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

THE

# CANADIAN INDEPENDENT.

NEW SERIES.

VOLUME III. No. 4.

APRIL.

PAGE.

<i>Editorial Jottings</i> .....	95
<i>Power</i> .....	100
<i>For the Boys</i> .....	103
<i>A Friendly Letter Addressed to Quarrymen, Colliers, etc.</i> .....	103
<i>Mission Notes</i> .....	105
<i>Salvation Army Experiences</i> .....	106
<i>Correspondence</i> .....	108
<i>News of the Churches</i> .....	111
<i>Official Notices</i> .....	115
<i>Obituary</i> .....	115
<i>Literary Notices</i> .....	116
<i>Lesson Notes for the Month</i> .....	117
<i>Poetry—The Coastguard</i> .....	123
<i>Children's Corner</i> .....	124

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# THE CANADIAN INDEPENDENT.

(NEW SERIES.)

VOL. III.]

TORONTO, APRIL, 1884.

[No. 4.

## EDITORIAL JOTTINGS.

ATTENTION is called to the official notice of last month, that the third quarterly meeting of the Executive Committee of the C. C. M. S. will be held in Montreal on April the 8th. Churches requiring the services of students for the summer vacation should send their applications to the secretary, Rev. Dr. Jackson, Kingston, at once.

THE treasurer of the C. C. Missionary Society will make out his annual statement for the auditors not later than the first week in May, therefore the accounts for the year 1883-4 will have to be closed by the 15th of next month. Those churches which have not already sent in their annual collections with the lists, should take notice of this and forward at once. It is very important that all sums belonging to this year should appear in the treasurer's statement, as the Colonial Missionary Society base their grant of twenty per cent. on the amount reported by the Canadian churches.

WE see by the Montreal papers that the Montreal Loan and Mortgage Company, in which twenty-two out of the twenty-four thousand dollars of our Provident Fund seem to have been invested, is in difficulties. There is talk of a reduction of stock, twenty or twenty-five per cent. of liquidation even. The Presbyterian and Methodist colleges have heavy interests also. We, at this distance, know little of the true inwardness of this financial perplexity. We draw attention to the fact chiefly for this reason: Seven of the widows and three of the children of our departed ministers are depending upon their annuities, the very smallness of which makes it all the more imperative that the dole should not fail. We do not desire to discuss with the afterwise the wisdom of investing eleven-twelfths of a trust fund in one institution that

seemed to offer an exceptionally high rate of interest, but to insist that the annuities must be first made good. We therefore appeal (on our own editorial responsibility) to the churches, that they set themselves at once to work to increase their contributions to this branch of denominational work, so that those whose very bread may be dependent upon a supply that for a time may fail, shall not miss their already too small, but very much needed quarterage. In other words, to the rescue first, then wisdom for future management and repairing any losses that may be. We promise to double our contributions. Who next?

CREED making in this restless, critical, hasty nineteenth century is not the easiest task for even consecrated intellects. It is well known that great diversity of opinion obtains even among churches that openly accept a definite creed. Would any one, strange to our ecclesiastical evasions, dream that the author of the "Fourfold State" and the writers of "Scotch Sermons" owned allegiance to the same confession of faith? The former pure, bold, pronounced Calvinism; the other — well, broad enough for the broadest Unitarian, if not for the Agnostic. The theologies of the late Dean Stanley and of Cannon Liddon are divided by the whole domain of dogma; yet the one was Dean of Westminster, the other Canon at St. Paul's. Many earnest men, by no means rationalistic, would gladly see the creeds of the Reformation period, which bind so many churches, simplified, yet fear to take up old landmarks, uncertain where the new would be placed. Who can formulate a confession representing, even substantially, the belief of Christianity to-day? We published, August, 1882, an abbreviated confession for the use of the missionaries of the Presbyterian churches of old Scotia, in which not one of the distinctive features of Calvinism was found, and where the question of eternal pun-

ishment was commuted to "being condemned, shall suffer the punishment due to their sins."

It has been often felt that the Congregational body, without a subscribed creed, has been dogmatically at loose ends, and its pulpits eminently uncertain in their sound. On the other hand, if their theory of church polity be capable of material manifestation, freed from traditionary bonds, animated by the true life of all churches, the Spirit of Christ, it ought, before all others, to be able to present for acceptance a living, unequivocal statement of those things which are most surely believed amongst them. The men who formed the National Council, which assembled in St. Louis in 1880, accepted the task, and appointed a commission to draw up such a statement, *not to this Council, but to the churches and to the world through the public press.* The commissioners were selected, it will be remembered, by a committee appointed by the Council for this special purpose; and after careful deliberation, offer a statement to the churches worthy of their acceptance, and which is designed, not as an authoritative creed, but to "carry such weight of authority as the character of the commission and the intrinsic merit of their exposition of the truth may command." In addition to the "Statement of Doctrine," the commission report a brief and simple confession of faith for the use of the churches in the admission of members. The applicant agrees to accept, according to the measure of his understanding of it, the "system of Christian truth held by the churches of our faith and order," and repeats the Apostles' Creed.

The commission represented men on either wing, the Conservative and the Liberal, the Old Theology and the New, of which Dr. Dexter and Dr. Lyman Abbott may be taken respectively as representatives. They have agreed, and given to us, not a knotless thread, but a precise statement of evangelical truth in the living words of to-day, and yet words that do not part company from the expressed faith of the Christendom of the past; for the church of to-day can only, if true, be the continuation of the church of the past. The statement will not escape criticism. We venture, however, to express our conviction that as an epitome of Evangelical truth it stands unexcelled, and that it gives a fearless and honest expression to the dogmatic faith of the great

body of Congregational churches on the American continent. As such we commend it to the prayerful study of our Canadian Churches.

"STATEMENT OF DOCTRINE."

"I. We believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible;

"And in Jesus Christ, His only Son, our Lord, who is of one substance with the Father; by whom all things were made:

"And in the Holy Spirit, the Lord and Giver of life, who is sent from the Father and Son, and who, together with the Father and Son, is worshipped and glorified.

"II. We believe that the providence of God, by which he executes his eternal purposes in the government of the world, is in and over all events; yet so that the freedom and responsibility of man are not impaired, and sin is the act of the creature alone.

"III. We believe that man was made in the image of God, that he might know, love and obey God, and enjoy Him forever; that our first parents by disobedience fell under the righteous condemnation of God; and that all men are so alienated from God that there is no salvation from the guilt and power of sin except through God's redeeming grace.

"IV. We believe that God would have all men return to Him; that to this end He has made Himself known, not only through the works of Nature, the course of His providence, and the consciences of men, but also through supernatural revelations made especially to a chosen people, and, above all, when the fulness of time was come, through Jesus Christ, His Son.

"V. We believe that the Scriptures of the Old and New Testaments are the record of God's revelation of Himself in the work of redemption; that they were written by men under the special guidance of the Holy Spirit; that they are able to make wise unto salvation; and that they constitute the authoritative standard by which religious teaching and human conduct are to be regulated and judged.

"VI. We believe that the love of God to sinful men has found its highest expression in the redemptive work of His Son; who became man, uniting His divine nature with our human nature in one person; who was tempted like unto men, yet without sin; who by His humiliation, His holy obedience, His sufferings, His death on the cross, and His resurrection, became a perfect Redeemer; whose sacrifice of Himself for the sins of the world declares the righteousness of God, and is the sole and sufficient ground of forgiveness and of reconciliation with Him.

"VII. We believe that Jesus Christ, after He had risen from the dead, ascended into Heaven, where,

as the one Mediator between God and man, He carries forward His work of saving men; that He sends the Holy Spirit to convict them of sin, and to lead them to repentance and faith; and that those who through renewing grace turn to righteousness, and trust in Jesus Christ as their Redeemer, receive for His sake the forgiveness of their sins, and are made the children of God.

“VIII. We believe that those who are thus regenerated and justified, grow in sanctified character through fellowship with Christ, the indwelling of the Holy Spirit, and obedience to the truth; that a holy life is the fruit and evidence of saving faith; and that the believer's hope of continuance in such a life is in the preserving grace of God.

“IX. We believe that Jesus Christ came to establish among men the Kingdom of God, the reign of truth and love, righteousness and peace; that to Jesus Christ, the Head of this kingdom, Christians are directly responsible in faith and conduct; and that to Him all have immediate access without mediatorial or priestly intervention.

“X. We believe that the Church of Christ, invisible and spiritual, comprises all true believers, whose duty it is to associate themselves in churches, for the maintenance of worship, for the promotion of spiritual growth and fellowship, and for the conversion of men; that these churches, under the guidance of the Holy Scriptures and in fellowship with one another, may determine—each for itself—their organization, statements of belief, and forms of worship, may appoint and set apart their own ministers, and should cooperate in the work which Christ has committed to them for the furtherance of the Gospel throughout the world.

“XI. We believe in the observance of the Lord's day, as a day of holy rest and worship; in the ministry of the Word; and in the two sacraments, which Christ has appointed for His church; Baptism, to be administered to believers and their children, as the sign of cleansing from sin, of union to Christ, and of the impartation of the Holy Spirit; and the Lord's Supper, as a symbol of His atoning death, a seal of its efficacy, and a means whereby He confirms and strengthens the spiritual union and communion of believers with Himself.

“XII. We believe in the ultimate prevalence of the Kingdom of Christ over all the earth; in the glorious appearing of the great God and our Saviour Jesus Christ; in the resurrection of the dead; and in a final judgment, the issues of which are everlasting punishment and everlasting life.”

Julius N. Seelye, D.D., Charles M. Mead, D.D., Henry M. Dexter, D.D., Alexander McKenzie, D.D., Jas. Gibson Johnson, D.D., George P. Fisher, D.D., George L. Walker, D.D., George T. Ladd, D.D.,

Samuel P. Leeds, D.D., David B. Coe, D.D., William M. Taylor, D.D., Lyman Abbott, D.D., Augustus F. Beard, D.D., William W. Patton, D.D., James H. Fairchild, D.D., Israel W. Andrews, D.D., Zachary Eddy, D.D., James T. Hyde, D.D., Alden B. Robbins, D.D., Constance L. Goodell, D.D., Richard Cordley, D.D., George Moor, D.D.

OLD prejudices die hard, and yet in such a respectable body as the Convocation of Canterbury, one would think that a mere reference to a fact in history would have been allowed. At a late meeting, Archdeacon Farrar, speaking on a purely Church question, said he would illustrate his point by a saying of Oliver Cromwell's, he was interrupted by cries of “Oh” and murmurs of disapprobation from all parts of the House. Dr. Farrar insisted that he was not ashamed ever in that house to quote the words of one of the greatest of Christian rulers, and the words were these: “If any man soever thinks the interest of Christianity is separate from the interests of nations, I wish that my soul may not enter into his secret.” We appreciate Dr. Farrar's courage. Ecclesiastical perverseness never showed a more diabolical spirit than when it taught the nation Cromwell first made respected as well as feared among the thrones of Europe, to call their benefactor an usurper, and the restoration of the infamous Charles “an unspeakable mercy.” What has the Convocation of Canterbury done for England's greatness compared with Cromwell's sword and Milton's pen?

“CHINESE GORDON” is again to the fore, and the eyes of the civilized world are turned towards his mission. Of this remarkable Scotchman we subjoin a brief sketch from our contemporary, the English *Nonconformist*, assured that our readers will thank us for giving its appreciative remarks:—“Chinese Gordon began his career as a lieutenant of artillery before Sebastopol. His earnestness and devotion there led to his appointment on the survey to settle the new Russian boundary after the war. He was with the allied armies before Peking, and made an adventurous journey right across the heart of China to the Great Wall. In this journey he manifested a fearlessness, a fertility of resource, and a tact in dealing with alien races such as marked him out for the special mission he afterwards under-

took. The Chinese themselves were quite unable to put down the Tae-ping rebellion. For years it had been slowly eating like a cancer into the vitals of their empire. In this extremity they humbled themselves so far as to invite the aid of foreign generals, and the place of one of these having fallen vacant, Major Gordon, as he then was, received an appointment, on the recommendation of the British Ambassador. He held this post for little more than a year, and during that time he accomplished what others had been striving in vain to achieve for many years previously. That he showed military skill is not to be questioned. But in his case, as in that of Oliver Cromwell, strategical genius was quite subordinate to the wonder-working power of moral inspiration. He speedily established a personal supremacy such as secured discipline with a minimum of severity. He manifested an utter disregard for his own safety; and still more for all pecuniary interests. He personally led the way in the hottest fights, unarmed, and carrying only a small cane, as though he were the conductor of a concert rather than a military leader. Yet he was never wounded but once, and his Chinese soldiers came to regard his safety as a manifest miracle. They would follow him anywhere; but sometimes in the deadly breach, while storming a fort, he had to seize his subordinate officers by the arm, and pull them forward. In a word, he quelled the rebellion, and secured, for the time, at least, the Chinese Empire.

"For a few years after this he was employed at home in his own branch of the service. But in 1873, having met Nubar Pasha at Constantinople, and having learned that an European officer was required to take charge of a district in the Soudan, he offered his services to the Khedive and was accepted. In the more difficult enterprise on which he now entered, he pursued precisely the same policy—if policy it can be called—of relying entirely on truth, right, and justice, combined with personal energy. We have mentioned above one of the points of resemblance between him and Oliver Cromwell. The comparison might be carried very much farther. Not only is he a man of prayer, as Cromwell was, but he holds as strongly as the great Puritan hero to the superintendence of a special Providence and the ordinator of everything by

Divine decrees. From the slaughter of a stray detachment of soldiers to the loss of a valued rifle, he consoles himself for every misfortune by the reflection that it has been ordained of God. In his former work in the Soudan he cast aside every thought, every hope, every speculation, in the concentration of all purpose upon the achievement of the duty immediately before him. He had to organize chaotic districts, to establish communications, to pacify hostile tribes. In the course of twelve months he succeeded so far that for hundreds of miles along the Nile, where an army had been necessary to convey stores, a couple of unarmed porters could travel with security. What pleased the late Khedive most was that Gordon sent him more tribute from his district than any other officer had done. Under such circumstances, there is little wonder that he afterwards received a higher commission, and was entrusted with an embassy to Abyssinia. But he altogether despaired of any righteous government by Egyptian rulers, and it is this very despair which makes him now the right man in the right place. For, so far, as we understand him, he thinks the only thing to be done for the Soudan is to restore it to its ancient tribal independence."

It is known that as there are added to the Old Testament what are known as the Apocryphal Books, so also there are what are called Apocryphal Books of the New Testament. Such a book is the Epistle of Clement, which was read in some of the early churches, and is found in the Alexandrian Codex. The Pastor of Hermas is another instance forming a part of the Codex Sinaiticus. Some of these writings are known only by name, like the Acts of Peter, and the Gospel according to the Egyptians. Among the list of those whose name only was known stands "The Doctrines of the Apostles." Clement of Alexandria (A.D. 200) quotes the work as scripture. Other writers of the early age mention it. A Bishop of the Eastern church (Nicomedia) has apparently discovered and edited a Greek text of this very ancient work, which has been given to the world in a German translation, from advance sheets of which the *New York Independent* gives an English translation. This document is of capital importance in the study of Ante-Nicene days, and seems to throw some light on many vexed questions of church

polity and doctrine. There is no allusion to infant baptism, though the absence of such an allusion is no sure indication of its being unknown or disallowed; there are distinct statements as to the baptism of converts, which plainly indicate that the mere mode was of little account. The *Independent* gives this translation:—

"7. But as to baptism, baptize thus: Baptize after thou has imparted all the above doctrines (the moral teachings of chaps. 1-6), in the name of the Father and of the Son and of the Holy Ghost, in flowing water. If, however, thou hast not flowing water, then baptize with other water; if there be no cold at hand, with warm. But if thou hast neither, then sprinkle the head three times with water, in the name of the Father and of the Son and of the Holy Ghost. But before the baptism, the baptizer and the baptized are to fast. Thou shalt command the baptized to fast a day or two beforehand."

The Lord's day is viewed as an existing institution, and the practice of the early church regarding its pastors is unmistakably indicated in such words as these: "Choose for yourselves bishops and deacons, who are worthy of the Lord, gentle and not miserly, and upright and proven men; for they perform also for you the service of the prophets and the teachers. Despise them not." There is no mention of *Presbyters*, from which we may safely infer, in accord with the constant testimony of the earliest days, that the bishop and the presbyter were one. There is little theology proper in the book, but directions for a simple, earnest, practical polity, and a worshipful and a holy life. We shall wait with interest the arrival of the publication.

MONTREAL and Toronto have been favoured with a visit from Rev. R. Winsor, Missionary of A.B.C.F.M., at Sirur, Bombay Presidency. We had the pleasure of listening in the Northern Congregational church to his most interesting account of mission work in India. He said that the effect of Christianity had, within the past few years, been felt through the length and breadth of India. If a small body of Hindoos were to come to this country and make their influence felt in the Legislatures and among the young men of the country, they would think that these people were a great power. They might then imagine the difficulty of a small band of missionaries going into a country inhabited by two hundred and

fifty million people who were without Christ, with an alien belief, and reflect on the wonder that in so short a time so much had been done. The Hindoos were an intensely religious people. A Hindoo did nothing that was not religious. They were divided in four castes. The low caste people would not enter the high caste, because each thought the division a divine order. The fourth class were the servants of the higher classes, and were content to remain so, as their forefathers had done two thousand years before them. When a man was a blacksmith or a tailor it was not from choice, but simply because his ancestors before him had been blacksmiths or tailors, as the case might be, and because he thought it was a matter of divine ordinance. To bring one of those Hindoos over to the Christian religion was to make him lose his trade, for the people who had hitherto given him their support immediately withdrew their patronage from him. An article of their sacred books, taught in childhood as a vital principle, is that "To leave your own religion and accept the religion of another is sin."

This Mr. Winsor graphically illustrated by a letter he had received from a friendly Brahmin, to whom he had said there was no God like to the God of the Christians. The Brahmin expressed a belief in one God supreme over all, whom Christians and Hindoos alike worshipped. He worshipped him as a Hindoo, and would ever do so. To change the religion in which one was born was a sin. He did not ask the Christian to change—why should he turn!

There were two facts which Mr. Winsor's visit brought more vividly before us than hitherto. The first, the present attitude of the Government in India towards Christian missions compared with its really hostile aspect under the East India Company. Mr. Winsor testifies to the favourable attitude of the authorities in his case. Though the English authorities maintain strict impartiality towards the native inhabitants, they place no obstacles in the way of mission schools, they even encourage the missionaries in their endeavours to give to the natives the advantages of an European education. This is a great gain over the time when Christian missionaries were treated by the rulers of a Christian land with suspicion.

The other fact is the true Catholicity of

Christianity. The great Missionary Society of the United States maintaining on British soil a Christian mission for British subjects. Long may the Anglo-Saxon race unite in the noble work of the world's evangelization.

Valuable testimony was borne by Mr. Winsor to the general contentment of the people as a whole under British rule, which they acknowledge to be just and benign. They feel, it is true, the burden of taxation, but in the security and peace enjoyed find more than counterbalancing advantages. We would desire that Mr. Winsor should visit us during our Union meetings. An impetus would thus be given to our incipient Foreign Mission scheme.

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### POWER.

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The truths and reflections I shall endeavour to present for your acceptance and earnest consideration are such as presented themselves to me in an endeavour to lessen the distance between the ideal of Christian life and work, and the actual condition found immediately around; an attempt, as the apostle exhorts, at self-examination, proving ones own self, knowing that Jesus Christ is in us, unless indeed we be reprobate; confident that where Christ is He cannot be hid, painfully conscious too of the comparative poverty of results in converted lives and manifested righteousness as indicated by effects upon the world around of our Christian endeavour. The enquiry therefore presses: Why our straitness? What continues the huge distance between our actual and our ideal? Why do churches languish? Why tarry the wheels of that chariot which bears righteousness and joy and peace?

To put the matter plainly. The theory of our Congregational churches is that they are formed of living men, not dead in trespasses and sin, but quickened by the spirit which wrought such wonders at Pentecost, and sent forth faithful men with power to shake the nations and plant the cross "in every nation under heaven." And yet we seem scarcely to be holding our own, and are making comparatively little impression, at least as from a denominational standpoint viewed, upon the mass inert and corrupting around. Nor does the progress others mark appear successfully to stem back the tide of worldiness, vice, ruin.

From all the churches there is an undertone, even Rome joins therein:—"The ways of Zion do mourn, because none come to the solemn feasts, her gates are desolate, her priests sigh, her virgins are afflicted, and she is in bitterness." "Turn thou us unto the land, and we shall be turned; renew our days as of old." I was at first tempted to make use of statistics, and found as the thoughts came upon me some ready at hand, *e. g.*: A reported membership of nearly 400,000 in our American churches gave a net gain during the past ecclesiastical year of but 3,500. Experience, however, does not give confidence in religious statistics—someone has said with equal force and truth that nothing can lie like figures—and appearances are not always to be taken at their face value. Conscious of this I, therefore, left all debatable or doubtful ground, and took my stand upon what even though we approach with different spirit we all will readily acknowledge—our work—gospel work—does not progress in our hands even as we ourselves could desire—granted our own standard—we do not attain thereunto. Is there a cause?

Musing thereon, it seemed to me, that without depreciating what has been or is being done, without fault-finding, which both embitters and distracts, without discussing comparisons, a few reflections on some first principles might do much to put us in a right attitude to receive the blessings we professedly believe the Father has in hand ready to bestow, when faith importunes and perseveringly waits at the throne. And one word came prominently before me, which in its varied connexions may lead us to a more vital apprehension of privilege and life than at present realized. When a human home was to bear the presence of the Great One, Son of the Most High, to the destined mother it was said "the power of the Most High shall overshadow thee."—Luke i. 35. What less than that overshadowing strength could enable a frail daughter of Eve to fulfil the mission. Mother of Him to whom nation and prophetic word ever pointed as the Christ, the Jesus, who should save his people from their sins. He came, the home received Him, from that home he went forth to fulfil all righteousness and to be tempted in all points like as we are, that as a merciful and faithful high priest he might abide. Temptation tries, "When he hath tried me, I shall come forth as gold."—Job xxiii. 10; and from that vic-



tory over all temptation which assures us of victory in Him, "Jesus returned in the POWER of the Spirit, and he taught in their synagogues, being glorified of all."—Luke iv. 14.

The possessed stood before him "What have we to do with Thee, thou Jesus of Nazareth?" (Luke iv. 36) cried the demon, but Jesus of Nazareth came to deliver the captive, and "with authority and POWER he commanded," his command was healing. This term is not designed to be vague, for "the POWER of the Lord was with him that he should heal" (Luke v. 17) implies a special grace or gift as indicated when the apostle writes concerning the diversities of spiritual gifts; "to another the gift of healing by the same spirit."—1 Cor. xii. 9.

And now the earthly ministry of the Redeemer must end: "It is expedient for you that I go away, for if I go not away the PARACLETE will not come unto you, but if I go I will send him unto you."—John xvi. 7. We cannot separate this promise from those words spoken during the resurrection days. "Ye shall receive POWER when the Holy Ghost is come upon you, and ye shall be my witnesses" (Acts i. 8); where the promise of the Spirit is the promise of POWER, and that POWER in exercise is witnessing for the risen Christ. The risen Jesus now ascends, and his seat of intercession is on "the right hand of THE POWER OF GOD."—Heb. vii. 25; Luke xxii. 69. Thus the heavens receive him until the time of restitution of all things—Acts iii. 21; nevertheless that POWER has not been taken from earth, for on Pentecost's day of power it was declared, "Being at the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath poured out this which ye now see and hear."—Acts ii. 33. We need not be surprised then to read that "with great POWER gave the apostles their witness of the resurrection of the Lord Jesus"—iv. 33; or that the protomartyr Stephen was "full of faith and of POWER,"—vi. 8; as he witnessed of Messiah found.

At the risk of seeming tedious and pedantic I will further follow this conception of power, e.g., an apostolic benediction reads thus: "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, in the POWER of the Holy Ghost"—Rom. xv. 13; thus the gospel is declared to be unto those being saved "the POWER of God"—1 Cor. i.

18; and the same apostle declares his preaching to have been "not in persuasive words of wisdom, but in demonstration of the Spirit and of POWER, that your faith should not stand in the wisdom of men, but in the POWER of God"—1 Cor. ii. 4; and the kingdom of God is declared to be "not in word but in POWER,"—1 Cor. iv. 20; "the POWER of the Lord Jesus"—1 Cor. v. 4.

There is a branch of science known as "dynamics," which treats of the action or movements of physical force or energy. Science loves learned names. In that word "dynamics" we recognize "dunamis," the same that we have been following in our English dress as "power." There is a science then of "Christian dynamics" or power. And if in the estimation of any the use of the word "dynamics" would invest the subject with greater dignity or deeper interest, by all means dynamics let it be.

A vessel has to be built for ocean transit, DYNAMIC laws, or laws of POWER are studied; so much water has to be displaced, so much resistance overcome, engines, furnaces, lines, are built accordingly. A column has to be reared, so much HORSE POWER is required to put it in place. A gradient is gauged by the capacity to drag the load up its steep. Laws of resistance and power are made in the engineering department subjects of careful study. There is work to be done, resistance to be overcome, progress to be made in the world of gospel endeavour. What is needed to accomplish the same? What are the laws of Christian power, the principles of gospel dynamics? A negative principle meets us at the very threshold, and that presented by him who next to the Master he served has left the impress of his work upon the Christian progress of the centuries. "The weapons of our warfare are not of the flesh but mighty (dynamic) before God to the casting down of strongholds"—2 Cor. x. 4; for "our gospel came not in word only, but also in POWER and in the Holy Ghost and in much assurance (or fulness)—1 Thess. i. 5; "the demonstration of the Spirit and of POWER, that your faith should not stand in the wisdom of men, but in the POWER of God."—1 Cor. ii. 5. They engaged in the prosecution of gospel work need not endeavour to compete with the world in striving for success. The thorough going worldliness of the world will always win, as against the shilly-

shally half-hearted conformity to its ways which tries to serve God and not offend Mammon. The power of Christian work is not to be found in truckling ways. The mere politician may find it necessary for the success of his party to play the demagogue and allow his principles to set loosely upon him, not the statesman whose endeavour is his country's good. It is a most desirable thing that the wealth and influence of society should be on the side of Christianity, but if to gain that desirable end, Christianity deems their want as fatal to success, it ceases to be Christianity in the sense of a spiritual POWER, and becomes a mere bidder at the devil's auction mart for the wares and vanities of earth. Wealth, influence social worth, however influential and desirable never yet *unconsecrated*, regenerated a society, saved a soul from death, or covered life's multitude of sins from heaven's lightning curse, whilst notably some of Christianity's most decisive triumphs have been achieved, not only without, but against their influence, and this leads direct to the great lesson we would press, that Christian life, Christian church life is entire dependence upon the quickening spirit which baptized the Redeemer Himself with power to heal and rise, and clothed the apostles with converting power. The true church is neither organization, ritual nor creed, *neither is it the absence of them*. No definition that answers to either or all these outward manifestations, asserting or denying, can define the source or depository of this POWER which may make effectual the gorgeous services under the mighty dome which renders enduring Michael Angelo's fame, or the baldest, coarsest service of the most despised conventicle. The presence of the Spirit is to be assumed, or like the ark of the covenant at Aphek, our organizations and forms are destined to be but the spoils for the enemy, not the means and symbol of victory.

And the Spirit's presence, power, is the Father's gift in the Saviour's name—John xiv. 26, which presses this consideration. Christianity—Christian power, is Christ, and Christ is a person. One of the great writers of the day has thus written: "Ideas are often poor ghosts; our sun-filled eyes cannot discern them; they pass athwart us in their vapour, and cannot make themselves felt. But sometimes they are made flesh; they breathe upon us with warm breath; they touch us with warm, responsive

hand, they look at us with sad, sincere eyes, and speak to us in appealing tones; they are clothed in a living human soul, with all its conflicts, its faith, and its love. Then their presence is a power; then they shake us like a passion, and we are drawn after them with gentle compulsion, as flame is drawn to flame." "The Word," God's power, by which he made the worlds, "was made flesh and dwelt among us;" hence the power of Christianity is not in a philosophical or theological school. Christ does not say "Accept these ideas," but "accept ME!" Islamism says: "There is a heaven, this is the way." Christ, says: "He hath eternal life that believeth on me." It is His in actual possession. Buddhism, which men are fond in these days of setting alongside Christianity, says: "Seek rest by utter self-forgetfulness." Christianity says: "Bear your cross and follow me." "He that hath the Son hath life, and he that hath not the Son of God hath not life"—1 John v. 12—"but the wrath of God abideth in him."—John iii. 36.

Our earthly loves and friendships teach us in a measure what devotion to a person may be. Let us so by prayer, waiting upon the Word and its ministry, yielding up of ourselves to the gracious influences of the Spirit of God, and readiness to follow the enlightened dictates of our conscience, grasp the truth of Christ's reality, that His person and presence may inspire guide and confirm us in the work of righteousness and the way of peace. Let us also feel that His is the kingdom of right, and as faithful liegemen we fight that He may reign. Let us not strive to find any other source of regenerative power than that which is in Christ, the way, the truth and the life. We cannot create the power we need, nor think ourselves into it; we cannot drift into it by "taking things easy." We need to wait upon him as the early disciples in the upper room in Jerusalem, suffering "His love to charm us into a kindred love; laying our hearts close beside His that they may learn to beat with the same motion; our wills near His that they may fall into its harmony."

OPEN rebuke is better than secret love.

"TRUST in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths."—Prov. iii. 5, 6.

## FOR THE BOYS.

"DARE TO BE TRUE."

They were leaving school together at four, when Tom Bruce proposed that they should all go over to his father's barn, and make their plans for a grand skating match, to be held on the mill pond, on Saturday. Each boy wanted to be on the committee, and each wanted to know all that was to take place, so when one shouted "Oh yes! come along and we'll settle everything." Fred did not stop to think that he had promised mother to hurry home and shovel snow, nor Will to remember that his father needed him—John quite forgot his errand to the village, and Charley the message he had for Mr. Brown, so they all trooped off together. They were almost to the barn, and tongues were busy proposing all manner of wonderful feats on skates, when Harry Bain came to a sudden halt and exclaimed: Oh! I say, boys, I can't go to the barn, Mrs. Drummond is all alone with little Tom who is sick, and I promised to call every night after school and see if she wanted anything done." The boys looked blank, for Harry was always the moving spirit of the games; no one else had so many new ideas or planned and carried out things so well. Tom Bruce said (rather impolitely): "Nonsense! Bain, you've been to Mrs. Drummond's three times this week, and she did not need you once;" and Fred Grey chimed in "I heard that Susy Drummond was to return from her visit this morning, so you'll not be needed anyway." Harry stood still on the roadway facing the barn; the big doors stood invitingly open, and inside the hay offered a very tempting meeting-place. He was not long deciding. Turning his back to the barn he said: "Boys, I made a resolution this year to be truthful, and took for my motto "Dare to be True." If I break my promise to Mrs. Drummond I shall tell a lie, so you must have your meeting without me;" and off he started in the direction of Mrs. Drummond's. Just then John Bell spoke out: "I move that we postpone the meeting till further notice," but Fred Gray said "If we do that we can't have the match this week—I move that we bring our lunches to-morrow and settle it at noon hour." The motion was carried and the boys dispersed. Harry hastened to Mrs. Drummond's and found her anxiously watching for him. Tommy was worse and the doctor was needed. He ran all the way to make up for lost time, happy that he had not broken his promise and hoping that he would not miss the doctor. Fortunately he did not. At the noon-hour meeting everything was settled to the complete satisfaction of the boys. When they heard that Harry had been needed, they felt rather guilty that they had tried to make him break his promise and John Bell remarked, "after all the boy that

keeps his word is the right kind of boy, and I say we have a "Dare to be True" club. When Harry called at Mrs. Drummond's that afternoon, Tommy was better, and Harry thought what a good thing it was that he had not broken his promise, and how sorry and ashamed he would have been if Tommy had suffered through his carelessness. Mr. John Frost gave the boys his best ice for Saturday afternoon and King Sol beamed brightly on the best carnival of the season. Harry's heart were light, and his face bright because he had not allowed giddy Miss Pleasure and wily Miss Forgetfulness to get the better of him and his skates flew over the ice as if he were chasing all the naughty faults that had ever troubled him.

A FRIENDLY LETTER ADDRESSED TO  
QUARRYMEN, COLLIERS, &c.\*

MY DEAR FRIEND,—I like this definition of the word *sympathy*, don't you: "A fellow feeling for a fellow creature?" Yes, how true it is that one touch of nature makes us all akin. I want now to establish my claim to this "fellow feeling" for you, as one of yourselves. It is not only that the house that shelters me is made of Bath stone brought from your quarries, the fire that warms me is of coal dug out of your colliery pit, and the friends that cheer me come on lines laid down by the hard-working navy—but because for many years I have myself been engaged in mining operations underground—digging and pegging away at a material which is, I make so bold as to say, far tougher and harder than any of your stone, and blacker than any of your coal (Isaiah li. 1., and Romans ix. 27).

"Is not My word a hammer? saith the Lord." Well, then, as we can none of us say, like the unjust steward, "I cannot dig," may we not gain mutual benefit from considering each other's work? Shall we therefore, see what lessons we can learn—

I.—From a lump of coal—one of God's most useful gifts to man? I like to see men taking a pride in their work, thoroughly understanding and knowing all about it. This black mass, then, geologists tell us, once formed part of a fern-like tree, waving in some primeval forest long before man walked the earth, but the united action of moisture, pressure, and heat in God's wonderful laboratory converted it into the useful substance which you brave men run so many risks in order to obtain for us. That poisonous inflammable gas, too, that issues from coal, and that has slain so many of you, is of great use also, on account of its light and heat. From it, coal tar is distilled, and this on re-distillation will give us a host of useful substances,

\* We gladly insert this, the latest production of Miss Skinner's pen, both for its own intrinsic worth, and as a continued example of the unquestioned "Ministry of Women."

such as artificial asphalt, creosote, naphthalin, bensole, and analine, from which is produced so many beautiful dyes, mauve, magenta, solferino, etc. From toluole, also another product of coal tar, come those sweet scents with which Dr. Hoffman has enriched the perfumer's stores, thus bringing the scent of the rose and the violet from a place where the rose and violet never grew. Ah! but thank God, brighter lights have been seen in coal mines, and sweeter odours wafted to the throne of God, than any of these.

It was said of some miners who perished in a fearful colliery accident some years ago, that whenever the mine was entered, they would be found at their post. Accordingly, they were all found lying at the post of danger, but the post of duty—the furnace. In the memorandum book of one of them was the following touching record:—

“Friday Afternoon, half-past 2.—E—and others took extremely ill. We had also a prayer-meeting at a quarter to 2, when T—exhorted us again, and L—also.”

Thus, in the time of their own deep need, there were those who were enabled to comfort their comrades and to commend their departing souls to God in prayer.

Another affecting story was related, concerning the men in the cage which was ascending at the very time of the accident. Four of them were knocked out of the cage into the pit, and one of the pitmen, sliding down the ropes, found their bruised and wounded bodies, from which the breath of life was fast ebbing away. Those who were able, joined with him in prayer, and while imploring His mercy on their souls, three of their number yielded up their breath to God who gave it.

At another similar accident a noble man said to his companion, when it was found that only one of the two could be drawn up alive, “Escape! I shall be in heaven in a minute,” and jumped instantly out of the cage down to certain death, in order to save the life of his friend. Indeed, I do not know where to turn for so many bright examples of Christ-like unselfishness, patient suffering, and heroic endurance in order to save others, as are to be found in the annals of coal mines.

II.—*A block of stone.* That mass of masonry, with its pillars and arches, its tracery windows, etc., is built up of countless numbers of stones. Some are large, and cost skill and time to carve and mould into form; some are mere fragments, packed in to fill up crevices, or to eke out the mortar. Yet each has its own appointed place, not one could well be spared; each has its own share to do in upholding, in ornamenting, or in merely filling up. So with us. You may say you are only a quarryman, working in an out-of-the-way pit—that you are weak and ignorant, and so can do little in God's service. That is no business of yours.

If God had wanted someone else different from you He would have created that someone else, but He has created you and placed you in exactly the place He requires to be filled. Do your duty prayerfully, bravely, honestly, and then, perhaps in future years, instead of only a fragment, you may find yourself one of the large stones carved by God's hand, to fill some honoured place in His temple.

The beloved William Pennefather, during a visit to the famous slate quarries in Wales, thus wrote:—

“It was in one of these quarries (many hundred feet below the surface of the ground) that two men agreed to pray together at the dinner hour. A work of wide-spread revival began with the united prayers of these two men. At last so many men wished to join in the prayer-meeting that there was not room enough in the quarry, and they agreed to hold their next meeting on the top of the mountain. People living in the villages round, heard of these meetings, and many thousands flocked to the mountain to worship God. It makes me happy to think of these quarrymen. When I hear the loud explosion of gunpowder as they are blasting the rocks, and remember the dangers to which they are exposed, I know that many of the dear men are safe beneath the wing of their God and Saviour.”

III.—*The human heart.* “Deceitful above all things and desperately wicked,” is God's account of this material on which, as I told you, with His help, I am at work. So black and so hard is it, that those Christ-like graces which adorned the brave colliers and quarrymen mentioned above, could not grow there by nature, any more than coal will yield beautiful dyes and sweet scents without distillation, or a magnificent cathedral be formed of rough blocks of unhewn stone. The precious blood of Jesus did for them what distillation does for coal-gas, or the saw and chisel do for the stone. “He brought me up also out of the horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings.”

Two miners, travelling together, were once listening with startled attention to a passenger who told them of the love of God and the story of the Cross. When he was showing that Christ was “the end of the law for righteousness to every one that believeth,” and that God could “be just and the justifier of the ungodly that believeth in Him,” one of them brought down his hand with great force on his companion's knee, and said, “I tell thee, Jem, that's not sand, it's rock!” He repeated again and again, “It's rock.” When the journey came to an end, he said to his new-found friend, “I'm sure I've got something that will do me good all my life.”

It is my earnest prayer that every one who reads this letter may find the same solid Rock to rest upon, both for time and for eternity. “None but Jesus can do helpless sinners good.”

Believe me,

Your faithful friend,  
V. M. S.

## Mission Notes.

### WHAT HAVE MISSIONARIES DONE?

The indirect effects of missionary labour in spheres concerning which all men may judge, have forced themselves on the observation of a reluctant world. In regard to geographical discovery, missionaries have been the pioneers in strange and inhospitable climes. The wonderful explorations in Central Africa, for instance, were stimulated by the example and the spirit of David Livingstone. In botany and other branches of science many names of missionaries have taken their place in the roll of useful and accurate observers. It is in the field of language, however, that perhaps the most marked services have been rendered by the messengers of the churches. Many rude and difficult languages have been mastered by them and reduced to a written form. They have become able linguists while they aimed at being faithful preachers. In not a few instances the difficulties presented by strange and uncouth tongues have been so formidable that no motive short of the passion for saving souls would have animated men to undertake the task of endeavouring to subdue them. It has been to reach the understanding and the conscience that the language has been thoroughly studied; and to place the Scriptures in the hands of the heathen that our alphabet has been fitted to tongues which had till then been merely spoken. In some of these languages we believe that at the present moment no book exists but the sacred Scriptures in whole or in part. It has been remarked that the languages of the ancient world have perished, with the exception of the two which were employed as the vehicles of revelation. Hebrew and Greek, which were used to convey the truth of God to men, have derived a perennial existence from the noble purpose they were selected to subserve. Whether it is possible or desirable for the multitude of tongues into which the Bible has been translated to endure, we cannot say. This, at any rate, is certain, that a good work for the souls of men has been effected by such translations; and that, moreover, philology lies under great obligations to missionary zeal for what has been accomplished.

In another point of view missionary labours have justified themselves. The Gospel has been the pioneer of civilization. The islands of the Pacific, which were not long ago the haunts of barbarism and habitations of cruelty, have become scenes of tranquility, enlightenment, and comfort. Had it not been for Christian missions the inhabitants of these islands would probably by this time have been exterminated. The Gospel has kept them alive, and given them order, peace, and happiness. It is amusing to find the Rev. Moncure Conway, who lately touched at Hawaii, com-

plaining that the place was "paralysed by piety."

With his "liberal" views we do not wonder he did not relish the strict Sabbath-keeping of those islanders. But his testimony is of value to show the immensity of the change which the missionaries have effected. Captain Cook would not now have any reason to fear the club of the savage. What neither conquest nor commerce could effect, the Bible and the missionary have accomplished.—*Outlook*.

THE following items culled from exchanges have their interest, and may tend to keep our mind full of the Foreign field:

ONE of the oldest missionaries in Japan expresses the opinion that Japan will be a Christian nation within ten years. Another missionary of long experience allows fifteen years. Can it be wondered at, that with such a prospect before them, the call for instant help, in all possible ways, is most pressing? Another friend writes: "I think there are missionaries on the ground who will see the time when our usefulness, save in exceptional cases, will be at an end; when the native church will have assumed such a position of strength and independence, that it can work better, in most cases, without the foreign element than with it." But this is the time when foreign helpers are greatly needed for the development of native evangelical agencies.

AN interesting case has recently occurred at one of the outstations of the American Board's Mission in Japan. It appears that an officer in the police force, corresponding perhaps to our police captain, became very much interested in Christianity and eventually declared himself a Christian. He was very active in Christian work, as well as constant in his attendance upon the Christian services. When this came to the notice of the Prefect of the province, he privately sent him word that he must give up his Christianity, or else resign his office. The captain remonstrated and maintained that, so far from his religion having interfered with the discharge of his duty, it had made him more faithful. His remonstrance proved unavailing and he was again informed that he must resign. This time, thinking there was no escape, he sent in his resignation. So far as appears, there was no attempt made to show that he had neglected his duty or was in any respect an inefficient officer. On the contrary he was regarded as thoroughly competent and faithful. His prompt decision to give up his office and the generous salary connected with it, on account of his religion, has made a deep impression on all that region and has led to a great increase of interest in Christianity. Another officer, of weaker faith, has been induced temporarily to sever himself from the Christians because of the pressure brought to bear by the Prefect, fearing that his family would

be deprived of their support. He asserts, however, that he is still a Christian, and, with tears in his eyes, told the evangelist that he is praying for strength to meet his great trial. In the same town a brewer of wide reputation has decided to abandon his business, which has been in the family for generations, because of his faith in Christ. In these hard times it is not easy for a man to make a new business for himself, and the self-denial which such a course entails is a very impressive argument in favour of Christianity—one, indeed, which its opponents cannot well answer.

SINCE July of last year there appears in Jerusalem a small monthly called *Tidings from Zion*, which reports the progress of the work of the London Society for Jewish Missions. In a late number we read of an interesting experiment that is being made with a number of refugee Russian Jewish families, whom the late anti-Semitic persecutions drove from the land of the Czar, and who, after many wanderings, found their way to the land of their fathers. The Jewish Refugees' Aid Society of London, under the presidency of the Earl of Aberdeen, has purchased for them the small village, Artuf, which is situated about half way between Jaffa and Jerusalem, and about three miles from the public road between the two cities. Five thousand acres of land are included in the purchase. Architect Schick, who has been in official position in Jerusalem for many years, has proved that the position of Artuf is the same as the locality mentioned in the history of Samson, in Judges xiii. 25. On October 24th formal possession was taken, and forty families made their home in the new settlement. Every family receives a tract of land and a dwelling, implements, seed, and a working animal. Of the income, one-tenth goes to the government taxes, and a per centum must be paid to this society on the capital invested. The cost price is to be paid in twenty-one annual installments. The experiment is certainly a risky one, considered from a business standpoint, as heretofore all attempts to induce the Jews of Palestine to devote themselves to agriculture have signally failed.

#### WHOSE SCISSORS DID IT ?

'T was winter, and gay Jack Frost had flung  
His sparkling jewels on the fields of snow—  
While over the way his icicles hung  
From the edge of the roof, in an even row.

My little girl looked across the way,  
At the frozen fringe which was hanging there ;  
And then in soft tones I heard her say :

" I wonder who banged that house's hair ? "

—*Bessie Chandler, in the St. Nicholas for March.*

BAD times during the two past years have told upon the consumption of wine in England, which is now upward of 3,000,000 gallons less than it was in 1873, ten years ago.

#### SALVATION ARMY EXPERIENCES.

MR. EDITOR,—One Sabbath afternoon, I was up among the praying-circle at the front (and they don't look for anything to lean on, but just drop down on the floor anywhere). From there I got my eye on a man I thought I could influence, a little afraid to make the attempt, for fear I should lose what little influence I had over him, I bowed down my head again in prayer, that God would strengthen me and give me arguments, and incline *him* to listen. There was somebody earnestly praying aloud ; and the man was evidently listening ; for when I looked up again there were tears glistening in his eyes. I felt that my prayer was answered, and that this was the sign of it to me ! I went straight and sat down beside him. " Well, Mr. P— you and I are getting old. We must soon be face to face with the question of eternity ! "

" Yes, that is true, we shall. "

" And how important to be ready ! To have our sins washed away by Christ, and ready to meet Him, I am ready ; I don't know whether you are. "

" Not as ready as I would like to be ! "

" Well now, I'll stick by you ; I won't leave you. Come up to the front, and let us kneel down together, and pray for a blessing. Come ! " And he just came up like a lamb ; and we knelt down together at the " penitent-bench. " I prayed ; and soon *he* prayed and with a little instruction as to Christ's atonement, and willingness, and power, he then and there gave himself away ; and said he " could trust His soul with *Him* now ! " And at the end of the meeting, the man's wife came up and joined him, radiant with happiness.

One learns how to speak to the impenitent. One good way of approaching them, is to ask them kindly " Are you serving God ? " They are pretty sure to admit in somewhat direct terms (not seeing to what it will lead) that they are not. Then ask them, with great kindness and solemnity (never mind the grammar ! ) : " Then who *are* you serving ? " The application is irresistible ; for if not serving God, they are serving the devil ? Perhaps they never thought of it in that light before. And though perhaps no visible impression is made at the moment, a week or two after we hear them testify of the grace of God, and tell how someone " talked to them, " and showed them they were slaves in the devil's service.

One night, a man said to me : " There's a man sitting over there, at the north corner of that window. in deep conviction. "

" What is his name ? "

" E— ; he is a farmer, a mile or two out. "

I went straight to him. He had been at the meetings before ; and the spirit was evidently working strongly with him, and convincing him of his sins.

But he would not "come forward." He seemed to make that the point of resistance. And although conceding to him that God could save him one place as soon as another, I represented to him that the pride, or stubbornness, or whatever it was that prevented his going up, might be the very thing that prevented him obtaining the blessing; and that the fact of his rising from his seat, and going forward to be prayed for, was just saying to every-body: "Well, I am anxious to be saved, and I don't care who knows it." It was getting rid of the fear of the world; and that was a great thing of itself. I could not move him—"Some other time, perhaps"—this was his plea.

But I noticed on the other side of me, a young man, apparently a friend and acquaintance of the man I was engaged with. And he was being hard pressed by some young "soldiers," about his own age. And he had got past the arguing point, and the excusing point, and even the procrastinating point, and was just at the *hesitating* point. I turned to him, with a few words; and then said "Now if you'll come up, your friend here will. And I'll stick by you. And I don't know of anybody going up there, and coming away disappointed. They have all got a blessing! Come!" He whirled round in front of me in some excitement, and got next his friend; and so I had them both now. A little more arguing—"Now if you will, he will!"—and they both came up, and got down on their knees. I had hard work with them; for they wanted to escape hell, without giving up the world: And I looked round in vain for some one to help me. For I had exhausted all my arguments and prayers, and still they were undecided. I thought if the lady captain would come, she might persuade them; but she was not to be seen, and I thought she had gone home sick and exhausted. But I got "Happy Tom," a converted English sailor, to help. By and bye, first one and then the other, gave up—surrendered—to the Lord Jesus; and the great battle was ended! And they have been very happy, and living in an atmosphere of prayer ever since.

But where was the lady captain? As the meeting thinned out (for it was now near midnight), I discovered a crowd blocking one of the aisles; and there were two young men, habitués of a billiard-room, hard pressed with arguments. They had been spoken to every night for a fortnight; and though they didn't like being spoken to, felt a fascination, they could not tell what, that brought them to the meetings. They, too, had got passed the objecting and arguing point, and were at the "Don't know what to do" point. And there the lady captain had been engaged for the last hour. I went to the rescue. And seeing the need of further reinforcements, the captain himself came up; and with a sudden order "Down on your knees!" the

workers carried down the young men with them, who had never knelt in meetings before! Once on their knees, we couldn't get them up again! And it seemed as if they *never* would come to a decision. "Well," said some of us, "we'll pray all night: we'll see this thing out! It is like the storming of a fort; there is the long preparation, and planning, and drilling, and getting ready; but the actual capture is almost the work of a moment; so it is when the surrender is made—when the gates are all thrown open, and Christ admitted to the soul, that the man is "converted." One young man gave up; "*would* trust in Christ," and in five minutes was down on his knees again, with his arm around his friend, to persuade *him* to do the same. It was a glorious midnight conquest. The two young men went off, calmly happy in Christ. I saw the first one last night, and he was working hard for Christ. Some of them wait for "feelings"; one of the commonest of all delusions. Said an educated fine young fellow to me, one night, but you see I *don't* have such feelings as you think I have! I have no particular anxiety about this matter. I know I'm not a Christian. I hope I shall be some day: But I can't force my feelings; when I have the right feelings about it, I shouldn't object to come out, and come forward, and be a Christian. But I haven't any such feelings *now*!" It took long pleading with him—an hour perhaps—even to get him to come and *ask* that he might have the right feelings. But he went home all right. Last night he was red-hot for Christ! And with an eloquence that will do good service for Christ, yet—and a power in prayer that was felt in the meeting—that young man was battling for the Master's cause!

Another night two of us were trying to set off one friend against another, so as to get them both to "come up." One at last said that "he pitied the case of his friend! and if *his* going up would induce his friend to go, he was sure he would be pleased to do it." But the other man would not move—"didn't see why God couldn't save him *there*?" though he would not kneel and ask it, even there. And the first man rather drew back from his offer. Here was a *fix*; and the meeting was just going to close; and I had missed all the prayer-meeting, talking to these two men. "Never mind!" I said; there were *four* converted on Sunday night, after the benediction; it isn't too late yet!" So I gave "Happy Tom" the wink, to "hold" one man, while I held the other, till the crowd got out. I was afraid they would bolt; but we stood in front of them, and "talked against time," till the aisles sufficiently cleared, and marched them up. I made a quick motion with my hands, and the still-praying crowd at the front made way for us. And then there was a mighty pouring out of supplication. Soon they began to pray themselves; and the

Lord of Glory came with a blessing! The one man told me last night that it "was better and better"; and the wife of the other testified that "their home was now a heaven upon earth"; though, when she was connected, a month before, she shuddered as I parted with her, shuddered to go home, not knowing what violence and curses would meet her, and whether she would not be turned into the street. "What hath God wrought!" I may continue these "experiences."

WILLIAM WYE SMITH.

### Correspondence.

It is a well established rule of journalism that no communication appears which is not accompanied by the name of the writer, not necessarily for publication, but as a pledge of good faith. Will correspondents note this.

#### MR. HALL'S LETTER.

MR. EDITOR.—I will try to be brief this time, and will confine myself as much as possible to news of missionary meetings. I may say that these have been on the whole, as well attended as last year, although the continued storms have been a great hindrance in many cases.

GEORGETOWN

is the next place in order. We had a very favourable evening for our meeting, and the attendance was larger than last season. Yet it was far from as large as it might be, and, as the zealous pastor had hoped it would, but those that were present, besides those that were not able to be, and the congregation generally, responded to the appeal from our society, and they hope to do as well for the funds as last year. In

BARRIE

I found the Rev. J. I. Hindly, M.A., just recovering from a very serious illness. At one time little hopes of his recovery were entertained, but to the very great joy of his devoted people, and all his friends, the good Lord has spared him for continued, and we trust, much greater usefulness. The church in Barrie has been in existence less than two years, and during that time the progress has been highly gratifying. The past few months have been rich in blessing, and a gracious revival of God's work has taken place. Doubtless the long continued strain on the pastor was the cause of his recent illness. It is very difficult for a minister to conduct meetings from night to night without suffering from the effect. I was much pleased with the hopefulness of the managers of the church. The future of the cause in Barrie is assured. In the afternoon of the same Sabbath I preached at the branch church, supplied by Mr. Hindly in

VESFRA,

some seven miles from Barrie, I found a good con-

gregation. Special services had just been commenced here when the pastor was stricken down. The friends are patiently waiting, and earnestly praying for his recovery, and for the resumption of the meetings, when they confidently expect that many will be brought into the light and liberty of the children of God. From here I went in the evening to

EDGAR,

where I found a large congregation. The missionary training of the pastor and of the Ladies' Missionary Society during the past year has resulted in a deep and wide-spread interest in the work of the Lord generally, and in Home and Foreign missions particularly, they conduct their missionary meetings regularly, both in the Sunday school and in the congregation. As might be expected, improvement in the life and work of the church is the result. They will do well for the society this year.

RUGBY

is nine miles from Edgar. Here we had an old-time missionary meeting, well attended and enthusiastic. In this church too, Mr. Wright had much to encourage him in spiritual things. There is a wide-spread spirit of inquiry among all classes over his field, and already much fruit has been gathered. With the zeal, and earnestness of our brother and his faithful assistants, we may hope for much greater things. I was much pleased to find our brother in better health than last year, and really happy in his glorious work. He has recently commenced a service in a third place, on the Sabbath, where it is probable he will have a church before a great while. We must take a long journey for our next meetings in the city of

MONTREAL.

The three churches of our faith in the city agreed to devote the same Sabbath to missionary services, and to combine Home and Foreign missions. The Rev. Mr. Winsor, of the American Board of C. U. F. M., from India, was invited to plead the cause of the heathen. I presented the claims of our Home mission in Calvary on Sabbath morning. The attendance was large, and increased interest in our work has been manifested by a much larger subscription list than that of last year. In the evening I preached at

PILGRIM CHURCH,

situated in the east of the city, opposite St. Laurance Market. The Rev. John Frazer, one of our well known and much esteemed brethren has recently commenced this work. The friends interested have rented the disused German church. There was a fair congregation on the occasion, but I judge it is a hard and discouraging field, though a very needy one. It is a very important matter for some one to do mission work in this part of the city, where I was informed there are great numbers of Protestant families who do



not attend any place of worship. On the Monday evening a united missionary meeting was held in

## EMMANUEL CHURCH.

The attendance was small, but in all other respects it was a delightful meeting. The pastor, Rev. Dr. Stephenson, was in the chair. Our venerable father, Rev. Dr. Wilkes, offered the opening prayer. Rev. Mr. Winsor spoke on Foreign missions, and spoke effectively. The chairman of the Union, Rev. J. G. Sanderson, the Rev. Geo. Willett, and the writer, spoke on our Home Mission work. The Rev. John McKillican and Rev. J. Fraser were also present. I am convinced that every church should have an annual missionary meeting, after the same model. For some years past we have been satisfied in many of the cities and larger places to bring the subject of missions before the congregations on the Sabbath. This is right, but the other should not be left undone. The attendance may not be so good as on Sunday, but a week evening meeting tends to fan the flame of missionary zeal much more than the service did the Lord's day.

## MAXVILLE

is on the Canada Atlantic, about sixty miles east of Montreal. It is a new church forming part of the field in which the Rev. D. Macallum has been labouring so successfully for the past seven or eight years. We had a good congregation, and in every respect, a model missionary meeting. A similar meeting was announced for the following night at

## ST. ELMO,

but the storm of storms of this stormy winter occurred on that day, and no one could venture out. We were sorry for this, as we may not again meet in the old church building, as they expect shortly to erect a new one on or near the site of that which has been the scene of many a triumph of the Gospel of Jesus Christ. On Sunday morning we again met in Maxville to enjoy such a season of refreshing in communion with the Lord's people as is not often our privilege to have. Since New Year's a blessed work of the Holy Spirit has been in progress here and in St. Elmo, and this day the converts were received into fellowship with the church. Thirty-five persons, including two of the pastor's family, confessed Christ, and for the first time, sat down at His table. Between eighty and a hundred in all have been the fruit of this gracious visitation of the Spirit up to the present, and the interest is unabated. Meetings are still continued. Brother Macallum is fortunate in having five or six good helpers among his people, one of whom is his own son, who is a student for the Christian ministry. The missionary spirit is kept alive on this field all the year round, and where this is the case we may expect everything good to follow. When I was here last, the pastor's daughter was preparing for her long journey

to Constantinople, where she has been engaged in missionary work since—work in which she seems to take increasing delight.

## MARTINTOWN

is a third church, supplied by Mr. Macallum, and is distant from his residence about fifteen miles. Martintown is twelve miles north-east of Cornwall. The church was organized in 1839; the building is of brick, but is not now in the right part of the village, nor quite suitable for the congregation. An effort is being made to secure a new edifice, and I have no doubt if all are willing they are quite able to do it. The time is not very distant when St. Elmo and Maxville will be self-supporting, and will need all the pastor's time, then Martintown must be united with some other place, and be taken up by the Missionary Society. I have made extensive inquiries about Cornwall, and from all the information I have, I think there will be a good opening in that rapidly-growing town. A large manufacturing place, population principally Protestant, with a rich country around, and a church like Martintown within reach, there should be no difficulty in establishing a cause there. We can do it if we will.

## GARAFFAXA.

Most of your readers will have heard ere this, that the new and beautiful parsonage erected on this field during the past year was totally destroyed by fire on the morning of the 28th February, during a terrible storm of wind and snow. The fire broke out in the old building which adjoined the new, and in one hour the whole was in ashes, including most of Rev. W. Black's effects, and the greater part of his splendid library. Only the night before had the finishing touch been given to the work of furnishing, and the library of the late Rev. W. Heu de Bourk, Mr. Black's father-in-law, had been added to his own—making one of the best in the country. Our brother laments above all things the loss of his books. Every minister, at least, will know how to sympathize with him in this. Fortunately, the parsonage and his furniture were partly covered by insurance, but it will be many a year before he has his books gathered up, and so well arranged. I arrived a few days after the fire, but was agreeably disappointed to find our brother so cheerful under his great trial. Immediate steps will be taken to rebuild the parsonage. Under these circumstances, the Garafraxa friends may not do as much for the society as they did last year. If Mr. Black can help, they will do no less. He is a noble fellow, and God has greatly blessed him and his work during the past year.

## DOUGLASS

is likewise under his pastoral care. Here we had crowded congregations, and though they have suffered much from the bad harvest of last year, I found them very willing to assist the society. They have erected new driving-sheds since I was here last, and the work

generally appears to be in an encouraging state. The Sunday school prospers, and the congregations are often too large for the building.

I must remember my promise and economize your space, so I will close. T. HALL.

Kingston, Ont.

#### WEST TORONTO AND PARKDALE.

The above-named mission was begun in the latter part of June last, with the advice of the Rev. T. Hall, and the promised sympathy and aid of the Rev. J. Burton, B.D., "on one condition;" and expressions of hearty concurrence and co-operation from Revs. H. D. Powis and A. McGregor, B.A. At the autumnal meeting of the Executive Committee, a special grant of \$100 for "quarter ending December 31st" was made. During this quarter a church was organized and a pastor settled; of course in the full expectation that we should have the practical sympathy of the body through its regularly constituted society for the purpose of aiding such enterprises. Yet, when the church made application to the Committee for such aid, there was none forthcoming. Everything has been done in a constitutional and orderly way; the church, therefore, regards itself as in no sense responsible for the separate condition of its mission fund. What has been done by our friends, too, has been done spontaneously; no appeal having been made outside the city of Toronto, except to the Missionary Society. In Toronto a call has been made upon the pastor of each church to consult as to the best method of bringing the matter of a site and building before their people. There the matter stands just now. The following is the state of the fund outside of the church's own efforts:—

The C. C. M. S .....	\$ 100 00
Miss L. C. ....	2 00
Bond Street Church (Toronto).....	100 00
Mrs. C. A.....	3 00
A Friend (Montreal) .....	200 00

From our Montreal "Friend" I enclose a note which speaks for itself to all whom it may concern. I presume that this is the best way of bringing it to the notice of the churches referred to. I presume also that the contribution of Bond Street was not known to him when he wrote. I should also add that the above does not include a small contribution of friends in Hamilton in July, towards the building fund. To one and all who have so generously aided us, we tender the hearty thanks of the Parkdale church, and our own personally, and trust that the richer grace of Him who said "It is more blessed to give than to receive" will be theirs in abundance. In the meantime the work goes on; "though cast down we are not destroyed."

C. D.

Rev. C. Duff:

MY DEAR SIR,—I hand you enclosed \$200 in aid of your work at Parkdale. I am aware of some of the discouragements under which you labour. I could wish the wealthy churches of Toronto would see and realize it to be their duty to help and care for a cause like yours, which would seem to be peculiarly their privilege, and I had thought of sending you but \$50 now, with the promise of \$150 more when they had made up a like amount for you. However, if they did not do it, I should want to help you just the same, as I believe you are doing a good work for the great Master, and so I send you the \$200 without any stipulation from the friends in Toronto, but still I have the earnest wish and hope that they will make up \$150 or \$200 more for you this year.

When your church becomes self-supporting (as, for its own sake, I hope it soon may be), I am sure no one will be more grateful thereat than yourself. Trusting that your heart may be cheered, your hands strengthened, and the cause of the great Master under your hands abundantly prospered, I am, A FRIEND.

Montreal, Jan., 1884.

ONE or two remarks seem called for on the above communication from Mr. Duff, not to abate deserved sympathy, nor to discuss matters that will on other representation engage the earnest and prayerful consultation of our missionary society, but to prevent present public misapprehension.

We are assured Mr. Hall will be slow to admit that the mission at Parkdale was undertaken by Mr. Duff with his advice; or Mr. Burton: that the "one condition" was regarded. As for the "committee," presumably the executive of the C. C. M. S., prior to the "autumnal meeting" at which Mr. Duff appeared, the establishment of a mission at Parkdale was never before it, nor did it then, for it could not, encourage an enterprise, however praiseworthy, which the state of its funds would not permit being substantially supported. In fact the \$100 given was coupled with an express statement that it was not to be taken as a pledge of future aid. Nor will the executive be inclined, we judge, either to regret, or to assume responsibility for, the "separate condition of a mission fund," which, added to the one hundred dollars above named, exceeds already the largest grant the society has been enabled to give to any of its fields, save prospectively to those in the North-West.—ED.

MR. EDITOR,—During a recent holiday trip it was my privilege to attend several services at a Baptist chapel. The pastor was much admired by his congregation as a preacher. The opinion of all was "we always get a good sermon." Now this pastor never forgot that his morning congregation comprised quite a number of children, and just before beginning the

learned discourse that so edified the elders, he invariably gave a few minutes to narrating a story to the little folks. When I remembered the long weary hours spent in church in my childhood's days, when sermons seemed volumes wholly unintelligible; when a twenty-minute prayer seemed interminable, and I stood first on one foot and then on the other, and hated to sit down because it was *proper* to stand; when all that made church endurable was, that I could "take the text home to mother"—when the memory of those hours came back to me, I blessed that Baptist pastor for his sympathy for the children. One morning he told a wonderful, *true* tale of a 'goose rescued from an attack of a vicious dog by a milkman. Next day when the milkman passed the same place, there was the goose and it deliberately followed him, and would not be repulsed. From that day forward one might see, any morning, going up Notting Hill, the milkman followed by the faithful and grateful goose. Then the lesson was simply put. I can imagine how the little heads would be busy through all the sermon that followed thinking of the story and the lesson which was inseparable from it. Some of the congregation did not approve of the custom—said the children had the Sunday school, etc.; but surely they were never young, or if they were, they never went to church. I believe that "children should grow up in the church," and I also firmly believe that children sit through services Sabbath after Sabbath that have no interest whatever for them. One of the popular writers of the day says:—"To the catalogue of the lost arts, I would mournfully add, also, that of listening to two-hour sermons." The ability to follow attentively a forty-five minute sermon is wanting, in not a small per cent., of congregations. Why? Because year after year we sat without hearing, and consequently grew up inattentive listeners. It would be a happy innovation if church could in some way be more attractive to the "olive brances," and surely the church would not be more deserted by the elders if the pastor did, not only frequently tell the children an anecdote, but occasionally preach a little folk's sermon.

GRANDMA.

IN discussing the subject of increase of nervous diseases in modern times, Dr. Covernton stated that among the causes enumerated were grief and severe intellectual labour. He quoted from several authorities to show that the tendency of modern education was to increase nervous diseases. The tenor of these authorities was that true education would not produce these baneful results, but that the mischief was wrought by the introduction of elements of worry and hurry competitions, examinations, the bestowal of prizes and marks, etc.

## News of the Churches.

FOREST.—The Lord is blessing us at this place. We have been worshipping for the last eight months in the M. E. church, which is the finest church building in the town. Since our superintendent paid us a visit we have purchased the above-named church for the sum of \$2,300. We intend to have it painted and cushioned, so that it will be neat and comfortable. We have a large congregation every Sabbath. Our prayer-meetings have been revived and are well attended. Our people are much encouraged and intend to go forward in the blessed work to which God has called them. We are praying for a fresh baptism of the Holy Spirit. Our pastor has been holding special meetings at the Lake appointment. Five gave their hearts to the Saviour and intend uniting with us at the next communion. Our work at the Warwick (Ebenezer) appointment is very encouraging. The building is crowded at the evening services. We intend to have special meetings soon, and hope that many will come out from the world, take up the cross, and follow Jesus.—COM.

GARAFRAXA.—We regret to learn that the new parsonage at this place into which our good brother Black had but just moved with his family, has been destroyed by fire, and that among the losses met is that of a large part of our brother's library. These disappointments and losses are hard to meet, nevertheless, they nerve us for further conflict. May union and energy cause the home to rise again from the ashes bright and cheery as the summer day.

HAMILTON.—The one complaint we have to make against this church is that, blessed with prosperity, it does not burden the editor with its records. We know the retiring character of its worthy pastor and would delight to "bring him out." There lies before us an account of the annual social and business meeting from which we gather the following: The secretary's report showed an increase of eleven in the membership during the year. The financial statement shows a balance on hand of \$212.31 after all expenses have been paid. Every member of the church and congregation is expected to contribute, and is supplied with envelopes to be handed in weekly; these amounts are credited in a book kept for the purpose and at the end of the year a printed slip is distributed showing the amount paid by each contributor, numbers only being given, so that no one knows the amount given by another. The Sabbath school is in a flourishing condition. The Missionary Society shows increased amounts raised for missions. He also reported the West End Mission as continuing to do well regarding attendance and contributions, and appealed for helpers in the good work. The pastor at this stage referred in terms of respect to the church organist, Mr. W. H. Alexander, who has gone to assume a responsible

position in Stratford. The Mutual Improvement Society is an excellent organization, which meets monthly at the homes of friends for purposes literary, musical, and social. The report of the Ladies' Sewing Society showed a successful state of affairs, the last meeting having been one of the best attended in the history of the society. The treasurer here referred to the liberality of contributors to the recent improvements, consisting of a new fence, new portable furnace, which proved a great benefit during the recent cold spell, and sundry embellishments to the lecture room, etc.

**KINGSTON, SECOND.**—The annual meeting of this church and congregation was held February the 25th, and was largely attended. The pastor, the Rev. A. L. McFadyen, B.A., made interesting and encouraging statements regarding the progress of the past year. A new school room has been erected and paid for, a large Bible class has been gathered, and the church work is progressing. On the following evening the annual Sunday school festival was held.

**MIDDLEVILLE.**—We learn that the stone is all drawn, and the contracts ready to be given out for the new church building at the place, and we trust that our brother, McColl, may rejoice ere another winter rolls by a new commodious edifice minus the usual mortgage addendum.

**MONTREAL, ZION.**—There appears a prospect now of this old church again taking its place among the churches of our land. Its late history, contrasted with its former prosperity and worth is, as a private correspondent writes, "A text for a homily on the fatal results to a church of loose teaching, unministerial demeanour and unfaithful pastorate." Its again appearing with its old traditions in our ranks with promise of renewed faithfulness and power will be hailed with delight by the entire body. We pray such may be. From the Montreal paper we cull the following note of a meeting held during the month (March). Rev. Dr. Wilkes presided, among those present were Messrs. T. Costen, Ed. Hollis, J. S. McLachlan, W. Lavers, W. R. Ross, W. S. Goodhugh, H. W. Walker, J. Popham, W. G. Pullan, Dr. Wanless, and others, including a number of ladies. The chairman spoke of his personal attachment for Zion church. He had, he said, spent some forty of the best years of his life as its pastor and had come to look upon the congregation as his own family. He could not help recalling the time when Zion church had been a grand centre for the dissemination of truth in the city; when it had been looked up to by those engaged or interested in the spread of the pure gospel. Collectively the congregation was respected; while the pastor and officers of the church were honoured by all. In those days the church entered actively into the works of charity and benevolence

which characterize an organization maintained for the glory of God. The sick were visited the gospel preached to the poor, the distressed relieved and the weeping consoled. He would not single out any individual as the cause, but all could see that these glorious features of old Zion had completely disappeared within the past three or four years, and Zion church at the present stands without those historical features which were the cause of its original success. He understood that an effort was now to be made to get the church within the old lines of doctrine and order from which it had strayed, or he would not have been present. Unless the congregation was determined to have their church a monument of the pure faith delivered to the saints he would have nothing to do in the matter, while if they were in this wholesome mind nothing would give him greater pleasure than to assist them. Mr. Goodhugh spoke earnestly in favour of a continuance of the church. It was really astonishing the number of Congregationalists who had joined other denominations and he felt sure that many of them would be only too glad to join Zion church if it again emerged from its grievous isolated position and entered the lists for good with the other churches of the denomination. Emmanuel church, he stated, was filled to overflowing, and he felt that a continuance of Zion church on the broad basis of Congregationalism would prevent more of that body being forced into other denominations. Mr. McLachlan announced that he was in a position to speak for a number of friends who were ready and willing to render Zion church assistance. Mr. Goodhugh remarked as a suggestion that a gentleman in conversation with him had said that the best way of resuscitating the congregation, was to induce Rev. Dr. Wilkes to allow himself to be nominated as pastor. Mr. McLachlan suggested that such action was very desirable and remarked that Rev. Prof. Fenwick and other clergymen might be asked to share the responsibility with Dr. Wilkes, so that as far as he was concerned, it would be an honorary position. The venerable chairman said that as he was entering on his eighteenth year and was very infirm he shuddered to think of such a responsibility, but would think over the matter. After some further discussion the following committee, consisting of members of the church and their outside friends, was appointed to confer with friends of the church on the matter. Dr. Wanless, Messrs. Goodhugh, Walker, G. B. Burland, Ross, Lavers, McLachlan, Findlay, H. T. Garlick, H. Ross, Edward Hollis, Pullan, Wheeler and Seath.

**SHERBROOK.**—Mr. Edward R. Brainerd, of Middlebury College, Vermont, and Union Theological Seminary, New York, was ordained to the work of the ministry and installed pastor of the Congregational

church, Sherbrooke, Que., on Thursday, 21st February, 1884. A circular calling a council had previously been issued by the church, and at two p.m. the following members assembled in Plymouth chapel: Rev. J. G. Sanderson, for the church at Danville; Rev. Geo. Willett, for the church at Cowansville; Rev. George Parkis and deacon McIntosh, for the church at Waterville; Rev. George Skinner and deacon French, for the church at Eaton; Rev. Will. C. Wood and Mr. W. C. Hopkins, for the church at Rock Island; Rev. Edward M. Hill, of Calvary church, Montreal, and Rev. J. A. McColl, of St. Albans, Vermont. Deacons Tuck and Hubbard, and Mr. Neil Dinning represented the Sherbrooke church. The council organized with Rev. J. G. Sanderson as moderator and Rev. Geo. Willett as scribe. Prayer was offered by Rev. E. M. Hill. Mr. Neil Dinning, clerk of the committee, read the circular calling the church, also a copy of the call extended by the church, and Mr. Brainerd's acceptance. Letters were read from Cyrus Hamlin, D.D., president of Middleburg College; Rev. W. M. Taylor, D.D., pastor of Broadway Tabernacle, New York, and Rev. T. B. McLeod, moderator, and H. M. Macfarland, secretary of the Manhattan Congregational Association, New York, expressing their personal confidence in Mr. Brainerd, and recommending him as a suitable candidate for the ministerial office. The pastor elect then stated his reasons for having accepted the call, gave an account of his early Christian experience and religious work, and read a statement of his doctrinal views. A number of questions upon points of doctrine and church policy were asked by members of the Council and answered with candour and clearness, and after an interesting and satisfactory examination which lasted over two hours, a resolution expressing confidence in Mr. Brainerd, and advising his ordination and installation was unanimously carried. In the evening the council and the congregation assembled in the chapel to take part in the service of ordination and installation. The building was filled, and many members of other congregations, with the Revs. Dr. Reid, Rural Dean, J. C. Cattinach, of St. Andrew's, and A. Campbell, of the Methodist church were present. The service commenced with the reading of the minutes of the council by the scribe, followed by a voluntary by the choir. The moderator gave the invocation and the Rev. W. C. Wood read portions of Scripture. A hymn by the congregation followed, and then the ordination and installation prayer was offered by the Rev. J. G. Sanderson. We have not room for the very thoughtful and earnest address of Rev. Geo. Willett to the pastor. The right hand of fellowship was given by Rev. E. M. Hill, and the charge to the people by Rev. G. H. Wells, of Montreal, who expressed great pleasure at being present on the occasion

—at once joyous and solemn—and at assisting in the installation to the pastorate of this old and well-known church of one who had come from his own country. He urged the congregation to cordially receive their new pastor, to love and esteem him, but not to think him superhuman. They must remember that the most eminent servants of God were men of human passions. They should be thoughtful and helpful, not expecting of their pastor more than a man could do. They must not expect that he could visit them continually six days in every week, and preach like an archangel twice every Sunday. Their pastor was a young man; they must not expect from him the wisdom of old age. He was a young man—young in the ministry, stepping out to commence his work—a spectacle on which he (the speaker) had often thought even the angels in heaven look with pleasure. He believed a man's first pastorate may give rise to the tenderest and deepest associations of his life. His education was just beginning and would go on to the end of his pastorate. In that education they must necessarily bear an important part. It was true that a pastor should lead his people, but he on the other hand must also be led by them. A church has a character just as a man has. The agency of the church was very great, and would have an important bearing on the character of his ministry. Whether that ministry should be a good one depended to a large extent on themselves. His ministerial character depended on his people. They should seek wisdom from above to receive him as they ought and to respond to his teaching, that his heart might be strengthened and that he might see the work of the Lord prospering among them. They were not to expect too much from him; but they were to help him—especially in his studies. They were receiving a great gift—the gift of Christian ministry, a gift more precious than they could conceive. A pastor had been given to break the Bread of Life to them. They should receive him as they ought, take him to their homes and hearts, give him their love and sympathy. Received in this spirit, his ministry will not be in vain. Its rich and blessed influence will be felt forever. The speaker concluded by asking God to bless both pastor and people. The sermon was preached by the Rev. Mr. MacColl, who took as his text: "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord," (Phil. iii. 8); and in an eloquent argument brought out the truth that the knowledge of Christ is excellent above all other because it comes not from the intellect but from the heart. It is spiritual union—not intellectual concord. Knowledge is always power. But there is an extraordinary power in a knowledge of, and personal communion with, Christ, and the secret of that power is love. All other knowledge, indeed, may be accounted as loss, because this includes all that is valuable and

excludes all that is worthless. It transcends the highest flight of human genius, yet dwells in the heart of a child. It baffles the sage and saves the savage. The sermon abounded in high thought eloquently expressed and was listened to with close attention. The Rev. Mr. Parker then offered prayer, and an appropriate hymn (No. 1128) having been sung by the choir the services were closed by the pastor, who pronounced the benediction. We send the Sherbrooke friends our warm editorial greetings. A private letter adds: Mr. Brainerd has won the sympathies of the people to a remarkable extent already, and to-morrow (being our communion Sabbath) will witness an event unprecedented in the history of the church, viz.: the reception of about thirty new members, all except four on profession.

YORKVILLE.—The pulpit interchange of Rev. James Johnston, of Jamaica, and Mr. Jno. Salmon has closed by the arrival of the latter here. A social reception was given on Thursday evening, 19th Feb., and a goodly number met to give the pastor a hearty "welcome home." He gave an interesting account of the people, their characteristics, and the portion of the island which he visited, and testified as an eye witness of the great work of the evangelistic mission inaugurated by Mr. Johnston amid much self-denying labours. That mission has grown into fine proportions and is superintended by Mr. Johnston and his good wife, who is a woman of no ordinary power, possessing remarkable executive and administrative ability which the success of their work exemplifies. During lengthened periods of her husband's absence, she has assumed the whole responsibilities of the mission, which includes the oversight of two large churches, a large number of chapels and stations, whose weekly meetings in the aggregate number fifty-six. It is a fine commentary on their work that they have a good staff of native preachers, brought up from degradation and superstition by the gospel's power, and now consistent, consecrated men, possessing great power in preaching the gospel. Mrs. Johnston's services here in the church and school have been received with much acceptance. Mr. and Mrs. Johnston were present to join in the "Welcome." They sang one of their hymns, "This is why I love my Jesus," the audience joining in the chorus. Mr. Johnston gave a short address on "the joy that flows from a consecrated life, and the heavenliness of Christian fellowship," closing or rather merging into an intercessory prayer. There are occasions to the Christian that are specially hallowed and heavenly, which are foretastes of heaven, and glimpses of the glory, and never to be forgotten by the felt presence of the Master—this was one. Hearts were too full for utterance, but were relieved by pouring out their love and sympathy with the song "Blest be the tie that bends." Of general interest to

the readers of the INDEPENDENT is the following letter from a young lad in Jamaica to Mrs. Johnston, who owes all he knows to the mission, written in a business hand:

DEAR MRS. JOHNSTON,—It gives me much pleasure to inform you we are progressing. We held an open air meeting on the 18th ult., at Stewart Town. It was pleasing and encouraging. We were asked by the people to come again, we promised to do so, but we have not fulfilled our promise yet; as I am not the leading one I can't step forward. Mr. Hurd is the leader. Rev. Mr. Salmon was at Sturge and gave an address; the booth was filled. We are still working although some go away from the house of prayer hardened by delay, yielding to Satan's luring snare. Yet some go away purified from sin. No strange news to tell you of. Annie Richards and another person—I won't mention her name—begs to be kindly remembered. We are longing to see you. Please tender my respects to my dear minister, please tell him we are still working on, and intend to, the Lord being our helper. We are longing to see him. Father, mother, brother, and sister beg to be kindly remembered to you and dear minister. Dear Mrs. Johnston, may God bless you and beloved minister.

yours, respectfully,  
Brownstown, Jan. 26, 1884. WILLIAM CLARK.

AN important ecclesiastical trial was held in February before the Eastern Association, which met at Inlay City, Mich., Feb. 12. Last year, Rev. Ebenezer Ireland, then pastor of the Congregational church at Mt. Clemens, was regularly dismissed by this Association to the Presbytery of Detroit. That body, however, refused to receive him on the ground that he was not in good standing, having been divorced from his first wife for the cause of wilful desertion, and being then married to a second wife. Thereupon, the scribe of the Eastern Association, Rev. Dr. P. R. Hurd, made formal complaint to that body against Mr. Ireland, on the ground stated, which brought the case in an orderly way before the Association for action. A committee, consisting of Rev. Messrs. A. H. Ross, Jacob Flook and Clarence Eddy, was appointed to examine into the case and report at the meeting just held. They made an exhaustive report. As to the law and usage in such a case the committee maintained that the Westminster Confession recognized two causes for divorce, viz.: wilful desertion and adultery, and that the Congregational churches having accepted this Confession for substance of doctrine, their ministers were entitled to the liberty thus granted them. As to the facts there was no dispute.

The committee submitted for adoption the following Minute:

(1.) That the Scriptures are variously interpreted as to the causes of divorce, the Protestants largely—if not generally—with the Westminster Confession of Faith, permitting full divorce for adultery and such wilful desertion as cannot be remedied.

(2.) That the Congregational churches of the United States have endorsed the Westminster Confession of Faith for substance of doctrine, which brings the case of Mr. Ireland within the liberty of the said Confession in the matter of his divorce.

(3.) That by many good authorities this liberty of full divorce for wilful desertion includes the right of re-marriage, the same as divorce for adultery, but only for the innocent party, not for the guilty party while the innocent party lives. [Prof. C. Hodge, Syst. Theol. III., 897-9; Moore's Digest Acts of Gen. Ass. Presby. Church (1873), 683-5; New Englander (1882), 607-611; Bibliotheca Sacra, xxiii. 398.]

(4.) That the Rev. E. Ireland was deserted by his wife, Caroline S. Ireland, without just cause and without collusion on his part.

(5.) That the said Rev. E. Ireland obtained a divorce from the said Caroline S. Ireland in good faith, and seven months thereafter—his former wife still living—married again.

(6.) That Mr. Ireland acted therein in the liberty of the interpretation above given; and hence this Association sees no sufficient ground of complaint in his second marriage, and so dismisses the charge brought against him therefor.

(7.) That in so doing this Association expresses no opinion on the Scripturality of full divorce for wilful desertion, but acts upon the facts above recited which give liberty of opinion in the matter.

(8.) That we utter our solemn and earnest protest against all loose views of divorce, and affirm that if desertion be a cause—the deserting party has not the right of re-marriage while the deserted party is living; we also affirm that there are, at most, only two grounds in Scripture for divorce—adultery and wilful desertion.

The whole difficulty in the case turned upon the point of the scripturalness of divorce for the cause of desertion, and as to this, some of the members were disposed to hesitate and to desire further time for consideration. But the importance of speedy action was urged, and finally prevailed. Twice the report was lost, once by a tie vote, and once by a simple majority, but on the third vote the Minute was declared adopted: yeas, 5; nays, 2; declining to vote, 3.

This was followed by a resolution suggesting to Mr. Ireland the propriety of ceasing from ministerial labours in view of the manifest hindrances to his usefulness created by the unfortunate position in which he finds himself placed.

It may be added that of the twenty or thereabouts, resident members of the Association, thirteen are now in the active pastorate, the remainder being retired ministers who attend the meetings of the body with more or less frequency. Of those present at this meeting eight were pastors and two retired.

The action of the Association brings up a question which will hardly be allowed to rest until it is settled by a substantial accord of opinion that will come, doubtless, after full and patient discussion, and following action.—*H. E. B., in Chicago Advance.*

## Official Notices.

### COMMITTEE OF THE UNION.

The committee of the Congregational Union of Ontario and Quebec will meet on Thursday, 10th April, at ten a.m., in the college room, Emanuel church, Montreal, to consider such matters as were left over to it by the Union, and to make such arrangements as may fall to its duty respecting the Union meetings in June. A number of the members will be in Montreal that week in connection with college and missionary matters; and, although travelling expenses are not guaranteed, I trust that all who can attend will do so.

W. W. SMITH,  
*Secretary of Union.*

### C. C. M. S.

The following sums have been received since last acknowledgment up to March 17: Danville, Quebec, Ladies' Missionary Society and church, \$100; Ottawa, Ont., \$25; Humber Summit, Ont., Ladies' Auxiliary, \$19.17; Toronto Northern Church, (additional), \$50; Hawksbury, Ont., \$13.25; Wingham, Ont., \$6; Listowel, Ont., \$12; Caledon, South, Ont., \$10.50; Churchill, Ont., \$2; Alloa, Ont., \$6; Hamilton, Ont., \$10; Granby, Quebec, \$91.25; Kingston, Ont., Bethel Church, \$106.25; Cowansville, Quebec, \$1; Waterville, Que., \$11.25; Inverness, Que., \$7; Sherbrooke, Quebec, \$10; Belleville, Ont., \$6.25; Rev. Thos. Hall, sundry subs, \$21; Frome, Quebec, \$2.05; Sheddon, Quebec, \$2.05; Tilbury Centre, Quebec, \$7.30; Edgeworth, Quebec, \$4.47; Watford, Quebec, \$4.52; Warwick, Zion, \$3.15; Warwick, Ebenezer, \$3.08; Lakeshore, \$4.75; Forest, Ont., \$6; Ottawa, Ont., (additional), \$35; Tiverton, Ont., \$50.

H. N. BAIRD, *Treasurer.*

CENTRAL ASSOCIATION.—The Central Association will meet in Zion Church, Toronto, on Tuesday, April 22nd, at three o'clock p.m. Members are requested to take notice and order themselves accordingly.

We would remind our friends of the closing of the College Session on Wednesday, April 9th, and hope to see a good gathering there.

### OBITUARY.

MRS. ROBERT SIMS, NEW DURHAM.

Mrs. Sims (Jane Carlyle) was born in Scotland, Dumfriesshire, near Ecclefechan in 1831. Her father was Alexander Carlyle, whose more famous brother Thomas has so lately gone to his rest. When Jane was about eleven years of age her father moved with his family to Canada and settled in the county of Brant.



One knowing her in these latter years could not but feel that from her early childhood up she must have been of a thoughtful turn. She was early drawn to the ministrations of the Rev. Mr. Drummond and was connected for some time with the Presbyterian church in Brantford of which he was minister. After her marriage she came with her husband to live near the village of New Durham, about the time of the organization of the Congregational church there, in 1854. In the fall of that year Mr. and Mrs. Sims united with the church, and were from that time identified with it, when it flourished and when it hung its head; he, till a slowly developing malady by degrees withdrew him from all outward interests, and she, till God gave her release from a life all laborious and whose last years were years of pain. None more deeply interested in the revival of the cause in this place, none more liberal with means, none more constant in attendance at all services and meetings. A very silent woman, but able on occasion to give expression to her faith—a real faith in God through Christ, which was an actual support and solace to her through years in which one bitter trial only wore itself out to give place to another. There is a letter from Thomas Carlyle to his brother Alexander dated Feb. 18, 1834, in which there seems to be mention of his niece while still in Scotland and a very little child: "Little Jane will be beginning to have many notions of things now. Train her to this as the corner-stone of morality: to stand by the truth; to abhor a lie as she does hell-fire." The whole letter expresses accurately enough the problem of life for her as well as for her father. One needed only to know her to know how bravely she set herself with God's help to work it out. For the last two or three months of her stay she was obliged to remain in her own home. Death came with somewhat of a shock after all, especially to the two children (son and daughter) who lived at home and who were her constant attendants. They still live together there, and there are two married brothers. All, before she died the mother had long been assured, had given their hearts to God. "Unhappy they who have no footing in eternity." Such dreariness they do not know: but find eternity encompassing them, and grown more real and tangible since this one so dear to them, and withal so real a soul, has passed within the veil.

C. S. P.

THE American Church, near the Champs Elysees, Paris, has been lately purchased for the use of the Scottish Presbyterians for \$30,000. The Paris congregation has already done wonders.

MRS. BENYON, wife of General Benyon, who resided many years at Jeypore, has undertaken to pay the expenses and salaries of a lady doctor and nurse in connection with the India Mission of the U.P. Church.

## Literary Notices.

HISTORY OF THE UNITED STATES IN RHYME. By Robert C. Adams. (Boston: D. Lothrop & Co. Price 60 cents.)—This work makes no pretence to literary beauty, but puts in a pleasing manner a capital *resume* of the history of the United States from the earliest discoveries of America to the present day. It can be readily committed by youth to memory, and thus the main facts of American history may be firmly fixed on the mind. It affords an excellent exercise for schools, and we commend it to the especial attention of teachers and pupils alike.

STRUGGLING UPWARD. By Sarah J. Jones, author of "Downward." 12mo, cloth, pp. 279. Price, \$1.25. (American Sunday School Union, Philadelphia.)—This is a sequel to "Downward; or, The New Distillery," which we noticed in May last. It is the tale well told of the upward struggle of a scapegrace son. There is a smack of sensationalism in it, redeemed, however, by truthful portraiture and Christian sentiment. It takes its rank worthily with the class of Sunday school literature this excellent house of publication continually supply.

THE STANDARD LIBRARY. (Funk & Wagnalls, New York.)—This year's issue, thus far, more than sustains the character hitherto earned by this enterprising firm. We have received the following:

MEMOIRE AND RIME, by Joaquin Miller, is a collection of racy notes of travel, pleasant stories, and telling rhyme. The following poem is a fair example of the spirit in which all the pieces are written, and has a right to be heard, from its own intrinsic value:

FOR THOSE WHO FAIL.

All honour to him who shall win the prize,  
The world has cried for a thousand years;  
But to him who tries, and fails and dies,  
I give great honour and glory and tears.

Give glory and honour and pitiful tears  
To all who fail in their deeds sublime;  
Their ghosts are many in the van of years,  
They were born with Time in advance of Time.

Oh, great is the hero who wins a name,  
But greater many and many a time,  
Some pale-faced fellow who dies in shame,  
And lets God finish the thought sublime.

And great is the man with a sword undrawn,  
And good is the man who refrains from wine;  
But the man who fails and yet fights on,  
In he is the twin-born brother of mine.

THE STORY OF THE MERV, by Edmund O'Donovan (special correspondent of the London, Eng., Daily News), is a series of pen and ink sketches of travel, captivity and adventure, in a region which has a special interest just now as being the advance outpost of Russia's march  $\frac{1}{2}$  on to the boundary of our Indian Empire.



CHRISTIANITY TRIUMPHANT, by Dr. J. P. Newman, is a timely and vigorous contribution to the practical and popular apologetics we need. The influence of Christianity in "the Family, the Church, and the State," the "three immutable things of the world" as against the claims of boastful infidelity, is well maintained; and the strain of enthusiasm pervading the work can but prove a healthy tonic to the faith of the reader. "Infidelity has the torch to burn and destroy, but not the hammer and the trowel to build." An excellent work for the young, and the aged may rekindle enthusiasm from its pages.

THE recent death of Ivan Turgenieff, the great Russian novelist, has greatly intensified the interest in his novels. Sketches of his life, and estimates of his work have abounded in the reviews and magazines of Europe. "Mumo, and the Diary of a Superfluous Man," will give the reader of this series a fair example of the novelist's power, the first being drawn from the serf-life of Russia, the other presenting a view of the condition of the upper classes.

THE HOMILETIC MONTHLY maintains its freshness and its vigour, whilst the opportunities it offers to its subscribers for standard works on theology at really nominal prices are a marvel in the methods of cheap literature. W. Briggs, King St. East, Toronto, is the Canadian agent for this house.

THE PULPIT TREASURY (E. B. Treat, New York) for March, is worthy of its name. An excellent portrait of Dr. J. M. Buckley, editor of the New York *Christian Advocate*, forms the frontispiece. The magazine is unsurpassed and well deserves its growing fame. \$2.50 per year; clergymen, \$2.; single copies, 25 cents.

THE CENTURY for March maintains its usual variety and excellence. The article on "Old Public Buildings" in America has a peculiar interest for us, seeing that the old church of Notre Dame de Bonsecours, Montreal, is deemed worthy of a place, opposite the old South Church, of Boston. There is a racy letter on "Organs and Orchestras in Churches," from the pen of Charles S. Robinson, the well-known editor of several hymn and tune books of first rank, in which some very suggestive as well as amusing sentences occur on the great "organic" difficulty.

AS for St. NICHOLAS, never commonplace, always fresh, instructive, and bracing, it keeps on its way rejoicing.

OUR LITTLE ONES (the Russell Publishing Co., Boston) ever awakens the interest of the younger folks at home with its simple tales of dolls and pets, and splendid illustrations. We found our little one using its pictures as copies for drawing.

In 1882 the emigrants from England to the Australasian colonies were 37,000; in 1883, 71,000.

## International Lessons.

LESSON 2.

April 13, }  
1884. }

### PAUL AT EPHEBUS.

{ Acts  
19: 8-22.

GOLDEN TEXT.—"And many that believed came, and confessed, and showed their deeds."—Acts 19: 18.

TIME.—A.D. 54-57, three years.

PLACE.—EPHEBUS.—The capital of the Roman Province of Asia. Situated in the middle of the Asiatic coast of the Egean Sea, and at the converging point of the great roads from the East, it was a place of considerable importance and extensive commerce. It was called one of the eyes of Asia, Smyrna, forty miles to the north, being the other. It stood in a flat, marshy plain about five mile long from east to west, surrounded by mountains except on the west, where the river Cayster flowed into the sea. The glory of Ephesus was the Temple of Diana, one of the seven wonders of the world, and whose magnificence was truly a marvel. It was the second building for the purpose, the first having been burnt down the night that Alexander the Great was born. This temple far exceeded the first in grandeur. The image of Diana, the object of so much superstitious reverence was a rude wooden figure, nearly the shape of a mummy, such a figure as savages might have worshipped, but far removed from the ideal God of cultured refined Greeks; such, however, is the folly of idolatry wherever it is found. To day a few wretched huts alone mark the site of this formerly wonderful city, while up to a few years ago every trace of the exact position of the temple of Diana had been lost for many centuries. After long research, some fragments of pavements, pillars, etc. have been dug up. The story of Ephesus is a very impressive one, read in the light of Rev. 2: 1-7.

Notes and Comments.—Ver. 8. "Synagogue:" he had been invited by the Jews on his previous visit. Chap. 18: 20. "Boldly:" with freedom and fearlessness. "Three months:" so long as there was no opposition, official or individual. "Disputing," Rev. "reasoning:" the first would be by appeals to the Scriptures of the Old Testament; the second by appeals to their understanding and heart. "Kingdom of God:" its nature and the way to it.

Ver. 9. "Divers," various, men amongst his hearers, Rev. "hardened and disobedient," "spake evil:" took opportunities to revile the truth before the crowds that gathered to hear Paul; endeavouring to stir up a tumult as at Thessalonica, Corinth, etc. "Tyrannus:" probably a professor of philosophy, converted by Paul's teachings, who gladly allowed his "School" to be used as a place of instruction in the truths of the gospel.

Ver. 10. "Two years," active labour without persecution apparently; three months in the synagogue, and an additional nine months or so, details of which are not mentioned, make the three years of chap. 20: 31. "All—Asia:" proconsular Asia; the word "sounded out" from Ephesus: probably Paul made journeys to the neighbouring cities, there were six other important churches in this district. Rev. 2: 3.

Vers. 11, 12. We find here how God adapts means to the end; at Ephesus there were "special miracles." The city was a great seat of magical and curious arts, in opposition to these was shown the "great power of God," in fact their very superstition was used to advance the truth. They would come to regard as sacred the clothes moistened with sweat from Paul's body (he worked with his hands for the support of himself and those with him, chap. 20: 34); and the aprons he wore in the worship,

and so they took these garments to the sick, evidently their own idea, not Paul's, and this faith, mixed with error as it was, God honoured as he had done in a similar instance before Clap. 5-15. "Diseases—evil spirits:" plainly distinguished, we must not suppose, as some would have, that the latter is only a phase of the former; no miracles were worked at Corinth so far as we know.

Vers. 13, 14. "Vagabond," Rev. "Strolling Jews:" men who went about from place to place, pretending to cure demoniacs. "Adjure—by Jesus:" these men used a formula of incantation and hearing that Paul preached Jesus they thought that the magical power was in the use of that name. "Sceva, chief of the priests:" an indefinite term, meaning here, probably, the leading, priest in one of the synagogues of the city. It has been suggested, however, that he was an apostate Jew acting as priest in the idol temple, or that the title was part of the imposture. "Did so:" lit., were doing so, this was one instance.

Vers. 15, 16. "The evil spirit—the man:" note how they are carefully distinguished. "Jesus—Paul:" yes, they did "know" the master and all His servants; the demoniacal tribe had felt their power; the idea really is "I acknowledge their authority." "Who are ye?" an utterance of scorn and contempt. "Leaped upon them:" with the strength of frenzy, demoniacal possessions gave preternatural strength; it was so with the Gadarene demoniac. "Overcame:" Rev. "mastered both of them:" it would appear as if in this special instance two of the seven sons had undertaken the task, the "vagabonds," of ver. 13, referring to the seven, the "certain" to the two. "Naked:" the outer garments torn off does not necessarily imply more than that.

Ver. 17. Two results are noted as following the discomfiture of the exorcist impostors: "fear," an assurance of the power of Him who was preached by Paul; "name of—Jesus—magnified," while punishment fell upon those who profaned it; yet by its right use wonders were daily wrought.

Vers. 18, 19. Here is the action of the converts resulting,—"confessed," their former folly and sin in the practice of magical arts: the "curious arts," next noted "books" which contained their "mysteries," magical signs, formulas of incantation, receipts for philtres, written amulets and the notorious "Ephesian letters," mysterious words engraved upon the image of Diana and used for magical purposes, "burned," the only thing to do with bad books. "Fifty thousand pieces of silver:" about \$10,000, the books were doubtless rare, and so costly.

Ver. 20. "Grew:" in extent. "Prevailed," in power; the event just narrated was at once a result and a cause; produced by the action of the gospel on the hearts of those who received it, further triumphs were assured by the exhibition of such a self-sacrificing spirit.

Vers. 21, 22. The very success of the gospel in Ephesus, led Paul to desire fresh fields in which to work and conquer for Christ. "Purposed in spirit:" not a supernatural revelation, such has he had received on previous occasions, but probably, his own judgment and desires, guided by the Spirit of God. "Macedonia and Achaia:" he had already laboured there. "Jerusalem:" Paul always felt tenderly toward the mother church although never cordially welcomed by it; even now he had his plans to relieve their temporal necessities. "Rome:" yes he went there, but in a very different manner to that he had purposed, he went as a prisoner. His "I must," was confirmed by God's "thou must" of chap. 23: 11.

#### HINTS TO TEACHERS.

Prefatory.—Our subject is another illustration of all-conquering power of gospel truth. Each place that

Paul visited, Corinth, Athens, Thessalonica, Berea, Philippi, Ephesus, bore witness to the same, but with different manifestations. Each has its truths and lessons for us, let us endeavour to find them in this account of apostolic labours in Ephesus and to press them home in our classes.

Topical Analysis.—(1) Paul preaching and working miracles (vers. 8-12.); (2) A house divided. Satan against Satan (13-16); (3) Proof of the power of the gospel, (17-20); (4) Paul's purposes (21-22).

On the *first* topic we may show how, still "as his custom was," he went into the synagogue, and for a space of three months carried on his struggle with the Jews, "disputing and persuading." Paul was emphatically a preacher of one theme and that theme was Christ; he had a message to deliver and he delivered it. The message was Christ Jesus and Him crucified: this we shall more fully see in our next lesson was the beginning and completion of the "Kingdom of God." The love of Christ constrained him, his convictions of the grandeur of redemption gave eloquence to his tongue, and persuasiveness to his tones; he believed, and therefore he spoke. Would that some touch of that fervour could be in all our teaching. Then God owned his teaching by miracles, "special miracles." None had been wrought in cultured Athens or in busy Corinth, but here, under the shadow of that colossal superstition, the temple of the Ephesian Diana, God will manifest His power. Note that it is said "God wrought," almost as if Paul were the passive instrument. Even the vagabond exorcists adjured by Jesus "whom Paul preacheth," not worketh miracles. Paul everywhere was pre-eminently a preacher, a witness for Christ. This was his work.

On the *second* topic. We may point out how all attempts to overcome evil by evil must fail. So likewise all presumptuous pretensions to be the servants of Jesus: we may take the name of Jesus on our lips and yet give Him no place in our hearts, but be children of our father the Devil. Teach that true, acceptable working for Christ must be preceded by fellowship with Christ. Nor must we speak for Christ to obtain importance or make for ourselves a name: such must ever come to scorn and shame.

On the *third* topic, show that where the gospel is received in truth it becomes the ruling power of the life; these men could not be believers and yet follow their former sinful practices, so, if Christ is received He must be master of the daily life, improper pursuits must be given up, and any hurtful business must be abandoned. The steps in the Christian life are belief, confession, sacrifice, the last is the hardest; but it will never be less so to your scholars than to day; habits are hardening, the gossamer web may become a cable to bind hand and foot to Satan. Urge sacrifice for Jesus now, press this. Whatever you have found keeps you from Christ, has led you into evil associations, or may be harmful to others, give it up at once and for ever.

On the *fourth* topic, let Paul be a model to you of Christian earnestness and unwearied labour. If we cannot do His work we can yet have His spirit, and do the work of Christ where God has placed us. Hold up this "kingly man," greater than Cæsar or Alexander, to the admiration of your class, who if he sought fresh conquests, sought them all for Christ.

#### INCIDENTAL TRUTHS AND TEACHINGS.

Boldness of testimony springs from a conviction of the truth.

Men are accountable for every opportunity of hearing the truth, the unbelief many grow into disbelief, disbelieves into hardness and opposition.

Not Paul, nor things from Paul's body worked wonders, but the living Christ.

Spiritual power goes forth from the servants of Jesus to-day.

The devil and his servants would still imitate Christ and His servants.

The more zealous the slaves of Satan, the more he torments them at the last.

Satan is divided against himself, his kingdom must fall.

No man can serve Christ and continue evil practices.

Confession is cheap, sacrifice is often costly.

Main Lessons.—Sacrifices for Christ must be made, have you made any? Gen. 22 : 12 ; 2 Sam. 4 : 24 ; Matt. 5 : 30 ; Mark 10 : 29 ; Luke 9 : 23 ; 14 : 26, 27 ; Acts 20 : 24 ; 21 : 13 ; Phil. 3 : 7, 8. Rev. 12 : 11.

## LESSON 3.

April 20, }  
1884. }

## PAUL'S PREACHING.

{ 1 Cor. 1 :  
17-31. }

GOLDEN TEXT.—“We preach Christ crucified unto the Jews a stumbling block, and unto the Greeks foolishness.”—1 Cor. 1 : 23.

TIME.—A.D. 57, early part.

PLACE.—Written from Ephesus (1 Cor. 16 : 8) to the church at Corinth (see lesson 10 : First Quarter).

INTRODUCTION.—We have already studied the formation of the Corinthian church during the year and six months' labour of the Apostle Paul. After his departure many abuses sprang up threatening to choke and destroy the spiritual life of the church : there were schisms in the body. The church appears to have been divided into four parties, those who had been converted by the apostles teaching and clung to his way of presenting the truth, saying, “I am of Paul ;” a second, those converted through the instrumentality of Apollos, and calling themselves by his name ; a third probably converted Jews, who had as yet failed to learn all the truths of God's love to the Gentiles, and so retained their exclusiveness which they thought best represented by Peter ; and a fourth calling themselves specially by the name of Christ, who, in all likelihood depreciated apostolic authority claiming that they were amenable to Christ alone. In addition to these troubles there were other things in the church demanding severe rebuke ; there was immoral conduct, unchecked by the church ; the members were appealing to heathen judges to settle differences amongst themselves ; those who had spiritual gifts used them in a disorderly manner ; the women, contrary to the custom of the day, appeared in public unveiled, and there was a lack of brotherly love between the richer and poorer members. Tidings of these matters were brought to Ephesus by a Christian woman named Chloe, and in consequence Paul wrote this epistle.

Notes and Comments.—Verse, 17. “Not to baptize :” he had been referring to their divisions, and was thankful that he had baptised “but Crispus and Gaius, also the household of Stephanas,” “lest any should say that I baptised in mine own name.” Baptism has a place but not the place to which some would exalt it ; it is the outward seal of our union with Christ, worse than valueless if we are not united to Him. Paul appears to have left the administration of the rite to subordinates. “Preach the gospel :” a much greater thing. “Wisdom of words :” which those who called themselves by his name were claiming. “Cross of Christ :” here, as ever, the atoning sacrifice of Christ. “None effect :” just what they were doing with their divisions.

Ver. 18. “Preaching of the cross :” its doctrine. “Perish foolishness—saved—the power of God :” Rev. reads, “them that are perishing—are being saved.” He who begins to listen to the gospel cannot be accounted either lost or

saved, but is, as it were, at a point where two ways meet, and is either being lost or being saved. This is true of all your scholars, teacher.

Ver. 19. “Is written :” Isa., 29 : 14, as in Septuagint, the reading of that passage and its context will help to an understanding of the meaning here. God will show how very foolish is human wisdom when it dares to enter the province of divine things.

Ver. 20. “Wise :” Jew or Greek. “Scribe :” man of letters. “Scriptural man :” a class of Jews devoted to the study of the scriptures. These two questions are answered at the close of the verse. “God made foolish :” by showing how powerless for the salvation of men. “Disputer :” Greek philosopher, likely, in whose teachings disputations had a large place.

Ver. 21. “In the wisdom of God :” the wise ordering of the Divine Providence. “By wisdom :” its much vaunted human wisdom. “Knew not God :” it could not know Him, that was spiritual knowledge. Chap. 2 : 14. “Foolishness :” so esteemed by Greeks, ver. 23. “Preaching :” the cross.

Vers. 22, 23. Man's thoughts, God's method, and the results are in these two verses. “Jews—sign :” just as they did of the Saviour himself (Mark 8 : 11), we do not find that Paul wrought any such at Corinth. “Greeks—wisdom :” human not divine, the wisdom of their philosophers. “Christ crucified :” the great central theme of all saving preaching, whether by apostles in the first, or teachers in the nineteenth century. “Jews—stumbling-block :” for they expected a victorious, all powerful, monarch Messiah. “Greeks foolishness :” telling them of the depravity and helplessness of man, and his need of a Saviour.

Ver. 24. “Them :” neither Jew or Gentile. “Called :” meaning, as the phrase always does from Paul, believers. As *Clement of Alexandria* has it : “While all men have been called they who were minded to obey received the name of ‘called ones.’” “Power” set against “sign,” “wisdom” against “wisdom” of ver. 22, in other words, Christ crucified is a manifestation of the power of God and the wisdom of God for the salvation of the world.

Ver. 25. “Foolishness, weakness :” those which appear so to unbelieving man. “Wiser—stronger :” though men in their ignorance of God and themselves may think otherwise.

Vers. 26, 29. The apostle now uses a confirmatory argument from their own experience. “Your calling :” here conveying the idea of the general results of the calling, in which they were included. “Not many—wise—mighty—noble :” then some of these had obeyed the heavenly voice, and were numbered with “the called ones,” as *Lady Huntingdon* once said, “Thank God for the letter M ; it was not ‘not any,’ but ‘not many.’” “Foolish things :” the simple truths of the gospel, so esteemed by the world. “Confound :” same word is rendered “bring to naught,” in ver. 28, and each is rendered in Rev. “put to shame.” “Weak things :” poor men without temporal power, influence or riches. “Base :” low born, fishermen and such like, mean and despised in the eyes of the world. “Things that are not :” are considered as of little consequence as if they did not exist. “No flesh :” frail and helpless, Isa. 40 : 6. “Glory :” we may not glory in ourselves as in the presence of God, but we may glory in Him, ver. 31.

Ver. 30. “Of Him :” ye are what ye are by the grace of God. “In Christ :” Rom. 6 : 11. “Wisdom :” fools before. “Righteousness :” here equivalent to justification. “The Lord our righteousness :” Jer. 23 : 6, this is a part of a prophecy of Jesus. “Sanctification :” though before we were unholy and base. “Redemption :” the all-embracing climax, the eternal deliverance and restoration to his favour.

Ver. 31. “Is written :” Jer. 9 : 24. “Glory in the Lord :” see note on ver. 29.

## HINTS TO TEACHERS.

Topical Analysis.—(1) Paul's mission (ver. 17) ; (2) Paul's preaching (ver. 23) ; (3) Paul's hearers (ver. 22) ; (4) foolish and wise, strong and weak (ver. 18-21, 25-29).

First topic contains two things, (a) what the apostle was not sent to do (baptize) and (b) what was his actual mission—to preach the gospel. The dissensions in the Corinthian church had forced from him an utterance of thankfulness, that save in one or two instances he had not personally administered the rite of baptism. He did not desire to belittle a duty commanded by the Master Himself, but he felt that it was quite a minor thing compared with the more important work that Christ had placed first, teaching—discipline—that was his work, the sealing rite he could leave to others ; not to baptize but to preach the gospel, the grand truths of the gospel of Jesus. Here is a lesson on our work ; baptism was right, so it is right to teach our scholars all the secondary truths of the Bible, its history, its geography, its chronology and so on, but the one great duty we have far beyond all others is to teach Christ, our scholars relation to Him, and His work of salvation ; whatever else is untaught this must not be neglected.

Such, we find in the second topic, was Paul's preaching, a sentence of two words includes it all, it was "Christ crucified," a sentence full of meaning so vast that it would be in vain attempting to dwell upon it here, even if it were needed ; but every teacher should know theoretically and experimentally what it means, and be able to tell his scholars out of a glad heart what Christ crucified is to him. This is the central truth of the N. T., the corner stone of the gospel :

"These the only words I see,  
Jesus died upon the tree,  
Christ was crucified for me."

On the third topic we may show that Paul's hearers were divided as the hearers of the gospel are to-day, into those who receive and those who reject. Of these latter the world-loving, self-seeking Jews represent one class, and the Greeks the so-called wise men, those who make everything subservient to their own wisdom, the other. On the one hand the lusts of the flesh, the desire of the eye, and the pride of life keep men from Christ, and on the other the pride of intellect and the wisdom of this world. Show how in the New Testament, both these classes are represented. All the Herods, Ananias, Felix, Demas and many others belonging to the one, while Agrippa, Gallio, the Epicureans, Stoics and such like, represent the other. But there were those who believed in Paul's day as now, and to them the cross was the wisdom of God and the power of God. Ask what Christ was to these and is to all who receive Him now, you have it in ver. 30. "Wisdom" divine wisdom, "the wisdom that cometh from above," only the soul that comes into communion with God, through Jesus can know the deep things of God. "Righteousness," here meaning His righteous obedience unto death for us, Rom. 5 : 19. "Sanctification," how Christ in us, making us pure and holy, so that at the last he may present us without spot and blameless. "Redemption," final and complete, finishing for each in glory the work of Calvary.

We cannot dwell upon the fourth topic ; but the gospel of salvation is to all eternity a monument of the wisdom of God, a gospel for all men, be they who they may, ignorant or educated, poor or rich, bond or free, for all nations, all ages ; it makes the ignorant wise, the weak strong, the lowly exalted, and would, if it everywhere prevailed, bring back more than the long lost paradise. Is not this the very wisdom of God ?

## INCIDENTAL TRUTHS AND TEACHINGS.

Ordinances are not to be despised, but far beyond these is the preaching of Christ crucified.

The wisdom of God is folly to the foolishness of men.

But true wisdom is in the reception of the gospel.

The gospel, the great exhibition of the wisdom and power of God.

The world without a revelation could never find God.

Worldly men look for worldly religion.

The final results of the preached gospel will be to the eternal glory of God.

Main Lesson.—Christ crucified, the only way of salvation.—John 11 : 50-52 ; Rom. 5 : 6-8 ; 14 : 9 ; 1 Cor. 15 : 3 ; Gal. 1 : 4 ; 3 : 13 ; Eph. 5 : 2-26 ; 1 Tim. 2 : 6 ; Titus 2 : 14 ; 1 Peter 1 : 18-21 ; 2 : 24, etc.

## LESSON IV.

April 27, }  
1884. } **ABSTINENCE FOR THE SAKE OF OTHERS.** { 1 Cor. 8  
1-13

GOLDEN TEXT.—"If meat make my brother to offend, I will eat no flesh while the world standeth."  
—Ver. 13.

TIME.— }  
PLACE.— } See last lesson.

Introduction.—The controversy which called forth these remarks of the Apostle Paul is, so far as the church of to-day is concerned, a dead issue, but the spirit that pervades it and the root principles involved are as important as when Paul wrote the letter. The principle of self-denial for others may, does take a somewhat different form, yet it is a New Testament principle and needs enforcing now as much, if not more, than it ever did. On one feature of this controversy we may quote *Dean Alford's* words : "The eating of these portions of the idol-meats was forbidden by the apostles and elders assembled at Jerusalem. (Acts 15 : 29 ; 21 : 25.) That Paul in the whole of this passage makes no allusion to that decree, but deals with the question on its own merits \* \* \* shows how little such decisions were at that time regarded as lastingly binding upon the church ; and how fully competent it was, even during the lifetime of the apostles, for Christians to open and question on its own merits a matter which they (the apostles) had for a special purpose once already decided."

Notes and Comments.—Ver. 1. "Things offered to idols : " when sacrifices were offered to idols, a part of the meat was burnt on the altar, a part was taken by the priests, and the remainder went to the worshipper, who could do as he pleased with it, and as a matter of fact did frequently send his portion to the markets to be sold, and thus partially indemnify himself for his outlay. The Christians could hardly help being partakers of these meats unless they kept away from all gatherings of their heathen neighbours and were very strict in their enquiries as to the meats sold in the markets. Was this, then, a matter of importance or of indifference ? "Have knowledge : " know what is right ; in ver. 7 it is said that this "is not in every man" ; that is, that it is not actually and practically apprehended by each man. "Knowledge," "without charity—puffeth up : " leads to pride, self-sufficiency ; "charity," or love, "edifieth," lit., buildeth up. Here is the contrast, mere religious knowledge may be destructive of Christian life, but love confirms and consolidates it.

Vers. 2, 3. "Any man think : " is self-conceited, proud, he "knows nothing ; " there is no real knowledge without humility and love. "Any man love God—same known of him : " there is a little doubt as to the exact meaning here. We favour the thought that would understand "known" in the sense of approved.

Ver. 4. "An idol nothing : " a piece of wood or stone—nothing else. "None other God but one : " these were foundation truths which they all received.

Vers. 5, 6. Paul further says that while the heathen had

many whom they called "gods in heaven," their heaven; "in earth:" gods of the mountains, plains, rivers, woods, seas, etc.; yet we, discarding all this, have "but one God," not many, "the Father"—either the Father of the Divine Son, or "Our Father," each equally true. "We in Him:" John 17:21, the blessed union of the Christian to his Father in Heaven. "One Lord:" not many. "By whom:" John 1:3, hence is His lordship proved; by Him are all things of God. "We by," Rev., "through Him:" and have the filial relation to God—have been brought into His family.

Ver. 7. "That knowledge:" of the vanity of idols. "With conscience of," Rev., "being used until now to the idol:" the same thought more clearly put. "Eat—and—conscience is defiled:" These were formerly heathen and could not rid themselves of the old idea of the idol sacrifice; to them the meat was polluted, to others, the use to which it had been put made no difference; an idol was nothing, so this was common meat. "Conscience is defiled:" if a man does an innocent thing (eats meats offered to idols) thinking it to be sin, it is sin, and the conscience is defiled.

Ver. 8. "Meat commendeth us not:" that is, our character in the sight of God does not depend on what we eat or what we abstain from eating; these are externals—God looks at the heart. "The Kingdom of God is not meat and drink:" Rom. 14:7, when Christ sets up His kingdom in the heart of a man it is not because of any external observances, but because the soul is willing and seeking for his presence.

Ver. 9. While this is gloriously true, don't let it be a "stumbling-block," an occasion of offence to others, in leading them to do as you do, thus violating conscience and committing sin. "Weak:" have not your knowledge as to the absolute nothingness of idols, and so do not feel towards these sacrifices as you can.

Ver. 10. An illustration of the argument of ver. 9: "see thee which hast knowledge:" and whose example, therefore, would be more powerful. "Idol temple:" so that some of these strong-minded converts went so far even as to eat within the idol temples. "Emboldened—built up:" the same word as translated "edified" in ver. 1; thus the weak brother is built up, strengthened, but in a wrong way—in violation of conscience.

Ver. 11. And this may lead to worse and worse; emboldened in sin the weak brother may go on to apostasy, and "perish." One "for whom Christ died:" how affecting the thought that through the acts of one Christian, another may be sent on the downward road to death.

Ver. 12. He who does this will not, however, be held guiltless, for "when ye sin so again: the brethren, ye sin against Christ," who is one with the brethren (Matt. 25:40); it is also an injury to the cause of Christ.

Ver. 13. Here the apostle enunciates the grand principle of the lesson, that rather than do this sin he would "eat no flesh while the world standeth," and thus, by declaring his willingness to make any sacrifice for any length of time, lest a brother fall, he takes away the argument, used alas to-day, by some, that it is unfair to ask them to give up their Christian liberty because of the ignorance and prejudices of some brethren.

#### HINTS TO TEACHERS.

Prefatory.—This is an important practical lesson—one that needs enforcing to-day as strongly as ever it did. First of all, have you, teacher, heeded it yourself? There are practices lawful, it may be, to the strong, but thousands perish by them. Does your class know that you can, have, made sacrifices for others? Let no man with the fumes of liquor upon him; let no woman, whose devotion to dress is a temptation to the girls of her class, dare to teach this lesson, unless they can at once resolve that the words of the

apostle shall be theirs, and that they will cast off every cause of offence for the sake of those "for whom Christ died."

Topical Analysis.—(1) Conscience without knowledge. (2) Knowledge without love. (3) Love's resolution.

On the first topic we may briefly note again the difficulty of these Corinthian brethren. They were converts from idolatry, they had so long been accustomed to regard their gods as a power that they were unable to resist the same feeling now, even with the light of the gospel shining upon them; thus it was the meats which had been offered to idols were to them invested with a special character, different to ordinary meats, and they felt that if they partook of them, either at festive gatherings or at their own houses, they in a measure came in contact with their old idolatrous customs, and from that they shrunk with a natural dismay. But they did not stop there; they were hurt, wounded, that other Christians who had not passed through their experience did not feel like themselves. Hence, to these weak consciences offence came, and they would have the apostle see with them and denounce the use of idol meats for all Christians. The form of this trouble has passed away, but the spirit survives. Men who have been lifted by the gospel out of any special sin, are much more tender of any approach to it than those who have never known its power. That is natural and right, yet we must teach that the conscience of one can never be the rule of another; every one has to be fully satisfied in his own mind, and whether it be in eating or drinking, or amusements, or forms of worship, to his own Master he standeth or falleth. Happy would it be for our churches if all knew this, how much heated controversy and divisions would be avoided. Let us impress this on the young.

The second topic shows us the other phase of the error, "Knowledge" is right; we should strive to have all knowledge of our faith, especially of its duties and obligations but, knowledge alone "puffeth up," while love "builds up." These more enlightened Christians despised their weaker brethren for making such an ado about idol meats. An idol was nothing, of no account whatever; why then should the sacrificed meats be of any account? So, to-day we have those who contend for their "rights," for freedom of action, and often, it is to be feared, go further in that direction than their consciences approve, to support their contention; let us, as an antidote, point to

The third topic—love's resolution. "If meat make," etc.: let us look at the steps by which the apostle reached this resolution. *Love must guide us in the use of our knowledge.*—Knowledge without love is worthless; we may contend for our rights, about which we read little in the New Testament and yet neglect the duties it inculcates. Knowledge in the head, and love in the heart makes the perfect Christian. *Love regards the weak.*—Christ did; He came from heaven to save the erring and the weak, and His apostle in like manner would sacrifice himself for them. Who are the weak? Those with tender, it may be unenlightened consciences who will suffer by our careless liberty. *Love surrenders its rights.*—Christians have rights, liberties, freedom in the gospel, yet the true believer will always use these in the light of the ignorant conscience of a fellow-believer, and will abridge his liberty in things innocent for the sake of others. *Love leads to a noble self-denial,*—and so reaches

LOVE'S RESOLUTION,—*"If meat,"* etc., and this will be the resolution of every man with the spirit of the apostle: Shall I take the pledge? Shall I go to the theatre? Shall I dance or play cards? Will my doing these hurt the conscience of my brother? If so, the resolve of the apostle shall be mine. This is the grand rule of Christian life. Press it upon your scholars.

## INCIDENTAL TRUTHS AND TEACHINGS.

Knowledge without love is ignorance.

Let us not despise the weakest of God's people.

Happy the man in whose heart love and knowledge is joined.

Love the measure of sacrifice.

Personal rights should not be allowed to weigh against the welfare of others.

The body is of more consequence than a single member.

The disciple should seek to follow the Master in the path of sacrifice for others.

Main Lesson.—Self-denial the law of Christ's kingdom.—Luke 9: 23; 21: 4; Acts 20: 24; Rom. 9: 13; Chap. 14, throughout.

## LESSON 5.

May 4,  
1884.

## CHRISTIAN LOVE.

1 Cor.  
13: 1-13.

GOLDEN TEXT.—“Love is the fulfilling of the law.”—

TIME.— }  
PLACE.— } As lessons 3 and 4.

Notes and Comments.—Vers. 1.—The apostle had referred to “a more excellent way” in the last verse of the preceding chapter, and he now proceeds to dwell upon it. “Tongues:” the gift of tongues, of which some were so proud. “Or angels:” as they are of a higher order than men, so their speech, whatever its nature, is of a higher character. “Have not charity:” Rev. reads “love” throughout the chapter. “Charity,” as we understand it, forbearance, or ministering to the wants of others, cannot be meant, for vers. 3 supposes such a charity as worthless. “Sounding brass—tinkling symbols.” sound and nothing more.

Vers. 2. A further contrasting of gifts with love—“prophecy:” speaking by the inspiration of God; not of necessity, though perhaps including it, prophecy in our sense of foretelling. “Mysteries:” divine truths, the deep things of God, hidden from other men. “Knowledge:” of natural and revealed truths. “Faith—mountains”—as Matt. 17: 20; 21: 26. “Have not charity:” men, as Balaam, may have spiritual gifts, and yet be destitute of the grace of God in the heart. Such, in relation to God's kingdom, are “nothing.”

Ver. 3. Having spoken of gifts, he now enumerates graces, which may exist without love. “Bestow all my goods:” no charity can be larger than this. “Body to be burned:” in self-sacrifice for others, or defence of the truth, profiteth nothing. These may be done in ostentation, or in a fanatical, defiant spirit, altogether void of the Spirit of the Master.

Ver. 4. Having shown how worthless gifts and sacrifices are, if without the spirit of love, the apostle now goes on to describe it. Compare here the fruits of wisdom, as described by James, in his Epistle, Chap. 3: 17: “suffereth long;” with obstinacy, injury, spite, and malice; “is kind:” the positive of long suffering, not only bears evil, but gives good; “envieth not;” is not jealous, never vexed at the success of others; “vaunteth not:” displays not itself, as *Alford* paraphrases, “not puffed up:” or conceited; it is closely connected with the preceding expression.

Ver. 5. “Unseemly:” a teacher will find plenty of illustrations of this—disrespect to parents is one. “Not her own:” happy in the happiness of others, how different from the worldly motto: “Take care of number one.” “Not easily provoked:” Rev. omits “easily;” is not moved to anger. “Thinketh no evil:” a grand feature this, not to impute or even suppose, evil motives for the

actions of anyone. If the hand is open, love sees an open heart; if the hand is closed, love believes that is because of closed means.

Ver. 6. “Rejoiceth not in iniquity:” when men do wrong, with an “I told you so,” “I knew how it would be,” etc., or, in the prevalence of iniquity of any kind. “In the truth:” in its success and power.

Ver. 7. “Beareth:” or, as in margin of Rev., “covereth:” would rather hide an evil deed than trumpet it abroad. “Believeth” so long as it is possible, and when that is impossible, still “hopeth.” “Endureth:” all the evils that come from wicked men, opposition or even persecution, so Rom. 8: 7.

Ver. 8. Love is now contrasted with gifts as to its abiding character; “never faileth:” because it is of God. “God is love.” Prophecies—fail—tongues—cease—knowledge—vanishes away—prophecies have been fulfilled, and so are past; tongues did not survive long even in the primitive church, and knowledge while it may last the world out, will not be needed in heaven.

Vers. 9, 10. “In part:” all our knowledge is partial and imperfect, and in the inspired utterances of that day only a part of the truth was revealed. “Perfect is come:” when the Lord shall come, so ver. 12. “Done away:” imperfect knowledge by perfect, as the law by the Gospel; all the things that have been mentioned, tongues, prophecies, knowledge, will be unneeded in the light of Christ's presence.

Ver. 11. Gifts and charity are here compared to childhood and manhood—the former belong to the infancy of the Church, the latter to its maturity; the thoughts and feelings of a child belong to the child alone, not to the man. When manhood is reached, “I have put away childish things:” so Rev.; so the gifts which the Corinthians prized so much would be as childish things in the world to come.

Ver. 12. “A glass darkly:” the mirrors of those days were of polished metal, and the reflection was indistinct, hence the metaphor; in the gospel we see God and the things of God, the gospel of His grace yet but imperfectly, “then:” when? in that future of which Paul had had a foretaste, and which was so real to him 2 Cor. 12: 2 3. “Face to face:” comp. Numbers 12: 8; “know in part:” the wisest know but little. Sir Isaac Newton compared himself to a boy playing on the sea shore, and diverting himself by now and then finding a smoother pebble or a prettier shell than ordinary, while the great ocean of truth lay all undiscovered before him. “As I am known:” seeing God face to face we should know Him as He knows us, perfectly.

Ver. 13. “Now abideth:” let us not overlook this. “Faith—hope:” these equally with “charity:” hope will never be lost “in full fruition,” but will blossom eternally; faith will never finally “vanish into sight;” it will abide, as a continuing, ever present, trust in God. “The greatest:” not only greater than gifts, but than things far more excellent than gifts. God is never said to be faith or hope, but He is said to be love. Faith and hope lead to heaven, love is Heaven, for love is God.

## HINTS TO TEACHERS.

Prefatory.—It has been well said that our lesson is one of those matchless passages in which inspiration itself seems newly inspired. We hesitate by what name to call the glorious theme. *Charity*, the old version calls it; *Love* is the better word but this must be sanctified in our thought. It is the same word so constantly translated *Love* as when John tells us in his first Epistle: “God is Love:” and “we love Him because He first loved us:” we see in a moment that it would not do to substitute the word *Charity*, and it is only because we have been so long

used to that word that some regret the change. When we have become accustomed to it we shall prize the word *Love* much as giving fresh force and beauty to this beautiful chapter.

**Topical Analysis.**—(1) The characteristics of love, 1-8. (2) The eternal supremacy of love, 9-13. On the first topic note that the characteristics given are of two kinds—*negative*, something that love is not—*positive*, something that it is. It is not *envious*, dwell for a moment on each of these characteristics and illustrate them as you easily may from daily life here, it would the rather rejoice in the success and pre-eminence of another. In the spirit of John the Baptist, "He must increase, but I must decrease," not *vain*, *proud*, *selfish*, *hasty*, *prejudiced*, or *pharisaical*. How beautiful, but how rare, the character free from all these blemishes; how hard some of them especially are to root out of the heart, but if the love of God is there, and supreme, they will all be cast out. Read the First Epistle of John through, and see what a place he also gives to love—love to God and the brethren. Reading this description one thinks of a group of children boasting of their strength, quarrelling for the best things, breaking into hot words which are answered by blows, till all is confusion and misery; and then comes the elder sister, sweet in face and gentle in voice, and by the very charm of her bright, unselfish spirit, the rude tones are quieted, smiles, kisses, and pretty acts of kindness change the place to a heaven. We have taken the figure from the nursery. Alas! that full-grown people should be so slow to put away childish things.\* But there is a positive side: love is active, it is *kind*, long-suffering, *believing the best*, and, where belief is impossible, *hoping the best*, *patient to the end*. What a world this would be if in all walks of life these principles prevailed. Love, or in other words, the Spirit of Jesus entering into all trade—in the dealings of man with man. What an extraordinary political newspaper, for instance, that would be, conducted on the principles of vers. 5-7, and what a church, and what a school also. Strive to impress these principles on your cholars; strive to illustrate them in your own life.

On the *second* topic, show how transient all gifts are compared with Love. Man dies, and the knowledge acquired by a life of study, or the gifts of intellect with which he may be richly endowed, all cease, but if he has love in the heart he carries it into the realm of love and it abides with him forever. Greater also than Faith and Hope which are the steps to the perfect Christian Character, while Love is that character. Faith is the eye, but Love the heart, Hope the anchor, but Love the precious freight. Faith and Hope the virtues of creatures, God can have neither, but Love is of God; 1 John, 4:7; and God is Love, 1 John, 4:8.

**Supplementary.**—The lesson would fail unless we pointed to the incarnation of love in the life of the Lord Jesus Christ. All the characteristics of love were seen in Him, forgetting for the moment that it was love brought Him to earth. How does every incident in His life show its spirit, how kind, how gentle, how humble, how long-suffering, how forgiving, how patient with the dullness of His disciples and the opposition of the people. The life of Jesus is, in fact, a living comment on this lesson, and just as we strive by the grace of God to be like the Master shall we be filled with the spirit and power of this lesson.

#### INCIDENTAL TRUTHS AND TEACHINGS.

Supernatural gifts have long passed away, but Love abides.

Love is the Alpha and Omega, the beginning and the ending of the Christian character.

Love finds good where others find only evil and hopes to the end.

\* Monday Club Sermons.

Without Love we are nothing before God.  
Christ, and Christ alone, the perfect embodiment of Love.

He our model set before us.

"He prayeth best who loveth best  
All things both great and small."

**Main Lesson.**—Follow after love.—John 13:34; 15:12; Romans 13:8; Col. 3:14; 1 Thess. 4:9; 1 Tim. 1:5; 1 Pet. 1:8; 1 John 2:9-10; 4:7.

#### THE COAST-GUARD.

Do you wonder what I am seeing,  
In the heart of the fire, aglow  
Like cliffs in a golden sunset,  
With a summer sea below?  
I see, away to the eastward,  
The line of a storm-beat coast,  
And I hear the tread of the hurrying waves  
Like the tramp of a mailed host.

And up and down in the darkness,  
And over the frozen sand,  
I hear the men of the coast-guard  
Pacing along the strand.  
Beaten by storm and tempest,  
And drenched by the pelting rain,  
From the shores of Carolina,  
To the wind-swept bays of Maine.

No matter what storms are raging,  
No matter how wild the night,  
The gleam of their swinging lanterns  
Shines out with a friendly light.  
And many a shipwrecked sailor  
Thanks God, with his gasping breath,  
For the sturdy arms of the surf-men  
That drew him away from death.

And so, when the wind is wailing,  
And the air grows dim with sleet,  
I think of the fearless watchers  
Pacing along their beat.  
I think of a wreck, fast breaking  
In the surf of a rocky shore,  
And the life-boat leaping onward  
To the stroke of the bending oar.

I hear the shouts of the sailors,  
The boom of the frozen sail,  
And the creak of the icy halyards  
Straining against the gale.  
"Courage!" the captain trumpets,  
"They are sending help from land!"  
God bless the men of the coast-guard,  
And hold their lives in His hand!

—Emily Huntington Miller, in *St. Nicholas for March*.

At the University of Zurich there matriculated this winter 459 students; fifty-one were women, and thirty-eight of these entered the medical classes.

CHINAMEN have fitted up a gymnasium in San Francisco. Most of the apparatus is American, but there is a contrivance of Chinese origin. A heavy upright post has a handle like a pump. The lever is movable, so that an attached weight can be made hard or easy to lift by it. This is for developing the muscles of the forearm and wrist. The handle is not grasped, but the wrist is placed on it, with the arm nearly vertical.



## Children's Corner.

### THE CHILDREN'S GUIDE.

In our work, and in our play,  
Jesus, be Thou ever near,  
Guarding, guiding all the day,  
Keeping in Thy holy fear.

Thou didst toil, a lowly Child  
In the far-off Holy Land,  
Blessing labour undefiled,  
Pure and honest of the hand.

Thou wilt bless our play hour too,  
If we ask Thy succour strong;  
Watch o'er all we say or do,  
Hold us back from guilt and wrong.

O! how happy thus to spend  
Work and play time in His sight,  
Till the rest which shall not end,  
Till the day which knows not night.

### YOUTHFUL PIETY.

It is of the highest importance that children should be trained to habits of religion, for the habits of youth cling to the man even down to the sere and yellow leaf of autumn. The boy is the father of the man. Education may do much; grace may do much. But the marked characteristics of boyhood come out in manhood. A fair boy, a manly boy, or a mean, tricky boy, usually carry those traits through life. A prayerful, religious, industrious girl, or a frivolous, hot-tempered, vain girl, will be much the same in advanced life.

The great majority of the faithful, devoted Christian workers in our churches to-day are those who gave themselves to Christ in youth.

The generous, whole-souled men of this generation were the open-handed boys of the last. The mean, stingy men we see about us were niggardly when they were young.

A business man was noted for his parsimony. He was mean in small things and in large, in high things and in low. The half-cent always turned to his side of the bargain. But it was noted that his trait cost him more than it brought. One day an acquaintance was in

conversation with another person. The name of this man was mentioned.

"Do you know him?"

"Know him! I went to school with him."

"What kind of a boy was he?"

"He was one of the meanest fellows in town. He used to sneak behind the school-house to eat his nuts and raisins, so as not to give the boys any."

As was the boy, so was the man.

Men converted in early manhood have lived for years a Christian life and then lapsed into the sins of their youth.

In one of our churches was a man in whose mouth guile was never found. He was pure in his utterances and guarded in his remarks. He seemed to have put a guard on his mouth lest he should sin with his tongue.

He was taken down with a brain fever. In the midst of his delirium he used the most awful profanity that could be conceived. He swore terribly and constantly. His oaths were blasphemous. His family, his pastor, and his brethern were astounded and ashamed. Was the good brother a life-long hypocrite? Were his guarded utterances a pretence? Under the guise of fervent piety, was he a blasphemer? The disease passed away, and the sick man was seen in his accustomed places. He was the same quiet, pure-spoken and cautious man that he before had been. At length some of his friends spoke to him about his sickness; they told him how troubled they had been on account of his profanity. The poor man was overwhelmed with shame and sorrow.

"Alas, my brethern, alas! what has sin done for me? I was an ungodly boy; I passed my youth in folly and dissipation; my besetting sin was profanity; I swore more than all my associates. It is now nearly forty years since I uttered an oath or a profane word. I supposed that the habit was gone from me; but behold, the stain of sin, the leprosy, is still in my blood."



The kind of a boy often shows us the man—  
 For boys are the stuff men are made of,  
 The boy who will do all the evil he can  
 Makes the man we may well be afraid of.

The boy who delights to learn all that is good,  
 And does it as far as he learns it,  
 Will make such a man as gains honour of God  
 And blessings of man as he earns it.

Then what kind of man are you going to be,  
 A blessing or curse to your fellows?  
 The day is approaching when many will see;  
 But can you not even now tell us?

### EARLY RISING FLOWERS.

All the flowers are still fast asleep. The buds on the trees and bushes have their winter coats on yet: some of them have even their little fur tippets. The mountains are covered with snow; and, early in the morning, little frost-stars sparkle on the dry blades of grass. But, in the garden, the snowdrop is already peeping out of the brown earth. It stretches up its green leaves, and between them is a dear little flower, The snowdrop is the early riser among the flowers, the very first one that shows its tiny face above the snow. It tells us that spring is coming, and looks so neat and pretty in its green frock and snow-white overskirt—just like a little maid on a holiday.

But how does the snowdrop contrive to be the early riser? I will let you into the secret, for I know that you would like to be an early riser too.

In the autumn, when all the flowers went to bed, Snowdrop put everything in order for the morning. The white bulb deep under the ground is her little bed-room. The fine, soft coverings of the bulb are her bed-clothes, and in them she sleeps snugly. There, in her little room, Snowdrop has laid everything in order that she wants to put on when she gets up early in the spring. There, the stem has commenced already to grow. The two green leaves lie cosily in a white case of silken, soft skin. On the end of the short stem is the little flower with its three white outer leaves and three yellow-green inner leaves, and its six

golden stamens. All is enveloped in the fine case as in a cloak. The parts of the flower are still very small, particularly the stem; but they are all ready, waiting for spring. In spring, they will only need to stretch themselves, to shoot up, to unfold themselves, and the flower will be perfect.

In the summer-time, Snowdrop even prepared her breakfast. In the thick skin of the bulb, she gathered all kinds of food, to feed the stem, leaves, and flowers in the early spring-time.

During the long winter, little Snowdrop sleeps as soundly as her companions. But, when the snow begins to thaw, she wakes up, finds everything in order for early rising, eats a little breakfast quickly, and then comes out of the earth bright and fresh, long before the other flowers have opened their eyes.

From this you may learn, little one, that whoever will be an early riser must lay everything in order the night before, so as to find all ready early in the morning. Then, you will be the first downstairs, unless you go to sleep again after you have been called.

### SUCCESS.

Every man must patiently bide his time. He must wait. More particularly in lands like my native land, where the pulse of life beats with such feverish and impatient throbs, is the lesson needful. Our national character wants the dignity of repose. We seem to live in the midst of battle—there is such a din, such a hurrying to and fro. In the street of a crowded city it is difficult to walk slowly.

You feel the gushing of the crowd, and rush with it onward. In the press of your life, it is difficult to be calm. In this stress of wind and tide, all professions seem to drag their anchors, and are swept out into the main. The voices of the present say, "Come!" But the voices of the past say, "Wait." With calm and solemn footsteps the rising tide bears against the rushing torrent up stream, and

pushes back the hurrying waters. With no less calm and solemn footsteps, nor less certainly, does a great mind bear up against public opinion, and push back its hurrying stream. Therefore should every man wait—should bide his time. Not in listless idleness, not in useless pastime, nor in querulous dejection; but in constant, steady, cheerful endeavours, always willing and fulfilling, and accomplishing his task, that, when the occasion comes, he may be equal to the occasion. And if it never comes, what matters it? What matters it to the world whether I, or you, or any other man, did such a deed, or wrote such a book, so be it the deed and book were well done? It is the part of an indiscreet and troublesome ambition to care too much about fame—about what the world says of us; to be always looking into the faces of others for approval; to be always anxious for the effect of what we do and say; to be always shouting to hear the echo of our own voices.

#### LUTHER TO HIS BOY.

*To my Little Son, Hansigen Luther, Grace and Peace in Christ:*

My Heart, Dear Little Son.—I hear that you learn well and pray diligently. Continue to do so, my son. When I come home I will bring you a fine present from the fair. I know of a lovely garden, full of joyful children, who wear little golden coats, and pick up beautiful apples and pears, and cherries and plums, under the trees. They sing and jump and make merry. They have beautiful little horses with golden saddles and silver bridles. I asked the man that kept the garden who the children were. And he said to me:

“The children are those who love to learn, and to pray, and to be good.”

Then said I:

“Dear sir, I have a little son named Hansigen Luther. May he come into this garden and have the same apples and pears to eat,

and wonderful little horses to ride upon, and may he play about with these children?”

Then said he:

“If he is willing to learn and to pray, and to be good, he shall come into this garden; and Lippus and Justus too. If they all come together they shall have pipes, and little drums and lutes, and music of stringed instruments. And they shall dance, and shoot with little cross-bows.”

Then he showed me a fine meadow in the garden, all laid out for dancing. There hung golden pipes and kettle-drums and fine silver cross-bows; but it was too early to see the dancing, for the children had not had their dinner. I said:

“Ah, dear sir, I will instantly go and write to my little son, Hansigen, so that he may study, and pray, and be good, and thus come into this garden. And he has a little cousin, Lena, whom he must also bring with him.”

Then he said to me:

“So shall it be. Go home and write to him.”

Therefore, dear little son Hansigen, be diligent and learn to pray; and tell Lippus and Justus to do so too, that you may all meet together in that beautiful garden. Give cousin Lena a kiss from me.

Herewith I recommend you all to the care of Almighty God.

A.D. 1530.

#### UNDER THE MICROSCOPE.

No sin looks so sinful as the sin of a saint, no blot so black as the blot on beauty. You never notice the blight on a nettle, you do that on a rose; you never notice a flaw in a flagstone, you do that on a stone of glory out of which a statue is to spring; you never notice a spider when she dangles from the rafters of a barn, you do when “she taketh hold with her hands in kings’ palaces.” So it comes to pass that a Christian in the world is a man under a microscope; fierce is the light that beats upon him, and all his faults are magnified. Men of the world will be the first to charge him with worldliness.

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