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The Canadian Independent.

Win Reid
478 Guy st
1 July 81

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

Vol. 29.]

TORONTO, THURSDAY, JAN. 27, 1881.

[New Series No 3

Topics of the Week.

—Mr. W. W. Corcoran, the Washington banker and philanthropist, has, it is said, given away in all \$8,000,000 in public benefactions, and \$1,000,000 in private charities, and that this was about three-quarters of his fortune.

—The policy of the new papal secretary of state, Cardinal Jacobini, is indicated by a remark, if truthfully attributed to him, that "it belongs to the Church alone to determine the limits which separate it from the State." In other words, after the Church defines its own province, the State may claim what the Church leaves.

—Not fewer than three thousand people, mostly men, and a large proportion of these ministers, assembled in St. Andrew's Hall, Glasgow, for the purpose of seeing and hearing the Rev. Joseph Cook, of Boston. No more striking illustration of the popularity in Scotland of the famous lecturer has yet been furnished. His subject was, "The Decline of Rationalism among the Experts."

—A large meeting of students has been held in Berlin to discuss the best means for extending the anti-Jewish agitation. Deputations from Göttingen, Leipzig, Kiel, Rostock, and Halle were present. Fourteen hundred Berlin and one thousand and twenty-two Leipzig students have signed the anti-Jewish petition to Prince Bismarck.

—A Sabbath School has been opened at Wittenberg in the church on whose door Luther nailed his ninety-five theses of salvation, and in which both he and Melancthon lie buried. It began with seventy girl scholars and seven female teachers, but has grown to such proportions that it has been found necessary to use another church for a part of the school. The scholars now number over four hundred, of whom three-fourths are girls. Five of the teachers are men, eighteen are women, and the superintendent is a minister.

—Earl Cairns says the Sunday Society movement is now directed, not to the consideration of the most fitting and beneficent mode of spending Sunday as a day appointed for rest and refreshment by sacred institution, but to an attack on that body of Scriptural and revealed truth which is our authority and guarantee not merely for our days of rest here, but for those priceless hopes and promises of which our Sunday is but the type and emblem. A movement of this kind will meet, he is sure, in every part of the country a determined and effective opposition.

—Messrs. Moody and Sankey have decided to revisit England during 1881, and have already accepted invitations to attend the next Christian Convention at Dublin. Besides his school for girls at Northfield, Mr. Moody is to start a school for boys at his Massachusetts home. He has bought three hundred acres of land for a farm, and he purposes work and play and study for the boys whom he undertakes to educate. The new farm-school is to be on the family plan. "My plan is," says Mr. Moody, "to take boys of unfortunate parents who are not able to educate them; but the boys shall be promising ones, and such as, if educated, would make good preachers and missionaries." *Nonconformist.*

Of the fact that there is a growing feeling among Friends in favor of the visible representation of certain ordinances a new and important illustration has just been given in London. An English exchange states that "a gentleman not an obscure, but a well known and somewhat prominent Friend whose name recently appeared in connection with a document officially issued by the Society, has been baptized." His case was taken up by the Monthly Meeting with which he is connected—"one of the most important Monthly Meetings in England"—and the result is he has not been "disowned," but is retained in membership.

The contumacious Bishop of Tournai, Belgium, Mgr. Dumont, who has been deposed, has published a voluminous correspondence between himself and other Belgian bishops, canons, etc. This correspondence shews, it is stated, that these dignitaries accuse each other of "treason," "perfidy," and "forgery." The Bishop of Liege, writing of the Archbishop of Mechlin, says: "All this is very sad. Double-dealing, want of frankness and sincerity where does such conduct lead to? We cannot renounce our rights and lend ourselves to all the caprices, not to say capers, of our dear metropolitan." Bishop Dumont also promises to publish his correspondence with the Pope.

—Mr. T. G. Pinches has very recently found a tablet, brought from Assyria, by H. Rassam, Esq., in 1878, and deposited in the British Museum, which joins the fragment published in the W. A. I., II, pl. 65, and adds about seventy more names to the list of kings there given. The tablet, which must have contained at least two hundred names when complete, is of the highest importance, as the lists it preserves render a reconstruction of the chronology of the early period of Babylonian history necessary, and supply names of the kings immediately following the Deluge. It is also of peculiar value from the fact that it presents translations or explanations in Assyria and of earlier Akkadian names.

Bishop Steere, of the Universities Mission Central Africa, writes of a sudden and large accession of ex-slaves at the station of Zanzibar. A slave dhow was captured near the south end of Zanzibar Island, with seventy nine slaves from the interior on board. Says the Bishop:

"The history of their journey will show how changed the times are since it was the custom to ship some 20,000 slaves from Kilan every year. These people were never in Kilan itself, but were bought in various country plantations near it. They were then brought by land to within about forty miles of Zanzibar, but not by the usual route, having passed further inland, and so came to Mji Mwema, an insignificant place near Dar-Salaam, where they were shipped in a dhow, which passes very commonly backward and forward with firewood. In taking this dhow Mr. Smith has made the greatest prize that has been taken for years. There were ninety-seven on board in all. Some of them were concerned in the transport, and were sent to the fort. Some were so much at home in Zanzibar that they had their free papers given and went off to their friends. Those who were sent to us were the newcomers from the interior, seventy-nine in all. Among them were eleven girls and twelve boys, two of the last so small that

they were given into Miss Mill's charge at the hospital. It is a great strain upon our resources; but who can see these poor creatures wanting in everything and not try to do something for them?"

The Bishop also writes that the Rev. W. P. Johnson has left Masari on a journey to Lake Nyassa, with the purpose of establishing a station at Mataka's Town.

A curious story is in circulation respecting the doings of the Russian authorities. In Russia there is annually published a general calendar, called the "Vseobshchay." This work is very cheap, contains a vast amount of general information, and consequently finds its way into the house of nearly every well-informed Russian. It is a sort of *Annual Register* and *Whitaker's Almanac* combined, and is a common work of reference. In its chronicle of events, which is compiled with great care, and is very elaborate, all the movements of our troops in Afghanistan from June, 1879, to the same month of 1880 are registered, the reverses being made especially prominent. But the Russian troubles in Central Asia are passed over, and for the 9th of September, the day when Lomakin's expedition was defeated at Dengel Tepe, there is this record: "Battle between the Russians and Tekkes a Geok Tepe: the enemy put to flight with immense loss, and the fortress taken." As a matter of fact the fortress was not taken, and it was not the Turkomans, but the Russians who fled. Accounts of the engagements were published in Russia, but shortly after the Censor prohibited all reference to the affair as a defeat, and said that it was to be spoken of as a victory. Why was this? It seems that the battle was lost mainly through the action of Prince Dolgoroukoff, and that this Prince is the brother of the Czar's mistress. Hence the suppression of the facts. A fact like this speaks volumes as to the way in which Russia is governed. No wonder that Nihilism is rampant.

"I have been a missionary in South Africa for more than forty years, among the native tribes, fourteen of which were spent among the Natal Zulus. I do not hesitate to say that this Basuto war is morally a huge crime, and politically a huge blunder. Much is said about the Basuto rebellion. In their view it is resistance to oppression and robbery under the form of law. It is said they are British subjects, and ought therefore to submit to a law passed by the Parliament of the colony. But it was passed in a Parliament in which they were unrepresented, a law in the framing of which they had no voice, of which they knew nothing until it was passed, and against which they were not allowed to protest. Their resistance was a passive one until an armed force was sent to enforce it on them, and thus they were driven to a so-called rebellion." These are the words of the Rev. W. J. Davis, and his experience on the spot entitles him to speak with some authority. Such a testimony is likely to have far more weight with unprejudiced people than anything that the Cape authorities may say. Mr. Davis also relates the circumstances under which Mr. Hope, who was the British magistrate with the Pandomise, under the chief Umhlonhlo, met with his death. He and two of his clerks were murdered by natives under the very eyes of the chief himself. Why? Evidently because

the Pandomise don't like being compelled to take the field against the Basutos. Mr. Hope's third clerk would also have been killed but for the intervention of the chief, who took him under his protection and said: "This man is I myself, and he who hurts him hurts me; he is the son of a missionary and the brother of a missionary, and I will shoot the first man that harms him." Moreover, Umhlonhlo has constituted the mission station of Shawburg, where his missionary, the Rev. Mr. Shaw Davis, resides, a place of refuge for all Englishmen residing in his tribe who can reach it, the one condition of their not being molested being that they deliver up their arms. Thus the Disarmament Act of Mr. Sprigg and his party is being applied in a very different manner than they intended. All this proves that the natives of South Africa know that they are being unjustly dealt with. The missionary they love; the politician of the Sprigg stamp they detest. *Fountain*

There is still a good deal of foolish irrelevant talk about the Rev. T. Pelham Dale being "persecuted for righteousness' sake," and of his being, in this nineteenth century and in "free England," made a martyr for his conscientious convictions. He is no such thing. As the Bishop of Manchester some short time ago correctly put the case, Mr. Dale is in prison simply as "a violator of the law." He is a minister of a national Church from which his position, authority and emoluments are all derived. That being so, he must needs submit to its laws and to the authorities by whom these are legally administered. If those laws are a burden to his conscience he can at any moment place himself outside their jurisdiction. But no! He will insist upon both eating his cake and having it. He refuses to acknowledge the authority of his Bishop, and yet insists upon retaining his ecclesiastical position and income. The thing is absurd. No doubt we hear people pleading, in the interest of what they call "culture" and "breadth" and "progress," that they should still be allowed to retain positions in certain churches after they have greatly parted company with the religious opinions on account of being understood to hold which it exclusively was, that they ever secured such positions or enjoyed such emoluments. But the plain, instructive sense of common honesty rises up in protest against such pleadings. By all means let every man follow his conscience, and be as "broad" in his views as he pleases. But, in the name of decency, let him not seek at the same time to hold on to a position and an income which he never would have secured except on conditions which he now glories in treating with lofty indifference, if not with positive contempt. There is always room enough outside, and if any organization is so "narrow" as to be in danger of going down unless some self-sacrificing persons don't do violence to all the principles of honor and honesty, and "stay in" simply to save that particular church from ruin, they had better not. Such a cause is not worth the sacrifice. Indeed, the sooner it goes down the better, and if it doesn't, even though such friends save their consciences and leave, it will thus be shown that it is neither so "narrow" nor so worthless as was supposed. A cause which can only be "saved" by its supporters becoming dishonest had better disappear at once.

JESUS AND THE CHILDREN.

A RECITATION FOR FOUR CHILDREN.

First child.

I know just the sweetest story
That any one ever heard,
How Jesus, our own dear Saviour,
Said such a beautiful word;
And this is how it all happened—
I can say every word by heart—
They brought unto Him young children:
The twelve said they must depart;
But Jesus, who sees and hears all things,
Was displeased at these, His twelve
friends,
And said—I beg you to listen,
For my hope on these words depends—
“Suffer the little children to come unto
Me, and forbid them not, for of such is the
kingdom of heaven.”

Second child.

I know one almost as pretty,
And I will tell it to you:
One day the twelve were disputing—
As e'en they sometimes will do—
About who should be greatest,
And would not be reconciled;
Then Jesus, their Lord and Master,
Taking a dear little child,
Set him amidst the disciples,
With manners so gentle and sweet;
Then, lifting him into His arms,
Said the words which now I repeat:
“Verily, I say unto you, Except ye be
converted and become as little children, ye
shall not enter into the kingdom of heaven.”

Third child.

It surely should make us happy
That such things as these should be—
That the Lord, the King of glory,
Loved little ones such as we;
But you've not told all the story
Of the days when the little child
Taught the disciples this lesson—
They must be humble and mild.
I am so glad I can tell you
The very words that He said,
Lest some one else should dispise us
When we want to Him to be led:
“And whoso received one such little
child in My name, receiveth Me.”

Fourth child.

No matter when little children
Unto the dear Saviour came,
He always gave them a blessing,
And now it is just the same.
But I want you all to listen
While I my story repeat,
Of when they cut off green branches
And cast them down at His feet,
Singing the while glad hosannas
To Christ, their dear Lord and King;
Then still again in the temple
Loudly their praises did ring;
Some people cried in their anger,
“Hearst thou what these children say?”
This is the beautiful answer
Jesus made to them that day:
“Yea; have ye never read, Out of the
mouths of babes and sucklings Thou hast
perfected praise?”

Our Story.

NEDAWI.

(An Indian Story from Real Life.)

By “BRIGHT EYES.”

“Nedawi!” called her mother, “take your little brother while I go with your sister for some wood.” Nedawi ran into the tent, bringing back her little red blanket, but the brown-faced, roly-poly baby, who had been having a comfortable nap in spite of being all the while tied straight to his board, woke with a merry crow just as the mother was about to attach him board and all to Nedawi's neck. So he was taken from the board instead, and, after he had kicked in happy freedom for a moment, Nedawi stood in front of her mother, who placed Habazhu on the little girl's back, and drew the blanket over him, leaving his arms free. She next put into his hand a little hollow gourd, filled with seeds, which served as a rattle; Nedawi held both ends of the blanket tightly in front of her, and was then ready to walk around with the little man.

Where should she go? Yonder was a group of young girls playing a game of *konei*, or dice. The dice were five plum-seeds, scorched black, and had little stars and quarter moons instead of numbers. She went over and stood by the group, gently rocking herself from side to side, pretty much as white children do when reciting the multiplication table. The girls would toss up the wooden bowl, letting it drop with a gentle thud on the pillow beneath, the falling dice making a pleasant clatter which the baby liked to hear. The stakes were a little heap of beads, rings, and bracelets. The laughter and exclamations of the girls, as some successful toss brought down the dice three stars and two quarter-moons (the highest throw), made Nedawi wish that she, too, were a young girl, and could win and wear all these pretty things. How gay she would look! Just then, the little glittering heap caught baby's eye. He tried to wriggle out of the blanket to get to it, but Nedawi held tight. Then he set up a yell. Nedawi walked away very reluctantly, because she wanted to stay and see who would win. She went to her mother's tent, but found it deserted. Her father and brother had gone to the chase. A herd of buffalo had been seen that morning, and all the men in the tribe had gone, and would not be back till night. Her mother, her sister, and the women of the household had gone to the river for wood and water. The tent looked enticingly cool, with the sides turned up to let the breeze sweep through, and the straw mats and soft robes seemed to invite her to lie down on them and dream the afternoon away, as she was too apt to do. She did not yield to the temptation, however, for she knew Mother would not like it, but walked over to her cousin Metai's tent. She found her cousin “keeping house” with a number of little girls, and stood to watch them while they put up little tents, just large enough to hold one or two girls.

“Nedawi, come and play,” said Metai. “You can make the fire and cook. I'll ask Mother for something to cook.”

“But what shall I do with Habazhu?” said Nedawi.

“I'll tell you. Put him in my tent, and make believe he's our little old, old grandfather.”

Forthwith he was transferred from Nedawi's back to the little tent. But Habazhu had a decided objection to staying in the dark little place, where he could not see anything, and crept out of the door on his hands and knees. Nedawi collected a little heap of sticks, all ready for the fire, and went off to get a fire-brand to light it with. While she was gone, Habazhu crawled up to a bowl of water which stood by the intended fire-place, and began dabbling in it with his chubby little hands, splashing the water all over the sticks prepared for the fire. Then he thought he would like to drink. He tried to lift the bowl in both hands, but only succeeded in spilling the water over himself and fire-place.

When Nedawi returned, she stood aghast; then, throwing down the brand, she took her little brother by the shoulders and, I am sorry to say, shook him violently, jerked him up, and dumped him down by the door of the little tent from which he had crawled. “It's too bad that I have to take care of you when I want to play.”

You see, she was no more perfect than any little white girl who gets into a temper now and then. The baby's lips quivered, and he began to cry. Metai said to Nedawi: “I think it's real mean for you to shake him, when he doesn't know any better.” Metai picked up baby and tried to comfort him. She kissed him over and over, and talked to him in baby language. Nedawi's conscience, if the little savage could be said to have any, was troubling her. She loved her baby brother dearly, even though she did

get out of patience with him now and then.

“I'll put a clean little shirt on him and pack him again,” said she, suddenly. Then she took off his little wet shirt, wrung it out, and spread it on the tall grass to dry in the sun. Then she went home, and going to a pretty painted skin in which her mother kept his clothes, she selected the red shirt, which she thought was the prettiest. She was in such a hurry, however, that she forgot to close and tie up the skin again, and she carelessly left his clean shirts lying around as she had laid them out. When Baby was on her back again, she walked around with him, giving directions and overseeing the other girls at their play, determined to do that rather than nothing.

The other children were good-natured, and took her ordering as gracefully as they could. Metai made the fire in a new place, and then went to ask her mother to give her something to cook. Her mother gave her a piece of dried buffalo meat, as hard as a chip and as brittle as glass. Metai broke it up into small pieces, and put the pieces into a little tin pail of water, which she hung over the fire. “Now,” she said, “when the meat is cooked and the soup is made, I will call you all to a feast, and Habazhu shall be the chief.”

They all laughed. But alas for human calculations! During the last few minutes, a shy little girl, with soft, wistful black eyes, had been watching them from a little distance. She had on a faded, shabby blanket and a ragged dress.

“Metai,” said Nedawi, “let's ask that girl to play with us; she looks so lonesome.”

“Well,” said Metai, doubtfully, “I don't care.” But my mother said she didn't want me to play with ragged little girls.”

“My father says we must be kind to poor little girls, and help them all we can; so I'm going to play with her if you don't,” said Nedawi, loftily.

Although Metai was the hostess, Nedawi was the leading spirit, and had her own way, as usual. She walked up to the little creature and said, “Come and play with us if you want to.” The little girl's eyes brightened, and she laughed. Then she suddenly drew from her blanket a pretty bark basket, filled with the most delicious red and yellow plums. “My brother picked them in the woods, and I give them to you,” was all she said. Nedawi managed to free one hand, and took the offering with an exclamation of delight, which drew the other girls quickly around. Instead of saying “Oh! Oh!” as you would have said, they cried “Him! Him!” which expressed their feelings quite as well, perhaps.

“Let us have them for our feast,” said Metai, taking them.

Little Indian children are taught to share everything with one another, so it did not seem strange to Nedawi to have her gift looked upon as common property. But, when the attention of the little group had been concentrated on the matter in hand, a party of mischievous boys, passing by, caught sight of the little tents and the tin pail hanging over the fire. Simultaneously they set up a war-whoop, and, dashing by into the deserted camp, they sent the tent poles scattering right and left, and snatching up whatever they could lay hands on, including the tin pail and its contents, they retreated. The little girls, startled by the sudden raid on their property, looked up. Rage possessed their little souls. Giving shrieks of anger, they started in pursuit. What did Nedawi do? She forgot plums, baby and everything. The ends of the blanket slipped from her grasp, and she darted forward like an arrow after her companions.

Finding the chase hopeless, the little girls came to a stand-still, and some of

them began to cry. The boys had stopped too, and seeing the tears flow, and being good hearted boys in spite of their mischief, they surrendered at discretion. They threw back the articles they had taken, not daring to come near. They did not consider it manly for big boys like themselves to strike little girls, even though they delighted in teasing them, and they knew from experience that they would beat the mercy of the offended party if they went near enough to be touched. The boy who had the dinner brought the little pail which had contained it as near as he dared, and setting it down ran away.

“You have spilt all our soup. There is hardly any of it left. You bad boys!” said one of the girls.

They crowded around with lamentations over their lost dinner. The boys began to feel remorseful.

“Let's go into the woods and get them some plums to make up for it.”

“Say, girls, hand us your pail, and we'll fill it up with plums for you.”

So the affair was settled.

But, meanwhile, what became of the baby left so unceremoniously in the tall grass? First he opened his black eyes wide at this style of treatment. He was not used to it. Before he had time, however, to make up his mind whether to laugh or cry, his mother came to the rescue. She had just come home and thrown the wood off her back, when she caught sight of Nedawi dropping him. She ran to pick him up and finding him unhurt, kissed him over and over. Some of the neighbors had run up to see what was the matter. She said to them:

“I never did see such a thoughtless, heedless child as my Nedawi. She really has ‘no ears.’ I don't know what in the world will become of her. When something new interests her she forgets everything else. It was just like her to act in this way.”

Then they all laughed and one of them said:

“Never mind—she will grow wiser as she grows older,” after which consoling remark they went away to their tents.

It was no use to call Nedawi back, she was too far off.

Habazhu was given over to the care of the nurse, who had just returned from her visit. An hour or two after, Nedawi came home.

“Mother!” she exclaimed, as she saw her mother frying bread for supper, “I am so hungry. Can I have some of that bread?”

“Where is your little brother? was the unexpected reply.

Nedawi started. Where had she left him? She tried to think.

“Why, mother, the last thing I remember I was packing him, and—and oh, Mother! you know where he is. Please tell me.”

“When you find him and bring him back to me, perhaps I shall forgive you,” was the cold reply.

This was dreadful. Her mother had never treated her in this way before. She burst into tears, and started out to find Habazhu, crying all the way. She knew that her mother knew where baby was, or she would not have taken it so coolly; and she knew also that her mother expected her to bring him home. As she was stumbling along through the grass, she felt herself seized and held in somebody's strong arms, and a great, round, hearty voice said:

“What's the matter with my little niece! Have all her friends deserted her that she is wailing like this? Or has her little dog died? I thought Nedawi was a brave little woman.”

It was her uncle Two Crows. She managed to tell him, through her sobs, the whole story. She knew if she told him herself, he would not laugh at her about it, for he would sympathise in her troubles, though he was a great tease.

When she ceased he said to her: "Well, your mother wants you to be more careful next time, I suppose; and, by the way, I think I saw a little boy who looked very much like Habazhu, in my tent."

Sure enough, she found him there with his nurse. When she got home with them, she found her mother—her own dear self,—and, after giving her a big hug, she sat quietly down by the fire, and resolved to be very good in the future. She did not sit long, however, for soon a neighing of horses, and the running of girls and children through the camp to meet the hunters, proclaimed their return. All was bustle and gladness throughout the camp. There had been a successful chase, and the led horses were laden with buffalo meat. These horses were led by the young girls to the tents to be unpacked, while the boys took the hunting horses to water and tethered in the grass. Fathers as they dismounted, took their little children in their arms tired as they were. Nedawi was as happy as any in the camp, for her seventeen year-old brother, White Hawk, had killed his first buffalo, and had declared that the skin should be Nedawi's robe, as soon as it was tanned and painted.

(To be continued.)

THE DRINK PROBLEM.

Does the human system in its normal condition require any tonic stimulant? All physical analogies speak against it. We are frugivorous by nature, partly carnivorous by habit, but certainly not graminivorous; and of all animals only a few graminivorous ones have a natural craving for the mildest of all stimulants: deer, wild goats and a few of the larger ruminants pay an occasional visit to the next salt-lick. With this exception, the instinct of all mammals in a state of nature revolts against the mere taste of our popular tipples and spices. Strong spirits and opium are shunned as deadly poison even by reptiles and the lower insects. Sustained only by the tonic of the *vis vita*, animals endure the rigor of an Arctic winter, and perform their physical functions with an energy far surpassing the exertions of the most active man. That mental vigor is compatible with non-stimulating diet is proved by the teetotalism of many ancient philosophers, and such modern brain-workers as Peter Baile, Grimm, Laplace, Combe, Franklin, and Shelley. But can abstainers combine mental activity with physical exertion, and especially with the monotonous, long-continued drudgery of the labouring classes? In other words, will total abstinence do for the people at large? The Pythagoreans of Magna Græcia relaxed their principles before they became a national party. Still, history furnishes one excellent test case in point: the western Saracens abstained not only from wine, but from all fermented and distilled drinks whatsoever, were as innocent of coffee as of tea and tobacco, knew opium only as a soporific medicine, and were inclined to abstemiousness in the use of animal food. Yet six millions of those truest sons of temperance held their own for seven centuries against great odds of heavy-armed Gaiours, excelled all Christendom in astronomy, medicine, agriculture, chemistry, and linguistics, as well as in the abstract sciences, and could boast of a whole galaxy of philosophers and inspired poets.

—International Review.

—There is complaint with regard to the treatment of missionaries in the Church of England, it being alleged that, in some instances at least, when at home they are brought in contact with clergymen of that church, who are cold, distant and supercilious. Whatever may be the case in Great Britain, we are glad to be able to say that in this country no class of people is received more cordially, or treated with greater respect than are returned missionaries.

INTERNATIONAL S. S. LESSON.

Sunday, Feb. 6.

(Specially prepared for the Christian Helper by Mrs. J. C. Yule.)

THE BOYHOOD OF JESUS.—Luke 2: 40-52.

GOLDEN TEXT.—And the child grew and waxed strong in spirit, filled with wisdom; and the grace of God was upon Him.

Commit—28-32.

INTRODUCTION AND CONNECTION.

During the time that intervened betwixt this lesson and our last, many things, elsewhere related, transpired—as the visit of the wise men from the East; Joseph's dreams and subsequent flight with Mary and her child into Egypt. The massacre of the children in and around Bethlehem by Herod; and the return, after Herod's death, of Joseph and his family to Galilee. Unlike biographies in general, however, our Lord's childhood—that period of life which is so full of suggestion and intimation of what the man will be—is passed over, with the exception of what we find in our present lesson, in profound silence. We are not, however, to suppose that this was an important portion of our Lord's life; or that it had not direct and special bearing upon His great work. It was necessary, in order that Jesus might understand the needs of those whose nature He had assumed, that He should be familiar with the whole round of human experience, infancy, childhood, and youth, no less than that of mature years; and so, having been tempted in all points like as we are, He would be able to succor all them that are tempted.

LESSON NOTES.

(40). *And the child grew*—as other children do, subject to the same laws, and used to the same physical exercises. *Waxed strong in spirit, filled with wisdom.* By this is meant, not so much that precocity of intellect which characterizes mere genius, as that soberness of judgment and clear discernment of truth which result from the thoughtful and devout study of the Word of God. *And the grace of God was upon Him.* Grace means divine favor resting upon, or moral excellence and beauty divinely wrought within, an individual. In the case of Jesus, it means both; for, though a child, He was a holy and sinless child; and thus His whole nature, turning directly to God and His Word, was beautiful and gracious outwardly and inwardly both.

(41). *Now his parents went*—were "went," or "used to go"—to Jerusalem, &c. The law required the attendance of the males only at this feast; (Ex. xxiii. 15-17);—yet women were permitted to go, and frequently did so—as in the case of Hannah (1 Sam. i. 7) and also Mary as recorded here.

(42). *And when He was twelve years old.* Dr. Brown tells us that, at the age of twelve, every Jewish boy was styled "a son of the law;" being then put under a course of instruction, and trained to fasting and attendance on public worship, besides being set to learn a trade. Thus Jesus was permitted, probably for the first time, to visit the royal city, and join in the temple services at this great national feast.

(43). *And when they had fulfilled the days*—the days of the feast (Lev. 23:5-8)—*as they returned*—to Nazareth—the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it. This is not to be interpreted as a neglect of filial duty; but rather as an evidence of the absorbing effect the worship and services of the occasion had had upon Him. He seems to have been so engrossed and preoccupied as neither to heed the lapse of time nor the departure of the worshippers.

(44). *But they supposed him to have been in the company, &c.*—that is, their fellow worshippers with whom they journeyed. This seems strange oversight and carelessness on the part of Mary and Joseph; but probably His discretion and prudence were so assured as to free them from all anxiety on His account; while his well known piety left no question in their minds of his being with some of the thoughtful and devout ones of their company, conversing with them about the things He had just seen and heard. *Sought Him, &c.*—probably at evening, when they pitched their tents for the night.

(45). *When they found Him not, &c.* We can only imagine the consternation, dismay, and bitter self-upbraiding of the parents as they turned back to Jerusalem, seeking the missing child. How should they answer to God for His loss, should He never be found? how return to their

homes without the child who had been such a peculiar treasure to them?

(46). *After three days*—that is, a day's journey from the city, another back, and another, or part of another, spent in searching. *In the temple*—not in the sanctuary, or holy place, which was accessible only to the priests, but in one of the apartments without, where the doctors of the law met and taught their pupils. *Hearing them and asking them questions.* The mode of teaching practised by the Rabbis was, by question and answer; hence, the asking and answering of questions by Jesus would not, in itself, have been matter of surprise.

(47). *All that heard Him were astonished, &c.*—that is, at the wisdom and maturity of mind He evinced. Such was His knowledge of the mysteries of God's law, such the acuteness of His questions and the clearness of His answers, as to fill all who heard Him with astonishment.

(48). *They*—Joseph and Mary—*were amazed*—that is, at finding Him there, and engaged in such a way, it was all so unlike what might be expected of one of such tender years and limited opportunities. *His mother said:—Son, &c.* The mother's words, probably spoken to Him when alone, are very gentle; and clearly reveal the pain of heart with which she sought Him. It can hardly be called a rebuke, but rather a request for an explanation.

(49, 50). *And He said unto them, &c.* He did not explain—probably his doing so would have involved much that it was best they should not know—but he asked instead—*How is it ye sought me? Wist ye (knew ye) not, &c.*, or, in other words, was it not evident to you that, since I was not with you, I must be occupied with my Father's business? Mary had used the words *thy Father*;—Jesus used the same word, but with a different meaning. They perceived that He had a meaning of His own, but they understood not the saying, and probably forbore to question him farther. Dr. Brown remarks:—"These, as the FIRST RECORDED WORDS OF CHRIST, have a peculiar interest over and above their intrinsic preciousness: In His Father's house He felt Himself breathing His own proper air; and His words convey a gentle rebuke of their obtuseness in requiring Him to explain this."

(51). *And he went down* (from Jerusalem)—in speaking of the metropolis they usually said *up* when going to it, and *down* when going from it) *with them; and came to Nazareth*, and was subject (in subjection, obedient) *unto them.* This being *subject* implied a life of labor such as His father might appoint. He became a *carpenter*; and as such had, in after years, to bear the sneers of his townspeople (Mark 6: 3). Thus the Creator of men became obedient to a man, and the hands that made the worlds (Heb. 1: 10) wrought for years at a mechanic's trade. *His mother kept (treasured, hid away) all these sayings in her heart.* She could not explain them—to her they were full of mystery, but they were not things to talk about, she kept them in her heart.

(52). *Increased, &c.*—advanced, physically and mentally, from boyhood to youth, and from youth to manhood. *Increased in favor, &c.* These words must be understood of Jesus simply as a man. As His human capacity increased His ability to serve both God and men increased; and the apparent favor and approval of God were in proportion. God's love and favor for His Son were eternal and unchangeable; but the *visible manifestations* of them were increasingly frequent while He tabernacled with men.

SUGGESTED THOUGHTS.

Jesus' devotion to His Father's business is a precious example to all young Christians. It was at *twelve years of age* as truly His meat and drink to do His Father's will, as it ever was in after years. A child's work for Christ is quite as acceptable to God as that of a man.

Jesus' submission to His parents is a further example to the young. Instead of saying—I have found my Father's house, and I mean to stay and serve him here, He went quietly back to Nazareth, to serve God in obedience to His earthly parents. He came to keep His Father's law (Ex. xx. 12), as well as to do His Father's work.

Jesus' condescending to work with His hands, in obedience to the *law of labor* that rested upon all men, is another rich example. Let no one despise honest labor, since the Lord of glory was not ashamed to spend His early manhood in working as a mechanic.

QUESTION SUMMARY.

(FOR THE CHILDREN.)

(40). What is said of Jesus in this verse? With what was He filled? What was upon Him? What is *grace*? See note. (41). How often did Jesus' parents go to Jerusalem? Why did they go there? Why was the *Passover* kept? (Ex. 12:26-27). How old was Jesus when He went with them? (43). How many *days* did the feast last? (Lev. 23:5-8). When His parents started for home, what did Jesus do? Did His parents know He was staying behind? (44). Where did they suppose He was? What is meant by *the company*? What did they do when they missed him? (45). Where did they go looking for Him? (46). How long was it after they left Jerusalem to go home, before they found Jesus? Where did they find Him? Was He in the temple—proper—that is the holy place? Where, then, was He? Why not in the holy place? See note. What was He doing? (47). Why were they all astonished? (48). What were his parents amazed at? What did His mother say? (49). Did Jesus answer His mother's question? What *two* questions did He ask her? When Jesus said *Father*, did He mean the same that Mary meant? Whom did He mean? (50). Did His parents understand Him? (51). Where did he go with them? What is meant by *was subject to them*? See note. If He had not obeyed His parents would He have sinned? Whose law says—*Honor thy Father and thy Mother*? Who does it say that to? Then, as Jesus was a child, was it his duty to do what God requires of all children? Did Jesus, like other Jewish boys, *learn a trade*? What trade? (Mark 6:3). (52). In what did Jesus increase? What is it to *increase*? In what respects should you imitate Jesus? See "suggested thoughts." Can you fail to imitate Jesus, and not sin against God?

PROPRIETORSHIP.

"Ye are not your own" 1 Cor. vi. 19.
"I am thine" Psalm cix. 94.

It is a great thing for the Christian to be quite clear on this point, that he is not his own, but that he belongs to Christ. The firm belief that Christ is his master and that he is Christ's servant helps him greatly in finding and filling his right place in the world, while it affords him the strongest comfort amidst the trials he meets with on earth. He is "bought with a price, even with the precious blood of Christ," he is therefore of value in the eye of his Master, however valueless he may seem either to his fellow men, or to himself. Whatever may be his faults there is something which his Lord knows he can do and expects him to do. He has the privilege of obtaining strength for his work and help in every time of need from the one Lord to whom he is responsible. Other lords have had dominion over him to his sorrow; but his own true Lord has found him and claimed him, and it is now the business of his life to glorify God in his body and in his spirit, which are God's. "Ye are not your own" is a word not addressed to every one; it is addressed to those who know their Lord and own His claim to them. He challenges them as His purchase, and He would have them in return to claim Him as their own.

If the thought of Christ's proprietorship in him is a help to a man in all that is holy and pure and true and good, it is also a marvellous solace and comfort in affliction. For the blood-bought child of God ought to feel that the sorrows of life are not sent to destroy one who is so precious as he is in the eye of his Lord. His afflictions come not by chance, but are sent with a high purpose. They ought not to make him doubt that he is the Lord's, for it is written, "Whom the Lord loveth, He chasteneth." His cry is, "I am Thine, save me! Save me from doubting Thy love, save me from dishonoring Thy name."—Exchange.

—Eighteen years ago, the first Protestant church established in Brazil was formed in Rio Janeiro. Now there are several churches with about 1,000 members. The whole country is open for gospel work among 12,000,000 people.

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WHO WERE THE PURITANS?

It is a simple historical fact, that the establishment, in the present form, of the Reformed Church of England was as much a piece of statecraft as of religious conviction; the religious movement carried on the mere statesman, the statesman moulded, in great measure, the religious movement in its national utterances. The Prayer Book was confessedly a compromise intended to include various shades of belief, whilst it would not shock too violently the associations of the common people by too great a departure from the older Roman Missal; thus tacitly preparing the way for a subsequent state of things thus described:—"The Church of England is a religious institution with a Romish Liturgy, a Calvinistic Creed, and an Arminian Clergy." There can be no reasonable doubt but that the High Churchman is the child of the Liturgy, the Evangelical of the Articles, and the Broad Churchman may claim his direct descent from the statecraft which built the new church upon an elaborate system of compromise. There were, however, men of more rigid views as to the requirements of the religious conscience and who maintained a struggle for some time for a re-reformation. The re-action which the accession of Mary produced, drove this latter class, together with the more thorough protestants who had accepted Cranmer's prayer book and church as articles of peace, into exile, and here, it may be said, Puritanism definitely began. Calvin, in Geneva, had built up with inexorable logic and relentless common sense, a rigid system, both of polity and of theology. Knox came under the influence, and Scottish Presbyterianism justly through him traces its modern spiritual lineage up to the Geneva Reformer. Many of the Marian exiles came under the powerful influence of this school, and, returning to England after Mary's death, renewed the struggle for further reformation within the again Established Church. But Elizabeth was a "chip of the old block," a veritable "old Harry," and would brook little departure from her sovereign will, punishing those who would not "conform" to the Church as by law established. The position assumed by these more thorough reformers was that many of the ceremonies retained were superstitious, the vestments prescribed for the officiating clergy were Popish, the sign of the cross in baptism, the ring used in matrimony, kneeling at the communion, were also practices requiring to be discountenanced. Many of the returned clergy were put in possession of the living from which they had been rejected during the Marian regime, bringing with them

their sterner faith and simplicity confirmed by sojourn on the continent in the atmosphere of Geneva. Under Elizabeth, however, the Act of Uniformity was to be enforced, and the ministers who would not conform were thrust out from their livings. Persecution followed. The nonconformists were led to dig deeper still into the question of superstition and unauthorized authority. Episcopacy was assailed from a Scriptural stand point, and the "pure" Word of God exalted as the true arbiter on all ecclesiastical disputes, the one rule for social life and manners. Hence arose, most likely in derision, the name of Puritan.

Among the more serious and thoughtful of the laity puritan principles grew and strengthened, though the term "puritan" must be remembered as including men of diverse views, whose great public characteristic was non-conformity, but who truly agreed in this, honest endeavour after the scriptural mode of ecclesiastical polity and a strict reformation of life and manner. As earnest men they differed; some would have been content with a moderate amount of further reform in the matter of vestments, liturgy, and discipline; others contended for a thorough Presbyterian polity and creed after the Geneva model; others were sturdy independents, who dreaded alike the episcopal autocrat and the presbyter who seemed only the priest "written big." The Stuart family coming to the throne brought about "the divine right of kings" to rule as they deem fit, with the concomitant divine right of bishops, according to the doctrine, "no bishop, no king," as the royal throne and episcopal bench conspired to rule, the Puritans gained ground with the people whose rights were being persistently ignored. Under the united rule of the first Charles and the Laudian bishops a crisis was hastened, and the non-conformists of all shades made common cause, joined by those to whom the old English rights seemed in danger, until, under Cromwell, the rule of England passed into their hands. Then came the reign of the infamous second Charles with its retaliation, and that of James with such tools as Claverhouse and Jeffreys. Episcopacy meanwhile becoming firmly established under the Erastian rule it willingly accepted, the Puritans passed now into the thorough position of dissent, and their history henceforth is to be traced in the varied denominations and parties into which their varied opinions naturally divided them.

One stream of Puritanism, which we see was a movement rather than a sect, established the Church of Massachusetts and Rhode Island, really moulding the destinies of this New World; another added strength to the Presbyterianism Knox was instrumental in establishing in Scotland; another remained in its cradle, despised, hunted down, barely tolerated, *neq tamen consumebatur*, and this day forms, though bearing contumely and harassed by disabilities, no unimportant factor in determining the destinies of the nation which has often proved unworthy of its best and noblest sons.

Puritanism has had its roll of martyrs. Not perhaps to equal in vivid objectiveness to that of the Scottish

Covenanters or the English Reformers, unless we include the latter in the great Puritan movement. (We have, however, distinguished, as we think historically we must, the Puritan from the Reformer). Perhaps six names may exhaust the list of those who were publicly executed from among the Puritan ranks, but halter and stake do not exhaust the instruments of persecution. Dark, damp, vermin-haunted, fever-smitten dungeons and years spent therein; heart-rending separations, and families left cruelly to shift for themselves; political disfranchisement and social scorn; these and many such were potent cruelties remorselessly used and patiently endured:

"——— with their names

No bard embalms and sanctifies his lay;
And history, so warm on meaner names,
Is cold on theirs.

nevertheless they live in the truth they graved indelibly on their nation's history, and they live where all live who deem the truth as man's greatest, most enduring possession.

REV. A. HANNAY.

The following is the conclusion of the article crowded out last week:

No church, no group of churches anywhere, is more deeply committed than the Congregational churches of the United States to a Calvinistic rendering of Evangelical doctrine. Dr. Joseph Clark, whom Dr. Dexter certifies as an intelligent and conscientious witness, says that Calvinism as a religious faith, and Puritanism as a code of morals—two of the toughest things that ever entered into the composition of human character—were the original soul and body of these Congregational churches.

I shall be understood specially by my ministerial brethren if I say that the tone on doctrinal questions which I heard in all parts of America reminded me rather of my student days, or of the earlier years of my ministry in Scotland, than of any tone which I have heard either in Scotland or England in recent years. I do not know whether criticism, literary and historical, science and philosophy, in their assaults on Christian faith, find the same difficulty in crossing the ocean that I did. Whatever the explanation may be, it seems to me that our brethren have not yet suffered in equal degrees with ourselves.

Of the Council at St. Louis he speaks as follows:—

It is right, I should state further, that the representatives of the Churches at the Council which met at St. Louis took what seemed to me a very important step. They appointed a committee, as we should say, to revise their declaration of faith and order. This they did because they believe that faithful men of no generation should be content to profess their faith in the words of their fathers, if those words have ceased to be true to their conviction—keeping in view questions that are difficult and perhaps burning among ourselves, I do not hesitate to express my general satisfaction, and even great satisfaction, at the course taken by the Council in this respect. This I do on these grounds. In the first place, it is a declaration made on the part of these brethren of what is, I believe, a profound conviction of theirs—a conviction which I profoundly share—that there can be no healthy Church life, no growing and fruitful Church life, without dogmatic convictions intelligently and earnestly held. I am grateful for the step that was taken, in the second place, because I believe the revised testimony, when promulgated—when will it be promulgated?—it would take a long time in England to prepare a new confession of faith—

I believe that this revised testimony when issued, will be as Evangelical spirit as in form. And in the third place, I believe it will be used, when prepared, in full harmony with the genius of Congregationalism—not transformed into an inquisitorial apparatus to be applied to churches and ministers as by authority, but given forth with no other authority than belongs to its merits as a guide for the thought and an aid to the enquiring mind of the age. So much with regard to the doctrinal testimony of our brethren.

He then goes on to speak of the meeting of the American Board at Lowell, the particulars of which we have previously given. Further on, about "burning" questions:—

I have spoken of the Congregationalists of America as our nearest spiritual kindred. This is no nominal relation; it rests on all that is deepest in the lives of the two peoples, but there are incidental revelations of this community of feeling which are not without their interest. It touched my official soul to find that they were familiar with many of the difficulties which beset us here, and manifest not a few of the infirmities which are only too obvious among us. I found that they had difficulties about their Year-book—about the insertion of names and the omission of names. I found that accusations were brought up against certain official persons there, that they had some selfish way of preparing the business for the meetings, which was called doing it "cut and dry" and, in the absence of anything like party strife among our brethren, or anything like party organization, at St. Louis especially, which was a quasi-ecclesiastical gathering and not a meeting for missionary ends, there did seem to crop out signs of the existence among our brethren of two somewhat divergent types of Congregationalism—and I learned that the representative of the one of these would at times say to the other, "You are Presbyterianising Congregationalism," and that the brother thus accused would retort, "You would make Congregationalism a rope of sand." Were these echoes of things I had heard in England? (laughter) or were the things I had heard in England echoes of these? or were they alike in England and America, but part of the necessary friction of the working of our system about which we need not trouble ourselves very much which should not in the least abate our confidence in one another.

The following, as to the supposed differences between American and English Congregationalists, will interest some of our friends:

I did not find the difference so wide between American Congregationalism and English Congregationalism as I had expected. It is commonly said that we make more of the autonomy of the individual church, and that they make more of what I think they call the adelphity of the churches. I do not find, however, that our brethren in America, in order to give scope to this barbarous-sacred thing they call adelphity, have found it at all necessary to restrict the autonomy of the churches, or that they are less independent or self-governing than we are. And, referring to what may occur, perhaps, to some minds, as if here were a project for pressing forward the organisation of English Congregationalism by the help of America, I should like to say that I, for one, could be no party to favour any Congregational organisation that is not Congregational in its spirit, or to seek to further any unity that is not of the spirit. But I have a deep conviction—with me it is a practical energy, and it is time, I am persuaded, that we all thought closely of it—that if as Congregationalists in the coming Free Church Age of England, we are to take

a place worthy of our traditions and worthy of our resources, we must be able to present to the nation an aspect of unity, a fair, ethereal unity, if you like, but still a unity born of a common faith and a common consecration to the service of our Lord.

Here our extracts must end. There was much more that we would like to insert, but our space is small. The speech throughout was most interesting and was interrupted by frequent bursts of applause.

A FAREWELL AND A WELCOME.

SOCIAL TO REV. MR. EWING AND REV. J. B. SILCOX.

Nearly four hundred people assembled in the city hall on Tuesday evening at the social entertainment given as an expression of appreciation of the services of Rev. W. Ewing, the retiring pastor, and as a welcome to Rev. J. B. Silcox, the future pastor of the First Congregational Church. After all the guests had been given the opportunity of tasting the substantial provisions and the delicacies which were abundantly furnished, the meeting was called to order, when Rev. T. L. Helliwell led the congregation in prayer.

Mr. J. Dodimead then rose, and, in the absence of Mr. Lockhart, who had been expected to perform the duty, read in behalf of the congregation the following address to the retiring pastor, the Rev. W. Ewing, B. A.

ADDRESS.

To the Rev. W. Ewing, B. A.

REVEREND AND DEAR SIR, AS you have now resigned the pastorate of this church for more extended work in connection with missionary enterprise in Manitoba and the North-West, we cannot allow you to depart from our midst without expressing to you our regret at parting.

When you came to this city about a year and a half ago to organize a Congregational Church, you had much to contend with, but with the Divine blessing you have succeeded, and now have the satisfaction to know that with God's help you have laid the foundation of Congregationalism in this new city and country, which we trust will extend far and wide. We pray that your future life may be full of usefulness and earnest work for the Lord Jesus Christ. Your labors here have not been without fruit, and we pray that you may be long spared to hold aloft the blood stained banner of the cross and call sinners to repentance; and when in God's good time you may be called home to receive your crown, may it sparkle with many a jewel in token of the many souls you have been instrumental in leading to their reconciled Father.

We are, Reverend and Dear Sir,
Yours in Christ.

On behalf of the Church.

ROBT. MUIR,
JOHN VILLIERS,
K.W. LOCKHART,
J.W. WELLSBAND. } Deacons.

Dec. 11th, 1880.

Rev. Mr. Ewing, in the course of a brief but feeling reply, made allusion to his conviction at the time of his coming here, a year and a half ago, that there was not only room but necessity for more church work in this city. He also referred with expressions of deep gratitude to the kindness and sympathy shown to him and to his church by the ministers of the city, and to his co-operation with them under circumstances of the most pleasant character. He thanked the people generally for the interest shown by them in their church work, and rejoiced that they had been able to accomplish so much. As he had already spoken his farewell words to his congregation pub-

licly and privately, he said he would not now add anything further than his thanks for the address.

Mr. Robert Muir, who presided as chairman of the meeting, then called upon Rev. Mr. Ewing to extend in the name of the church a formal welcome to the Rev. J. B. Silcox, their future pastor.

Rev. Mr. Ewing said he thought it was perhaps fitting that he should be the one to welcome Rev. Mr. Silcox, seeing that, although he had resigned the pastorate, he had still the honor to be a member of this church. He therefore extended to the rev. gentleman, on behalf of the church, a most cordial and happy welcome. He had heard him preach his first sermon. He had been a fellow student with him and as such had heard his inspiring words at prayer-meetings, and had witnessed the love extended to him by his fellow-students. He had pleasant associations with him since that time, and now welcomed him as a tried friend. The church welcomed him because he brought with him a noble helper, Mrs. Silcox, who was known to some of the members. He assured Mr. Silcox that he would meet with earnest, devoted co-workers in the ministry, and he had pleasure now in introducing him to a number of his brethren who had extended to himself, notwithstanding his youth the utmost courtesy, kindness and consideration, and who, he knew, would only be too willing to extend the same to one more honored and abler than he.

Rev. Mr. Silcox then received a hearty greeting from the ministers on the stage, Rev. Messrs. Robertson, McDonald, Dr. Rice and T. L. Helliwell.

A quartette was then sung by four gentlemen, Messrs. Woodman, Wells, Johnson and Shea, after which

Rev. A. McDonald gave an address of welcome.

Other ministers spoke, after which

Rev. Mr. Silcox addressed the assembly in an easy and graceful style, relating the circumstances of his call to this field of labor, and the influences which had led him to accept the same. He said he was surprised to find himself welcomed here as the pastor of this church, as it was something which he had not planned for himself, and which he had little thought of last summer when he was here supplying for Rev. Mr. Ewing. In Toronto he had had a people whom he loved and who loved him, and they had worked together for nearly five years. The church was almost wholly composed of men and women who had been brought to Christ during his ministry there, and he was consequently bound to them by strong ties. Nevertheless it had been brought about that he had felt it to be his duty to come here, though his church had said, and his aged father and mother had said, that he ought not to come. He had come here to work for Christ simply because he had felt it to be his duty to do so, and he felt strong because he knew that he had the prayers and the confidence of those among whom he had labored in the past. It was in answer to the prayers of a band of praying men and women that many had been brought to the Saviour. At the beginning they had had only a handful of men who worked together for a while in a house; but many had been gathered in, so that they had a Sunday School with over 280 scholars, and an average attendance of 230. He loved the boys and girls, and he hoped to be a pastor to them.

He concluded by saying that, though he might not be able to answer all expectations in the way of pastoral visiting, nevertheless he was here to work and would do what he could. He trusted he would show himself worthy of the confidence of his brethren in welcoming him without catechizing him.

The chairman then, in the absence of Mr. Lockhart, presented to the Rev. Mr. Ewing a purse of \$54, which he said the

ladies of the congregation had placed in his hands for the purpose.

Rev. Mr. Ewing responded briefly, expressing his thanks for the pleasant surprise, he not having had the slightest suspicion beforehand that such a thing was intended. He assured the donor that their kindness would afford him encouragement in his work in the future.

The proceedings were then brought to a close with the pronouncing of the benediction. - *Abridged from Winnipeg Times.*

A CHRISTMAS TREE.

FRENCH BAY, Saugeen Reserve, December, 1880.

A social was held in the Congregational Church, French Bay, on Christmas Eve, 1880. The Christmas trees were beautifully got up, one on each side of the pulpit, decorated with paper roses, and were under the management of Miss McCue, Mrs. Lowiser George, Mrs. Maria Madwayush, Luke Kewagum, H. H. Madwayush, and Wm. Walker. The trees were hung with presents, toys, dolls, balls, and flowers, which Mrs. McDunnough and others, of Toronto, were so kind as to send. The young and the old folks were well pleased with the Christmas trees. The church was well filled. There was also a large number of white people present. The meeting was called to order by Luke Kewagum. The young choir, with Miss Maria Walker as organist, sang the piece, "Oh, I love to look at Jesus as He sat beside the sea," and the chairman, after a few words, called on Mr. Walker, who spoke briefly to the young people, telling them to be good scholars, to know our language, by all means to attend the Sabbath school, to learn the wonderful story of Jesus our Saviour. The chairman then called on the choir, who sang the piece, "When He cometh, when He cometh, to make up His jewels." The chairman called on the chief H. H. Madwayush, who briefly reviewed the welfare of the young people, dwelling on manners, soberness, and the ten commandments of God. The chief dwelt on these three important questions. The choir sang, "Come to the Saviour, make no longer delay." Mr. David Root, one of the school trustees, briefly remarked on Education, and exhorted young people to become good Christians. There was more singing by the choir, and some excellent recitations by the scholars, after which the presents were distributed, with which all were highly delighted. The benediction was pronounced and the meeting terminated.

[We regret having to abridge this; we should like to have given it as sent to us in its fulness and simplicity, but it was impossible with the space at our command. - Ed. C. I.]

Correspondence

TO CORRESPONDENTS. We cannot ensure the insertion of any matter in the week's issue reaching us later than the Monday preceding. The Editor is not responsible for the opinions of Correspondents.

THE REVIVAL IN WINNIPEG.

To the Editor of the Canadian Independent.

DEAR SIR, - Many inquiries show that a deep interest has been taken in the labours of Mr. Hammond in this city, which were so greatly blessed. President Edwards has said that "the news of revival is one means of promoting a revival." With this desire a few facts will be given in relation to the union meetings in this place. This can be done with all the more assurance now that a few weeks have passed since the special labours have closed. In the first place there was united effort on the part of all the ministers, who, after careful inquiry, united heartily in inviting Mr. Hammond to undertake the work, and thus pledged their co-operation. Previous to his coming a week was set apart for special prayer that a baptism of the Holy Spirit might be given to God's

people, to prepare them for the work. In this, several of the churches held united meetings. Mr. Hammond began his work among

THE CHILDREN

who attended in large numbers. Parents, teachers and pastors bear thankful testimony to the good work that was accomplished among them. If any are sceptical upon the conversion of children it would be well to study again such texts as "they that seek me early shall find me," "Suffer the little children to come unto Me," and "Feed my lambs;" and also practically to test the question by trying to lead some little ones to Christ.

In Winnipeg not only were the children blessed, but through their sweet hymns and happy faces the gospel was preached effectively in many a home.

THE MORNING MEETINGS

for conference and study of the Bible by Christians occupied a very prominent place in the work. By this means God's people were greatly strengthened and quickened, and those of different denominations were drawn into very close and happy sympathy.

In the evenings, meetings were held in the

OPEN AIR.

preceding the large gatherings.

Most of the ministers took part in this effort, and felt nobly rewarded by the testimony frequently given by those who had been attracted by them, and had heard words of truth which had led them to a new life. The evening meetings were generally densely packed, and the deepest interest manifested by all. Each meeting, both in morning and evening, was followed by the

INQUIRY MEETINGS.

which it was admitted by all appeared to be the most blessed of any means used in the revival.

All the ministers of the city, and a number from the country with a very large band of Christian workers, night after night entered heartily into conversation with anxious inquirers who were seeking the way of life. Not unfrequently an earnest word spoken to some who remained merely as spectators was the means of bringing conviction and conversion to careless ones.

Now that the special meetings are over, better attended Sunday services, the larger prayer-meetings, and deeper interest taken in them, as well as increase in membership, bear ample testimony to the power of God resting upon earnest, united, Christian effort.

This work, which has caused so much thankfulness to so many earnest Christians, was not carried on without some

OPPOSITION.

It was noticed that it arose chiefly from two sources. From the openly irreligious, and the Christians seldom found in a prayer-meeting, or taking an interest in the spiritual work of the church.

The esteem in which Mr. Hammond is held in Winnipeg, is set forth in some measure by the following letter, signed by all the ministers in this city, on his departure to begin labours in Emerson.

WINNIPEG, December 9th, 1880.

Dear Brethren of the Ministry:

We, the ministers of the city of Winnipeg, would lovingly commend to you our dear brother, Rev. E. Payson Hammond, M.A., an honored evangelist, who has labored among us most earnestly and lovingly for the last six weeks with blessed results whereof we are glad. We now rejoice over the salvation of many for whom our hearts have long yearned. His modes of work which were new to some of us, and seemed strange at first, we have found to be rational and effective.

The singing conducted in his own way has been a feature of the meetings productive of great good.

We have found it better to give our brother perfect control, and in regard to some plans of work, to wait and find that they are the result of long and useful experience.

Mr. Hammond honors the office of the Christian ministry, and strengthens the

bond between pastor and people, as well as cements the hearts of Christians of all denominations.

With gratitude and love we commend him to your fullest confidence, and ask you to give him, if favored with his services, your hearty co-operation from the inception of his work.

We are dear brethren,

Yours in Christ,

O. FORTIN, B.A., Rector Holy Trinity Church.

JAMES ROBERTSON, Knox Presbyterian Church.

THOMAS HART, M. A., Manitoba College.

A. T. FERGUSON, Bethel, M. E. Church.
S. D. RICE, D. D., Grace Methodist Church.

THOMAS HELLIWELL, Methodist Church.

A. McDONALD, Baptist Church.

J. SIMMONS, Zion Methodist Church.

W. EWING, B. A., Congregational Church.

C. M. COPELAND, Sec. Y.M.C.A.

The happy unity and brotherly feeling which prevailed among our churches previous to Mr. Hammond's visit, has been intensified. Many devout expressions of gratitude are uttered by Christian people who have shared in this "harvest work of the Holy Spirit."

W. EWING.

Winnipeg, Jan 7th, 1881.

To the Editor of the Canadian Independent.

DEAR SIR.—You will oblige by publishing the following in the INDEPENDENT.

The Rev. H. J. Colwell having resigned the pastoral charge of Zion and Watford Congregational Churches, to take effect the first of March next, and the Churches having accepted the same, they are desirous of obtaining a pastor at the expiration of the time. Congregational ministers not having a charge will kindly send their name and address to the undersigned Secretary of the churches.

JOHN D. ECCLES, Watford P. O.

Watford, 14th January, 1881.

News of the Churches.

STOUFFVILLE.—The annual social meeting of the church was held on the 13th inst. After tea had been served, short and appropriate addresses were made by Revs. Ebbs, McGregor, McKinnon, and three of the resident ministers. The report of the year's work was encouraging. On the 17th inst. a "Centenary Medal Distribution Social" was held, which was very largely attended. Excellent music was given by the village orchestra and children. At the close each of the scholars in the school was presented with a "centenary medal." One hundred and thirty-three of these were distributed. These medals are larger than a penny; on one side is a portrait of Robert Raikes, and on the other Christ blessing little children. By means of a short piece of ribbon they were fastened to the dresses of each scholar and were borne off very triumphantly. A new library has just been purchased.

UNIONVILLE.—The anniversary of the Sunday School was held on the 14th inst. There was a large gathering of children with their parents and friends. Mr. Edward Eckardt read the annual report, which was encouraging. After addresses by Revs. Silcox, McIntosh, and the pastor, each of the scholars received a very nicely bound book. Eighteen had attended every Sunday in the year and they received extra prizes. Special reference was made to the death of Dr. Eckardt, the late superintendent. His brother has been chosen as his successor.

SCOTLAND.—The Baptist pastor and myself have been holding union revival services for two weeks with good success. The attendance is large and the interest increasing. Twenty persons have asked for prayer, and some have found the Saviour. The most moral and the most wicked are alike awakened, and we are looking for greater things. We are the more grateful because no novelties in our meetings have been introduced, and we have not sought any outside help. Pray for us. W. HAV.

NEWMARKET.—Mr. Burgess, a temperance lecturer, has been supplying the church here for a few Sabbaths. Mr. Hammond is now laboring in the town. The meetings are very well attended, and quite a number have expressed a hope in Christ.

EMBRO. Rev. E. D. Silcox, of Stouffville, has received a unanimous call to the pastorate of the church. He has not yet given his decision.

MANILLA. Revs. Ebbs, Powis, and Silcox, have been invited to confer with the church at Manilla with reference to their financial position. Mr. McKinnon has a large congregation, and is much loved by his people.

TORONTO—NORTHERN. The annual Festival of the Sunday School took place on the evening of Friday, the 21st inst. Notwithstanding the heavy snow storm, there was a large attendance of scholars and friends. Tea was served to the scholars from six to half-past seven, after which the school gave Dr. Vincent's Christmas Service, "The Magi and the Messiah." This was well rendered, and much enjoyed. At the close, prizes for punctual attendance during the previous year were presented, the pastor, Rev. J. Burton, making the presentation to the girls, and Mrs. Burton to the boys. The Superintendent, Mr. H. J. Clark, presided. The singing was remarkably hearty and good, Miss Williamson presiding at the organ, assisted by Messrs. Lawrence and Campbell, violins, and Mr. A. Thomas, bass-viol. The gathering was very successful.

GEORGETOWN.—On Sabbath, the 9th inst, two excellent sermons were preached by the Rev. Jos. Griffith, of Hamilton. The attendance at both services was good. On Monday evening a social meeting was held in the School Room, after refreshments abundant had been supplied the friends by the ladies, the company assembled in the Church, when addresses of a solid and practical nature were delivered by Revs. J. Leek, Jos. Griffith, J. Pringle and J. Burton. B. D., to an intelligent and appreciative audience. On Tuesday evening a children's social was held, when songs, readings, addresses and other good things enabled both young and old present to enjoy themselves. The financial proceeds and the social and spiritual good enjoyed were very satisfactory.

EATON.—A day or two before Christmas the wife of Rev. W. W. Smith was surprised at receiving a polite note from Mrs. Dr. Stevenson, of Montreal, stating that the ladies of Emmanuel Church had made up a "Christmas box" for her, and that it was then on the way. The "box," which turned out to be a bale of near 100 lbs in weight, was packed with every kind of useful household articles, even the four months' old daughter not being forgotten; a box of candies for the Christmas stockings, and a parcel of good reading, and a four dollar bill along with it, for the parson himself, completed the satisfaction of all. How it all came about is something of a mystery to the good folks of the Eaton parsonage; but the kind hearts and hands that so thoughtfully planned and executed this agreeable and valuable surprise may be assured the gift was thankfully and appreciatively received.

MR. H. D. GRIEVE.—The friends of Mr. Grieve, in Vankleek Hill and elsewhere, will be glad to hear the following of him. After ministering to Vankleek Hill Church for several months, he passed a session in Montreal at the Congregational College. His health gave way with overwork, and he went to Scotland in the spring. In a few months, feeling quite recovered, he entered Nottingham Institute, and took a two years' course in theology. On 10th November, just past, he was married in Edinburgh, to a daughter of Deacon Tweed, Vankleek Hill, Ontario, and immediately sailed for Australia, having been appointed by the Colonial Missionary Society to the "Bush Mission;" in other words, to evangelizing among the sheep stations of the interior. Mr. Grieve once spent a couple of years in Australia, and is every way adapted to the work he has entered. We shall be pleased to hear of his success and happiness.

CANADIAN EVANGELIZATION SOCIETY.

It is some time since we referred to the work done by this Society. We gladly return to the subject. The following services have been held during the summer months:—Various isolated meetings at Malcolm, Blair, Walkerton, Chesley, &c.; a series of meetings at Pinkerton, in the County of Bruce, from July 11 to August 4; two weeks in the Y. M. C. A. cent during the Exhibition in Toronto, and services from Sept. 24th to Oct. 23rd, held in the Common School at York Mills on Yonge Street, six miles north of Toronto. Meetings are now being held at the village of Sunderland, situated in the County of Ontario on the line of the Toronto and Nipissing Railway, conducted by Mr. Henry Ware; and at Willowdale, on Yonge Street, about eight miles from this city, conducted by Mr. A. Burson and Mr. W. P. Crombie. The meetings at Willowdale grew out of the work at York Mills.

It has been the desire of this Society to wait for an "open door" rather than to send evangelists to places which to mere human eyes might seem most urgently to need their presence. But when the call has come the committee have not been deterred from commencing in fields apparently most unfavorable, or the evangelists from continuing in places on account of any difficulty in making an impression. They have rather worked on in faith, leaving the incorruptible seed to spring up and bear fruit for others to reap.

We are satisfied that the right view has been taken of the mission of this Society.

It is not the glorification of the Society or its evangelists that is sought, but the glory of Him who alone gives the increase. There is often too much looking for results; all that workers have to do with is work in the strength of the Master. He has to do with results, not they; though in His loving condescension He does give His fellow-workers for their encouragement manifest blessing to their feeble efforts. The fruit of the Spirit is not only love and joy, but peace and faith, or more correctly *faithfulness*. Some must sow and others reap, but both are to rejoice together, and His sweet smile encourages them as the Heavenly choirs shout for joy over one sinner that repenteth. We are glad to know that the aim of this Society in all their meetings is not the exaltation of man or any attempt at oratory, but rather that there should be an earnest and prayerful setting forth of Christ crucified. The consequence is that hearers are given a great deal of the Word of God, and but little of man's fancied wisdom. There is no attempt to stir up "feelings," but a faithful preaching of God's own Word, thus giving a sure foundation for the found soul to rest on.

The work at York Mills may be cited as a remarkable instance of this. The ground there, which seemed very hard at first, was gradually and slowly broken up, though even to the last there seemed but little result of the many earnest appeals to accept the Saviour's gift and eternal life. But thanks be to His glorious name, in due time the blessing came in full measure: not, as we have said, in a great revival at the time, but in a much more convincing manner, as though to show that not to man but to God the praise was due. In a neighbourhood where, with a very few exceptions, the Christians even were asleep, and in a place which seemed spiritually dead, there are now union meetings held by persons in the neighborhood twice a week for prayer and the study of God's Word, also two Bible readings once a week, conducted by ministers of different churches, besides other religious meetings held almost daily.

The work at Sunderland so far as it has gone at present, may best be described in the words of the Rev. Mr. Bryan, the clergyman of the Church of England there, a devoted servant of His Master:—

"We began with a union prayer meeting at which all the ministers and some Christian workers of the village were present. The first week's services were held in the Church of England. They were very well attended, the interest and number increasing as the meetings advanced. The after meetings ranged from about 50 to 100. Many were anxious. The second week's services were held in the Baptist Church. From the start the attendance here filled the church, extra seats being provided as the meetings advanced.

The growing interest and deepening earnestness at the noonday prayer-meeting this week was very marked. The after meeting and the number of anxious ones continued to increase. Quite a few professed to have found peace and to be resting in the Saviour. Last Sunday evening the third week's services began in the Presbyterian church with a union service—all the other churches being closed. This is the largest church in the village. Extra seats had to be provided. The after-meeting numbered about 125. These are the bare, simple facts connected with the work, but I cannot close without expressing gratitude for the many indirect blessings which are sure to follow from the work so favorably begun and successfully carried on by Mr. Ware. Already we feel the blessed Spirit of the Master to be drawing those who love His name nearer to Himself, and as a consequence nearer to one another. A door is opened for harmonious, blessed, and successful work. By the union of all the ministers many prejudices are being removed, and many false refuges exposed. It is a grand thing to see those who have been heretofore separated by false policy and false pride going in and out among souls with Bible in hand, in the after-meetings, seeking, indiscriminately, lost souls to glorify their common Lord and Master. It is purposed, God willing, to continue the services a couple of weeks longer, to be closed by the Rev. W. S. Rainford, of Toronto, on Tuesday evening, Dec. 7th. The service for that evening will be held in the Town Hall which is capable of holding about 500 people. Notice of this has already been given. Your evangelist has taken exclusive charge of the meetings, and has besides assisted in many out stations."

The meetings at Willowdale are also increasing in interest. The President of the Association, Hon. Vice-Chancellor Blake, and other members of the committee, have taken part in the services there.

Since the above was written the meetings at Willowdale and Sunderland have closed; at the latter place the last meeting was held in the Town Hall, when Rev. W. S. Rainford spoke to a large and attentive audience.

We have reason to believe that many have been brought to the Lord in these different places through these meetings.

Another pleasing result was the public interest created in the Word of God. The afternoon Bible readings held daily conduced to this result. At the last meeting at Willowdale a union meeting was organized to be held weekly. We believe all denominations are represented in these meetings.

The Committee some time since received an urgent request from Ridgeway for evangelists to hold union meetings there. The first week in January was thought by the friends there to be the best time to commence meetings. Accordingly Mr. Burson and Mr. Crombie began there on Sunday, Jan. 2nd. We ask all interested in the work to remember these meetings in prayer.

In the various departments of Christian labor none seems to us more deserving of encouragement than the efforts of the Evangelization Society. It is entirely undenominational, but is very useful to all churches where Christ is magnified. Above all things its sole object is to help those who are striving to win souls for Him. It depends for support entirely upon the free-will offerings of the willing-hearted amongst God's people. There are, of course, heavy expenses connected with it, and with more money more good could be done. The Treasurer is W. B. McMurrich, Esq., Barrister, Toronto.—*From the Christian Reporter for January.*

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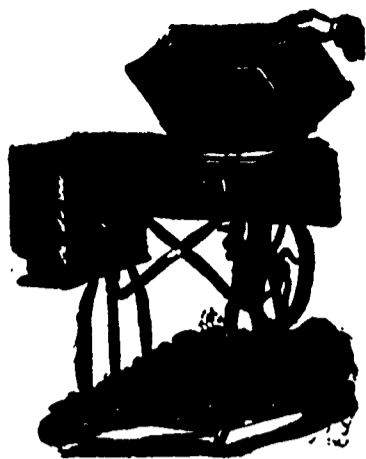
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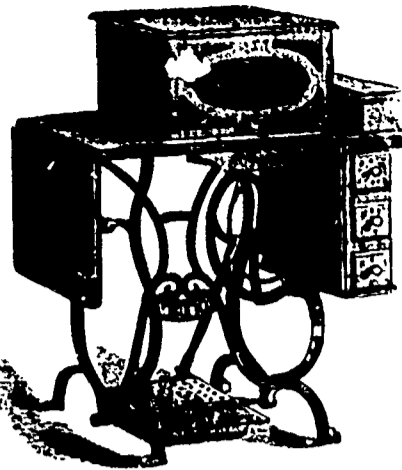
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