called of God as was Aaron." You may afford to discard superstitious views by which the doctrine of a divine call to the ministry has been mystified and perverted, the dogmas of apostolical succession and of grace conferred by the laying on of Episcopal hands, but not the question, "Have you been moved by the Holy Ghost to take upon yourself the office of the ministry?" It is the Lord of the harvest alone who sends forth labourers into His harvest. It is God who says to His church, "I will give you pastors after my own heart who shall feed you with knowledge and instruction." The commission "Feed my sheep. Feed my lambs" comes from Jesus only and from Jesus directly to the called one. If true overseers of the flock, the Holy Ghost hath made us overseers. Before the call of a church and subsequent to the call out of darkness into light comes the call to preach, not originating in a fleshly desire, or literary taste, or simple choice of a profession; but in an intelligent, ardent and irrepressible longing to preach the Gospel, implanted in our bosoms by the Holy Ghost. Go out before your people, then, my brother, well persuaded by your call by God to this great work. For want of this many have preached without power, or profit, or comfort and have commanded no following. Possessed of this you will teach the people as "one having authority;" you will be upheld in seasons when want of visible success will try your faith; you will be kept from entangling yourself with the affairs of this world, and from laying down the office of the sacred ministry and retiring into secular life because tempted either by the privations peculiar to your work, or the higher emoluments of mere worldly avocations.

Secondly. Go out before the congregation *as a devout man*, as one possessed of the true moral and spiritual qualifications required of the Christian minister. In the original choice of men to this office, special thought, not exclusive regard was had to the superior moral

excellency of the parties chosen, the ends of the pastorate being purely moral and spiritual; "the perfecting of the saints to the work of service; the edifying of the body of Christ, and the conversion of sinners;" it was to be expected that the most excellent men in the church would be chosen to make others excellent. The name given to the minister as it was before to the Jewish prophet, *Man of God*, would indicate a special consecration to God's service and a more than ordinary holiness. The man of God's choice, the man set apart to God's work and the advocacy of God's interest, the man reflecting in a high degree God's image. The culture of the heart is of the very first importance in the pastor, both as an element of power with the people and as a pre-requisite to the profitable study of God's word. No learning, however profound and extensive, no eloquence however persuasive and attractive can compensate for the want of deep-toned piety on the part of the Christian minister. Only thus, my brother, can we commend ourselves to every man's conscience in the sight of God; only thus can we prove examples to the flock and lead them on to higher attainments in moral excellence; only thus shall we be able to say "Be ye followers of me, even as also I am of Christ;" only thus when reviewing our ministry can we have comfort, for what we then most deeply deplore is not the lack of talent or genius, but the lack of fidelity and consecration. Only thus shall we be able to address those who have shared in the benefits of our ministry, saying: "For our exhortation was not of deceit, nor of uncleanness, nor of guile, but as we were allowed of God to be put in trust with the gospel, even so we speak, not as pleasing men but God which trieth our hearts, for neither at any time used we flattering words as ye know, nor a cloak of covetousness, nor of men sought we glory, nor yet of others, but we were gentle among you as a nurse cherishes her children. Ye are witnesses and God also how holily and justly and unblameably we behaved ourselves among you that believe." Brother, above everything else strive to be a good man and full of the Holy Ghost and of faith, and through your instrumentality many people will be added to the Lord. Consecration is the ground of all great trusts, the secret of all great achievements, the procurer of all great rewards. He

was a consecrated one of whom God said, "My covenant was with him of life and peace, and I gave unto him for the fear wherewith he feared me and was afraid before my name; the law of truth was in his mouth and iniquity was not found on his lips. He walked with me in peace and equity and did turn many away from iniquity." Thou, oh, man of God, flee youthful lusts "and follow after righteousness, godliness, faith, love, patience, meekness."

Thirdly. Go out before this congregation and lead them out in the exercise of *legitimate* and *judicious* rule. The pastor is set over the congregation, not indeed as the supreme and irresponsible ruler, for *that* Christ alone is but still the ruler. It is significant that all the scripture names by which the minister of Jesus Christ is designated imply rule, as for example: pastor or shepherd of the flock, a name given to kings in ancient times and elders, not simply a synonym for seniors, but an official title involving government. "Let the elders that rule well be accounted worthy of double honour," and bishops or overseers. Capacity to rule is spoken of in the pastoral epistles as essential in the ministry. Presuming that the bishop will be a man of family he is required to be one who "Ruleth his children and his own household well." For if a man know not how to rule his own house how shall he take care of the church of God? It is a matter of common observation by experienced men that more ministers have failed for want of ability to rule than of incapacity to preach. Therefore, my brother, would I urge upon you the cultivation of administrative powers, not as a lord over God's heritage, not as empowered to make laws for Christ's house, but only to expound and enforce laws already given by Christ. Govern his church in the interests of Christian liberty and Christian love and gospel purity. Give due scope to diversity of opinion in things not essential. Carefully distinguish between principles that are invaluable and mere church rules which, having their ground in expediency, may be altered. Wisely discriminate between private offences and public scandals; between errors of judgment and moral delinquencies; between sins and heresies that are disciplinable and such as are to be dealt with in other ways. Be prepared to mediate between extreme parties, the conservatism

that dreads the least advance and the radicalism that discards all old landmarks, Expect to have your judgment questioned, your attempt at improvements of old methods and introduction of new methods resisted, and have patience to bide your time till what you think ought to be done can be done consistently with the interests of peace and charity. Remember that oftentimes he governs best who governs least, and that in all cases that which is right is in the end that which is the most politic. Specially, my brother, would I guard you against the common error of setting up any one particular type of church life and order as that to which you require rigid conformity, irrespective of changes of a social and national character that render a departure from your chosen mode indispensable. This is a rock upon which not a few ministers, many of them most estimable men, have split.

Fourthly. *Go out before your people and lead them out in the work of Christain evangelization.* The present is pre-eminently a utilitarian age, but little respect is paid to the traditions of the past. To prove their right to exist at all churches must now show that they are doing a good work. It suffices not that they are the lineal descendants of churches once famous in ecclesiastical history, that they uphold great principles, are the custodians of a particular church polity or that they are the congenial home of a few respectable church-going people. The world anticipates the judgment of heaven, and as of every man so of every church that bringeth not forth good fruit it is "hewn down and cast into the fire." The world does not so much ask what is your creed? Show us your articles? What are your antecedents? but what are you doing for humanity, for the reclamation of the lost, the elevation of the degraded, the reformation of the drunkard, the instruction of the ignorant? In this great and important work, my brother, you will be expected to go out before your people and lead them out. You are not to work while they look on. You are not to fight while they applaud; not less than Joshua are you to be a leader and not less than the armies of Israel are your people to work good and to war with evil under you. It will be yours to utilize the talent of the church, to indicate the work to be done and to show the best and most approved methods of doing it. That you will find no easy work. It will make le

mands upon your time. It may interfere with habits of study and with a taste for literary pursuits which you might prefer to indulge. You may not find your people so ready to co-operate with you as you expected. The plea of want of time, of want of ability, the imperative claims of business and family interests you will often hear when you urge your people to come and work with you in the vineyard; but be not discouraged, stand in the front yourself and speak unto your people that they go forward. Nothing is so inspiring as the example of a working pastor; many, if not all, will follow you, and the question will be heard from the lips of the young, the middle aged and even the aged: "What shall we do?" Having spoken to you, my brother, on *aggressive* work, suffer me ere I have done to speak to you of other work not less important because *conservative*. The forces that vitalize and energize; therefore I say unto you *go in before your people and lead them in, go into their houses before them in the duty of pastoral visitation and lead them in*; let not the coming of the minister to the house be the signal for flight either to the children or the parents in the congregation. The good old scriptural custom of pastoral visitation has been much decried in the present day, both by pastors who are too indolent to visit the flock and by ministers who are too busy to undertake the work. We have heard a minister call it "ministerial gossip" and so indeed it may become just as public preaching may degenerate into mere twaddle. But shall we plead the abuse of a duty as an excuse for its utter neglect? The minister has the care and cure of souls as his great work, and we maintain that no man can do this work effectively who is a stranger to that knowledge of his people's spiritual condition which can only be obtained by faithful pastoral visitation. The physician who should content himself by giving lectures to people in health on the science of therapeutics, the *materia medica* or the diagnosis of diseases in general but never went to visit his patients we should call a failure; scarcely less so is the minister who, profoundly versed in theological questions and interesting and instructive as a preacher, is yet a stranger to the houses of his flock and perfectly ignorant of their heart experiences. My brother, let the great apostle of the Gentiles be your example in this particular. When in Ephesus he taught publicly and

from house to house; not with the masses merely but with the individual had he to do also. Speaking of the Lord Jesus he says: "whom we preach warning *every man* and teaching *every man* that we may present *every man* perfect in Christ Jesus." What a visitor of families was Jesus himself, and by the domestic hearth and at the festive board how many were the words of wisdom and of kindly sympathy and seasonable counsel which He spake! Brother, be no stranger in your people's houses; go there to get their confidences, to become familiar with the children and youth, to console the bereaved and to warn and restore the erring. It is true that many of our people are unreasonable in their demands upon the minister's time in this respect. Still let all have their just proportion and let none be overlooked. The practice will help you to seasonable topics of discourse, it will make your people more regular in their attendance on your preaching because more attached to you as their friend. If my last counsel to you is to go *into the pulpit before your people so as to lead them into the pew* it is not because I deem that part of your duty of lesser importance than those departments already alluded to; on the contrary I deem it to be of the very first importance. The minister's throne is the pulpit; if weak here he cannot possibly be strong in this age of great mental activity. Poor preaching will not be tolerated in those days when it has become a question as to whether the pulpit or the press is the greater power in our land. We have no fear for the former if its occupants are only men of power and able to teach other men not only deeply versed in the Book of books and able to take advantage of the most abundant critical and exegetical helps of the day, but conversant also with the great controversies of the age, with the profound social questions that are agitating society, the solution of which is so eagerly sought with the wonderful scientific discoveries that are supposed to conflict with the teachings of revelation. I need not tell you, my brother, that in our day and country both institutions and opinions are subjected to a most trying ordeal. Not this earth only but heaven is being shaken. It is not simply that the science that was in great part empirical is vanishing before the advancing tide of one that is purely inductive, but a scepticism that is learned and subtle and scien-

tific assaults not only the foundations of Christianity but even seeks the overthrow of *pure theism*. It is not simply the question of Christianity or no Christianity, but of God or no God. True it is that truth has nothing to fear in the conflict, but only the greater the need that the ministry of the age should be an able and well furnished ministry.

Our people and the public in general who read in their homes the ably conducted religious journals of the day, the sermons of our greatest preachers and the ripest thoughts of our most distinguished scholars will not be contented with mere commonplaces and platitudes from the pulpit. Our young people who are fascinated with and eagerly devour the lighter literature of the age will not tolerate the dry disquisitions and barren statements of principles that were endured by a former generation. Be known then, my brother, as mighty in the Scriptures, as a student of the Word of God, but also as a student of nature and of history, both of them revelations of God. In your preaching be simple, be natural, be affectionate, be illustrative, be practical, seek to excel in the art of expository preaching, it is the apostolic method and it is the best. The ministers who excel therein have the greatest hold upon their people and retain it the longest. Do not join in the outcry against dogmas so prevalent in certain circles. The greatest men of every age have been men of most intelligent and pronounced opinions. But above all things, my brother, preach Jesus Christ and Him crucified. However wide the circumference in which you travel, let Christ be the centre from which you start and to which you return.

Only want of time prevents our enlarging on a theme so interesting and important. In fine, my brother, be it yours so to go out before your people and to lead them out, and so to go in before them and lead them in that at the hands of the chief shepherd of the flock shall be ministered to you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ, and when the question shall at length be put to you as it will be put to all of us in the Christian ministry: where is the flock that was given thee, the beautiful flock? may you be able joyfully, gratefully and humbly to respond, "Lord, behold here am I and the people whom thou hast given me."

PROHIBITION.—III.

We come to Prohibition on legal ground and are at once confronted with the question of

REVENUE.

We are told that our government derives nearly \$5,000,000 annually from the drink traffic, and would find itself sorely crippled without this revenue. We find, however, that this traffic costs the country \$50,000,000 per annum, at least, this enormous sum is spent every year in strong drink. Some 7,000 die drunkards in the same time, a large percentage of lunacy and pauperism is also traceable to this, saying nothing of the miseries created in many homes through its instrumentality.

In a report of a "Select Committee of the Senate—and of the House of Commons respecting a Prohibitory Liquor Law" we find the following anent this question of revenue: "Your Committee are not unmindful of the various *apparent* diminution of revenue which would temporarily result from the suppression of the manufacture and sale of these destructive liquors; that it would be much less in reality than appearance is perfectly clear, for a very large amount of the expenditure for criminal jurisdiction, and maintenance of goals, penitentiaries and asylums, would be saved immediately, and should be deducted from the apparent loss; but even were it otherwise, your Committee would regard it as directly contrary to the spirit and fundamental principles of our truly British code of laws to allow any consideration of loss of revenue to hinder the removal of this great national evil, or to accept any amount of revenue as an equivalent for legalizing a traffic so pernicious in its effects upon the community. We are, moreover, firmly of the opinion that, instead of impoverishing the revenue, the effect of a Prohibitory Liquor Law, faithfully enforced, would belargely and permanently to improve it, saving the fifty millions of dollars now expended annually in the Dominion for these liquors, and converting that immense sum, now lost, into a capital yielding large returns from its being employed in trade and manufactures. In the same document the Committee from the House of Commons reported:

"That it is clearly the duty of Government, when the social, moral and civil standing of

the subject is imperilled by the existence of any trade or traffic, that, apart from any considerations of gain or profit, the interests of the subject should not be sacrificed even to the expansion or maintenance of the revenue. In view of these facts, your Committee would now respectfully submit to your Honourable House the importance of speedily removing the evils, complained of by the enactment of a Prohibitory Liquor Law."

TAXES.

Another cry against Prohibition is "It will raise taxes." We find in the same report cited above:—"Your Committee find that *four-fifths* of the crime committed in the Province of Ontario is directly or indirectly connected with the manufacture, sale and consumption of intoxicating liquors."

We ask what does this mean? Does it not mean that four-fifths of all the police force, four-fifths of all the prison cells, in short, four-fifths of all the cost of the prevention, detection, and prosecution of crime is paid by the rate-payers in order that this traffic may exist? Taxes are thus vastly higher than they need be but for this ruinous traffic. Besides it is not a question of mere money: morals, lives; souls, are at stake, and this must be seriously considered in the matter.

The question of revenue and taxes stands thus: one dollar for every man, woman and child would pay it. Who will have his son endangered for one dollar? Have the 7,000 victims of intemperance no claim upon us? Have the smitten homes no right to be guarded? Have the weak no right to protection? Should not this stumbling block be removed out of their way? We don't want revenue stained with blood, nor do we wish to pay four-fifths extra taxes in order to get that revenue. It is quite capable of proof, that in most instances, every dollar obtained in revenue from the traffic, cost the country ten. We can't afford this traffic financially or morally. It destroys money, morals, happiness, and lives; it hinders the gospel, it retards civilization, and the onward march of thought demands its doom.

In many places Prohibitory laws have been tried with no detriment to the revenue, no increase of taxes, but on the contrary taxes have been lighter, and the revenue has been more easily raised. A majority of the good in all

denominations demand the suppression of the raffic, and that suppression is only a question of time.

Barrie, Sept. 18th, 1884.

WHY DO WE BAPTIZE THE BABY?

BY REV. C. M. HILL, B.A., MONTREAL.

Here it has come, a little morsel of humanity, bringing a human soul into the world. How many hopes and fears begin to dawn at its birth. Its past is a blank. But the future, what will that be? How many summers and winters will pass before this soul goes to its reward? How much pain, how much joy will be in its lot? Will there be years of anxiety over its destiny? Will there be anxious days and sleepless nights over a wayward life? or will there be happy hours all through, over a good child? But more than conduct, here is an immortal soul. We must not only lay plans for these possible threescore years and ten before death, but also for the eternity beyond. Here is this little bundle of feet and arms, eyes and ears, and to you fathers and mothers is given the responsibility of training them to right action, and preparing the soul for the future life. You cannot shirk it. Carelessness is sinful. Neglect is criminal.

When will the training begin? Oliver Wendell Holmes was once asked when the education of a child should begin. A hundred years before it is born was his wise and confident reply. The grandparents are responsible for the condition of the child in part. The fathers and mothers certainly are. The law of heredity is a fixed one and cannot be avoided. Habits that people form may not injure themselves while it taints the blood and produces weakened constitutions in the children. But we have supposed the baby is here. Its constitution is fixed, the parents cannot change that. It has begun its immortal existence with the tendencies inherited from its parents. They realize how difficult a task it is to train up a child in the way he shall go. They seek every possible aid, if they are wise. The best way is to place the little soul in the hands of God. This is what baptism means.

They remember God's promise to Abraham, "In thy seed shall all the nations of the earth be blessed." They feel that all the children of faith are the heirs of that blessing. They

remember the second word of the ten that God wrote on tables of stone how, He would shew mercy to thousands of generations of those that loved Him and kept His commandments. They remember how God commanded that every son born into the families of the chosen people should receive the rite of circumcision when eight days old. This they remember was that every child might be marked in some way as an heir of the covenant promise. They remember how when people were brought in from neighbouring nations or from conquered tribes, who desired to be counted as Jews, they too received the rite of circumcision as a sign of their adoption. It was a seal of their right to the Divine blessing bestowed on the chosen people. Then these parents remember how Christ came and broke down the wall that separated the Jews from all the other nations. There was no longer a chosen people, for all the world of Gentiles were to be adopted into the household and receive the same blessings as the Jews. Then circumcision was out of place. Its use was limited. Paul said "neither does circumcision avail anything nor uncircumcision." Yet godly men continue to like a sign of their adoption. Baptism has taken the place of circumcision. In Christ the distinctions between Jew and Gentile is done away. All are heirs if they choose, and only those receive the sign who *do* choose. The latter meant adoption into a temporal kingdom of favoured people. The former means adoption into a household of believers who are heirs of the promise because of their faith, not because of their birth. The parents remember how Christ took little children in His arms and blessed them whenever the parents brought them to Him. So by faith they bring their young children to place them in the arms of the risen Saviour and ask Him to carry their lambs in His bosom.

With all these memories, feeling how great a responsibility it is to train a child, and with God's covenant promise to the children of faith in their minds, they dedicate their little ones to Him in baptism.

TWO OBJECTIONS.

But some are saying it is not commanded in the Bible. The New Testament says nothing about infant baptism. Where is the "thus saith the Lord." I reply with a question—does the New Testament give a clear

command that the first day of the week should be observed instead of the last as the weekly day of rest? And yet we observe it, and the church has always done so. Again, does the New Testament command that family prayers should be held every night and morning in every Christian home? Yet we consider no home complete without its family altar. It is a natural custom, growing out of previous customs and has been the means of untold blessings. Because of that we consider it a Christian duty. So is infant baptism; no express command can be found for it, but for the good it has done and may do we follow the custom.

Others object that it does no good. It is only a sentiment, they say. The truth is it *may* be only a sentiment, and do much good at the same time. Do you realize how much sentiment controls men in this world? What is the 24th of May to you hard-working people? A spring day, the birthday of a lady living across the sea whom you never saw. Oh, but sentiment clothes that bare fact with life. She is your queen, loyalty to her and patriotism as British subjects prompt you to hearty observance of the day. What is the 25th of December? A cold winter day like the rest that came before it and will follow after. The wind howls and the snow piles in forbidding drifts. Oh, but sentiment throws more into the day. It is the birthday of the Saviour of the world. It reminds us of the glad news He brought, and it has been hallowed by the sacred joys of family life and the happy associations of childhood. Why do men march into battle, right into the cannon's mouth behind a rag of several colours raised before them on a long stick of wood. Oh, sentiment sees the flag of the free waving there. There is a halo of glory around that old rag. It is the flag beneath which they were born. It cheers them on to fight for their altars and their fires, God and their native land.

Yes, sentiment magnifies and glorifies very simple things into very precious possessions. So of infant baptism—to sprinkle a few drops of clear water over a baby's head has no power to keep it from sin. But sentiment magnifies the deed into a beautiful and helpful custom around which cluster a hundred years of hallowed memories and bright hopes. A covenant keeping God is there, the church a

Christian family, the babe in need of Divine help, the memory of Christ blessing little children, the church uniting their hearts to pray for the infant, the placing of the babe in the arms of Christ. Yes the sentiment might be its chief factor and yet give it a large value.

WRONG REASONS FOR CUSTOM.

There are two reasons that lead parents to baptise the children, which are thoroughly wrong. The *first* is because of a superstitious feeling that baptism will save the baby. It has not such power as that. It is only faith that can save. Our brethren of the Roman Catholic Church feel that an infant dying without baptism cannot be saved. And there is a feeling in the hearts of a great many Protestant mothers that keeps them uneasy until the infant is baptised. One mother I remember who was very relieved when the service had been performed, for she said the baby had been sickly all summer. No innocent little soul will ever be eternally lost because father or mother has not secured the sprinkling with a handful of water. No, the value of the ordinance does not consist in any magical power to save the soul. It is a sign, a pledge of a divine gift. Its value comes from the faith that goes with the act. Faith must be exercised by the one who receives the sign, or by parents and guardians, and it must be a faith that is not forgotten. It must last while the child lives, and train him up by daily instruction and example into the nurture and admonition of the Lord. It must lead him to exercise faith for himself.

Another error lies in what is a common custom among us. I refer to a degeneration of *baptism* into *christening*. Where Christ sent the disciples forth to baptise all nations, it was as a sign of the new birth. It was as a declaration by Christ that those who received the rite of baptism were adopted by God as His children. The rite was given, we have reason to think, to believers and their families. All were to share in the blessings which came through the faith of the parents. It was a solemn service. It meant consecration to God. It meant giving the heart to Christ. Now it has a more trifling use. It has little more meaning than giving the child a name. It has more to do with law than religion. The minister is asked to come in with his register books, to offer a prayer and write down the child's name, to form a part

of the nation's records. This is not what Christ meant by baptism. It only has its true meaning when Christian fathers or mothers bring their children to God as Hannah brought the youthful Samuel and offered him to the Lord for all the days of his life. It only has fruitfulness when parents realize they are entering into covenant with God for the future training of the child. I feel that it is peculiarly appropriate that the service should be in the house of God, in the presence of God's people, where they have met to give Him worship.

GOOD REASONS FOR THE CUSTOM.

First.—It recognizes the need the infant has of God's grace. He was born in the world, not with the guilt of sin on his heart, but with tendencies which will certainly lead him into sin, which are the result of the sin of the parents, and he will need the grace of God. The baptism is the sign, and the recognition on the part of the parents, of the need of the washing of regeneration by which alone men can be saved from their sin. Human nature has a craving for signs and symbols. And to seal the recognition of this need of grace by the formal signs of baptism lends reality to it. An act is better than a thought, if faith goes with the act.

Secondly.—Baptism is a consecration of the little soul to the God who gave it. It recognizes the need of divine help. Much wisdom will be needed to train that heart aright. Much of the future of the child will be out of the reach, and the child will be under other influences than those of home. So the parents offer it to the Lord, asking Him to adopt it into the household of faith. Parents forget this often. Baptism is a putting of the child in the arms of God, then while it is His child by adoption He entrusts it back to them to train under His direction. It is a promise on the part of the parents that they will educate the child in all things good. They will instruct it in the Bible. They will walk constantly before it, that as it grows up, it may look to them and see an example of godly living. They promise in the act of baptism to take pains that a holy, Christian atmosphere shall be thrown about the child.

If a parent is not willing to enter into this covenant with God; if the parents do not recognize the need of divine grace, baptism has no meaning and is a useless form. The chil-

dren of believers are the only proper subjects for infant baptism. To bring forward a babe to receive this rite involves a solemn meaning, and I would not have any one do it lightly. It is signing the name to a promise, it is setting one's seal to a covenant, and God watches to see if we keep it. When this has been done, never forget it. Remember the child is yours merely to love while you train it for heaven. You have entered into an agreement as sacred as the marriage vow.

Thirdly.—Infant baptism is good because of the spiritual impressions of the occasion. It is possible to dedicate the child to God and ask Him to adopt it as His own without the public service. But it will not be so impressive. When your birthday comes, you are just as old as if you do not in any way recognize the day, but the flight of years does not make such an impression. We may worship God without going to church on the Lord's day, but we probably will not. And the public service is much more impressive on children and unconverted men than individuals worshipping at home or wandering in the fields. Once again, we may be patriotic without observing the Queen's birthday. But to have flags flying, bands of music parading the streets playing national airs, to have cannon fired and the Governor-General with his staff marching in procession is much more impressive and stimulates patriotism with most people. So with the formal act of baptism, it is an impressive ceremony and has value in that fact. And for the sake of the greater impression on parents and the church in general the house of worship is the better place for the service.

Fourthly.—I notice a strong reason for the baptising infants of believers, in that it is a time-honoured custom. It has centuries of years clustering their hallowed memories around it. If we cannot find a specific command for it we can say this much. God did command circumcision and he never forbade infant baptism which is the successor and heir to all the spiritual usefulness of the ancient custom. Parents who were believers have brought their children to be baptised by the church in all these centuries of the history of the church. We know that in the third and even second century it was a custom of the church. And more than that we think the church of the apostles observed the

custom. In Christ's tender act of taking young children in His arms and blessing them we see sufficient guarantee for the custom. But more than that, there is gathered up in it all the valuable memories of circumcision, which in Old Testament times was a sign of the covenant promise made by God to Abraham. Into that promise we Gentiles have entered, and those who are children of faith claim its fulfilment.

I will not go further. I have tried to put the matter in a simple way. There are good reasons for observing the custom. There are no valid objections to it. It is a religious ceremony rather than a legal one. It should have all the impressiveness of God's sanctuary. I lay special stress upon this, for when the minister of any church performs the act of baptism for an infant, the church is behind him and through his act takes upon themselves a promise to help in throwing a christian atmosphere of life and instruction about the child. In baptism the parties are God, the parents and the church. Each places himself under obligation in the act.

I cannot tell how, but I believe it brings blessings down as all acts of faith do. I believe the child is better for the faith of the parents. And if the consecration is really made with a heart of faith, the children will feel its influence. God will not let the act be unfruitful.

A FRIENDLY LETTER ADDRESSED TO SOLDIERS.

MY DEAR FRIEND,—At one of Moody and Sankey's recent meetings, a soldier gave the following account of his conversion: "The Lord said to me, Halt! Attention! Right-about-face! March!" Will you permit an old soldier, who has fought many a hard battle, though not always bravely or well, to say a few words to you on these points? For I am a recruiting sergeant. Part of my marching orders are these,—to enlist as many soldiers as I can under the banners of my Great Commander. He loves his soldiers dearly, and they all love Him, and with good reason too, seeing that He laid down His own life to save them, and that he never leaves them to fight alone, for "He covers their head in the day of battle, so that I know I shall come off more than conqueror at last through Him that hath loved me."

I. HALT!

"Thus saith the Lord of Hosts, Consider your ways." The following was related at the Queen's

table at Osborne:—Two soldiers were cleaning their accoutrements at Portsmouth, when one asked the other to lend him a piece of soap. He said he had not got any, when his comrade replied that was a lie, as he had seen him put a piece in his pocket. Upon this the soldier exclaimed, "God Almighty strike me dumb if I did!" and he was struck dumb at that moment. When taken to the hospital he made signs that he wanted to write, and he wrote, "Struck dumb by the visitation of God." Such a story plainly shows what God thinks of falsehood and profane swearing, the latter a sin so fearfully common amongst soldiers. But there are many other sins, such as drunkenness, Sabbath-breaking, uncleanness, etc., which are equally displeasing in His sight, who is "of purer eyes than to behold iniquity." What of your sins, comrades? Where are they?

"Stop, poor sinner, stop and think
Before you further go;
Why will you sport upon the brink
Of everlasting woe?"

II. ATTENTION!

A dying warrior in one of the South Sea Islands told a missionary that he dreamt he saw the sins of his life, like a terrible mountain, ready to fall upon him. In an agony of terror he cried to the Lord to have mercy upon him. He beheld "the Lamb of God, which taketh away the sin of the world." Then he thought he saw his dear Saviour far above that terrible mountain, and He let one drop of his precious blood fall upon it, and it vanished away!

Dear fellow-soldier, will you too give the life-look at Jesus? Your life is a most uncertain one, full of dangers peculiar to your calling, and at any moment, especially in time of war, you may be called to appear before God. There is no sight so appalling as that of a poor heedless soldier who has never grasped a Saviour, waiting to be plunged, hell-deserving, into eternity! I can tell you of two young Fusilier officers who put the question one to the other before the battle of the Alma—"Are you ready, come what will?" "Yes," replied one of them, "I know whom I have believed. I have committed my all into the hands of Jesus. I know that he will never leave me, nor forsake me." Very soon afterwards this brave fellow was shot through the heart, carrying the colours.

A pious soldier, mortally wounded in a great battle, was carried by his comrades to the rear, and laid down under a tree, whilst they returned to their posts of duty. A little while after, an officer rode past, and seeing a fellow-countryman alone, and bleeding to death, he pulled up and asked him kindly if there was anything he could do for him? The dying man gasped—"Yes—knapsack—book—read John xiv. 27." The officer dismounted and opened the knapsack, which lay beside him, but he was little accustomed to read the

sacred volume, and found the words with difficulty, "Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." A radiant and heavenly smile lighted up the poor man's features as he listened. "There! there!" he exclaimed in thrilling and triumphant tones, "that is all I want. I have peace. I am going home. My Saviour is waiting to receive me." The officer gazed at him in speechless astonishment, threw the Bible back into the knapsack, sprang into his saddle, and was off. Within an hour he was himself carried by his men out of the field mortally wounded. As he approached the tree beneath which the lifeless soldier was laid, passing his hand over his forehead, he said, in tones of heartfelt anguish, "I have no Bible. I have no peace. There is no Saviour waiting to receive me!" Nay, there was a Saviour ready with open arms to receive him even then—*had he but sought him*. But despair took possession of him, and he passed into eternity without a Saviour—without peace—without a hope! Dear friend, it is not safe to put off one moment the entreaty of Jesus to come and find rest for your soul in Him. Your calling, as I have said exposes you to many possibilities of danger, and the only soldier who is truly armed against these. and against death itself, is he who can say, "I know that my Redeemer liveth."

III. RIGHT ABOUT FACE!

"Take the first turn to the right, keep by the Cross, and go straight on," was the brief advice given to one who wanted to be a Christian. An old soldier came in to me to-day from a Gospel service. "This day, thirteen years ago," he said, "I ran away from home and enlisted as a soldier at Woolwich, and little thought I should come back to preach the Gospel in that very town, but so it was. After four years' soldiering I was ordered to Aldershot, the very place of all others I did not want to go to, but there I found the Lord and then began at once to speak for Jesus." You see our comrade was able through God's grace, to stand fire, and was not ashamed to *show his colours*. Not an easy thing to do. I verily believe that many a dear fellow had rather be blown to pieces at the cannon's mouth than kneel down to pray in a barrack-room. A lady interested in a soldier who had joined her Bible class, asked him if he prayed. "Yes," he replied, "but I dare not kneel down before the others, and so I pray in bed after the lights are gone out." She spoke to him on the duty of confessing Christ before men, and promised that if he would the next evening kneel down and pray, she would at the same hour in her own room, kneel down and pray for him. (Oh, brother, how gladly would I do the same for you)! It was some weeks before they met again, and then the soldier said, "It was very hard work but I remembered my promise, and I knelt down. The men

threw their boots and belts at me, and the second evening was even worse. They swore at me and beat me to make me leave off, but the thought of your praying too gave me courage, and after some evenings they gradually left me alone. But there is something better still. One night a man got out of bed and came and knelt down by me. He said, 'I've been a Christian a long time, and have been ashamed to own it, but your example has given me courage. Now nearly every man in our room kneels down and prays first before he goes to bed.'"

IV. MARCH.

"In heavenly armour clad." Take the sword of the Spirit, which is the Word of God, praying always. Look at Cornelius, the praying soldier, (Acts x. 3.), and see how his prayers drew down an angel from the skies. "The Christian's vital breath is prayer." At the close of a meeting, when several had prayed, a soldier stood up and said, "I too should like to take up my cross. I have never prayed with my comrades. I should like to do so to-night. With a broken voice he said, "O Lord, Thou knowest the enormous sins of my past life. Lord, have mercy on me, teach me to pray. Lord, Thou hast said, 'Who-soever will may come,' and, Lord, *I come!* Oh! to think of my sins nailing Jesus to the cross; and I have been so wicked! But I am trusting, Lord, in Thee. O help me, *even me!* Give me courage to confess Thee before my comrades. Let me never be ashamed, and go away when I hear the name of Jesus mentioned, but let me stand firm. I have served the devil faithfully. O help me now to serve Thee!" This was the first step in the Christian march of one who said that he had often led the van for the devil, but now he hoped the Lord would let him keep the rear-guard of his army. He did so, and fought manfully under Christ's banner, against the world, the flesh, and the devil, continuing Christ's faithful soldier and servant unto his life's end.

And now, dear comrade, good-bye. We may not meet till the last great "Roll Call," when the trumpet shall sound, and the dead shall be raised. See, brethren, that you put on now "the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand" (Eph. vi. 10-18).—
Your faithful friend,
V.M.S.

WHAT KATIE DID.

"O mother!" exclaimed Katie, rushing into the room, an open letter in her hand, "Jack is coming home to-night! He says one of the locomotives needs repairs, and he is to bring it over to the machine-shop this afternoon. He's going to ride over on the engine, with just a fireman, and he'll be home to supper. Isn't that grand?"

Jack was Katie's brother, and he was an engineer in the employ of a railroad company. Proud enough he was when he got his first engine; ay, and happy, too, for his mother was a widow, and far from rich, and now his earnings would smooth away many a hill and hollow in her daily path.

The line of road he belonged to ran along, not far from his mother's house, after crossing, on a high trestle bridge, the broad river on whose banks the little cottage nestled.

It was one of Katie's delights to go up the shore to the bridge, and watch the trains coming across; and this afternoon, though the road was wet and muddy, she begged so hard to go and see Jack come across with his locomotive, that her mother finally consented to her going.

There had been a great deal of bad weather ever since spring had set in; the ice had broken up suddenly, and the heavy, rugged cakes had come down the river altogether, piling up on the shores, and backing the water over the land; then the river had frozen again, and after that the ice and snow melted rapidly; the mountain torrents came rushing down to the river, and the current became so swollen that it was now several feet higher than usual, and several of the frail bridges had been swept away.

Even during the last three days there had been such heavy, continuous rains as were seldom seen; but now the storm was over, and the sky bright and clear.

"Jack said he would be over about five o'clock, and it is nearly that now," thought Katie, as she settled herself down under a tree, close to the great bridge. "I hope he will, for it will be dark soon, and mother will worry if I'm not back in time; it gets dark so quick at this time of year."

She sat there looking at the swollen river, finding a strange fascination in watching the angry, turbid current rushing under the arches, and dashing up against the piers, as if determined to batter them down; only Katie laughed at the idea, it seemed so ridiculous.

She did not know that it was one that had occurred to others more experienced in such matters, nor that some were, even now, urging an examination of the old, and the construction of a new, bridge to replace it, for it was very old, and had not been well built in the first place.

The sun sank low in the horizon, and Katie began to grow uneasy, for the twilight would be short, and darkness quickly follow. She was making up her mind to wait for Jack's coming no longer, when she saw the locomotive speeding down the line, far away; then it reached the bridge, slowed down, and began to creep along the huge structure. Nearer and nearer it came, and Katie jumped up and waved her handkerchief, delighted to see that Jack answered the well-known sig-

nal that his little fifteen-year-old sister was wont to wave to him from her favourite post under the big tree.

On and on, nearer and nearer, crept the monster mass of iron and steel, like some giant animal of olden times. Katie always liked to watch the locomotives, they looked so strange moving along without any visible power to propel them, just like a living, breathing creature; and this particular one—why, it was Jack's hand that was guiding the huge creature; so, no wonder, that she watched its slow approach so eagerly.

Nearer and nearer, until it entered on the last span that led to the solid ground; and then—what was it?

Katie heard a crash of falling timbers and masonry; the great throbbing mass of iron and steel plunged head foremost down, down into the shallow water near the shore, and then—then an utter blank and silence.

Katie rubbed her eyes and stared as if she thought she were dreaming, as she did think, in truth, for the reality was too sudden and too horrible to credit.

And then, with a wild cry of "Jack! Jack!" she darted down the steep bank, and reached the spot where the proud locomotive lay prostrate amid the mud and slime and fallen timbers and stones.

Before she reached it, she tripped over something, and recoiled from it with a cry of horror, as she saw it was the body of the fireman, who had been instantly killed by the falling masonry of the arch. Quivering from head to foot, and fearing to advance, lest she should find her dear brother lying as was this poor man, Katie yet forced herself to hurry on, until she reached the wrecked engine.

"Jack, Jack, where are you?" she cried, and her heart gave a great leap of joy, as the well-beloved voice answered her, although it was weak and shaken by pain.

"I am here, Katie, inside the engine, pinned down by some of these heavy stones. You can't lift them; no use to try. Where is Williams?"

"Killed, Jack?" sobbed Katie. "I'll run and find someone to help you out."

"Yes, do, like a dear girl, these weights on my legs are fearful. But—good heavens, Katie! come here. Look at me, child. Are you brave? Are you steady? Yes, you are. You used to walk a rail where my head would spin round. Katie!" he cried, with wild energy, raising his poor, bruised body on one elbow, "Is it in you to save three hundred lives? In half-an-hour there is an excursion train due here, and if it is not warned back, it will plunge through this fatal breach. It's too far to the telegraph station, near town; are you brave enough to climb up on the bridge, and creep across on the ties to the other side? There will be time enough to reach the station near the bridge, and the train can be stopped there. Oh, these awful stones that chain me down here! Dare you do

it, Katie? Never mind me; I can wait till afterwards."

Poor Katie? She looked up at the broken arch. She could reach the bridge, she saw, by climbing up on the engine; but then to cross that quarter of a mile of water, deep, turbid, swift, on those open ties, creeping from one to the other—why, it would have been a hard task for a steady head, even in broad daylight; and now, in the night, with the darkness all around, the stars twinkling overhead, and the gleaming water below, it required a stout heart to contemplate it without a shudder.

"My God!" moaned Jack, "three hundred people doomed to death, and no one to save them."

"I will! I'll go, I'll go, Jack!" cried Katie, with a gasp.

"Dear sister! brave sister! Go, then; go at once. Don't think of me; think of all the lives you are going to save—all the sorrow you are going to spare those who love them. And don't be afraid, dear; don't think of the water below. Go now. God will take care of you. I feel no fear for your safety—none."

And it was true. Jack's faith in his Father's love and care was an earnest, living faith, and so he felt no uneasiness about the noble girl clambering up the rugged, broken arch, and then steadying herself on the heavy cross-ties of the bridge.

He followed her little figure with his eyes as long as he could see it outlined against the dark sky, and then followed her with his heart, heeding little the pain that racked every nerve in his body, as he lay there alone, alone and helpless, with the corpse of his unfortunate companion close by.

And noble Katie?

Once her mind was made up, she braced herself for the work she had to do. She kept her eyes fixed steadily on the great beam beneath her feet, stepping carefully along from one tie to another, so long as the faint gleams of light remaining allowed her to distinguish them. But all at once, as she neared the centre of the bridge, the last glimmer went out, like the extinguishing of a candle, and then, at the next step, she tripped, and just saved herself from falling into the deep, swift river yawning beneath her.

And then poor Katie was smitten with a panic such a panic as seizes upon a soldier in battle, when neither pride, nor honour, nor persuasions, nor threats, can restrain him from running away from the field. The poor child grasped the great beam tightly, and laid her head down on the cold rail, sobbing with terror.

But then Jack's moan came echoing to her ears: "My God! three hundred people doomed to death, and no one to save them!"

It roused her up at once, to do and to dare, and to keep on as bravely as she had begun; and now, on her hands and knees, feeling for the cross-ties as she

crept along in the utter darkness, the noble girl resumed her perilous advance. No more panics now, no more faltering; right on she went, and at length, after a space that seemed hours to her, but was really only twenty minutes from the time she had left Jack, she crept over the last span of the bridge, and stood up safe on solid ground.

Truly had God taken care of her!

She drew a long breath of relief, and then, with all the speed she was capable of—and she was a swift runner—she rushed along the line of road, to the little station just back of the river. The trains did not often stop there; she knew that, for she had seen them whirl by at full speed, many a time; but this train must be made to stop.

She was not one moment too soon. Down the road, only a little way off, a gleaming red spot appeared, and a heavy rumbling sound was heard, rapidly coming nearer and nearer.

"Stop the train! stop it!" she gasped. "The bridge is broken! Stop it! Stop it!"

The station-master stared at her, too bewildered to catch the idea on the instant; and seeing this, she snatched up the danger-lantern, and, running out on the track, swung it to and fro.

A sharp whistle answered the signal, and the train came to a full stop at the station, where it had not intended to stop at all.

"What's this for?" asked the conductor, who knew Katie. "What is the matter?"

"The bridge is broken! A locomotive has just gone through at the other end. Jack was on it, and he is there now, held down by the stones from the bridge. And he wouldn't let me go for help for himself; he sent me to save the train. And he's there all alone! Oh, please, please send some one over in a boat to help him out!"

"And how, in the name of goodness, did you get here, child?"

"I came over the bridge on the cross-ties, creeping on my hands and knees, most of the way. But oh, please send help to Jack."

By the time the passengers had been made to understand how they had been rescued from certain death by the bravery of a little girl, she was far out on the water, in a boat propelled by strong arms, ready and eager to extricate poor, unselfish Jack from the ruins of his engine.

One of his legs was broken, they found, and he was suffering intense pain; but his joy that the train, with its precious freight of three hundred human lives, was safe, deadened the pain to a great degree.

There was a heavy purse made up among the passengers for Katie and for Jack, although, as they said, they felt that this was a very small return for the service they had done them.

Nor was this all the good that came to them because of the devoted heroism they had shown, the one in unselfish endurance, the other in active bravery. The railroad company, finding that Jack was capable of becoming something better than simple locomotive engineer, sent him to college, where he was taught a higher branch of knowledge; and now Jack is a rich man, a builder of railroads and bridges.

Nor was Katie forgotten. A check for one thousand dollars was paid into the bank in her name, to be added to the five hundred the passengers had bestowed upon her.

And oh, how proud the mother of those two was of her children, and how in after years she loved to tell the story of Jack's lying patiently, held down by the cruel, heavy stones, while he sent help to others; and how lovingly she dwelt on the brave, wonderful thing that her Katie did!

And surely she had a right to be proud, if ever a mother had.—*Christian Weekly*.

Correspondence.

MR. HALL'S LETTER.

The brief season of rest is past. The net is mended, I am out on the deep sea once more. May the Great Master make me a fisher of men! It seemed best to the Executive that I should begin my work this year in Western Ontario. Accordingly, I am here, and will have somewhat to say about these parts next month. Just now a few thoughts struggle for utterance regarding

THE WHOLE FIELD.

It is my custom to make a mental journey from one end of my mission territory to the other daily; usually I go over the road twice on Sunday.

It is a long distance, but thought travels quickly; I calculate it is about eighteen thousand miles, yet I get over all in less than an hour, spending long enough time in each place to recall the well known faces of the pastor and some of the workers and worshippers, to mention their names and some of their peculiar circumstances.

The journey is always made on my knees, and if all speak of me at head-quarters of whom I speak, my name is often mentioned there. I run clear down to

THE ATLANTIC OCEAN

first trip. Now amid the lofty mountains of Cape Breton, or along the pebbly beach, or by the immense tidal rivers of Nova Scotia, or through the charming scenery of New Brunswick. In crowded city, busy

town, quiet village, and pure and simple country, I pause a moment and pray. Newfoundland, though not my sphere of labour has the warmest place of all in my heart. Every bay and almost every harbour of any note, from Cape John to Cape Ray, has been the scene of labour and prayer. The dear old city of St. John's, where for thirteen years I tried to preach Christ and Him crucified, and where many an anxious hour was spent by the side of the inquiring soul, or the bed of death, or in the chamber of sickness; forget St. John's? not while I remember anything, nor Queen's Road Chapel, nor the seasons of holy rejoicing within its hallowed walls. I need not now describe the mission field as it lies before me and as it daily passes in review.

THE EASTERN TOWNSHIPS,

where our Congregational forefathers were so early on the scene with the gospel of Christ, and where our churches to-day are as lights in dark places. Montreal with its peculiar difficulties in church work, and with the school of the prophets, and our noble band of young men who are laboriously preparing for their life work and mission. *Every spot in Ontario* where we have a church comes into view, and many another where we should and hope to have before long. Permit me just to mention one or two things that are constantly desired for all.

1. A POWERFUL WORK OF THE SPIRIT.

We had drops of a gracious shower last winter and spring, just enough to make us long intensely for more. There are indications of the presence and power of the Holy Spirit among us now. There is a hunger and thirst felt, and spoken of in many places, and God will satisfy the desire of His people. Oh, for a down-pour of the Holy Spirit upon church members that will revive them so thoroughly as to cause them to give heart and life continually to the work of God. Oh, for an awakening from the Spirit of God, that will quicken the dead in our congregations and save thousands of souls from sin and its terrible consequences. Let us plan, and pray, and preach, and live and believe, and watch for this. Everything else in comparison with the salvation of souls is insignificant and utterly unworthy of the thought and care and toil we give to it.

Come together, dear people of God, and reconsecrate yourselves to the Lord and His service. Plead earnestly with God for the power and wisdom needful for success. Devise and adopt means to reach the careless, and Christless. The harvest will soon be past and the summer ended, while multitudes will be unsaved.

2. THAT OUR CHURCHES MAY

depend more upon the Spirit, is one other request we have. We are all disposed to look more than we

should to men, and we have recourse too often to means for the conduct and promotion of the Lord's work, that is too like the world and therefore dishonourable to God. If the thought and labour and self-denial that are often given to get up some entertainment in the churches to raise money, were given to prayer and work for souls, how very different would be the financial state of the churches.

Too often worldly expedients are resorted to, upon which the blessing of God is not and cannot be asked.

Frivolity is encouraged, serious impressions dissipated, heart-burnings and jealousies engendered, godly souls offended. The work of God set back, the church made a laughing stock to the world, and all to make a few dollars by some oyster supper, festival, silly social, or concert.

By all that is dignified and solemn and holy in our profession, I implore God's people to stand aloof from these modern inventions of Satan. There will be no lack of money for church purposes, if we do the Lord's work faithfully. There is a more excellent way of getting it than the methods I have alluded to above, and others that I need not mention now.

I do not find any fault with socials in connection with the church and congregation for purely social purposes, but when employed with the object of raising money, and when the managers are obliged to cater for a depraved public taste, or when others are deluded into the belief that because they have bought a ticket for the entertainment they have contributed so much to the cause of the church and the funds of the church, when they have merely done so for their own enjoyment. This is evil and only evil and evil continually.

One other thing is constantly on my heart, as I daily mentally visit our churches, a desire that all may take a much deeper interest in

OUR MISSIONARY WORK.

Some churches and individuals have done well, but there is much need that more should be done. The small amounts that have been donated to this first and most important work of our churches, should make us ashamed. The dollar subscription should be at least five. The income of our Society ought to be five times as much as it is. I will labour for this and I believe we can reach it, too. It may be as well to inform our friends at this season of our needs. In round numbers we require for the current year

SEVEN THOUSAND FIVE HUNDRED DOLLARS.

This is much more than last year, but it includes Nova Scotia and New Brunswick, from which we will also have a part of our revenue. We have also on our hands the Indian Mission and we have undertaken a small French work and two or three new causes. In all our work we have much to encourage us at present, and I am not at all staggered under the weight o

our increased financial obligations. The Lord is with us in raising up men for our vacant churches, sending promising students to our college and guiding us to new fields of usefulness; sure I am that He will give us the needful means to support the labourers' in His vineyard. Now that our annual missionary sermons and meetings are to bring these matters more prominently before the congregations, let there be a grand rally and a marked advance all along the line. We do not know how much we can do till we try.

Brethren in the Maritime Provinces, make the best possible arrangements for your missionary meetings and collections, and make them early. Brethren in the Eastern Townships, I am sorry I cannot be with you as in former years, but I know you will do your work well. Brethren in every part, devise liberal things and do so for the Lord. There is no need of begging or dunning, but place the claims of our growing country and the increasing demands upon us before the Lord's people, and above all, make the causes the subject of earnest prayer, both in public and in private. The Lord will provide. Your fellow labourer in the gospel.

T. HALL.

Kingston, Ontario.

COLLEGE AFFAIRS.

HOW AGGRESSIVE WORK IN CANADA MAY YET BE DONE BY US.

Money has been called the sinews of war, it is most assuredly the sinews of missions. Our trust is in God, "Except the Lord build the house, they labour in vain that build it." Let it be understood, that all this is not only recognized, but cordially believed. It becomes, however, little other than cant, when it is quoted to excuse inaction or the employment of all legitimate means to compass the end.

In our Home Missionary operations from the beginning we have been crippled for want of sufficient means.

To make this plain, would require a history of our work in Canada, such as there is not space to give in this article, let it suffice to say, that for many years, the greater number of our churches were weak and in large measure dependent on Missionary help. We had from the first, help from England, but not sufficient to enable us to overtake the work that opened up to us in all directions. Villages were starting all over the land, and no possibility of knowing how many of them would develop into towns and cities, or what number of them would ultimately remain villages with a population more favourable to other denominations than to ours.

From an English standpoint Canada was a land of Goshen, where emigrants could settle and speedily become independent farmers, if not rich men.

We received then, as now, some help from England, but always with the expectation hinted to us that we should be self-sustaining in a few years.

Our Missionaries pressed the people, while they themselves under pressure became restless, and many good men left for the United States where they laboured with comfort and acceptance. Again and again our Missionaries were told that aid from England must soon cease; it was said that grants would have the influence of an endowment and paralyze effort, etc. Many fields under the pressure were given up, and some in haste to be self-sustaining, put their ministers on salaries that in this country no man fit for his work could be expected to live on. Men on pinching salaries, with no overstock of the grace of self-denial, and none of the poetic glamour thrown over the Foreign Mission field, could not be expected to be comfortable under the circumstances. At various times at our annual gatherings it was mooted that it would be better for our mission work in Canada, to work in with the American Home Missionary Society. On one occasion it was announced by Rev. W. Clarke, senior, on his return from a visit to the brethren of the United States, that he believed that the way was open to us, if we wished to do it, to join with the American Society. It was discussed; some thought it would look like ingratitude to England to become otherwise connected. National pride sprung up, and a feeling such as the church of Christ should not know, prevailed. It was voted to retain our connection with the Mother Country. Now in politics there is no desire to break off the connection with England. But the church of Christ is not circumscribed by national boundaries. The only division is that between the church and the world, Christians in England, in the United States, in Canada, are one, one family, one kingdom under one Lord. Christ is King in Zion, and all under His sceptre are brethren. National pride should not step in between us and our work. It was our duty *then*, and is our duty *now*, to co-operate with that part of the field that is nearest to us, that is similarly situated, and more in sympathy with us, because they who dwell on our border, can understand our circumstances. Their agents would visit us, stimulate us, and help us, and if the fields were one as the fields in the different States of the Union are one, there would be here at once more hope. We should not look at an opening forty years and not dare to venture into it. Without a jot of abatement of our love for Christian England, we could, and should co-operate with those who are more naturally situated to be our coadjutors, and form an alliance, the most favourable for carrying on the Redeemer's work in our midst. Had the Congregationalists of Canada years ago united in mission work, both Home and Foreign, with their brethren in the United States, it

would have been for the glory of Christ. Instead of fluttering away our little, on *Indian*, French, Foreign, Home, Labrador, Manitoba Missions, with an annual revenue altogether less than some city pastor's salary, we should have increased our own ability by union with the strong and by this time Congregationalism in Canada would have occupied a position more like it does in the United States. Our leading towns and cities that afford openings would be entered, occupied, and our cause sustained till it could be honourably carried on without help. If this had been done years ago, by this time the Canadian field would be little, if any extra expense to the American Society. We should have now a base of supply within our own border that would enable us to carry on the Redeemer's work with a strong hand, but poverty has paralyzed us, and national pride has kept us poor.

There is now much work to be done for Christ in Ontario, which Congregationalists ought to do, which we are adapted to do. Thousands may be subdued to Christ by our principles and mode of working, better than by any other. If we had means to push the work, and the backing that would give us courage to assert our principles we should grow. But while we assume the style apologetic, and from other denominations ask leave to live, we cannot expect to go forward as an aggressive body. God, you say, will bless us if He pleases. God, in His ordinary working, only blesses where the conditions are present on which He has suspended His favour.

It may not now be open to us to co-operate with the children of the kingdom in the United States, but if it be, it is a plain duty in all missionary operations to do the work of the Lord where, and by whom we can work to the greatest advantage.

Frome, Ont., Aug. 19th.

W. H. A.

THE COUNTY OF HALTON AND THE SCOTT ACT.

MR. EDITOR,—Since a number of our ministers and people of our churches are deeply interested in the "Canada Temperance Act" movement and have written to me for private information concerning the working of the Scott Act in the County of Halton, I have deemed it wise to send you a few facts which may be of some service to the members of our churches, especially at this time as the question of "Prohibition" is prominently before the electors of the greater part of the Province of Ontario and also the Dominion of Canada. No church of Christ can afford to stand aloof from this important movement towards moral reform. All know full well that the Canada Temperance Act, otherwise called the "Scott Act," was enacted by the Dominion Government, in

the year 1878. This Act provides for the suppression of the sale of intoxicating liquors, either in a simple or combined form, and thereby intended to promote temperance in the Dominion. The Act has received the sanction of the lower and higher courts of the provinces and finally that of the Privy Council. The County of Halton, of Dunkin Act repute, was the first county to adopt and thereby test the Act in the province of Ontario. This constituency, though not large, has not a few well-to-do farmers and successful business men, and more churches in proportion to the population, so I am informed, than any other county in the province. This fact coupled with the many secular temperance organizations no doubt accounts for the adoption of the Scott Act. The county with its many villages and towns and Railroad facilities made it more or less a difficult matter to fully test the act. A few minutes ride on either the Grand Trunk, Western or main line, or the Hamilton and North-Western, Credit Valley Railroads, would carry the bottle to its welcome supply outside the bounds of the county. The towns and villages of Burlington, Oakland, Milton, Georgetown and Acton forcibly revealed this fact in the early inception of the Act. The Act was adopted by the county, with a majority of eighty-one in April, 1881, and came into force in May, 1882. During the Scott Act campaign, the opponents of the measure made a number of statements very much akin to those now being freely circulated in the counties where the Act is being contested.

It was stated both by press and platform that the adoption of the measure would foster drinking dens in the hands of unprincipled men, and not decrease crime but instead would increase it and decrease the value of property; moreover the adoption of the act would lower the value of property by ruining business in the towns and villages. The principle of the Act also strikes a deadly blow at man's liberty and must eventually be a signal failure because it will not be enforced, etc. This county with a population of about 22,000 has had over two years' experience since the adoption of the Act. What are the facts of the case? The contest was a bitter one. The drink traffic dies hard. On the first of May, 1882, the hotel keepers throughout the county closed their hotels, adorned their verandas with barbed wire, closed their sheds and locked their stable doors and pumps. Thus arose the cry of no accommodation for the travelling public in Halton County. At once the temperance people met the difficulty; money was given, sheds erected, temperance houses opened, with what result? Off came the barbed wire and back went the lock bars, and thus ended practically the non-accommodation cry. If there be money in catering to the travelling public aside from the bar, as there is, no one need fear the question of accommodation. Aside from the

bar the hotel business is overdone. The adoption of the Canada Temperance Act can only reduce the number of hotels and find a paying basis with fewer houses. Slowly but surely the hotels of the County of Halton are approximating to this irresistible principle of supply and demand. Again, the Act has not been a financial failure. There are few men who do not fear the *argumentum ad pocketum*. Even the friends of the Act found the enforcement of the measure would discriminate against the business of the county in favour of the towns and villages skirting the County of Halton in the adjoining counties of Peel, Wellington and Wentworth where the Act had not yet been adopted. Hotel keepers intensified this feeling by sowing grass seed on the streets as a prophecy that they would grow green. It will surprise no one that there were false prophets in those days. The published opinion, as well as private statements of business men before me, all with one exception, state that business is as firm, as "good" and "better" than it was previous to the enforcement of the Scott Act. I am safe, in concluding from such evidence as I now possess, that money which would otherwise have gone into the till of the drink vendor now finds its way into the hands of the merchant, the shoemaker, the baker and butcher, and therefore adorn houses and add comforts, where comforts were not, and evil habit ruled economy. A competent authority states that in one year, under the Scott Act reign, the quantity of intoxicating liquors used was reduced some 500 barrels. Now any school boy can compute the gain to the county at thirty-six gallons per barrel and the retail price of \$2 per gallon, (which is under the estimate.) This gives a gain of \$36,000 to the county in one year. This is no small sum to go into general trade conducive to the peace and prosperity of the people. The drink bill of the Dominion averages nearly \$10 per capita. Druggists and medical men have been lampooned for abusing their trust. The prescriptions all told in one year, only amount to some fifteen barrels; not quite the amount sold by a third rate hotel in the similar period of time previous to the adoption of the Act. The Town of Georgetown is over two years under the "Scott Act" only sent down two cases of "drunk and disorderly" to the county jail. Before the year 1882, the case was quite otherwise. The chief of police of Georgetown informed me that the only building to let was the police court. The same has been said of the jail at the Town of Milton. The judge at three consecutive sittings of the Court of Assize was presented with a pair of white gloves. Crime has been reduced seventy per cent. A constable's fees were \$70 per year under the license system. Under the rule of the Scott Act he receives not one dollar. All this goes to prove the act has not ruined business by reducing the sale of intoxicating

liquors some 500 barrels. The sale of intoxicating liquors has not been driven into drinking dens and therefore taken out of the hands of qualified responsible men. Only one individual has been convicted for violating the Act who had not been engaged in the traffic before the adoption of the Act. Only one case of the low den and thousands of dollars have been paid in fines. Live inspectors and yet only one such case. Open drinking and the treating system have been abolished, drunkenness and the sale of intoxicating liquors rendered disreputable. The temperance question has almost broken up political party lines. Temperance men hold the balance of power and exercise it. Only a pledged supporter of prohibition can safely seek the suffrage of the electors. The educational effect of the Act has been good. If drunkards are made it will not be by law nor will the Christian temperance people be responsible for the sale of intoxicating liquors, an act which is wrong between man and man, wrong between man and God, wrong every way. Hoping that the people of our churches will study the working of the Act in the counties where adopted, I am convinced they will vote in favour of the great present temperance movement which has for its ultimate the good of the masses. G. R.

Melbourne, Sept. 2nd, 1884.

News of the Churches.

BRANTFORD.—Our last "Mission Quarterly" was a gratifying success. It was held at the house of Mr. Charles Hartman, and his good wife made every one feel thoroughly at home. The Secretary reported correspondence with the Rev. R. Windsor, and exhibited views forwarded to the Society by him and stated that the Society had resolved to undertake the expense of educating a scholar in this brother's school in India, the amount required being twenty-five dollars per annum. Their resolve was heartily approved by those present. We are in an encouraging condition as a church. Our services are being well attended and an excellent spirit is manifested in the meetings for prayer. Our Sabbath school is in a prosperous state and we are intending to devote a great deal of prayerful energy to its improvement. We have commenced a "Monthly Teachers' Meeting." Our ladies are busy preparing for their "Annual Thanksgiving Supper."

We are pleased to see the increase in the number of students, and also to hear the studentia reports of content. We had no difficulty in collecting \$79.50 for a room in our college.

BELLEVILLE.—The church has extended a unanimous call to Rev. A. W. Main, of Economy, N. S. It is confidently expected that the call will be accepted.

HAWKESBURY.—Thursday, the 22nd ult., a church was organized at this place, Mr. Hale acting for the Missionary Society. Three deacons were elected, and ere the roll is finally made up it is confidently expected that a charter membership of thirty will be found. A work of grace has been in progress under the labours of Mr. Currie and Mr. Gay, and we look forward with hope to the future of this field.

MR. GAY is labouring in and around Granby and Cowansville. From a private letter to a friend in Toronto, we learn that evangelistic labours are promising blessed results.

OBITUARIES.

In Belleville, on the 22nd Sept., in the fiftieth year of his age, Deacon Richard White peacefully passed away from the sorrows of this life to the endless joys of the future. He was a native of Devonshire, England, and came to this country when he was nine years of age. For more than twenty-three years he was a consistent member of the Congregational Church in Belleville, for the greater part of the time treasurer of the church, and for over twelve years he held the important office of deacon. He was a man of strong, simple faith; quiet and unassuming in his habits of life, maintaining both before the church and the world an unblemished reputation. He gave to the cause of Christ, in the church and elsewhere, generously and systematically. His last illness was brief, only three days. He knew his end was come, and he joyfully said, "I am going home to Jesus." He leaves a widow and four children, the eldest of whom is married, to mourn their irreparable loss. His funeral sermon was preached by Rev. T. Hall, on Sunday the 28th Sept.

In vain our fancy strives to paint
The moment after death;
The glories that surround the saint
When he resigns his breath.

Thus much, (and this is all we know,)
They are completely blest;
Have done with sin, and care, and woe,
And with their Saviour rest.

T. H.

There passed away in Brockville, on the evening of September 1st last, Catharine Dunbar, widow of David Paken, for more than thirty years a consistent member of the Congregational church in that place. Among the many pleasant memories of early Canadian experiences the editor cherishes are those of Mrs. Paken and her children in the neat church of that town. We know nothing of her personal history, but her record was constant at church, her Christianity modest, and among the scholars of the Sunday school which for a

time we taught, her children were the most constant, and ever showed a mother's care, and when, the church having been closed twelve months, we sorrowfully brought the school to an end, her family had remained punctual and true to the very last. We should like to hear that these loved ones are walking as their mother taught them, assured as we are that when at the ripe age of seventy-two she lay down to rest, her tenderest thoughts would be for home, church and heaven.

Literary Notices.

THE CENTURY and ST. NICHOLAS for September come freighted with choice provision, of which the following extracts are proof; the first from the *Century* open letters, the other from *St. Nicholas* for the Young Folk:

In an article on "The Rescue of Chinese Gordon," General R. E. Colston, late of the Egyptian General Staff, says: "In the 'Waterless Land,' water is the paramount question. If it be asked how a large body of Bedouins, like the ten thousand who nearly destroyed the British squares at Tamai, manage to subsist, the reason is plain. In the first place, they do not need the enormous trains required for a European army. They are the most abstemious of men. Each man carries a skin of water and a small bag of grain, procured by purchase or barter from caravans. Their camels and goats move with them, supplying them with milk and meat, and subsisting upon the scanty herbage and the foliage of the thorny mimosa, growing in secluded wadies. These people could live upon the increase of their flocks alone, which they exchange readily for other commodities; but being the exclusive carriers and guides for all the travel and commerce that cross their deserts, they realize yearly large amounts of money. As to water they know every nook and hollow in the mountains, away from the trails, where a few barrels of water collect in some shaded ravine, and they can scatter, every man for himself, to fill their water-skins. On my first expedition, near the close of the three years' drought, I reached some wells on which I was depending, and found them entirely dry. It was several days to the next wells. But my Bedouin guides knew some natural reservoirs in the hills about six miles off. So they took the water camels at night-fall, and came back before daylight with the water-skins filled. An invading army would find it hard to obtain guides, and even if they did, they must keep together, and could not leave the line of march to look for water. Besides, the Bedouins, accustomed from infancy to regard water as most precious and rare, use it with wonderful economy. Neither men nor animals drink more than once in forty-eight hours. As to washing, they never indulge in such wasteful nonsense. When Bedouins came to my camp, water was always offered them. Their answer would frequently be: 'No, thanks; I drank yesterday.' They know too well the importance of keeping up the habit of abstemiousness. No wonder they can subsist where invaders would quickly perish."

A LITTLE QUAKER SINNER.

A LITTLE Quaker maiden, with dimpled cheek and chin,
Before an ancient mirror stood, and viewed her form within,
She wore a gown of sober gray, a cape demure and prim,
With only simple fold and hem, yet dainty, neat, and trim.
Her bonnet, too, was gray and stiff; its only line of grace
Was in the lace, so soft and white, shirred round her rosy face.

Quoth she, "O, how I hate this hat! I hate this gown and cape!
I do wish all my clothes were not of such outlandish shape!
The children passing by to school have ribbons on their hair;
The little girl next door wears blue; oh, dear if I could dare,
I know what I should like to do! ♪"—(The words were whispered low,
Lest such tremendous heresy should reach her aunts below.)

Calmly reading in the parlour sat the good aunts, Faith and Peace,
Little dreaming how rebellious throbb'd the heart of their young niece.
All their prudent humble teaching wilfully she cast aside,
And, her mind now fully conquer'd by vanity and pride,
She, with trembling heart and fingers, on a hassock sat her down,
And this little Quaker sinner sewed a tuck into her gown!

"Little Patience, art thou ready? Fifth day-meeting time has come,
Mercy Jones and Goodman Elder with his wife have left their home."
'T was Aunt Faith's sweet voice that called her, and the naughty little maid—
Gliding down the dark old stairway—hoped their notice to evade,
Keeping shyly in their shadow as they went out at the door,
Ah, never little Quakeress a guiltier conscience bore!

Dear Aunt Faith walked looking upward; all her thoughts were pure and holy;
And Aunt Peace walked gazing downward, with a humble mind and lowly.
But "tuck—tuck!" chirped the sparrows, at the little maiden's side;
And in passing Farmer Watson's where the barn-door opened wide,
Every sound that issued from it, every grunt and every cluck,
Seemed to her affrighted fancy like "a tuck!" "a tuck!" "a tuck!"

In meeting Goodman Elder spoke of pride and vanity,
While all the Friends seemed looking round that dreadful tuck to see.
How it swelled in its proportions, till it seemed to fill the air,
And the heart of little Patience grew heavier with her care.
Oh, the glad relief to her, when, prayers and exhortations ended,
Behind her two good aunties her homeward way she wended!

The pomps and vanities of life she'd seized with eager arms,
And deeply she had tasted of the world's alluring charms,—

Yea, to the dregs had drained them, and only this to find :
All was vanity of spirit and vexation of the mind,
So, repentant, saddened, humbled, on her hassock she sat
down,
And this little Quaker sinner *ripped the tuck out of her
gown !*

—Lucy Lincoln Montgomery, in *St. Nicholas*.

International Lessons.

LESSON 6.

NOV. 9, } **THE WISDOM OF SOLOMON.** { 1 Kings 10.
1881. } { 1-13.

GOLDEN TEXT.—“Behold a greater than Solomon is here.”—Matt. 12 : 42.

TIME.—B. C. 995.

PLACE.—Jerusalem.

Notes and Comments.—Ver. 1. “Queen of Sheba :” Where was Sheba? This question cannot be positively answered. There are two claimants for the honour, Ethiopia and Arabia, both countries have traditions connecting this queen with their history, and in both countries government by queens was common, for reasons, however, which we cannot detail here, it is pretty unanimously agreed that the Arabian Sheba is the one intended ; “fame :” through “the name of the Lord :” with the reports of Solomon’s wisdom and greatness had gone forth the statement that all this was from the blessing of Jehovah, the God whom he served ; “to prove :” by asking questions to test his sagacity and wisdom.

Ver. 2. “Came :” the journey would be from twelve to fifteen hundred miles ; in that region, even to-day, a journey of from two to three months ; “great train :” a large train of beasts of burden and servants ; “spices :” the Arabian Sheba was the great spice country of the ancient world ; “gold,” Ver. 10, “a hundred and twenty talents ;” “precious stones :” no doubt of the character still found in Arabia ; “all in her heart :” the thoughts and questions she had prepared beforehand.

Ver. 3. “Told her :” answered all her questions without an exception. There are Jewish traditions of the questions asked and answered, but we do not trouble teachers with them ; they would only cause a waste of time to repeat to a class.

Vers. 4, 5. “Seen Solomon’s wisdom :” *i. e.*, the practical manifestation of it in the ordering of the affairs of the Kingdom, and in his personal accomplishments ; “the house that he had built :” the royal palace ; not the Lord’s house, into which she was not permitted to enter ; “meat :” the vast variety furnished for meals ; “sitting-servants :” the apartments in the palaces assigned to the servants or ministers ; “attending :” or standing, probably these were a lower class than the preceding, as the standing would indicate ; “apparel :” very gorgeous, doubtless provided by the King ; “cup bearers :” whose duty was, among other things, to pour out the wine and present it to the King ; “ascent :” the private passage from Solomon’s palace, which must have been on a lower elevation—to the Temple ; “no more spirit :” she was overpowered by all the vastness and splendour, see Daniel 10 : 17.

Vers. 6-7. “A true report :” but it had appeared so incredible that she had taken a long journey to test it ; “the half was not told :” this report that appeared so exaggerated was really not half the truth ; “prosperity :” or goodness, the original word may mean either.

Ver. 8. “Happy—these—which stand continually :” so of the servants of a far higher King does David speak in Psa. 84 : 4.

Ver. 9. It may have been true, as Jewish writers tell us, that the Queen was converted by the influence of Solomon to the worship of the true God, yet nothing is said of her offering sacrifice, which had she been converted she would certainly have done ; “to do judgment :” not simply to live in ease and splendour.

Ver. 10. “She gave a hundred and twenty talents of gold :” about \$3,500,000, so it was prophesied ; Psa. 72 : 10 ; “abundance of spices :” see on ver. 2. Ancient historians speak of the vastness of the spice trade.

Vers. 11, 12. These two verses are a parenthesis, they have really no connection with the narrative of the lesson, except as suggested by the mention of the Queen of Sheba’s presents ; “navy :” the ships were Solomon’s but the sailors were subjects of Hiram ; “almug trees :” generally supposed to be sandal wood, a fragrant tree, still very abundant in some districts of India ; “pillars :” or balustrades ; the balustrades of the stairways in the temple and in the palace were made of this wood ; “harps :” the Jewish harp was of triangular shape, and ordinarily had ten strings ; “psaltery :” also a stringed instrument of a triangular form.

Ver. 13. “Gave—all her desire :” so great a king as Solomon could not suffer the Queen of Sheba to exceed him in gifts, so he gave her anything she desired to possess as a memento her visit. Asking for presents is common in the East, and is practised alike by prince and peasant.

HINTS TO TEACHERS.

Topical Analysis.—(1) Wisdom sought, Ver. 1, 2, (2) Wisdom found, 3-7, (3) The blessedness of those who find wisdom, 8-13.

On the first topic picture this queen in her far-off realm hearing of the wonderful Hebrew King, of his wealth, his magnificence and especially of his wisdom, a wisdom which, as we judge, Solomon had publicly declared to be a special Divine gift, for the fame of Solomon was “concerning the name of the Lord,” Ver. 1, and she determines to take the long journey, with all the risks and dangers attendant, to see this king, to find if his wisdom is really what was reported, and to prove him with hard questions. What her “hard questions” were we can only suppose, they were likely word puzzles in which eastern people did, and do still delight, but, however that may have been, it was to hear the wisdom of Solomon. The lesson that comes to us is very plain and is supplied by the Master Himself. “The queen of the South came from the uttermost parts of the earth to hear the wisdom of Solomon and behold a greater than Solomon is here ;” Matt. 12 : 42. Jesus Christ is Divine Wisdom incarnate. He is not only wise and true, He is the truth. We must then learn here that *we should seek Divine Wisdom*, and seek it where alone it can be found, in the life, the work, and the teachings of the Saviour. The wisdom sought by this woman was earthly ; the wisdom Christ will give is eternal. Those who go to Jesus will be built up from this foundation with all the truths that make wise unto eternal life ; “where shall wisdom be found ?” only here ; “therefore get this wisdom and with all thy getting get understanding.”

On the second topic, we may show that here the seeker after wisdom did indeed find, and found so much more than she expected that she could say, “the half was not told me ;” although that half was so wonderful that she would not believe unless she saw it with her own eyes. *And the seeker after Divine Wisdom shall find.* God hath promised and his promises are sure. “The Lord giveth wisdom,” Prov. 2 : 6 ; “if any of you lack wisdom,” see Jas. 1 : 5. Just as Solomon, in lesson three of this quarter, asked wisdom of God and received it, so the true higher wisdom will be given to all who feel their need of it, and

like the king, ask Him who not only can, but stands ready to bestow this blessed gift upon all who seek for it."

On the *third* topic much, very much might be said but we can only indicate a few thoughts. What did the Queen of Sheba find? *More than she expected*, far beyond her greatest thoughts was the magnificence and wisdom of the Hebrew king, and the seeker after Divine Wisdom, spiritual understanding, will find it in the service of Jesus with treasures of joy and peace and satisfaction, of which they had formed no conception. She received gifts from the king; she gave gifts to him, but the grandeur of what she had in return exceeded the presents she brought; so our king will give us out of His inexhaustible treasury all things that are right for us; temporal blessings, earthly wisdom and knowledge if to Him it seemeth good; but above all, spiritual blessings in princely abundance and power. Finally, show that *hers was but an earthly temporary blessing*; she turned and went back to her own country, to the darkness of the heathenism, it may be, from which she came; as she went down the slopes of Zion into the Valley of the Jordan, and crossing its stream struck into the desert to her distant home, all the magnificence and glory of Solomon would die away, and would become only a memory; but the soul that has found and seen Jesus shall dwell in His presence, walk in the light and beauty of His countenance here, and when the border-line of time is passed, shall rise to the glory of His heavenly home, the glories which "eye hath not seen, nor ear heard, neither hath entered into the heart of man," 1 Cor. 2:9; and being changed into the same glory, shall abide with Him in an eternal increase of the glory of which Solomon's was only the faintest shadow.

Supplementary.—There is one lesson that must not be omitted, and it is best expressed in our Saviour's own words, before quoted: "a greater than Solomon is here," and if we refuse to listen to the wisdom of this Divine King, will not the Queen of the South "rise up in the judgment," and condemn us? How great are the privileges of our scholars, a thousand-fold greater than those of this ancient queen; let us take heed, greater privileges, greater responsibilities. "How shall we escape if we neglect so great salvation," Heb 2:1-3.

INCIDENTAL TRUTHS AND TEACHINGS.

He that walketh with wise men shall be wise.
The honest seeker after truth shall find it.
The "hard questions" of our hearts can only be answered by Christ.
The highest wisdom is to be made wise unto salvation.
The knowledge of God is a wisdom beyond all earthly compare.
Those who find Christ say that the half of His glory was not told them.

Solomon receiving the Queen of Sheba, a type of Christ. In the way he received her. In solving all her "hard questions." In showing her his glory. In accepting her gifts. In giving her greater gifts in return.

Main Lesson.—Get Wisdom (texts from the writings of Solomon, only.) Prov. 2:2; 3:13-17; 4:5-9; 7:4; 8:10, 11; 16:16; 19:8; 22:17, 18; 23:12-19-23; Ecc. 7:11, 12, 19; 9:16, 18.

LESSON 7.

SOLOMON'S SIN.

Nov. 16,
1884.

{ 1 Kings 11
4-13.

Golden Text.—"Keep thy heart with all diligence; for out of it are the issues of life."—Prov. 4:23.

TIME.—From 930 to 990 B.C., Solomon died 975 B.C., and this record was some years before his death.

PLACE.—Jerusalem, the Mount of Olives, and other hills round about.

Notes and Comments.—Ver. 4. "When Solomon was old:" not probably more than fifty or fifty-five, yet as these monarchs were not long-lived (Solomon died at sixty), his present age would be relatively "old;" "wives turned his heart:" years of luxury and indulgence with increasing sensualism had weakened his will and made him unable to resist the importunities and influence of his many heathen wives; "after other gods:" the gods of their heathen homes, "not perfect—as the heart of David"—in the service of God; David sinned greatly, more than once, but he never forsook the service of God and followed idols.

Ver. 5. "Went after:" actually worshipped, Deut. 13:2; 28:14; "Ashtoreth:" a female divinity worshipped by the Zidonians, specially adored by women. "Milcom," or "Molech." Ver. 7. The fire-god of the Ammonites, worshipped by the offering of human sacrifices. "Ammonites:" descendants of Lot, conquered by David, whose home was on the border of the Syrian Desert, east and north of the Moabites.

Ver. 6. "Went not fully:" the outward service of Jehovah still went on in His temple, and Solomon would be found there at times; but, alas! he would also be found in the idol temples joining in the service of those false gods whose worship his "strange wives" had brought with them. His delight in the Lord God had gone.

Ver. 7. "High place:" although these were forbidden to the Israelites yet they had been tolerated in the worship of Jehovah, but the practice was essentially heathen. See introduction to Lesson 3 this quarter. "Chemosh, the abomination of Moab:" that worship of the Moabites which was an abomination to God. Chemosh was the sun-god, worshipped as king of his people, and as a god of war.—"Molech," see note on Ver. 5. It is probable that Chemosh, Baal, Ashtoreth, Molech, etc., were originally so many names of the one supreme god worshipped under different attributes and with various rites in different countries.

Ver. 8. "Likewise—for all his strange wives:" there may not have been other gods than those named; the probability is that as his wives would be from subject tribes and kingdoms round about, those would embrace the worship of all; "burnt incense:" one of the highest forms of idol homage.

Ver. 9-10. "The Lord was angry:" what is God's anger? It is totally unlike human anger, the outburst of uncontrollable passion; it is rather the deep, eternal antagonism of holiness to sin, it is the manifestation of that repugnance of right to wrong, which we call anger; "had appeared unto him twice:" on both occasions he had been warned against forsaking the ways of God, 1 Kings, 3:14; 9:6-9; "had commanded:" the sin of Solomon was aggravated by the fact that God had Himself spoken to him.

Ver. 11. Now the Lord punishes. "Said unto Solomon:" by whom we are not told. Nathan was dead, and the removal of the restraint of his presence and counsels might have had something to do with Solomon's sin. "I will rend:" symbolized by the rending of the new garment. Ver. 30. will violently take away "thy servant," Ver. 28. Jeroboam had been employed by Solomon during the building of Millo and the repairing of the breaches of the city of David.

Ver. 12-13. There is a ray of mercy in the dark cloud of judgment, the falling of the thunderbolt should not take place during Solomon's life, it should come in the life of his son, and the loss should not be total; "I will give one tribe to thy son:" Rehoboam really had two tribes. It would appear as if "little Benjamin" had become so absorbed in powerful Judah that it had to a great degree lost its distinct tribal character, and the two were spoken of

as but one tribe for David's sake. How far-reaching the blessings of a good man's life; even to Solomon's son a portion of the kingdom should be left because of David. "for Jerusalem's sake;" the choice of Jerusalem as the place where God would reveal His name was not changed by the sin of its king.

HINTS TO TEACHERS.

Preliminary.—Some teachers may think that they will have a difficulty in teaching this lesson because of the character of Solomon's sin; this will prove no difficulty if it is remembered that the beginning of the evil was that "his heart was turned from the Lord God of Israel." Sin has many manifestations, but its source is in the evil heart; lying and theft and drunkenness, disobedience to parents and such like, are disobedience to God, even as idolatry, and will as certainly be followed by his anger and punishment.

Topical Analysis.—This may be put in three words, (1) Sin, 4-8 (2) Punishment, 9-11 (3) Mercy, 12-15.

Show in what Solomon's sin consisted, the successive downward steps, and the cause of his fall. *His many wives:* This was of itself a sin, a thing that God had commanded should not be, Deut. 17: 17, and for the very reason that the sin of Solomon proved to be a sound one; "neither shall he (the king) multiply wives unto himself, that his heart turn not away;" not only did he break one command, but another, which the king in common with all the people was bound to observe; he married "strange wives;" heathen idolators, which was positively forbidden, Ver. 2. To these women he gave himself up; he forgot the charge of his dying father, forgot the vision of God twice vouchsafed to him; "went after" heathen gods, and built for them temples even as he had done for the God of Heaven, and with it all he kept up an appearance of worshipping the Lord, a miserable sham, which deceived no one unless it was himself; *his hypocrisy added blackness to his sin.*

Look further at the character of Solomon's sin, *it was a sin against light.* Solomon knew full well, none in the Kingdom of Israel better, that it was a grievous wrong he was doing; he had not alone the commands of the law and the charge of his dying father, he had the direct word of God to himself, words of counsel and of warning, none less than he could plead ignorance of the will of God. Show here that our sins are against light and knowledge; our scholars know the truth and the will of God; the sins of those who have the Bible in their hands and who listen Sabbath after Sabbath to faithful teachers of the word are against more light than even Solomon had, for there is a light from the cross which he saw not, and a manifestation of the love of God which he could not conceive. *It was a sin against experience.* He had proved that blessings and honour came from God, and that in obedience to God only could he have them continued, and yet he carelessly, recklessly ignored that experience and lived as though he knew it not. *It was a sin that involved others,* all sin does so, more or less, but a man in the position of Solomon, the king of a great nation was sure to influence his people largely. It is a fact in history that the court of a nation determines with almost certainty, the character of the nation for the time; dissolute kings have made dissolute people. So none of us liveth to himself; our circle may be small but for good or evil we influence some. Pray that the influence of your scholars may ever be for good.

But it may still be asked, "How could Solomon fall so low as to be an idolator?" We noted at the beginning of this topic the outward steps of his fall, they were clear and plain; the inward, though not told us, are, we think clear also. *He gave way to a spirit of wordliness;* his riches and honour and power were the thorns that choked the growth of Divine things in his heart; unlike his father David he had not early trials and discipline; unlimited prosperity

was granted him, and that drew him from God. Teach that God in withholding temporal things may be truly blessing us, for few are they who can walk unharmed through the fire of worldly temptations. There was *sensuality*, a pampering of the flesh, and giving way to its desires; surrounded by pleasures he forgot God. Then it is evident that he had come to be one of that class of men whom to-day we describe as "liberal Christians;" so liberal in fact, that Christianity is nothing more to them than any other form of belief, so, as *F. W. Robertson* says: "He was beginning to ask, is not one religion as good as another? . . . He began to feel that there is a great deal to be said for these different religions, . . . and so he became liberal and took idolatry under his patronage. There are few signs in a soul's state more alarming than religious indifference, that is the spirit of thinking all religions equally true—the real meaning of which is that all religions are equally false." Teach to beware of this spurious liberality; if the Bible be true, it is the one only truth; if Jesus be our Saviour there is no other way; no other name is given under heaven whereby we may be saved.

The *second* and *third* topics while important we have had other opportunities of discussing, two texts will serve to illustrate them, for the one Ex. 34: 6-7 "The Lord—that will by no means clear the guilty;" for the other, Hosea 11: 8, sets forth the enduring love and kindness of God. "How shall I give thee up?" "In His wrath he remembers mercy."

INCIDENTAL TRUTHS AND TEACHINGS.

How wise, in the light of Solomon's experience, the prayer of Prov. 8: 9.

The highest wisdom, and the greatest manifestation of piety may degenerate into folly and sin.

Avoid worldly, unchristian companions; let him that thinketh he standeth, take heed lest he fall.

Beware of the beginning of sin in the heart, for easy is the descent into worldliness and forgetfulness of God.

Constant communion with God the only safeguard against falling.

Though all men prove false, the Lord remaineth true.

Main Lesson.—Watch and pray that ye enter not into temptation, Matt. 26: 40; Deut. 4: 9; Prov. 23; Mark 4: 24; Luke 21: 36; 1 Cor. 10: 12; 2 Tim. 4: 5; 1 Pet. 1: 13.

LESSON 8.

Nov. 23, } **PROVERBS OF SOLOMON.** } Prov. 1:
1884. } { 1-16.

GOLDEN TEXT.—"The fear of the Lord is the beginning of knowledge."—Prov. 1: 7.

TIME.—Written, probably, between the fifteenth and thirtieth year of Solomon's reign, before the sad fall of the last lesson.

NOTES AND COMMENTS.—Ver. 1. "The Proverbs," the title of the book. These proverbs were gathered together during the three hundred years between Solomon and Hezekiah, most of them were composed by the wise king. What is a proverb? A short, pithy, comprehensive saying, expressed frequently, but not always, in metaphorical language. "The Son of David," therefore, from his birth, his opportunities, and his experience, to be heard, he had the right and the ability to speak.

Vers. 2, 3, 4. In these verses we have the design of the book "to know wisdom." Wisdom is personified in the book, it is Divine wisdom, to know wisdom is to know Him who is the source of wisdom—is wisdom itself. "Instruction," or "discipline:" training for the practical manifestation of wisdom in the daily life. "Perceive—understanding:" to know what is good and true. "Wisdom:" a

different word is used from the former one, meaning here, rather, consideration or counsel. "Justice" or righteousness: right-doing. "Judgment:" righteousness in action. "Equity:" between man and man, the pervading principle of righteousness in justice and judgment. "Subtily:" not here cunning, as in Gen. 3:1, but shrewdness to penetrate motives and foresee danger. "The simple," or open-hearted: not versed in the deceits of the world, not used in the sense of foolishness. "The young man:" the class most artless and easy to be deceived; Solomon throughout had these largely in view. "Discretion, or discernment": to avoid what is wrong and to choose what is right.

Vers. 5, 6. "Wise man will hear:"—of course he will, it is the fool that thinks he knows everything and does not want to listen to teaching—"Man of understanding shall attain unto wise counsels:" the word is derived from steering a ship, and conveys the idea of guiding his course aright. "To understand:" one of the fruits of wisdom. "Interpretation," marg., "an eloquent speech:" may it not mean, to understand "proverbs." "Dark saying:" not merely metaphorical utterances, but the "enigmas:" the hard questions of lesson six; we are aware that the commentators give another meaning, but this appears the most in accordance with the context.

Ver. 7. "The fear of the Lord:" the keynote of the whole book; the fear of love. "The beginning," the foundation of all true wisdom. He who thus fears God will fear to sin. "Fools:" the ignorant and the conceited are alike fools. "Despise wisdom:" they do not know its value.

Vers. 8, 9. "My Son:" a constantly recurring phrase in the first nine chapters. "Instruction of thy father:" whose duty and right it is, and whose experience should not him to instruct thee. "Mother:" the mother is placed with the father to be heard and honoured; heathens magnified the position of the father at the expense of the mother; the divine law says, "Honour thy father and thy mother." "They:" parental instructions, "shall be," if followed, "an ornament—head—neck:" the Israelites were very fond of these garlands for the head, chains for the neck; the latter for distinction as well as for ornament so the teaching is, these will adorn and distinguish thee; thou shalt be admired for thy virtues.

Vers. 10, 11, 12. From general to more definite teaching. "If sinners entice thee, consent thou not:" keep away from evil companions, if they would win you to their ways say "No," see Psa. 1:1. "Let us lay wait for blood:" surely, some will doubtless say, men would not ask another to join them with such an avowed purpose; no, but this was the language of their actions, they might and doubtless did cover it up with smooth phrases, as men do their sins to-day; but these were really the words their deeds spoke. This is a caution against joining the bands of cut-throats, highway-men and brigands, from which Palestine has never been free in all its history. These verses are a striking picture of the unprovoked brutality and recklessness of such men.

Ver. 13. This verse gives us the motive for their wicked deeds, it is for plunder. "All precious substance—fill our houses with spoil:" the devil and his servants are always ready with their promises, but the realization is bitter as death.

Ver. 14. "Cast in thy lot—one purse:" as if they said, we are giving you a share in all that we get, and this is all to your advantage, as you are a novice and can't get much yourself.

Vers. 15, 16. "Walk not thou in the way—refrain thy foot:" have nothing to do with them, don't even go near them; detest their purposes; keep away from their presence; have no share in their purpose. "Refrain:" if

thou hadst any thought of going with them, keep away; their feet run to "evil," as yours will if you go with them.

HINTS TO TEACHERS.

Preliminary.—Say a few words about this wonderful book; about its principal author, the wise king, and about the wisdom for all ages of the world that is found in its teachings, and though, alas! the teacher forgot some of his own words, yet none the less are they the words of divine truth; rules, by which, if we shape our lives we shall walk in the favour and love of God.

Topical Analysis.—(1) The purpose of the book, vers. 1-4 (2) The foundation of wisdom, vers. 5-7. (3) Admonitions, vers. 8-16.

On the *first* topic we may show that ordinary wisdom, the wisdom of guiding our lives aright, is a thing to be desired and sought after. The young man who starts in life without moral principles to guide him; without the understanding of good and evil, is like a ship without chart, without compass, and the sun constantly obscured, sailing, the master knows not whither, and which may at any time strike a rock, be dashed to pieces, and all the precious cargo irretrievably lost. The wise sayings of this book, so wise, that the labour of three thousand years has never superseded them, are the guide and safety of the voyager through life. If followed they will save him from the rocks and shoals of crime and sin, and will make him a blessing to his day and generation. But deeper than the mere moral teaching, lies the spiritual thoughts of our relation to God, our service and duty to Him, and the blessings that will follow obedience. While a book for all ages, it is a book specially for the young, and well would it be were the golden words written on their memories and hearts. To quote from Dr. Guthrie: "The day was in Scotland when all her children were initiated into the art of reading through the book of Proverbs * * * I have no doubt whatever, that the high character which Scotchmen earned in by-gone years was mainly due to their acquaintance with the Proverbs." Would that the young people of this Canada of ours were well read in its treasures of wisdom!

On the *second* topic, ver. 7, tells us what the foundation of wisdom is, "the fear of the Lord." What is the fear of the Lord? Not the crying fear of the slave; not the fear which the guilty have of the punishment that awaits them. No, it is the fear of a child for a loved and loving parent; the fear that springs from obedience, that would not, could not, disobey. Why is it "the beginning of knowledge, or wisdom?" Because he who knows not, fears not God, is a fool; because, he who has not the fear of God before him cannot understand the works of God. If the great first cause is left out of the question, how can the relations of the creatures to each other be perfectly understood and acted upon, such knowledge is vain; because, "the fear of the Lord" saves men from their sins which weaken and destroy their mental powers, obscure judgment, blunt the desire for knowledge, and brings them down to the level of the beasts that perish, which have not wisdom or understanding; and because, there is a wisdom that is divine, a knowledge of God and a fellowship with Him, and none can have this highest wisdom who are without the loving fear of Him to whom it relates and who is the source and end. Earnestly press your scholars to get this "fear of the Lord."

On the *third* topic there are two admonitions. The first is to hear instruction, "father and mother" first and always, for if their own hearts are right, their experience joined to their love will make them the best instructors of their children. This does not preclude other instructors, elsewhere they are set forth, and to all those who speak in the fear of the Lord, heed is to be given. "Bow down

thine ear, and hear the words of the wise," chap. 22 : 17 ; "the wise," be they who they may. Then there is the admonition to avoid evil companions ; press this earnestly. Evil companionship is the ruin of thousands of our young people. Caution lovingly yet firmly to have no companions among those who ear not God.

INCIDENTAL TRUTHS AND TEACHINGS.

Wise men and men of understanding are always willing to increase knowledge.

The knowledge of God must precede all true knowledge of His works.

The instruction of the father, and the law of the mother, should be based on the fear of the Lord.

And those instructions should be heeded and obeyed.

The wicked will have others to walk in their ways.

He who enters into evil company is in great peril.

With the fear of the Lord we can say "No" to the tempter.

Main Lesson.—*The fear of the Lord.* (1) The blessings it gives, Deut. 6 : 13-24 ; 1 Sam. 12 : 14 ; Psa. 15 : 4 ; 34 : 7 ; 115 : 13. (2) A duty, Deut. 10 : 12 ; Josh. 24 : 14 ; Matt. 10 : 28 ; 1 Pet. 2 : 17. (3) What should spring from it? *Praise*, Psa. 22 : 23 ; 135 : 20 ; Rev. 14 : 7. *Trust*, Psa. 115 : 11. *Acknowledgment*, Psa. 118 : 4. *Worship*, 2 Kings 17 : 36.

Nov. 30 }
1884. }

TRUE WISDOM.

{ Prov. 8 :
1-17 }

GOLDEN TEXT.—"I love them that love Me, and those that seek Me early shall find Me." Ver. 17.

TIME.—B. C., about 990.

NOTES AND COMMENTS.—Vers. 1-3. Wisdom is here, as in the last lesson, personified, and these verses set forth her attitude in asking for a hearing from the children of men. What first of all, do we understand by "Wisdom?" Is it an attribute of God, or the person of the Lord Jesus Christ? both or either? Christ is the Wisdom of God, and the wisdom of God is manifested in Christ. "Cry:" call aloud, by the Word of God, by the ministers of that Word, and by His providences; never louder than to-day. "High places:" in the most public positions. Wisdom is for all, so to all it is offered. There may be a reference to the "high places" of worship, and the assemblies of the people there. "Places of the paths:" "where ways meet:" "at the gates:" the places of mercantile, political and judicial gatherings. "At the doors:" the private as well as the public places of the city. The idea is, that there is no place in which the voice of Divine wisdom is not heard, and that those who turn away are without excuse.

Vers. 4, 5. "Men—sons of men:" to men of the highest position as well as to those of the common class. "Simple—fools:" those who are liable to be led astray, and those who have actually fallen into folly; or as the terms are somewhat stronger than the original justifies, we may read for these "inexperienced, unsuspecting."

Ver. 6.—From this verse on we have set forth the advantages of listening to the voice of wisdom. "Hear:" used in this manner to demand attention, nine times in the Book of Proverbs. "Excellent:" lit., "princely things; things of the noblest character. "Right," or "straight;" as opposed to everything crooked, dishonest, disingenuous.

Vers. 7, 8. "Speak truth:" although the idea may include the utterance, it refers more to the inward relish for truth, meditates upon it and loves it. "An abomination:" a strong phrase; hated and hateful. "All the words of My mouth—righteousness:" true—nothing deceitful in what I say—promises or threatenings—"froward" or "distorted," "perverse," misleading.

Ver. 9.—"Plain to him that understandeth:" an apparent truism yet a deep truth. The mind enlightened by God that has sought and found wisdom from Him who is ready to give wisdom to all who ask, will understand all the teachings and utterances of Divine wisdom.

Vers. 10, 11.—"silver—gold:" here are things which men desire, for which they earnestly seek and labour, yet the "instruction" and "knowledge" of wisdom is better than these; "rubies:" some would translate, "corals," others "pearls," all the precious stones, stones of desire, lit., "pleasant stones," Isa. 54 : 12, are not to be compared with wisdom, which is the one pearl of great price, Matt. 13 : 46 ; not only these precious things, but "all things desired," the possessions and the pleasures for which men long, none of these are "to be compared" to wisdom.

Ver. 12. "Wisdom—prudence:" wisdom, divine and heavenly, does not unfit a man for the right, practical duties of life; it the rather fits him for them. Wisdom in divine things, may, does, dwell with prudence; in other words, the average man will be the better fitted for the duties of this life by being the possessor of true religion; "witty inventions," or sagacious plans. Another aspect of the same truth; will know best how to do the business of this world, and of God's kingdom.

Ver. 13. Those who have "the fear of the Lord," will "hate evil," see Chap. 16 : 6, and 1 John 3 : 9-10, they instinctively shrink from everything that is sinful. Four things hated by wisdom are now mentioned, "pride, arrogance, the evil way, the froward mouth." These seem to cover the feelings, thoughts, actions and words; all these manifestations of evil, wisdom and her children hate.

Ver. 14. "Counsel:" proper direction in all circumstances; "sound wisdom:" not the wisdom of this world which is foolishness with God, 1 Cor. 3 : 19. "Courage—strength:" this has been rendered as for me, my might is understanding; that is, with me understanding is strength. So Bacon says "knowledge is power."

Vers. 15, 16. This may be understood to say that not only in the lower, the ordinary walks of life, but in the highest, the office of kings and princes, actions must be governed by divine wisdom if there is to be prosperity and peace; not cunning, or intrigue, or political trickery, but righteousness and truth. Only in accordance with the eternal principles of righteousness can there be permanence for the powers of earth. See Dan. 2 : 21 ; 4 : 26-37.

Ver. 17. After hearing of all the advantages and blessings of wisdom, we ask, how shall we obtain it? and the answer is, by love. "I love them that love me." So said the Saviour. John 14 : 21; and yet it is true that God loved us when we were unloving and unlovely; and, as Faber beautifully says, God sometimes draws us to Him and fills us with love for Him, not that He may love us, that He always does, but in order to make us feel how He loves us. "Those that seek Me early," although this means diligently, earnestly, it includes the idea of youthful seeking. Let this be the test of life and character: are we now, at once, early, in the sense of the present time, diligently and earnestly seeking God, or are we the rather, seeking the things of the world?

HINTS TO TEACHERS.

Topical Analysis.—(1) What wisdom is. (2) The blessings wisdom gives. (3) How to get wisdom.

On the first topic, we have seen that wisdom is not simply an attribute, though a noble and a glorious one; wisdom is a person; speaking as a queenly woman, she gives divine messages and invitations. She addresses all classes of men that she may utter in all ears the sacred lessons of holy truth. She declares that her instructions are worth more than silver or gold or precious stones, that she

loves them that seek her, and will reward their seeking by revealing herself to them. Without troubling ourselves to argue the identity of the "wisdom" of Solomon with the "Word" of John 1, we are sure that wisdom here sets forth the incarnation of all wisdom, the Lord Jesus Christ, and while in teaching we may not neglect what we may call the lower line of thought, wisdom, in the ordinary sense, we must especially dwell upon its manifestation in Him and as applied to Him, and so, as we read verse by verse of the blessings which wisdom gives, of the reasons why we should accept wisdom, and of how it is to be found, let us feel that all is especially true of Jesus Christ, the wisdom of God, manifested in the flesh.

On the *second* topic, it would be well to quote a few other utterances of wisdom, outside the lesson portion. "Her ways are ways of pleasantness and all her paths are peace," and those who walk in them shall walk in the light and beauty of God's countenance; "long life is in her right hand and in her left riches and honour:" her instruction is far beyond the value of gold or silver or precious stones; all things that can be desired are not to be compared with what she gives. Still further—"Counsel is mine:" etc., Ver. 14, the highest and wisest counsel that shall guide our feet into the way of peace, and the man that walks by the counsel of wisdom shall assuredly arrive at all blessed results, and shall find his path growing brighter and brighter as he pursues his onward and upward course; and how divinely great are the blessings that Jesus Christ gives, blessings which lie right along the path of life, and end not there, but, unlike the silver and gold of earth go with the believer across the river, and have a more glorious fruition in the world to come.

On the *third* topic we may point to Ver. 17, the Golden Text of the lesson, and say that *wisdom is to be found by seeking*. Nor will the search be long or painful, for the Divine Wisdom is waiting to manifest Himself to those who look for Him, and He has never said to the seeking soul, "Seek ye my face in vain." Seek Him—where? anywhere, everywhere, "in the top of the high places—in the places of the paths—at the gates, at the entry of the city, at the coming in of the doors." He is not far from every one of us, Acts 17: 27. Seek Him early, seek Him diligently, earnestly, with the whole heart—*Seek Him now*. Do not forget to press the solemn lesson of Chap. 1: 24-32; there may be a seeking and a hearkening that is *too late*—when the voice of invitation shall be lost in the stern voice of the judge, and there shall remain only "calamity," "fear," "desolation," "destruction."

INCIDENTAL TRUTHS AND TEACHINGS.

He is a wise man who seeks to know God.

The wisest men are those who obey the voice of God.

So the Christian believer, be he ever so ignorant of things of this world, is truly wise.

The wisest men of science, have been, and are, believers.

The beginning and the end of true wisdom is the fear of God.

The call of wisdom is to all men.

Divine Wisdom seeks to win all to herself.

This is the way. Walk ye in it.

Greater far is spiritual than mere worldly wisdom.

Main Lesson.—The knowledge of Jesus brings the highest blessings. John 17: 3; 1 John 1: 1-2; 5: 13-20.

Children's Corner.

WATCHING OUR WORDS.

Keep a watch on your words, my darlings,
For words are wonderful things;
They are sweet like the bees' fresh honey,
Like the bees, they have terrible stings.

They can bless like the warm, glad sunshine,
And brighten a lonely life;
They can cut in the strife of anger,
Like an open two-edged knife.

Let them pass through the lips unchallenged
If their errand is true and kind—
If they come to support the weary,
To comfort and help the blind.

If a bitter, revengeful spirit
Prompt the words, let them be unsaid;
They may flash through a brain like lightning,
Or fall on a heart like lead.

Keep them back if they are cold and cruel,
Under bar and lock and seal;
The wounds they make, my darlings,
Are always slow to heal.

May peace guard your lives, and ever,
From the time of your early youth,
May the words that you daily utter
Be the words of beautiful truth.

ALL FOR THEE.

All for Thee, my joy or pleasure;
All for Thee, my loss or gain;
All for Thee, my earthly treasure;
All for Thee, my peace or pain;
All for Thee, my past and present;
All for Thee, my future days;
All for Thee, my pathways pleasant;
All for Thee, my rugged ways.

All for Thee, my each endeavour;
All for Thee, my trust or fear;
All for Thee, my longings ever;
All for Thee, my smile or tear;
All for Thee, my every sorrow;
All for Thee, my shade or shine;
All for Thee, my each to-morrow—
All for Thee, for I am Thine!

All for Thee, each day and hour;
All for Thee, my every breath;
All for Thee, each gift and power;
All for Thee, in life or death;
All for Thee, in peace abiding;
All for Thee, in grief or blight;
All for Thee, from danger hiding;
All for Thee, through darksome night.

All for Thee, though woes distress me;
All for Thee, in strength and health;
All for Thee, though want oppress me;
All for Thee, in time of wealth.

All for Thee, though Thou should'st slay me ;
 All for Thee, what'e'r my lot ;
 All for Thee--though friends betray me,
 Let me trust and murmur not !

All for Thee, my love and loving ;
 All for Thee, my daily cares ;
 All for Thee, my talents proving ;
 All for Thee, my hopes and prayers ;
 All for Thee, each word that's spoken ;
 All for Thee, each smile I give--
 Let them ease a heart that's broken ;
 Let them bid the dying live !

All for Thee, through every season,
 All for Thee, through every clime ;
 All for Thee, in thought or reason ;
 All for Thee, in prose or rhyme ;
 All for Thee, when life is fading ;
 All for Thee, when toil is done ;
 All for Thee, through shine or shadowing ;
 All for Thee, when heaven is won !

A BRAVE BOY.

His name was Frank Thompson; he was fifteen years of age, and he lived in a large city, where he was a pupil in one of the public schools. He was a slender lad, with quiet, gray eyes, gentle ways, and with nothing of the "brag" about him. Some of the boys called him a coward because he never would fight; and whenever a rough fellow would shake his fist in Frank's face, with "You don't dare to fight," Frank would quietly say, "I dare not to fight," which was a much braver thing to do.

But there came a day after which no one doubted Frank's bravery.

Suddenly the teacher in the division where Frank Thompson studied discovered from a cloud of smoke that burst into the room that the school building was on fire. There were five hundred children in it; and in less than one moment half the children in her room knew, as did she, of the danger, and were preparing to rush out of doors. The teacher, Miss Olney, said not a word, but springing to the door, she lifted her hand, and with a commanding gesture motioned the pupils back in their seats, and they dared not disobey. She then hurried from the room to warn the other teachers of the danger, and to give the alarm of fire.

Quick as a flash, a slender boy with a flashing eye had taken the teacher's place at the door, for every pupil in the room had risen to his feet to escape as quickly as possible. The boy at the door was Frank Thompson.

"Stand back!" he cried; "not one of you can pass through this door! Disobey orders, and you will be crushed on the stairs!"

And do you think a boy moved? Not one. The pale-faced, flashing-eyed lad at the door, with uplifted hand, was equal to any army with banners. Every one felt that the boy who dared not fight dared to hold his post, and guard it too. And so he stood till the teacher returned, when he slipped into a passage way and fairly flew into one of the lower rooms, where he knew there was a tiny little fellow, weak and lame, who might be overlooked and lost in the danger. Hunting him out of the crowd of little ones, Frank lifted him in his arms, and never lost hold of his burden until he had put him safely down at his mother's door, two or three squares away. Then he returned to the school-building, from which the children had all safely escaped by leaving it in quiet order, and the fire engines were rapidly putting out the fire.

You may be sure there were no boys to call Frank Thompson a coward after that. The story of his bravery, his quick, determined action, got into the newspapers, and several gentlemen had a gold medal made, and on it were these words:

TO FRANK THOMPSON,
 FROM THE CITIZENS OF C—,—,
 IN HONOUR OF A BRAVE DEED,
 DECEMBER 21, 1880.

This was the date of the fire. And the medal was hung about Frank's neck in the presence of all his school-fellows, while one of the gentlemen made a little speech, in which he told the pupils that it was always a brave lad who dared to do right, and always a coward who dared to do wrong.



PLOUGHING IN EGYPT.

PLOUGHING IN EGYPT.

Barley is merely thrown on the surface, and then pressed into the ground by means of a log of wood, which is dragged over it. For wheat, small furrows have to be made, either with a broad heavy hoe or a plough.

The ploughs are of the same make now as they were probably 3,000 years or more ago, being entirely of wood, and still drawn by oxen. Wheat is never sown on wet land, and it does not require much irrigation. The man who drives the plough has in his hand a goad, something like an English farmer's spud, having a point at one end, and a kind of hoe at the other. With the point he goads on the oxen, and with the spud cleans the plough.

MRS. HUMMING-BIRD.

One day grandpa said to Harry and Ida, "Children, if you will come out while I am picking peas to-morrow morning, you will see something very pretty." That is all he would tell them.

They kept wondering about it every little while during the day, and made mamma promise to wake them early. I was a little curious myself to know what could be there at six o'clock in the morning, and at no other time. The children were very wide awake at the appointed hour, and full of fun. Grandpa said they must be quiet, or they would frighten away his little pet.

"Won't you tell us what it is, grandpa?" cried Harry.

"Do tell us, grandpa!" chimed in Ida.

Grandpa smiled, with a teasing look in his eyes, and said, "O you will soon find out for yourselves, if her royal highness favours us."

He had been at work only a few minutes and was whistling softly to himself, when out flew the daintiest little humming-bird! Her nest was in a quince tree just beyond the fence. At first she was shy and did not alight; but her wings quivered in the sun-

shine, and showed the lovely colours. She flashed around like a rainbow, and the children were wild with delight. Grandpa pretended not to see her, and soon she gained more courage. Then she flew back to her nest and called her two young ones. They had just begun to use their wings, and the mother-bird coaxed them to the pea vines.

The children had a good look at them then. They were about as large as a bumble-bee, only slimmer in the body. Their feathers had begun to grow, and they seemed like a mixture of red and green and gold. The mother-bird flew away, and left her little ones near grandpa, as if she knew he would keep them from harm. In a few minutes she was back again, her bill laden with sweets, which she fed to the birdies. She did this several times. Then she gave a little call, and flew towards the nest. The birdies soon followed her. Grandpa said she helped the little birdies along with her bill the first morning she came.

The children were delighted with grandpa's pet. They had never seen a humming-bird before, and to have one so near was an inducement for them to wake up early. Mrs. Humming-bird came every morning until the little ones were able to fly away, and grandpa's peas were all picked.

If children would only keep their eyes open, they would learn many a valuable lesson from what they see around them.

A BITTER word may make a wound that will never heal. A kind word may win a friend that will never turn. A caution may save a soul.

At the close of an address to a Sabbath school from the words, "What must I do to be saved?" the speaker said, "Now let us change the question, and ask, 'What must I do to be lost?'" "Do nothing, sir," answered a little girl.—"Yes, friends," said the speaker, "just *do nothing*, and you will be lost."