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THE CANADIAN INDEPENDENT.

(NEW SERIES.)

Vol. I.]

TORONTO, DECEMBER, 1882.

[No. 12.

EDITORIAL JOTTINGS.

THIS number closes the present volume, the first of the "new series." We close the volume with gratitude to Him from whom every blessing flows, and who has vouchsafed that measure of success and strength that keeps hope still beckoning on, and encourages for future continued effort. Our acknowledgments are due to friendly contributors and counsellors, and to those who have interested themselves in the magazine's extension. We have had some hearty co-workers. We trust to carry them with us into the new year. There is need for more to be done. The "News of the Churches" is a want. In this we are dependent necessarily upon individual pastors and members, not being ourselves blessed with ubiquity, and not finding local items in newspapers always such as the local church would give. Friends, help us, you can. Every church should make itself known in the columns of the CANADIAN INDEPENDENT, and have its special correspondent. Reader, has yours? You can also increase the circulation. We have no advertising sheet to contribute to financial success. We ought to have an enlarged *paying* subscription list. No better time for beginning than the new year. Friends begin. As this number is fresh before you, resolve at once to find a new subscriber, and act upon that resolve so that, ere the January number is in press, our Business Manager will have to order an enlarged edition from the printer's hands; and on your own part don't forget "that dollar."

THERE have been complaints that correspondence in by the 20th has not been inserted that month. If anyone will look at the extremely variable amount of correspondence received he will see the impossibility of telling how much space to leave open till the 20th. We cannot leave all. To kindly critics in general

we would say, if any friend will inform editors how always to fill their columns properly and punctually, leaving room till the last moment for fitful correspondence, give sermons to suit one, and leave them out to suit another; give news no one sends, have a mind of his own and touch nobody; be always racy, bright, pointed, brief, full, possessed of an equanimity no amount of discouragement or complaint or praise can disturb, and all for nothing! we promise a vote of thanks, and an endeavour to secure to such a friend a niche in Westminster Abbey.

THE autumnal meeting of the Congregational Union of England and Wales, was held at Bristol, England, in October last. A few items of interest we would indicate. Perhaps first we should notice the reception by that body of a deputation of Anglican clergy, headed by the Dean of Bristol, conveying their fraternal greetings. Such amenities are common among evangelical bodies outside the Anglican communion, but we may venture to say that such a fraternal greeting on the part of Conformists to their Nonconformist brethren is a hitherto unheard of event in English ecclesiastical annals. There, however, it is, and we thank God for it; already it has awakened adverse criticism on the part of many who deem wax tapers and church millinery of greater importance than Christian unity, but what of that? It was a truly Christian spirit which penned such lines as these: "We, the undersigned clergymen of the Church of England resident in Bristol, desire to take part in welcoming the Annual Conference of the Congregational Union to our city, and to give public expression to our respect for our fellow-workers in the cause of Christ. We have one Lord, one faith, one baptism. We wish you God speed in every good work; and we pray that the Holy Spirit may guide you in all your deliberations to

the furtherance of the Gospel of our common Lord and Master." The Dean of Bristol headed the deputation of fifty-seven clergymen. There are clergymen upon whose heads the Anglican Episcopate has laid its hands, not one hundred miles from Canada, who would be shorn of none of their apostolic dignity did they show towards their brethren of other denominations the courtesy manifested by the Bristol clergy. But they will not, and as we occasionally meet with some young would-be-something aspiring to the supreme dignity of sacerdotal caste, we menally repeat Cowper's prayer:

"From such apostles, O ye nitred heads preserve the Church,
And lay not careless hands on skulls that cannot teach
and will not learn."

The English *Congregationalist* in its Union notes draws attention to the striking contrast between Congregationalism as it is in 1882, and as it was in 1865, when the English Union last met at Bristol. "At that time the Union was a body of which the outside world knew little and cared less. Its meetings attracted little attention in the city itself, and hardly any beyond. They were but the private gatherings of a humble sect, about which the busy men of the world could not concern themselves, and to which great ecclesiastical dignitaries or a privileged clergy did not need to give such attention even as opposition would imply." Then the local paper scarcely noticed it. Now extended reports are given, and the leading London papers have felt constrained to notice extensively and criticise. "It is recognized now, as it certainly was not then, as one of the most potent factors in the life of the nation." This change is due to the inherent worth of the men who, in the scriptural liberty of Congregational principles, have struggled for God, and Christ, and man. Men who fought their way to the present vantage ground by sheer moral power, and have compelled ecclesiastical snobbery even to own that they have right to perform duties whose discharge has given Congregationalism its present position of growing honour and power.

THE address by Dr. Macfadyen was entitled "Faithful in a very little, faithful also in much," and was an earnest and forcible appeal to be true to those principles which are held

as distinctively Congregational. "The essence of Congregationalism," said the chairman, "is that our churches are what our fathers called *gathered churches*. Christians are necessary to the being and well being of a Christian Church. If it is said God alone can judge the heart, that is true; He sees the spiritual state of every man before he has expressed it. Christ knew who should betray Him long before the suspicion of one of the apostles had fastened on Judas. But when Judas had betrayed the Lord, every man both formed an opinion about him and acted upon it. We need more than ever to keep in view this one fundamental of our polity and liberty, the Church is a body of faithful men, and only where the fruit of righteousness grows can the finger of truth be pointed to a Congregational Church indeed."

SPEAKING of the self-denial and effort needed in striving for and realizing this ideal, Dr. Macfadyen said: "Some say, 'Is the game worth the candle?' Worldly men and worldly Christians say 'No.' Talk of livings, indeed starvings would be the proper name. It may be a noble vocation; it is a miserable trade. A skilled artisan, a junior clerk, gets better wages. Ministers are not as well paid as cricket players, and for a good reason—religion is not the national game. The utmost a minister can say is what the farmer said of his cow, when grazing on the bare top of a lofty hill, 'If she has a poor pasture she has a fine prospect.' But there is another side; you can estimate the dignity of our ministry when you can estimate the value of a *man*. There is a remarkable story told of Dr. Belgrave. His wife died after less than a year of singular and unbroken happiness. He had no portrait left of her, but resolved that there should be one, and though ignorant of drawing, he determined to do it himself. He procured the materials for miniature painting, and eight prepared ivory plates. He then shut himself up for fourteen days, and came out of his room wasted and feeble with one of the plates (he had destroyed the others), on which was a portrait full of subtle likeness, drawn and coloured as no one would have dreamed that such an artist could do. We have given ourselves to harder labour, *to reproduce the image of Christ in the hearts of men*. It is a work that will curve the shoulders in

the student stoop. It will dim the eye. It will abate our vigour. It will furrow the brow, and bleach the cheek, and blanch the hair, and all but break the heart. But our labour is our joy. We know no better, no nobler occupation. When Christ is formed in men's hearts, the hope of glory, we can afford to pity Cæsar."

THE subject of the young and their training in Scriptural knowledge and Congregational principles was very earnestly debated, and a system of general examination in Scriptural subjects recommended. There can be but little doubt that with all our Sunday school energy and appliances we are not in advance of the past generation in those instances where the old Puritan and Scotch home-training prevailed. We have any amount of reading about the Bible and a corresponding ignorance of the Bible itself. It would not be difficult to match our English brethren in obtaining similar answers to this on Scripture biography from some of our classes "Jezebel married a lot of men, then she said they were not her husbands, and she put them on one side and then she married some more." We heard not long ago of a teacher who explained the Saviour's words, John iv. 35, of the fields already white with harvest by stating that the Samaritans wore white robes as distinguished from the red or scarlet worn by the Jews, and our Saviour thereby alluded to the multitude of Samaritans to be gathered in; and the people "gazed at words so deep, amazed," not dreaming this was all bosh. A simple Scotch lad of the past generation would have "speered o' the gude man" as to the source of his information. There is great Bible ignorance, partly because the Christian Churches have not realized that education having been thoroughly secularized, upon them devolves the task of instructing in Scripture knowledge.

THIS subject of Scripture teaching suggests a reminiscence. It was permitted the writer to spend a quiet Sunday in Birmingham some months since. Of course we went to Carr's Lane Chapel, and heard Mr. Dale. It was our first sight of the man. Among many things we marked, this impressed us, the *restrained* power of the preacher. We could see latent what at Manchester we felt in exercise, the

power to sway an audience and carry them onward on a torrent of feeling; but in that pulpit the strong will seemed to say to that power—nay! my province here is to teach, and by teaching to leave an impression strong feeling may destroy; and teach the preacher certainly did. The young who sit under that ministry are *trained*, and will be heard of after many days. Thomas Binney taught, and impressed through his teaching, and today the wide world over men of his training are manfully doing the Master's work with the strength that teaching gave. We need more of such preaching, laying foundations that last; less of mushroom growths or Jonah-gourds that burst forth with gushing power to wither in a day and leave decay behind.

To return to the Union.—Denominational teaching was insisted upon. Congregationalism must have a reason for its existence, if not, what business has it here? If there is a reason or reasons let it be known. Children should feel that churches they are supposed to attend have fixed principles. "Father, why are you a Congregationalist?" asked a youth of his sire. "I don't know, ask so-and-so," was the reply. Is it any wonder that the son should cease to be as the father was? Not that bigotry or sectarianism should be inculcated, but that there should be a definiteness in our aim. We do not want to train religious jelly-fishes. We do not!

ENGLAND is moving in the matter of temperance. A standing army of 600,000 drunkards, with a yearly death roll of one in every ten, is too serious a matter to be trifled with, and the total abstinence principle is rapidly gaining ground among the ministry, and a determined step was taken by the Union towards the closing of the places where intoxicants are sold on the Sabbath. Mr. Pearson, of St. George's, Liverpool, headed the movement. God grant it speedy success!

THE Jubilee Fund has reached £200,000, and still it grows, though it is requiring the strong, persistent efforts of our friend Dr. Hannay and his coadjutors to press it on towards its desired limit. The Churches there as here are in many places cursed with an independence which shuts them up to their own precious selves, oblivious of the

claims the great world has upon them. Still, the work goes on, and will, spite of the men whom the chairman thus describes:—

“The Earl of Chatham, with his sword drawn,
Was waiting for Sir Richard Strachan;
Sir Richard, longing to be at 'em,
Was waiting for the Earl of Chatham.”

IN connection with the Scottish Congregational Union, we find what is designated “The visitation of churches,” to which we draw earnest attention, and which is thus defined: “One of the objects of the Union being to cultivate Christian affection, fraternal intercourse, and cordial co-operation in all that relates to the interests of the associated churches, the duty of the District Committee is to do all in their power to promote this important object within their respective Districts. With this view they are prepared to arrange for the visitation of those churches desiring to have friendly deputations, the members of which will be ready to attend such meetings as may be convened, and to give addresses on the distinctive principles of Congregationalism, the work of the Union and the churches, and generally to have friendly conference with the brethren of the churches in regard to everything that may affect the common interests.” There can be but one opinion as to the desirableness of close, cordial, sympathetic fraternal reation between our churches, where such desirableness is not realized the very life on which Congregational churches depend must be either wanting or sickly. It must be also manifest that system is indispensable for the successful prosecution of any object, not the object for the system, hence the wisdom, as it seems to us, of the course pursued by our Scottish brethren in, as far as may be, giving such visitation a place in their system. Two difficulties appear in the way at first sight. The first, the scattered position of our churches and relative fewness. But it is this very condition that demands strenuous effort to prevent comparative isolation from begetting selfishness and self-will, which means spiritual, and therefore, Congregational death. We are alone, then want to be let alone, till we echo the bacchanalian chorus, “I care for nobody, no not I, for nobody cares for me.” That difficulty, therefore, should be an incentive, as it certainly is an indication of need.

The other difficulty is financial. Who is to

bear the expense? Our Scottish brethren expect the church visited to bear the expense. But our churches are, many of them, too poor, and the poorest need most the manifestations of sympathy. Too poor! Not if a circus comes round that way, or a wandering minstrel company; not for social luxury and display, but too poor to provide for Christian fellowship and to preserve the very life and integrity of the denomination which affords a Christian teaching and home. Too poor! God pity the poverty-stricken and send “the riches of His grace.”

THE Salvation Army still attracts considerable attention, and opinion seems as divided as ever. There is, however, a growing disfavour evidenced on the part of men and journals who were disposed at first to suspend judgment till more was known of the work and results. That good has apparently been done is fully conceded, and where the movement has quickened or led into the churches, permanent results are to be anticipated, but the methods employed to attract (and little else is done) utterly fail in building up character in the manliness of the Gospel. The continuance of extraordinary means degenerates into clap-trap and vulgarity—each succeeding effort necessarily outbidding the former. It is pretty generally conceded that the gift of miracles was withdrawn even in the apostolic age; judging from the tendency of the human heart, they would, if continued, have been looked upon, not as seals of a ministry, but as wonders which would require to manifest themselves more strikingly as the novelty of their effects wore away. Then would have come imitations, impostures, and men would gather round, not because they sought the truth, but because their craving for wonders was gratified, “they eat of the loaves and were filled.” Christ withdrew the gift as His spirit became more manifest. The excesses of the Salvation Army, however, increase, and extravagancies multiply. One of the latest was the published marriage of Mr. Bramwell Booth, son of the General, with a Miss Soper. Married at the office of the District Registrar, they then appeared upon the platform of the great hall at Clapton, to be gazed at, prayed for, shouted over and generally advertised by five thousand people who had paid an admission fee of a shilling each for the happy

privilege. Of course "it took," like a good many other things that flaunt themselves under a thin guise of Christianity; but people are evidently tiring of these vulgarisms, and long for more stable work. It is to be feared that the Army's success will be its ruin.

A LETTER of Charles Darwin to a student at Jene has been published, it says: "I am very busy now, am an old man in delicate health, and have no time to answer your questions fully, even assuming that they are capable of being answered at all. . . . As far as I am concerned, I do not believe that any revelation has ever been made. With regard to a future life, every one must draw his own conclusions from vague and contradicting probabilities." The world by wisdom knew not God, and the service rendered by Cowper's "Cottager" is not yet finished, or even threadbare, as she

"Just knows, and knows no more, her Bible true,
A truth the brilliant Frenchman never knew;
And in that charter reads, with sparkling eyes,
Her title to a treasure in the skies."

AKIN to this are the plaintive words of John Morley, as he takes leave of the *Fortnightly Review*, avowedly started in the interest of philosophical scepticism. The prevalence of such literature in drawing-rooms and on public ways has been hailed with delight by the philosophical Agnostics. But men cannot live on the work of destruction, nor live on nothingness, and watching the signs of the time, he says: "The Agnostic has had his day with the fine ladies, like the black foot-boy of other times, or the spirit rapper and table turner of our own. What we have been watching after all, was perhaps a tournament, not a battle." Philosophical scepticism has touched bottom and found its vanity. There is, however, blatant as ever, a vulgar free thought and commercial scepticism which, too, will have its day; and evangelical religion may still keep its armour bright fighting the good fight, seeing that the strongest efforts of scientific research are unable to give a living hope or present a rest for man as he longs for peace and home. There are indications, let us hope, that the tide is turning, and that patient evangelical labour is not to be robbed of its truth and reward.

Of the dire influence of intemperance "the

half has not been told," it would be difficult to exaggerate relating its miseries. We must, however, remember there are other evils as surely undermining our social life and wrecking souls eternally. The Bishop of Manchester has expressed a conviction that careful observers of life, especially in cities, have forced upon them that licentiousness is an equally potent factor in swelling the roll of crime, and that so far from drink always leading to vice that very very many are first trapped by licentiousness and then fly to drink to give zest to a faded system or to drown the shame entailed. There is need of some plain and vigorous talk from pulpit and press upon these twin vices which are entering homes and churches as a black death over the people. Think of a man leaving the church door, where he has been ushering strangers into the pew, for the haunts of vice! The city's sins and sorrows are wider even, and have other outbreaks than intemperance. Oh, for a purifying flame from God's own altar brought!

THE *Christian Chronicle* (Dr. Joseph Parker, Editor,) comes greatly improved, having incorporated with itself the *House and Home*. We would send our editorial greetings to our contemporary wishing it deserved success. Dr. Parker is dealing some sturdy blows at what he designates: "Those secular foes of Independency, the Presbyterians, and the religious Ishmaelites who call themselves the Brethren," who, he feels, "are taking advantage of our internal differences in order to press their attack." He draws attention to the history of English Independency in the following suggestive utterances: "We may be allowed to call the attention of Independents, and especially of those most directly interested, to a danger that is unquestionably real. The clerical reaction which brings our conforming brethren anew under the domination of priests threatens us again with presbyters. The difference is, as Milton observed, purely an orthographical one. New presbyter is but new priest writ large. In both cases the jurisdiction of office-bearers stands between the congregation and the Word of God. Independency found alliance with Presbyterianism impossible two centuries ago. Monk handed over the Commonwealth to the second Charles, and James Sharp betrayed Scotch Presbyterianism itself. Under such disastrous circum-

stances it was that the old English Presbyterian churches re-read their New Testaments and gradually adopted the Independent form of government which they discovered there. Thus also was Evangelical Christianity kept alive in England. Those churches that long retained the Presbyterian name and polity became almost without an exception Unitarian in doctrine. It was neither Presbyteries nor ruling elders, but the *congregations managing their own affairs*, and they alone, who kept the faith in those dark days. Hence the fact that so many of the Unitarian churches in this country are still called Presbyterian in such documents as their own trust deeds."

FAITH'S ROLL CALL.—XII.

DAVID.

"God hath made all things for Himself, even the wicked for the day of evil. The wrath of men praise Him; the remainder He will restrain." Unworthy men are often called to fulfil most worthy purposes; apparently inadequate instruments do His bidding. Balaam, self-destroyed, could utter prophetic strains which even Isaiah could not excel. Some of the sweetest strains of poetry have come from those whose lives alas have been vile. These things, beyond the fact that sin must ever be considered a strange thing, call for no special wonderment; but that this man, David, should be the king, "after God's own heart," is an apparent wonder and perplexity, and that those psalms, whose universal application to the varied experiences of earnest hearts and lives in every age and clime, attest their inspiration, should have been largely shaped, and written by such an one as God's elected poet of the sanctuary, does bewilder the trust we would repose in the purity and truth of God. Let us however not be turned aside, but fairly meet these perplexities, for we may be assured that, by thus doing, faith can but be strengthened and truth confirmed.

"After God's own heart." This expression occurs in 1 Sam. xiii. 14; it is repeated by Stephen, Acts xiii. 22, with which quotation Ps. lxxxix. 20 is associated. Attention to the context will manifest that the expression is not one of moral signification, but expressive of regal power in face of Israel's foes; compare vers. 22-3 in the Psalm. The days of Saul were days of cruel necessity, might

made right, and no strong arm appeared to administer justice. Saul, chosen by popular vote, had disappointed the hopes of the nation; through whom should deliverance come? David appears: his courage, strength and patriotism were fit instruments for consolidating, and events proved that under David Israel did attain solidity, order and influence. Isa. xlv. 28; xlv. in its reference to Cyrus will illustrate the use of expressions, which for theological purposes are often regarded as having a direct moral reference, to indicate simple fitness for the object then contemplated, which is all we are justified in reading into the words "after His own heart." 1 Chron. xxviii. 2-4, and 1 Kings v. 3 give a moral estimate which from Solomon's remark to Hiram would appear to have been well known. David might and did gather together wealth and material and plans for Jehovah's house, but that a man of violence should erect the permanent sanctuary for the Ark of the Covenant was not to be tolerated; divine indignation must mark its disavowal of David's acts of lawless violence. David's course of sin is neither approved of nor palliated in the records we deem sacred and divine. Let that be fully understood.

This may clear the way for a calm and candid view of David's career, which for moral purposes we may divide into three eras—youth; conflict and early rule; penitence, fervour and age.

As a youth we feel the full power of his name David, the *beloved*, the *darling*, "Ruddy, beautiful, and good to look upon," 1 Sam. xvi. 12, and yet the apparently neglected of the family, for "He keepeth the sheep" was said as Jesse's sons were made to pass before Samuel. He grows upon our sympathies as the chance champion of Israel, chap. xvii., and the expressed estimate of his brethren, ver. 28, only brings out in bolder relief the indignant patriotism and trustful confidence of the stripling hero. No lip can falter or heart misgive in saying now "Surely the Lord's anointed is here." The simple guilelessness of the shepherd lad is certainly marked from his subsequent career by strong contrast.

"Latest born of Jesse's race,
Wonder lights thy bashful face,
While the prophet's gifted oil
Seals thee for a path of toil."

The scene soon changes, called by his prowess into prominence (chap. xviii. 7), the

daughters of Israel's enthusiasm outran their discretion as they sang "Saul hath slain his thousands—DAVID HIS TEN THOUSANDS." We cannot wonder at Saul's jealousy even though we curse his ingratitude and the cruel persecution of one who, in tented field, palace and privacy alike, had proved himself a loving and faithful friend. David's happy days were passed; the doom of greatness was upon him, and his youthful integrity must be sorely tried. At his early anointing, we may imagine well his guardian angel thus addressing him:

"Go, and 'mid thy flocks a while,
At thy doom of greatness smile;
Bold to bear God's heaviest load.
Dimly guessing at the road—
Rocky road, and scarce ascended,
Though thy foot be angel tenced,
Double praise thou shalt attain
In royal court and battle plain.

"Then comes heart-ache, care, distress.
Blighted hope and loneliness,
Wounds from friend and gifts from foe,
Dizzied faith and guilt and woe:
Loftiest aims by earth defiled,
Gleams of wisdom, sin beguiled.
Sated powers tyrannic mood,
Counsels shared with men of blood.

"Sad success, parental tears,
And a dreary gift of years
Strange that guileless face and form
To lavish on the scathery storm. . .
Little chary of thy fame,
Dust unborn may praise or blame,
But we mould thee for the root
Of man's promised healing fruit."

It was a hard experience to be hunted like a partridge on the mountain by the king he had faithfully served, the father of his wife and bosom friend. We can scarce wonder that hard usage and stern necessity should have changed the quiet, faithful shepherd lad into the almost lawless chief in the fastnesses of Engedi (1 Sam. xxiii. 29); compelled at last to take refuge in the court of his hereditary foe, the people of Gath (chap. xxvii). Rough discipline for the anointed future King of Israel. Yet he continued mindful of his people and never, as the Roman Coriolanus, led a foreign foe against his ungrateful countrymen. And now comes Gilboa's fatal field; Saul and Jonathan find a common grave, and David pours out his pathetic grief in the lament preserved to us, 2 Sam. i. 19-27.

The men of Judah now crown David in Hebron; the war of the succession followed, 2 Sam. iii. 1, with the result tersely told: "The house of David waxed stronger and stronger,

and the house of Saul waxed weaker and weaker," until at length the kingdom became established, Jebus was taken and the throne set upon Mount Zion. But David had gathered fierce men around him, and within had allowed lawless rule to have its sway. Violence was no stranger to his court; his own dread double crime avenged itself upon the helpless king in Joab's continued turbulence and Alsalom's rebellion; blood never forsook his court nor trouble his home, and his dying charge to Solomon testified (1 Kings i. 1-9) how heavily the wrongs and weaknesses of his reign hung over his heart; yet he spent the closing years of his life in preparing for the great purpose of his heart which he was forbidden to perform, and handed over to Solomon his son, wealth, stores, and a united and peaceful kingdom. Israel was no longer scattered, broken, but united; and when under Rehoboam it divided, it did not break up into fragments but into two not necessarily hostile but compact kingdoms. David's work was done, and he slept with his fathers.

But David's *inner* life remains to us in his Psalms, and there we are to seek for what after all must temper our judgment regarding the outer. He had fallen into many sins, blackest crimes, but "the remorse, the temptations, the often-baffled, never-ending struggle must not be forgotten," fierce conflict within, but

"A good man, in the direful grasp of ill,
His consciousness of right retaineth still,"

and David's inner life has been powerfully spoken of as "the truest emblem ever given us of a man's moral progress and warfare here below. Struggle often baffled, sore baffled, driven as into entire wreck; yet a struggle never ended, ever with tears, repentance, true unconquerable purpose began anew."

The double crime which above all others remains the foulest blot upon David's life was not committed in the courts of modern Europe but in the east, where a Sultan or Ceph would not think twice before he followed precisely the same rule of conduct, but where what followed would not be for one moment endured. Would the Sultan of Turkey this day endure a Natha with the stern, "Thou art the man?" Will Christian people even now after eighteen centuries of Gospel light be submissive under the rebuke, not of sin in general, which is readily evaded, but of that

sin in particular under which they have fallen? Ps. xxxii., li. remain the most perfect expositions of true penitence as chap. xxiii. is of contentment and trust.

David's penitence in a noteworthy manner differs from that of chiefs whose natural religion is ritualistic—he builds no sanctuary to atone, nor offers costly sacrifices to propitiate. "Thou desirest not sacrifice" are his words, else would I gladly, and could easily give it. The sacrifices of God are a broken spirit—"a broken and contrite heart, O God, Thou wilt not despise."

Like Bunyan's pilgrim—David's journey was often broken, hindered, but he never turned back, his trust never forsook him, hence his crimes neither hardened his conscience nor led him to despair—in the name of his God he set up his banner, and even the excesses of his soldier life never caused him to forsake that standard. "Whom have I in heaven but Thee? and there is none upon earth I desire besides Thee. My flesh and my heart faileth, but God is the strength of my heart, and my portion forever."

There is one whom David owns as Lord, he sits upon David's throne, the King of the true Israel, which at present like Israel ere David reigned is separated, and too frequently hostile, our personal conflicts partake largely—as the Psalms in their adaptation to our varied records abundantly testify—of David's chequered life—may we be partakers of his penitence and trust, our sacrifices may we through our great High Priests truly bring.

"My sin, O Lord,
I have confessed to Thee;
I have not hid
My great iniquity;
I spake and said,
All my transgressions now
Unto the Lord
Freely confess will I.
Thou pardoneth hast,
My sins, iniquity."

"In evil day,
A hiding place to me
Thou only art!
Yea thou shalt set me free
From all distress;
And Thou my sure defence
On every side
About shall compass me,
With grateful songs
Of happy liberty."

SUCCESS.

BY REV. J. I. HINDLEY, M.A.

Men hold various opinions as to what constitutes success in the work of the ministry. When crowds flock to the church services, and the exchequer is full, some shout "success!" Doubtless this is success of a certain kind. The man who can draw a large congregation must possess a desirable power, and will be held responsible for that power, but if he shall only use that power to please the itching ear, and create in his audience a morbid appetite, alas for him! One of the speakers at our Union meetings uttered a sentiment something like this: People will go where they are fed; give your people something, and no danger but you will have a congregation. This is true to some extent, but they may have a depraved appetite, and only desire to have this satisfied. They may not be hungry for truth. Many large audiences do not run after truth; it is excitement, amusement, entertainment, something sensational, not for the higher truths of the Bible. In many of the western towns and cities, where every boarding-house and hotel is filled to overflowing, where the very sidewalks are crowded, people are glad to enter a church or any public place where they may enjoy a quiet hour; but many of them are not drawn there by the eloquence of the minister or by their love of truth. It would be absurd to suppose because a man in such a place had a large congregation it was owing only to his great ability, or to the love of the people for the truth. It would be equally absurd to suppose, in some eastern town, where there is a sparse congregation, that the minister is lacking in ability, or that he does not preach the truth, or that his people do not desire it. In the latter town a larger percentage of the population may attend church than in the former, and the latter may require to have the abler man in order to hold his own under existing circumstances. We do not see that abler men are required for the west than for the east. We need the ablest men we can get in both cases, men who preach the truth with all the ability God has given them. We require men permeated with the truth themselves, full of earnestness and of the spirit of the Master. Men with a fixed, steady aim, an

honourable purpose, a life of devotement, and this will ensure success. Such may not draw gaping crowds; under some circumstances they may, in other cases not. We have known some brethren who were doing noble work, whose labours were attended with real success, and yet they only held their own, in some cases scarcely that, and who were often discouraged because others had more praise, as their success was more outward. We would remind such, the best kind of success, the most permanent, may not appear until "after many days." The Duke of Wellington used often to remark that success lay in embracing every opportunity of being useful. As the Apostle says, we are to be "in season and out of season." Be faithful in the study, in the pulpit, and in pastoral work, and success will not be found wanting. In the words of a late writer, "Having done your best, leave your sermon with God and your people, discarding with sturdy contempt the small and fidgety vanity of wondering if it will be admired. Whatever talent God has given us, let us consecrate it to Him; let us feel we are responsible alone to Him for the same. Let no petty jealousy sap our happiness or hinder our work. Looking to God for help, using all our talent and opportunities diligently, we may all eventually claim the reward "Well done."

THE LITTLE PEACE-MAKERS.

BY SUSAN COOLIDGE.

It was a cool afternoon in late September, when Miss Marcia Dennett, closing behind her the heavy door of her old-fashioned house, locked it with tremulous fingers, pocketed the key, and wound slowly down the path toward the gate, leaving silence and emptiness behind her.

The spectacle of Miss Marcia going out for a walk was so unusual as to attract attention from the neighbours. Miss Usher, the dressmaker, who lived opposite, was so startled thereby that she called her two assistants from their work to look at it.

"Ain't it peculiar," she said, "that she should be goin' out so? She ain't been outside that gate, to my knowledge, for these six months back, except just to the funeral the other day, and then it was in a close hack with all the blinds down. She was afraid of seein' some of the Hazards there, I suppose, but she needn't have been, for they didn't even know about Priscilla's being dead till after the buryin', Miss Allen

says, down to the Point. Miss Dennett kept it close on purpose, I guess. There wa'an't even a notice in the paper; and I don't call that payin' proper respect, when folks have lived with you as long as Priscilla did with her. Well—it's all curious. Where do you suppose that old creetur has gone?"

It was toward the cemetery that the "old creetur" was going. It was quite fifteen years since Miss Dennett had taken so long a walk, and the variation upon her habit of close home-keeping affected her strongly. The sunshine in her face, the movement of the wind made her giddy, the passers-by, in the by no means crowded street, seemed to be staring at her. She was thankful to find herself at the grave-yard gate, though, soot to say, the enclosure which it guarded was a bare, unlovely spot enough. Many New England villages and towns can show such an one; a huddle of time-stained headstones, rising without order or regularity from long, ragged grasses, and the seed-pods of innumerable weeds, with here and there a pretentious monument of marble, dazzlingly white, and now and again one carefully tended plot, an oasis in the general desolation, to mark the contrast between the love that remembers and the carelessness which shuns.

The aspect of the place struck painfully upon Miss Dennett, as she made her way along the irregular foot-path to the remote corner where her old servant—her only friend—had recently been laid. It was a sentiment of late remorse and genuine regret which brought her there. Priscilla was the one creature who for years past had stood constant to her through good and through evil. Miss Marcia had hectorated, brow-beaten, contradicted her, not infrequently, but all the time she had counted on Priscilla's absolute faithfulness, and had never counted in vain. Her death was the removal of a prop. Miss Dennett realized it, and felt shaken and weakened as she looked at the forlorn mound of barely sodded earth under the shadow of a tall grey fence, which covered all that remained of that long and loyal service. She sat down on a shabby little bench near by, for her limbs shook with fatigue, and fell to thinking.

Priscilla should have a head-stone. That look of neglect was too dreadful. A large, handsome head-stone she should have, and a fence, and something must be planted. Miss Marcia grew puzzled. She did not know how people did such things nowadays. Then her thoughts swept into a gentler channel as a tide of recollection welled up in memory. How hard-working Priscilla had been, and how patient; patient always, even when things were at their hardest. She recalled those last few moments, when Priscilla, her face already gray with the shadow of coming death, had faltered out one last plea: "You'll be so lonesome," the faint voice had said; "Oh,

forgive Miss Alice, if it's only for my sake. It'll be hard, I know, but you'll be glad, once it's over."

"Hard!" Priscilla might well call it so. For fifteen years Miss Dennett had not looked on the face of the niece who had once been to her as her own child. They had parted finally and forever on the day when Alice had married Wallace Hazard against her aunt's express prohibition. Much pleading, many tearful arguments had been tried before the girl decided on the step which led to this severance.

"If you would only give a reason. If you would only tell me why you object to Wallace," she urged. "How can you expect me to give him up when you won't explain?"

"Take your own way if you must," was all the reply. "Take it; but the day you marry Wallace Hazard you bid good-bye to me." Was Miss Marcia likely to explain that her opposition to her niece's lover arose from the fact that he was son to the man who in her own youth had done her the irreparable wrong of first gaining her affections and then preferring and wedding another woman? The pride of the Dennett's had sealed her lips at the time and forever after; but none the less fiery keen was her resentment, and years had but added to it. No, she could not explain, but neither could she tolerate or forgive.

Alice waited, Alice wept; then she married her lover. For a long time the hope of reconciliation sustained her. She wrote letters, she came to the house; but the letters were not answered, and the door, which till then had always opened to her so gladly, was closed in her face by the weeping Priscilla, who must perforce obey the orders of her implacable mistress. "Don't come again, Miss Alice," she whispered, on the last of these occasions. "It's no use yet—she's as hard as hard."

So Alice ceased to come, but none the less did Priscilla plead her cause whenever she dared. When a little girl was born, to whom was given the name of Marcia, Priscilla bore the tidings to her mistress in hopes of a softening. But Miss Dennett only closed her lips tightly, and not a word escaped her when, a few months later, Priscilla, weeping, told her of the child's death.

When relations who are at variance live in the same place, there is a constant painfulness. Though they may not meet, there is always the risk of meeting; each day deepens the irritating apprehension. It was to avoid Alice that Miss Dennett formed the habit of home-keeping which had become the rule of her life. But now, as she sat looking at poor Priscilla's shabby mound, a sense of petulant and illogical injury swept over her.

"Forgive Alice," she muttered to herself. "Pray,

how did she expect me to set about it, even if I had the mind, which I haven't? It is years since she came near the house. Priscilla was always unreasonable!"

She was still sitting on the bench in the shadow of a large hemlock, lingering, she scarce knew why, but in reality, I think, because the thought of the locked and empty house to which she must return was dreadful to her, when a sound of children's voices fell upon her ear, and presently two little girls came in sight. They were sturdy, fair-haired creatures, one apparently about ten years old, the other perhaps eight. They had long masses of rippling hair tied with black ribbons; their frocks were black, too—Miss Marcia noted that—and they carried between them a basketful of late garden flowers. They did not notice the figure in the shadow of the hemlock, but Miss Marcia could hear every word they said.

"Do you suppose little Oliver knows when we make him look so pretty?" asked the younger.

"Mamma says perhaps he does," replied the elder. "She says angels can see everything."

"Then I think mamma oughtn't to cry so when she talks to us about him," pursued the little one. "It would make him feel dreadfully if he were alive."

"Oh, hush, Prilla, mamma can't help it. You mustn't say that."

The children were close to Miss Marcia now. They paused in their walk.

"Oh, Prilla—see that," said the older girl. "That poor, poor grave over there under the fence, without any stone or fence or anything. Isn't it dreadful. It makes me feel badly just to look at it."

"Yes, because it looks so lonesome," said the other; "why don't somebody come and make it pretty like Oliver's? Didn't anyone care, Lilly?"

"I don't know," replied Lilly, keeping her eyes on the grave, as if fascinated by its very bareness. "Prill, I am thinking about something; we've got a good many flowers to-day, you know. Let's save some of them, and pick a good many wild ones to put with them, and come back here after we've done Oliver's and try to make this poor grave look better. Don't you think it would be nice?"

"Very nice. Oliver wouldn't care a bit if we did give away some of his flowers; and mamma will be glad, too. We'll tell her when we get back."

The childish voices died away. Miss Marcia, bending a branch aside, could see them at a distance, busy in one of the few carefully enclosed and tended plots, where several small head-stones showed above neatly cut turf. Later, they became visible, questing too and fro, in search of flowers, apparently. And she had relapsed into her dreary musings, broken only with curiosity, as to whether they would really carry

out their scheme, when she saw them coming back, still bearing the basket, heaped now with purple and white asters, and plumes of golden-rod. They went straight to Priscilla's grave.

"Let's make it like a bed—all flowers," said little Prill. "That would be nicest, don't you think so?"

"Yes—and hide all this yellow grass."

Touched almost to tears, moved and affected as she had seldom been in her life before, Miss Marcia watched as the fair little hands arranged one flower after another on the bare mound, clothing its uncomeliness with grace and bloom, ordering and smoothing all with tender and reverent touches. The wild flowers were heaped in a thick garland round the edges, little Prill running off now and then for another branch of asters or a little more golden rod, or reaching up to the boughs of a low tree for sprays of crimson leaves. With a delicate perception of taste, the choicest blossoms were reserved for the middle of the grave, white honeysuckle, mignonette, a few clusters of heliotrope, one or two late roses.

"There," said the elder, as the last flower was placed, "that looks a great, great deal better. It doesn't make me feel badly at all now."

"No, it's pretty now," declared her sister. "If anybody comes to look at it, as we come to Oliver, they'll be pleased, I think, don't you?"

"Now, Prilly, we ought to go, for it's getting near tea-time, and I want to tell mamma what we've done, awfully."

"So do I:" and the little one gave a happy skip as she went off with the empty basket. Moved by an impulse which she could neither define nor contradict, Miss Marcia arose and followed.

"If I could just see their mother a moment, and tell her what they've done, and how pleased I am," she said to herself, hardly realizing that the sudden emotion awakened within her was leading her to the unaccustomed act of seeking out the home of a stranger. Step by step she followed, keeping the children in sight. The walk was a long one, but the idea of turning back never occurred to her mind.

The part of the town to which the little ones led was new to Miss Dennett. It had grown up within a few years, and her rare walks had never lain in that direction. They entered a small house, standing in a neat garden trimmed with flowers, and a minute later Miss Dennett rang at the same door.

The fair-haired Lilly opened it. She still wore her hat, and, while Miss Dennett hesitated, at a loss how to explain her errand, little Prilla dashed downstairs, crying, in a disappointed voice: "Mamma is not in her room. Do you suppose she's gone out, Lilly?"

At the sound of her call, a door in the farther end of the hall opened hastily, and a lady appeared. "Here I am, children," she said; then, realizing the

presence of a stranger, she advanced, blinking at the sudden light from the open door.

"What is it, Lilly?" she asked.

"It's a lady, mamma," began Lilly, then stopped amazed, for her mother, looking pale and strangely excited, had rushed forward. There was a cry: "Aunty, aunty, have you come to me at last?" Miss Marcia, pale as her niece, stood speechless for a moment, then, as if urged by an irresistible impulse, she slowly opened her arms, and, with a deep sob, closed them round Alice, who, with a burst of wild weeping, stroked the stern face, kissed it, and poured forth a torrent of rapid words.

"Oh, Aunty, that you should come to me now! Did you hear about it, aunty? About my boy, my darling little boy, my little Oliver? It is six months since he died, but it does not seem a week. Did you only just hear of it, Aunty? Was it that brought you?"

"No, it wasn't that. I didn't know that you had a boy, Alice, or that you had lost him. It was Priscilla brought me here, Priscilla and these children;" and she drew Lilly closely to her side, as though she could not let her go.

"How did they know it was you?" demanded the wondering Alice.

"They didn't. If they had I should never have come." Then the story was told, and Alice, with happy tears, kissed first one then the other of her darlings; Miss Marcia kissed them too.

"I am lonely and wretched," she confessed. "Since Priscilla died, it has seemed as if I could not endure my life any longer. She asked me to forgive you, Alice, when she was dying, and, if she knows about it, it will make her gladder yet, wherever she is. You must all come and live with me, you and these dear children; yes, and Wallace, too," answering the unspoken question in Alice's eyes. "There's plenty of room in the old house, and I haven't many years left, perhaps, in which to make up for my long harshness. I must have you all."

So a new day of peace and forgiveness dawned on the withered heart and the empty home; and Alice, as she bent that night over the sleep of her little girls, murmured, with a smile which was half tears: "My angels, my own darlings, if it had not been for your tender thought of a stranger's grave, this had never come to us. Blessed are the peacemakers. Ah! my little peacemakers, may you be blessed indeed."—*Boston Congregationalist*.

THE TRUE ROMANCE OF POCAHONTAS.

From her first meeting with Smith she became devotedly attached to the English, and rendered the settlers many services. She often secured supplies for them, and indeed seems to have haunted the fort,

utterly naked as she was, after the manner of little girls among her people, who wore no clothes and showed no modesty until they were twelve or thirteen years of age, at which time they put on a deerskin apron, and were very careful not to be seen without it. The agile little barbarian would persuade the English lads to make wheels of themselves by turning upon their hands and feet, whereupon she would follow them, wheeling as they did, all through the fort.

Her real name was Matoax; but, by order of Powhatan, this was carefully concealed from the whites, lest by their supernatural enchantments they should work her some harm. When Richard Wyffin was sent from Jamestown to apprise the endangered Captain Smith, environed by foes among Powhatan's people, of the death of his deputy, Mr. Scrivener, and his ten companions, by drowning, Pocahontas hid him, misdirected those who sought him, and, by extraordinary bribes and manoeuvres, brought him safely to Smith, after three days' travel in the midst of extreme peril. So, also, when Ratchiffe was cut off with thirty men, she saved the lad Spilman, who was then living with Powhatan, and sent him to the Potomacs. But the most touching story of all precedes, in order of time, the other two. In the same difficult adventure among Powhatan's people, in which Captain Smith was engaged when Scrivener was drowned, the treacherous chief had arranged to surprise Smith at supper, and cut off the whole party, when Pocahontas, the "dearest jewel and daughter" of the aged chief, "in that dark night came through the irksome woods" to warn the captain of Powhatan's design. Captain Smith offered to repay her kindness with such trinkets as the heart of an Indian maiden delights in: "but, with the tears running down her cheeks, she said she durst not be seen to have any, for, if Powhatan should know it, she were but dead; and so she ran away by herself as she came."

In 1613 Pocahontas was among the Potomac Indians. Captain Argall, a man of much shrewdness and executive force, but infamous for his dishonest practices, happened to be trading in the river at that time. He quickly saw the advantage the English would gain in negotiations with Powhatan for the return of the white prisoners held by him, if he could secure so valuable a hostage as the chief's daughter. With a copper kettle he bribed Japazaws, the chief with whom she was staying, to entice her on board the vessel, where he detained her, much to the sorrow of the daughter of the wilderness, whose life hitherto had been as free as that of the wild creatures of the woods. To Jamestown, where she had frolicked as a child, and whither she had so often come as a friend with food, she was now carried as

an enemy and a prisoner. She had refused to enter the town since the departure of Captain Smith.

This transaction, not very creditable to the gratitude of the English, accomplished its purpose in causing Powhatan to return the white men held in slavery by him, with the least useful of the stolen arms. But he still contrived to evade some of the demands of the English, who therefore retained his daughter until the affair took a new turn. John Rolfe, who seems to have been a widower, became enamoured of Pocahontas, now growing to womanhood, and wrote a formal letter to Sir Thomas Dale, proposing to convert her to Christianity and marry her, which pleased the governor, as tending to promote peace with the Indians, and was likewise acceptable to Powhatan. The chief sent an old uncle of Pocahontas and two of her brothers to witness the marriage.

This marriage brought about peace during the life of Powhatan, who, on one occasion at least, sent a present of buckskins to his daughter and her husband. A free intermingling of the two races took place, and Englishmen were accustomed to hire Indians to live in their houses and hunt for them. This amity lasted eight years.

In 1616, more than two years after their marriage, Rolfe and Pocahontas went to England with Sir Thomas Dale. Powhatan sent some Indians with his daughter, one of whom was commissioned to count the number of the English. The arrival of the Lady Rebecca, as Pocahontas was called after her baptism, produced a great sensation. She was received by the king and many distinguished people, went to see a play, and, by the help of her naturally quick wit, bore herself very well. But it became necessary to desist from calling her the wife of John Rolfe, for the king was very jealous, and it was seriously debated in the privy council, whether, by marrying the daughter of a foreign potentate without the king's consent Rolfe had not committed treason.

The climate of London, and perhaps also the uncongenial habits of civilization, affected Pocahontas very unfavourably, and she was taken to Brentford, where Smith, then busy with his preparations to sail for New England, visited her. In the successful efforts of Rolfe and others to win her to the Christian faith and to marriage, they had not scrupled to deceive her, by telling her that Captain Smith was dead, probably because they knew she would not marry another white man while she believed that great warrior alive. When, therefore, she saw the "brave" who had been the object of her maidenly admiration, she turned her face away and refused to speak for the space of two or three hours. When she did, it was to claim the privilege of calling him father, which Smith granted only after importunity,

afraid, perhaps, of incurring the king's displeasure. Pocahontas went to Gravesend to take ship for her return to America, much against her will, for she had become weaned from her savage life and greatly attached to the English. At Gravesend she died of smallpox three years after her marriage, leaving one son, from whom some of the most prominent Virginia families trace their descent.—*From the Century.*

“DAY UNTO DAY UTTERETH SPEECH.”

The speech that day doth utter, and the night,
Full oft to mortal ears it hath no sound.
Dull are our eyes to read, upon the ground,
What's written there; and stars are hid by light.
So, when the dark doth fall, awhile our sight
Kens the unwonted orbs that circle round,
Then quick in sleep our human sense is bound,—
Speechless for us the starry heavens and bright.
But, when the day doth close, there is one word
That's writ amid the sunset's golden embers,
And one at morn; by them our minds are stirred:
Splendour of Dawn—and evening that remem-
bers—

These are the rhymes of God; thus, line on line,
Our hearts are moved to thoughts that are divine.

—R. W. G. in the *November Century.*

THE STORY OF CHUB.

Everybody about the depot knew Chub, the basket boy, for he was always limping through the rooms crying, “Apples! Peanuts—peanuts—ten cents a quart! Apples—two for a penny! Right this way, Mister, for your fresh-baked peanuts and ripe red apples!”

Where Chub came from, or to whom he belonged, was a mystery. He was always at his post from early morning till nine at night. Then he would disappear, but only to return punctually the next day.

He wasn't at all communicative and said but little to any one in the way of conversation. Yet everybody liked him; his pale face and withered limb were sure to appeal to their sympathies. I used to like him myself, and it always pleased me to see him get a good day's custom.

But it's over a year now since Chub sold apples and peanuts at our depot, and I miss him yet. There is a real lonesome place over in the corner; here he used to sit and eat his lunch at noontime. It was his favourite seat, and it never seems filled now.

I often hear our agents and Simons remark when they glance in that direction: “It seems kind o' lonesome not to see Chub around.”

I remember as if it were yesterday, the lady coming in leading that little witch with a blue silk bonnet crowning her curls. It was the sweetest baby I ever saw. As she ran about the depot laughing and singing she happened to espy Chub limping his rounds.

She ran right up to him, and putting out her tiny hand touched his crutch.

“Oh, oo poor 'ame boy,” she cooed, “I'se dot a tiss for oo.”

Chub's face fairly glowed with delight as he bent his head to receive the kiss from the rosebud lips. He reached her a handful of peanuts, which she took and placed in her little sack pocket.

“Ise love oo, poor 'ame boy,” she said, softly, “Iause oo was dood to me.”

“Come here, Birdie,” called the lady.

“No, mamma, no! Ise doing with poor 'ame boy,” she said resolutely, sticking close to Chub.

But the lady came and took her away, and Chub hobbled into the other room.

The lady was busy with her book and didn't notice her child slip out, but I did, and every now and then caught stray glimpses of the little figure as she ran up and down the platform.

By and by we heard a whistle. 'Twas the fast mail going up, but it don't stop. I thought of the baby and so did her mother.

“Birdie,” she called, but no Birdie answered. Just then I glanced out, and there stood the little one in the silk bonnet right upon the track.

I fairly stopped breathing from very terror. The mother ran forward shrieking. “Will no one save her? Will no one save her?”

“Yes,” shouted a voice. I saw Chub limp wildly out and snatch the little form from its perilous position, and throw it on one side just as the train thundered by.

The baby was saved; but upon the track was a crushed and mangled form. They lifted him sadly, and laying him down upon one of the seats, went for help.

It was too late; for he only opened his eyes once and whispered, “Is she safe?”

They brought her to him, but he did not heed. She stroked the still, white face with her tiny hands, and cooed in sweet baby fashion as she looked around upon the crowd:

“Poor 'ame boy done fast seep! done fast seep!”
—*Detroit Commercial Advertiser.*

JENNY LIND'S CONSCIENTIOUSNESS.

Once at Stockholm Jenny Lind was requested to sing on the Sabbath, at the King's palace, on the occasion of some great festival. She refused; and the King called personally upon her—in itself a high honour—and as her sovereign commanded her attendance. Her reply was—“There is a higher King, sire, to whom I owe my first allegiance.” And she refused to be present.

Mission Notes.

THE LEIPZIG MISSIONARY SOCIETY.

BY DR. R. GRUNDEMANN, IN N. Y. INDEPENDENT.

The society of which I give an account in the present article has its seat in the city of Leipzig. It has grown out of a union which was founded in Dresden, in 1819, and which stood in connection with the Basel Mission. The broad-hearted evangelical inclination that governed the union in its first period was gradually supplanted by a strong confessional Lutheranism, and it consequently withdrew from Basel, founded a mission school of its own, and expanded into the *Evangelical Lutheran Missionary Society*. This took place in 1836. Twelve years later the institution and the direction of the mission were transferred to Leipzig. The mission found its field of labour in India, south of Madras, where it was permitted to gather up the remnants of the decayed Danish Mission of Halle. This, the first Evangelical mission, had come into life one hundred and seventy-five years before. As long as effective missionaries were sent out from the school of the well-known philanthropist, A. H. Francke, in Halle, it had, under the Danish patronage of the Colony of Tranquebar, laboured with rich blessing far and wide in the land. Numerous Christian congregations had been formed in different parts of the Tamil country, where Rationalism became prevalent at a later period, and at last took the direction of the mission into its hands. It has a touching sound to hear how an old missionary wrote: "If they cannot send us believers as successors, they might as well let us die out." The decline was, however, in a measure delayed through the agency of the Society for Promoting Christian Knowledge in London, which supported the last believing missionaries. But this society sent no missionaries itself, and most of the Tamil stations that were left finally fell to the Society for the Propagation of the Gospel, which immediately introduced the Anglican High Church forms. Many of the members of the congregations, however, held to their old Lutheran Church forms and would not adopt the new ones. The Christian Tamil people were like a scattered flock, and only about twelve hundred souls could with some trouble be kept together by the Danish preachers in Tranquebar.

The Lutheran Missionary Society now attached itself to this remnant. An agreement was entered into with the Danish officers by which its missionaries should undertake, in connection with the preachers in Tranquebar, the direction of the still remaining Lutheran congregations. When Denmark, a few years afterward, sold this colony to the East India

Company, the Society came in as the heir of the old mission, and the revenues, buildings, lands, etc., of the mission were given over to it. Besides these, the Lutheran missionaries acquired the station of Marjaveram, which was given up to them by the Church Missionary Society; and another station at Pudukotta was transferred to them by the American Board. They also established themselves in Madras and collected at various points little groups of persons who themselves or whose fathers had belonged to the old German congregations. Gradually these points of attachment were found all over the Tamil country, and now, after forty years of labour, the remnants thus searched out have been built up into a considerable church. The twelve hundred souls whom the first missionaries received have increased to twelve thousand, who are distributed in 460 places, within the jurisdiction of eighteen mission-stations.

Tranquebar is still the principal station, and the consistory to which all the churches are subordinate has its seat there. The whole Lutheran Tamil Church has thus acquired a well-organized constitution. The central school and the printing-office are also at Tranquebar. An extensive Christian literature in the Tamil language, existing from the earlier times, and the new translations with which a missionary is particularly charged gives the printing establishment constant employment. We also mention the seminary, in the neighbouring town of Porevar, where catechists, teachers, and Sunday-school helpers are trained. Complete theological instruction is given, and pastors are prepared for ordination in the highest class. Many of these native preachers have approved themselves very conspicuously in their office.

Our space does not permit us to speak here of all the stations which the Mission has established over a large part of the Tamil country. Many of them have arisen at remote points, by means of members of the churches, who, following the roving propensity of the Tamils, go as laborers to other places. The Leipzig missionaries have gone wherever a little group of Tamil Christians could be found together and have founded a station there, even though a station of some other missionary society may have been existing at the same place. This practice, originating in a strong confessional tendency, has naturally provoked an uncharitable rivalry at some points.

There is another feature which has tended to make the Leipzig Mission unpopular with all the other missionary societies labouring in India. It is its attitude with respect to Hindu caste. This mission is

* The Leipzig Mission adheres to Fabricius' old translation of the Bible, and has declined to take part in a new translation which has been begun by the other missionary societies labouring in this field.

the only one which tolerates that custom within certain limits, regarding it as a social institution which cannot be set aside at once by Christianity, but the gradual abolition of which must be expected to result from the Christian renovation of the popular spirit, working from within outward. This view has provoked considerable controversy, which could not be without damage to the mission. It would not, however, be right to put the Leipzig on the same level with the Catholic Mission of Robert de Nobili, with its notorious system of accommodations. With all its confessional exclusiveness, in which it resembles in many respects the Society for the Propagation of the Gospel, although its tendencies are not so Romanizing, it is carrying on an evangelical work. The Word of God is bringing forth beautiful fruits in the congregations, which have been gathered chiefly from the Pariahs. Here are only two examples.

The heathen Indians have no regard for the truth. False testimony in the courts rules to a fearful extent. But these Tamil Christians have learned to give honour to the 'ruth, in spite of all threats and persuasions, and recently nine other persons were won to Christianity by a single case of steadfast testimony against an unrighteous judge. One of the missionaries was asked by the poor townsmen for a favour. He gave them money; they would not take it, but said that they meant that they wanted books of the Holy Scriptures. The way the converted bear the oppressions of their heathen lords for their faith's sake is often touching. The Leipzig Missionary Society was for a long time accustomed to send out only scientifically cultivated theologians as missionaries. Only very recently has another rule been adopted and a special seminary for the training of missionaries has been established in connection with the mission house at Leinizig.

The auxiliary societies in Europe are not merely confined to Saxony; but contributions flow in regularly from the Luteraus in Bavaria, Hanover, and Mecklenburg, even from Sweden and Russia. The total receipts last year amounted to \$55,360.

Finally, we have to remark that, in the endeavour to hold emigrating members of the churches to Lutheran forms, a station was founded a few years ago at Rangoon, in British Burmah, although the rivalry of two denominations (American Baptist and English Episcopal) were already to be lamented there. The consequences of this practice must lead to a complete division of forces, for Tamil Christians are also emigrating to Mauritius, Natal, the West Indies, and other places.

That the Leipzig Mission at one time made a transient effort to carry the Gospel to the natives of Australia is hardly worth mentioning. On the other hand, one of the directors of the Society, the late Dr. Graul, deserves to be named as a distinguished writer on missions.

News of the Churches.

BELLEVILLE.—A social tea and public meeting was held, November 14th, in this church to welcome the Rev. Wm. Stacy from England, lately installed. There was a large attendance of the congregation and other friends, and the whole proceedings were marked by a special decorum, order, and quietness, which will go far to remove what has of late been a rising feeling in the minds of some Christian people against tea meetings. Mr. Stacy and his church are to be congratulated in bringing a better tone into their gatherings. The public meeting was addressed by several resident ministers, who heartily welcomed their new brother, and pressed on the audience the claims of our Lord and Saviour Jesus Christ to their hearts' allegiance and service. Mr. Stacy's ministry commences under happy auspices; may God grant him and his church a prosperous course.

BRANTFORD.—The Rev. Mr. Cutler has resigned the pastorate of this church and removes to Dakota, from whence a call has been received.

BURFORD AND SCOTLAND.—The many friends of the Rev. Wm. Hay, who for thirty-five years has been the pastor of the Congregational churches at Burford and Scotland, meet yearly to show their appreciation of his long and faithful services by a donation. This year the reunion was at the residence of Henry Cox, Esq., Burford, on Thanksgiving evening, Nov. 9th. The company numbered fully 200, and among them were representatives of all the denominations in the village. After supper, a capital programme of speech and song was heartily enjoyed. Brief addresses were given by Messrs. T. L. Hyde, W. Hay, J. A. Smith, T. S. Rutherford, Dr. Brady, Henry Cox, Esq., and by Mr. Hay, who acknowledged feelingly the tribute paid, which had a substantial element in the form of a purse of \$100. The musical element was contributed by the Messrs. White Bros., Prof. Hastings, Mrs. Seymour, Miss Bradley and Miss Heaton. Mr. Edmund Yeigh, of Brantford, presided over the rather informal but very pleasant proceedings. We congratulate our brother in his long and useful pastorate, and are glad to chronicle so permanent a pastoral relation. Looking over the Year Book of 1873, we find that Mr. Hay, with Dr. Duff of Sherbrooke and Mr. Claris of Sarnia, are the only pastors now in the charge to which they ministered then. May these happy relations be the nearer and closer as time rolls on.

EATON, QUE.—The Rev. Francis James having received a call to the pastorate of the church, arrangements were made for installation on the 9th November. A Council composed of Rev. Dr. Duff, Rev. George Purkis and Rev. W. McIntosh met with the

church on the above date. Dr. Duff was elected Moderator, and Mr. McIntosh, Scribe. Mr. James produced testimonials and gave statement of doctrine, all of which was esteemed satisfactory. One pleasing feature was that, after a long and successful pastorate of seventeen years in England, he read the same statement of doctrine which he had read at his ordination, and affirmed his undiminished confidence in the grand old doctrines of our Congregational Christianity. The Council proceeded to the installation. Dr. Duff presided, offered the installation prayer, and extended the right hand of fellowship. Rev. George Purkis gave the address to the pastor, and Rev. W. McIntosh to the people. In the evening a very happy social meeting was held; addresses given by the brethren present. Things look hopeful in Eaton. Brother James and the old tried friends in Eaton have our warmest sympathy and brotherly interest. May the Lord abundantly prosper both.

LABRADOR MISSION.—The station at Bonne Esperance was occupied satisfactorily during the summer by Rev. Mr. Mackay, from Scotland, and now of Newfoundland. He did good service among the sailors and the people on the coast. By the last steamer from St. John's, Mr. Roger and wife went thither, accompanied by a teacher trained in Miss Good's institution at St. John's. These labourers have been procured by our friends in Newfoundland. Their testimonials are all that could be desired, but they entirely depend upon this mission for support. Mr. Whitely, of Bonne Esperance, made all arrangements for their comfort before he left to join his family at St. John's. Supplies have been sent from Quebec; the kind and amount of which were suggested by the fast friend of the Mission, the Rev. S. R. Butler. Their cost, with the freight charges, will amount to about \$300. The supplies have been paid for, and charges for carriage will be on the return of the schooner to Quebec. After its arrival we do not expect to hear from the missionaries before the spring. Let them be remembered at the Throne of Grace. It is hoped the gifts from Sunday schools will be liberal during the coming season of their distribution, and that friends generally will remember the wants of this mission. Mrs. Wilkes, Treasurer, Mountain Street, Montreal, begs to acknowledge from: Friends in Emmanuel Church, Montreal, \$63; Frome Sunday school, \$7; Toronto Western Church, \$7; Cowansville Sunday school, \$4; Emmanuel Sunday school, Montreal, \$15.91; Collected by Miss James, Montreal, \$3.50; Whitby Congregational Sunday school, \$2; Bethesda Congregational Church, Edgar, \$3; St. Elmo, Congregational Church, \$7; Rev. R. Mackay, Kingston, \$1; Mrs. (Rev. Dr.) Duff, \$5; Mrs. (Rev. Geo.) Anderson, Gaines, N.Y., \$4; Calvary Church Ladies' Association, Montreal, \$10; American Presbyterian

Church, per Mrs. Childs, \$57; Legacy, late Mrs. Jones, of Brockville, \$75.76; Mrs. Redpath, Terrace Bank, Montreal, \$10; American Seaman's Friend Association, \$100; Colonial Missionary Society, \$121.11; Friends at Newbury post, per Rev. S. R. Butler, \$29; Bethel Society, Newbury post, \$30. Total, \$555.28. Already paid out, \$624.78.

Montreal, 4th November, 1892.

MAXVILLE AND MARTINTOWN.—These churches recently held their annual meetings at Maxville. The new church was opened January last. In this there is now service held once each Sabbath, alternately morning and evening. The attendance has invariably been good. A Sabbath school was also opened which has been very promising. An organ has been placed in the church, which has been found helpful to the singing, both in the services of the church and Sunday school. There is service held in the old church every second Sabbath morning, when there is also a Sabbath school, with an excellent staff of teachers. The contributions during the year were: for current expenses, \$550; denominational objects; \$117; Foreign Missions, \$57; Labrador Mission, \$7, and Church Building, \$668. During the past summer a Women's Missionary Society was formed, which meets once a month. These meetings are very interesting and profitable. At each meeting a contribution is taken up, which amounts now to \$28.70. It may be noted also that Messrs. N. McColl and D. McEwen, the Superintendents of the Sabbath schools, presented their reports in writing, which has not been customary with us. We are pleased to acknowledge our indebtedness to the Rev. S. N. Jackson, M.D., for originating the organ fund by giving \$10, and also to Mr. W. E. McKillan, agent for the Dominion Organ Company, for not only supplying the instrument very reasonably, but also contributing to the Fund \$15. There are no changes to report at Martintown. The meeting was pleasant. The contributions were: Current expenses, \$203; denominational objects, \$62.25; Indian Missions, \$8. Besides these sums in both places, a considerable amount has been given to the Bible Society, and other objects. Let us ask our friends to pray for us, that the Lord will abundantly bless us.

MIDDLEVILLE.—This church, left without a pastor by the removal of the Rev. Robert Brown to Manitoba in June last, has called Rev. E. C. W. McColl late of Quebec, and the call has been accepted. The church has suffered loss—serious loss—by the removal of many of its members to the North-West, but these have been a blessing to the cause of our Lord Jesus Christ in that land, as they have, together with others, been formed into a church at Pilot Mound, and are earnestly desirous of helping on the cause there. Notwithstanding the depletion of the membership,

the church is still one of the strongest numerically of all our country churches, having a membership of 149, and they have guaranteed \$100 more for the support of the Gospel than they did on the previous year. On the afternoon of Thursday, 26th October, the installation service was held; there was a fair attendance, Rev. R. Mackay of Kingston presided and gave the charge to the people. Rev. W. M. Peacock gave an address on the "Principles of the Church," Rev. Wm. Stacy of Belleville asked the usual questions, to which Mr. McColl replied in a clear and satisfactory manner, Rev. B. W. Day of Lanark, offered up the installation prayer, and Rev. D. Macallum, St. Elmo, gave the charge to the pastor. At the close of the service the people gathered round Mr. McColl and gave him a warm welcome. The people are greatly needing a new place of worship, and they have resolved to build as soon as possible; a subscription list has been opened and a very considerable amount promised.

MILTON, N.S.—In response to letters missive, a Council was convened in the church here, Thursday afternoon, Nov. 2nd, for the purpose of assisting in the ordination and installation of Mr. Geo. W. Johnson, M.A., graduate of Bowdoin College and Bangor Seminary. The Council was composed of the following representatives: Rev. S. Sykes and Messrs. Wm. Anderson and J. Crowell, of Liverpool, N.S.; Rev. Wm. Peacock and Mr. Joseph Colph, of Pleasant River, N.S.; Rev. W. A. Main, of Economy, N.S.; Rev. J. W. Cox, B.A., of Noel, N.S.; Messrs. C. H. Whitman and W. H. Freeman, of Milton, N.S. Rev. J. W. Cox, B.A., was chosen Chairman, and Mr. C. H. Whitman, Scribe. The afternoon session was devoted to the examination of Mr. Johnson, touching his Christian experience, call to the ministry, doctrinal and ecclesiastical views. His Christian experience and call to the ministry was brief, but tenderly told; his confession of faith scholarly and devout. The brethren expressed themselves satisfied, and voted unanimously to assist in the ordination and installation. Accordingly a large congregation assembled in the evening to witness the ceremony of "setting apart" the new pastor. The opening devotional exercises were conducted by Rev. Wm. Peacock, assisted by Rev. Mr. Murray, of the Baptist Church. Rev. S. Sykes preached the ordination sermon from 1 Kings xix. 20: "And he left the oxen and ran after Elijah." Rev. W. Peacock offered the ordination prayer. Rev. Mr. Cox addressed the pastor; Rev. Mr. Main extended the right hand of fellowship, and addressed the people. The congregation then sang with great spirit the hymn, "Stand up for Jesus, after which a telegram was read from the Rev. A. McGregor, Yarmouth, N.S., wishing the pastor and people God speed. The benediction was pronounced by the pastor-elect.

MONTREAL.—Rev. James Roy, M.A., late pastor of Wesley Congregational Church, left with his family for Cobourg, Ont., on the 17th October. Mrs. Roy remained in Montreal, where she is slowly recovering from typhoid fever. After such a trying season as Mr. Roy has had for some months back, a few months spent on his property in Cobourg, will prepare him for the new field the Lord will allot him, undoubtedly, before long. The night before he left Montreal, a number of gentlemen recently connected with Wesley Church waited upon their late pastor, the Rev. James Roy, and presented him with a well-filled purse, and the following address:

To the Rev. James Roy, M.A. :

The undersigned office-bearers of the late congregation, known as Wesley Church, desire to convey to you, on behalf of the church and congregation, the assurance of great grief because financial embarrassment has compelled the closing of the church.

We desire to assure you of our strong personal love and esteem and of our high appreciation of the faithful and diligent manner in which you have fulfilled the office of pastor among us.

We wish to bear testimony to the instruction we have received from your lucid and scholarly exposition of the Holy Scriptures, and to the edification derived from your earnest and eloquent preaching of the Gospel of our Lord Jesus Christ, and also to the impetus we have received towards holy living by the purity of your own Christian character.

We trust you may be long spared to proclaim the truth as it is in Jesus, and that through your ministry many may be led to righteousness. Signed by

T. A. CRANE, Clerk,
and eleven others.

Mr. Roy feelingly responded, warmly thanking the gentlemen for this manifestation of their regard.

MONTREAL.—Calvary Church assembled on Sunday evening, November 12th, to hear the farewell sermon of the Rev. J. L. Forster, who left by that week's mail steamer to enter on his new charge in Chelsea, London, England, he having accepted the call noticed last month. Taking as a text the commandment, "Be ye doers of the word, and not hearers only," Mr. Forster preached a sermon characterized by simplicity and sincerity. Of his stay in this city he said, he had been most kindly treated; there had been unity among them, and he was proud of the men whom he left in office in the church; he was delighted with the catholicity of the ministry in this city, the way in which different denominations worked together. Every feeling was pained at leaving, it might then be asked, what were his reasons for so doing? It was said that a mercenary spirit was creeping even into the pulpit, that ministers could be

bought and sold—but with all sincerity he could say that the thought of money did not enter into the contract at all; he did not know even what stipend was to be given him in his new charge. He had been called to a church seating 1,100 persons, in a parish with a population of 58,000 souls, in a city where there were two million human beings who never entered a church door, and it was to him a veritable cry from Macedonia which he could not refuse. The preacher made a fervent appeal to his hearers to be “doers of the word” that he had preached to them, and asked that none of them should go to other churches because of the change of minister; not a single minister in the city wanted a single member to come from another church. He prayed also that they might be guided in the choice of a new minister. On Thursday evening a farewell gathering was held at which Drs. Stevenson and Cornish, gave brief addresses and several other ministers of the city gave our brother a parting blessing. We can ill afford to see Mr. Forster depart, and express our sincere sympathy with Calvary church in its hour of trial. To both we say, “God guide and bless.”

NEWFOUNDLAND.—The ladies of the Congregational church, St. John's, held a bazaar on October 24th, and during the ensuing week, to commence a fund for the repair and renovation of the chapel in St. John's. There was a most gratifying response on the part of the public, and the greatest enthusiasm and harmony on the part of the ladies of the congregation and all who took part in the bazaar, which, with a few subscriptions, realized about £420. As there were no practices, in connection with the sale, inconsistent with a religious body, the enterprise has done nothing but good.

NEWFOUNDLAND, ST. JOHN'S.—The Ladies' Labrador Mission, having requested our missionary society to take charge of the work on the Canadian Labrador, will be gratified to learn of the kindly and prayerful sympathy extended to Mr. and Mrs. Rogers, the new missionary and his wife, who are about to proceed to that isolated coast. At the close of the ordinary service on Sunday, 10th September, a special meeting for prayer was held in the church in St. John's, the pastor, Mr. Keaton, presiding. Mr. Rogers addressed the friends present, declaring his conviction that God had led him to this work by clear and striking indications of His providence, and thanking the people for their interest in his welfare. Mr. Rogers comes to this very arduous sphere with many qualifications of mind and heart; and as the welfare of our fishermen and sailors is very close to our hearts here, we pray that the great Head of Missions may bless the party now to take charge of the Mission Church in the Straits. A young lady teacher, who has just taken her Second grade Certificate, trained in the St. John's

Training School, accompanies Mr. and Mrs. Rogers. Mr. Whyte, who has been labouring for the last two years with much success in the Church in Twillingate, now proceeds to college, and his place is to be filled by Mr. O. Mackay, who has been supplying in Bonne Esperance this past summer. The meeting referred to above was large and deeply interesting, and the intelligent missionary zeal thus manifested is surely a sign of God's blessing resting on us as a Church. [This item was mislaid; it should have been in the October number.—ED.]

REV. CHARLES P. WATSON, for several years pastor of the Congregational church in London, Ont., and subsequently at Cowansville, P.Q., and Sheldon, Vermont, is now happily settled over the Congregational church in the City of Wabasha, Minn., on the Mississippi River, seventy miles below St. Paul.

SARNIA.—The ladies of this church held a very pleasant and successful social September 14th. A good programme of music, readings, etc., was rendered. Rev. Mr. Allworth, who was present, gave a short address, pleasing and encouraging. The gentlemen, not willing to be outdone by the ladies, held a social November 15th. *The refreshments were all that could be desired.* The ladies enjoyed, for once, a social in which they had no work to do.

SILVER WEDDING.—A few of the friends gathered at the parsonage, St. Elmo, on Nov. 16th, when an address to Mr. and Mrs. Macallum was read—thinking the twenty-fifth anniversary of their marriage a fitting occasion to present a purse containing one hundred and twenty-five dollars, and a fur jacket, as slight tokens of continued friendship and esteem. Mr. Macallum responded in a few suitable words, and the friends departed, leaving behind them a happy family, and realizing themselves the truth of Christ's saying, “It is more blessed to give than to receive.” A kind friend in Manitoba presented Mrs. Macallum with a beautiful silver butter knife.

SPEEDSIDE.—On the evening of November 6th a farewell social was held, at the residence of Mr. Henry Carter, in honour of the Rev. Charles Duff, who has resigned the pastoral oversight of the church and congregation. There was a large attendance, not only of the church, but from other churches as well. After all had partaken of the good things provided, Mr. Charles Armstrong came forward and presented Mr. Duff with an address expressive of the high esteem in which Mr. Duff is deservedly held, and of the regret felt in his departure. During the reading, Miss Farrow presented Mr. Duff with a very handsome gold watch, which bears the following inscription:—“Presented to the Rev. Charles Duff M.A., by the Speedside congregation and friends, November 6th, 1882.” Mr. Duff in suitable and feeling terms

replied, expressing his sense of the responsibility of the Gospel ministry and service, his regrets at parting, his appreciation of many kind acts of service rendered to him, and his continued interest in the best welfare of young and old among them.

STRATFORD.—The Rev. Henry Hughes who for six years has been in the pastorate of the church here has resigned to accept a call to the church at Faris. The church met on 9th November to accept the resignation, and resolutions were made expressing the deepest regret at the severance of the pastoral tie, testifying to untiring zeal and fidelity on the part of Mr. Hughes, and praying that his future ministry may be characterized by the same zeal and unflinching advocacy of the truth as manifested by his pastorate in Stratford. The resolutions also speak of the crushing debt on the building, which has seriously embarrassed the work of Mr. Hughes in Stratford. When will churches learn the curse of neglecting the apostolic precept—owe no man anything?

EASTERN ASSOCIATION.

The Eastern Association met in Lanark Village on Tuesday and Wednesday, October 24th, 25th. There was a very full attendance, all the members being present with the exception of Rev. T. Hall, now engaged in his official labours as Missionary Superintendent, and who sent kindly greetings. A public meeting was held in the church on Tuesday evening, when addresses were delivered by Rev. S. N. Jackson, M.D., on "The late meeting of the American Board of Missions, at Portland;" by Rev. H. Pedly, B.A., on "Our Work in the North-West;" and by Rev. W. Stacey, on, "The Salvation Army."

On Wednesday morning, after an hour spent in devotional exercises, Rev. H. Pedly was elected chairman for the ensuing year, and Rev. B. W. Day, Secretary-Treasurer. A vote of thanks was also unanimously tendered to Rev. R. Mackay for his faithful services as Secretary for the last seven years.

Rev. D. Macallum then read a review on "Dr. Phelps's Work, 'The Theory of Preaching,'" which was followed by a paper from Rev. Wm. Stacey, of Belleville, on "The duty of Christians, and especially Christian ministers, to the subject of Total Abstinence," both of which caused an animated discussion.

Rev. S. N. Jackson also read a paper on "Shall our Churches seek alliance with American Congregationalism;" and Rev. J. Wood a sermon on "Home life," from the words of Psalm ci. 2; 1 Tim. v. 4.

The following resolution was unanimously adopted: Resolved, That this Association desires to express its gratification at the appointment of Rev. T. Hall, as Missionary Superintendent, and does hereby convey to him its fraternal greetings; and further, it feels

assured that his self-denying labours will result in great blessing to the Society and churches at large. On Wednesday evening a social tea meeting was held in the town hall, at which several of the brethren spoke on various subjects. Two new members were received, Rev. Wm. Stacey, of Belleville, and Rev. E. C. W. McColl, of Middleville. An interesting feature of the Association was the presence of Rev. W. Peacock, who the Lord has raised up by his own power, in answer to believing prayer, from the very gates of death, and who, in a few earnest and well-chosen words, told what a wonderful work had been wrought in his behalf.

The next meeting will be held in Belleville on the Tuesday after the first Sunday in October, 1883.

On Thursday afternoon some of the members of the Association drove to Middleville, to take part in the installation of Rev. E. C. W. McColl, as pastor of the church. Rev. Wm. Stacey asked the usual questions, Rev. B. W. Day offered the installing prayer, and gave the right hand of fellowship to the pastor, Rev. D. Macallum the charge to the pastor, and Rev. B. Mackay the charge to the people, while Rev. W. Peacock also spoke a few earnest words to the church. Brother McColl commences his labours with encouraging prospects, and the church, though very much depleted by removals to the North-West, is still hopeful, and has come forth nobly in the amount promised for pastor's support. May the Spirit speedily be poured out upon them in rich and glorious abundance. B. W. DAY, *Secretary*.

Literary Notices.

THE CENTURY AND ST. NICHOLAS—Promise for the current year (their publishing year begins with the November numbers) to even excel themselves. "Life in the Thirteen Colonies," by Edward Eggleston, is a feature in the *Century* specially instructive; and *St. Nicholas*, as the *London Times* expresses it, "is above everything we produce in that line." The *Century* is \$4, *St. Nicholas*, \$3 per annum, beginning the year in November.

LITTELL'S LIVING AGE—Continues its visits, full as ever of choice selections. As the New Year affords a good opportunity for beginning a subscription, we append the terms of this truly unexcelled weekly: For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year), the subscription price (\$8) is low; while for \$10.50 the publishers offer to send any one of the American \$4 monthlies or weeklies with *The Living Age* for a year, both post-paid. Littell & Co., Boston, are the publishers.

GEMS OF ILLUSTRATION. (Funk & Wagnalls, New York, 8vo., cloth, \$1.50.)—Dr. Guthrie's name is

deservedly held in remembrance as perhaps the pulpit orator of his day. His discourses abounded in vivid illustrations, apt, never low, burning with poetic fire and Christian earnestness. This volume has selected and arranged under headings the choicest of these gems. For teachers and preachers it is invaluable, and for a parlour book which in a fugitive moment can be opened and closed, will draw a bow at venture, has no superior; it is worth having in any home.

THE ROBERT RAIKES' LIBRARIES.—A ten cent series by the American Sunday School Union of Philadelphia, promises to be a boon to our Sunday schools. They are cheap, simple, and, judging from our own home, secure the attention of the children. They are free from sensationalism, and though lacking the instructive feature we should desiderate, have a decidedly healthy tone. We take this opportunity of expressing our conviction that there is yet a field for talent and enterprise in a literature for Sunday schools, at once instructive and interesting, something akin to the "Old Humphrey" of our school days, but abreast of the age.

Correspondence.

MISSIONARY COLLECTIONS.

The season of the year has arrived when we gather into the Lord's treasury for our home missionary work, the free-will offerings of the people. No offerings are more acceptable to God than what are given for the maintenance of the gospel in our midst, and its spread into the regions beyond. Too often there is no systematic plan of distributing our offerings; their bestowal is left till an appeal is made from the pastor, or collector, or deputation visiting us. Upon the character and urgency of said appeals, too often depends the amount contributed. Conviction of what is duty, founded upon wise, careful reflection, is not, we fear, the governing principle of our donations, consequently our offerings are neither large nor prayerfully presented. Our missionary work is entitled to attention and inquiry. Our future power to influence this Dominion for good depends largely upon the aid received. Blot out our missionary efforts or weaken the financial power of the society, and you at once limit, if not destroy, our growth. We do not have churches spring up in our midst fully equipped and self-sustaining. Financial weakness is, and with many must be, a condition of their life. As in nature, so in grace, all solid and permanent growth is slow. Some of us are unwisely sanguine concerning the spread and development of our churches in wealth, number and position. We want signs of growth, measured by business principles

and procedure, forgetting, even according to that rule of judging, strict integrity and fair truth are often long in being rewarded in this age of men's tampering with what is base in our nature. To be a spiritual force in this Dominion—felt for good—we must nourish liberally our principles in favourable conditions for life, though numerically weak for a time, and enter new fields with judiciousness and faith, determined to succeed. To do this successfully, the supplies at our disposal must be ample. A limited treasury means crippled operations and slow progress. One fatal mistake of our policy during the past twenty years has been our severe economy, trying to get good work done for poor remuneration. Men, both devoted and consecrated, cannot endure to be yearly, if not quarterly, reminded they must do with less, when their little has been bare support. Inspiration, in the work next to God, must come from the sympathy and help we receive from brethren at the helm of missionary funds. The one we have had, but not the other in sufficiency for working purposes. The blame was not with the committee, but from lack of supplies from the stronger churches. On these churches, as in the past, our future depends; if they respond liberally, we succeed, otherwise we fail, and other churches will step in and do the work after their fashion instead. Are we prepared for such an issue? If we believe our liberty is precious and our existence is desirable for a noble type of Christian manhood and life, then let us review this whole question of missionary offering to God to this society. I speak advisedly when I say where a dollar has been given ten could be given, and in many instances more, with perfect ease. It has not been lack of ability, but lack of thought or interest more has not been given. We have the power to do large, liberal things if interest could be aroused to produce conviction, it is duty to so give. Never was liberality more needed than now. A great door is opened before us. We must enter in and occupy with vigour, or we shall suffer loss in the work of Christ for not having done what we could. I do not wish to complain, but our funds have suffered in the past, because some of the pastors have not made the society's interests prominent in their teachings and appeals. As teachers and leaders of God's people, let us speak for this part of the Lord's work among us. Another cause of failure has arisen from the neglect of the deputation paying their accustomed visits to the churches. This should make no difference; but with some it does, and we must deal with churches as we find them, until we can educate them to a better way of giving to God. In view of the coming meetings, let the collectors be at work, or collections be taken up at once, that the treasury may be well supplied with the needful help.

MR. EDITOR,—My last communication to you was written from Danville. Being near Melbourne, I spent two evenings with Brother McIntosh, and formed a Ladies' Auxiliary of our Home Missionary Society, at Ulverton. The young people of this church have a most delightful meeting every week, at which they seek to promote the zeal, spirituality and knowledge of those who have professed the Lord Jesus. We had quite an enthusiastic missionary meeting in Melbourne, at which the audience chose a secretary and treasurer to receive donations and subscriptions for the Church Extension Fund.

STANSTEAD.

I felt as if I was in a foreign land when I reached Stanstead, Rock Island. Our church here is on the border of the State of Vermont. It is without a settled pastor at present, but supplied regularly by a student from Andover. I had a meeting in the chapel, at which I advocated the claims of our Missionary Society, and I am hopeful they will give us some assistance. The congregation is composed principally of Americans, whose sympathies are naturally with the institutions on the other side of the line. Universalism is rampant here, and I fear it is a hard, unpromising field for evangelical religion. I met not only Universalists, but atheists, and I have seldom been in a place where I heard so much profanity on the streets. The scenery in the neighbourhood is grand, and beautiful beyond my power of description.

SHERBROOKE.

The Rev. B. B. Sherman, B.D., and Rev. Dr. Duff gave every facility for bringing our work before the friends in this place, where we have, I think, the largest congregation in the Province, outside of Montreal. A very beautiful church building, good Sunday school, and, I judge, an active body of workers. Our dear brother Duff appears to be as vigorous, both in mind and body, as a man of fifty. To all appearance there are many years of usefulness before him yet. He is an enthusiastic advocate and liberal supporter of our cause. Rev. Mr. Sherman has not been long in Canada, but I have no doubt when he becomes thoroughly acquainted with our denominational interest we will find him a valuable helper. He did all in his power to make my visit pleasant and successful.

LENNOXVILLE

is three miles from Sherbrooke, and is supplied by that church, in fact is part of the same society. It is a very beautiful village and a rising place. I spent part of the Sunday here. The congregation meets in a hall, and not the most comfortable either. I spent a day among the friends

talking church-building; found them very hopeful in the matter. They have a considerable amount promised, and I have no doubt, if they make a strong effort, they will be able to secure suitable edifice. It is one of those places where, if we had a building fund able to assist, aid would be of great importance. We must get the Church Extension Scheme put in a position to place at least ten thousand dollars at the disposal of the Building Society.

EATON.

The church in Eaton has just called the Rev. Mr. James, from England. The cause here has suffered greatly from removals, but the friends are hopeful. This is purely missionary ground, our missionary supplying, in many instances, the only religious privileges. There are three stations besides the church in Eaton, which is the only one in the place. It is a handsome structure and out of debt. No parsonage. We had a rousing missionary meeting in Eaton, at which we had the valuable assistance of Rev. Mr. McIntosh of Melbourne. We had another, at a place called

LEARNED PLAIN,

on a cold, wet night. About fifty persons gathered in a school-house, and evinced a great interest in the work of the Society. In Eaton we formed a Ladies' Auxiliary, and the friends in Learned Plain promised to assist. We sincerely hope our brother James will be encouraged in his very important undertaking. This place is one of the first points occupied by the Congregational body. In 1815 the first missionary was ordained. It has been the birthplace of many precious souls. Some of the churches in larger towns and cities have from time to time had considerable accessions from this field. We have already met several in other places who have been trained to work for God in Eaton.

FITCH BAY.

At 9:30 one night the conductor of the train on the Passumpic Railroad let me off at a place called Libbey's Mills—no station at this place—and I did not know a creature, but I found my way to the hospitable residence of Mr. H. Libbey, where I was well cared for till next morning. Very early, our good brother, Rev. L. P. Adams, drove over from Fitch Bay, and I made the acquaintance of one of the most charming ministers of Christ it has been my good fortune to meet since I came to Canada. I spent four days on his field. He has six preaching stations. The population is greatly scattered, and one minister supplies, in most instances, the only opportunity to hear the Gospel.

It was a pleasure to go among the farmers and

hear them express their thankfulness and gratitude for the faithful labours of Elder Adams, as he is called. I addressed five public meetings. The church building in Fitch Bay has been erected during Mr. Adams' time, and is a very beautiful structure. The singing would do credit to any city church. The same applies to the other congregations. With one exception, the other congregations meet in school-houses. There is a Union Church building at Ayer's Flats, in which, I believe, we have a controlling interest. I had not an opportunity of visiting this place. We made collections at two points for our mission, and there is a good prospect for an increase on last year. Fitch Bay must be regarded as purely missionary ground for many years to come, yet our brother is not receiving any aid from the Society this year. I think he would not allow his church to make application, on account of the low state of our funds. This was noble on his part, but it must involve a good deal of self-denial, as he receives from his people only the small sum of \$250.

COWANSVILLE.

I was much pleased to find Rev. Geo. Willett in good health, and very hopeful regarding his work. I had good congregations morning and evening in Cowansville, and afternoon in Brigham. No debt on these churches—self-supporting, though, I must say. I think it is rather difficult for brother Willett to supply both churches and visit some 200 families, scattered over a vast area of country. The church at Brigham is the most beautiful I have yet seen, and there was a good congregation. I imagine it should have a separate pastor. There is work enough in Cowansville for one man. It is worth while for the Missionary Society to consider this. Perhaps a part of the Granby field might be united with Brigham. While in this locality I paid a visit to Brome, to make inquiries about a disused church property. The building was erected in 1848. It is a perfect gem, both outside and within, and in a state of thorough repair. Some of our most useful ministers were led by the hand, when children, within these sacred walls. It has not been used by us for the past ten years. The population has moved away. The Methodists have occasional preaching in it, but to very small congregations. I was informed that ungodliness and irreligion abound through this region of country. The building must be sold.

MONTREAL.

Special reasons led me to Montreal before seeing Granby, and Emmanuel Church was at my disposal on the 12th inst., morning and evening, to bring the claims of our Society before the most

liberal of our churches in the Dominion. I had a good hearing. It is too soon to say with what results, but already we have nearly doubled last year's subscriptions, and we are far from having exhausted the list. It is a pleasure to meet the friends in this city, and receive their donations and subscriptions given so freely, and in most cases liberally.

I am just in the midst of the work here, and have my plans ordered till New Year east of Kingston: after that I meet the Executive in Toronto, and with their sanction begin work in the west.

Very truly yours,

T. HALL.

OUR COLLEGE.

MR. EDITOR.—The letter of Rev. Prof. Fenwick in your last number, touching the management of the affairs of the college, appears to the Board of Directors to require notice on their part lest their silence in relation to it should be misconstrued by any of their constituents. The Board are convinced that they so fully enjoy the confidence of their constituents, as to render it unnecessary to discuss in much detail in the pages of this magazine the several matters adverted to in that letter; and they desire the friends of the college to rest assured, that there is no ground for uneasiness on any of these points, financial or otherwise. But, as the letter of an important official of the college suggests both maladministration of trust funds and inefficient internal arrangements, they have to state as follows:—

(1) With regard to the Lillie Memorial fund.

That the sum of \$5,000 was originally subscribed. That of this sum, \$800 was invested many years ago in certain American bonds, on which no interest has been paid for some time. The payment of the principle is also in doubt, but there is a prospect that some \$500 may be recovered. The remainder of the fund was invested in good dividend-paying stocks, which stocks, at the present time, are worth nearly the whole original amount of the fund.

(2) With regard to the College Endowment Fund.

This fund now amounts to \$28,000. Of this, the sum of \$22,000 has been invested in mortgages on real estate, and in Canadian municipal debentures, the principle of selection being absolute security at a moderate rate of interest. The balance, \$1,000, is now in the bank to the credit of the Treasurer waiting investment. Out of \$27,000, therefore, of investments for the two funds, there is about eight hundred dollars in a doubtful position; while, if realized, the investments would nearly, if not entirely, make up the original amount. To put this matter beyond

doubt, the College Board will send a notari- ally certified list of the investments in detail to any three men of business in Toronto, who are known to be familiar with such matters, and competent to judge of them; such men to be selected by the Editor and publisher of this magazine respectively, and by their verdict, to be published in the INDEPENDENT, they will rest the wisdom, or otherwise, of their selections. It should be remembered that these funds were received and invested in times of deep depression and difficulty, when losses by investments were of the commonest occurrence. The very fact that the funds are so soundly invested at the present moment is the best possible evidence of their investment having been made carefully and wisely.

(3) As to the internal arrangements of the college, and the style and quality of its teaching, these are matters for which the professors themselves are responsible. The theory and general frame work of the institution was laid down many years ago, and it has been substantially adhered to since, under Dr. Wilkes and Prof. Fenwick. All the details of this department of the college work have been left, and properly so, in their hands, with their associate professors, and what they have arranged among themselves, and recommended, has been adopted by the Board with full confidence in their judgment and skill.

The Board are aware that, during recent years, by mutual arrangement, a larger share of the duties than formerly has devolved on Prof. Fenwick. This increase of labour has been always acknowledged and recognized by the Board. Our venerable Principal, so far as he himself is concerned, is fully sensible that advanced years have impaired the vigour and efficiency necessary to a fulfilment of the duties of the office; and he has given a practical demonstration of this by resigning his position and occupying the post by request of the corporation, only till a successor is appointed. For such a successor, the Board and constituents of the college have been seeking, and they trust, before another session has passed, to have the satisfaction of presenting to the friends of the college the name of one, who will, on every ground, be worthy of the high responsibility.

In any new departure, so called, the Board have always before them the object of making the college the great teaching centre for all the Congregational churches—not of a section, but of the whole of British North America, from Newfoundland to Manitoba.

(4) As to the causes which have led certain students to leave the college, the following facts are to be noticed:—

Since the year of 1865, when the college was removed to this city, and the present date, seven-

teen accepted students have left. Of these, four have withdrawn because of ill-health; the name of one was removed from the roll, one left the denomination, and one withdrew, because of his marriage, whilst the remaining ten withdrew for various reasons. Between the years 1865 and 1875, six withdrew; between 1876 and 1881, eleven left. Of the whole number, eight have left after attending the college one session or less, and the rest have attended for periods of two, three, or four sessions. Since Professor Fenwick's appointment, as permanent professor in 1876, eleven have withdrawn. The reasons alleged, so far as the Board could ascertain, were various:—change of views, inability to afford the expense, and an opinion that other colleges offered greater advantages, were the principal. Changes for the two former reasons may be always expected; and the last-mentioned is the very reason why most strenuous efforts are now being made to secure as great efficiency for the college as possible. Every student, on his admission, is required to sign, and as a matter of fact does sign, a declaration of obedience and consent to the by-laws and regulations of the college, among which is one whereby they promise that, in case they leave without obtaining the sanction of the Board thereto, they will refund the amount expended for their education. As the Board cannot enforce this by legal process, they have to depend upon the sense of honourable obligation on the part of students leaving. And it is only right and due to some who have left, to say that they have repaid, in full, the sums received, or are still repaying them by instalments.

(5) The welfare of the college, and through it, of the whole body of our churches, is the great pressing concern laid upon the Board by their constituents, and this is the supreme end they must endeavour to keep in view in their administration of the affairs of the college. They are not salaried officers, nor have they any personal ends to serve; their one desire has been, and is now, to promote the efficiency of the institution and the welfare of the churches for which it exists. They have nothing to conceal from their constituents, nor any reason to fear the strictest scrutiny into their conduct of affairs; and at the proper time they will be prepared to discuss all the questions now raised, and to give all the information they can give thereupon.

The Board should state, finally—and it is a matter which has an important bearing on the whole question under review—that Prof. Fenwick is one of the oldest members of the corporation and of the Board, and he has always taken a prominent part in the management of affairs. During the first two sessions of his professorship

he was not a member of the Board, but at the annual meeting in 1878 he was again appointed a member, and has continued so ever since, and has been among the most regular attendants at Board meetings, having been absent but four times, from September, 1878, to December, 1881, since which time he has not attended. And yet, in all this time, during which all of the above questions have been, from time to time, considered, he is not, in any single instance, found, either by protest or vote, expressing dissent from the action of his colleagues. Surely, according to all the usages of official life, he is to be held equally responsible with them, in respect of the matters touching which he has now seen fit to write to the INDEPENDENT.

By order, and on behalf of the Board.

GEORGE CORNISH, J. F. STEVENSON,

Secretary. Chairman.

Montreal, Nov. 18th, 1882.

MR. EDITOR,—Your courtesy, in so willingly publishing my last letter, warrants me in sending another. Permit me, first of all, to say, that you were mistaken in supposing that the phrase "insinuated dissatisfaction" had reference to your editorial. The context might have saved you from such an impression. Surely you have occasionally listened to illustrations of the phrase; if not, you will find one in the reported statement of "the Portland deputation," as given by the Boston *Congregationalist*, copied page 323 of your last issue. The deputation is there represented as having said: "The Congregationalists of the Dominion are planning to put the Seminary on a basis adequate to fill their pulpits, that have depended too largely, and to their hurt, on supplies from abroad." According to this statement our churches have been compelled hitherto to obtain "supplies from abroad," because the College has not been able to furnish the men. Is not this "an insinuated dissatisfaction" with the College, past and present?

Am I asked, "Is it not a fact that 'supplies from abroad;' not only strangers to our land, but strangers to our principles, have been called to fill our pulpits?" To this question there is only one possible reply; and the answer is a mournful "yes." But there are other explanations of the fact than the one assigned. Let us first look at the fact in the light of the men who have been educated in the College. Out of eighty-five *alumni* who have graduated, twenty-two, still living, have left Canada—of these there are, one in France, two in England, and nineteen in the United States; and besides those who have left the country, there are eight, still in Canada, who are exercising their ministry in other denominations. In the list of those who have left us we find such men as Cunningham

Geikie, D.D., A. Wickson, LL.D., Revs. James Vincent, Norman McLeod, F. H. Marling, John Fraser, R. T. Thomas, R. W. Wallace, M.A., B.D., John Allworth, M.A., Joseph Griffith, A. L. McFayden, B.A., William Ewing, B.A., J. McKinnon, etc. Among our future *alumni* can we hope to find men who will take a higher rank as students or as ministers? Are the "supplies from abroad," as a whole, much superior in scholarship or in preaching ability? I for one venture to express the opinion that they are not. The implication of the Portland deputation therefore requires some qualification, and should certainly lead to very careful and very earnest thought.

What after all is the cause of this strange and painful anomaly? The *root evil*, I am persuaded, lies just here—Canadian Congregationalists are more anxious to have "supplies from abroad" than men educated in their midst. How this may be explained is another matter. The fact is patent; and if I mistake not, the *alumni* themselves have largely contributed, and are still contributing, to this issue.

The *circumstantial* cause of the dispersion is not hard to find. Our churches are generally far from robust; and across the *dim* line which binds our country on the south there are strong inducements. Besides, the dogma, now somewhat rife amongst us, that Church polity is a matter of expediency, and not of binding scriptural authority, goes far to dethrone conscience in matters ecclesiastical. Men will be found ready to suffer for divine principle; expediency creates few martyrs.

However explained, the fact confronts us that thirty of the *alumni* have left the Canadian Congregational ministry, and what is more, few of them could be induced to return. I therefore maintain that the language of "the Portland deputation," if correctly reported, was at once unwise, ungenerous and misleading.

"Is it said, "the new departure will remedy the evil to which reference has been made." I would be glad to learn *in what way*. "A higher education would be provided." That, I reply, has yet to be proven. But grant for the sake of argument that a higher education is about to be inaugurated, will that stem the tide of emigration? Not likely. It will rather give it volume and speed. What then can be done? This question is more easily put than answered; but two things at least might tend to abate the trouble. First, the churches ought to exercise greater care in their choice of pastors; and in making their choice, should cherish a greater readiness to encourage young men trained in the country, and should make an effort to overcome the notion that any stranger, merely because he comes from a distance, must be an acquisition; and secondly, and by far the most important, in receiving young

men into the College, *deep piety*, and *full consecration of aim and purpose*, should be more than ever the subject of earnest solicitude. Such men, however, can only be expected when the churches have attained a deeper spirituality, and have such men to send.

One word on another topic. If gentlemen in Montreal erect college buildings at their own expense, and then present them to the Institution, no one has a right to ask for information as to their ability; but if the denomination is either now, or hereafter, to be called upon to assist in the undertaking, or if the endowment funds are in any way to be employed, it stands to reason, and to equity, that the matter should be openly and fairly discussed before the enterprise is carried into effect.—I am, dear Sir, yours faithfully.

KENNETH M. FENWICK.

PRIZE ESSAY ON MISSIONS.

The wonderful results that have followed the self-denying labours of such devoted missionaries as Livingstone, Luff and others, have awakened in the hearts of very many new interest in the spiritual welfare of the millions still dwelling in heathen darkness, and have led them to ask—When will the Church awaken to the need of grappling earnestly with Paganism in its many deadly forms, and of entering boldly and hopefully upon the fields now open and awaiting the workers?

These questions, so pregnant with all that is of interest to the advancement of God's cause in the earth, have taken such a shape that the Board of Adjudicators, mentioned below, have been authorized to offer a prize of one hundred guineas for the best essay on the following subject, viz. :—"The Heathen World: its need of the Gospel and the Church's obligation to supply it." The essay should contain not less than 200 pages of 300 words on a page, and not more than 250 pages of 300 words. The essay should, if possible, consist of a number of chapters or sections, that, if deemed expedient, it may be published serially as well as in book form.

The following named gentlemen have consented to act as a Board of Adjudicators of prize: Rev. W. Caven, D.D., Principal of Knox College, Toronto; Rev. J. H. Castle, D.D., President of Baptist College, Toronto; Rev. Septimus Jones, M.A., Professor of Apologetics, Wycliffe College, Toronto; Rev. H. D. Powis, Pastor of Zion Congregational Church, Toronto; Rev. W. H. Withrow, D.D., Editor of *Canadian Methodist Magazine*, Toronto.

The competition for the prize shall be open to any person residing in the Dominion of Canada, or Island of Newfoundland. All essays must be sent post-paid to Rev. W. H. Withrow, D.D., Toronto. The essays should be legibly written on one side only of sheets numbered consecutively, and not larger than letter

size. They should not be rolled or folded, but sent flat for convenience in reading. The time for receiving such essays shall expire at noon on the 15th of July, 1883. The name of the writer must not appear on the essay, but instead thereof each essay must bear some word or motto by which, *after adjudication*, its writer may be identified. Each essay must be accompanied by a sealed envelope, containing the name and post-office address of the writer, and bearing on its cover the word or motto of identification inscribed on his essay. The award shall be rendered on or before the 15th day of October, 1883. The successful essay shall be the property of the donor of the prize, to be by him published in such manner as he may deem expedient. Payment of prize will be made by draft, payable to the order of the successful essayist immediately on adjudication being declared. Essays which fail to obtain the prize shall be the property of their writers, and will be returned to them if so desired.

The Board of Adjudicators reserve the right of determining whether any of the essays come up to the standard which would entitle it to the prize. Although failure in this respect is not anticipated, it is deemed expedient to provide for it should it occur.

For any further information apply to

REV. W. H. WITHROW, D.D.

Toronto, October 19th, 1882.

A FRIENDLY LETTER, ADDRESSED TO LODGING AND BOARDING- HOUSE KEEPERS.

Miss Havergal found her mission in the ministry of song. How sweetly she sang, voices from thousands of Christian homes declare. A pen in a quiet English rectory, in the hand of Miss Skinner, has found another mission in the writing of "Friendly Letters." These letters are printed in tract form and are directed to cabmen, policemen, labourers' wives, etc. We reproduce the one addressed to "Lodging and Boarding-House Keepers," that may tell its own simple story, and that an example may be afforded to our readers of the employment of a talent to the effectual service of the Lord which otherwise might be hid or perverted.

MY DEAR FRIEND,—A short time ago, passengers waiting for the train at E—, were amused to see several boxes with the words, "*Not yours,*" painted in large letters, several inches long, on their covers. It was supposed they belonged to some one, whose luggage having been previously stolen, had taken this singular method of guarding against all future loss. But it suggested a thought: "*Ye are not your own, for ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's*" (1 Cor. vi. 20).

"*Not yours.*" No doubt as you look round with pardonable pride on your comfortable, well-furnished

apartments, in expectation of a busy season, you wish your lodgers would always remember these words. You hope they will take care of the things you have got together with so much trouble and pains, and which, when broken or injured by careless persons, are often difficult to replace. Still, time and patience often work wonders, and a good "let" to kind and thoughtful people may do much to remedy the mischief done by others. But how to secure this "good let," you ask? Well, I think there are three promises, *on certain conditions*, in the Word of God, which may suit your case. "*Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come*" (1 Tim. iv. 8). See also Matt. vi. 33, and Prov. iii. 6. These "certain conditions," I may be able, with God's blessing, to help you to fulfil, by setting before you a few of the things which are not "your own."

I. "*Not yours.*" *Time.* God has *lent* you this precious talent to prepare for Eternity, and the seventh part of it *belongs to Him*, and you have no more right to spend it as you please, than you have to drink your lodger's wine, or to wear his clothes. It is a very sad thought: how very few there are of those who keep lodging and boarding houses, who ever attend any place of worship. I remember once speaking to a Christian man on this subject at B—. He owned he was wrong, but he said he found it impossible to leave the house in the height of the season, and there were so many things to see after. I cannot, however, but think that God would have taken care of his "things" for him, had his faith been equal to the trial, just as He did the land of the children of Israel when they were away attending the public services of God's house (Exod. xxxiv. 24). Some lodgers are very thoughtless in always insisting on late hot dinners on Sundays as well as other days; but I know at least one landlady who refused a good "let," because, as she said, she "never cooked on Sundays!"

II. "*Not yours.*" All that belongs to your lodgers, *whatever* it may be. It was so sad to hear of a poor invalid lady, a great sufferer, who had only left the house twice during five years, and on each occasion in a cab to change lodgings, in each case a matter of necessity, because her landlady had so over-charged her in the weekly bills! Many single and invalid ladies, who have lost all the dear companions of their youth, are often obliged with weary, aching hearts to seek the kindly shelter of your roof. Could you not make it more like "*home*" to them by a little sympathy and interest in their wants and cares? You do not know *how much* this would be valued, and all the more, perhaps, because unexpected. "Please forgive my intruding, but you looked so pale this morning I have brought you a glass of my home-made wine," my landlady used to say to me sometimes when staying with her. It was not the wine, but the kind thought and interest showed by the good woman, who has now, I trust, gone to a better home, that comforted the heart of her lonely lodger. Let me, however, add a friendly caution here—*beware of Drink*! It is appalling how many in every class fall victims to this besetting sin, which, more than anything else in woman seems to destroy all sense of honour and self-respect, and to sink her lower than the very beasts that perish.

III. "*Not yours.*" Your servants. Millais' touching picture of "Sunday below stairs," the poor young servant-girl, in her dirty every-day dress, washing up dishes in the kitchen below, while she sees with an envious eye, the well-dressed people going to church in the street above, ought to have awakened a more than passing interest in such. Ladies often complain about the dirty, slovenly girls by whom they are waited upon in lodgings. But how can they be otherwise, when they are "on the foot" from morning to night, often kept up night after night in London seasons, waiting for the return of gay lodgers from dancing parties or the opera, and *no Sunday either*? Yet these poor young people have *souls* too, and they are very susceptible of kindness. Do try to arrange for those under your care to go to some place of worship at least *once* on the Lord's Day. I know some who do. I was so surprised and pleased once when leaving some London apartments, where I had been staying with a friend, the landlady came and shook me heartily by the hand, and thanked me for the kindness I had shown her servants. (I had taken good care never to interfere with their hours of work.)

"*Is mine!*" God—Christ—Heaven—all *mine!* "*For all things are yours*"—whether "life, or death, or things present, or things to come; *all are yours*" (1 Cor. iii. 22). So *live* that you may be able to say this triumphantly at life's close.

Soon all of us, lodgers as well as landladies, will have to give in our final account to God. What a solemn reckoning that will be of all the deeds done in the body; and many lives that have passed muster before man, as tolerably fair and honest, will utterly fail before that all-searching Eye!

Jesus *alone* can save you, can blot out the past, and give you grace and strength to serve Him in the future. *Seek Him now.*

Here follows the testimony of one who has done so:

"My wife has lately given her heart to Jesus in answer to prayer. We have several children, and long for their salvation. Some time ago, I bought a concertina, and learnt to play 'Ring the bells of heaven.' One Sunday night, we all struck up with our music and singing, when, to our sorrow, our lodger and his wife came downstairs, and said, 'If you're going to kick up that row with the concertina, we shall give you a week's notice on Monday, as we won't stand it.' This was a disappointment to us, and so we tried to make things smooth, and shut our doors and windows to keep in the sound. But the lodger's wife opened the door to listen, the singing brought conviction to her heart, and she felt obliged to go to a place of worship. Many prayers were offered for them and, now they are both communicants and tract distributors."

On the Lord's day our friend still plays the concertina, and instead of being interrupted, all in the house unite together in singing.

"Ring the bells of heaven, there is joy to-day,
For a soul returning from the wild;
See, the Father meets him out upon the way,
Welcoming His weary, wandering child."

WINGHAM.—The church here has purchased the building formerly owned by the M. E. denomination. The site is central, the building is new, and bought for much less than the actual cost. We send our greetings to the church at Wingham.

International Lessons.

Dec. 10,
1882.

HIS RESURRECTION.

{ Mark xvi.
1-8.

GOLDEN TEXT.—“Now is Christ risen from the dead and become the first fruits of them that slept.”—1 Cor. 15: 20.

TIME.—The first day of the week, our Sunday; the third day after the Crucifixion.

PLACE.—The garden where Joseph's sepulchre was, near Calvary.

PARALLELS.—Matt. 28: 1-8; Luke 24: 1-11; John 20: 1-21.

Notes and Comments—Ver. 1. “Sabbath was past:” on which they rested; even their deep affliction for the Lord did not induce them to violate the Sabbath. “Had thought:” immediately after the Crucifixion, before the Sabbath began—Luke 23: 56; 24: 1. “Anoint:” this had been hurriedly done with the spices brought by Nicodemus on Friday evening; those, as we learn from John, were myrrh and aloes.

Ver. 2. “Very early:” at the rising of the sun; Matthew, “as it began to dawn;” John, “when it was yet dark.” “They came:” the women of verse 1; Luke gives Joanna, the wife of Chusa, and others. “First day of the week:” the Lord's day—Rev. 1: 10.

Ver. 3. “Who shall roll us away the stone:” they were evidently unaware of the seal that had been placed on the sepulchre by the Jewish rulers, and the setting of the watch; it was a natural question, as the weight of the stone would be too much for their united effort to move; God's angel had solved the difficulty for them. *Theophylact*, quoted by *Jacobus*, says “Not to let the Saviour out, but to let the disciples in.”

Ver. 4. “When they looked:” REV. “looking up:” they had been looking down with sorrowful gaze before—a Christian's look should always be upward. “Stone was rolled away:” REV. “rolled:” more literally exact, as it would likely be back into a niche in the rock; Matthew says that an angel came and rolled it away, and that there was an earthquake. “It was very great:” this may refer to the reason of the talk of verse 3, or it may mean that its size enabled them to see its position even in that early dawn.

Ver. 5. The sepulchre was evidently of considerable size, as the tombs of the rich often were. “Entering:” not at once, there was an interval during which they separated; they received the angelic message—Matt. 28: 5-8; the two Mary's came back with the other women and entered the tomb. “A young man:” Matthew, “the angel:” a man in form, but an angel in nature. “They were affrighted:” naturally enough—it was the dead Lord they expected to see, not a living, shining angel; but joy was added to fear when they left the tomb—Matt. 28: 8. Note—this is the form which, when any form is mentioned, angels are described in the New Testament as assuming; the wings are an artist's fancy.

Ver. 6. “Be not affrighted:” REV. “amazed:” here and in preceding verse, both ideas are conveyed. “Jesus of Nazareth” (or Jesus the Nazarene): “which was crucified:” an allusion to His deep humiliation; of a despised race, and suffering a shameful death. “He is risen:” of the marvellous import of these three words—victory over death, Christ the first fruits, an assurance of our resurrection, the coming of “the dayspring from on high.” “Behold the place:” empty now, the proof of the truth of what I tell you.

Ver. 7. Other details are supplied by the other evangelists; read all the parallels. “Tell His disciples and Peter:” poor Peter, he would especially need this word of

comfort, cast down as he would be by the remembrance of his sin; had his name not been especially mentioned he might have thought that he had no part in the glad news, that he was now cast off from the disciples by his fall. “Goeth before you:” as He had said he would—Ch. 14: 28—so Matthew. John gives particulars of what occurred there.

Ver. 8. “Went out quickly—fled:” in a tumult of fear, wonder and excitement, as we may well suppose. “Neither said they anything to any man:” on the way to the disciples to whom the message was to be delivered, or, that they did not immediately, even to them, tell the story—fear had taken such hold of them that they knew not what to do. In this state of indecision the Lord meets them—Matt. 28: 9-10—overcomes their fear (“fear not”), and they then go on with the message, confirmed by the Lord Himself.

HINTS TO TEACHERS.

Prefatory.—Out of the darkness into light; the death sorrow to the resurrection joy; how mighty the change!

“Vain the stone, the watch, the seal,
Christ hath burst the gates of hell.”

The importance of the resurrection of Jesus to the Christian faith is so great that you must impress on your scholars the certain truth of the record. Christ *did* rise; the very precautions used by the Jews to prevent His body being stolen, the stone, the seal, the watch, became the assured evidences that He had risen from the dead; unbelief, in all ages, has recognized this as one of the strongest bulwarks of Christianity, and against it all the powers of darkness have fought, but fought in vain.

Topical Analysis.—(1) The visit to the tomb (vers. 1-4). (2) The angelic message (vers. 5-7). (3) The return to the disciples (ver. 8).

On the first topic, let us walk with those loving women on that first Easter morn on their way to the tomb of their dead Friend and Lord. Many and conflicting would be the feelings that tossed their souls; first, and chiefest, doubtless, would be sorrow—sorrow of the bitterest, the most intense kind; all the blessed deeds of the dead Saviour's life would be recalled, chiefest to one present, that out of her He had cast seven devils, and yet the ungrateful wickedness of His countrymen had murdered Him, and He slept in the grave; their would be indignation and anger against the perpetrators of the crime, for these women were but human, and we can scarcely think that they had as yet learned that spirit of divine forgiveness the Master illustrated when He prayed for those who were slaying Him. There would, possibly, be something akin to despair: like the two journeying to Emmaus, these mourners might have felt and said to each other, “we trusted that it had been He which should have redeemed Israel,” but now that hope was gone, and the future was a blank. So walking, they come to the tomb; they had noted the spot when their Friend was laid therein; they would perform the last offices of love, and anoint the body before it was too late; but the thought had perplexed them, “Who shall roll us away the stone?” It was a great stone, they could not remove it themselves, but help had come, the hindrance that seemed so mighty had been removed, for an angel had come down from heaven and rolled away the stone, and as they looked up they saw the open door of the sepulchre, and nothing to hinder entering in. So, may we teach our scholars, does God remove all hindrances out of the way of service that springs from love, to Jesus, the path may seem blocked up, the difficulties insurmountable, but God speaks, “Who art thou, O great mountain? before Zerubbabel thou shalt become a plain”—Zech. 4: 7. Yet further, we may learn and teach that the stone, the hindrance to the resurrection of all who believe in Jesus, shall in like manner be removed; that He is the earnest, the first fruits of them that sleep, and that by Him

the grave hath been opened, robbed of its terrors, filled with light and made the pathway to heaven.

On the *second* topic we may show how one sentence stands out in letters of light—"HE IS RISEN," the one word that would crowd everything else out of the minds of the women, as in fact it appears for a time to have done; if there had been conflicting emotions before, they would increase as *wonder* and *hope*, vague, fearful it might be, but growing and strengthening, were added to the number. They were "affrighted:" the Lord was not in the tomb, but an angel was; take up his words to the women, "be not affrighted," their fear was in their faces and in their every act, but rejoicing and not fear was the appropriate feeling for that glad morning. "He is not here;" "Why seek ye the living among the dead?"—Luke 24: 5. Our thoughts and desires turn to a living Saviour, "that liveth and was dead," and is "alive forever more"—Rev. 2: 18. "He is risen:" point out that this blessed truth of Christ's resurrection is the rock on which we build for eternity; because He lives we shall live also; yea, and all our comfort here is in the assurance that He who once suffered and died, now in His exalted life sympathizes with, and helps His people. "Tell Peter:" the first message one of loving forgiveness; he who had so lately denied his Master, and who was no doubt suffering the bitter sorrows of a reproachful conscience, is to be specially told that his Lord had risen; and so they went forth "quickly;" "they trembled and were amazed," but the night of sorrow had passed, the day star had arisen, and soon they were to rejoice in the sight—Him whom they loved, their Lord and their God.

Supplementary.—In elder classes, or with intelligent children, the teacher may point out the special importance of the fact of Christ's resurrection to the Christian faith; the *prophecies*, the *proofs*, the *incidents*, the *facts*, and the *results* of the resurrection. This will involve labour in Bible study, of course, but you will never regret the labour; show especially how this fact was the great theme of apostolic teaching, how it made those weak men bold as lions, and how in the strength of that belief they went to prison, suffering and death with rejoicing. Seek that your scholars go away with this as the brightest thought of their lives, "Now is Christ risen from the dead."

Incidental Lessons.—On the *first* topic—That weeping may endure for a night, but joy cometh in the morning.

That there is no "stone" too great for God to roll away from the path of love.

That the sorrow of all who truly seek Christ will be turned into joy.

That we sometimes fear at the way God opens out His best gifts to us.

That we may not find Christ in the way we look for Him, but we shall find Him.

On the *second* topic—That the resurrection of Jesus is by the wisdom of God placed beyond all doubt.

That as Jesus rose and lives, so shall all who believe on Him.

That the resurrection declares Jesus to be the Son of God—Rom. 1: 4.

That we should give to others the joyful message we have received.

Main Lesson.—The resurrection of Jesus the great central fact of our faith. *Foretold*—Ps. 16: 10, with Acts 13: 34, 35; Isa. 26: 19; Matt. 20: 19; Mark 9: 9; 14: 28; John 2: 19-22. *Beyond doubt*—Matt. 27: 63-66; Luke 24: 35, 39, 43; John 25: 27; Acts 1: 3. *Attested* by angels—Matt. 28: 5-7; by disciples—Acts 3: 15; by His enemies—Matt. 28: 11-15. *It brings*—pardon—1 Cor. 15: 17; hope—1 Pet. 1: 3; assurance of our own resurrection—1 Cor. 15: 20.

Dec. 17, } **AFTER HIS RESURRECTION.** } Mark xvi.
1882. } 2-30.

GOLDEN TEXT.—"And He said unto them, Go ye into all the world and preach the Gospel to every creature."—Ver. 15.

TIME.—Sunday after the crucifixion, and the forty days following.

PLACE.—Jerusalem and places adjoining.

PARALLEL.—Matt. 28: 9-20; Luke 24: 12-53; John 20: 3-31.

Notes and Comments.—Ver. 9. "First to Mary Magdalene: John gives the full account—Ch. 24: 11-17. "Out of whom:" to mark her from, the other Marys, great had been her faith, and great now is her reward.

Ver. 10. "Went:" she was the first to convey the word of Christ's resurrection to "them that had been with Him:" this expression probably includes more than the disciples. "Mourned and wept:" why? they thought their Master lost, they had no idea of His resurrection.

Ver. 11. "Believed not:" one of the many little touches that show us how far from expecting, much less inventing this wonderful miracle, were the friends of Jesus; so their unbelief has become by the providence of God a strong testimony to the truth. Had they forgotten or did they disbelieve the words of Christ Himself on this subject, perhaps neither quite, but they were overwhelmed by grief and unable rightly to realize the promise.

Vers. 12, 13. "Appeared—unto two:" an evident allusion to the beautiful incident of the journey to Emmaus, fully detailed in Luke 24: 13-35. "Told it to the residue:" REV. "rest," but they believed not notwithstanding the repeated testimony, yet according to Luke, these two were met with. "The Lord is risen indeed and hath appeared unto Simon," there appears to have been an alternate swaying from belief to doubt and despair, one moment these men thought the report true, the next they felt it to be improbable if not impossible, and they went down into the darkness again.

Ver. 14. "Afterward:" later, it was on the evening of the same day, see Luke 24: 36, and on. "As they sat at meat:" the incidental corroboration of this by Luke's account is striking. "Upbraided—unbelief:" rather, he upbraided their unbelief, but he also taught and opened their understandings that their unbelief might end. "Hardness of heart:" not just what we understand by that term, but more quiness of understanding. Faith and tenderness of heart go hand in hand. These minds had been so full of wrong ideas about the Messiah, that they could not yet receive the truth of His death and resurrection.

Ver. 15. Very striking, they were not only to believe but they were to go forth with the same message and ask others to believe. This verse does not, probably, refer to this appearance but to some later talk; the writer is evidently compressing His narrative into a few words. "Into all the world:" in the fullest sense, for it is My world. Have the disciples of Jesus heeded these words? if so why has not the Gospel been preached in the whole world generations ago? "to every creature:" REV. "the whole creation:" any creature but man? it may be asked, see Rom 8: 19-25; Col. 1: 15-23. *Alford* says "blessings are conferred on inferior creatures, and even on the earth itself, by Christianity and its civilization." The blessing extends as far as the curse.

Ver. 16. *Schaff* says on this verse: "the belief is in Jesus, crucified and risen again. Baptism is generally but not absolutely necessary to salvation; it is not said, he that believeth not and is not baptized will be condemned, the first trophy of the crucified Lord was the unbaptised, yet believing robber. Many martyrs had no opportunity of baptism. Multitudes of unbaptised children die in infancy, and the Society of Friends reject water baptism; yet the other clause shows the general necessity. Baptism cannot be deemed

indifferent in view of this command. None are condemned simply because not baptized, but positive unbelief is the one certain ground of condemnation whether the person be baptized or not baptized."

Ver. 17, 18. "These signs shall follow:" a promise limited, as we believe, to the apostolic times, for this reason, that the whole passage has reference to the first preaching of the Gospel; when the necessity ceased, the miraculous power ceased also. Yet, even to-day, there is such a mighty power in faith that we may call it miraculous, what else can we say of the results of believing prayer. "In my name shall they cast out devils." Christ worked His miracles by His own power, His disciples in His name—Acts 3: 6; 4: 10. This was fulfilled—Acts 5: 16; 8: 17; 16: 16-18. "Take up serpents"—Acts 28: 3-5. "Drink any deadly thing:" we have no record of the fulfilment of this promise, but do not doubt that it was fulfilled. "Lay hands on the sick"—Acts 3: 6, 7; 5: 15; (a still more striking manifestation), Jas. 5: 14. And the Saviour went beyond His promise, for, although nothing is said of raising the dead, we find that this power was given also—Acts 9: 36-42; 20: 9, 10.

Ver. 19. The ascension, in one verse, "after the Lord," REV. adds "Jesus." "Spoken unto them:" much of the forty days was doubtless spent in teaching them the fullest truths of the Gospel. "Received up"—Acts 1: 9, the original suggests the idea of being taken back again. "Sat down at the right hand of God:" the place of honour and power. The resurrection body, the first fruits of redeemed humanity is exalted to the highest place in the universe of God; there to be our High Priest and king.

Ver. 20. The book of Acts in a sentence. "Went forth:" after the gift of the Spirit. "Everywhere:" at the time Mark wrote, the Gospel had spread so rapidly, and had so filled the Roman world that the word was justifiable, says *Tertullian*. "Though but of yesterday, yet have we Christians filled your cities, islands, castles, corporations, councils, your armies themselves, your tribes, companies, the palace, the Senate, and courts of justices: only your temples have we left free." "The Lord working:" through His Spirit, in blessed harmony with them, a fulfilment of the promise in vers. 17, 18. "Confirming the word:" the Gospel preached. "Amen:" the response of the Church to the command and promises of its Lord.

HINTS TO TEACHERS.

Prefatory.—Teacher, you have come to the last lesson in the life of Jesus; a grand fitting, and triumphant termination, see that you catch its spirit, let your class feel that the "Amen" is the response of your soul, and that in the spirit of the Master's command and promise you would teach.

Topical Analysis.—(1) The appearances of Jesus (vers. 9-14) (2) The commands and promises of Jesus (vers. 15-18). (3) Christ in Heaven, the disciples on the earth (vers. 19-20).

On the *first* topic, it will be best to collect from all the evangelists the various appearances, no one contains all. There are slight variations in the arrangement by different commentators, but the following appears the most exact.

1. To Mary Magdalene, John 20: 11-13—(we shall only give one reference in each case).
2. To the women returning from the Sepulchre—Matt. 28: 9-10.
3. To the two disciples, Cleopas and another, on their way to Emmaus—Luke 24: 13-31.
4. To Peter, between the revelation at Emmaus and the return of the two disciples to Jerusalem—Luke 24: 34.
5. To the ten—Thomas absent—John 20: 19-25; five appearances on the Resurrection day.
6. To the apostles again. Thomas present—John 20: 26-29.
7. To Seven of the Apostles at the Sea of Galilee—John 20: 1-24.
8. To the Eleven in Galilee—Matt. 28: 16-20.

9. Again in Galilee, but now to 500 at once, only recorded by Paul—1 Cor. 15: 6.

10. To James the Lord's brother only—1 Cor. 15: 7. No other record.

11. To the Eleven at the ascension—Acts 1: 4-9.

All these appearances would serve to confirm the faith of the disciples, to give them assured confidence in the verities of their teaching, and to make them very courageous in declaring the Gospel. Teach here on what a sure foundation the resurrection of Jesus stands, the great fact which unbelievers in all ages have tried to discredit, but tried in vain, it is one of the truths of God, and can never be overturned.

On the *second* topic, show that these commands and promises are for us; as individuals and churches, it is the duty of all Christians, to help toward the fulfilment of this special order, some may do it in one way, some in another; impress upon all your scholars, that whatever their position in life it is their duty, either by personal work, or by supporting those who are working, to help the preaching of the Gospel: while a single soul has not heard of Jesus, this commandment lasts. As to the *promises*, they are being fulfilled, spiritually, now; the sick of sin are being healed, the evil spirits of drunkenness and bad passions are being cast out; men released from the bondage of sin speak with new tongues, and the deadly poisons of evil influences and customs do not harm the true believer.

On the *third* topic, show the intimate connection between the Lord in Heaven and the servants on earth. Anything like a full consideration of this would be sufficient of itself, for a long lesson, you can only indicate one or two points. Christ was "Received up into heaven:" and according to His promise He sent the "Comforter," the Spirit by whose influences the disciples were so filled and energized that they were able to go forth everywhere preaching the Gospel, speaking in tongues to which before they had been strangers, and endowed with a courage that shrank from no difficulty, danger, suffering or even death itself, by that spirit the Lord was "working with them," and confirming the word with signs following. So mighty were they, so earnest, so successful under this gift from above, that before the last apostle passed away, the Gospel had been preached throughout the Roman world, and its triumphs were found in every land. So, to-day, we have still the promise of the Spirit, as mighty as of old to help us in Christian work, although in a less openly miraculous way, to lead to the Saviour, and to witness to the believer his entrance into the family of God, while Jesus Himself is our great High-Priest and Mediator, seated at the right hand of God, the place of authority and power, until He shall have put all His enemies under His feet, when He shall come to take His people to Himself, "and so we shall, be ever with the Lord," "Amen, even so come Lord Jesus," and may we and all our scholars be found in Him.

Incidental Lessons.—On the *first* topic, That our faith in the resurrection of Jesus is sustained by proofs beyond question.

That the manifestations of Jesus to the loving and penitent were of the earliest.

That the risen Jesus brings comfort to His disciples.

On the *second* topic, That the commands and promises of Jesus are our inheritance to-day.

Are we taking our share of the work of spreading the Gospel.

That there are yet eight hundred millions who have not heard of Jesus!

On the *third* topic, That Jesus in Heaven is the assurance of His peoples future—John 14: 3.

That Jesus in Heaven is ever present by His Spirit, with His workers on earth.

That as He departed so He will return—Acts 1: 11.

Main Lessons.—The Masters last command, "Go preach"—Matt. 28: 19; John 15: 16; 17: 18; Acts 5: 20; 18: 9; 2 Tim. 2: 1-7; Tit. 1: 3.

FOURTH QUARTERLY REVIEW.—1882.

December 24th.

This last Review of the year should combine, as far as practicable, a survey, not only of the lessons of the past quarter, but of the whole year; you can, it is true, do this but briefly, yet it will be well to do it. You can glance at the thought of each review, and out of all weave the story of Christ's life, miracles, teachings, sufferings, death and resurrection, keeping in mind, as the great central thought, that this was not accidental or purposeless, but that it was the manifestation of the wisdom and love of God working out the salvation of men; so loving us that He gave His only begotten Son to become a man, to dwell for a time on the earth, and then to die for us, the just for the unjust, that He might bring us to God.

A Review is, or should be, an attempt to leave in the minds of the members of your class the facts and teachings of the lessons by judicious questioning. Of all things, this requires careful preparation; you want to fix in your own minds, first, the most important points in your lessons, and then to consider how you can best bring out these by questioning your scholars. Perhaps the suggestions of *Peloubet* on this will help us. Question about—

1. *The Beginning of the Gospel*, as we have it in Lesson I.

2. About *His Ministry*, its length, the places He visited, those in which most of His mighty works were wrought, the mountains, lake, river and desert connected with His ministry.

3. About *His teachings*, those specially addressed to the disciples, those to the multitude, and those to the Scribes and Pharisees; ask what parables were spoken; get the pith of the teaching in Lesson V., First Quarter; V., Second Quarter; VI., of Third Quarter, and III. in Fourth Quarter.

4. About *His Miracles*, who were healed, and of what diseases; what miracles were not miracles of healing, strictly, but miracles of mercy; and then get from your class the lessons we may learn from those miracles.

5. About *Personal Incidents*—the habit of Jesus with respect to prayer; to the worship of the synagogue and the Sabbath. Under this section you can talk about Lesson X., Second Quarter; V. of Third Quarter, and I. of Fourth Quarter; here, too, you may bring out the names of those who were prominent in following Christ, or ministering to Him, and those who were in bitter opposition to Him, and His betrayer.

6. About *His Death*—Commencing with the Last Supper, on through the agony in the garden, the betrayal, the foretold examination, rejection by the Jews, and choice of Barabbas; crucifixion, with its incidents, and death of Jesus, the wonders of those hours, the place of burial and the friends who came forward to do these last offices for the dead Saviour.

7. About *His Resurrection and Ascension*—the incidents of that morning of the first day of the week. Who went to the tomb? what they found? together with the surprise, fear and joy that successively filled the minds of the disciples. To whom Jesus appeared? what He said? the length of time after His resurrection until the ascension, and circumstances attending the latter, and the words of the Master, the witnesses, and the effect upon the disciples generally.

You may think on reading the above that it is more than you will accomplish without anything further; possibly; it will depend somewhat on the teaching your class has had, on their remembrance of the teaching, and on yourself in reviewing. You can, of course, compress considerably if you find that this portion is going to take all your time, as it will be of all things important that you should bring out the great Gospel truth of the purpose of this life and death; the one great central truth around which all resolved, and that is *salvation*. Christ's life and death was *the Gospel*, the good news; if it were possible to omit that fact out of the

Bible, it would be the most terrible book in the world, a record of God's anger against Sin, and no way of escape. With elder scholars it will be sufficient to recall the "Main Lesson," of some of the lessons, as November 19th, 26th etc.; but, for younger scholars, a small blackboard or slate exercise will help to fix the teaching more firmly on their memories. Give them the word "Salvation," on the previous Sabbath, and ask them to bring texts bearing upon this truth, the initial letter of which shall form the word, thus—

Set forth to be a propitiation (Rom. 3: 25).

A lamb without blemish and without spot (1 Pet. 1: 19).

Look unto Me and be ye saved (Isa. 45: 21).

Victory through our Lord Jesus Christ (1 Cor. 15: 57).

An offering and a sacrifice to God (Eph. 5: 2).

The Lord hath laid on Him the iniquity of us all (Isa. 53: 6).

In whom we have redemption (Eph. 1: 7).

Obedient unto death, even the death of the cross (Phil. 2: 8).

Neither is there salvation in any other (Acts 4: 12).

You may be able to bring out other texts, or your scholars may, so much the better, encourage them even if their attempts are not to the point; never discourage a scholar by laughter or impatient remark from trying to find out some truth or text for himself. And now, dear fellow teacher, as we stand together, you, your class, and the writer, and look back for a final loving look over the Lesson of the year, shall we not join in praise to God for such a revelation of Himself as He has given us in His Son, and shall we not, with one hand upon the irrevocable past and the other upon the unknown future, give ourselves to God in a new service with entire dedication of heart and life. May the coming year be a bright one for all Sunday school Teachers and their classes.

December 31st.

No lesson was chosen by the Lesson Committee for this Sabbath, having the idea, perhaps, that schools would, mostly, take this last day of the year for special services in some shape. Several of the lesson-note publishers agreed upon a lesson from Isaiah 11: 1-9. "The kingdom of Peace:" as we think, however, for the reason stated, that it is not likely to be used by many schools, we do not give any notes upon it.

PRIZE BIBLE QUESTIONS.

PRIZE BIBLE QUESTIONS FOR DECEMBER.

With this number sheets are sent out for the use of those young friends who intend answering the questions which have been given during the year; the conditions are printed thereon, and we must ask special attention to them or the answers will be disregarded. Let us have all answers by the 15th December, which will give two clear weeks to reply; direct as follows:

* CANADIAN INDEPENDENT,
Box 2648 P.O.,
Toronto.

and in the top left hand corner where we have put a star, write "Prize Questions," then your paper will at once come into the right hands. We shall endeavour to publish the result in the January INDEPENDENT.

How were the prejudices against the Gentiles, as part of God's people, entertained by one of the Apostles, removed?

Quote a passage where life and death are each so attractive that the writer does not know which to prefer.

What is the first assurance in the Bible that the cry of the wronged will be heard and answered by God?

Children's Corner.

SOMETHING TO DO.

Think of something kind to do,
Never mind if it is small;
Little things are lost to view,
But God sees and blesses all.

Viola's are wee, modest flowers,
Hiding in their beds of green;
But their perfume fills the bowers,
Though they scarcely can be seen.

Pretty bluebells of the grove
Are than peonies more sweet;
Much their graceful bloom we love
As they blossom round our feet.

So do little acts we find,
Which at first we cannot see,
Leave the fragrance pure behind
Of abiding charity.

JUDY'S PUPPY: FOR WHAT HE WAS SAVED.

"Carl, what is the matter with Judy? She's been whining and begging us to go to the shore for the last half hour," said Marion Chase to her brother, who was stretched full-length on the floor, reading.

Carl looked up, listened a moment to the big dog's pleading, then closed his book and said with an evident effort to give up his own pleasure to gratify his dumb friend:—

"Poor old girl, she's in some trouble, that's plain! Come, Marion, put on your hat and we'll humour her."

Marion, who never refused a walk on the sands, no matter in fair or stormy weather, was soon equipped, and the children followed their dog, who tried to hasten their steps, running far ahead and then coming back.

"What a high tide! 'Haven't seen the likes in ten years!' as old Sim would say," said Carl, "Hurry, Marion, Judy has got her nose in those rocks—there's some animal she wants to get at in there! Whatever it is it'll be drowned unless it can swim, and anyway unless it can squeeze out."

Bounding over the rocks and sand, Carl reached the crevice first, and with a short exclamation pulled out—a little puppy. His

sister was by his side, and Judy with short, happy barks let them talk as they pleased.

"So that is where she hid her little one! Poor old Jude! she thought father would take this one as he took two of 'em. And you see, Marion, she couldn't get the little thing out—it got wedged in and this high tide frightened her—she knew her baby would be drowned."

The children and dog stood on the rocks, the poor mother nursing and fondling her little one, the boy and girl watching her contentment with great pleasure, for Judy had been their constant playmate and companion ever since Marion's second year.

"Wouldn't it have been just dreadful if she had lost her little doggie!" said Marion. "I do believe she would have stayed by it till she herself was drowned. You see the tide was never so high—O Carl, Carl, we are lost!"

It seemed true at first, for while the children and dog had lingered on the rocks the treacherous waves had crept round them till water surrounded them on every side and the heavy surf threatened to roll even over their feet.

Carl started up, and seizing his sister's hand, said, "Not a moment, Marion, you must not mind the surf—even if it knocks you down—it is our only chance. Judy will save you at any rate, and I can swim."

"But Judy has her puppy," said Marion with white lips, for she was always a coward in the surf. Carl seized the puppy, and Judy, seeming to understand, kept near Marion. After all, there was not so much danger, though Marion fell twice and was dragged back by a receding wave. In fifteen minutes the children stood, panting and wet, but safe and beyond any possible tide.

"Carl, what did you think of as we ran?" asked Marion in an awed voice.

"Oh, of you and the puppy and—well, I did think how mother'd feel," this last was added in a shame-faced way.

"I could only say over and over, 'When thou passeth through the billows I will be with thee.' I know He was, Carl."

Carl looked at the pale lips of his only sister, and with a heart full of real gratitude that she was spared said quietly, "Yes, I know He was—always know that when she's near," he added in his heart, for Carl thought this one sister almost an angel, and never teased and bullied her as some boys do their sisters.

"O little puppy, I wonder what your life has been saved for?" said Marion, taking the little dog for a moment, but quickly putting it down, for she felt faint and weak.

Ten years went by. Marion, a woman of twenty two, seemed older than Carl, a young man of twenty-four, for she had been married for two years, and, as she wrote to her brother, "was bringing him the dearest little nephew—just another Carl." She had lived in India with her husband, but was to spend a few years in her old Scottish seaside home, and now the vessel in which she was to come was hourly expected. How Carl watched the winds and tides! A storm came up, and the ship must be on the coast! The young man and his father were on the rocks before dawn, and in the darkness they heard the guns of a ship in distress. They knew that in all probability it was the "Albatross," and their darling with the little one they had never seen, was to drown perhaps, almost in their sight.

Suddenly a sheet of flame lit up the sky. The ship was on fire, and men and women could be seen throwing themselves into the sea. Boats are launched, and Carl started the first one. It was a great risk, but no one cared for danger; all knew "Miss Marion" was in the ship. Nearer and nearer came the boat; now sunk in the trough of the sea, they could see nothing, and again high on some wave they saw, still far ahead, men, women, and children struggling in the angry waters. Each time some had disappeared, O God, would they save her?

Suddenly a small, black object is seen coming towards the boat. It is a dog, and some one is swimming by his side, while there is something on his back.

"Marion! it is she! Here, Hero! here, old fellow!"

But Judy's puppy had seen the boat far off and was by their side before they needed to call. The baby, half-drowned, but saved, was dragged in the boat, and Marion, who had yielded to her father's wishes years before and learned to combat waves and surf, was soon in her brother's arms.

"It was Hero who saved us. How little we children knew what we were doing ten years ago," said Marion faintly, but with a happy quiver in her voice as she saw her baby reviving.

"And this time I thought who was with you, darling," whispered Carl, "and knew that even though you drowned He would keep you safe. Ah, darling, it was you roused me up to succour Judy when I was a boy. You deserve that her puppy should save your little one."—*Christian Chronicle*.

THE NEW YEAR.

It's coming, boys, it's almost here:
It's coming, girls, the grand new year!
A year to be glad in, not to be bad in;
A year to live in, to gain and give in;
A year for trying, and not for sighing;
A year for striving, and hearty thriving;
A bright new year, Oh! hold it dear.
For God who sendeth, He only lendeth.

KALEIDOSCOPIES.

Probably most of the children have looked through one of these beautiful instruments, and enjoyed seeing the bits of bright glass at the end of the tube shift about in a variety of forms. They have usually been sold as toys, but now architects and carpet-designers are beginning to buy them to get designs for their work. But the greatest use made of them is by the men who manufacture round, stained glass windows. The kaleidoscope furnishes more beautiful patterns than the men can arrange themselves.

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