

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured covers/  
Couverture de couleur
- Covers damaged/  
Couverture endommagée
- Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée
- Cover title missing/  
Le titre de couverture manque
- Coloured maps/  
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur
- Bound with other material/  
Relié avec d'autres documents
- Tight binding may cause shadows or distortion along interior margin/  
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/  
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.
- Additional comments: /  
Commentaires supplémentaires:

- Coloured pages/  
Pages de couleur
- Pages damaged/  
Pages endommagées
- Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées
- Pages detached/  
Pages détachées
- Showthrough/  
Transparence
- Quality of print varies/  
Qualité inégale de l'impression
- Continuous pagination/  
Pagination continue
- Includes index(es)/  
Comprend un (des) index
- Title on header taken from: /  
Le titre de l'en-tête provient:
- Title page of issue/  
Page de titre de la livraison
- Caption of issue/  
Titre de départ de la livraison
- Masthead/  
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below/  
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

# THE CANADIAN INDEPENDENT.

(NEW SERIES.)

VOL. II.]

TORONTO, JULY, 1883.

[No. 7.]

## UNION NOTES.

THE meetings just closed in London, Ontario, in connection with the Union, are by general consent declared to have been the best and most practical witnessed or enjoyed for many years. Certainly there was manifest harmony. Important changes were not merely acquiesced in but made. And the great interest shown by the friends in London, leaves little to desire as the whole pass under review.

A *résumé* of the work done we purpose to give. The Year Book will contain the official minutes. There were few speeches to record, but a practical spirit prevailed, and we anticipate large results from the gathering.

THE thirteenth annual meeting of the Congregational Union of Ontario and Quebec held its opening session in the Congregational church at London, on the evening of June 6th. Mr. Wm. Hay, of Scotland, Ont., was the preacher. His subject:—"How to fill empty churches." His text, Luke xiv. 23, "Go out into the highways and hedges and compel them to come in." Mr. Hay referred to his presence at the ordination of the Rev. Edward Ebbs over forty years ago in London. Among those who took part were Revs. W. Allworth and W. F. Clarke. Much progress had been made in London and in the churches since then—yet onward should we press.

Mr. Hay emphasizes "Compel them to come in," and presses the duty of Christian propaganda. In this essentially church work the compulsion must be the sweet persuasive power of the Fatherhood of God and of the Son's redemptive love. There can be little doubt but that the churches are seeking for this sweet persuasive power. Need may exist however for reminding of judgment also; though it is God's strange work, it is a work nevertheless.

"Thus seeking," Mr. Hay remarks:

We have been accustomed to hear that numbers are not strength, better to have little and of the right kind, a few well-trained soldiers than a large undisciplined army. Let us not be over cautious; we must enlist soldiers before we can drill them, get scholars before we can educate them. Have we not been proceeding upon the theory—survival of the fittest—taking the bold, the strong, the bright, and letting the weak perish, for whom Christ died. Have we not spent too much time in sorting, as Gideon his men?

Is not the church intended for other than fighting men, a place for the weak, and halt, and sick? May not the imperfect and the sinful come into the helpful society and watchful care of the church? May not all ages and attainments, the hungry and naked, the bewildered and lost, be proper subjects for the church to aid, by sympathy, prayer and instruction? How otherwise can they hope to succeed in the difficult task of rising to a higher spiritual life? Is there any reason for the church's existence apart from a work of this kind?

But it may be replied: A man must be *born again*, he must be regenerated, must be converted before he comes in, for "the church is a congregation of faithful men." This leads me to consider the subject of *conversion* in the light of Scripture teaching. Have we not repelled the young and discouraged the consciously unworthy by our views and expositions of this doctrine? Have we not sanctioned a type of conversion which has appeared too heroic, dramatic and mystical, for many of the most humble and sincere of our hearers? Many and clear evidences of a great change have been sought; deep waters of penitence; powerful convictions of sins; billows of wrath endured, coming out at hell's gate, into a flood of light, peace and joy. No other experience than this has been thought worth having or relating by some, as affording a sure resting place for eternity. Are not many of our most sensitive hearers waiting for such a sound, through and through conversion: such a forcible entering into the kingdom? No doubt there are thousands of our hearers who are really in Christ, yet waiting for this conventional kind of change of heart. We must gather them in so soon as they express a wish. The primitive churches did this. We make them wait until they are of age, or until they prove themselves worthy. Is this an improvement upon the ancient mode? On the same day, putting them upon probation, we express a suspicion of their sincerity, and, while we charge them to make haste very slowly, they are caught away by others, who enroll their names instantaneously, and our most devout inquirers become at once the most exemplary members of their societies.

In these enquiries there is needed suggestiveness. We have heard much regarding the

purity of churches which have been little else than the strait self-righteousness of the Pharisee minus his respectability. Cannot some of us remember singing about a little garden fenced around with very small experience of any fragrance flowing therefrom? "We are the chosen people, all grace and glory are our peculiar heritage?" Notwithstanding all this, and much more that can be truthfully said, we must distinguish between the mere material structure called the church into which people are pressed to hear the message, and the spiritual reality known by that name; there is a manifest difference between the mere church goer, the hearer, and the true church member whose hearing leads to doing as it has already brought faith; between the comer to the feast and those who having put on the wedding garment have secured an entrance. It is quite within the range of experience that from the maimed, the halt and blind may come those who refuse the vesture of the King, as well as from among the invited guests, and the old idea of "gathered churches" must not be lost to view. Nevertheless, let our brother's enquiries stand and lead to necessary searching; for we need to hear such statements as these lest we wrap ourselves up in a robe of self-congratulation, oblivious of the great throbbing life around, taking the rustic cackle of our burgh for the great wave that roars around the world. And so Mr. Hay continues:

Is not this a main reason for our existence as one of the denominations, that we testify that the Church of Christ, shall consist of true Christians, and such only? But while this principle is scripturally sound, and indeed self-evident, have we not weakened our cause by the manner in which we have often presented the subject? To be careful of the entrance, so that none be received but those who are willing to confess their Redeemer is very desirable, but, to ask Christian maturity at the door, is quite another thing, and goes beyond what is written. We have no right to demand the fruits of summer from spring, nor the strength of Christian manhood from an infant disciple. The scales of error, prejudice and sin had scarcely fallen from the eyes of Saul, before he arose, was baptized, and joined himself to the disciples. It was years after, by the aid of Barnabas, and the help of the church, that he became a shining light, and chief of the apostles. The terms of communion that we require, according to our standards, would have closed the church to thousands who have proved themselves the most devoted of the Christian name.

Mr. Hay very forcibly pressed upon us the question of the children's relation to the gospel and church, characterizing as "awful doc-

trine" the view that "all the children are born rebels, and must run a career of vice and iniquity," and justifying them in saying, "Jesus loves me, this I know, for the Bible tells me so." And here again we are indebted to our brother for these utterances, not taking these words as contrary statements to the dread fact of "in Adam all die," but as giving prominence to an oft forgotten relation of children to the church to which Paul refers (*e. g.* in 1 Cor. vii. 14), and which forgetfulness has exalted the Sabbath school in too many instances above the Church, and thereby independent of it.

ON Thursday morning the Rev. C. Duff, M.A., delivered the retiring chairman's address, his subject being, "Our position and needs as a denomination." He noted the progress of Congregational principles in other denominations as was evident from the history of these denominations during the past few years. All financial measures were on Congregational methods. Young Men's Christian Associations were based on Congregational principles. How are we to diffuse these principles? is the question we have to deal with. We must be as earnest in spreading abroad the truths of God as are business men establishing their business. The second part of the address had to do with our needs:—1st. We must insist on a converted membership—Christ says: "If any man love me he will keep my commandments." In receiving members we ought to ask is the man's life changed? It is far more important to ascertain whether a candidate is willing to obey Christ than to ascertain at what time he was brought to Christ. Rev. Charles Beecher says: "the apostacy of the Church of Rome is not that she rejects Christ as a mediator, but that she adds other mediators." One church member has nothing to do with another church member, except through the Master. This is one of the first principles of Congregationalism as taught in the New Testament. There must be agreement among those who hold such principles. We must have one banner which can be detected as soon as seen. Other churches have a banner. The Episcopalians claim relation to the apostles by the golden chain of succession. The Baptists insist on adult membership, and baptism by immersion. The Presbyterians march under the banner of

"Government by the Eldership." Have we as a denomination no banner? Yes; our banner is "Christ, and Him crucified." Let us see that we give Him His rightful place. Christians ought to agree in hearing and bearing the name of Jesus. "Of the increase of His government and peace there shall be no end." We ought to agree in the use of His law. His law enjoins liberty under His leadership. We are free, but let us not abuse our liberty. Let us call no man Master on earth, for "One is your Master, even Christ and all ye are brethren."

THE Rev. J. G. Sanderson, of Danville, was elected chairman for the coming year, and Montreal selected as the place of meeting.

THE college question was carefully considered. The changes made may be briefly indicated. At his own request Dr. H. Wilkes retires from the Principalship, and due acknowledgment was made of the long unwearying services our venerable father has rendered to the denomination. His services are still retained in some of the classes. Professor Fenwick remains at his post, which he has confessedly filled with marked ability. Dr. Cornish accepts a lectureship for which he is eminently fitted—New Testament Greek. This, of course, in addition to his duties at McGill University. Dr. J. F. Stevenson, of Emmanuel Church, has been elected Principal with class work attached. This is not, however, a severance from his pastorate, both which positions will be filled by him. We may just say a word regarding the new Principal. In literary culture, vigour of mind, breadth of sympathy and earnestness of Christian character, Dr. Stevenson has few equals and no superior in the Dominion; we speak advisedly and without fear of any invidious comparisons. The denomination can rejoice in a man at the head of their educational institution second to none among the principals of the land; let us remember this with becoming pride. The question, too, of Degrees in Divinity is under consideration. Our college is likely, therefore, to keep well in line with the acknowledged progress of the day.

ON the Saturday morning the newly elected Principal was solemnly set apart for his work. Rev. W. Hay, as an old student, presiding.

Dr. Jackson led in prayer, earnestly invoking heaven's blessing upon the then installed Principal. Dr. Stevenson briefly addressed the friends, feelingly alluding to the expressed confidence of his brethren, the services and character of Dr. Wilkes, and declaring his full intention under Divine blessing to work with his colleagues in fullest sympathy for the cause of sacred learning and the preparation of the students for their high and noble calling. Prof. Fenwick closed with prayer for the students and churches, bringing a very touching service fittingly to an end.

TUESDAY, June 19th, 1883, will stand a marked day in our College history, for on the afternoon thereof the corner-stone of the new building, in course of construction on McTavish street, Montreal, was laid with appropriate religious ceremonies. Mr. Henry Lyman presided, and among those present were the Rev. Drs. Wilks and Stevenson, and Dr. Potts of the Methodist Church, Prof. Fenwick, and Principal Dawson of McGill College, Prof. Cornish, Bishop Ussher, the Rev. J. S. Black, Mr. J. R. Dougall, Mr. George Hague. The proceedings were opened with devotional exercises, conducted by Professor Fenwick, after which Dr. Cornish, Secretary of the college, gave a sketch of the history of the college, a copy of which was deposited in the stone, and which we intend to give our readers next month, as at this time it seems desirable to place the same on permanent record. The sketch recorded that the stone had been laid by Mr. George Hague, President of the Board of Directors, Messrs. Hutchinson and Steele being the architects of the building. Mr. Hague was presented with a silver trowel bearing the following inscription: "Presented to George Hague, Esq., on the occasion of the laying of the corner-stone of the Congregational College of British North America: June 19th, 1883." Having declared the stone to be well and truly laid, he said that the present site had been chosen because of its propinquity to the noble university with which the College was affiliated. He referred to the history of the Congregational Church in the old country, and spoke of the comparatively recent throwing open of the great English universities to dissenters. In conclusion he said that, as the representative of the lay element, he trusted that the building

might be carried on to a successful completion, and that many students would be reared in it worthy to proclaim the unsearchable riches of Christ. Mr. Lyman announced that the contents of the box deposited in the corner-stone were the historical sketch of the College, the Congregational Year Book for 1882-3, Starke's Almanac for 1883; copies of the Montreal English papers, the *Toronto Globe, Mail* and *INDEPENDENT* and coins of the realm. The Rev. Dr. Wilkes offered up a dedicatory prayer, after which Prof. Dawson on behalf of the University, congratulated the Congregational Church on the important step they were taking. The Congregational College had been the first to affiliate with McGill; but it had been the last to provide itself with a building of its own. He hoped that the example of other colleges would be found beneficial to them. He trusted that the connection between McGill and the new college might long continue, with benefit to both, and that the college might be blessed of God and be a monument to His glory. The Rev. Dr. Stevenson, principal of the faculty, thanked his clerical brethren for their attendance, but regretted the absence of several influential gentlemen. He referred feelingly to the former principal, Dr. Wilkes, and prayed that the mantle of his predecessor might fall on his shoulders. In conclusion, he referred to the increasing and imperative need of an educated ministry in these days of general enlightenment. He hoped that all connected with the college would strive together for the promotion of the great purposes for which all had been called, and that the only rivalry between them might be the rivalry in love and good works. After the singing of the doxology, Bishop Ussher pronounced the benediction and the assembly dispersed.

THE Missionary Society has entered upon a new era, and has effected many important, and, it is hoped, wise changes in its machinery. The membership in the corporation is limited to "members or adherents of Congregational churches paying two dollars annually into the funds of the Society." There is also to be a church representation, which, considering that the church is the denominational unit, is certainly a step in the right direction of denationalizing our Society. "Churches subscribing annually ten dollars or more may be

represented by one delegate at the annual meeting of the Society, and churches subscribing annually fifty dollars or more may be represented by two delegates." A still more radical change is the putting aside of the different district committees and the appointment of an Executive Committee, composed of President, Secretary, Treasurer, the Superintendent, and one member from each District Association within the bounds of the operations of the Society. It is pretty generally understood that hereafter the nominee of each District Association, should such nomination be made, will be the "one member from each District association" appointed. This will secure general representation with a minimum of expenditure, two objects specially needed with efficiency in our present state.

A MOST successful missionary meeting was held on the Thursday evening, with Rev. Dr. Cornish in the chair. After devotional exercises, Rev. S. N. Jackson read the report of the Society. The receipts from all sources during the past year amounted to \$5,319, an increase of \$1,747 over those of 1882. This is the thirtieth anniversary of the Society, and its present state is most encouraging. The great need is more men to go out to preach the everlasting gospel. Reference was made to the long-continued and valuable services of the Rev. Dr. Wilkes.

Rev. Thomas Hall started the meeting in excellent spirits, reminding them that five years ago to-night he stood on the same platform to advocate the claims of missions, and the kindly way in which he was received by the brethren on that occasion had led him to come over the sea and labour among them. The longer he was engaged in the work of missionary superintendent the larger the field seemed to be and the greater the work to be done, and the cordial co-operation of the brethren gave encouragement for the future. They wanted more men—men who can endure hardship and live on a small salary and look pleased over it. Our friends over in England ought to help us in our work. They are sending us over men by the shipload, and they ought to help us to take care of them.

Rev. John Burton then addressed the meeting. The substance of his address will, it

another form, appear in the future columns of this magazine.

Rev. Dr. Stevenson, in his best vein, referred to the Rev. Mr. Hall and his work, and to the future place the free polity of Congregationalism should take in this free country. "I wish," said the speaker, "you Congregationalists would interest yourselves more in the history of your own denomination. We have a history of which we may be justly proud. We have a type of life that is required here now and in the future. The orthodox Churches are creed bound. We have no creed, no confession, no catechisms. We are orthodox and we are free. We can go to battle without fetters upon us, and should therefore be enabled to take our stand nobly in the struggle which is already upon us.

The attendance was excellent and the interest deep.

FOREIGN missions were not neglected; our Society has scarcely yet made itself felt, but the interest *is started*, and that is something. Miss MacCallum is in Constantinople partly under its auspices, and in the impetus given this year to our denominational work foreign missions will participate and aid.

Our Indian mission was represented by the presence of our brother Mr Walker, who, on Monday evening, gave a few items of personal history and of labour among his brethren. In the course of his remarks he bore a touching testimony to the comfort of the gospel, which by the instrumentality of this Society he had received, having during the past year buried wife and child, and whom now he firmly hoped to meet ere long on the other shore.

OUR great North-West came in for a share of attention—that vast territory awaiting settlement, the future home of millions. What responsibilities are upon us, what claims upon our energies. The report of the Manitoba Committee, however, was not as gratifying as could have been desired. Rev. Robert McKay had visited Brandon, with a view to organize a church there. Other places were visited, but no churches had been organized. Rev. Charles Duff, M.A., had also visited the North-West. He had met with the hearty co-operation of the friends there, but no immediate results are seen. This much, however, seems to have been ascertained, that Brandon and

Pilot Mound afford two favourable centres of operation; and the Executive Committee, to whom the entire mission work has been entrusted, will not let these positions be forgotten.

THESE meetings revealed pressing wants. First: We need consecrated talent to press into the field. Young men, upon whom not only necessity is laid to preach the gospel, but the equally urgent necessity of preparing therefor. Men ready to endure hardness *and remain*; not dawdling around places on which their desires may be set, but quick to discern their opportunity and press on. Who will offer? Secondly: We need a consecration of means; not a beggarly dollar or two doled out at famine prices, but gifts full, rich, urgent, free. "Bring ye all the tithes into the storehouse and prove God therewith." And we need Pentecostal showers. Oh, adorable Spirit, quickener of the dead, breath of the living God, comforter from the blessed Jesus, come, descend, baptize our churches with renewed zeal and holy fire; make us to burn with heavenly ardour, and go forth a true part of the army of Jehovah of hosts, onward, forward into light.

ONE item of interest was, at least, introduced, viz., the right of a woman to be considered the pastor of a church. The Union has already conceded the right of admitting female members as delegates, though the fact is apparently concealed in the published minutes by the omission of the sex marks—Mr., Mrs., or Miss. As the Union is not a church, the oft-quoted prohibitions (1 Cor. xiv. 34, 35; 1 Tim. ii. 11, 12) will scarcely be held pertinent, and the permission to vote being granted, it does seem anomalous to deny to women what other voters have—the privilege of presenting her reasons for voting. It may here be interjected, her right to vote does not give her liberty of speech, seeing she may vote in the church, but is commanded to keep silence. To which it must be replied that "keep silence" must certainly be accepted with limitations. The right to prophesy and to pray publicly or in the church is plainly conceded in one of the epistles already referred to, 1 Cor. xi. 5; and Rom. xvi. 1 seemingly accord to a woman the rank of "deacon." The occasion of the discussion, which has been

referred to the Union Committee (we are supremely happy in not belonging to that august body on this most auspicious occasion) was the mention of a lady's name in the list of pulpit supplies for the city during the Union session, and the subsequent avowal of that lady of intended application for membership in her own right in the Union. We confess ourselves ready to learn on this question, and trust some friend or friends will kindly discuss the matter briefly and to the point in our columns. Do women occupy essentially in the churches ground different from men? Was Paul a bachelor? or his wife a Xantippe? We pause for a reply.

THE Publishing Company presented their report; the INDEPENDENT showed a clear balance-sheet, the "Year-Book" a gain. It now rests with the friends generally to place both these publications upon a lasting basis. Regarding the INDEPENDENT, we may say it is our intention of sending a mail list to each pastor, and we trust (a) that the arrears may receive attention, (b) that the names of those who ought to be supporters absent from the list may be placed on, that our subscription list may be doubled. We shall then be prepared to put on a new face with the new year. Brethren, help us.

ONE of the not least pleasing features of the meetings was the reception of Rev. A. Hastings Ross, of Port Huron, Michigan, delegate from the National Council of the sister churches of the United States. His address will best tell its own tale; and its wise suggestions will justify its insertion in our columns without abridgment, though all must be conscious that without the earnest, genial grace of Mr. Ross' delivery, its personal magnetism is marred; nevertheless, it bears careful reading. We need not add that our brother was warmly greeted, and will be affectionately remembered.

MR. CHAIRMAN, FATHERS AND BROTHERN,—The communion of saints, though imperfectly expressed, is nevertheless sweet; and none the less sweet when breaking the silence of years. The salutations which I bring you to-day from your brothers in the United States, though not lately heard, will surely be welcomed. It is not the fault of our churches that words of sympathy and cheer have not been frequently uttered here, for, in 1871 our National Council appointed three delegates, in 1877, six; and in 1880, three delegates, to bear to you the fraternal saluta-

tions of the churches it represents. The Congregational churches of the Republic are not unmindful of the Congregational churches of the Dominion, "our half tribe" over the river, "our kinsman according to the faith in Canada." Had these delegates fulfilled their trust, no one of your number would have had occasion to utter the complaint which recently appeared in the Boston *Congregationalist* (May 17, 1886). Had Rev. Dr. George L. Walker, of Hartford, Conn., borne our greetings in 1881, he would have convinced you by his eloquence that,

"Our fears, our hopes, our aims are one,  
Our comforts and our cares;"

but, alas! he has neglected the trust reposed in him. Had Rev. Dr. James W. Strong, President of Carleton College, Minn., heeded in 1882 the call of the churches, he would have honoured his name in the strength of his congratulations. Fresh from the struggles and privations of the great North-West, he would have met some of you as picket meets friendly picket along the advance line of the army of occupation: but, alas! he too failed in duty. In your loneliness, you "borrowed Dr. Eddy, of Detroit"—to use the words of your correspondent—who bore to you out of a full and gushing heart, the unofficial salutations of our churches. And now, just previous to the meeting of the next National Council, the third one of the appointed deputation stands before you, with neither eloquence nor strength adequate to discharge aright the duty laid upon him. I bring you the official, but none the less hearty, salutations of four thousand churches. Hear me for their sake.

Your correspondent, to whom I have referred, says to us: "It is not Christian on your part, because you are the oldest and the largest, and the richest, to forget or ignore your poor little brother. We want you, as our big brother, at least to stand by us and hold our hats while we fight with the difficulties of the situation." I beg to reply, on behalf of the Congregational churches of the Republic: In the fraternity of our polity there is no big and little, but, instead, brotherhood, and brotherhood is equality. I come from an equal brotherhood to an equal brotherhood. All believers are essentially equal; all congregations of believers are essentially equal; all sisterhoods of churches are essentially equal. Equality lies at the bottom of our polity. "Be not ye called Rabbis," said the Master, "and all ye are brethren." We believe in this. We build upon it against all hierarchic systems. We assure you there is no such thought in our heart as big and little. If our acts would indicate it, it is because we are so busy with the work assigned us that we cannot find time, even for visiting. And we presume the same is true of you; for to only two of our four National Councils have you been present by your delegates—in 1871 and 1877—only once in six years can you find time to visit us.

Your correspondent says: "Your fathers were our fathers, and that makes us brothers." True; and we ought to meet oftener than once in six years. With our common faith, our common polity, our common parentage, our common hope, our common trials, our common Saviour, the Lord Jesus Christ; we ought to stand oftener together, with uncovered heads, around the common cross, and avouch our common brother-

hood in Him who hung upon it to purchase for us a common redemption.

Accept, then, the salutations of your brethren across the border, and respond, by sending a delegation to our next National Council, which meets the coming autumn.

Be assured that we have no cause for boasting, but rather for humiliation, though we number nearly or quite four thousand churches (3,936 in 1882); for, when we look back upon our past history, we are compelled to say that we neglected our trust, and gave large parts of our heritage unto others. At the independence of the Republic, modelled after our form of church government, we stood foremost in numbers and in influence. But through the earlier connection of Church and State, and its subsequent entangling alliances, which begat distrust of our polity as fitted for the west, we gave away our opportunity, which, like the opportunities of youth, can never come again. We gave our money and men to build up centralized systems, and received in return a natural recompense, pity and contempt. And this our folly has worked to your disadvantage. We have fallen from the foremost rank, to a place somewhat in the rear. That this is not due to any defect in our polity, is proved by the fact that the Baptists have held the second rank all through our history as a nation.

Another mistake our fathers made, which has hindered our growth. They held that the ministry is a pastoral relation, and that an ordained man out of the official pastorate of a church was *ipso facto* out of the ministry, and could get back into the ministry again only by a second ordination, called installation. This our English brethren rejected, and so recognition there and with you took the place of installation with us. But the evil came in the matter of ministerial standing, which, by the theory, was only held in the local church, in the hands of the laity. A church, by removing its pastor, deposed him from the ministry; and it was therefore held responsible for its minister as a minister and as a member. When this theory of the ministry gave way for the true one, no provision was made for accountable ministerial standing; that standing was suffered to lie around loose, and our churches have suffered from bad ministers, as no doubt yours have done. We are labouring to locate ministerial standing where both liberty and purity shall be conserved. This, as we view it, is the great problem of unity and purity under liberty, destined to come into the front, since unity and purity under force have proved impossible.

While our past prosperity has thus been hindered, we are, nevertheless, hopeful for the future. Our polity is now recognized by scholars as that of the primitive churches. This is a mighty vantage ground, which will ultimately prove decisive. Having vindicated that, our churches are exhibiting on the line of their full independence in the management of their own affairs the unity for which Christ prayed. To this church fellowship in stated gatherings, ministerial associations, and our societies for benevolence and missions, have been stepping stones in the States. So that now our churches are gathered into District Associations, in which ministerial standing is largely held; then into State Associations, meeting annually; and in a widening circle into the National Council, meeting

triennially. This corresponds largely to the "Unions" in other countries. One step yet remains, to gather all the Congregational churches of the world into an occasional or decennial Ecumenical Convention. Your most admirable *Year Book* in giving the number of these churches in the most scattered countries, shows the necessity of such a world-wide conference. For if you feel lonely here in the Dominion, and call for the fellowship of your "big brother," what must be said of the few mission and other churches in Africa and Asia and the islands of the sea? Their solitude will become so unbearable, that they will seek the fellowship of others, if we do not show our sympathy for them. For, whatever may be true of environment in moulding plants and animals, the influence of environment upon polity is great. Imperial Rome was the potent matrix in which was conceived and nurtured papal Rome. And the churches planted by the money and toils and prayers of free churches, if neglected, will grow up, encircled by other influences, to contempt the liberty which our fathers purchased at so great a price of blood. We ought, therefore, to environ them with sympathies and fellowship, so that they may feel in their struggles the support of the fraternity of sister churches the world around. To this end all our churches should meet stately, or as occasion may require, not only in the joys of a jubilee celebration, but in the work, counsels, unity of an Ecumenical Convention. This our principles require, in order to reach the completeness of the manifested kingdom of heaven.

Our work is urgent and prosperous. The supply does not keep pace with the demand. The calls of God at home and abroad are cumulative. Our cry is, men and money. Only 2,994 churches reported their benevolent contributions for 1882, amounting to \$1,383,685.90; and only 2,256 churches reported their home or parochial expenditures, which amounted to \$2,984,027.84 additional. However large this sum of \$4,317,713.74 may seem for piety freely to give, it is little, when measured by our ability and our duty. "Thanks be unto God for His unspeakable gift."

In the prosecution of our work, we, like you, are troubled by emigrating ministers and members. They go from country to city, from town to town, from State to State. It is hard keeping the fountains full; yet, the fountains feed the sea. Our country churches feed the cities. It is easier and better to teach the boy than the man; we must not therefore neglect the country churches. It is in them that the timber is largely fashioned which makes the pillars of the city churches. We must train in town and city churches the children in the faith and polity we love, that our churches may stand firm and prosper.

We have an increase in our population from abroad of nearly or quite seven millions every decade. To meet this demand, our energies are taxed to their utmost. But you have also a great North-West, destined to be a mighty empire. Plant it with free and pure churches. Our mark is one, whether on this or on that side of the line.

While this work of redeeming the world is heavy upon our hearts, we shall find room for no new departures in theology. The work is urgent; our tools are the grand old doctrines which have stood the tests of eighteen centuries, and which have ever been proclaimed in periods of religious awakening and con-



quest. They are the weapons which God blesses with victory, and He blesses no other. State churches, supported by State taxation, may continue to exist after the spiritual life has ceased, after Christ no more walks in the midst of them; but free churches, supported by the free offerings of the people, to live, must preach the doctrines which renew the heart, through the Spirit, which show a substantial reason for the divine urgency in Christ Jesus. Schools may speculate, but Christ conquers the heart of the world, not by speculation, but by the truth. Standing on the truth as it is in a crucified Redeemer, let us multiply our labours, and complete our fellowships, and hope for the speedy triumph of the Gospel of the Son of God in all the earth.

Fathers and Brethren: We leave with you the salutations of all the Congregational churches of the Republic, and they join in the hope that our fellowship may be constant and sweet. "Watch ye, stand fast in the faith, quit you like men, be strong. Let all that ye do be done in love."

We are one. Our churches are opening their hearts to a broader communion of saints than formerly, as become the fellowship of the one and indivisible kingdom of our Lord. And we, who live so near together, who have so many bonds to unite us, ought henceforth to bear each other's burdens, share each other's joys, and live in each other's fellowship.

### ENGLISH UNION NOTES.

THE English Congregational Union held its semi-annual session in May, at the Memorial Hall, London. Dr. Parker has been elected chairman by one of the largest votes recorded. As Dr. Parker sits in an editor's chair, he must permit us to tender our editorial congratulations.

Dr. Parker's election to the Chairmanship is kindly noticed by the leading Nonconformist papers, and the *Christian Chronicle*, which Dr. Parker edits, speaking of the Doctor's feeling in the matter says: "We know it to be one of fervent desire that his relations with all the parties immediately concerned should be cordial and helpful."

Of the address by the present Chairman, Dr. Fairbairn, we can only say it was worthy of himself:

"Christianity in the First Century" was the subject. Distinguishing between the political and the spiritual ideal of the Church, Dr. Fairbairn asked his hearers to look at the Christian religion dissociated from sects and sectarianisms. The only moment when it could be so seen was the ideal period of its history, when it issued, fresh and beautiful, from the mind of Christ, and began in the hands of His apostles its glorious battle against evil and sin, and for God and humanity. Jesus had spoken His words, created His society, died His death, made Himself in His

three years' ministry the wonder and the salvation of man. He had called men to be His apostles, had endowed them with the spirit and the tongues of fire, and they had gone forth preaching His Word, erecting churches, saving men, making a literature that was to be the most sacred literature of civilized man, and man it civilized. Sixty years ended, all seemed at Babylon, and Athens, and Rome as it had been when they began. But all was changed—man to the world, the world to man. Another notion of God, another idea of religion, another ideal of humanity, had come to reign over man's spirit, a vaster immensity had opened round his soul, a mightier eternity appealed to his imagination and kindled his hope. The change penetrated everywhere; was to affect political institutions, making them freer and humaner; was to recreate literature; supplying philosophy with sublimer subjects of speculation, poetry with grander themes, history with its most wonderful pages and devotion with its loftiest inspiration. Art was to feel the new spirit, and rise from the rudest beginnings in dark catacombs to the most splendid achievements: architecture, building temples to the honour of Christ's name; painting, through its love of Him, idealizing the manhood, the womanhood, and the infancy of earth, that they might become symbols of the humanities that live in God; music, exalted and transformed by His influence, if not changing her very nature, yet becoming a new art, that she might the better sing the praise of His passion, and the more fitly render the exaltation of His victory. The supreme moments in the later centuries have been the moments when the first had been mightiest, when the Christ has, as it were, entered anew the spirit of man, inspired it with a deeper hate of tyranny, falsehood, sin and wrong, and a more victorious love of freedom, truth and righteousness. The centuries and peoples that love these most know Christ best; the more of Him there is in an age, the nearer the age stands to Him. It is His growing mastery over the human spirit that makes our day struggle so strenuously to stand in the presence of His. Man feels that if he had once pierced and possessed the mystery of Christ, his last problem would be solved, his deepest need be satisfied. Men may say, "the religion owes less to Jesus than to Paul; he made its high and spiritual universalism." But Paul made no part of the matter, made only the form in which it could best be stated, the terms in which it could most fitly be explained. The theology of Paul was a science of Christ, without the Christ no science of Him had been possible. The religion, then, thus created and instituted, springing from its living root in the Person of its Founder, begins to be, and begins to be a religion at once missionary and universal. It is intended to embrace "all nations," to be preached to all men everywhere. Paul did not create this universalism. Jesus did. In the far East, indeed, an immense missionary religion was already four centuries old. Buddhist preachers had spread throughout India, were penetrating the farther east, were seeking a way into the sated and sceptical and superstitious west. But Buddhism was no genuine universalism; it could associate with other faiths, would accept a divided homage, and, when alone, was too fatal to the social sanity of man to be capable of life in lands where the social ideal was plastic and sovereign. But the religion of Jesus was, as it were,

a born universalism; that was its native and inalienable characteristic. The agency through which this universalism was to be realized was so simple; no cause could have seemed so poorly equipped. Eleven men of Galilee, humble, undistinguished men, without birth or education, experience or knowledge of the world. They had been either tax-gatherers or fishermen, familiar with the lake and towns of Galilee, unacquainted with other lands and peoples. They could scarcely be said to know letters; might, perhaps, be able to read the Hebrew Bible, but were more than ignorant of the literature of Greece and Rome, without the eye to perceive their beauties or appraise their wealth. Their heroes, the great men they knew and revered, were of their own race only, their father Abraham, Moses their law-giver, David their patriot king, Solomon their ideal sage, Isaiah their sublimest prophet. But the men whose names were honoured in the schools of culture, potent in the academies, applauded in the Forum, poets like Homer or Sophocles, philosophers like Plato or Aristotle, orators and statesmen like Demosthenes and Cicero were to them utterly unknown. Those eleven Galileans were, in a sense, children; knew not the thoughts, the doubts, the despairs, the agonies and passions of souls that lived and wrestled in the great world. Like children, they were unconscious of the awful tragedies that were being enacted before and around them, though it might be they were only the better able to fill the stage with a sweeter and happier presence. But these men were not allowed to stand long alone; they were soon joined by a man of richest nature and pre-eminent power. Born of Hebrew parents, in the Greek colony of Tarsus, he stood related, as it were, organically to two most dissimilar peoples, histories, minds. From his parents he received the stern, intense, concentrated religious nature of the Hebrew, the pride and privilege of an honoured Abrahamic descent, possession of the oracles of God, knowledge of Messianic beliefs, which were capable of the meekest or most Divine interpretation. From his Greek birth and training he derived his sympathy with man, his idea of a freer and finer manhood than Judea knew, his knowledge of heathen morality and religion, his insight into the Greek mind, and subtle ability to realize its devotion to a faith which was the apotheosis of the beautiful, and aversion to a faith which was the deification of humility and suffering. In his single mind two races and two worlds met: as heir on the one side, to Hebrew religion, literature, knowledge, he could well understand the history which led up to Christ, and the Christ who fulfilled it; as heir, on the other, to the human ideals, the sunnier, yet deeper thought, the loftier and more creative imagination of Greece, he could interpret at once the attitude of the Greek mind to Christ, and the meaning of Christ to the Greek mind. God made Paul for the moment, the moment for Paul. The only parallel to Paul was Moses; what the one did for the old law the other did for the new. Moses was a Hebrew by descent, but an Egyptian by education. By nature he understood the one people, by culture the other. He was a mediator between Egypt and the Hebrews, just as Paul was a mediator between the Hebrews and the Greeks. Moses carried the vine out of Egypt and planted it in Palestine, and Paul brought the living vine out of Palestine and planted it

throughout the world. The instrument used by the apostles, the word or gospel they preached was next considered. They began their mission by preaching Christ crucified and risen. The most fervent prayer they could utter was, "God forbid that I should glory save in the cross of the Lord Jesus Christ." The symbol was extraordinary, might have seemed selected expressly to offend. The change Jesus worked in the cross was a miracle all the more wonderful that it was what men might call posthumous. All at once, by virtue of what He suffered on it, it ceased to be the sign of the felon slave's death, and became the symbol of a hope victorious over the grave. Since then it has graced the tomb of the martyred saint, burned on the breast of the crusader, worked creatively in the imagination of the poet, been an inspiration to painters, who have painted on their knees, as if it were in worship, been pictured by the preacher as the emblem of peace, the ground of reconciliation between man and God, has even on the field of battle marked the point where carnage must cease, and the gentle heart of woman and the skilled hand of man be allowed to minister tenderly to the dying, and do for the wounded their healing and beneficent work. The "doctrine of the Cross" was mighty from what it signified to the spirit not from what it seemed to the sense. A new Godhead was in it, a new Humanity, a new whole spiritual Universe. After comparing the conception of God cherished by the Greek with the Christian idea, and showing that the doctrine of the Cross in being interpretive of God, is also recreative of man, Dr. Fairbairn invited his hearers to consider the political, moral, and religious condition of the age in which it lived. Religion, he said, was utterly divorced from morality; godliness did not mean goodness, to be pious was not to be virtuous. They believed indeed in oaths, but it was the least scrupulous who insisted upon them being taken. (This point was rapidly caught and cheered to the echo.) The gods loved sacrifices, did not care for moral obedience. The philosophers, not the priests, were the teachers of virtue. The schools, not the temples, were the guardians of morals. A religion without morality soon becomes an immoral religion; the religious emotions and sanctions deprived of ethical quality and control become the most debased and pernicious forces that can act within the spirit of man. So we are not surprised that Lucretius should have described religion as an oppressive burden to man, a monster of horrible aspect, which lowered upon mortals and gave birth to abominable and unholy deeds. Men as grave as Strabo could speak of the mythologies as bugbears invented to amuse childish people; men as brilliant as Lucian knew not what better to do with their wit than satirise the lying and knavery of religion. The meeting of the two forces, the doctrine of the Crucified preached by the men of Galilee and the man of Tarsus, and the Roman Empire, the colossal Anti-Christ, whose gigantic figure filled alike the earth and the sea, was dealt with, and the intellectual, moral, and social changes wrought by Christianity. Dr. Fairbairn asked, in closing, Why had the doctrine of Christ so wonderful a career? The presence of the Spirit of God with the apostolic men of the first century, the absence of a priesthood, and the preaching of the Gospel, furnished the chief materials for an answer. The supreme doctrine was the doctrine of the Cross; with-

out it there was no word that saved. But it was never preached as a mere detached or isolated fragment—a visible point looking out of palpable darkness. Had it been so preached, it had never prevailed. Let the apostolic epistles show how it was preached, set in living relation to the whole realm of thought, the world of being and action. A centre, to be a centre, must have a circumference; the man who does not, now and then, make his people feel the immense circumference of the truth, with all the lines radiating from the centre towards it, does not preach the Gospel. But the circumference, to be a circumference, must have a centre; and the man who does not stand in the centre, speak to all men and look at all things from it, is a man who will never feel or make others feel that there is any circumference whatever, will never see himself or make others see the beauty of the converging and radiating lines. Here, in the vital centre, the apostles stood, and their work was the splendid work we have seen; here, too, let us stand, coveting their spirit, emulating their zeal, imitating their methods, and we shall bear our part in making the kingdoms of the world the kingdoms of our God and of His Christ.

Of the Jubilee fund we read that the amount now received and promised amounts to £243,000, and it can not be doubted but that, before the Jubilee period closes, one half of the £500,000 of chapel debts contracted before May, 1881, would be paid off. Some very formal deliverances upon "lay agency" were presented and adopted. This subject has been very freely discussed in the columns of the *Nonconformist and Independent*. We confess to considerable impatience with discussions on this subject. As our valued contemporary says, "it is certainly a remarkable fact that the Congregationalists, who, of all the great religious bodies, make least of the distinction between the ordained minister and the private church member, should have allowed churches which make the most of it to surpass them in the employment of lay preachers." We are persuaded, however, that the non-utilization of lay talent is not due to "excessive clerical jealousy" as has been charged, there are few earnest pastors who, as they view their churches, would not exclaim without mental reservation, "Would that all God's people were prophets," but real worth is too often needlessly modest, and shallow forwardness correspondingly loquacious—hence a great part of the difficulty. The pastor as a preacher is called by the church to his work, too readily "lay preachers" call themselves. Not but what the regular pulpit has its noisy pretenders; but a church can soon end such ministrations if it will, but how are we to get

rid of a persistently inefficient lay-preacher? We do need all talent consecrated to service; and gladly place the pastor as a co-worker with his flock. We not only freely, but joyfully admit that there is preaching talents of high order among our so-called laity, and feel assured that we need discriminating churches to acknowledge such and call it forth to the much-as-ever needed work of proclaiming the glad tidings of the Gospel of peace.

THE "Affirmation Bill" came up for discussion. The resolution passed merely asserted the principle that no member duly elected should be excluded from Parliament on account of his religious opinions. Only three of the representatives present voted against the resolution, which was, of course, carried by acclamation. There was also animated conference on Educational interests, and the Examination of the young in Scriptural knowledge and Ecclesiastical facts. Altogether the meeting seemed to have been marked by good feeling and practical wisdom.

#### EDITORIAL JOTTINGS.

THE Right Hon. John Bright presided in the Metropolitan Tabernacle London at the closing meeting of the English Liberation Society in May last. In his speech against establishments he made some sad, and terrible indictments against the bishops of the Established Church. He spoke of the persecution endured under the unhallowed alliance, and of the fact, for fact it certainly is, that the bishops as peers of the realm have in general endeavoured to block every reform which had for its object the political or religious liberty of the people, and, by incontrovertible facts sustained, declared that what of liberty England rejoiced in, had been during the past two hundred years wrung by Non-conformist churches from the dominant Church and State.

Dr. McFadyen, of Manchester, in his speech at the same meeting, referring to a doubtful statement obtaining currency that the enormous sum of £30,000 has been paid in the varied forms and ceremonies connected with the election and enthronement of the Archbishop of Canterbury quoted from an extract made from the *Manchester Times*, regarding the appointment of Dr. Jackson to the bishopric of Lincoln from which it appears that that

bishop's expenses were £468. He paid to the Secretary of State £17 13s. 6d.; to the Attorney-General, £91 8s. 6d.; for the royal letter of recommendation, £9 3s. 6d.; to the petty bag officer, £41 19s. 6d., and £48 2s. 10d.; £21 for the Archbishops fiat; £31 for the Vicar-General, etc., etc. These are certainly relics of the olden times.

We happen to possess a volume bearing date 1723, which may be called a national Year Book of Great Britain. Among other curious items, is a list of salaries and fees received by various officers of Her Majesty's household. Among these is the "Bill of Homage Fees," due the King's servants, from every bishop upon his promotion. (N.B. An Archbishop's fees are double.) The Lord Chamberlain receives £10, the Master Cook £1. 5s., the King's Baker £1. Waiters, gentleman ushers, closet keepers, etc., etc., all fall in for a share, until £112 10s. 4d. is summed up: moneys paid to those who have no more real connection with the office of a bishop, as the N. T. has it, than Sirius, the dogstar, with the King of Timbuctoo. Is it to be wondered at that men who earn their bread by constant toil rebel against being called upon to support such mummeries yelect Christianity?

WILLIAM CHAMBERS is dead, his younger brother, Robert having preceded him but a short time. What W. & R. Chambers did for the masses in the line of literature which elevates and interests, is not likely to find adequate enumeration. At the commencement of their career, in 1830, these words fell from William's pen: "I see the straight path of moral responsibility before me, and shall, by the blessing of God, adhere to the line of rectitude and duty." Nobly written, and nobly performed. Their cheap and wholesome literature for the million has wrought more true good for humanity than the glory of Blenheim or even Trafalgar.

THE coronation of the Czar of All the Russias, consummated since our last with becoming pomp, has ecclesiastical as well as political interest. The Russian Church is the great representative of the Eastern schism as Rome has been of the Western; of Greek as distinguished from Latin Christianity. The Latin Church has ever called itself Catholic; a world empire has been its aim and is still its

dream. The Greek Church rejoices in the proud name of Orthodox, and will die sooner than yield what Fathers and Councils have bequeathed. Dogmatic belief and unbroken tradition are with the Eastern rather than with the Western Church. There is a Church that can and does outrival Rome and its little travesty known as High Churchism in their claims for true apostolic succession in priesthood and doctrine; secure in its unbroken historic faith the Eastern Church through its Patriarch can speak of the Papacy as "the great heresy of these latter days, flourishing as Arianism before flourished, and, like Arianism, to be cast down and pass away." To that Church the Pope is not the infallible, but "the first Protestant heretic—the founder of German rationalism." Indeed, the Metropolitan Bishop of Moscow supplies the place of the Roman Patriarchate rendered void by the schism of the Roman Bishop. The Russian Czar is to-day the father of the entire patriarchal family. "His coronation is not a mere ceremony, but a historical event and solemn consecration. It is preceded by fasting and seclusion, and takes place in the most sacred church in Russia; the Emperor, not as in the corresponding forms of European investiture, a passive recipient, but himself the principal figure in the whole scene; himself reciting aloud the confession of the orthodox faith; himself alone on his knees, amidst the assembled multitude, offering up the prayer of intercession for the Empire; himself placing his own crown with his own hands upon his own head; himself entering through the sacred doors of the innermost sanctuary, and taking from the altar the elements of the bread and wine, of which then and there, in virtue of his consecration, he communicates with bishops, priests, and deacons." The Byzantine Emperors, Orientals themselves being judges, have been tainted with heresy, not the orthodox Czar of the Russias. "He who blasphemes his Maker meets with forgiveness among men, but he who reviles the Emperor is sure to lose his head." He who was so recently crowned after over two years' delay, as far as tradition and rite are concerned, is a king indeed; and we are not without faith that his autocracy may yet prove a boon to the mixed and, in many respects, semi-barbarous tribes that wait his word. Before parting from this subject another word. One of

the proudest days in British annals was when England's statesmen with a stroke of the pen abolished for ever from her wide possessions the curse of negro slavery. It is a proud boast and a just one that—

“Slaves cannot breathe in England: if their lungs  
Receive our air, that moment they are free;  
They touch our country and their shackles fall.”

Will not the future historian record with equal honour the Imperial mandate by which the late Autocrat of Russia emancipated twenty million serfs? Let us be just; Russia is not prepared for representative government yet. Not altogether have her Czars proved tyrants in their irresponsible rule.

—  
AND still the world (ecclesiastical) moves—  
*ad canes*: for why?

The Bishop of Huron was introduced to the Presbyterian Assembly at London this month (June), took his seat on the platform, and called the Presbyterian a sister church. Well, we welcome the sign of the times. And a staunch Presbyterian Moderator gave the right hand of fellowship to a Prelate. Shade of Jenny Geddes! What next? Well we recall our *ad canes* and say the ecclesiastical world is moving towards—well, we may as well utter it, good old English Cromwellian Congregationalism. So mote it be.

—  
AND again. The Free Church of Scotland has decided, by a decided majority in its Assembly, that “there is nothing in the Word of God, or in the constitution or laws of their church to preclude the use of instrumental music in public worship as an aid to vocal praise.” The only contrary motion was for a year's delay, yet the declaration of liberty was made by a vote of 390 against 259. And thus the Free Church of Scotland has wisely and decisively laid to rest, almost as soon as raised, the organ difficulty. May that great body long enjoy its prosperity and spirit.

—  
THE power of voluntary Christianity is seen in the fact that though the Church of Scotland claims the larger membership, its income all told, State and otherwise, was one million dollars less last year than that of the Free Church, and less than that of the small United Presbyterian by a quarter of a million. Wealth and aristocracy with all their excellencies are not all.

It may not hurt Canadians to know that the Dominion stands fourth in the list of mercantile navies of the earth, estimated by tonnage. Pertinent to this remark we may note regarding the Allan line, the following item from the *Liverpool Journal of Commerce*.

In presenting an address to Captain Smith, of the *Circassian*, the Hon. A. Mackenzie stated: “I assure that I speak the views of at least all Canadians when I say that we are proud of the Allan line Canadian steamships, and that no money was ever better spent than the comparatively small mail subsidy which the company received from the Government; carry the mails and aid in securing a first-class steam communication with England.”

We have ourselves crossed with Captain Smith and other captains of that line, and can say Canada need not hold down her head on account of her steamships, or the gentlemanly character of officers and crew.

—  
DR. HORATIUS BONAR, author of many sweet hymns of faith and hope, on assuming the chair of Moderator of the Free Church Assembly in Scotland has given utterance to some pessimist croaking:

They lived in an uneasy time, and they could not define what they wanted. Men were trying to live upon abstractions and idealisms. But the soul is earnest loathed this light food. Men were asking for something which flew from them the more they sought it. Dissatisfaction was everywhere, and men vainly asked, “Who will show us any good?” They were always on the point of rest, but weariness cleaved to them. They were confident of liberty, but the chains would not fall off. They enlarged their thoughts to the very limits of the possible or conceivable, and what they got was uncertainty. They demanded progress as the birthright of humanity; and lo! they were hurried down a steep incline into some cold abyss where God was not. They predicted stability, but behold, failure and miscarriage. Was this all the length to which the world had come? Was this what the Church could point to as the fruit of her labours? Was this the condition in which the gospel was meant to land them?

And yet the Free Church, over whose Assembly he was presiding, has over a thousand active churches in its communion, and last year raised over three million dollars for its work: generally missions are taking hold upon the ends of the earth, the poor and helpless are being cared for as never in human history before by nations, not individuals; war has been robbed of much of its horror, and men are enquiring, as never of old, “who will show us any good?” and the worthy pessimist lifts, not the light of God's counter-

ance, but the cloud of an atrabilious plaint,  
from one of the fairest manses in Scotland.  
We trust ere long the pealing organ will  
sound in Dr. Bonar's ears some of his own soul  
stirring verses.

Adown the dark crag's sea-stained steep  
The daylight has begun to creep,  
The clouds are wakening from their sleep ;  
JUBILATE !

Like sparkles from the glassy sea,  
Or gleams of far eternity,  
The sign of coming joy we see ;  
JUBILATE !

DR. JOHN W. COLENSO. Bishop of Natal,  
is dead at the not advanced age of sixty-nine.  
Not many years ago every theologian or sup-  
posed theologian had his say about the fearless  
mathematician, and hosts of school boys  
puzzled their brains over his Euclid and  
Algebra. Both his mathematical treatises  
and Old Testament commentaries are in large  
measure superceded by fresher but hardly  
more able expounders. By the strange an-  
omalies of Church and State, ecclesiastically  
deposed from his bishopric for heresy, he en-  
joyed to the end the legal status and emolu-  
ments of Bishop of Natal, and to his honour  
be it said, never flinched from advocating the  
cause of the natives against the oppressions  
of the more civilized races. The controversy  
regarding the Pentateuch is still active in  
which his writings played to the English  
speaking people a pioneer part, though the  
widening of the debatable ground, and the  
fresh discoverers of subsequent years have  
virtually placed his volumes under the dust of  
the upper shelves. *De mortuis, nil nisi  
bonum* ; we will remember only his fearless  
honesty and manifested regard for the wild  
inhabitants of his diocese as we breathe a  
benizon over his grave.

### ON THE RELATION OF THE LORD'S SUPPER TO THE TRUTHS IN THE SIXTH OF JOHN.

BY REV. BUNTHORN MUSGRAVE.

\*Except ye eat the flesh of the Son of man, and drink  
His blood, ye have no life in you." (Matthew xxvi. 26-  
28.) John vi. 53-58.

These are our Lord's own words, preceded  
by His own impressive announcement,  
"Verily, verily, I say unto you." They are

of the very words of which He said subse-  
quently in the same discourse (John vi. 63)  
"the words that I speak unto you, they are  
spirit and they are life."

They relate to truths which our Lord Him-  
self declares to be vital, for they distinctly  
state that, unless we are enjoying two benefits  
from Christ we have no life in ourselves :  
therefore they ought not to be vaguely passed  
over, but to be most clearly understood. What,  
then, is their exact meaning ?

It may be well first to notice what they  
cannot mean. The expression used by the  
Saviour, dictated by the Holy Ghost, "the  
flesh of the Son of MAN," precludes the false  
conception that these words point to a mira-  
culous reproduction of the flesh of the Son of  
God ; which is worshipped and supposed by  
the Papist to be eaten by the communicant in  
the sacrifice of the Mass. It is "the flesh of  
the Son of man" which the believer is said to  
"eat;" it is "His blood" which the believer  
is said to "drink." On the other hand,  
our Lord could not mean, literally, material  
flesh ; because, in the 63rd verse, He declares  
plainly "The flesh profiteth nothing." And  
He knew that the Jews to whom He spoke  
could not suppose that they were to drink  
literal blood, because "blood" was absolutely  
forbidden to them in Leviticus vii. 27, and  
xvii. 10. (This signal prohibition with regard  
to "blood" was afterwards perpetuated in the  
Christian church, Acts xv. 20.)

Since this thought of a cannibal feast on  
the flesh and blood of a teacher was precluded,  
not only by natural abhorrence, but by posi-  
tive Jewish precept, it is evident that our  
Lord spoke to his hearers by striking figures.

Through four consecutive verses, our Lord  
keeps in distinct view two ideas, while He  
enforces them both. Under the expressions  
"flesh" and "blood," two separate objects are  
declared to be necessary to the believer's life.  
And under the emblematic actions of eating  
and drinking two exercises of faith are de-  
clared requisite to the proper appropriation of  
the respective objects.

We have no difficulty in understanding  
what our Lord meant by "His blood." The  
blood of our Saviour is by metonymy, all  
through the New Testament, put for the  
Atonement. The key to this figure of speech  
is found in Leviticus xvii. 11, "It is the blood  
that maketh an atonement for the soul."

By a common metonymy, the striking accompaniment of a much larger idea is taken to express the larger idea. Thus, "from the cradle to the grave" means "from infancy to death." In still closer figure our Lord designates His atonement and the result of it by "His blood," which was at once the cause and the marked feature of that atonement. And in the same way He designates His Incarnation and the result of it by the expression "the flesh of the Son of man." "The Word was made flesh," is the inspired description of the Incarnation.

It is necessary to remember that as we cannot obtain blood except from some living body so there could have been no Atonement unless the Incarnation had preceded it. "Without controversy great is the mystery of godliness—He who was manifested in the flesh." His "flesh" then means His incarnate life; His "blood" means His atoning death.

By drinking His blood we consider that our Lord meant imbibing into our hearts by faith His atoning death and the reconciliation with God which results from it. By eating the flesh of the Son of man we consider that He meant appropriating to our own souls by faith His incarnate life as our substitute, and feeding mentally for the support of our souls on the perfect obedience which He wrought out on our behalf.

There are two distinct elements in the salvation of Christ which make it doubly precious to the believer—His doing and His dying for us.

His obedience on our behalf is not less essential to our salvation than His atonement. "For as by one man's disobedience many were made sinners, so by THE OBEDIENCE of one shall many be made righteous." The fulfilment of this obedience was the purpose of the Incarnation. "Lo, I come to do Thy will, O God." "Thus it becometh us to fulfil all righteousness." And the reconciliation which the believer drinks into his heart through the sacrificial atonement of Christ is evidently intended, and is potent, to invigorate "the obedience of faith," which is sustained by dependence on "the Lord our righteousness." Reconciliation and righteousness are the associated gifts of the Saviour to the believer in the gospel. (See Romans v. 10, 11, and 17.)

This reconciliation comes to us through His "blood." This righteousness comes to us

through His incarnation, through the perfect obedience of His "flesh."

"Forasmuch, then, as the children are partakers of flesh and blood, He also Himself likewise took part of the same;" and our Lord in John vi. 53-58 anticipates the results of His vicarious life and death as furnishing sustenance and gladness to the souls of believers. "For" (he says in verse 55) "My flesh is meat indeed, and my blood is drink indeed." "My flesh," then, stands by metonymy for the effect of my flesh—the obedience of my flesh; "My blood" in the same way stands for the effect of my blood—the atonement of my blood.

The work of Christ (of which He said "I have glorified Thee on the earth; I have finished the work which Thou gavest Me to do";) ought not to be slighted in our regard for His final sacrifice. We are prone to forget that for us "He humbled Himself and became OBEYED unto death, even the death of the Cross." This obedience He referred to when He said "My meat it is to do the will of Him that sent Me and to finish His work;" and when He said on the Cross "It is finished." And this obedience of His which fulfilled the Law and magnified it, is "the bread of life" to the believer; and is that offering of which Isaiah declared "The Lord is well pleased for His righteousness' sake." The two ideas of His obedience and of His sacrifice are essential to a right view of the Mediator's glory and the Saviour's efficacy. These two ideas may be separated in conception: our Lord might have obeyed without dying, or He might have died on the Cross without submitting His whole life in dutiful obedience to the Law of God.

His lifelong obedience, together with His atonement by blood shed for our sins, completed His salvation as our substitute. And accordingly the "Westminster Confession of Faith" (chap. viii. 5) avers, "The Lord Jesus by His perfect obedience and sacrifice of Himself, which He through the eternal Spirit once offered up unto God, hath fully satisfied the justice of His Father, and purchased not only reconciliation, but an everlasting inheritance for all those whom the Father hath given unto Him."

Faith appropriates this perfect obedience for the support of its own life, just as it cordially imbibes the atonement in order to realize

the joyous consciousness of reconciliation. and "the obedience of faith" (*i.e.*, faith's obedience) is invigorated by the sense of reconciliation; as we are told in Leviticus that "the life of the flesh is in the blood," "the life of all flesh is the blood thereof." (Lev. xvii. 11-14.)

We are more familiar with the metaphorical thought of appropriating to ourselves Christ's righteousness as our covering—as our "wedding garment." But Scripture sanctions expressly the thought of feeding upon the righteousness of Christ by a second metaphor—"Blessed are they that hunger and thirst after righteousness, for they shall be *filled*."

As it is figuratively true both that believers are sprinkled with the blood of Christ and drink His blood; so it is equally true that believers are both covered, and at the same time satisfied, sustained, and nourished by the righteousness of Christ. "In the Lord have righteousness and strength."—"I will go in the strength of the Lord God; I will make mention of Thy righteousness, even of Thine only."—"The Lord is the strength of my life," says the Psalmist speaking for the believer. Feeble and guilty sinners need strength as well as pardon from the Saviour. The roasted flesh of the Passover Lamb, eaten as food for sustenance, typified the one truth, while its blood sprinkled on the door posts for the security of the inmates typified the other.

The double blessing conferred by the Saviour was likewise typified by the two goats. The one represented the expiation of sin by the crucified Saviour, the other the removal of sin by the risen Saviour. And this twofold blessing is constantly referred to in the New Testament. Thus, "if we say that we have no sin we deceive ourselves and the truth is not in us, but if we confess our sins He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." Forgiveness and cleansing are both promised to repentance. And the forgiveness has regard to the removal of sin, as Peter preached to the Jews, "Unto you first God having raised up his Son Jesus sent Him to bless you in turning away every one of you from your iniquities. The actual turning away from sin is the grand purpose of the gospel. "For with the heart man believeth unto righteousness," and "Christ is the completion of the law for righteousness to everyone that believeth." The right-doing of the Saviour is

the strengthening support of the believer's soul, as the atonement is the very joy of his heart.

When our Lord in the 57th verse says: "As the living Father hath sent Me, and I live by the Father, so he that eateth Me even he shall live by Me," He distinguishes the thought of His sustaining Life from the thought of His gladdening atonement, and He then utters the same truth which is contained in His subsequent assurances to His disciples, "Because I live ye shall live also." And the connection between "righteousness" and "life" is so close that in Scripture the one idea often suggests its accompaniment. Thus, the crowning result of the gospel is that "Grace may reign *through righteousness* unto eternal *life* through Jesus Christ our Lord." (Romans v. 21.) The righteousness here is evidently, from the 18th and 19th verses, the righteousness of Christ, and the "eternal life" is that of believers who live through that righteousness. "The Lord our Righteousness is the Prince of Life." It remains forever true that "as righteousness tendeth to life, so he that pursueth evil pursueth it to his own death." The righteousness of faith is the right doing of faith. For as the body without the spirit is dead, so faith without works is dead also. "The word of righteousness" in Hebrews v. 13 is "the word of life" in Philippians ii. 16.

To the believer conscious of weakness and of sin the preciousness of the Saviour is enhanced by the gracious promise, "He that cometh to Me shall never hunger"—surely the Saviour means for righteousness; "He that believeth on Me shall never thirst"—surely He means for reconciliation. But the mystery of the Incarnation is the basis of this righteousness which is appropriated (however imperfectly) by the believer.

Christ's holy humanity was the frame of His filial obedience (for though He were a son yet learned He obedience by the things which He suffered), and concerning His human nature He Himself declared "the prince of this world cometh and hath nothing in Me." Therefore faith may be said to feed on the Incarnation as the cause of all that followed from it. And the Incarnation which furnished the bread of life to the believing soul seems to be the direct explanation of the 51st verse, "I am the living bread which came down from heaven: if any man eat of this bread he shall



live forever: and the bread that I will give is My flesh, which I will give for the life of the world."

The incarnate obedience of the Saviour and His expiatory atonement are the particular truths which are intended by our Lord's own figurative expressions "My flesh" and "My blood." And these He declares must be received into our souls by faith for spiritual life, just as food and drink are taken into the body, for nourishment and refreshment. The precise form of the statement in the 54th and 56th verses indicates a persistent condition of faith. The words in the original are in the present participle—"He that is eating My flesh and drinking My blood hath eternal life;" "He that is eating My flesh and drinking My blood dwelleth in Me and I in him." And the verb used in four verses (54, 56, 57, 58) is not the common verb for eating, but a verb which denotes chewing—gnawing. This verb implies the constant application of faith to its object, and the mental manducation here intended cannot be limited to an occasional act, but is rather represented as incessant in purpose.

It is thus plain that the truths in the sixth of John, which are declared to be essential to our life (for without faith's reception of them "ye have not life in yourselves"—New Revision), rank, in vital importance to us, above the occasional reception of the Lord's Supper. On the other hand, it is impossible to conceive that our Lord made no reference to these higher truths when He instituted His own Supper. The figurative terms in which He enjoined that observance are almost identical with those of the sixth of John. And the material emblems in the Supper, by the appointment of His own Grace, give realization to the spiritual truths.

To suppose that when He took bread and said (Matthew xxvi. 26) "Take, eat; this is My body;" He did not refer to His own previous announcement, "I am the bread of life," is to imagine our Lord negligent of His own most solemn words and misleading in His utterances. To suppose that after His declarations in the sixth of John He could say to the same disciples, on giving a cup to them, "Drink ye all of it; for this is My blood of the New Testament which is shed for many for the remission of sins," without referring to a former assurance when He had said "My blood is drink indeed," is to imagine a divine

teacher forgetful of his own instruction. While we admit that the earlier statements of our Lord in that chapter of John are more general and more vital in their import, we cannot but think that the emblems and figures employed, in the subsequent institution of the Eucharist, point particularly to the very same truths which are essential to our salvation. And we hold that the obedient participation in the Lord's Supper is graciously intended to assure us of spiritual communion with the Saviour, and to strengthen our faith in the very truths contained in the sixth of John.

By material symbols Christ is exhibited in the Eucharist as at once "the bread of life" and the wine of the New Testament. Our Lord teaches us that the bread eaten signifies His "body"; that the wine or cup signifies "His blood" of the New Testament. These figurative expressions "my body" "my blood of the New Testament" in Matthew xxvi. 26 and 28 correspond in meaning with the like figures "my flesh" and "my blood" in John vi. 54-56.

In Hebrews x. 5-10, our Lord's "body" is identified with His filial obedience. "Lo I come to do Thy will O God," "by the which will we are sanctified through the offering of the body of Jesus Christ once for all."

The greater the force which we assign to the Greek verb "esti" (in Matthew xxvi. 26; the greater is the necessity for our contemplating a spiritual meaning in the expression "my body." For it is impossible to suppose that our Lord intended a literal mastication of His human body; whereas a mental manducation—a spiritual appropriation of the Saviour's incarnate obedience, fulfilled on our behalf, is essential to the life of the believer. In the same way the more vividly the wine is conceived to mean the blood of the Son of man, the more impossible is it to think literally that the believer is intended to drink the human blood of his substitute, either in imagination or in spiritual desire.

The "blood" which we are to drink can be nothing but the atonement by blood, the wine of reconciliation. As the natural heart is cheered by wine, so the spiritual heart of the believer is gladdened by the consciousness of reconciliation through the atonement. The heart drinks in the atonement like wine for spiritual joy. Our Lord's first miracle at Cana was typical of the transcendent truth that He

changes the water of repentance into the wine of joy in the heart of the believer. Papists withhold the cup from the laity. It is remarkable that the doctrine of the Romish church also denies to the sinner any assurance of reconciliation. The cheering and invigorating effect of the blood of Christ upon the heart of the believer is annulled by the false teaching of that unscriptural church. Conversely there is a defective Protestant teaching which although it does not withhold the material symbol of bread, does not hold forth Christ as the bread of life to the feeble soul. This incomplete view of the Saviour regards nothing but His atoning death, and scarcely recognizes the importance of His incarnate life. And yet our Lord's resurrection life is only the continuation of that accepted human life. "Jesus Christ is the same *yesterday* and to-day and forever. And the Scripture clearly speaks of His LIFE as accomplishing salvation for us. For if when we were enemies we were reconciled to God by the death of His Son, much more being reconciled we shall be saved by His life."

When we are told that in the Supper "we do show the Lord's death till He come," we must remember that this death was the crowning act of His life. (I lay down my life of myself. . . . I have power to lay it down and I have power to take it again.) Therefore the commemoration of His death, as one purpose of the institution, can never be intended to annihilate the direct intention of a believing participation in Christ's life and death which is signified most vividly by the emblematic actions of eating and drinking the bread and the wine. The special communion with Christ Himself which is offered to faith by striking symbols in the Supper, is the only thought which is revealed in Matthew's account of the institution, and in Mark's. And to limit the meaning of the Eucharist to the significance merely of a memorial observance, is to cancel the inspired records in Matthew and Mark, and to annul altogether the statement in 1 Cor. x. 16: "The cup of blessing which we bless, is it not a communion of the blood of Christ? The bread which we break is not a communion of the body of Christ?" The force of this passage is not destroyed by understanding that St. Paul follows our Lord's own figures in affirming that faith partakes in a spiritual sense of the blood and of the body

of Christ. But the passage has no meaning at all if faith has no communion with the Saviour in His Supper.

Several conclusions result from a careful examination of Scripture with regard to the Lord's Supper.

1. Although the truths in the sixth of John are not limited to faith's reception of this particular ordinance, yet the symbols and emblematical acts divinely appointed in the Supper evidently refer to the truths in the sixth of John.

2. The symbols of bread and wine (which constantly exhibit Christ in the Eucharist, as the bread of life and the wine of the New Testament) visibly indicate two distinct benefits derived from Christ by the believer.

3. Our Lord declares these material symbols to signify higher realities belonging to His own person. Such are the realities of His life and death in which He was Himself the doer and the sufferer.

4. Our Lord uses vivid figures to express those vital realities which are symbolized by the bread and the wine. He figuratively terms those realities His "body" and His "blood." His "body" means by metonymy the effect of His body; His "blood" means the effect of His blood. These figures signify more particularly His obedience and His atonement—His righteousness and His reconciliation. The gospel is called the ministry "of righteousness" in 2 Corinthians iii. 9, and "the ministry of reconciliation" in 2 Corinthians v. 8.

5. These benefits ensuing from the incarnate life and the atoning death of Christ, are received into the hungering and thirsting soul by faith, just as meat and drink are taken into the natural body by eating and drinking, and afterwards assimilated.

6. As the process of eating is slower than that of drinking, we may infer that "drinking His blood" signifies the quicker reception of His atonement into the heart, while eating His flesh (or His body) signifies the more difficult exercise of faith by which the soul appropriates to itself His righteousness. This exercise of faith is not merely the imitation of Christ, but is the trust which the soul reposes upon Christ for strength and vigour in its obedience.

7. Our Lord's separate announcement of the necessity of feeding upon Him for life (in

John vi. 57, 58) forbids us to merge both the exercises of faith in the single thought of cordially receiving into our hearts His atoning death. The revealed object of our "bearing about in the body the dying of the Lord Jesus" is "that the *life* also of Jesus might be made manifest in our *body*"—"in our *mortal flesh*." 2 Corinthians iv. 10, 11.

8. The Lord's Supper has an objective and a subjective meaning. Its objective force (mentioned by St. Luke and St. Paul) commemorates the life and death of Christ, and represents Him as the support and the joy of the believer. Its subjective force, which is chiefly enjoined in the institution as recorded by St. Matthew and St. Mark, is limited to faith, and represents the believer as participating in Christ's life and death, and deriving support and joy from that assurance of communion with the Saviour which is furnished by the pledges divinely appointed and gratefully received.

9. To faith, therefore, the divinely instituted Supper is intended to be a means as well as a pledge of grace. And this view of the Supper consists with the grand Protestant conviction that "the Eucharist gives Christ to man and does not offer up Christ to God."

10. The most reverent and confiding acceptance of the Saviour's words can consist with the conviction that our Lord used figures of speech when He instituted His supper. He certainly used such figures on other occasions. For he did not literally require His followers to carry about a wooden "cross" (or stake) when He enjoined upon them self-denial. And He used a bold figure of speech when He designated Herod "that fox." But the presumptuous disregard of his words which denies them altogether is only a little more dangerous than that careless interpretation which practically rejects them by assigning to them a meaning which is contrary to reason and to the analogy of faith. That the disciples of Christ should actually manducate His human flesh and imbibe His human blood EVEN BY A MIRACLE in any Christian observance is a thought repugnant to natural instinct and hostile to the tenor and spirit of Christianity. The answer to the Jews "How can this man give us his flesh to eat?" is this—"The flesh profiteth nothing"—as material flesh. Our Lord presented in His flesh to His Father a perfect human life in obedience to

the Law of God; and believers are recipients of that life and become partakers of it, increasingly, by the assimilation of faith. This assimilation of faith is even made the ground of an expectation of glory by St. John, when he says, "We know that when He shall appear *we shall be like Him* for we shall see Him as He is:" "and every one that hath this hope (set—New Revision) on Him purifieth himself even as He is pure." (See the whole passage in 1 John iii. 2-10.)

11. The manna which sustained the Israelites (as well as the roasted Passover Lamb), like the bread in the Supper, typified Christ as the nourishment of His people; but the joy of reconciliation is peculiar to the New Testament. The bread is never identified with the *New Covenant* by the Saviour, who said: \**This Cup which is poured out for you, is the New Testament in my blood.*" The cup represents the joy of "the cup of salvation." It is the distinctive glory of the *New Covenant* that "We also joy in God through our Lord Jesus Christ, through whom we have now received the atonement." The first miracle was pre-eminent in its significance. In it Jesus "manifested forth His glory." The water of purifying repentance is turned into the gladdening wine of reconciliation by Emmanuel.

12. Because the Incarnation was essential to the Atonement. St. Paul in 1 Corinthians xi. 29 does not specify both the mysteries, but rebukes those who profaned the Lord's Supper, as "not discerning the Lord's body." The "body" there means the incarnate and obedient life, which ended in the blood shed for atonement. The more correct reading in verse 24—"This is my body which is for you"—points plainly to the incarnation as involving all that followed from it.

13. The Lord's Supper teaches us distinctly, by proper emblems, that Christ is both the sustaining strength and enlivening joy of His people. That view of the Supper which loses sight of the meaning of the bread, impairs the glory of the Redeemer.

14. A modern opinion of the ordinance, discarding the general Christian thought that it offers and pledges to faith a participation in Christ, regards the Supper as simply a memorial service. This opinion not only fails to discern the meaning of Old Testament types

\*See Luke's Gospel in the Greek, xxii. 20.

and of the New Testament emblems, but is also directly contrary to several New Testament Scriptures—especially to Matthew xxvi. 26-28; and to 1 Corinthians x. 16.

*Holmworth, 7th July, 1882.*

### THE BLUE JAY.

O blue Jay up in the maple tree,  
Shaking your throat with such bursts of glee,  
How did you happen to be so blue?  
Did you steal a bit of the lake for your crest,  
And faster blue violets into your vest?  
Tell me, I pray you—tell me true!

Did you dip your wings in azure dye,  
When April began to paint the sky  
That was pale with the winter's stay?  
Or were you hatched from a bluebell bright,  
'Neath the warm, gold breast, of a sunbeam light,  
By the river one blue spring day?

O Blue Jay up in the maple tree,  
A-tossing your saucy head at me,  
With ne'er a word for my questioning,  
Pray, cease for a moment your "ting-a-link,"  
And hear when I tell you what I think,—  
You bonniest bit of the spring.

I think when the fairies made the flowers,  
To grow in these merry fields of ours,  
Periwinkles and violets rare,  
There was left of the spring's own colour blue,  
Plenty to fashion a flower whose hue  
Would be richer than all and as fair.

So putting their wits together, they  
Made one great blossom so bright and gay,  
The lily beside it seemed blurred,  
And then they said: "we will toss it in air;  
So many blue blossoms grow everywhere,  
Let this pretty one be a bird!"  
—*Susan Hartley Swett, in St. Nicholas for July.*

### WINIFRED ROY.

#### CHAPTER IV.

"Underneath are the everlasting arms."

Poor, little Mabel, her face deeply flushed, her soft curls damp and tangled, lay apparently in a heavy slumber, but occasionally stirring restlessly.

"How long has she been in this state?" asked Dr. Burnside, taking out his watch to time the child's feverish pulse.

"Oh, she is much better now," said Mrs. Holt, anxiously, "she did not seem at all well for nearly a week, nor to care for anything, but to-day she wanted Miss Roy to tell her a story and kept running out to the road to see if she were coming; the sun made her headache, and the child cried so bitterly

and was so fretful and excited that Mollie brought her up-stairs before tea."

"I wish you had sent for me sooner;" the doctor's countenance assumed a sternness that frightened poor Mrs. Holt into tears. "Where is Mr. Holt?"

"Father went to Brent by the mid-day train," replied Will, who had been sitting for some hours by Mabel's bedside, "but we expect him home to-morrow." A troubled look clouded the frank, boyish face, for Dr. Burnside's grave tone filled his mind with vague uneasiness.

"Ah, well! We must send your mother to bed at once. What would Mr. Holt say to see you up at this hour"—and more kindly as he noted the mother's distress—"do not be alarmed about Mabel, Mrs. Holt, but try and get a good night's rest. Will you remain, Miss Roy," he added, as Mrs. Holt retired to her room.

"Miss Roy," said the doctor, a few minutes later, "Are you afraid of scarlet fever in, I fear, its worst form?"

For a moment Winnifred's courage failed, a prayer for guidance rose from her heart. Not of self did she think, she had no personal fear, but of any evil consequences to those at home. Then she answered quietly, "No, Dr. Burnside, I am not afraid, I think."

"You see," continued the doctor, "Mrs. Burnside's staying up is out of the question, and Mollie would only fall asleep. I shall take David back with me for medicine, and if you could give it to Mabel every hour till morning, I will bring some one then to relieve you. It will be hard for you, Miss Roy," remembering that the unwonted exercise of the day would render her very sleepy. "I would gladly remain myself, but the medicine must be got, and I have to see a patient in Glen Allen in the morning."

Will was still haunting the corridor, and as the doctor, after some final directions to Winnifred, left the room, he whispered eagerly, "Please let me go with you. I heard you say you would take David, but I could go in half the time. Oh, will she get well, Dr. Burnside?" The boy strove vainly to keep back the tears as he thought of danger to their darling.

"She is very ill, my boy, but we will hope for the best. the sooner she has the powders the better. Maude and Agnes must go to our house or to your uncle's in the morning, Will. You could arrange for them without disturbing your mother."

Through the dark, starless night Will came bravely home from Glen Allan, and long before Winnifred could hoped for his arrival he had brought the medicine, "Now, Will," she said, after attending to the doctor's instructions, "Won't you go to bed? will lie down on the sofa and rest, and, perhaps, you

could keep the house quiet in the morning, and let your mamma sleep, I am afraid she will be ill too."

Ah, the lonely vigil by the sick bed! Winnifred never forgot that long, lonely night. No sound broke the silence, save Mabel's laboured breathing; the clink of glass and spoon when she administered the hourly restorative; the fitful rustle of the vine leaves on the pane as the wind swept past the window, or the mournful cry of some sleepless bird in the darkness without. How tiny the frail form looked in that great white counterpane bed. Winnifred longed to fold her arms around the moaning child and press her cool face to the burning fever-stained cheeks, but the doctor had urged her not to risk contagion more than was absolutely necessary, and so battling against weariness, and in silent prayer for little Mabel, the night at last wore away. As the grey dawn stole softly into the chamber, Winnifred felt the sense of dread responsibility lessen, and the waking up sounds around the house soon restored her to her usual tone of mind.

The doctor's arrival shortly after, with Mrs. Burnside, and his somewhat more favourable opinion of her charge, relieved her anxiety and left her at liberty to seek a needed rest.

It was nearly tea time when Winnifred awakened from a deep, dreamless slumber. Going into Mabel's room she found Mrs. Grantham, a kind neighbour, installed as nurse. Winnifred greeted her gladly, feeling that surely all must be right now, for gentle Mrs. Grantham's tender sympathy, and thorough experience as a nurse were well known.

"The fever is still very high, Mrs. Grantham," she said, laying her hand on the crimson brow.

"Yes, poor little thing, I hope she may have strength to rally when the fever dies away; but, Miss Roy, the doctor left orders for you to take a walk before tea."

Winnifred discovered Will wandering disconsolately around the garden, and easily persuaded him to accompany her in her obedience to the doctor's commands.

"Where shall we go?" he asked. "To Thorn-dale farm?"

"They may be afraid of the fever," Winnifred replied. "Perhaps we have time to walk as far as the 'Pines.'"

"Oh, no, they are not afraid. Faith came over to-day wanting to sit up with Mabel. But you've not had tea, so we won't go there."

The fresh air and brisk exercise revived their drooping spirits wonderfully, but as they turned homewards Winnifred shivered involuntarily at the sombre aspect of the evening landscape.

Throughout, the day had been dark and gloomy. Indeed, a few heavy showers had sadly dimmed the

brilliant autumn glories of the previous day. Before them stretched the dull, brown road, its wet stones gleaming in the dusk; here, a few dejected looking canomile flowers and drenched thistle balls hung their heads mournfully, there, a row of melancholy poplars swayed to and fro in the wind; above the Rembrandt shadows of the fields to the west, a broad streak of pale gold lay cold and clear along the horizon. The trees sharply defined against the light. But the darkness was fast gathering about them, and a splash of rain warned Winnifred and Will to hasten so as to avoid another shower.

Many days and nights of intense anxiety to each member of the family followed. Winnifred and Mrs. Grantham, refusing all offers of assistance from the kind friends who would fain have relieved them, tended the little sufferer with zealous care. Mabel's life hung on a slender thread. Dr. Burnside's face grew very grave as he watched his favourite. Poor Mrs. Holt was quite ill with nervous prostration. Mr. Holt spent hours of silent anguish by his darling's bed-side; and Will's quivering lips told of the brother's pain, as Mabel sometimes in her delirium wandering amid far away meadows, would say, "Please carry me, Will. I am so tired."

Mrs. Roy's letters were a source of unspeakable comfort to Winnifred in those days of sadness. She wrote:

"Of course we are anxious about you, dearest Winnifred, but we dare not wish you away; and, dear child, you are as assuredly in God's keeping there, as in your own home. Garnet was fretful and weary this morning, so I sat down and told him of Mabel's illness, and of what she had said when delirious, about being tired. Willie listened earnestly, too, and seemed to be thinking deeply. Then he said, 'Mamma, perhaps God thinks dear little Mabel would be tired all the time if she lived, so he wants to take her in His arms for altogether.' Is it not so, and, oh, how much safer in the Saviour's arms than in our tenderest care!"

At last the crisis came. "Take her away, and lie down beside her," said the doctor to Winnifred, as Mrs. Holt, overcome by the dread hours of suspense, recovered from one attack of fainting only to fall into another. Winnifred led her to her couch, and kneeling beside the sorrow-stricken mother, soothed her with loving care, striving to conceal the grief that almost unnerved her own heart. Darling Mabel! How could they part with her! What a mockery the bright sunlight seemed! How could the birds sing just outside her window! Winnifred started up in terror as Mr. Holt entered the room, and laid his hand on his wife's head. "Agnes!" The strong man's lips trembled and his voice faltered. "Please God our Mabel will live." The tension had been almost more than Winnifred could bear. Leaving the parents to rejoice together she escaped to her room, and throwing

herself on the bed sobbed bitterly, till Mrs. Grantham becoming uneasy through her prolonged absence, came up and insisted on her retiring for the night.

Surely there were glad and grateful hearts at the Elms, when their "sunbeam," as Agnes called her, began to grow stronger. White and wasted, the shadow of her former frail little self, with scarcely strength enough sometimes to speak, but really growing better. Many an hour the child lay quietly, apparently deep in thought, but ever patient and gentle.

"Papa," she said one day, as her father took her in his arms to rest her. "Are you very rich?"

"Why, dear? Do you want some money?" he answered, fondly kissing the pale face.

"Oh, papa, I do want you to buy a bed for a little sick girl. Miss Roy knows where there is one."

Mr. Holt turned enquiringly to Winnifred, who said smilingly. "Mabel means a cot in the Home for sick children, Mr. Holt. We were talking about it before her illness." As the child eagerly pursued the subject, Mr. Holt felt with a keen pang of remorse, how much had he thought of, or done for his suffering fellow-beings! Giving generously when called upon for charitable purposes, he had rarely interested himself in anything that demanded personal attention to relieve pain or distress. But now from his heart he resolved, if spared, to devote a large sum of money every year to those poor waifs, who, neglected and ill, were left to pine in homes of want and misery. So through Mabel's sickness the seeds were sown that would bear much fruit in days to come.

As the child's health became fully re-established, the family circle gradually resumed its usual routine. Very quickly the weeks passed. All too soon glowing tints faded; rustling leaves despoiled drifted hither and thither, or lay in dingy heaps, splashed by chilly rains. Then the pure white snow, with noiseless, loving grace, "hiding the dark in light," came to cover lonely graves and sleeping flowers with a warm soft mantle, gleaming on distant hills, lingering on erstwhile blossoming meadows. Oh, those crisp, clear winter days! How Winnifred revelled in their invigorating freshness, notwithstanding stinging cold or even blustering storms. Now and then a day of fairy loveliness met her enraptured gaze, as the sleet that had fallen during the silent hours caught the morning sunlight, and tree and shrub, fence and field, scintillated in the splendour of myriad diamond gleams.

"Kenneth," Mrs. Burnside, laid her hand on her husband's arm, as he, for once at leisure, sat apparently in a brown study, before the cheerful fire in the pleasant drawing-room at Glen Allen. "Kenneth," she repeated, "I would like to ask Winnifred Roy to spend a week or two with us before she goes home for the Christmas holidays."

"Well, dear, do. But I am afraid," he said with a sudden remembrance, "that you are too late with your invitation. I heard Faith tell her mother that she would like her to go to Thorndale Farm for a time." Then with a mischievous glance at his wife, "I wish we could keep her with us. Egbert is worthy of just such a wife as she would make."

"Egbert! Why he is so shy. I don't believe he has spoken a dozen words to Winnifred. Anyway, he is much too staid and quiet for her."

"Well," said the doctor, taking up his neglected book, "he has been studying her attentively at all events, and—"

But Mrs. Burnside, impatient and inwardly disturbed, did not wait for the result of his deliberations, but prepared immediately to carry her plan into execution.

Winnifred's devotion to Mabel had won a place in the hearts of all the family with whom she had lived for those few short months. Indeed, they regarded her now as one of themselves, and as she was beginning to look weary and pale, Mrs. Holt was only too glad that she should enjoy the pleasant change that a visit to Glen Allen would prove. Therefore, Mrs. Burnside easily obtained her own way, and for fear that Faith would come in the meantime, she carried Winnifred away that very day.

(To be continued.)

## Literary Notices.

THE MISSIONARY PROBLEM. By James Croil. (William Briggs, King St., Toronto; William Drysdale & Co., Montreal; McGregor & Knight, Halifax.)—A resume of Protestant missions in the present century. Two years ago Dr. Christlieb, of Bonn, put forth just such a work as this, and just such a work as the overwrought pastor and mission advocate needed to gather together in a brief and reliable and orderly form the needed information scattered through voluminous reports, and too-soon-forgotten magazines. Two years, and yet so rapid are present changes, so intense the restless energy of this age, that already we are wearying for some other painstaking missionary bookworm to do over again for us what Dr. Christlieb did so very recently. And here we have it, fresh with the stamp of 1883. Mr. Croil is specially fitted for the work, having a decided aptness for statistical information, and being a genial, practical, and catholic "elder," gives a sprightliness to his statistics, which are by no means dry. A very excellent missionary map of the world accompanies the work, in a neat pocket of the cover. Pastors, lay helpers, teachers, parents, who, though "cumbered with much serving," feel their instructions deficient unless the world's missions are noticed, will find in Mr. Croil's volume,

"boiled down," the missionary intelligence of the day. The work opens with the pregnant sentence, "other missions have their appointed bounds, the field of foreign missions is THE WORLD." Following, we have the world's statistics regarding population, thus: Asia contains 795,591,000 inhabitants, Europe, 327,743,400; Africa, 205,823,200; America, 100,415,400; Polynesia and Australia, 4,232,000; Polar region, 82,500. Total, 1,433,887,500. Religiously thus:

Hindoos, including aboriginal races.....	175,000,000	
Jews.....	7,000,000	
Mohammedans.....	170,000,000	
Buddhists, Confucionists, Taoists, Shintous and Jains.....	508,000,000	
Pagans (such as have no book).....	170,000,000	
Others.....	3,335,900	
<b>Total heathens.....</b>	<b>1,033,335,900</b>	
Roman Catholics.....	200,312,000	
Protestants.....	115,218,000	
Greek Church.....	77,958,000	
Armenians, Copts, etc.....	4,589,000	
Unenumerated.....	2,461,600	400,541,600
		<b>1,433,877,500</b>

After a survey of the different efforts put forth by the varied societies, Mr. Croil writes his closing chapters on the "Ways and Means," which is really a practical homily on Mal. iii. 10. If any man doubts the efficiency of lay preaching, let him read the chapter "Ways and Means." Our author writes, concerning the work of the world's evangelization, "The problem resolves itself into a question of men and money. Christianity asks for ten thousand more missionaries, and \$50,000,000 a year, to test the experiment." Does this seem utopian? The author reminds us of such facts as these. The Crimean war cost \$1,310,000,000, and nearly 860,000 lives. The drink bill of the United Kingdom is \$750,000,000 per annum. In fifty nights an American actor realized \$50,000 from a tour in the Southern States, whilst the M. E. Church of that section of the Christian world paid eighty ministers for twelve months services, \$45,800. Let these facts speak for themselves, and press the subject home. We bespeak for Mr. Croil's book a wide circulation. It will pay churches to distribute it gratuitously. Price, \$1; pages, 224.

THE July Century contains a paper, by E. V. Smalley, on the serious and picturesque phases of "Striking Oil." The writer visited the oil regions in company with Mr. Farny, the artist, and will describe the methods and tricks of well-boring, the gigantic monopoly of the pipe-lines, and the general features of the oil trade of the world. Some sentences awaken suggestions and invite speculation. We, perhaps, scarcely care to remember the flickering candles and dim light (not religion) of thirty years ago, and the influence of petroleum, during the reign of twenty-three years, upon intelligence, culture, and household virtues.

Think of our bright evenings and the old "tallow dip" or even wax candles! The joyous hours of evening light, instead of the old, uncertain glow. Gas has been the luxury of the well-to-do, petroleum has lit the cottage of the poor; in our estimate of nineteenth-century progress, "coal oil" should not be forgotten, even beside steam and electricity. There is also as frontispiece a portrait of John Brown, of Harper's Ferry fame, which reveals the simple, brave, unselfish spirit of the man, upon whom the wrongs of the slave and the divine word pressed as a monomania, and of whom, however much we dissent from his judgment, the words are fairly quoted:

"Whatever record leap to light,  
He never shall be shamed"

ST. NICHOLAS for July is a memorable number, on account of a carefully written and wonderfully illustrated article on the "Brooklyn Bridge." Charles Barnard, who is equally well known as a writer on scientific subjects, and as a story-teller for children, and who has watched the growth of the marvellous structure from its beginning, and photographed it from every possible point of view furnishes the text, and the pictures are by G. W. Edwards and W. Taber. The diagrams are numerous and the description accurate and popular. The frontispiece, "The Lifting of the Fog," is by Edward, and shows the great bridge dimly seen through the rifts of the mist. Another interesting feature of the number is the appearance of the prize compositions on "Robert Burns" and "A Shark in Sight," with the long roll of honour of those whose essays were almost, but not quite so good. And there is much besides in the magazine that is timely, entertaining, and amusing.

THE ELECTRA. Edited by Annie E. Wilson and Isabella W. Leyburn, and published by the latter. Louisville, Ky.—A monthly of *Belles Lettres* for young people. The May and June numbers are before us. Full of choice reading, instructive, racy; printing and paper inviting. A magazine of which no company of men need feel ashamed. We welcome its appearance as a proof of what woman can do in the path of literature to reach and raise her kin.

AMERICAN SUNDAY SCHOOL UNION.—We have received from this house "What to Do," by Mrs. Dunning, to be accompanied by "How Not to Do It," and "How to Do It." It is a pretty story told with a woman's pen of maiden life in its daily struggles to do right in the region of common place, and that is just what we want our children to know—how to overcome the struggles of common life. If the others to follow tell as true tales, the "What to Do" series will be a pleasing addition to the shelves of the Sabbath school library.

OF FUNK AND WAGNALL'S Standard Library (of which the last work received, "Successful Men of To-

day," is a worthy number), and kindred publications by that enterprising house, we give the following items. They will bear reflection, and may eventually change the current of public endeavour :

At the fifty-eighth anniversary of the American Tract Society, recently held in New York, the annual report was made, showing the immense work done by that great organization with its vast machinery of colporteurs, salesrooms in different cities, etc. During the past year the Society has circulated SEVENTY-SIX MILLIONS of pages of printed matter ! These figures astonished and delighted the audience to whom they were read. The *New York Tribune* editorially called attention to their magnitude, and Dr. John Hall dwelt upon it in a public discourse. To print and circulate all this reading, the Society expended, *over and above the receipts from the sales of its publications*, the sum of \$116, 975, 73, made up in legacies and other gifts ; and no doubt expended all this money wisely.

Now look at these figures about our Standard Library. We shall average during the year an issue of thirty thousand copies of each of the twenty-six books, each book containing an average of two hundred pages. This will make an aggregate of ONE HUNDRED AND FIFTY-SIX MILLIONS OF PAGES of printed matter—more than double the number of pages, including books of all kinds and tracts, printed by the American Tract Society last year ! We commend and honour the work of this great Society. We would not print this figure if they could be construed to its disparagement ; we print them to show how, WITH THE CO-OPERATION OF FRIENDS OF GOOD READING, a stupendous work in circulating good literature can be carried forward and MADE TO PAY ITS WAY. Those who have aided us, without whose help our work could not be done, will see in these figures reasons for the highest satisfaction and encouragements to persevere in the great work of supplanting bad, cheap reading by good, cheap reading. They will see that IT CAN BE DONE.—

## News of the Churches.

BRANTFORD.—We understand that this church has called Mr. G. Fuller, who has been supplying at Lancaster, but have not heard with what result. We wish the church a speedy and happy settlement.

HAMILTON.—We are glad to notice steady progress in this church. We will let the pastor's address in the manual before us, as we write, tell the tale, simply drawing attention to the modest tone and earnest spirit thereof. We confess to a horror of adjectives, piled "high as huge Olympus." We appreciate, as we are sure our churches will, a record of work breathing modest truthfulness. May the Hamilton church and its esteemed pastor continue to grow in grace and strength. We should like to hear still more of them. "During the past year the work has gone steadily on, as will be seen from the various reports. Another thousand dollars has been raised for the debt on the church building ; the money required for painting and otherwise improving its exterior was subscribed

when required ; the current expenses have been met, leaving a balance on the right side ; and the various claims of the Congregational Union and of missions have not been forgotten, though in this direction there may be need for improvement, for we are to look not only on our own things, but also on the things of others. This record shows that the grace of giving has not become weak, and without doubt, it will continue, for we cannot forget that the Master whom we serve "became poor, that we, through His poverty, might be rich." There has not been a large increase of the membership, but twenty-four names have been added to the roll, and others are seeking admission, for which we are thankful. I am thankful also for the interest shown in the public services, and in the other meetings connected with the church. The Sabbath morning attendance has been cheering, but I wish I were able by God's help and yours, to attract more people to the evening service, for whatever good our other meetings may do, I am convinced that the strength of our spiritual life should be thrown into the two regular services of the sanctuary. From of old these have been special means of grace. Referring to the other meetings, the young friends have not been backward more than modesty would incline, to prepare papers for the monthly class. There has been a gratifying attendance at the Friday evening 'Union.' Our prayer meetings, though by no means what they might be, have, I trust, been found to be like springs of water from which we have quenched our thirst by the way, and the Sabbath school is conducted by a band of teachers whose hearts God has touched, and who give much of their time and thought to prepare themselves for the work. During the year some have been taken from us, leaving empty spaces in our homes and hearts, but we have humbly and willingly yielded them to the Master, knowing that they were taken from a lower to a higher position in His great kingdom."

NEWMARKET.—On the evening of 23rd May, some twenty-five of his flock suddenly arrived at the house of the pastor, Rev. W. W. Smith, and took possession of the mansion. The first surprise over, an agreeable time was spent for two or three hours ; including tea and cakes (the edibles having been brought in baskets) ; the presentation of a neat and complimentary address, with some \$32 ; an extempore reply ; closed with devotional exercises. Such occurrences show a good feeling in the church ; and the influence, both on pastor and people, is wholly good and wholesome.

TURNBURY AND HOWICK.—On 19th June a council, consisting of delegates from the Wingham, Listowel and the Turnbury churches, met at Turnbury, for the ordination and instalation of Mr. Joseph Watt, of Nottingham College, England, who, having laboured with



acceptance in these, the Turnbury and Howick churches, for the past two months, has received and accepted a unanimous call to these fields. The examination and credentials of Mr Watt were eminently creditable, and the induction and installation took place on the evening of that day, Dr. Gunner, of Listowel, presiding. The address, on Congregational principles, was given by Mr. J. B. Saer, of Wingham, who also gave the right hand of fellowship to the pastor: the ordination prayer was offered by our Missionary Superintendent, Mr. Hall, who, furthermore, addressed the people on their duties, Dr. Gunner addressing the pastor. Mr. Watt enters upon his pastorate under encouraging circumstances, and we trust a long career of usefulness is open for him in this needy field.

### Correspondence.

#### MR. HALL'S LETTER.

DEAR SIR,—With the present letter I expect to finish the account of my first tour through the churches in Ontario and Quebec. I may on another occasion give my impressions of the work as a whole, and of the possible future of our denomination in the Dominion. I shall in this follow the plan adopted in the former communications. After two or three unsuccessful attempts I succeeded at last in reaching

#### EMBRO.

I found the Rev. E. D. Silcox and his people willing to accept my explanation of former disappointments, and ready to give a cordial support to our Missionary Society. They had already made two collections, yet they cheerfully give a third. That there is no want of ability is evinced from the fact that they have a very substantial and spacious church edifice, together with a handsome parsonage house, and perhaps two acres of land; debt—none. The congregation is the largest I have seen in any country place during my visits to our churches. In Mr. Silcox they have an able and laborious worker. For the information of readers at a distance I may explain that Embro is a small village on the Great Western and Credit Valley Railways, within about thirty miles of the City of Brantford. The nearest railway station is Beachville, six miles distant. From Embro I went to

#### FOREST,

a town of about 1,860 inhabitants, on the Grand Trunk, fifty miles west of London. This field has been vacant nearly two years, congregations scattered, friends much discouraged, yet very anxious to have a pastor. I spent over a week among the people. On the morning of the Lord's Day I preached at the lake shore, five miles north of Forest. Here we have a small, but very appreciative congregation, meeting in

the M. E. church, but we have no society. These who are church members have united with the Forest Society. In the afternoon I preached in the M. E. church in Forest. The Congregational church edifice is considered unsuitable at present, having been built a great many years ago: in fact it was the first ecclesiastical building in the village, and has been used by nearly every one of the other Protestant bodies. Our people are arranging either to purchase or erect a new place of worship during the present year. There was a good congregation here. In the evening I preached in Ebenezer Church, five miles south of Forest, to a large congregation. Here there is a comfortable country church. The Sunday school has been sustained during the time they have been without a pastor, and this part of the field is in a very hopeful state. During the week I lectured in each of the places I have described, and on Friday a united meeting was held in Forest, at which it was resolved to ask the Missionary Society for a small grant for a year, and to secure a pastor as soon as possible. I was able to introduce the Rev. W. H. Shannon, who comes from near New York, with satisfactory credentials, and who, moreover, is a Canadian, and I have just learned that he has received a unanimous call to the pastorate, and has entered upon his work with encouraging prospects of success. Some of the most influential men in the neighbourhood are connected with our churches, and with the earnestness and vigour that Mr. Shannon is likely to bring to his work, I confidently expect our church in Forest will soon occupy the position it is entitled to among the churches of the town. There is a very comfortable parsonage building also.

#### SARNIA

is about twenty-five miles west of Forest on the beautiful river St. Clair, and at the head of Lake Huron. Opposite is the City of Port Huron on the American side. It is a progressive town, and at present appears to be doing well. The Rev. W. Claris went there from college, and has faithfully prosecuted his work during eleven years. There was no congregation when he went, and only about seven members in the place. They have since erected a very fine church, and though encumbered with considerable debt, they are hopeful that they will be able to weather the storm, and continue the work so heroically commenced. There has been a good degree of self-denial on the part of our brother from the very beginning of his work here, and still he has need of patience.

#### WATFORD

is a rising town on the Great Western, within twenty-seven miles of Sarnia. I spent a few very pleasant days with the Rev. R. Hay and his devoted people. I lectured on "Congregationalism and its Mission," both in Watford and Warwick, to large congregations, and preached missionary sermons on the Sunday to

crowded houses. There is every evidence of prosperity on this field. Of course, Mr. Hay dwells among his own people, being in the parish when he was born, and in the church where his father was deacon for many years. Within the past few months the churches of Watford and Warwick have purchased a very fine parsonage house and land. The congregation in Warwick is one of the best in these parts. The present handsome brick church is too small for the audience: they will soon need to rise and build. This they are well able to do. They have done well for our Missionary Society this year, and promise to do better next.

#### WIARTON

is on Colpoise Bay, the terminus of the Georgian Bay and Port Dover Railroad. In this neighbourhood our denomination has had a mission for a great many years. The present church building is among the best in the town, and Wiarton is a thriving place, and likely on the completion of the large dock, to be much more so. For some reason or other, which I am not yet able to explain, our church has not been succeeding for some years past. The Rev. T. M. Rickie was called to the pastorate over twelve months ago, and has laboured faithfully, but without results sufficiently encouraging to warrant a continuance of the effort. Of course when a place has been vacant for some time, and is run down, it is very difficult to bring it up again. Patience and perseverance are essential under such circumstances. With the probable future that is before Wiarton, it would be a great pity to allow our church to remain pastorless, and judging from what I saw and heard, it is a very needy mission field.

#### PINE GROVE.

This church is about seventeen miles west of Toronto, on the Toronto, Grey and Bruce Railway. The building is of brick, and very fine. The parsonage is close by, a handsome residence surrounded by wooded hills. I think there are some two acres of land. It is certainly the most delightful situation for a country residence I know of. I preached here twice on the Lord's day, to large congregations. The village of Woodbridge is a mile distant, and several families come from there, others from miles beyond. There is a good Sunday school. The ladies have organized a missionary society. The church has been without a settled pastor for nearly two years, but it is hoped that Mr. Waz, who is at present supplying, will make this his field of future labour.

#### HUMBER SUMMIT

is about three miles distant from Pine Grove. They have an afternoon service, and quite a good congregation: besides, one of the deacons conducts an evening service at which, I learned, they have as good attendance as in the afternoon. Here, too, the ladies formed a missionary society. At this point I finished my first

visitation of the churches, and after a few days in these western parts, I will turn my face toward the east. I will have a month in Kingston to cultivate an acquaintance with my family and prepare for the year's work. I purpose to begin somewhere in the Eastern Townships in August.

This is all I have to say at present, except that our churches are all manned now, or arrangements are in course to supply the last that is vacant. I am devoutly thankful for the measure of blessing I have had during the past nine months, and I am full of hope for the future. Very truly yours,

T. HALL.

My address is 479 Princess Street, Kingston.

#### OBITUARY.

Died at Milton, N. S., on the 22nd May, at the advanced age of eighty-three years, Mrs. Tupper, relict of the late Honourable Freeman Tupper, M.L.C. The death of Mrs. Tupper, while making an irreparable breach in a much attached family circle, will also be heard of with deep regret by all to whom she had endeared herself for a period of many years. The virtues of our late sister were of the quiet and unostentatious character. She seldom went abroad, but delighted in showing hospitality to the many friends who visited her pleasant home. Her kindness to the poor, the very deep interest she took in the welfare of the church at Milton, N. S., and the successive ministers and their families, will not soon be forgotten. Since the death of her late much esteemed husband, Mrs. Tupper's health has been gradually declining, and thus the family circle were not unprepared for the sad event. Her end was peace.—R. K. B.

#### DIRECT PRAYERS.

The late Dr. James Hamilton had a capital illustration of how general prayers and "oblique sermons" fail to satisfy the soul in the emergencies of life. A Scotchman who had but one prayer was asked by his wife to pray by the bedside of their dying child. The good man struck out on the old track and soon came to the usual petition for the Jews. As he went on with the time honoured quotation, "Lord, turn again the captivity of Zion," his wife broke in, saying, "Eh! man, you're aye drawn out for the Jews; but its our bairn that's deirin'." Then, clasping her hands, she cried: "Lord help us or give us back our darling, if it be Thy holy will; and if he is to be taken, O take him to Thyself." That woman knew how to pray, which was more than her husband did. An "oblique sermon" is not a prayer. An audible meditation or a doctrinal dissertation is not a prayer. Telling the Lord a hundred things he knows better than we do is not a prayer. If persons who lead in prayer had as vivid a conception of what they want and as earnest a desire to get it as this old woman, would there be as many complaints about long prayers as we hear?

## International Lessons.

BY REV. W. W. SMITH.

July 8,  
1883.

### PASSING OVER JORDAN.

Josh. 3.  
5-17

**GOLDEN TEXT.**—"When thou passest through the waters, I will be with thee; and through the rivers, they will not overflow thee."—Isaiah 43 : 2.

**CENTRAL TRUTH.**—God makes safe paths for our feet.

**CONNECTION.**—Joshua had sent two spies; who lodged in Jericho, in the house of Rahab. They were tracked, and only escaped by being hidden, and let down from a window of her house over the wall. They reported to Joshua that the people were in great fear of the Israelites. The whole host now moved down to the Jordan, ready to cross over.

**NOTES.**—The Jordan : the principal river of Palestine. Taking its rise in the fresh springs at the foot of the Lebanon mountains, it flows southward in a very winding course till it pours its full waters into the salt depths of the Dead Sea. The current is very rapid. The distance from the Lake of Galilee to the Dead Sea is about sixty miles, but the river winds and runs two hundred miles; the depth is from three to twelve feet, and the width from forty-five to one hundred and eighty feet. Canaanites were the Lowlanders, but sometimes applied to all the people in Canaan, and sometimes to only a part of them. Hittites: descendants of Heth, a son of Canaan (Gen 10 : 15), were mountaineers. They dwelt on the hills around Hebron. From them Abraham bought the cave of Machpelah. (Gen. 23 : 17-20.) Hivites: descendants of Canaan (Gen. 10 : 17), lived in the northern part of Palestine under Mount Hermon. (Josh. 11 : 3.) Perizzites dwelt south of the Hivites. Abraham met them when he first arrived in Palestine. (Gen. 13 : 7.) Gergashites: descendants of Canaan (Gen. 10 : 16), lived south-east of the Lake of Galilee. The town of Gergesa has its name from them. Jebusites were also mountaineers living in and around Jebus (Jerusalem). Long years after this David took their city. (2 Sam. 5 : 6-8.) Amorites: were also mountaineers (Deut. 4 : 46), and dwelt south-west of the Dead Sea, but also extended northwards. The prophet Amos (2 : 9) compared their heights to cedars and their strength to oaks.

**I. THE PREPARATION.**—Ver. 5.—Sanctify yourselves: as at Sinai, they were to wash themselves and their clothes; and be in a devout state of mind, waiting upon God. To-morrow: The 10th day of the first month. (Ch. 4 : 19.) Forty years before, on the same day, each family had chosen a lamb for their first Passover feast. (Ex. 12 : 23.) Do wonders: God did many visible wonders for his people. He does many wonders now, for us, though not so visible to the naked eye.

Ver. 6.—The Ark of the Covenant: sometimes called "the ark of the testimony." It was made of accacia wood, overlaid with gold, and contained the two tables of the commandments. (Ex. 37 : 1-9; 40 : 20) Pass on before the people: Wherever the ark was, God's peculiar presence and glory were; and the ark going before the people was a symbol of God's leading them. Do we always follow where God leads?

Ver. 7.—Magnify thee in the sight of Israel: Joshua was a new leader, and God would acknowledge him, and put honour upon him, as He had done to Moses. The path of obedience is the path to honour.

Ver. 8.—Stand still in Jordan: the ark was to go before, and rest in the bed of the river till all the people had passed over. It went in first, and came out last! So,

God is said, in several places, to "go before" his people, and to be "their reeward," or rear-guard.

**II. GOD'S PROMISE.**—Ver. 9.—Come hither and hear the words: God had told Joshua before, and he repeats what God had said.

Ver. 10.—The living God: in distinction to the gods of the heathen, wooden and stone gods. Drive out from before you: it was God, and not Israel, who drove out the nations. They might have repented, but they did not. Mark how full the land was of people now, and how thinly-peopled in Abram's time.

Ver. 11.—The Lord of all the earth: then there is no room for any other. God is Lord of all. This mighty God was giving them a portion of the world he possessed.

Ver. 12.—Take you twelve men: they were commended to take each a stone out of the river, and Joshua piled them up on the western side, a memorial of that day's wonders. (Josh. 4 : 1-9.)

Ver. 13.—Shall rest on the waters: there should be no tardy fulfilment of the promise. The priests' feet should touch the waters, and at once the waters should shrink away. How often does God bring us in actual contact with a difficulty before he opens a way for us! Shall be cut off: the waters did not stand as a wall on each side (Ex. 14 : 22), nor divided "hither and thither," as in II. Kings, 2 : 8, but drained away swiftly from before them, being held back above.

**III. THE PROMISE FULFILLED.**—Ver. 14, 15.—The people removed from their tents: there were now more than two millions of people; and with their flocks and herds and household stuff, would cover an immense extent of ground. Perhaps their line extended miles along the river: They that bore the ark were come unto Jordan: two thousand cubits before the people. (Ch. 3 : 4) Overfloweth his banks.—Not "its" banks. The word "its" only came in use in Queen Anne's time. The Jordan rises many feet every spring from rains and the melting of snows on Hermon and Lebanon. No enemies were seen, for they trusted the river was entirely impassable, when thus flooded. All the time of harvest: it was harvest on these low plains, far beneath the level of the sea; but not on the higher levels. They crossed in harvest and therefore in a time of plenty—for the manna soon ceased. God never does a miracle needlessly.

Ver. 16.—Rose up upon an heap: the waters were held back as if by some great dam across the river. Very far from the city Adam: The meaning is "very far away, at the city of Adam." The miraculous obstruction was there. Beside Zaretan: Adam means "red clay." Clay beds existed at Zaretan (i. Kings, 7 : 46); hence probably the name "Adam." Zaretan (or Zarthan) was near Succoth, which was on the east side of Jordan, and near some famous fords thirty miles up. The salt sea: the Dead Sea, intensely salt and bitter. Notice how every considerable lake, if it has no outlet, is sure to be salt.

Ver. 17.—Stood firm: the priests and the ark were no doubt above the host, between them and the floods up the river, and two thousand cubits to the north. The priests stood firm till all the host had passed. Many hours must have elapsed; but at last all the people were "clean over." How glorious God's interference! But his spiritual deliverances are just as glorious everyday.

#### PRACTICAL TEACHINGS.

1. The crossing of Jordan is a striking illustration of the Christian's passing death to reach Heaven. His High Priest stands firm till he passes safely through,

2. It may also beautifully illustrate conversion; entering the saints' inheritance, and battling God's enemies and the soul's enemies, and conquering them under the divine "Joshua."

2. Like the Israelites, we are to get *on new ground*—not make some slight change. March right over into the Lord's country.

4. When the ark goes before we are safe in following.

5. All difficulties are removed before obedience. It was *easy* crossing Jordan that day; much easier than going back again.

## THE LORD LEADS OVER JORDAN.

July 15, } **THE PLAINS OF JERICHO.** } Joshua 5.  
1863. } 10-15; 6: 1-5.

**GOLDEN TEXT.**—"By faith, the walls of Jericho fell down after they were compassed about seven days."—Heb. 11: 30.

**CENTRAL TRUTH.**—Faith in God conquers the strongholds of His enemies.

**CONNECTION.**—After the people were all passed over Jordan, Joshua commanded the priests to come up with the ark. It was the 10th day of the first month—four days before the Passover. They encamped at Gilgal, and erected a memorial with twelve stones from the river. All the kings of the country feared when they heard of Jordan drying up. Circumcision having been strangely neglected, the people were now directed to observe it.

**NOTES.**—Gilgal—*rolling*: the first camping ground of the Israelites after crossing the Jordan. It continued to be the camp of the children of Israel during the war and after. (Josh. 10: 6, 9, 43; 14: 6) Later it was where Samuel judged the people (1 Sam. 7: 16) and offered sacrifices (1 Sam. 10: 8), and where Saul was crowned. (1 Sam. 11: 15.) It was from five to ten miles north of Jericho. Jericho: a rich, strong and walled city on the Jordan, six miles north of the Dead Sea. Gold and silver, brass and iron were found there, besides cattle. It carried on commerce with Babylon, and purchased textures in that great city. (Jo. 7: 21.) It was once called "the city of palms." (Deut. 34: 3.) At Jericho Jesus brought salvation to Zaccheus, the publican, and gave sight to blind Bartimeus. (Mark 10: 46.) Joshua burned and pronounced a curse upon the city. Jesus entered it, not to destroy, but to heal. Canaan: now Palestine; so called when Abraham first entered the land (Gen. 12: 5), and because the descendants of Canaan inhabited it.

**I. A NEW BEGINNING.**—Ver. 10.—Encamped at Gilgal: this was about six miles west of Jordan, and less than two miles of Jericho. In the East, the presence of water determines the location of camps and cities. Gilgal is often afterward mentioned. The Tabernacle remained here till it was removed to Shiloh. Kept the Passover: we do not read of the Passover having been observed since the people were at Sinai, thirty-nine years before. It was indeed making a new beginning in their religious life! Let us too remember our vows, and plead God's promises. Plains of Jericho: the valley was of considerable width, and of extreme productiveness; with a tropical climate.

Ver. 11, 12.—Eat of the old corn: generally rendered simply "corn;" that is grain. Parched corn: grain roasted in the ear. It was harvest; and new-ripened grain was in abundance. The manna ceased; they had eaten it for forty years; but God never gives a blessing that is not needed. It was not necessary to give them a fruitful land, and a miraculous supply of food *both*.

**II. THE CAPTAIN OF THE LORD'S HOST.**—Ver. 13.—Was by Jericho: Jericho was the key to Palestine from the S. E., commanding the two principal passes—one to Jerusalem, and the other to Bethel and Ai. There

stood a man: Jehovah in human form. With a sword drawn: see Numbers 32, where he thus appeared to Balaam. Is it not wonderful that the same Son of God, who died for our sins on Calvary, also led the hosts of Israel, and often manifested his presence in Old Testament history? Art thou for us: it makes a great difference whether the Lord comes to punish us, or to help us! Joshua's conscience would tell him that, unworthy as he was, he was *trying to obey God*; and therefore this visit must be in mercy, not in wrath.

Ver. 14.—As Captain of the host of the Lord am I now come: the "host of the Lord" Christ is often spoken of as having hosts of angels with Him. (Matt. 25: 31, etc.) In their war against the idolatrous Canaanites, they should have heavenly power and might on their side. So David often speaks of God "casting out the heathen" to make room for Israel. This visit must have inspired Joshua with confidence that God was with them in their endeavours; for there was *no retreat* open to them now! and also with reverence—for he would now place the Divine Captain where Jonathan placed David, "Thou shalt be king over Israel and I shall be next unto thee." (1 Sam. 23: 17.) Fell on his face to the earth: as soon as he knew who his glorious visitor was, he fell down and worshipped Him. Notice, in several places, how saints and angels refuse worship. (Rev. 22: 8, 9, etc.)

Ver. 15.—Loose thy shoe from off thy foot: see the same direction to Moses at the burning bush. (Ex. 3: 5.) For the place whereon thou standest is holy: as with us the head is uncovered in worship, so in the East the shoes must be taken from the feet. This direction shows that the person speaking was higher than a mere angel.

**III. HOW TO SUCCEED.**—Chap. 6. ver. 1.—Straitly shut up: the Israelites were so near Jericho, that it was "invested" or "blockaded." The inhabitants acted entirely on the defensive. We do not know how strong the place was: but no doubt it had good solid stone walls.

Ver. 2.—The Lord said unto Joshua: notice, that the Captain of the Lord's host is now called Jehovah, "The Lord," Jehovah was a name never given to any but God. I have given: it was God who gave them the victory; and gave them the whole land.

Ver. 3.—Compass the city: Go round it. Six days: They were thus to do, for six days in succession.

Ver. 4.—Bear before the ark seven trumpets: Though the men were armed, the procession was a peaceful one. Not a word was said. (Ver. 10.) The seventh day: the Jews say this was a Sabbath day. Quite likely. Compass the city seven times: in ancient walled cities, the houses were generally built close together; and the circuit of the city would not be very great. Still, seven times round it, in this religious procession, must have taken all day. And if it was a Sabbath day, the fighting, and the destruction of the city, would be *after* the Sabbath, which ended at sunset.

Ver. 5.—All the people shall shout: and at that shout the walls should fall down! They believed what the Lord said; and when the time came, "shouted with a great shout." (Ver. 20.) This was *faith*: see the Golden Text.

### PRACTICAL TEACHINGS.

1. They made a good beginning for the new life they were entering, by attending to religious duties. *Then* they were prepared to go forward!

2. When God gave them corn out of the harvest-fields of Jericho (which was as much God's gift as the manna), they did not need the latter. God who gives the *heal-by* hunger, both bodily and spiritual—gives also the supply!

3. The Captain of the Lord's host is always "for" us, if we are "for" Him!

4. If the "men of war," lacking faith, had *refused* to shout, the walls of Jericho would not have fallen. So the weakest and youngest soldier there, with the weakest and most trembling voice, could help to take the city! (Ver. 3, 5.)

## FAITH'S FIGHT WINS VICTORY.

July 22, 1883, } **ISRAEL DEFEATED AT AI.** } Josh. 7: 10-26.  
**GOLDEN TEXT.**—"Be sure your sin will find you out"—Numb. 32: 23.

**CENTRAL TRUTH.**—Sin brings Trouble.

**CONNECTION.**—Joshua repeated to the people what the Lord commanded him. The city was compassed for six days, and seven times on the seventh day; and, the walls falling down, when the people shouted, the city was taken and destroyed: Rahab and her father's household only being saved. The people had been strictly charged to take none of the spoil for themselves; but Achan did so. An expedition was sent against Ai (apparently without consulting God), and was defeated. Joshua and the elders, with dust upon their heads, fell to the earth before the Lord.

**NOTES.**—Judah, one of the twelve sons of Jacob. The tribe which bore his name was the largest that went out of Egypt. (Num. 1: 27.) From it Christ came. Babylonish garment; literally "a goodly mantle of Shinar." Just as many ladies to-day get dresses from Paris, so people in Jericho used to get fine garments from Babylon on the Euphrates. The Babylonians were famous for the beauty and richness of their embroidered goods. (Ezek. 27: 24.) This garment was a large cloak. Shekel: in the early days of Hebrew history all money went by weight or so many shekels. Thus Abraham weighed out 400 shekels to the sons of Heth for the cave of Machpelah. (Gen. 23: 16.) A silver shekel was equal to seventy-five cents. Stoning with stones: the Jews usually punished criminals in this way. We hang them; the Romans crucified them. Stephen, the first Christian martyr, was stoned to death. (Acts 7: 58)

**I. THE CAUSE OF FAILURE.**—Ver. 10.—Wherefore liest thou? God did not answer till eventide; and when he did answer, it was in reproach. Joshua had been lamenting the defeat, instead of trying to discover the cause. A lesson to us.

**Ver. 11.**—Israel hath sinned: see the solemn charge by Joshua, (Ch. 6: 18) The covenant was broken, and Israel had been defeated. Stolen and dissembled: one sin leads to another: here, disobedience, theft, deceit.

**Ver. 12.**—Therefore: the cause is now made known. They were accursed: a Curse was upon them for their sin, and the curse could not be removed till the sin was put away: and god threatens to desert them if they do not put away the sin from among them.

**Ver. 13.**—Sanctify yourselves against to-morrow: it was now eventide, and the proclamation was to be made at once. By ceremonial washings, and by putting themselves into a devout frame of mind, they were to prepare for the inquest of the morrow. Why had not Achan, long before this, confessed his sin? Perhaps God's delay in answering, and this further delay till the morrow, was in order that he might repent. But he did not. Canst not stand before thine enemies: Israel could not prevail, while there was sin in the camp. No more can we, if sin is hidden in the heart.

**Ver. 14.**—Tribes, families, households, man by man: these were, in succession, to be indicted, by lot or ballot; but we know not the manner. The Greeks and Romans often used pebbles, shells, or black and white beans.

Solomon says "The lot is cast into the lap; but the whole disposing thereof is of the Lord." (Prov. 16: 33.) The lot was a solemn appeal to God's decision.

**Ver. 15.**—Burnt with fire: first stoned and then the body burned. (Ver. 25.) Everything he had was to be burned with him. Sin must be entirely purged away, folly wickedness.

**II. THE CAUSE REMOVED.**—Ver. 16.—Early in the morning: not only because in the East affairs are transacted early, before the day becomes oppressively hot, but also as showing his alacrity to have this sin removed. Brought Israel by their tribes: in whatever way the ballot was drawn, Judah was taken as the tribe where the sin was.

**Ver. 17.**—Of the families of Judah, that of Zarah was taken: and of the family of Zarah, the household of Labdi was taken. The circle is narrowing upon Achan! Still no confession.

**Ver. 18.**—Man by man. Each man—probably a large number—was balloted or drawn: and Achan was taken. Son of Zerah, or Zarah: Zabdî was three or four generations from Zerah, yet called his "son," meaning descendant. Achan (Ver. 24) is also called "son" of Zerah.

**Ver. 19.**—My Son: Joshua was acting judicially; had no personal anger. Make confession unto Him: glorify God, by telling thy guilt, and thus justifying the lot; and make confession of thy sin! It was also a mode of putting him on his oath.

**Ver. 20, 21.**—I have sinned: he confesses, when too late to avoid punishment. And how often yet, is it hopeless remorse, instead of timely penitence! Babylonish garment: a long robe, or stole "from Shinar," in the far East, probably of great value, two hundred shekels of silver. In ingots or pieces, not probably in coins: and worth at least \$100. Gold of fifty shekels: a wedge of gold of less weight, worth \$400 or \$500 (?), equal in purchasing power to ten times as much gold and silver now. The temptation to a covetous man was great: but the victory of overcoming it would be equally great! Hid in the Earth: he shows his guilt by hiding his booty. It was stolen from the Lord; for all the gold, silver, brass and iron were consecrated to his treasury. (Ch. 6: 19.)

**Ver. 22, 23.**—Behold, it was in his tent: the proof was conclusive: the stolen property was brought by the messengers whom Joshua sent.

**Ver. 24.**—Joshua and all Israel: the nation was involved in the sin; and the nation joined in punishing the criminal. All that he had: his ill-gotten gain all came to an end. Theft and covetousness never long "succeed!" Valley of Achor: valley of Trouble. Achan means "troubler." Hosea prophecies that God will give "the valley of Achor for a door of hope:" the very valley of "trouble" shall be a path for the joyful return homeward from Babylon.

**Ver. 25.**—All Israel stoned him with stones, and burned them with fire: whether his sons and daughters perished with him is obscure. Some suppose they did, as being parties to the hiding and retaining, if not to the stealing of the treasure. Others, that they were brought as spectators, and as a warning to them: and that the words "burned them" mean Achan and his flocks and property. *Killo* suggests that "they were included in the doom by one of those sudden impulses of indiscriminate popular vengeance," which Joshua could not control.

**Ver. 26.**—A great heap of stones: called in Scotland "cairns." It was a memorial, for the ages to come, of the bitter end of sin. The Lord turned: the sin being now cleansed away from the nation, God took them again into his favour. Those who rashly speak about God's "severity," fail to comprehend, as they should, the exceeding "sinfulness" of sin!

## PRACTICAL TEACHINGS.

1. Lamenting of sin is proper ; but when active uprooting of sin is added, it is better.
2. There must be no tardiness, when sin is to be put away. (Ver. 13.)
3. Though the criminal was hidden among 600,000 other fighting men, the finger of God traced him out, through tribe, and family, and household ! "Be sure your sin will find you out !"
4. Gold, used for God, is a blessing : gold without God, is but an accursed thing. So time, influence, talent, life itself !
5. Seeing, coveting, taking, hiding ! (Ver. 21.) Achan thought that was all ; but the process still went on—detection, exposure, condemnation, execution, infamy !

## BEWARE OF COVETING!

July 29, } **THE READING OF THE LAW.** } Josh 8 :  
1883. } 30-35.

**GOLDEN TEXT.**—"I have set before you life and death, blessing and cursing."—Deut. 30 : 19.

**CENTRAL TRUTH.**—Blessed are they who obey God's law.

**CONNECTION.**—The sin of Achan being removed, God gave them victory over Ai. From there they went to Shechem ; and Joshua, according to the command given through Moses, assembled Israel to hear the law, and "the blessings and the cursings." (Deut. 11 : 29.)

**NOTES.**—Ebal and Gerizim : two mountains directly opposite each other, and in the narrow valley between them was the town of Shechem, now Nablus. They are about 2,800 feet high, Ebal being the higher, and their summits a mile apart. When Joshua read the law to the people six tribes were on Mount Ebal and six on Mount Gerizim. (Deut. 27 : 11-13.) The air in that region is so pure and clear that a voice speaking on one of these mountains can be heard on the other and in the valley beneath them. The priests the Levites : they were descendants of Levi, one of Jacob's twelve sons. Only those Levites were priests who were descended from Aaron. The priests offered the sacrifices, and they carried the ark of the covenant. The other Levites, who were not descended from Aaron, served at the tabernacle and temple, but they could not offer sacrifices.

**I. THE ALTAR AT EBAL.**—Ver. 30.—Joshua built an altar : altar-building is associated with many of the early patriarchs and saints—Abraham, Jacob, Moses, Joshua, Gideon, David, Elijah, etc. Let every Christian man have his "altar" of worship in his own house. In mount Ebal : the mount of Cursing. Henry remarks, "Where we have most reason to expect a curse, there by Christ's sacrifice, we have peace with God."

Ver. 31.—An altar of whole stones : no adornment to take away the attention of the worshipper from the sacrifice. Burnt offerings : peace offerings : where the whole animal was consumed, it was called a burnt-offering. It might be taken to typify complete consecration to God. The peace-offering set forth the idea of propitiation and atonement.

Ver. 32.—Wrote upon the stones : from Deut. 27 : 2-4, we learn that the writing was upon plaster on the stones ; either inscribed in the soft plaster, or painted on the smooth surface. The latter was the Egyptian mode, and probably that followed by Joshua. Dr. Thomson ("The Land and the Book") says he had seen such specimens, 2,000 years old, in perfect preservation. Copy of the law of Moses : some

condensation of the Law : we know not how much or how little. Perhaps the "blessings and the cursings" in Deuteronomy.

**II. THE BLESSINGS AND THE CURSINGS**—Ver. 33.—All Israel : though the camp was at Gilgal, in the valley of Jericho, and seemed to be there afterward (Chron. 9 : 6), yet all the people gathered at Gerizim and Ebal to renew their covenant with the Lord. Elders, and officers, and their judges : their national polity was well arranged, and all that was needed was just to follow God's directions—and they might have been very happy ! Half of them over against Mount Gerizim : from Deut. 27 : 12, we learn that these stood on Gerizim, to respond to the blessings : the tribes of Simeon, Levi, Judah, Issachar, Joseph and Benjamin ; Half of them over against Mount Ebal : these responded to the curses : Reuben, Gad, Asher, Zebulun, Dan and Naphtali. All this was according to Moses' directions.

Ver. 34.—Read all the words of the law : He caused the Levites to read it. (Deut. 27 : 14.) Modern travellers have spoken and read to each other across the valley, when nearly a mile distant. There is something in the conformation of the mountains and valley that makes the latter a natural "whispering gallery."

Ver. 35.—There was not a word, etc. : there was nothing left unread that ought to have been read. Much of Moses' fine books is *history* ; that which was *law* was read at Shechem, with the blessings and cursings ; and all the people said "Amen !" So let it be in our hearts and lives. To every word of God let us listen, assent, and yield a prompt obedience ! The women, and the little ones, and the strangers : all were there, and all took part ; the law was theirs—its blessings and its threatenings.

## PRACTICAL TEACHINGS.

1. The solemn feast at Gilgal, and the solemn covenant at Shechem, were good beginnings for their national life. The nearer any nation or person follows such an example, the better for them and the world !

2. Let us have the law of God written, if not on stone altars, on "fleshy tables of the heart," and often there read and pondered.

3. Though we may not think we "choose" cursing and death, yet they always follow, where we choose *disobedience*.

4. The great teaching of this lesson is the two ways—the two kinds of life set before us ; and the duty and safety of choosing—now, openly, and forever, the Way of Life and Blessing !

## MIND ALL OF GOD'S WORD,

Aug 5, } **THE CITIES OF REFUGE.** } Josh. 20 :  
1883. } 1-9.

**GOLDEN TEXT.**—"Who have fled for refuge to lay hold upon the hope set before us." Heb. 6 : 18.

**CENTRAL TRUTH.**—Christ is our refuge.

**CONNECTION.**—Seven year's War. The land conquered. The territory divided by lot among the Tribes. The army disbanded. Several civil matters arranged in accordance with the will of the Lord.

**NOTES.**—Cities of Refuge : six in number and set apart according to the commandment of Moses. (Num. 35 : 14.) There were three on each side of the Jordan, and they were about 40 or 50 miles apart ; so that a city of refuge could be easily reached from any part of the land. Some of these places were the most beautiful spots in the whole country. If a person killed another, any relative might pursue and slay him ; but if he fled to one of the cities of refuge he

would be safe until a fair trial was had. There was no protection afforded to one guilty of wilful murder. Not even the horns of the altar were any refuge for him; he was violently dragged from thence to be punished by death. Kedesh was on the west side of the Jordan and furthest north. A "splendid site, well watered and surrounded by fertile plains." In after times Barak lived there, and Deborah mustered her army at Kedesh. (Judges 4: 6, 10) Shechem was also most beautifully situated between Ebal and Gerizim. It was here Abraham first halted when he entered Canaan (Gen. 12: 6); and Jacob afterwards bought it (Gen. 33: 18, 19) and dug a well there, at which Jesus once sat down weary and conversed with the Samaritan woman (John 4: 5). The town is now called Nablus, and is thirty-five miles north of Jerusalem. Hebron is twenty miles south of Jerusalem, and one of the oldest cities in the world. Abraham pitched his tent on the plain of Mamre near the city (Gen. 13: 18), and there Sarah died and was buried in the cave of Machpelah. In the division of the land it went to Caleb, (Josh. 14: 13.) Another name for Hebron was Kirjath-arba, or "city of Arba," who was a king. Golan was on the east side of the Jordan, ten miles northeast of Lake Galilee. Ramoth was twenty-five miles east of the Jordan and about forty-five south of Golan. Bezer was fifteen miles east of the Dead Sea and thirty-five south of Ramoth. Little else is known about these three cities east of the Jordan except that they were cities of refuge.

I. THE CITIES OF REFUGE.—Ver. 1, 2.—The Lord also spake: these directions had been given to Moses (Numb. 35; Deut. 19), but are now repeated by the Lord.

II. OBJECT OF THE CITIES OF REFUGE.—Ver. 3.—Killeth any person unawares, etc.: other places of refuge in history were for all criminals. The Hebrews protected only those that were innocent of murderous intention. Many flee thither: there was no part of the country from which he could not reach a City of Refuge the same day. You can reach Christ to-day! The avenger of blood: the nearest relative was considered bound to slay the slayer whether he had intended a murder or not. These provisions interfered with his vengeful purpose; and gave the opportunity of an impartial trial.

Ver. 4.—Shall declare his cause in the ears of the elders: every man was questioned when he arrived. And mark, it was not a man's *virtues*, but his *necessities* that made him welcome there. So when the sinner comes to Jesus (beautifully foreshadowed by the cities of Refuge), it is not his *goodness*, but his *danger* that must be his plea! Give him a place: he would not get rich there; nor would he have all his former friends about him; but *his life was safe!* So, in coming to Christ.

Ver. 5.—They shall not deliver the Slayer up: the avenger of blood could not reach him there. He was a slayer, but not a *murderer*. Hated him not aforesime: hatred is the great sin forbidden in the sixth Commandment. (Matt. 5: 21, 22, etc.) Murder is but an outward manifestation of it.

Ver. 6.—Until he stand before the congregation: if he was a *murderer*, he would be punished. If not, he could dwell safely till the death of the High Priest; and then return home. Here is a double type of Christ; (1) The Sinner who has fled for refuge, is safe *as long as his High Priest lives!* (2) *Christ's death sets him free!*

III. THE CITIES DESCRIBED.—Ver. 7, 8.—Kedesh: "Holy;" Shechem: "Shoulder;" Hebron: "Fellowship;" Bezer: "Stronghold;" Ramoth: "Exaltation;" Golan: "Joy." Every name may be taken as a type of something glorious or encouraging in the work and character of Christ. "These things were written aforesime for our learning."

Ver. 9.—For all the children of Israel, and for the stranger: no distinction made: anyone who joined

them might be of them. Just as open to every "stranger" is Christ's Spiritual Kingdom!

#### PRACTICAL TEACHINGS.

1. Moses directed roads to be made to the Cities of Refuge. (Deut. 19: 3) Religious ordinances and habits are ways or roads to Christ.
2. Josephus tells us there were guide-boards at forks of the roads, pointing to the "Refuge." So Providences and afflictions are all finger-boards to point us to Christ.
3. "Sudden anger is a terrible thing!" You think so? Then what do you think of anger that is not sudden? What a depth of wickedness must be there! Avoid them *both!*
4. "Every sin has its avenger; (1) in the conscience; (2) in the laws of nature; (3) in the justice of God." *Peloubet.*
5. The wilful murderer was punished. The impenitent sinner must perish.

## Christ our Refuge.

### PRIZE BIBLE QUESTIONS FOR JUNE.

For offer of prizes, etc., see January number.

16. Quote a saying of our Saviour telling what gives true liberty.
17. Give the name of an Israelitish prophet who forbade a warlike expedition of one of the kings and wrote the history of his reign.
18. The Psalmist tells us that one of the effects of cherished sin is to render prayer unavailing. Quote the passage.

### PRIZE BIBLE QUESTIONS FOR JULY.

19. In one of the Epistles temporal blessings, equal to the spiritual blessings enjoyed, are desired for a friend. By whom and for whom?
20. Quote a passage where the young are described as assisting in idolatrous worship.
21. Give a name borne by a king and by a prophet, both bad men.

A MILTON collection which is being formed in the library of St. Paul's School includes a copy of "Paradise Lost" with the autograph of Robert Burns.

AT the yearly meeting of the German Baptists, or "Dunkards," of America, held at Bismarck Grove, Kansas 10,000 persons were present from various parts of the United States.

LORD SHAFTESBURY believes that if the places of public amusement were to be opened in England on the Lord's day, it would throw the temperance movement back twenty-five years.

BARON ROTHCHILD'S carriage at Vienna is lighted by electric light. The apparatus is beneath the coachman's seat, and the light, which will burn 100 hours, within ordinary carriage lamps.

MR. SPURGEON in a recent speech said he was somewhat at a disadvantage in fighting the devil, as the latter never had the gout; but he intended to keep his face to the great enemy notwithstanding.

It seems that machines as well as men work harder here than in Europe. The "Railway Gazette" says that 100 locomotives here do as much as 131 in Germany, 139 in Switzerland, and 140 in Austro-Hungary.

THE Supreme Court of Vermont holds that a witness was competent, although he was dumb, uneducated in the use of signs, and only able to assent or dissent in answer to a direct question by a nod or shake of the head.

## Children's Corner.

### SO HE BRINGETH THEM INTO THEIR DESIRED ILAVEN.

Psalm cvii. 30.

So He brought me, Jesus brought me,  
By His own wise, loving hand,  
From the desert, where He sought me,  
To a restful, healthful land.

So He brought me, Jesus only  
Could have loosed my bands so strong.  
He hath filled my night, so lonely,  
With a thankful, joyful song.

So He brought me out of trouble,  
Sent His Word and made me whole ;  
For my shame He gave me double ;  
Every whit He made me whole.

So He brought me, just according  
To my faith in Him, most true ;  
All the while His strength affording  
In each depth that I passed through.

So He brought me, where I'm tasting  
Of His loving kindness now ;  
And with joyful steps I'm hasting  
To the throne where angels bow.

So He brought me—hear the story—  
To the haven that I sought ;  
To His name alone be glory  
Who hath done beyond my thought.

### RELIGION AT HOME.

It is laughable to see one hunting high and low for his spectacles when they have been only shoved over his forehead. But it is not laughable to see Christians hunting for what they call opportunities to honour God, while overlooking such opportunities which they carry with them wherever they go. A slovenly carpenter was once heard at a weekly prayer meeting to pray with great fervency for the spread of Christ's cause—a cause which he disgraced and hindered in his sphere every time he stood at his work-bench. When he ended his prayer a hearty "Amen" came from a servant who put her mistress out of temper a hundred times a day by her carelessness. A

clerk also was there, who, although he taught a class in the mission school on Sabbath, was always late at his employer's store week-days. He whispered "Amen!" too—and meant it, so far as he knew himself. A lady hearer, as she listened, resolved to join the church missionary society, and then went home and found unreasonable fault with her cook. And others also felt warmed to do something for Christ, who never seemed to have thought that religion, like charity, begins at home. The mechanic who is powerful in class meeting and weak at his trade is no credit to the cause he professes. The servant who drops tears feelingly at religious services, and drops dishes unfeelingly in the kitchen, has her tenderness altogether too much on one side. And it is a poor kind of religion which seeks opportunities to set others straight, but overlooks its own crookedness.

### CONQUERED BY KINDNESS.

One of Dr. Guthrie's admirers was an old Scotch judge, who contributed a large sum to build a new church. But when the doctor left the Established Church, with the Free Church party, the judge was so much displeased that he ceased to call on him, and even refused to recognize him in the street.

Twice the good doctor lifted his hat on meeting, but the judge gave no sign of recognition. The doctor said cheerily to himself, "One more lifting of the hat, my lord, and then we are quits."

One day, a woman called at Dr. Guthrie's, begging for a seat in his church. The doctor said it was impossible to obtain one: all were engaged, and more than a score of applicants were waiting for a vacancy. She pleaded hard, but he saw no way to help her.

At length she mentioned that she was housekeeper to Judge ——. "That changes the case," said the doctor. "I would like to do him a favour for all his kindness to me in past days. You shall have a seat in my own pew."



The woman left after a profusion of thanks. The next morning there was a knock at the study-door, and the judge entered. He came to thank the doctor for the kindness to his housekeeper, after his own shabby behaviour, and to beg pardon for his own foolish anger. The old friendship was restored, and the judge seemed to have a higher esteem than ever before for the man who had conquered him with kindness.

---

“WELL DONE.”

Not what you say,  
Or wish, or hope,  
While through the darkness  
Here you grope ;  
But what you do,  
And what you are,  
In heart and thought  
And character—  
This only makes you great ;  
And this,  
If clothed in Jesus' righteousness,  
Will open heaven's gate.

Sell all, and buy  
This precious gem,  
And wear it as  
A diadem :  
A heart that's clean,  
A mind that's pure  
Will prompt to deeds  
Which shall endure.  
So God will own you as His son,  
And say  
To you, when ends life's little day :  
“Well done!” my child ; “well done !”

---

THE USE OF TOBACCO.

One of the strongest arguments against the use of tobacco is the intense nausea and sickness felt by people in their first attempt at smoking. It is nature's protest against abuse, and it would be well for millions if they heeded the warning, for offensive to smell and taste as it is at first, the dislike often changes to intense craving, and the user of tobacco has become its slave, the habit being

often harder to overcome than the love of strong drink. And o. use is it ?

Very few persons can state distinctly the effects of tobacco upon them, the kind of pleasure which the use of it gives, and why they continue to use it. Let any user of tobacco ask himself these questions, and he will be surprised to see how unsatisfactory the answers he receives will be.

It is a habit which continually grows stronger, at the same time weakening the will, and finally making a man its abject slave. Its physiological effects are such as to warrant its abandonment, even if there were no other consideration.

All its ill effects are transmitted from parents to child, and usually with a weakened constitution and a disposition to intemperance. It is a filthy habit. It is an expensive habit. It is of doubtful morality, because its consequences are bad.

King James, in his famous Counterblast, calls it a “precious stinke,” and condemns the matter as a “custome loathsome to the eye, dangerous to the lungs, and in the black, stinking fume thereof neerest resembling the horrible stigmatic smoke of the pit that is bottomless.”

Smoking to excess produces nausea, vomiting, and trembling, with accelerated motion of the heart, and it is an open question whether the prevalence of heart disease, which has been attributed to the rapid, exciting, modern life, should not be really attributed to the extensive use of tobacco.

It is with tobacco as with deleterious articles of diet, the strong suffer comparatively little, while those not of robust habit, or who are predisposed to disease fall victims to its poisonous operation. Under such circumstances an article so injurious to the health and so offensive in its mode of enjoyment should be speedily banished.

---

“ENVY thou not the oppressor, and choose none of his ways.”—*Prov.* iii. 31.