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THE CANADIAN INDEPENDENT.

(NEW SERIES.)

VOL. II.]

TORONTO, APRIL, 1883.

[No. 4.]

EDITORIAL JOTTINGS.

THAT DEBT!—A reference to pages 164-5 of the last "Year Book" shows certain promises made at our last Union meeting regarding the old debt on the publishing account of THE INDEPENDENT (a clerical error made Mr. J. S. McLachlan's amount \$100 instead of \$50, which has been acknowledged and paid). Relying on these promises, and some anticipated profits in the publishing of the "Year Book," the directors of the company requested the editor to call in these promises, on the distinct understanding that the debts were to be liquidated. Of the amounts conditionally promised, \$135 only have been received. Must then this last effort to wipe out the debt fail? and the editor return as in honour bound the moneys already in his hands? This must certainly be done, unless there is a prompt response to the appeal now made. What say our churches? Is this disgrace to remain permanently on the denomination? The editor would also say *in re* the present issue of the CANADIAN INDEPENDENT, that though the printer has been regularly paid for the past three years, there is not such a surplus in the manager's hands as to justify the one out of every three of our subscribers in retaining "that dollar" which is due, and whose want sadly embarrasses in our endeavor to make the magazine more worthy of the denomination and its friends. We intend to send an early circular to our neglectful friends, and shall ere long publish the result, as also the state of the "debt fund," which has not yet completed its work.

"SELF-GOVERNED churches" were words we heard in a statement of Congregational principles. Self-government, we thought, the highest form of manliness, for does not an old book say "He that ruleth his spirit, is better than he that taketh a city"? Happy churches which are a law unto themselves for blessing

and not for cursing! Aiming at this privilege, do we comprehend its power? What is implied in self-government? Not the giving the rein to our own way, conceit and whim; but the bringing into subjection every power and gift to the will of Him whose service is perfect freedom.

We have occasionally had to spend precious hours at the close of a week trying to secure "a minister" to fill a Sunday gap unexpectedly made. Can a church be said to be "self-governed" that has not power in an emergency to carry itself with edification over a Sabbath series of services? What shall we say of a "self-governed" church that has not spiritual grace to follow such an injunction as Col. iii. 16? We were meditating thus as we spent a Saturday forenoon "hunting supply," and also read in an American paper we took out of the Post Office:

"THE DARK HORSE OF 1880.—A hundred years from now, and what then? This, for one thing: that in all the Southern States of our Union the coloured race will be vastly in the majority. Professor Gilliam has been studying the census of 1880 in its bearing on this question of the proportionate increase of the races."

And the following comments thereon:

"In view of these facts, and the apparent probability that in the lives of our grandchildren, if not of our children, not less than twelve States of the Union may be controlled by the coloured race, at least if numbers are to prevail, how important does not the question of national education become? Not only are nine-tenths of this race actually illiterate, but they are only a few generations from simple and absolute barbarism. Education will not, it is probable, affect the result so far as the numerical relations of the races are concerned. That is simply the fiat of destiny. The race that is enslaved is sure to overcome the enslaver at some period of time, if they remain together on the same soil. It is a most momentous question.

"In forty years the blacks will at least equal the whites in all those States. Even of the white voting population now, almost one in four is unable to read his ballot. More than forty per cent. of the ballatorial power of the South is wielded by men who are dependent on other men to tell them how to vote—who, even if allowed to vote without molestation, do not know that their ballots express their wishes. The time is

very short. We must educate the coloured voter of the South—we must educate the ignorant white voter there—or the preponderance of ignorance will yet bring ruin—not only to the South, but to the whole land."

A grand ideal, a nation of free men, but the true patriot only knows what self-denial and moral truth are needed to make that ideal practical. And so with self-governed churches, the noblest type indeed; but what of self-governed graceless churches? Self-governed churches—churches made free with Christ's own liberty; what blessings involved; and what strenuous upgathering of moral worth and spiritual power to render such a boon truly our own. How are we educating our children in self-government? How read we the phrase—self the governor, or the governed? Too often in the first sense, but they whose motto is "One, your master, Christ," can only mean the other. Which mean we? All know what the self-government of the madman would be, of the wilful and the criminal; they who would walk according to "the perfect law of liberty" would do well to read from the New Testament of the heavenly *Ecclesia*. "Where no citizen neglects the duties involved, despises or abuses any honour it brings, lives mindful of all the responsibilities and jealous of the powers laid upon him, and renders the Church the most beautiful of all human things—the home of Christian freedom," freedom from strife, freedom from envyings and all uncharitableness, the abode of love and purity and peace. Then may we be free in self-government, free to work and wait and live. Thus too may we train our children; otherwise Ichabod is over our portals.

SOMEONE has said that a lie will travel a thousand miles whilst truth is putting on her boots; and audacious ignorance to-day has a greater following than unpretentious worth. It does seem that the more outrageous a bold man's unblushing utterances are, the greater credence they gain from a certain class of people. Last September an announcement, which we will reprint, was made:

"Owing to the advice of friends and to the fact that every man should feel an interest in his fellow, I now make the following announcement:—

"A great storm will strike this planet on the 9th of March next. It will first be felt in the Northern Pacific, and will cross the meridian of Ottawa at noon (5 o'clock p.m., London time) of Sunday, March 11th,

1883. No vessel smaller than a Cunarder will be able to live in this tempest. India, the south of Europe, England, and especially the North American continent, will be the theatre of its ravages. As all the low lands on the Atlantic will be submerged, I advise shipbuilders to place their prospective vessels high upon the stocks, and farmers having loose valuables, as hay, cattle, etc., to remove them to a place of safety. I beg further most respectfully to appeal to the honourable Minister of Marine that he will peremptorily order up the storm drums on all the Canadian coasts not later than the 20th of February, and thus permit no vessel to leave harbour. If this is not done hundreds of lives will be lost and millions' worth of property destroyed.

"E. STONE WIGGINS, LL.D.,

"Ottawa, September 22nd."

"Astronomer.

That an LL.D., or D.D., or any other D., could predict so particularly and certainly, no one not utterly bereft of sincerity or common sense could for a moment believe, and yet in this day of enlightenment and progress, and in this country of schools and colleges, men and women were found to swallow this precious piece of humbug, and to prove their sincerity by acting like—fools! for we read that "Gloucester fishermen lost a voyage because they did not dare to risk the Ides of March upon the Grand Banks. An ocean steamer left New York without a passenger. Any number of sea-captains took their clearing papers on Thursday—"who's afraid!"—dropped down to the outer harbour, and anchored until the hurricane should blow over. It is said that some became insane through fear; and it is certain that an incomputable amount of suffering was caused to hundreds of families having friends at sea. Altogether the pecuniary damage to the various commercial interests of the country, in various ways occasioned, may fairly be counted at least by hundreds of thousands of dollars." Some few years ago a stormy February was predicted months beforehand. February came and went without a snow-flake, rain or breeze. The prophet consoled himself with the thought that February was all wrong. He predicted what ought to have been, but the month was perverse! Wiggins has not even this consolation. March came and was itself—nothing more and nothing less: but the amount of credulity and superstition evidenced by those who joyed in being dupes—we heard that even learned divines endorsed the folly—would be supremely amusing were it not so deeply humiliating. Let us hope and pray that this disgusting fizzle will do something towards

discounting the demand for sensational humbugs, and lead men to have more faith in the every-day truths of common life the grand old book presents than in hare-brained scientists and "Doctors" of dubious degree.

WE clip the following from the *Canada Presbyterian*. It may have its application to Congregational churches too. We premise that we, by endorsing the same, do not make any invidious comparison between young and old. Both are in God's world, have their respective excellences and their place. Youth and age are complementary, not opposite, but the remarks are worth pondering:

"The Hon. Oliver Mowat, Premier and Attorney-General of Ontario, is sixty-three years of age. Mr. Mowat was returned the other day for North Oxford by acclamation. There are several excellent Presbyterian congregations in North Oxford. Presumably Mr. Mowat is the choice of these good people as their representative in Parliament. They consider him well qualified to discharge the duties of Premier and Attorney-General. He is their choice as first minister of Ontario. Had Mr. Mowat been a minister of the Gospel instead of a minister of State, no congregation in his constituency would give him a call at sixty-three. It is doubtful if he could have even got a 'hearing.' He is young enough to govern the Province, but he is altogether too old to get a pastorate if he were a preacher. Sir John Macdonald is sixty-eight. Sir John was returned for two constituencies in June. There are several Presbyterian congregations in Lennox and Carleton. Not one of them would think of calling a pastor ten years younger than the first minister of the Dominion, but nobody would trust him with a supplemented congregation. People have queer notions about clerical efficiency."

FOR some time past our Congregational churches have to many showed a dearth in the matter of souls gathered in. It is cheering to read such items as the following from an American exchange:

"At the Chicago Ministers' Meeting this week nearly two hundred additions to the several churches were reported for the first Sunday of March. It cannot be said that this has been a winter remarkable for revivals, yet, if I do not misread the signs, there has prevailed throughout our churches in this whole region a distinctly deepened earnestness and spiritual apprehension. The study, in all the Sunday schools, of the truths and means and forces which, at the beginnings of the Christian Church, wrought so mightily, has had something to do in causing this quickened sense of what are—after all that debate may emphasize or progress may have to show—the supreme things, to hold to, to teach, and to do."

We had clipped a similar piece from the east, which has been mislaid, and we are glad to

note signs of revival times among our own Canadian churches. The awakening missionary feeling which led to Mr. Hall's appointment, and which he is assiduously cultivating in return, the stirring up regarding our College too, are healthy signs, and betoken, we think, a brighter and better day. Beating against adverse winds and a threatening lee-shore, the clouds are breaking, let our sails be now set to heaven's favouring gale, and soon shall we, under our pilot, Christ, be sailing free. Churches, awake! shake yourselves from the dust, enlarge your sympathies, strengthen your faith, and hear the voice above the roar of tumult, "Tell the children of Israel that they go forward." Let croakers sing, and they who have grievances, to the end, that they may not impede the onward march!

THE Toronto Ministerial Association has been discussing a question of some practical importance introduced by Mr. Parsons, of Knox Church, Toronto. Mr. Parsons deplores justly the great lack of scriptural knowledge among the churches, for certainly our Puritan and Covenanting fathers were more familiar with the Bible than the present generation appear to be; and feels that the word of God is, to many hearers, little more than the word of Shakespeare, being received not as the word of God but only as it commends itself to individual tastes and inclinations. He desiderates, moreover, Sunday evening home instruction, and questions whether the churches are not preached to too much. Thus far his views find sympathy with the brethren generally. As to the lack of Scripture knowledge, Dr. Nelles, of Cobourg, who was present at the second discussion, told an amusing, and in some respects a typical anecdote, relating that only three years and three months of his ministerial life had been spent in the pastorate. A brother observed, "A strange coincidence; that is just the time Jonah spent in the whale's belly!" There are many equally well informed as to Scripture facts. Nor is it a new thing for people to hear the word of God as the voice of one that can sweetly play on an instrument; and home life, Christian home life, is being we fear reduced to a minimum. To counteract in some measure these evils, Mr. Parsons, in places where a morning and evening service is held, would close up the even-

ing service, except in one or two centres for evangelical purposes, induce Christians to cultivate more during the Sunday evening "the church in the family," and give instead of the evening service an afternoon exercise in the form of a Congregational Bible Class, where, by a system of mutual questioning and answering, a greater personality might be given to the Spirit speaking through the Word, and where individual difficulties and wants would be more directly met. There can be little doubt but that we need more expository preaching, that the demand for eloquent talk and interesting sermons does much to cultivate smart sayings rather than wise, high pressure appeals rather than earnest truthfulness, and open the pulpit door to the flippant and the charlatan. Life is pitched generally on the high key, and the pulpit expected to be "up to the times." Yet the old divines expressed sound principles and permanent when they declared that "The Spirit of God maketh the teaching, but especially the preaching of the word, an effectual means of convincing and converting sinners, and of building them up in holiness and comfort, through faith unto salvation." "Preach the word," was Paul's injunction to his son Timothy.

No hard and fast rule can be laid down for Christian work. There are circumstances, especially in the rural districts, where a Sunday service in which the members of a Christian congregation may with profit "edify one another," and not constantly leave to one man, who by no means has ever a monopoly of spiritual power, the performance of all the ministering; there is danger on the other hand, in large and open Bible classes, that loquacity and self-conceit may minister questions which gender strife. This much is certain, and it was the great point to which the discussion led, the "foolishness of preaching" (not foolish preaching), and that preaching based upon the Word of God is that which the church should demand and encourage from its pulpit, which is not a rostrum, nor a stage, nor even a platform, but a seat from which the ambassador for Christ can ever send forth the certain sound, "Thus saith the Lord."

HERE is the way our American friends keep their mission work before their churches; we

may not have as big a spread, but the same principles apply. Mr. Hall's letters and work will be largely supplemented if our churches take the hint and go doing likewise. Let the *Home Mission* tell its own tale.

HOME MISSIONARY CONCERT EXERCISE.

This page is designed to aid Home Missionary concerts, and especially the prayer-meetings of the Woman's Home Missionary Societies.

California.

1. History? Under Spain, Mexico and the United States? When admitted into the Union?

2. Length and breadth? It extends as far north as the southern line of Massachusetts, and nearly as far south as the southern point of South Carolina. Laid across Europe, it would extend from London to Venice, or from London across France and well into Spain.

3. Area? It is as large as Italy, England and Greece. It has fifty-two counties, whose average size is about three-quarters of Connecticut.

4. Describe the surface. Two principal mountain ranges? Rivers? Lakes? Yosemite Valley? The "big trees"?

5. Climates and rainfall?

6. Resources and industries? Arable lands estimated at 60,000,000 acres; grazing lands, 40,000,000 acres more. In 1872 the forest areas were 9,604,607 acres. Gold! From its discovery to Jan. 30, 1881, the State had produced \$1,170,000,000 of gold. Its annual product is nearly equal to that of all the other States and Territories. Other minerals abound. The "New Almaden" quicksilver mine is the richest in the world. It has produced as high as 3,500,000 pounds per annum. There were raised in 1880, 45,760,000 bushels of wheat. One-third of the barley crop of the United States is grown in California. As yet less than one fifteenth part of the arable land is under cultivation. Fruits? Every variety of fruit known to the temperate and semi-tropical zones grows luxuriantly. Stock-growing? The best sheep-raising country in the world, next to Australia. In 1879 the wool-clip was 46,903,360 pounds. Bee-culture. The catch of salmon in 1880 was 10,837,400 pounds.

7. Railway system?

8. Population? Increased 54.34 per cent. from 1870 to 1880. There are 4.57 persons to the square mile. With as dense a population as New York, California would contain 20,410,000 souls; if as dense as Massachusetts, 40,064,000; if as dense as England and Wales, 83,513,000. The Chinese?

9. Religion? Catholic population in 1880, 216,000; all Protestant denominations (twenty-three in number), 51,969.

10. How many churches and missionaries have we in California? Churches, ninety-two. Last year forty-three missionaries stately supplied ninety-nine churches and out-stations.

References to sources of information are given. Will some one contribute a like exercise for our Canadian lands?

A GREAT many of our readers will be in-

terested in learning that Dr. Barnardo, of the "Children's Homes," London, England, purposes sending out to Ontario about 150 boys and girls suitable for farm, domestic and other services, towards the end of May or beginning of June. Already many applications have been received for the above children, by Mr. Geo. Trenaman (Dr. Barnardo's agent), 138 Cannon Street, E, Hamilton, who desires to complete the "list of applications" at once, to ascertain the exact wants of the people desiring to obtain the children's services, that every satisfaction may be given to farmers, tradespeople and others who may apply. Last year a party of fifty boys was sent from these "Homes" to this land, who have been satisfactorily placed.

On the present agitated question of grocers' licenses, we clip the following from an English exchange:

"Some three years ago, when we made an energetic but, as it unhappily proved, a vain endeavour to influence public opinion in favour of the total abolition of grocers' licences to sell spirits and wines in bottles, we pointed out how women obtained intoxicating beverages under cover of 'groceries,' and how grocers not uncommonly gave Christmas presents to customers and their servants in the shape of bottles of brandy, whiskey, or wine. At a recent inquest on the body of an old woman, who was found dead in her bed, after a drinking bout, it was stated that a bottle of whiskey which had been presented by the grocer was found under the bed-clothes nearly empty, but still clutched by the poor victim of this false kindness, although the hand with which she seemed to grasp it was dead. This is only an incident, but it shall serve to show how this most mischievous license tells against public and social prosperity."

Also the following:

"Mr. Allsopp, M.P., for Taunton, lately sought to comfort a meeting of publicans thus: 'They had fallen on troublous times, and it was only by standing shoulder to shoulder and supporting each other, that they could expect justice to be done them and they now asked for nothing less.' Justice! Why, if justice were done, how many thousands would Mr. Allsopp have to disgorge to the credit of ruined homes and starving children? By all means let them have justice. A very small modicum would mean a vast improvement in the condition of their dupes."

"A good story is current of a certain deacon, who was a zealous advocate for the cause of temperance. He one day employed a carpenter to make some alterations in his parlour. In repairing a corner near the fire-place it was found necessary to remove the wainscot; when lo! 'a mare's-nest' was brought to light, which astonished the workman most marvellously. A brace of decanters, sundry bottles—all containing 'something to take'—a jug and tumblers were easily

reposing there in snug quarters. The carpenter, with wonder-stricken countenance, ran to the proprietor with the intelligence. 'H'm! well I declare,' exclaimed the unworthy deacon, 'that is curious, sure enough. It must be that old Captain Brown left those things there when he occupied the premises thirty years ago.' 'Ah! perhaps he did,' returned the discoverer; 'but, say deacon, that ice in the pitcher must have been well frozen to have remained solid all this time.'"

"No one who has watched a typical case of drink craving can deny for a moment that it is a disease. The subject of it is, perhaps, a man of honour and intelligence, or a woman of pure and modest feelings. At most times—at any rate in the earlier stages of the disease—the patient can act his part in life with credit to himself and with the respect of his fellow-men. He may even be a total abstainer from alcohol. But the paroxysm of the disease comes on, and everything is made to bow to its imperious necessities. The whole will is dominated over and tyrannized by a single longing, which for a time becomes its sole motive power. Nothing is allowed to stand in the way of its gratification. Honour, modesty, virtue, the teachings of experience, and the precepts of morality must all yield to the new despot. The powers of the mind succumb as readily before it as do the powers of the body before the invasion of small-pox or cholera."—*Medical Examiner*.

THE PAPACY, THE APACY AND THE LAYPACY, COMPARED WITH THE CATHOLIC PROTESTANT CHURCH.

BY THE HON. AND REV. BURNTHORN MUSGRAVE.

PART II.

It is quite true that all believers are "kings and priests unto God": but for the preaching of "the word of life" to the world, and for the edification of the Church, the Holy Spirit gives special gifts. There are in the New Testament, two functions or offices, plainly distinguished, and often alluded to—viz., that of the bishop, and that of the deacon.

The one is a pastor or overseer of souls; the other is a servant of the temporal needs of the Church. When souls exist without bodies, deacons may be dispensed with; when bodies exist without souls, the bishop will be needless. While human nature has physical wants, and spiritual needs, every congregation or church or assembly of Christians will require its bishop "apt to teach," and its deacons "holding the mystery of the faith in a pure conscience."

The Episcopate of the New Testament is manifestly a Congregational office. Every pastor of souls is a bishop. This is clear from

1 Timothy iii. 1—"If a man *stretcheth after an Episcopate* he desireth a good work." And therefore Congregational Episcopacy is the only Scriptural Episcopacy, although seniority in the office may subsequently have been esteemed and employed for practical purposes in the early Church.

The deacons likewise were ordained, Acts vi. 6; after examination of fitness, 1 Timothy iii. 10. Both these ministries are essential to the discipline and to the prosperity of any Church. And the service in temporal concerns is not less constantly requisite that the spiritual service. While we remain in the body these two functions in the Church of Christ, performed by elders in the faith, have not only a mutual relation but a reciprocal dependence. The pastor is released from serving tables; the deacons do not carry the burden of souls. The pastor looks to Jehovah the God of Grace to sustain him in his spiritual charge; the deacons look to Jehovah the God of Providence to sustain them in their temporal charge.

No Church can thrive in which the necessary complement of Christian duty is not performed in filial dependence upon God. And the qualifications requisite for these two offices are carefully described in a chapter which closes with the statement (very obscurely translated, though very pointedly given by the Holy Ghost, 1 Tim. iii. 15), that these things were written to Timothy that he might know how he ought to conduct himself "in regard to a family of God, which is an assembly of the living God, a pillar and settlement of the truth." The practical directions of this third chapter of the first letter to Timothy are corroborated by St. Paul's address to the Church at Philippi. (1 Phil. i. 1.) He there addresses the saints "with the bishops and deacons." These then are the only two permanent offices in the Christian Church. And the general term of elder (*presbuteros*) comprehends them both. For when Titus is left in Crete to "ordain elders" (in the plural) "in every city," he is instructed that "the bishop must be blameless as a steward of God." Thus the ordained deacons completed a number of requisite elders in each church. And this term of elderhood, contrasted with childhood in the faith, may have included the older saints who were neither bishops nor deacons (like Ananias in Acts ix. 10 to 17); for it is the only term of dignity in the New Testa-

ment; (see 1 Peter v. 1; Revelation iv. 4 and 5, viii.; and the Greek verb in 2 Cor. v. 20—"Now then *we are elders* on Christ's behalf"), and it is most probably not intended to indicate any special function or official duty in the Church of Christ.

It is most plain from the New Testament that this dignity embraces not only the Episcopate (see Acts xx. 17, 28), but the very Apostleship (see 2nd and 3rd Epistles of John; 1 Peter v. 1; and 2 Cor. v. 20); while on the other hand we do not meet with it in any enumeration of specific functions. See Ephesians iv. 11—where "pastors and teachers" stand for "bishops"; 1 Cor. xii. 28, where "teachers" obviously comprehend "bishops" who must be "apt to teach"; and Phil. i. 1—where the indispensable officers of an organized church are limited to "bishops and deacons." For definition of church duties the word "presbyter" is most unsuitable. And it is also absurdly misapplied when in a fiction of *three* "orders" of rank or dignity, it is made the second "order."

A regard for the teaching of Scripture will lead us to see that each of the prevailing systems of Church polity has a special merit of its own—while each fails in other particulars.

Congregationalism rightly asserts the priesthood of all believers, and the actuating control of the Holy Ghost in the saints—as saints, and not as Church officers.

Presbyterianism is most jealous for the headship of Christ, and most submissive to the Word of God as the source of authority in teaching.

The chief recommendation of the Episcopal theory (in its most general sense) is that it traces all real authority up to God, as God, and derives its appointments from Him. Amidst all the loathsome incrustations which now hide its features, it retains this distinctive principle that *man* cannot originate authority—that authority must descend from God Himself. (This thought was in James the First's mind when he said "No bishop, no king." He saw that if the spiritual derivation of authority from God were invalidated, much more easily could any title to temporal authority be overthrown. All right would then become a question of force.) This deference to Divine authority may be perverted in its regard; but it is true in its instinct. If the reverence of thought rise directly to God, it

cannot be misplaced; but if it wander to human channels it ends in idolatry. And the very lowliness of mind which becomes a Christian may open the door to superstition if the direct influence of the Holy Spirit be lost sight of. Perceiving this danger, the beloved disciple writes: "Little children keep yourselves from idols." The Holy Spirit Himself within the heart is the true guide of the children of God.

"The Church of the future," if it is to be a true Church, must be the primitive Church of the past. And it must hold three salient ideas in connection. It must see God "the Father of lights," and "the Father of Spirits" as the original source of all authority and grace, that it may reverently hallow His name.

It must cling to God the Son as the sole Head of the Church, and sedulously keep His sayings. And it must trust the Holy Ghost as the indwelling Spirit guiding and moving those who believe in Jesus. It must thus combine the vital principles of the Episcopal, of the Presbyterian, and of the Congregational Churches, and it must embody them not only in theory but *in practice*. It must therefore be a Catholic Protestant Church—Protestant in that it clings solely to the Word of God and *protests against heresy*; Catholic in that it trusts the Holy Ghost, and *protests against schism*.

This double protest against heresy and schism will mark the third Reformation.

The first Reformation, seeking truth, honoured the Word of God.

The second (that of Whitefield and Wesley), seeking life, honoured the Spirit of God.

The third, seeking "grace" (which is the effusion of the Divine nature granted to believers through Christ), shall honour the nature of God: "for God is love; and he that dwelleth in love, dwelleth in God."

The first reform was that of Light, the second was that of Life, the third shall be one of Love. Love to God, and to His people for His sake, shall reunite the scattered Churches. As the last spiritual Reformation bore witness to Christ's statement "he that is not with me is against me," so the coming revival will remember His connected warning "AND HE THAT GATHERETH NOT WITH ME scattereth abroad" (Matthew xij. 30, and Luke xi. 23).

The fear of God ought to awaken a terror

of schism among real Christians. "He that loveth not his brother, abideth in death."

The Apostolic Church, keeping truth and pursuing holiness, was still catholic in every true sense. And again must the true Church resume this epithet. The very meaning of the word "catholic" convicts of falsehood the Church that assumes it to characterize its peculiar organization.

The word means "general," "pertaining to all," "universal." No Church can be catholic which excludes those who hold the Name and the Spirit of Christ.

"The disciples were called Christians first in Antioch" (Acts xi. 26). And all who acknowledge themselves to be Christian disciples (learners at the feet of Christ) belong to the Catholic Church. Any Church that exalts itself above confessing Christians, and so excluded them from its pale, becomes a self-declared schism.

Bishop Pearson (one of the soundest Episcopal divines), in explaining "the Holy Catholic Church" of the Creed, writes: "Again we observe the Fathers to use the word catholic for nothing else but general or universal in the ordinary or vulgar sense."

And this is the invariable sense of the word, even when it includes a secondary sense. Thus Quintilian (Liber. 2, cap. 14,) speaks of "*præcepta quæ catholica vocant, id est universalia vel perpetua*" ("rules which they call catholic, that is universal or perpetual").

It may be that a secondary sense was adopted by the presumption of the Latin Church; and that it desired to assert that it should be perpetual as well as universal. Or the Latin Church, in its arrogance, may have preferred the secondary sense of the word. But in forsaking the primary meaning of the word, that Church has forfeited any claim to its secondary sense. In parting with the true comprehensiveness, it has lost the permanence of catholicity. The true Church is indeed built upon Christ the Rock, and shall be perpetual; but that is the Church which holds "the common salvation." The Church which commemorated, by a medal, the massacre of Christian Huguenots on St. Bartholomew's day in 1572, is certainly not a Church of Christ. The Church which ejected two thousand holy ministers of the Gospel in 1662, by the Act of Uniformity in Charles the second's reign, is certainly not a catholic Church. For again

we repeat that the true Church of Christ must be "holy, catholic, and apostolic." It must be holy in its character, catholic in its affection, and apostolic in its teaching.

But while lovingly catholic in disposition towards human souls and in regard to fellow-Christians, it must remain loyally devoted to the Word of God. ("If a man love me, he will keep my words.")

Faith has no foundation but the living Word of the living God. On that living Word, faith builds. This is "the faith of God's elect." And it is for this "faith, that was once delivered TO THE SAINTS," that a reformed Church must "earnestly contend." If God "put no difference between Jews and Gentiles, purifying their hearts by faith," the various Protestant Churches will do well to remember the purifying power of the same "faith."

And when the flood-tide of grace, augmenting faith, shall overflow the shallow pools of partial dogma, then shall the scattered Churches, reverting to Christ their living Head, find themselves drawn more closely to each other; and then shall arise a Catholic Protestant Church, enlarged in heart by loyal love to her Redeemer. Not until then shall the true Catholic Church of Christ enter into the prophecy: "Arise, shine; for thy light is come, and the glory of Jehovah is risen upon thee."

THE SIN OF EXTRAVAGANCE.

A SERMON PREACHED IN FIRST CONGREGATIONAL CHURCH, WINNIPEG, FEB. 25, BY REV. J. B. SILCOX.

"Provide things honest in the sight of all men."—Romans xii, 17.

Modern society needs the tonic of this text. The need of "providing things honest" needs to be driven home to the hearts and consciences of men. There is special need just now of a healthy hate and righteous scorn being developed in the community against sundry ways of getting and spending money. The fine edge of the public conscience is in danger of being dulled by certain modes of life that are creeping into the sanction and favour of the community, and are being winked at by the Church itself. I propose preaching the religion of economy and honesty. I want to point out very plainly some of the ways in which this divine precept is set aside and violated by men to-day. I have undertaken to preach some special sermons against certain evils of modern life. Some say to me, "Why don't you preach the Gospel to the people?" What is the Gospel? Is it not the science

of right living? If there is one gospel that needs to be preached to-day with the eloquence of an Apollas and the zeal of a Paul, it is the gospel of "providing things honest," not only in the sight of the Lord, but also in the sight of men. I am trying to bring the principles of the Christian religion down out of the cloud-lands of theological speculations into the dusty walks of everyday life. If I occupied the half-hour of the sermon in showing the grossness of idolotry, you would listen to it complacently and say, "This is Biblical preaching:" but if I stand and speak of the sin of extravagant living—the sin of living beyond your income—the sin of not paying your honest debts—the sin of betting and gambling, and buying and selling lottery tickets, you hold up your hands in holy horror at what you call the secularization of the pulpit. I want to dissuade young men and women from entering on evil courses of life. I will stand in the way and faithfully warn them of certain paths down which multitudes are walking to their ruin. There are many in the city to-night, helplessly coiled in the strong serpent folds of some strong fascinating vice, who did not deliberately plan a vicious life. They thoughtlessly departed from the right way, and at last drifted into the maelstrom of moral ruin.

One of the most subtle temptations of modern life is the temptation to live beyond one's income. One of the sins of modern life is the sin of extravagance. There is no sin more fatal to manly character, to the peace and prosperity of home, none that hangs such a millstone of despair about men's necks, as this sin of living beyond their means—the sin of getting into debt. There is no form of slavery more absolute and abject than the slavery of debt. The borrower is servant to the lender. Debt is the devil's agent. Many a man in the meshes of this net has broken faith with God, and has lied to and deceived his fellow-men. Under the pressure of debt men have stooped to the most debasing and dishonourable acts. I know a number of men in the Church who have made complete shipwreck of faith and character, because they had foolishly contracted debts that they were unable to pay. I know homes that have been turned into hells of discord because of extravagance and debt. It has built strong and bitter walls of separation between husband and wife, and broken down the constitution of strong men. It has taken the sunshine and song from many a woman's heart. Extravagance generally ends in a double bankruptcy, a bankruptcy of morals and a bankruptcy of money. Out of seventy-six cases of bankruptcy forty-nine were traced to extravagance in living, and out of another fifty-two, thirty-two were traced to the same source. Disraeli speaks the truth when he says "Debt is the prolific mother of folly and crime. It taints the course of life in all its dreams. Hence so many unhappy marriages, so many prosti-

tuted pens and venal politicians. It hath a small beginning, but a giant's growth and strength. When we make a monster we make our master, who haunts us at all hours, and shakes his web of scorpions forever in our sight. The slave hath no overseer so severe. Faustus, when he signed the bond with blood, did not secure a doom more terrific." This is solemn truth. The young man who has resolved to live beyond his income is doomed. He has mortgaged himself to Satan. He may be saved, for the grace of God is infinite, but his salvation is not likely. Once in a great while the prodigal comes back from those far countries where he has wasted his substance in riotous living; but the prodigals who come back are few, compared with those who stay away and die. The habit of contracting debts is in direct violation of the spirit and teaching of the text, which bids men provide things honest—that is to prepare beforehand all things honest in the sight of all men. It is simply a lack of honesty for men to live beyond their income. There is a sad lack of conscience and honour among men about the prompt and full payment of their honest debts. I have heard men with fiendish grin, tell how they had "skipped their creditors." I have seen men who had passed through the bankrupt courts, paying a few cents on the dollar, living in luxury afterwards, and holding their heads high, when they should hang them for very shame. Let me be understood here—I believe there are honest failures. A hurricane blast may come out of the mercantile clouds that sometimes gather, and strike a man's craft and sink it. There is such a lacing and interlacing in business life, that sometimes the fall of one house brings many smaller houses down. But the point I want to make is this: If a man has failed and afterwards succeeds, and if he has a soul of honour in him he will recognize the moral nature of the debt, even though there be no legal claim. Men's consciences should be so acute and tender that they would feel a debt to be a burden and a disgrace. It is not always a disgrace; but where it has been contracted by extravagant and improvident living, it is a disgrace.

The love of display, which is at the root of extravagance and debt, is one of the weaknesses of fallen human nature. It is innate in all. Men and women want to make the world believe that they are richer than they really are. Poor fools—the only ones that are deceived are themselves. It is not always a sin to be poor; but to be poor and live as though rich is a sin. If a man has any genuine manhood in him, he will not try to palm himself off as wealthy, when everybody knows he has hardly a cent that he can call his own. I know men who are living on the ragged edge of poverty, and if you met them on the street, you would imagine that they had a mortgage on half the city. Young men and young women, beware of the seductive tempta-

tions to display and debt. Be manly and womanly enough to live within your income. When there is temptation to shine in society with borrowed plumes, have the courage of a martyr to say "I cannot afford it." Regard the margin between the income and expenditure as sacred ground. Pay every debt as though God himself wrote out the bill, and "look the whole world in the face" because you "owe not any man." Live well and dress well if you can afford it. "Costly thy habit as thy purse can buy." The difference between savage and civilized man is seen in the difference between saving and spending. The savage makes no provision for the future. The civilized man builds a house, and provides for what is to come. If you therefore neglect to make provisions for the future, if you use up everything as you go along, you must not object to being classed among the savages. A sermon on economy was preached by Christ, when He said to His disciples, after the multitude had been fed, "Gather up the fragments that nothing be lost." The gospel contained in such texts as "owe no man," is the gospel that needs to be preached to-day. I will preach it because I know the sin is growing, and working ruin in the hearts and homes of many. It leads to crimes and pauperism. He that provideth not for his own, especially for those of his own household, is worse than an infidel. There is another application to my text. It not only commands men to make provisions for their own wants and the wants of those depending on them, but at the same time it prohibits men from doubtful and dishonourable methods of procuring wealth. We are not only to "provide things," but to provide things honestly. Our purposes and aims are to be such that all men shall recognize their complete integrity. It prohibits us from engaging in enterprises of a doubtful character. It lays us under obligation to so conduct our monetary transactions that they will be free from all suspicion of fraud, deceit and trickery. We are to act according to strict justice and correct moral principles. We are to be upright, just, equitable and fair in our dealings with others. We are to be clothed with honour, and righteously scorn the thought of taking advantage of our brother men.

As I understand it, all chance methods of getting money are in direct violation of this and kindred passages of Scripture. I consider that money gotten by gambling, by betting, by lotteries and raffles, is not gotten honestly. Getting money, or trying to get money in any of these ways, is not providing things honest in the eyes of the Lord, or of men. The temptation to get money in some other way than by honest industry and legitimate enterprise, is one that exercises a most fascinating influence over multitudes. It is a trap that young and old are easily lured into. I don't mean that you will be tempted to become

thieves, pickpockets, burglars and the like. This open, barefaced way of getting money that is not yours, is revolting to you. The temptation assumes a more subtle form. It comes in a less revolting garb. It takes a more popular form. There is a pile of gold—fifteen thousand dollars. You would not try to get it by forgery; you would not try to get it by burglary; you would not sit down at a gambler's table, and by a dexterous shuffling of the cards try to get it; but if you thought you could get it by a little bet, or by buying a few lottery tickets, you would make the investment, and anxiously wait until the drawing-day came round. As I understand the Bible, the one method in God's sight is as dishonest and dishonourable as the other. Money gotten by burglary, by forgery, by the professional gambler at the faro table, is, in my judgment, no more dishonestly gotten than money won by a bet or by a lottery ticket. The philosophy of the whole business, from midnight burglary to fashionable lottery, is the same—it is trying to win money without working for it; to get something for nothing. This is the principle of burglary, forgery, gambling, betting and buying lottery tickets. I want to be clear and emphatic here. I do not want anyone to go home misunderstanding me. The farmer who tills the ground, the mechanic who works at his trade, the manufacturer who makes the goods and the merchant who sells them; the editor, the teacher, the professional man, give a fair equivalent for what they get. They each add to the material wealth and welfare of the community. Their money is honestly earned. But those who depend upon chance for their money are not worthy to be classed among these honest toilers and traders. They belong to a lower order of creation altogether. They are the parasites and leeches of society.

The air just now seems laden with the feverish malaria of lottery. The success of London's shame! The success of this lottery has emboldened men in other parts; and we hear of incipient lottery schemes being projected everywhere. While I am at it, let me speak the truth. I believe the Christian Church is responsible for a good deal of the gambling and raffling that goes on in society. The Church in many instances has degraded herself, has spotted the white garments of Christ by stooping to raise money by grab-bags, fish-ponds, and the like, in connection with bazaars. In the days of the Church's corruption we read of "pious frauds." The age of pious frauds in the Church is not at an end. Some of the modern methods of filling the exchequer are of the same character. Judgment must begin at the house of God. For as long as the Church in any way countenances these dishonest ways of getting money, she cannot rebuke the world for its sin. If she undertakes to lift her voice in protest, the laughing world will turn round and say, "Physician, heal thy-

self, pluck the beam from thine own eye before you undertake to point out the mote in mine."

I do not throw all the blame on the buyer, or excuse those who concoct these schemes. I have no sympathy and less respect for the whole herd of men who are trading and fattening on the weaknesses and follies of their fellows. The man who cleans the street and the boy who blacks our boots earn an honest dollar, and are entitled to and will receive the respect of all right-minded persons. But the person who devises and carries forward a lottery scheme, and who, by the deceptive bait of a large prize, entices the weak and foolish to commit to him their hard-earned money, should be looked upon with disdain by all honest and honourable men. He may occupy a prominent position in society—he may even wear the title of Reverend to his name, and trade on the confidence that men put in a true minister of Christ. They may do it under the mask of benevolence. They may try to palm themselves off as benefactors and philanthropists—Heaven save the mark—but they are neither one nor the other; they are leeches, ready to suck the life-blood out of the community, greedy of filthy lucre, trying to line their pockets with other people's money—wolves in sheep's clothes. I have lived in this city long enough to know that there is a strong current of stern, inflexible justice in the community. Men of enterprise and push are looked upon with the respect they deserve, but there is a wholesome and righteous disdain for the man who violates the eternal principles of truth and honesty. The city authorities put an extinguisher on the man who used to gull the guileless on the market-stand. We intend to establish the city and land in righteousness.

Had I time, I would expose the kindred sin of betting which is intimately associated with the race-course. Horse-racing as a business is destructive to character. In England it has come to perfection, and has proven itself to be a most demoralizing institution. Thomas Hughes, M.P., the author of "Tom Brown's School Days," says, "of all the cankers of our old civilization there is nothing in the country approaching in unblushing meanness, in rascality, to the belauded institution of the British turf." Sir Wilfred Lawson declared that "the whole system was an organized system of rascality and roguery." These are hard words, but that's the English of it.

I can only allude to gambling. Not a single word can be said in its favour. There is no passion more demoralizing, none more difficult to overcome. A single illustration will show its hardening, conscience-searing influence. Under the shadow of the cross, Roman soldiers sat down and gambled for the seamless robe of our Saviour. "No earthly creatures but gamblers could be so lost to all feeling as to sit down coolly under a dying man and wrangle for his garment,

and arbitrate their anxious differences by casting dice for his tunic, with hands spotted with his spattered blood, warm and yet undried upon them." Friends, the whole business is demoralizing. It destroys all love for honest work. It deadens the conscience and destroys the very sense of right and wrong. Horace Greely said truly, "The darkest hour in the history of any young man is when he sits down to study how he may get money without earning it." The spirits of the wise sitting in the clouds laugh at those who are following the ugly, masked dame of chance. "My son, if sinners entice thee, consent thou not."

WINIFRED ROY.

A TALE BY E. A. S.

CHAPTER I.

"Whence comest thou; what wouldst thou?"

The hot summer sun poured its rays relentlessly on the little station at Glen Allen. Within and without a dreamy silence prevailed, broken only by the buzzing of some big blue flies on the dusty window panes, the rustle of the newspaper in the hands of the drowsy station-master, as he read or fanned himself, and the occasional sound of the wooden bucket unwinding and falling with refreshing splash into the depths of the old-fashioned well.

But as the hands on the timepiece pointed to three o'clock, the air of languid indifference and listless inaction prevailing the place, was exchanged for one of seemingly busy importance; and on the arrival of the train, due at the half-hour, quite a bustling scene presented itself on the broad, unshaded platform.

Here and there a few villagers had congregated to receive their various consignments from the distant city, or to find their curiosity rewarded by a glimpse of the solitary passenger, who, after glancing hastily around as if in search of someone, had retreated into the waiting-room.

With noisy tumult the freight of human souls and goodly merchandise sped once more upon its way, and the lonely wayside stopping place resumed its wonted quiet. One by one the different groups dispersed. Old Jacob Miles, the station-master, again rustled his paper and brushed away the flies, looking now and then with kindly interest at the young lady passenger, who, after timidly enquiring whether "any one had come for Miss Roy," had turned to gaze out of the window with so sad an expression on her face that the kind-hearted man ventured to ask "if she were going far, or whom she expected to meet?"

"To Thorndale," was the reply. "I sent a note to Mr. Holt to meet me by the afternoon train to-day. I'm afraid it's too far to walk," she continued; "do you think he will come?"

"Oh, you are their new governess," said the station-master. "Will Holt told me they expected you, but his grandfather up at Brent was buried to-day, and I guess they've forgotten all about you, or maybe they wasn't down to the post to get your letter. What are you to do?" he went on to say; "it's pretty near five miles to their place, so you can't walk, even if you could find the way. But," as he saw the flush deepen on the delicate cheek, "some one will be sure to be in for the evening train from Thorndale, and you'll most likely get a ride all the way," and with renewed interest, as the girl's gentle face and pleasant manners won his heart, he expatiated on the many chances of the drive, or the alternative of the morning stage, if it so happened that she must remain at Glen Allen all night.

Let us glance at our heroine as she listens to her new-found friend. A slight, well-knit figure; an oval face framed in a wealth of soft dark hair; a pure, almost colourless complexion; clear gray eyes, a sweet mouth—not a very beautiful countenance, perhaps, but a most lovable one; unlike the proverbial governess, but with a touch of decision around the mouth, that showed a brave resolute spirit not easily daunted or dismayed, though withal looking a little frightened just now at the prospect before her.

She was quietly dressed in sober gray, a knot of crimson ribbon at her throat, another in her hair, relieving the otherwise sombre appearance of the slight, fair figure.

But the afternoon shadows have lengthened, and as the garrulous old man returns to his duties in expectation of the seven o'clock train, Winifred Roy's thoughts fly back to the home she has left, which already seems so far away. Father, mother, the boys—dark-eyed ambitious Gerald, who hopes one day to retrieve the family fortunes; thoughtful, studious Earnest, developing singular talent, in one so young for the profession of an artist; Willie, "poor simple body, a wee innocent," the old kindly Scotch neighbours had said, "safe" in God's best keeping, the mother had learned to feel as she watched over her guileless boy to whom had been denied the gifts so freely bestowed on the others; brave, sturdy Wallace, who "hated to see a girl go out into the world when there were so many boys at home," and the darling of all their hearts, the golden-haired, blue-eyed Garnet, brimful of mirth and mischief. Ah, how dear they all were! The mishaps and disagreements that sometimes ruffled the even tenor of their home life—forgotten; only the sunshine of their presence before her. How gladly could she have sat to-night in the little cosy sewing room, beside her mother, with the ever-full basket of stockings to darn, and piles of patching to be done.

Nine years before the period in which our story

commences, Mr. Roy had held an appointment (a Professorship of languages) in one of the Edinburgh Colleges, but a severe illness, induced by intense study, and close, unremitting attention to his duties, had rendered him utterly unfit for his position. And when weeks passed by, and the doctor still gave but small hope of his ever being thoroughly well, poor Mr. Roy's heart sank as thoughts of his delicate wife and their young children pressed upon him. Well known and highly esteemed, there was no difficulty in obtaining a few pupils to augment the narrow income on which they must now depend; but even this task proved too much for the system so severely shattered, and a sea-voyage was at last recommended as the sole chance of renewed health and strength.

So after days of anxious deliberation and earnest consultation, it was decided best to accept the advice of Mr. Roy's only brother, a successful barrister in one of the western cities of the New World, who strongly urged them to leave the old home and begin life again in a new country. It was hard indeed to sever the ties of kindred, of friendship, and of life-time associations, but the father and mother, thinking only of their children's welfare, yield their own preferences in the hope of a brighter future in store for the dear ones. On Mrs. Roy the blow fell heavily, and sometimes in her far-off Canadian home the longings of the patient, loving woman grew intense to see again the heather-clad hills, hawthorn hedges, and daisy-starred fields, or to wander once more by the banks and braes of her native land.

The years passed swiftly by, and although Mr. Roy had recovered in some measure his usual health and power of working, still, despite the advantages gained by a residence in Canada, there were times when it was difficult to make the limited income do all that was required. Boots and gloves would wear out, dresses would grow old-fashioned, though Mrs. Roy and Winifred worked hard to make the best of everything, with oftentimes a sad sense of failure as to "the look 'o it" as Jeanie, their old and valued servant who had followed all their changing fortunes, would say. Sometimes Winifred wished that boys would not grow so tall in such a short time, or else that their "things" could develop in proportion to their growth.

A few weeks prior to the hot August day in which we found Winifred so sorely perplexed, an old friend of her mother's, who had taught for some years in a ladies' college, spent part of the vacation with them, and during her stay had inspired Winifred with an earnest desire to try her powers of teaching beyond the home circle. Mrs. Roy, she thought, with Jeanie's assistance, was fully able to manage the household, and visions of what her salary could do to lighten her father's anxieties and her mother's cares, filled her

thoughts day and night. Winifred was now nineteen, and so dear a companion to her parents, that it was long before they would give consent to the scheme on which the girl had set her heart.

"Just till one or two of the boys are ready to leave school," she pleaded; "and that would be in a year or two."

An advertisement of fair promise and attractiveness, combining the advantages of a large salary, fresh country air, and only three children to teach, was answered, and to Winifred's great joy her "qualifications suited," and, as we have seen, a new life had opened before her.

We must pass over the days preceding Winifred's departure, her father and mother's real pain at the prospect of separation, the boys' noisy grief and Jeanie's despair; "that her bairn should go out to teach," was, in her estimation, a disgrace to the Scotch blood of which she was so proud, and therefore bitterly resented the prospect in store for her young mistress.

And now, let us return to the scene at Glen Allen. Knowing Winifred a little better, we can imagine the dismay of the girl who, for the first time in her life, found herself alone among strangers. Wondering if her letter had gone astray, or, as the station-master surmised, had not been called for, feeling neglected and lonely, and fervently wishing herself safe at home, Winifred was aroused by hearing Jacob exclaim: "Well, if that ain't providential, and you pass the very door, and can see her there all right,"—evidently much to the mystification of the gentleman addressed.

"What's wrong now, Jacob?" he said, as he tied his horse to the railing, and, collecting the various parcels on which his name was written, began to place them in the buggy.

"Here's a young lady been waiting since three o'clock for some of the Holts to come for her, and they're not here yet, and I thought, as you pass the door, you'd maybe take her."

And Jacob seemed quite relieved that the difficulty should be so easily smoothed over by the young man, whom we must first introduce to our readers.

Egbert Thornton was the son of an English gentleman, who, twenty years before, had settled in the then almost wilderness country. Having lost largely in speculations at home, he had come out to the New World to repair his fortunes. The two or three neighbours who resided near them wondered why he should choose so remote a homestead for his young wife and their two children; but Mr. Thornton, a man of most sanguine temperament and utterly inexperienced in business matters, had seen in the heavily-wooded district, and the early project of a railway intersecting the country, a likely chance of making money and of advancing the interests of his adopted land, by spend-

ing his impoverished capital in building mills, and transferring lumber to the nearest market. But, long before his hopes could be realized, the large, loving heart had ceased to beat, the busy brain to act, the kindly voice of the affectionate husband and indulgent father was forever stilled. Who can picture the anguish of the mother, as, bereft of all that life held dearest, and alone, save for her children, she found herself in a foreign land, separated from all her relatives by the pitiless ocean! But, with a strong, unwavering faith in a protecting Providence, the brave, true woman had gone on her way. And Egbert, who, at the age of sixteen, had been left in charge of the large, and as yet unprofitable business, had done all that a son could do to supply his father's place. The passing years had more than fulfilled the senior Mr. Thornton's expectations, and at twenty-six Egbert was the owner of a property which, under his skilful management, bade fair to become a power in the now thickly-settled country.

Though the lives of mother and sister were enwrapped in his, and he had been more than usually successful for so young a man, Egbert was quite unspoiled by fortune. He was full of generous impulses, frank and manly in his ways. His face strongly marked by self-reliance and pronounced individuality, his dark eyes kindled with earnest thought or flashed with pleasure, and his voice kindly and sympathetic, was it any wonder that Winifred felt her heart grow lighter and her spirits rise as her gaze met the pleasant face, and she heard the cordial assent to Jacob's plan!

"You must look after my traps till to-morrow, Jacob, they will take up too much room to-night," Egbert said, as he removed some of the parcels from the buggy, and endeavoured to make a more comfortable seat for Winifred.

"And your trunk," he said, addressing Winifred, "I am sorry it won't fit in the buggy; but the stage comes out early in the morning, and Miles will see that it is brought out to you."

As Winifred bade the kind-hearted man good-bye, Egbert slipped a coin into Jacob's hand, who, hastily returning it, said:

"No, thank you, Mr. Thornton, I'd do more than that for the young lady; but you'd better tell Mrs. Holt to give her a good tea, for I expect she's about half-starved."

The twilight was fast deepening into dusk as they started, but Winifred thought she had never seen more beautiful scenery. On either side the nullie-fringed road lay the fields, scarcely veiled by the darkening, yellow with grain; here and there a wide stretch of stubble, from which the wheat had been gathered, filled with gold shocks, ready for the garnering; broad reaches of meadow land, interspersed with

patches of brown soil, newly ploughed; in the far distance richly wooded hills and valleys; now and then a fruitful farm was passed, the front yards brilliant with marigolds, larkspurs, and white and lilac phlox; great straw stacks in dull repose against the barns; a few sleepy fowls wandering aimlessly about; the evening hush occasionally disturbed by some over-zealous watch dog.

The summer-perfumed air and cool breeze stole with restful power on Winifred's tired senses, and Egbert's cheery conversation helped to dissipate the feeling of loneliness and nervous dread of meeting strangers, that was creeping over her as they neared Mr. Holt's house.

"Why, they can't be home yet," exclaimed Egbert, as they drew up in front of the old-fashioned but rather pretentious dwelling. "I'll go in first and see."

Not a ray of light gleamed from the windows, although it was now quite dark, and, after a few ineffectual attempts to make any one respond to his repeated knocks and calls, Egbert returned to his companion, saying that he supposed Mollie, the girl, had gone to one of the neighbours, and that the family were still in Brent.

Poor Winifred! The tears that had been dangerously near the surface all day, now fell unrestrainedly. Oh to be once more at home, 'neath her father's protecting care, enfolded in her mother's arms.

Perhaps Egbert caught the sob in the girl's voice, as she uttered some exclamation of distress, and guessed that the irksome journey and want of proper refreshment—for, with the exception of some biscuits supplied by Jernie, Winifred had eaten nothing since an early breakfast—had proved too great a strain. With kindly tact he said, as he gathered the reins in his hand:

"Mother will be waiting tea for me, Miss Roy, and will be very glad to see you, and I'll drive you back in the morning." And, without waiting a reply, he drove rapidly on nearly a mile farther.

They were soon at the gates of Mr. Thornton's home, but Winifred had a very vague idea of what the place was like, as the house loomed before them out of the darkness.

The scent of sweet clover and mignonette filled the air; the warm, mellow atmosphere was heavy with odours of ripened grain and fruited orchards. Peace and quietude seemed to surround the old farm-house, broken, as they drew up before the door, by the joyous welcome of the faithful watch dog.

"Now, then, Miss Roy, we are home at last," and Egbert soon assisted Winifred on to the broad verandah which encircled the house; "and now I'll find mother."

(To be continued.)

M. TIRARD, France's new Finance Minister, was once a working jeweller.

Mission Notes.

CENTRAL TURKEY MISSION.*

REVIVAL AT ADANA.

Mr. Christie sends a brief but joyful report of the mighty working of the Holy Spirit in Adana. The church in that city has for some time been in a low state, feuds of long standing having destroyed harmony in the church and congregation, and even in families. Though signs of good had not been altogether wanting, the condition of the church was far from what it ought to have been, when, beginning with the week of prayer, a quickening from on high was received. Mr. Christie, writing January 26, thus sketches the history of the movement:

"In October last a young man from the Marash Theological Seminary began to preach here; under God he has been the main instrument in effecting the great and glorious change which now gladdens all hearts. His prayers, his stirring sermons, and his earnest efforts with individuals can never be forgotten in Adana. The week of prayer was observed with daily meetings that were full of promise. In the week succeeding there were three meetings; on the Sabbath following that there were unmistakable signs of the Holy Spirit's presence. Monday, January 22, was kept as a day of fasting and prayer; in the crowded meeting at sunrise that morning, while the young preacher was beginning his remarks, an overpowering influence from the Spirit seized upon him, and instantly swept through the congregation; the people's head suddenly bowed down, as when a strong wind passes over a field of grain. The preacher was compelled to stop his sermon, while the loud weeping of the people was heard from every part of the house. Then followed penitent confessions and prayers from church members and others, all pervaded by deep and genuine feeling, the meeting lasting for three hours. The day was given to prayer, visiting from house to house, and the making up of all differences. The meeting in the evening was full of the Spirit's power, continuing for three and a half hours, the people not suffering us to dismiss them. The confessions of backsliders and hitherto untouched sinners were most affecting.

"From that time to the present—four days—the revival has gone on with wonderfully accelerating power. Our small place of worship has become entirely inadequate to seat the people. Night before last eight hundred, by actual count, were present; and we are compelled to hold two or three meetings at the same time in different, though contiguous, rooms. The new church building is to be ready for us in a

week, but even that will be filled to overflowing. The work of building has occupied eight years, and the Lord is bringing it to completion just in time. The measures employed have been daily meetings, with a sermon of half an hour, followed by prayer-meetings and inquiry-meetings, neighbourhood-meetings, conversation during the day with burdened souls—prayer, prayer continually.

"Some of the results already seen are a marvellous change in the spirit of Christians, the old sores are now healed or in process of healing, a delightful spirit of brotherly love pervading all hearts, a new consecration to Christ, a new zeal in the work for saving souls, a new joy shining from every face. The number of inquirers now exceeds one hundred, many of whom are already rejoicing in a new-found peace, and are labouring for their companions, while others are weeping and groaning under conviction of sin. The meetings for the men, for the women, for the pupils in our schools, are full of daily increasing life and power. A prominent infidel and opposer of our work is among the converts, and many Armenians and Greeks, who have seldom been in a Protestant meeting, are now joining themselves to the Lord. The family altar has been set up in scores of homes; several drunkards have come to repentance; wives, mothers, sisters, daughters, tell us with tears of joy that their homes have become a heaven upon earth through the conversion of husband, son, brother, or father.

"Some of the most impressive confessions in the meetings have been those of men acknowledging the harsh way they have treated their wives and daughters. The deadly nature of sin, the exceeding value of the soul, the desirableness of the free salvation offered through Christ, the reality of the things unseen and eternal—these are the thoughts that fill hundreds of hearts and find expression in the meetings, and wherever our people have an opportunity to converse together. Exclamations of wonder, joy, and praise to God, and prayer for other towns and cities, are heard on every hand. Our faithful Avedis, who has laboured in his native place for three years, can scarcely believe his ears and eyes. Miss Tucker and Mrs. Christie testify to a universal awakening among the women; we have sent for Brother Montgomery to come and help us, for our net is breaking! Brethren, pray for Adana!"

SINCE the above was in type a second letter from Mr. Christie reached us, dated February 2, just one week after the foregoing was written. He says:

"The week has witnessed a great deepening and extension of the Spirit's work. I can give but a brief summary of the interesting events. On Friday evening (January 26) two meetings were held, one for men, the other for women. In the first a number of ten-

* From advance sheets of the *Missionary Herald* for April.

minute talks were given by men appointed beforehand; one of them by a very intelligent man, a noted infidel and opposer of our work up to four days ago, on 'The Causes and the Cure of Infidelity.' It had a very powerful effect, and several new voices were heard in confession and prayer. In the women's meeting six non-Protestants declared themselves as seeking after Christ, and asked help. On Saturday evening *thirteen* neighbourhood prayer-meetings were attended each by from twenty to forty persons.

"*The Lord's Day, January 28.*—We met for the first time in the new church. The heavy winter rains stopped for us till evening, so that the day was bright and clear—a blessing heartily appreciated, since there are no windows in the church as yet. In the morning the sermon was on 'Revivals,' and eight hundred people listened. In the afternoon the sermon was from the text, 'Be not deceived, God is not mocked.' Twelve hundred people, by count, filled every inch of floor and gallery. Both after this service and that of the morning we were compelled to hold little gatherings for prayer in the corners of the audience room, to help men smitten to the heart by the sword of the Spirit. Some of these cases were exceedingly interesting. Thus God filled the new temple on the first day it was occupied with the glory of His presence.

"In the evening there were five hundred present, in spite of the rain, and thanks and praise were given to God for the new church. We witnessed the public confessions of those we had talked and prayed with during the day, one of them a thief and gambler; and the reconciliation between an influential man in the community and six others who had wronged him seven years ago, he having stood aloof from the church all that time in consequence. After the meeting we went to his house and urged him now to make his peace with God, also.

"*Monday.*—Rain all day. We went about seeing as many of the inquirers as we could, and had joyful news from the influential man mentioned above. He could not rest last night, thinking of his sins against God and his need of reconciliation with Him. He seems now to have made the great decision, and is one of the happiest men I ever saw. Other interesting cases were found by us that day, showing the secret work of the Spirit in places and ways beyond our expectation."

Mr. Christie reports several cases of special interest as occurring on Tuesday and Wednesday, but on Thursday, the day before he wrote, he says:

"This was the greatest of all days for the work among the women! Two hundred and fifty women were present at the noon meeting. The sermon was on 'Sin,' with explanation of each of the Ten Commandments. The truth of God struck home at last to dark, stupid, senseless hearts, and the prayer-meeting that succeeded was one of extraordinary power.

Thirty-six women took part, most of them under deep conviction of sin. It was a scene never to be forgotten. For many days we have been burdened with desire for the salvation of these poor souls, and now the answer of God has come in such a manner as to turn all our sorrow into joy!

"In the evening came a meeting of Christians, to organize for the work. After prayers and earnest addresses—the best of them from some of the new converts—some seventy-five persons offered themselves as workers, and were divided into bands of three, four, or five, to each of which a special work will be assigned this evening.

"Dear Brethren, it is with hearts full of wonder and joy that we see the progress of this great movement; a thousand testimonies prove to us that it is indeed from God. To Him be all the praise!"

A LETTER has just been received from President Wheeler, of Armenia College, in which he says:

"You will be glad to learn that the week of prayer is passing with evident tokens of good among the students. Never has the religious condition of the college been so good as now. At a prayer-meeting, last evening, which I was able to close only after two hours, some forty persons took part, among whom was a talented young Armenian from Sivas—one who has hitherto stoutly resisted all evangelical influence. A companion of his seems to be a sincere Christian."

From many other portions of the foreign field tidings are coming of quickened religious interest. The same Spirit who is now specially present in many churches in the home land is visiting in power the mission fields. Let united prayer go up for the continuance and increase of these revival influences.

REV. JOSEPH COOK ON MISSIONS.

In a prelude to a recent Boston "Monday Lecture" Mr. Joseph Cook, who has recently returned from a tour around the globe, took occasion to give his views upon missions, which we copy in a condensed form from the *New York Independent*:

There are three hundred millions of women now on this planet who have only the Buddhist hope of being born again as men instead of toads or snakes. There are eighty millions of women in Moslem harems. There are uncounted millions of men and women and children growing up in the most degraded superstitions, and suffering in mind, body and estate from inherited pagan customs. In the name of mere philanthropy and secular prudence Christian missions ought to receive a support, immediate, abundant, permanent, unflinching.

All that united Protestant Christendom together raises annually for missions would not pay the liquor bill of the United States for three days, nor that of

the British Islands for two. At the opening of the century all Protestant Christendom expended only \$250,000 annually for missions. It expends to-day \$7,500,000 for that purpose. This is a large sum, you think. It is a bagatelle. The dissipations of Saratogas and Newports and Brightons would hardly find this sum worth mentioning in the hugeness of their expenses for self-gratification. The Churches are penurious toward missions. We pride ourselves on having paid off great debts, and on having received some mighty legacies for missions; but I believe we shall be, as Ernest Renan says, "an amusing century to future centuries;" and one of the things that will amuse our successors on this planet will, undoubtedly, be our unwarranted self-complacency in this day of small things in missions. In China there is not an ordained missionary to-day for a million people. In the population accessible to the American Board there is as yet only one missionary for some 700,000 inhabitants. Modern Christendom has thrown one pebble into the great ocean of missionary effort, and stands with an amused childish conceit on the shore of history watching the wide ripples produced by that pebble, and supposes that it is reforming the world. Another century will sneer at us for our conceit and our penuriousness.

After a tour around the globe, during which I met personally more than two hundred missionaries, how shall I summarize what to me, meditating often on this theme in solitude and in company, by sea and by land, appear to be the more important facts, exhibiting our present duty towards Christian missions throughout the world?

In Bengal alone, out of a population of sixty-three millions, there are, according to Dr. W. W. Hunter, the government statistician of the Indian Empire, ten millions who suffer hunger whenever the harvest fails short, and thirteen millions who do not know the feeling of a full stomach, except in the mango season.

In populations poverty-stricken and often famished, the American Board of Commissioners for Foreign Missions, almost alone among the missionary managing bodies of the world, is insisting on large or complete self-support by the native churches.

In Bombay, Calcutta, Madras, Canton, Fuhchau, Shanghai, Kobe, Kioto, Tokio and Yokohama, ten representative cities of Asia, it was my fortune to put to large gatherings of missionaries of all denominations and nationalities a series of questions on the religious condition of India, China and Japan, and, among them, this enquiry: "Ought native Christians to be encouraged and instructed to give a tenth of their income to the support of their churches?" With not half a dozen exceptions in at least a hundred cases, missionaries outside the field of the American Board replied, "No, not yet;" but missionaries inside the

field of the American Board said, "Yes," and so did the foremost of their pupils and converts. One evening in Bombay, the second city of the British Empire (for Bombay is now larger than Calcutta, or than Glasgow or Liverpool) I was putting a series of written questions to a company of missionaries and civilians, and this question about self-support was among the inquiries. Scotch and English missionaries, one after the other, rose and opposed such a pressure as is brought to bear on native churches by instructing them to give a tenth of their income for the support of their pastor; but, finally, up rose a converted Brahmin from out of the field of the American Board, and, in the most incisive, almost classic English, almost turned the feeling of the company in favour of the American plan. I had a similar experience in many a city, and I found the converts, especially the most intelligent of them, quite as emphatic in defending this system of self-support as the missionaries of the American Board themselves.

In Japan the middle classes of the population have been reached to a considerable extent by Christian missions, and not a few native churches are already self-supporting. The same is measurably true in some of the older missions of Southern India, Egypt, and Asia Minor.

It is an amazing circumstance that, in 1881, the 1,200 church members belonging to the missions of the United Presbyterian Board in Egypt, most of them very poor men and women, raised £4,546, or more than \$17 each for the support of churches and schools. The Baptists, among the Karens, have done equally well, and have recently contributed money to endow a college. At Kioto I studied with the keenest interest Mr. Neesima's collegiate school, which will one day, I hope, become the leading Christian university of the Japanese Empire. It contains at present 150 young men, half of whom are likely to become evangelists to their own people. The total grant in aid from the American Board to this school is only \$160 a year. The membership of the nineteen native Japanese churches under the care of the American Board of Missions is now about one thousand, of whom more than two hundred were recently received. These members have contributed for Christian purposes over eight dollars each, a sum, as compared with the price of labour, equal to forty dollars in the United States.

When the middle class is reached in India at large, and in China, as fully as it has been in Japan, the native churches may be expected to become self-supporting in an equal degree with those of Japan; but not before. It is true that there are churches in Japan that have sent back funds to the American Board with the remark: "We need no more assistance." Why, then, should funds be sent to China and to India? The case is different in China and in

India from that in Japan, chiefly because in Japan missions have reached the middle classes more thoroughly than they have in India at large. Even when native churches undertake the support of their own preachers large funds may yet be needed from abroad for schools, printing presses and medical missions.

The Christian Churches of the world should be satisfied with nothing less than sending out one ordained missionary for every 50,000 of the accessible pagan population of the world.

In the celebrated Madura mission, in South India, probably the most effectively managed missionary centre that I personally studied, this proportion of labourers to the population has been the ideal, never attained indeed, but unflinchingly held up as the standard of duty. On the plan of three ordained missionaries to half a million in the foreign field, and one to one thousand in the home field, the whole world might be brought to a knowledge of Christianity within fifty years.

No Church ought to call itself thoroughly aggressive and evangelical that does not expend, for the support of missions at large, at least one dollar for every five it expends on itself.

I plant myself on these propositions, which, I believe, have the approval of great secretaries of missions—one missionary for every 50,000 of the accessible pagan population of the world; one dollar to be expended for missions for every five dollars expended for ourselves. The foremost American authority said to me: "Let the Churches expend for missions one dollar for every five they expend on themselves, and we may hope to put the Bible into the hands of every son and daughter of the human race within a generation." At present these standards of effort are to be insisted on with the utmost urgency; for the size of the accessible population of the world is increasing enormously out of proportion to the increase of missionary funds and labourers. Speaking roundly, a man with the Bible may go anywhere on earth to-day. Of course there are exceptions to this proposition; but in the great nations of the semi-civilized countries of the pagan world we may publicly or privately teach the Gospel almost everywhere.

Infidelity is occupying the field of the upper and middle classes. Imported unbelief, in many quarters of India, China and Japan, is as great a danger among educated native circles as hereditary unbelief. The ablest men are needed at the front; and such men have nowhere on earth to-day a wider opportunity for usefulness than in the great cities of India, China, and Japan.

When the whole field is occupied on the plan of one missionary for every 50,000 of the accessible population, the middle and upper classes will be reached

and Christian native churches and missions generally become self-supporting.

It is evident, therefore, that the longer the Churches delay occupying the whole field in this thorough way, the longer will be the effort needed and the greater the expense in the conquest of the world. Great expenditures now will make great expenditures for missions unnecessary in a near future; but small expenditures now may make great expenditures necessary through a long future. Immense losses to missions have often resulted, and may yet result, from the Churches not taking possession of critical hours.

Longfellow, in the last words he ever wrote, exactly described the condition of our earth to-day:

"Out of the shadows of night
The world rolls into light,
It is daybreak everywhere."

God deliver us from dawdling at daybreak!

THINGS A CLERGYMAN SHOULD NOT DO.

Steal sermons.

Despair of any man's conversion.

Steal sermons, and then lie about it.

Ever refuse to visit the sick, or bury the dead.

Make his salary the most conspicuous of his solicitudes.

Get into ruts and grooves, and ride hobby-horses breathless.

Preach too long or too loud. This is one of John Wesley's rules.

Try to do all the work of the parish with his own brain, heart, and hands.

Show that he is offended whenever another preacher is praised, or even preferred to himself.

Forget the wants of the weak brethren; or that milk is needed now and then for the babes.

Chase down idle gossip about himself: life is too short and its duties too important for that. Besides, a lie is easier lived down than talked down.

THINGS A CLERGYMAN SHOULD DO.

Preach on purpose to awaken sinners.

Look after and follow up those whom he has awakened.

Constantly seek to employ his people in the work of God.

Give both private and public opportunity to profess Christ.

Visit afflicted people who are not Christians, and invite them to Christ.

Have a good word for every philanthropic movement in the community.

Always act like a Christian gentleman. Coarse words or manners in him disparage his Master.

See and hear much that he never mentions; he is a repository of confidences, if not of confessions.

Watch for occasions to reach in the most effective way those who remain unconverted under his ministry.

Study the mental and moral condition of church members who lead defective lives, so as to cure the evils by sound teaching.

News of the Churches.

WHY are so many of our Churches dumb? This column is anxiously scanned. Brethren, let us hear from you regularly.

EDGAR.—The churches at Rugby and Edgar are prospering under the pastorate of the Rev. J. C. Wright. The annual social meeting held at the latter church at the end of the year, was a decided success, the members and adherents turning out in full force. The chairman, Deacon Cavanagh, bore strong testimony to the esteem with which the people regarded Mr. and Mrs. Wright, a sentiment re-echoed by all the speakers. The pleasure of the evening was much enhanced by the singing of Mrs. Powell and the church choir, Mrs. Wright presiding at the organ. One pleasant feature of the entertainment was the wiping off a small debt which has been hanging over the church buildings for some years, in response to an earnest appeal made by the pastor. Several additions have been made to the membership roll of the Edgar church, and we trust that the Lord has even greater blessings in store for us.

ENGLAND.—Our friend Rev. J. L. Foster, late of Calvary, Montreal, is being heard from in his new sphere, where we find from the *Westminster and Chelsea News* he is pursuing his energetic advocacy of Christian work. We copy a paragraph:—"Mr. Foster, the newly appointed, but already popular minister of Markham Square Congregational Church, has taken a commendable course in directing the attention of his congregation to the want of increased energy on the part of all Christian folk, in endeavouring to combat the ugly excrecence on our social life known as the 'social evil.' No respectable person can pass our streets without, as the rev. gentleman very properly remarked, being struck by the hosts of forlorn, hapless creatures, who tend to bring our boasted civilization into discredit. His contention is that although our police regulations, and the tentative action of our parochial boards may do much to eradicate the evil, there is yet a grave responsibility resting upon our religious authorities in this matter; and in argument at least he has the bulk of the reasoning community upon his side. Let our ministers take his words to themselves, and weigh them carefully."

LONDON.—The Annual Directory of the Church is before us, confirming the favourable account given in our news column of January. We append the following statistics of church growth from the Pastor's Report: "Whole number on roll, 313; less removals by letter 7, and by death 2—9, 304. On roll at last report, 264. Net increase during the nine months, 47. Of the above list of new members, thirty are heads of families, nine are young women, six are young men,

and two youths. Last year in the fifteen months, over which my report extended, I had the satisfaction of welcoming to our communion fifty-nine persons. This year, in the nine months covered by this report, I have welcomed forty-seven persons. Total increase during my two years' labour amongst you, one hundred and six."

MANILLA.—Rev. R. McKay has been visiting here. He held services March 4th, morning and evening, with an attendance of about 150 and 200 respectively. At the close of the evening service a prayer meeting, to which most of the people remained, the prayers being hearty and earnest. During the week meetings were held every evening, which were very well attended considering the weather. On several occasions the body of the church, as well as the side seats in front, were nearly full. On two different evenings the roads were so blocked up that the country people could not attend. The spiritual interest awakened has been considerable; many of God's people have been stirred up; anxious persons, chiefly young people, are found. On Saturday afternoon a church meeting was held, at which it was unanimously resolved to apply for a student, to labour in the field during the summer months. So far thirty-two families have been visited, most of whom belong to the church. Mr. Hall will give a Sunday in April, and then hold a missionary meeting.

MAXVILLE.—A very interesting service was held in the church at Maxville, on the 21st of February, the occasion being the departure, on the following day, of Miss Emily Macallum, the eldest daughter of the pastor, the Rev. D. Macallum, for the Foreign Mission field, under commission of the American Board. It had been known for some time previously that Miss Macallum purposed giving herself to that work, and that the Board had accepted her offer, and was only waiting a favourable opportunity of sending her out to the field assigned her. But the "marching orders" came only four or five days before she required to leave, and the arrangements were therefore somewhat hurriedly made for the farewell service. The crowded congregation showed at once how great was the interest created by her departure, and in what high esteem she is held personally. The pastor presided, and although deeply touched by the circumstances in which we met, and by the overflowing kindness of his people, he and his family bore up well under the sense of the honour the Lord had put upon them in calling their daughter to such a noble work. After singing, and prayer by Rev. D. Diarmid (Baptist), the Rev. J. Fraser (Presbyterian), Rev. J. Woods, of Ottawa, and Dr. Stevenson, of Montreal, addressed the audience. Mr. Fraser speaking specially of the field to which Miss Macallum is going (Turkey), Dr. Stevenson on the general subject of Foreign Missions, and Wood on the more personal aspects of the work, and

its claims upon us. During the course of the evening two addresses were presented to Miss Macallum, one from the members of the church and congregation, with a purse of \$147; the other from the children of the school-section in which she had formerly taught, with a purse of \$17, and both of them expressing very warm attachment to her, and hearty good wishes for her happiness, and success in her future work. Then, with a few words of tender, earnest prayer, she was commended to the loving care of Him who has said, "Lo, I am with you alway, even unto the end of the world," and the meeting closed. We doubt not it will bring forth much fruit, in days to come, in missionary zeal and personal consecration to the same blessed work among those who were present. Miss Macallum sailed from New York for Liverpool on the 28th February, and after spending a few days in London and Paris, takes the steamer from Marseilles for Constantinople, which she expects to reach about the latter end of March. Her work will be among the Greeks, in that city, as an assistant to the Rev. Charles Brooks, and wife, who went out from Canada in 1874. We trust our churches will often bear them on their hearts in prayer.

TORONTO, ZION.—The opening service in connection with the new Zion Congregational church, on the corner of Yonge street avenue and Howland place, took place on Thursday, March 15th, when a sermon was preached by the Rev. J. F. Stevenson, of Montreal. The edifice, although not as large as many in the city, will bear comparison in point of location and handsomeness of design and finish. It is a very pretty pile of red brick, and viewed from among the trees on the avenue presents a most picturesque appearance, to which the proper ornamentation of the grounds and approaches in summer time will add still further beauties. The interior is most inviting, being in cruciform shape, the pulpit standing directly in the centre of the transept. The walls are of white brick, ornamented with intersecting lines and arches of red brick. The ceilings are lofty, and their light green colour stands in fine contrast to the tastefully cut rafters and braces which stretch across it. The windows are of stained glass, and of handsome design, being each surmounted by a Gothic arch in red brick. The pews are of white varnished pine, with black walnut trimmings, and upholstered throughout in crimson. In the western wing of the transept stands the organ, and immediately before it are the choir seats. A gallery stretches across the other wing of the transept, and there is another small gallery forming a sort of alcove over the main entrance. The pulpit stands on a low dais, with a set of railed steps on either side, and in colour is in keeping with the pews, being of white varnished pine. The effect as a whole is one of light and airy elegance, and the congregation of

Zion Church are certainly to be congratulated upon having so delightful a worshipping place. The attendance at the opening was large. The proceedings were opened by the pastor, Rev. H. D. Powis, who read appropriate portions of Scripture. After a song service and prayer, Rev. Dr. Stevenson preached the opening sermon. He took for the text of his discourse 1 Samuel vii. 12:—"Then Samuel took a stone and set it between Mizpeh and Shen, and called it Ebenezer, saying, hitherto hath the Lord helped us." (This sermon we expect to give at length in our next issue.) On the following evening (Friday) Dr. Stevenson gave his lecture on "The Pilgrim Fathers." Dr. Richardson took the chair, and introduced the lecturer, who at once commenced. He first spoke of the extent of the American Union and its marvellous development, and the influence exercised by the New England States, upon the country, its literature, manners, and theology. The New England States were founded by the Pilgrim Fathers, Englishmen, who had taken refuge in Holland from religious persecution in the reign of Elizabeth, and who received accessions to their number in the reign of James the First. The circumstances of their removal to Holland, and afterwards to the United States, where they arrived at the end of a stormy voyage on the 11th of December, 1620, were passed in review. They brought with them a noble idea of civil liberty. They were animated by the living spirit of freedom, and determined to make such arrangements as would make oppression impossible in the commonwealth they came to found. They understood the true principles of liberty from the first. The declaration drawn up on the *Mayflower* was read. But for it, the lecturer asserted, we might now be cringing at the feet of some tyrant or bearing testimony for our principles in prison or in exile. He denied that the Pilgrim Fathers or their descendants persecuted the Quakers or Baptists. This came from confounding together two different groups of people, the Pilgrim Fathers and the Puritans, who subsequently settled in Massachusetts. The latter did treat the Quakers severely. They had not learned the principles of liberty, but the Pilgrim Fathers held it from the first. The Pilgrim Fathers also brought with them a spirit of hopefulness and a belief in progress. In addition to progress in moral and social matters, they believed in theological progress in the appreciation of the truth of God. He closed with a glowing eulogy upon the work of the Pilgrim Fathers. On the following Sunday three services were held, Dr. J. H. Castle, D.D., of McMaster Hall, Rev. P. McF. McLeod and Rev. G. M. Milligan, B. A., being successively the preachers. The severe snow storm interfered somewhat with the attendance, as also with that of the Social on Monday night, which, however, proved a truly social and enjoy-

able affair. The tables were tastefully and profusely spread in the new lecture room, and the party afterwards assembled in the church building, where some excellent vocal music was rendered, accompanied by the old Zion organ, which (cleaned and refitted) poured forth the sweet tones for which it has been long known. The pastor, Mr. Powis, was in the chair, and brief congratulatory addresses were given by Revs. Principal Caven, Drs. Gregg and King, Messrs. D. J. Macdonnell, B.D., and H. M. Parsons, Presbyterian, Rev. Septimus Jones, M.A. Anglican, Rev. J. C. Antliff, B.D., Primitive Methodist, Revs. J. Burton, and A. F. McGregor, of the Northern and Western Congregational Churches. Letters were received regretting absence, from Rev. Dr. Thomas and Mr. Dunovan, Baptist, and Rev. H. Johnson, B.D. Canada Methodist. May old Zion in her new building even surpass in the future the record of her past.

WESTERN ASSOCIATION MEETING.

For various reasons, in company with Dr. J. F. Stevenson of Montreal, the Editor journeyed to Listowel, to pay his respects to the Western Association, which met there according to notice as in our last issue. We did not hear the opening sermon by Mr. Wetherald (which was preached from Matt. x. 28, and followed by a communion service), we did have the pleasure of greeting that friend and brother on the following morning, and listening, as he presided over the meetings, to his frequent, earnest and genial words, just such as a chairman should utter. The branch railroads had been severely blocked with snow, hence the brethren to whom papers had been allotted were unavoidably detained. Yet the meetings did not lack interest and power. An earnest prayer meeting on Wednesday morning, for an hour, led by Mr. Black of Garafraxa; a conference on Home Missions, led off in excellent time by a vigorous address from our energetic Superintendent; a discussion on College matters, in which the Editor with Dr. Stevenson took part; and eminently practical answers, chiefly by Mr. E. Barker, to the question from the "S. S. question drawer," occupied, without abatement of interest, the fore and afternoon sittings, quickening faith and strengthening the lines of sympathy.

Our Listowel friends were out in force, and appear to form no mean part of a thriving and orderly town. We could but be struck with the frequency of the well-known name of Climie, and beholding the stalwart forms of the worthy yeomen, queried—Has Anak descendants here? We left Listowel with the feeling that we should like to see its friends again.

The Association meets next in Garafraxa, in October next.

On Wednesday afternoon, by invitation of the Listowel church, a council met to examine the credentials

and statements of Rev. Frederick Gunner, M.D., who has received and accepted a call to the pastorate of the Listowel Church. A careful examination led the Council to concur in the settlement, and the evening was spent accordingly in an induction service, at which there appeared to be a large attendance of the church and friends.

The services were presided over by the Rev. D. McGregor, M.A., of Guelph, the Rev. T. Hall opened with a Scripture lesson and prayer, Mr. McGregor gave a brief statement of principles, Dr. Gunner an interesting and full account of himself and his views regarding Scripture truth and pastoral work, Rev. W. Weatherald offered the induction prayer, Rev. E. Barker gave the right hand of denominational fellowship, Rev. J. B. Saër, B.D., of Wingham, an address to the Church urging it to high aims and motives, a few congratulatory words were added by the Editor, and with excellent singing, led by the choir, a meeting which every one seemed to enjoy and by which all were instructed, closed with the apostolic benediction.

As Dr. Gunner is a stranger to us, a few words may be pardoned regarding him personally. In the very full account he gave of his antecedents we gathered that he was a child of the old Stockwell Road Chapel, London, England; has long resided in the United States, from which he brings testimonials; has spent his life in general gospel work; for two years has resided in London filling various pulpit appointments with acceptance; holds thoroughly Evangelical views, and leaves the question of baptism an open one, to be settled each man or parent for himself. With pleasing, ready and chaste address, and earnestness, we are led to hope and pray that a long and useful pastorate may open to him in this his Listowel field, and may the church there rejoice in times of refreshing from the upper sanctuary.

OUR FOREIGN MISSIONARY SOCIETY.

The Treasurer of this Society desires to acknowledge the receipt of the following sums:—

Tiverton Sunday school, \$9.06; Mrs. Brigham, \$10; Mr. Calvert's Sunday school class, \$1; Zion Church, Toronto, \$32; Mrs. G. Ford, Toronto, \$5; Bowmanville church, \$10; Edgar church, \$7.85; Rugby church, \$2.40; 1st Congregational church, Kingston, \$27.37. Total, \$104.68.

It is earnestly desired that before long our Society will put itself into direct contact with the Foreign Mission field, by sending a missionary into the work. Two things we greatly need, viz., a good man, and money enough to send him. As to the money part of it, we ought to have regular annual subscriptions from the churches aggregating at least \$700 or \$800. Some time ago, I wrote to Dr. Clark of the American Board of Congregational Foreign Missions, asking the range of

salaries paid to missionaries. The lowest figures mentioned in his reply was \$650 per annum, the average amount being about \$1,000. When shall we feel safe to guarantee say \$800 of an annual subscription? Before long surely. That would be but a small burden to lay upon the shoulders of 100 churches. An average contribution of \$10 per church would enable us to put into some quarter of the great mission field a representative Canadian Congregationalist.

Not that we are without representatives as it is. Mr. Brooks, of Constantinople, went from us. Only a few days ago, our honoured brother, the Rev. D. McCallum, gave his eldest daughter to the work. She is now on her way to Turkey, followed, we trust, by the prayers of many fields in Canada. But these have gone without direct commission or help from us. When shall we be strong enough to seek out, equip, and maintain a worker that will be in immediate relationship to our Society, and, through it, to all our churches?

I appeal to our pastors. They can do much. I appeal also to our Sunday schools. Once bring them under the fascination of the work in foreign lands, and they will send a missionary themselves. And I appeal to men of means, and hearts proportionate to their means. One gentleman, nameless at present, promises to be one of ten to guarantee \$200 each to give the enterprise a start, provided a man can be procured for the work. "Where are the nine?"

A new era seems to be dawning upon our Home Mission work. Under the direction of Mr. Hall, it is feeling the pulsations of a more vigorous life. We trust that the foreign work will share in the general benefits of this revivification.

HUGH PEDLEY, Sec.

Cobourg, March 13th, 1885.

Literary Notices.

WE have received *Astrum Alberti*, a tri-weekly issue by the undergraduates of the Albert University, Belleville, an exceedingly well printed double-columned paper of eight pages. We send our fraternal greetings. These college journals have an educational power in training for the use of that great modern influence, the Press. We have also received the Annual Calendar, from the respected registrar of the University, Dr. Badegley, which exhibits a curriculum fully abreast of the day. The charter of this University requires that the standard of qualification should not be lower than that of the Toronto University, and the Calendar certainly shows no abatement of the requirement. This University, pleasantly situated in Belleville, grants degrees upon examination in Arts, Divinity, Law, and Medicine.

Correspondence.

MR. HALL'S LETTER.

MR. EDITOR,—While I am visiting a different church almost every day, and taking part in a missionary meeting nearly every night in the week, I must still claim the privilege of a little more space in your columns than is proper for correspondents. On Thursday, February 1st, I found myself in the city of

ST. CATHARINES,

situated at the head of Lake Ontario on the Welland Canal, and fifteen miles from the celebrated Niagara Falls. The public buildings, including the churches, are very fine. The shipping business and the presence of large numbers of tourists and invalids who come to drink its health-giving mineral waters, render it a lively and gay place during the summer months. Here too the peach and the grape grow in abundance. The Congregational church was organized in 1874. Rev. William Wetherald is present pastor. The Tabernacle, as the place of worship is called, is quite unsuitable, and is situated in the wrong place. Without a church building more in harmony with its surroundings, and in keeping with the public requirements of the present, I do not expect much progress for our cause. The pastor and people are making a faithful effort to provide a new church building, and I do most earnestly recommend all who are able to give them encouragement and assistance. I am aware that this advice is quite unnecessary for those who are acquainted with our brother, and it is not intended for such. Friend Wetherald is a faithful and devoted workman who needeth not to be ashamed. He has been very useful in the city, and is highly esteemed by all classes. Owing to the intense cold, our meeting was small, but the subscriptions double those of last year.

BRANTFORD

was next in order. The night of our missionary meeting we had another blinding snow storm, which somewhat affected the attendance, yet we had a fair audience, and a good meeting. Rev. Mr. Stringfellow, Methodist minister, took part. I spent the Sabbath in this city, and thus had a better opportunity of bringing the claims of our Society before the entire congregation. There is an active Ladies' Missionary Association, which was organized after the Union meetings last year. The church edifice is very fine, the congregation is fair, and the Sunday school good. But short, and some unsuitable pastorates, since Rev. J. Wood left, have weakened the cause. The church is without a pastor at present, but it is united and hopeful. If the right man is secured, I believe there are few more promising fields in the Province, and none where a consecrated servant of God may be more useful

and happy. They will do well for our Missionary Society this year.

SCOTLAND

is about ten miles from Brantford. The ice storm of the previous Saturday night rendered either walking or driving almost impossible; hence the meeting was small. But much interest was manifested in the work of the Society, and this congregation is likely to double last year's contributions. I was greatly delighted with the church building. It is chaste and comfortable, having a good pipe organ, and a splendid choir.

BURFORD

is eight miles from Scotland. This church was organized about forty years ago, and with Scotland has been under the pastoral care of Rev. William Hay for the past thirty-five years. He has been a laborious worker, both in his own extensive parish and for our Missionary Society, and still "his bow abides in strength." I was told that he preaches even better than he did twenty years ago. Harken! ye churches that are always clamouring for young men. You esteem the old experienced physician, lawyer, politician, why not the minister of Jesus Christ? His ripe experience and matured judgment surely render him more competent to teach, guide and comfort, than us young men, fresh from halls of learning, but comparatively ignorant of practical life. Burford too will largely increase its contributions. I was ably assisted at both these meetings by Rev. Chas. Pedley and the pastor. At Burford the warm friend of the Society, H. Cox, Esq., was in the chair, and spoke well of the work of the Society in the past and encouragingly as to the future. Mr. Pedley took me over in his cutter to

NEW DURHAM,

the scene of his successful labours for the past four years. Here I found a very fine new brick church edifice, opened in 1882; and a good congregation, composed principally of farmers, the greater number of whom have been gathered into the congregation by the untiring efforts of the pastor. I visited several families with Mr. Pedley, and judging from those I saw at the public meeting and closer acquaintance, this is not behind most city congregations in education and intelligence.

KELVIN

is a small village seven miles from New Durham, where we have a little church also supplied by Mr. Pedley. This is one of the few places I have visited that I would say is over-churched, though when ours was organized in 1854 it was otherwise. The denominational feeling runs high, and the prospect that we will make much headway against it is not very assuring. We cannot employ such weapons. There are prospects of other good openings in the neighbourhood. We may safely leave the field in the hands of our energetic

and devoted brother, who is and has been making pecuniary and other sacrifices by remaining here. After a very tedious and tiresome journey, I found myself in the village of Henderson, the residence of our courageous young minister, Rev. William Burgess. He serves two congregations.

TILBURY (SOUTH),

some eighty miles from London, and thirty from Detroit, Michigan. The church in this place was organized about twenty years ago, by Rev. Mr. Burgess, sen'r, the present pastor's father. It is situated in the midst of a rich farming country, the building is rather out of date, but there is a nice congregation, and doubtless they will soon be in a position to erect one more modern.

TILBURY (NORTH)

is in the village of Henderson, quite a new place, and building up very fast; it is a station on the Canada Southern. Our church is the only one in the place. It was opened in 1882, free of debt. A good deal of unexpected feeling and opposition has been shown because for once in these parts the Congregational body got the start of others in church building. It has been, and still is, uphill work for our brother, but he is not easily moved. I asked him how he came to settle here, and not in some more pleasant place, or in the United States where he was educated. He replied "I thought if I did not take up and carry on the work here, no one else would." Our Missionary Society makes good use of a hundred dollars for these two churches. There are several places in this neighbourhood where missionary effort is sadly needed. But we have neither the means nor the men at present.

LONDON.

I preached missionary sermons in London, on the Sunday, and we had a rousing public meeting on Monday evening at which the pastor, and Rev. R. Hay, of Watford, took part. It is more than probable that the London friends will double last year's subscriptions, inasmuch as the collections alone amount to as much as last year's subscriptions. The church in this city appears to be making solid progress. The congregations were large, and I think there were about three hundred children in the Sunday school. Rev. Mr. Hunter is in hearty sympathy with our denominational interests, especially with our missionary work. I think the time is not far distant when we will have a second church in this go-ahead city. The friends are looking forward with much pleasure to the Union meetings, and anticipate a season of profit and enjoyment. Though London is far west, it will be well for all the members of the Union, even at considerable inconvenience, to attend. The London people know how to make their guests comfortable. I know this from more than one lengthened visit.

SHEDDON

is six miles from St. Thomas, on the Canada Southern. There is a handsome new brick church, but small congregation. The night of our meeting was extremely cold and stormy.

FROME

is the second or rather the first church in this parish. The building is old, but is hallowed by memories of gracious revivals of religion. Many precious souls have been brought into the kingdom within its walls. There is also a nice parsonage. The roads were almost impassable, and there was a free thaw and downpour of rain the night we were here. The Rev. Mr. Vivian, late pastor, was with us. The Rev. W. Alworth has received and accepted a call to these fields, and the people are full of hope that a man of his experience and ability will be the means of a much needed revival in all the work of the churches. So be it. There is abundance of room to develop a missionary spirit. Our brother has ever taken a deep interest in this department of our work. I have no doubt he will continue to do so here. May he be as successful in all his undertakings as he has been in his late pastorate.

PARIS

was my next point. The Rev. W. Hughes has only recently entered upon his labours in this town. His prospects for usefulness are all that could be desired—a magnificent church edifice and parsonage house, erected during the pastorate of Mr. Alworth; very little debt to encumber; a devoted people, able and willing helpers in the church and Sunday school. We most earnestly hope that the newly installed pastor will be happy and successful in his work. We could scarcely have happened upon a more unsuitable night for our meeting; rain and storm, and political gatherings; yet we had a fair attendance and good collection. The friends here promise to keep up their good name in supporting our Missionary Society. I gave another Sunday to Stratford, when we observed the Lord's Supper, and arranged to re-open the Sunday school. The utmost harmony prevails among the friends, and they look forward with much hope to a good work, when they have their regular supply after the college closes in April.

COLD SPRINGS

is seven miles from Cobourg, near Rice Lake. There is a substantial stone church building, and a large congregation composed of intelligent farmers. The Rev. Hugh Pedley works this field in connection with Cobourg, but it is too much. At present he has an assistant, and some arrangements should be made to make this permanent, or to divide the fields. This was the third time I had been missionary deputation, and I looked forward with much pleasure in meeting the warm-hearted friends and liberal supporters of our cause again; but we fell on evil times, for it was with

very great difficulty we reached the church, through a terrible snow storm. Most of the congregation come from a distance of several miles; hence we had a comparatively small meeting, but very much larger than we expected. I intended to meet the friends in

COBOURG

on my return from the east, but the breaking down of a locomotive detained us seven hours between Belleville and Cobourg, and I was disappointed; but Mr. Pedley will see to the interests of the Society. The Cobourg church is now one of the most liberal givers to our funds: some three years ago it was among the mission churches. The congregation is too large for the building, and arrangements are being made to increase the accommodation and greatly improve the church edifice.

The Montreal churches arranged for special missionary services on the last Sunday in February, and on the following Monday evening they invited the American Board of Congregational Foreign Missions to present the claims of Foreign Missions, and the Rev. Mr. Hitchcock, of Constantinople, was the deputation, and they desired your correspondent to speak of our Home Missionary work. The meetings were good. The platform meeting on Monday evening was presided over by the Rev. Dr. Stevenson, and addressed by the Revs. Geo. Willett, Geo. Wells, W. Stacy, and the deputation. Great interest was manifested in the work of the Home and Foreign Missionary Societies, by large congregations, and liberal collections. Montreal has given nearly seven hundred dollars this year to the Canada Congregational Missionary Society, so there is progress all along the line. More on this subject by-and-bye. T. HALL.

BESIDES the letter from Mr. Ireland, which appeared in our last, regarding the statements made by "At Home" in our February number, we have since received two others, one from Rev. M. Lowry, who thus corrects the statements made regarding his work:—

"I have two churches, one here and the other at White Rock. There are fifty-three members in both churches, and an aggregate of about 120 scholars in both schools. We have a good church in each place free of debt, and my salary is \$700 a year, and if I should count up donations my salary is more than \$800 a year."

Another from Rev. R. Lewis, who writes:—

"1. Without entering into the details of my work in Michigan, I simply say that the churches I have served have paid salaries as follows: Hubbardston, \$800 and parsonage; Ludington, \$1,000 (no parsonage); Grand Haven, \$900 (no parsonage), not \$625 as stated by 'At Home.'

"Last November, at the earnest solicitation of brethren, I accepted an appointment as general missionary of the American Home Mission Society. But my health compelled me to resign after three months' labour.

"On health account principally I resigned at Ludington, having laboured there beyond my strength. Now again, after a little rest, I shall enter upon pastoral work, this time at Whitehall, Mich.—a church that has thrice invited me to its pastorate.

"In addition to my pastoral work, I have furnished plans for fifteen to twenty churches, of the Home Missionary kind, to save them from the curse of church debts: my last charge here at Grand Haven having been almost ruined by a heavy debt, which, after three and a half years' effort, will be cancelled ere you receive this.

"2. I am not a runaway. I always expected to finish my work among you; I studied with full intent to live and die in the Canadian work, and I do not think that it is wholly my fault that I am not likely now to do so."

These facts being made known to our brother "At Home," he writes an explanation which we give:—

"I carefully compiled the facts and figures relating to absent brethren from the official statements of the general associations of Michigan and Maine. Mr. Lewis's salary is given as \$900, and if it was not so put in my MS. it was a clerical error. The fact that Mr. Lowry has White Rock in charge with Port Fordice, does not appear in the printed statement of that Mission. No one can regret any error more than I; and I would not intentionally wound any one's feelings. My object was to show that Canadian fields were not more discouraging than others."

GOING OUT INTO THE DARK.

BY MISS SKINNER, OF BATH, ENG., AUTHOR OF "FRIENDLY LETTERS."*

"I am going out into the dark, and oh! what will become of my poor soul?" Such was the despairing cry of one, who, after a short illness, appeared to be standing on the brink of an awful and unknown eternity.

"Oh! save me! save me! save my soul!" was his constant heart-affecting appeal to every visitor. At last his anguish became so insupportable that he threatened to kill himself, and every one who came near him. Just then, one evening as I was returning home, I was met by a kind-hearted neighbour who told me the above, and then added, "Poor James B—is very bad Miss, I don't think he'll hold it long,—we can't help him no-how,—but could *you* just go and look at him Miss? Maybe you'd smooth him down

* We are pleased to be enabled to promise from time to time the fresh productions of Miss Skinner's pen.—Ed.

a bit like." So off I went to look at James, earnestly praying meanwhile that he might give "the life-look at the Crucified One."

It was indeed a pitiful sight. A fine powerful man struck down by fever, with a sad look of despair on his still handsome features.

"What's the matter my poor friend?" I said as soon as I could speak. "Matter," he cried out, "Matter enough I should think! The matter is, I'm lost I tell you, and I'm going down into hell as quick as ever I can!" "The Son of Man is come to seek and to save that which was lost," I said. "Yes," he replied, "but not me, no, not me! Satan's got me—he won't let me go—oh! what shall I do? There he is!" "No," I replied firmly, "don't think of Satan, there is a stronger than he," and I repeated the beautiful hymn, "Jesus, Refuge of my soul," etc. "Oh, beautiful words," he said at last, "how they rest me! say them again, say them again!" At length I was able to leave him quietly, promising to come and see him as often as I could.

He was spared some weeks longer. But it was a long time before he was able to find any comfort. It was constantly this, "I'm lost, oh! save me! I'm going out into the dark! oh! for a light!" Once I said to try him. "Dear friend, what makes you so unhappy? I thought you were a religious man? You were always a good husband, and a kind father. You paid your way, were no drunkard or swearer, and so regular and attentive at church." Mark his answer. "Ah! Miss, that's just it. I was deceiving you, and myself, and everybody else. I hadn't the real thing. When I was at church, I never thought one bit about what the parson was saying, my mind was all on the world, thinking on my business, and casting up my accounts. Oh! for *one more Sunday!* how different I would be! And now," he said, clutching hold of me, with all the convulsive energy of despair, "You're saved yourself, I know you are, I want you to save me—and to sit by me till I am saved." "No, my poor friend," I said, "*I cannot* save you. There is only One who can. 'Jesus only,' He is mighty to save."

"Oh! dear Miss," he answered, "you wouldn't deceive a poor dying man, would you? do you really think He will receive such a sinner as I've been? Think how I've rejected Him! I seem to be just waking up out of a dream, and all my past sins seem to stand round me like so many evil spirits. They plant with thorns my dying pillow,—but will *you* just speak to Jesus for me. I think He'll hear you." "Yes, that I will gladly," I said, and asked him to repeat after me C. Elliott's well-known lines, "Just as I am!" "O Lamb of God," he said, clasping his hands together, "I come, oh! I do want to come to Thee." At last, after many days of weary watching and waiting, the end came. The doctor said he could

not live through the day. So I went at once to see poor James. "Dear Miss," he said, with a great effort rousing himself on hearing my voice, for his eyes were fast closing in death—"I have been longing for you to come. I want to thank you for all you have done, and all you have been to me. You have been to me as the Angel of God. . . . I have one more request to make. Will you see that my three little boys are placed together in some Christian home, and don't let them grow up to forget God like their poor father? I do hope and believe now, that I shall meet you again. You'll be glad I'm sure to hear that I have a little light. It's not quite so bright as I could wish, but still I do believe that God for Christ's sake has forgiven me." These were his last words. He relapsed into unconsciousness, and the next day he died. Such a solemn death-bed may well suggest to you, my reader, several serious thoughts.

1. "Going out into the dark." This is all the infidel or the sceptic can offer you when you come to die. Faith in Christ alone can cast a light beyond the grave. "Who hath abolished death, and brought life and immortality to light through the Gospel."

"'Tis religion that can give
Sweetest pleasure while we live;
'Tis religion must supply
Solid comfort when we die."

2. Get the "real thing." Learn from the history of this man, that by mere outward profession of religion, no mere church-going or chapel-going can give you peace and comfort in a dying hour. You may have been as outwardly religious as poor James, may even have sat down at the Table of the Lord, but yet, if not united to Christ by a living faith, you will find yourself miserably deceived at last.

3. Don't put off repentance to a dying bed. None can reject or despise with impunity the strivings of God's Holy Spirit. "He that being often reprov'd and hardeneth his neck, shall suddenly be destroyed, and that without remedy." Broken Sabbaths, neglected opportunities, and means of grace, will all rise up in judgment against you, and "plant indeed with thorns your dying pillow."

4. And lastly learn the Infinite compassion of the Lord Jesus. Poor James had a rough and stormy passage indeed, but yet there was hope in his end. "Then shall they find Me when they seek for Me with all their heart." I believe he did so, for he was most earnest in prayer during the last weeks of his life. "Oh Lamb of God I come! I do want to come to Thee!" Let that be your prayer also. "Seek ye the Lord while He may be found, call ye upon Him while He is near." "Ask, and ye shall receive."

BISHOP SIMPSON has been sued to recover \$5,000 borrowed five years ago for the purpose of aiding a church at Kensington.

International Lessons.

BY REV. W. W. SMITH.

April 8, }
1883. }

PHILIP AND THE ETHIOPIAN.

{ Acts 8:
26-40. }

GOLDEN TEXT.—"He went on his way rejoicing."—Acts 8: 39.

CENTRAL TRUTH.—"God guides sincere seekers."

CONNECTION.—Others could now carry on the work in Samaria. Note that the apostles (with perhaps the exception of Jerusalem) never remained with any permanence in one place. It was good then, as it is now, to teach the Church not to depend on outside human aid. The real character of Simon was now exposed, and though he would be an enemy he would not be any more a *danger* to the Church. And God had a special work for Philip in Judea.

NOTES.—Gaza, *strong*: capital and stronghold of the Philistines, in the south-west corner of Palestine, toward Egypt; a very old city (Gen. 10: 19); taken by Judah (Judges 1: 18); its gates carried away by Samson; the place of Samson's imprisonment and death; taken by Solomon (1 Kings 4: 24); by Pharaoh (Jer. 47: 1, 5); destroyed 96 B.C.; rebuilt; destroyed by the Jews A.D. 65; again a chief city of Syria in the reign of Titus; now called *Ghuzzeh*, and has about 15,000 inhabitants. *Ethiopia, burned faces*: that is, blacks, a country of Africa, south of Egypt, and probably included the present countries of Nubia, Abyssinia, etc., as its extent was great in ancient times; the Hebrews called it *Cush*. Candace, a general name for the queens of Ethiopia, as Pharaoh was for the kings of Egypt. Azotus, Greek word for Ashdod (castle), one of the five cities of the Philistines (Josh. 13: 3), about three miles from the Mediterranean, south of Joppa, and about half-way from it to Gaza. It was noted for the worship of Dagon (1 Sam. 5: 1, 2); was destroyed by Uzziah (2 Chron. 26: 6), and again by Tartan (Isa. 20: 1); Jews found wives there (Neh. 13: 22); was taken by king of Egypt (Jer. 25: 20); destroyed by the Maccabees (1 Macc. 5: 68); visited by Philip; is now a poor village. Cesarea, a noted town on the road from Egypt to Tyre, and south of Mount Carmel. It is forty-seven miles in a direct line, and sixty-eight miles by road, from Jerusalem. In the days of Herod it was a magnificent city, as its ruins now show. Wild beasts and reptiles are its only inhabitants now.

1. STUDYING THE WORD.—Ver. 26.—Angel . . . spake: probably the frequent appearance of angels was intended for confirmation of the Gospel, as well as direction to the first Christians. Jerusalem unto Gaza: there was more than one road. The more southerly through Hebron, and then west, toward the coast, was the *desert* road. Gaza was then, as now, a considerable city.

Ver. 27.—A man of Ethiopia.—For five centuries the Jews had been more or less scattered in many lands, and thus *something* of the knowledge of God would be carried abroad. This man (whether a Jew we know not, tradition gives his name as Judich,) was a worshipper of the true God, had just accomplished what was perhaps a life-long desire of his heart, to worship at Jerusalem.

Ver. 28.—Sitting . . . read Esaias: he had probably bought a parchment or papyrus copy of Isaiah, and was eagerly scanning his new treasure. Test, if you have never tried it, the good effects of reading and praying aloud when alone. A few days ago I read *Hebrews* in a clear, distinct voice, and never before got so much good out of it!

Ver. 29.—Go near: *how* the Spirit told Philip we know not; not so probably by a voice to his outward ear. Note, if we are careful to obey the Spirit *every time* we do

know His will, we will more and more become skilful in recognizing His voice in what people call "impressions."

Ver. 30.—Heard him read: some Christians, surprised reading the Bible, would hastily close it, as if they had been doing wrong! This man did not. Understandest thou? with our western notions it scarce seems polite thus to speak to a stranger. But it depends greatly, *very greatly*, on the tone and the manner.

Ver. 31.—Except some man should guide me: the man was humble and teachable. The Spirit had been leading his *thoughts*, just as surely as He had been leading Philip's *steps*. Both were equally willing. Come up and sit with him: here is much selfishness in travelling. I never "picked up" anybody on the road but the pleasant conversation repaid me. This man, in his reading, wanted some one to "give the sense" (Neh. 8: 8).

II. THE WORD EXPOUNDED.—Ver. 32.—The place of the Scripture: he pointed out in the roll, or again read, the passage which so deeply interested him. As a sheep to the slaughter: turn to Isa. 53: 7, and note the variation of *words*. This man was reading the Greek version ("Septuagint"). Two thoughts in this passage: (1) Christ's non-resistance, but (2) principally his being (like a lamb brought to the Temple) a *sacrifice* for sin.

Ver. 33.—His judgment was taken away: justice was denied Him. Who shall declare His generation? either "Who shall declare His descent and origin?"—it is divine, and from everlasting—or, "Who shall declare His posterity; for He is cut off in His youth?" The latter question is answered two verses farther on in the original prophecy, Isa. 53: 10. Probably both ideas are intended in the word "generation."

Ver. 34.—Of whom speaketh the Prophet this? the Jews *now* say it means the people of Israel. But this is absurd. How could a people bear others iniquities? Many said *then* that it meant Isaiah himself or Jeremiah; but God says "*Man cannot redeem man!*" Ps. 49: 7.

Ver. 35.—Began at the same Scripture: It is wise, and most effective, to use present thoughts or circumstances to enforce truth. Here Jesus was expressly meant, and so He was urged upon the enquirer.

III. THE JOY OF BELIEVING.—Ver. 36.—A certain water: a fountain, or less likely, a running stream. Not much water, on this route. What doth hinder me? having been instructed up to this point, he was now willing and anxious to take upon himself the full profession of Christianity.

Ver. 37.—This verse is omitted in the *Revision*, and in all the best critical versions. It seems an early commentary introduced into the later copies. The principle is, however, true, that the eunuch had no right to expect baptism till he expressed his trust in Jesus as his Saviour.

Ver. 38.—Commanded the chariot to stand still: he had a "driver" and most likely other servants mounted following. Went down both into (or unto) the water and baptized him: in the modern Greek Church they kneel in the water and, leaning forward, dip themselves (or at least their heads) three times in the water. We either sprinkle or immerse, as circumstances arise.

Ver. 39.—Spirit . . . caught away Philip: he was, by God's power, hurried away—he would not be able to explain how till he found himself at Azotus, the ancient Ashdod. He went . . . rejoicing: the man was glad (and who is not?) when he found One to answer for his sins! No doubt this was the introduction of the Gospel to Ethiopia, where it is found (but very corrupt) in Abyssinia at this day.

Ver. 40.—All the Cities: from Azotus, where Philip found himself, he proceeded northward, preaching in four or five cities, Ekron, Joppa, etc., till he got to

Caesarea. That was afterward his home (Acts 21: 8), and likely his family were there at this time. What good news he would have to tell, of how the Lord had blessed his labours.

PRACTICAL TEACHINGS.

1. Lonely journeys are good times for *thought*, and *thought* is the Spirit's inlet!
2. We can do much good speaking to strangers; and (as in anything else) we obtain perfection by practice.
3. Jesus was the Lamb of God, the sacrifice for the world's sin. Have you, before God, *pleaded* His sacrifice?
4. Never be afraid of asking help to understand things. "Whoso seeketh findeth!"
5. God will bless the statements of His own Word to our salvation, if we thus seek to be blest.
6. Steps in the history of the eunuch, heathenism, worship of God, study of the Word, Christian help, faith in Christ, public profession, joy, usefulness at home, heaven.

Understandest Thou what Thou Readest?

April 15, 1883.

SAUL'S CONVERSION.

1 Acts 9: 1-18.

GOLDEN TEXT.—"And he received sight forthwith, and arose, and was baptized."—Acts 9: 18.

CENTRAL TRUTH.—"The chief of sinners may become the chief of saints."

CONNECTION.—About the time Philip was leading the Ethiopian to Jesus, Saul, having probably imprisoned and driven away all the foreign Jews who were Christians, went to the High Priest for authority to pursue them to Damascus. Aretus, king of Edessa, had possession of Damascus, and was a great friend of the Jews. Theophilus, a son of Annas, was High Priest. Roman authority was relaxed—news had just arrived of the death of Tiberius, and the President of Syria had withdrawn the army from Jerusalem to concentrate his forces in Syria. The Council and Priests would exercise all the power they dared. Time, A. D. 37.

NOTES.—Saul: Saul was born about the time that Jesus visited Jerusalem with his parents, possibly three or four years earlier. Although his teacher (Gamaliel) was moderate and candid in his views, yet Saul, trained as a strict Pharisee, early had a hatred for the disciples. As a young man he was doubtless "of them of Cilicia" who disputed with Stephen. His hatred for Christians made him "exceedingly mad" against all the disciples of Christ. He probably became a member of the Sanhedrim when quite a young man, when his great intellect won him the respect of many older Jews. Receiving credentials from the high priest, Saul was on his way to Damascus when the events of the lesson occurred. Damascus, *activity*: a noted and beautiful city of Syria, and counted the oldest in the world; Abraham's steward was from it (Gen. 15: 2); the city was conquered by David (2 Sam. 8: 5, 6); was taken by the king of Assyria (2 Kings 16: 9); by the Chaldeans after the destruction of Jerusalem; ruled successively by the Persians, Greeks and Romans; the place of Paul's first preaching; is still a great city of 140,000 people, and under the Turkish rule. In the Roman age there was a nearly *straight* street about three miles long and one hundred rods wide, it was probably in this street that Ananias found Saul. Ananias: a devout disciple of Damascus. Tradition says he was afterward bishop of Damascus, and died a martyr. Tarsus: a large city on the river Cydnus, and the capital of the province of Cilicia in Asia Minor. It was made a free Roman city by Mark Antony, but this did not confer Roman citizenship upon its people; Paul became a citizen in some other

way. It was a seat of Greek philosophy and literature and ranked next to Athens and Alexandria. The city now has about 20,000 inhabitants, and is called *Tersous*.

I. THE PERSECUTOR PURSUING.—Ver. 1.—Breathing out threatenings and slaughter (*Revision*, “breathing threatenings”): not only expressing threats, etc., but literally “breathing in,” living in an atmosphere of rage and blood. A ravaging wild beast.

Ver. 2.—Desired of him letters to Damascus: Julius Cæsar had expressly granted to the High Priest authority concerning “any question touching the *Jewish policy*.” Augustus had confirmed these privileges. Probably there were many Christians at Damascus, and to break up Christianity there, as they had broken it up in Jerusalem would, they hoped, put an end to it. Any of this way (*Revision*, “of the Way”): “The Way” seemed to be the name given to the belief of Jesus for some years, afterwards beginning at Antioch, the disciples were called “Christians.”

II. THE PERSECUTOR ARRESTED.—Ver. 3.—As he journeyed: it was one hundred and forty miles; in their slow way of travelling it would take about a week. We know not how many *thoughts* the Holy Spirit had been pressing upon Saul during these days. A light from heaven: it was about noon (22: 6). The brightness must have been very great—God was there! (Matt. 17: 2, 5).

Ver. 4.—He fell to the earth: not only Saul but his companions (26: 14). Saul, Saul, why persecutest thou Me? this was in the “Hebrew tongue” (26: 14), whether the Aramaic vernacular, not understood of those who habitually used the Greek, or the ancient Hebrew, only understood by the learned, we cannot tell. The evil to Christ’s saints was evil done to Himself (Matt. 25: 40, 45).

Ver. 5.—Who art thou Lord? “Lord” was here a term of great respect, not necessarily worship. Saul did not yet know *who* spake to him. I am Jesus: if he had said “I am the Messiah,” Saul would have earnestly disclaimed persecuting him. He made the matter perfectly plain to Saul. It is hard for thee, etc. (omitted in the *Revision*): these words, though a part of the story, belong more properly to chap. 26: 14, and they show the uneasiness of his soul. He was resisting the Holy Spirit who had been speaking to him in his heart, and now arrested him in His Providence. It was the Spirit’s last, supreme, agonizing effort, which, if resisted, might have left him undone forever!

Ver. 6.—Arise, and go into the city: the words in ver. 6 preceding these are omitted in the *Revision*, on the authority of all the best manuscripts. Jesus did not send him back, but told him to go to the city, and that he should be directed. What a revolution now in his feelings!

Ver. 7.—The men . . . stood speechless: they heard the voice, but did not, or could not, distinguish the words. They would, however, be *witnesses*, to whom Saul could appeal concerning the miracle. Seeing no man: Jesus actually appeared to Saul (ver. 17, 1 Cor. 15: 8), but his companions did not see the Lord.

Ver. 8.—Arose: he was now obedient, and willing to follow as God wished. He saw no man: his blindness continued three days. Perhaps he never regained his former strength of eyesight, and his partial blindness was “the thorn in the flesh” he speaks of (2 Cor. 12: 7, Gal. 4: 14, 15).

Ver. 9.—Three days . . . neither did eat nor drink: This blindness was a mercy—it gave him solitude, and time to think. There seemed to be a terrible struggle. “Must he, and could he, give up everything?” (Phil. 3: 4-6.) At last he came to the point of *full surrender!* (Phil. 3: 8.)

III. THE PERSECUTOR A CHRISTIAN.—Ver. 10.—Disciples . . . named Ananias: we know nothing more of him than is here related. In a vision: not perhaps in the direct, personal way He had appeared to Saul on the way—

the Lord has many ways of communicating (Job 33: 14-16). I am here, Lord: he expressed a ready willingness. Perhaps he thought the Lord was about to give him directions for flight or safety, as well for the other Christians as for himself.

Ver. 11.—Enquire in the house of Judas: he would be a leading Jew, and we may suppose one hostile to the Christians. Perhaps, like Sosthenes and other opposers, he too became a convert. Saul, of Tarsus: it was a dreaded name—a name of terror to Ananias. Behold he prayeth: this was to re-assure Ananias. A man once said to me, respecting his son, “I tell you, when a careless, thoughtless boy becomes a *praying boy*, you may know his change is genuine!” When the persecutor got to *his knees* all heaven would rejoice!

Ver. 12.—Hath seen in a vision: is it not so now? Every time the Lord sends his servants with a message, he speaks also to the hearts of those to whom they are sent. Sometimes the voice is resisted (Jer. 11: 7, 8). In Saul’s case it was obeyed. Might receive his sight: it would have a good effect on Saul that the man who restored his sight should teach him.

Ver. 13.—I have heard by many of this man: Ananias’ faith was not strong enough to meet this terrible persecutor till he was further assured concerning him. The great persecution had now lasted for months, and all the disciples knew and dreaded Saul. And had they not prayed often too for his conversion?

Ver. 14.—Here he hath authority: all these circumstances were known. Eastern people are fond of gossip. Bonar and McCheyne read the Hebrew Scriptures in synagogues in Palestine, two months after, on the Danube, twelve hundred miles away, Jews said to them, “We heard of you English brethren being in Palestine.”

Ver. 15, 16.—He is a chosen vessel: Christ chose him for one of His apostles. He was now ready to accept the office. Gradually (not then) the Lord would show him—and lead him through—afflictions for His sake. All this being so Ananias need no more hesitate! Nor did he.

Ver. 17.—Putting his hands on him: here was a soul surrendered to Christ. The laying on of hands, so often used by God in connection with the gifts of the Spirit—his receiving his sight—his accepting the “brother”hood of Ananias—his baptism—his being filled with the Spirit—seemed all to be compressed into one short interval of time.

Ver. 18.—As it had been scales: the effect was as if scales had fallen from his eyes; he was no longer blind. Arose, and was baptized: probably very privately, as in the case of Samuel’s anointing David. And we can imagine a great explosion in Judas’ house as soon as it was known that Saul was of “that Way!”

PRACTICAL TEACHINGS.

1. A furious Saul can always get a treacherous high priest to aid him!
2. The Holy Spirit followed Saul on his journey, and, at His own time, struck him down.
3. Those who oppose God’s children, or *who persecute good thoughts and principles in their own hearts* persecute Christ!
4. Little doubt but *some* in the house of Judas were converted.
5. There is work for each particular man. For Paul as an apostle, for me in my narrower sphere.
6. Seeing Christ made Saul a “brother” to Ananias. Let the same experience bring the same recognition now!

S AUL THE
INNER
SEEKING
ALVATION.

P AUL THE
ENITENT
RAYING FOR
ARDON.

April 27,
1883.

SAUL PREACHING CHRIST.

{ Acts 9 :
19-31.

GOLDEN TEXT.—"He which persecuted us in times past now preacheth the faith which once he destroyed."—Gal. 1 : 23.

CENTRAL TRUTH.—Those who know Christ must make Him known.

CONNECTION.—Saul, in the house of Judas, in Damascus, had received his sight, and been baptized; and our present lesson proceeds with the interesting story.

NOTES.—For Saul, Damascus, synagogues, Jerusalem, Cesarea, Tarsus, Samaria, and Holy Ghost, see previous lessons. Jews: Hebrews, the inhabitants of Judea. The gates: ponderous doors in the walls of the city, covered with iron or brass; carefully guarded at all times; generally closed at night. fall. The wall: most ancient cities were surrounded by strongly built walls as a means of protection and defence. Barnabas, a name given by the apostles to Joses, a Levite of Cyprus (Acts 4 : 36). He is said to have been a fellow-student of Saul under Gamaliel; commended Saul to the disciples (Acts 9 : 27); was sent to Antioch; went with Paul on a missionary tour through Asia Minor; returned to Jerusalem to the council (Acts 15 : 2); had a sharp contention with Paul at Antioch; separated from him and went to Cyprus. There is a letter bearing his name, but it is not believed that he wrote it.

I. SAUL AT DAMASCUS.—Ver. 19.—Received meat . . . was strengthened.—Our Lord directed Jairus' daughter to be given something to eat when He had raised her from the dead (Mark 5 : 43). And Saul would be weak from his long abstinence and agitation of mind. Rest for his mind and food for his body strengthened him. Certain days with the disciples: he at once joined their company. How joyful and thankful they would be!

Ver. 20.—Preached Christ in the synagogues: we sometimes forget how much the first success of the Gospel was due to the opportunities of reaching the Jews in their synagogues. Had Paul been a Gentile he would have had no such opportunities. Behold God's wisdom in the choice he made of an Apostle to the Gentiles!

Ver. 21.—All that heard him were amazed: they all knew he had been a destroyer of Christianity, and his present zeal and sincerity would have great influence over every candid mind.

Ver. 22.—Increased the more in strength: the spirit in his heart, and the scriptures in his hands, and all the study and thought of his past life to draw upon, made him day by day a mightier champion of the truth. Confounded the Jews: their own Scriptures were on the side of Saul, and they could not rebut his proofs that Jesus was the Anointed One of God.

II. SAUL ESCAPING.—Ver. 23.—The Jews took counsel to kill him: to send him to Jerusalem to be tried before the council was too tame a proceeding. They plotted to assassinate him.

Ver. 24.—Known of Saul: he had good friends, and they had penetrated the counsels of the enemy. Watched the gates: the Governor of the city (2 Cor. 11 : 32) was in the plot, so that his murder would have been instant and public, if they had been able to find him. Their wrong-headed spite was nothing more wonderful than was Saul's a few weeks before!

Ver. 25.—By the wall in a basket: he narrowly escaped this time with his life. He refers afterward to it (2 Cor. 11 : 33) in a way that makes us think he felt mortified and degraded by the circumstance. Perhaps he had no direct intimation of the Lord's will, and was inclined to brave

the storm and lay down his life, but was over-persuaded by the brethren.

III. SAUL IN JERUSALEM.—Ver. 26.—When Saul was come to Jerusalem: after escaping from Damascus he went to Arabia—by which would be understood in those days the Sinai peninsula—and it was three years after that he came to Jerusalem (Gal. 1 : 17, 18). They were all afraid of him: we cannot wonder at that. With so many traitors and spies in the world, they supposed him to be one.

Ver. 27.—But Barnabas took him: it was three years since the great persecution; and probably Barnabas and many others who had fled, were now again residing at Jerusalem. He may have known Paul in his youth: and almost certainly would know him in "the synagogue of the Cilicians," where he and others disputed with Stephen—and very likely with Barnabas himself—for Cyprus was considered a part of Cilicia. At any rate, Barnabas was perfectly convinced of Paul's conversion; and introduced him to the apostles.

Ver. 28.—He was with them: there is always room in Christian hearts and circles for every convert, come from where he may!

Ver. 29.—He spake boldly: he had learned to use his tongue. His boldness and determination were as great as ever. Only, now, sanctified to Christ's cause. And note, too, that although the Church is modelled after the Synagogue, this institution of free speech has, from mere supineness, become almost a dead letter among us. Disputed against the Grecians: no doubt some of those very men with whom he had acted in opposing Stephen. And as they could not withstand Stephen, so now they could not withstand Paul. Went about to slay him: the same danger from bigoted and violent men, as at Damascus.

Ver. 30.—When the brethren knew: the Christians came to know of this plot; and conveyed Paul, some fifty miles, to the seaport of Cesarea. From there he got a ship to Tarsus—also a seaport.

Ver. 31.—Then had the churches rest (*Revision*, "the Church": after much affliction, the brethren now found a time of peace and comfort. Churches are now spoken of, for the first time, in Galilee and Samaria, as well as in Jerusalem. And they were "multiplied"—were much increased with converts. About this time, Caligula insisted on his statue being placed in the temple at Jerusalem, as it had been in other chief cities of the empire. The Jews were so engrossed with opposing this scheme, that they ceased, for the time, to molest the Christians.

PRACTICAL TEACHINGS.

1. Paul began Christian work just where he found Christ. Brother, your work is around you!
2. He did not heed being charged with inconsistency. It is better to be "inconsistent," than to be *always wrong*.
3. A wicked governor, a hostile garrison (2 Cor. 11 : 32), and a city full of enemies, could not take Paul's life. "A man's immortal till his work is done."
4. Barnabas did a greater work for the Church of God, when he brought Paul to the apostles, than when he brought them the whole price of his estate!
5. Like the alternation of sun and shade, the Church grows best when it is neither all persecution nor all ease.

Before	After
CONVERSION.	
S AUL SERVING SATAN.	P AUL PREACHING PEACE.

April 29, }
1882.

PETER WORKING MIRACLES.

{ Acts 9
32-43

GOLDEN TEXT.—"Jesus Christ maketh thee whole."—Acts 9: 34.

CONNECTION.—The narrative now changes from Paul to Peter. In this time of peace, and growth, and comfort, Peter makes an extended tour among the churches of Palestine. It is wonderful how a visit from a good man will strengthen a weak church.

NOTES.—Lydda, Greek name for Lod (1 Chron. 8: 12; Ezra 2: 33), called also *Diospolis*, a city about twelve miles east of Joppa. Its people were sold as slaves after the death of Julius Cæsar: set at liberty by Mark Antony. The city was wealthy under the Roman rule, and was a seat of Jewish learning. Its modern name is *Ludd*, its houses small and poor, its lanes dirty, about 1,000 population, with a splendid church of St. George, who is said to have been born and buried there. Saron, a plain north of Joppa reaching to Cæsarea, and often spoken of with Mount Carmel. Joppa, the seaport for Jerusalem. It was upon a high hill on the Mediterranean Sea; had a poor, dangerous harbour; was noted as the place where Hiram landed materials for Solomon (2 Chron. 2: 16); where Jonah shipped for Tarshish (Jonah 1: 3). Its present name is *Yifa*; it has about 5,000 inhabitants; poor dwellings; crooked, narrow streets, but considerable trade. Eneas, Dorcas, Simon: all we know of these persons is stated in the lessons.

ROMAN EMPERORS.—Augustus Cæsar, who was the reigning Emperor at the time of Jesus' birth, was succeeded by Tiberius Cæsar seventeen years later. He was the first of that line of tyrannical rulers which spread persecutions in the early Church and hastened the downfall of the Roman empire. He reigned during the early manhood and ministry of Jesus. In the eighteenth year of his reign Christ was crucified. About the time of Stephen's martyrdom Tiberius was put to death by one of his court. His successor, *Caligula* or *Caligula*, reigned four years, when he fell by the hands of an assassin, in the twenty-ninth year of his age. *Claudius* Cæsar was his successor, and his reign commenced about the time of this period of rest in the Church and continued until the founding of the Church at Ephesus, when he was poisoned by his wife, and her son, the monster *Nero*, ascended the throne. Paul's ministry ended during Nero's reign.

I. ENEAS HEALED.—Ver 32.—Passed throughout all quarters: Peter seemed to go all over the country; visiting every church—just as Paul afterwards did in other lands.

Ver. 33.—Eneas, which had kept his bed eight years: we suppose him to be already a believer. Not every believer, even in those days of miracles, was healed.

Ver. 34.—Jesus Christ maketh thee whole: every miracle was for the main purpose of attesting Christ's power and divinity, or to call attention to the truth proclaimed. The healing of Eneas would excite the attention of the whole city. And he arose: the cure was instantaneous; and complete.

Ver 35.—Turned to the Lord: the miracle, backed by the preaching of Peter, was the means of converting very many of the inhabitants; as well of the town, as of the country around.

II. DORCAS RAISED.—Ver. 36.—At Joppa. *Tabitha* . . . Dorcas: the two names, the first Hebrew, the other Greek, mean the same—"a gazelle." Full of good works: her crown is still to be had, by the pure, the kind, the loving. "Blessed is he that considereth the poor." Ps. 41: 1.

Ver. 37, 38.—She was sick and died: death is sent to Christians, even as to others. And as they have their chief treasures in heaven, it would be a great misfortune if it were not. They laid her in an upper chamber:

there seemed to be a purpose from the first, of delaying the customary hasty burial, in order to send for Peter. Sent unto him two men: it was ten miles; and their request and entreaty was very urgent and touching.

Ver. 39.—Peter arose and went: "arose" brings before us the idea of an instant compliance. Without doubt, the journey, both ways, was performed in one day. The widows stood by him, weeping: mark, no hired mourners, to raise their artificial and (to us) repulsive wailings. Her friends, and those she had benefited, wept for their loss:—

Her hands folded now, that were never at rest,
Till the wants of the widow and orphan were blessed!

Coats and garments which Dorcas made: she had evidently passed her life in helping others: and her name is fragrant yet. Many a band of Christian women have been proud to attach her name to themselves—"Dorcas Societies."

Ver. 40.—Put them all forth: kindly, no doubt: but he wished to be alone. He perhaps had, as yet, no intimation of the Divine will. He must talk to God, Kneeled down and prayed: if a man does not find God's mind in prayer, he will not find it otherwise. He gathered that the Lord would do a great work by him. *Tabitha, arise!* And she opened her eyes: her spirit returned. She sat up: it is remarkable that we have no intimation that any who were raised to life again, ever related anything they had seen in the spirit world. It is perhaps better. The descriptions would be most imperfect and garbled. The same power that made Paul remember (but not tell) what he had seen and heard (2 Cor. 12: 4) could easily cause Lazarus and Tabitha to forget.

Ver. 41.—Called the saints and widows: they, too, no doubt, had been praying. He gave Dorcas his hand, and assisted her to rise; and now presented her alive to the wondering saints. Another great impulse for the Gospel.

III. A BLESSING TO JOPPA.—Ver. 42.—Known throughout all Joppa: it was a considerable city. Population mixed. Jews and Gentiles would alike be impressed. Peter was now ready for further directions from the Lord, how to treat Gentile believers.

Ver. 43.—Tarried many days: a considerable time. We cannot tell how long: some think perhaps a year. More probably two or three months. There was much work to do in that city, for the Master. Simon, a tanner: he was a Jew; and no doubt a Christian. His house was near the sea. We are interested in a man who even lodged an apostle. We may make, not an apostle, but our Lords's own Spirit, our guest.

PRACTICAL TEACHINGS.

1. Let Christians *visit* Christians. It will do both sides good.
2. We know not from how many follies, temptations, and sins, Eneas' long confinement had kept him. Sickness generally has some *blessing* wrapped up in it.
3. Christ can make the soul "whole," as well as the body.
4. One miracle of healing, or one striking conversion, can win many to God.
5. What one woman did may well teach us possibilities before unknown.
6. Woman's work in the Church, after being long and shamefully overlooked, is now coming into prominence as a great agency in the conversion and well-being of the world.

PALSIED
ENEAS CURED;
TABITHA, AN
EXCELLENT WOMAN,
RESTORED TO LIFE.

FAITH **C**AN **Y**OUNG,
URE **O**LD,
DOAS **U**S.
DORCAS
ID

May 6, }
1883. }

PETER PREACHING TO THE GEN- TILES. { Acts 10. 30-44.

GOLDEN TEXT.—"On the Gentiles also was poured out the gift of the Holy Ghost."—Acts 10: 45.

CONNECTION.—The Gospel had now been preached ten years, but almost exclusively among the Jews. It was now taking root in Phenicia, Cyprus, and Antioch; and it was necessary the apostles should be taught to welcome Gentiles into the Church, even *without* their first adopting the ceremonial law, and becoming "proselytes." A pious centurion, Cornelius, was quartered at Cesarea, the military capital of Judea, thirty-five miles north of Joppa, and a port. Cornelius worshipped the true God; and was at once devout and benevolent. An angel having directed him to send to Joppa for Peter, the latter had come to Cesarea—and in this lesson, Cornelius tells Peter the circumstances under which he had sent for him.

NOTES.—Cornelius, an officer in the Roman army of the same house as the Scipios, Sulla, the mother of the Gracchi, etc. All that is certainly known of him is recorded in this chapter. Joppa, Simon Peter, Judea, Israel, Galilee, Jerusalem (see previous lessons). Nazareth: the home of Jesus for thirty years; sixty miles north of Jerusalem, and about midway between the Jordan and Mediterranean. Jews: dwellers in Judea, and all who observe the Mosaic ritual.

I. THE CENTURION'S VISION.—Ver. 30.—Fasting until this hour: he had continued in fasting and prayer till three in the afternoon. His spiritual affairs had evidently come to a crisis: and God came to his relief. A man . . . in bright clothing: angels have always appeared in human form. Not always with any visible splendour.

Ver. 31.—Thy prayer is heard: not "prayers:" this particular prayer—probably for light and guidance. He felt that the great God whom he had learned to worship *must* show him, now, how to obtain cleansing from sin. Thine alms are had in remembrance: his good works showed he was sincerely desirous to please God.

Ver. 32.—Send therefore to Joppa: Cornelius did what Paul blames the Romans for not doing (Rom. 1: 21), "When he knew God, he glorified Him as God." And the angel now tells him where a man is who shall give him further instructions.

Ver. 33.—Therefore are we all here: expecting when Peter would arrive, he had gathered his household and friends together; and they were now waiting to hear Peter. The unusual number of Jewish friends Peter brought with him, (11: 12) showed they considered this visit to the Gentiles a new and important matter: a responsibility one person alone should not be left to bear.

II. PETER'S SPEECH.—Vers. 34, 35.—God is no respecter of persons: what struck Peter first, was the certain fact that God was as willing to show grace to a Gentile as to a Jew. (Unhappy for us if it had not been so!) And that it was not a man's station, occupation, or country, that made any difference with God; but character.

Ver. 36.—Unto the children of Israel: the revelation was first to Israel. Peace by Jesus Christ: by him alone we have peace with God. Lord of all: Christ's power and blessing to us, are conditioned on His being God. An o'd man said to me once, after I had been preaching, "If Christ isn't God, I am a lost man!"

Ver. 37.—Published: he appeals to the knowledge, which the whole land had, of Jesus' works and claims. Paul says, "This thing was not done in a corner" (26: 26).

Ver. 38.—Went about doing good: what a sweet report of that glorious and sinless life! His Spirit will help his followers to imitate him.

Ver. 39.—We are witnesses: they testified what they

had seen and heard. It was no "cunningly devised fable." Whom they slew: The apostles were never afraid to admit that Jesus was put to death as if he had been a criminal. Nay, his death was their boast—for He died for *them*, and for all men! 2 Cor. 5: 15.

Ver. 40.—God raised up: Christ's resurrection was in every sermon! (1) It was the evidence of the Father's accepting Christ's atonement. (2) It was the pledge of our living again. 1 Cor. 15: 12-17.

Ver. 41.—Who did eat and drink with him: Jesus was with them, more or less, forty days. They saw Him, spoke to Him, touched Him, ate with Him. There could be *no doubt* about His rising again.

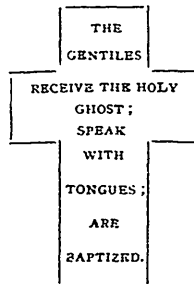
Ver. 42.—He commanded us: it is by Christ's own command the word is proclaimed. Believers *must not* keep the gospel hidden. Judge of quick and dead: our rulers appoint judges, men learned in the law, to decide causes; but in the East, the ruler himself is "judge." So the idea here, and elsewhere in the Scriptures, is rather what we would call a "ruler." Christ is a Prince, ruling over the living, and all who ever have lived. And as their Almighty Ruler, will publicly decide their everlasting destiny at the last day.

Ver. 43.—All the prophets witness: the principal theme of Old Testament prophecy is Christ and His salvation. Who misses *that*, misreads the Old Scripture. Cornelius was probably a reader of the Jewish Scripture. Whosoever believeth in Him: the offer is free. Man limits it by His unbelief. But God offers salvation to all; on the same terms.

Ver. 44.—The Holy Ghost fell: they were wondrously wrought upon by the Holy Spirit; renewed in their minds, and were granted miraculous gifts. Ver. 45-47. So *little* did the Holy Spirit value outward ordinances, that these were converted and inspired, being yet unbaptized: yet so *much* did He value ordinances, that even after being thus inspired, they must still be baptized.

PRACTICAL TEACHINGS.

1. To every man who follows the light he has, God sends more light. If there were more Corneliuses, there would be more Peters sent.
2. When a man's religious affairs come to a crisis, relief will be sent (ver. 30).
3. When the Holy Ghost blesses a man, the Church should receive and acknowledge him (10: 47).
4. Our Lord's direct command is at once our encouragement and justification for carrying the Gospel—even where it is *not* welcomed.
5. All who find Christ as their Saviour, should at once openly profess him.



PETER and CORNELIUS.—It has been well said that Peter, in his first greeting to Cornelius and his friends, almost reproaches them for being foreigners, and excuses himself for having come to them. He afterwards seems to confess his error, and openly declares that no man is common or unclean. He then calls himself simply "a man that is a Jew," and with more courtesy speaks of the Gentiles as "men of another nation."—*Stier.*

A SET of paper wheels under a truck of an engine of the Central Vermont Railroad has been in use twelve years, and are still apparently sound.

Children's Corner.

ONLY A LITTLE SUNBEAM.

Only a little sunbeam,
But it fell on an op'ning rose;
Only a tiny rain-drop,
But it helped a green leaf uncloze.

Only a robin singing,
But the song reached to heav'n above;
Only a lovely blossom,
But its mission was one of love.

Only a gentle hand-clasp,
But it made grateful tear-drops start;
Only a look of pity,
But it fell on an aching heart.

Only a kind word spoken,
But it reached a poor outcast one;
Only a word that told her
Of the dear loving Father's Son.

Only the cry, "Forgive me!"
But the Saviour approving smiled,
Only an outcast praying,
But the Father calls her His child.

IMPRESSIONS OF YOUTH.

The late Dr. Spencer said that when he was a lad his father gave him a little tree that had just been grafted. One day in his father's absence, he left the colt in the garden, and the young animal broke off the graft. It was mended, however, on the following day, and continued to grow finely. Years passed, and young Spencer became a man, and a minister. Some time after he became pastor he made a visit to the old homestead where he spent his boyhood. His little sapling had become a large tree, and was loaded with apples. During the night after his arrival at the homestead there was a violent thunder storm, and the wind blew fearfully. He rose early in the morning, and on going out found his tree lying prostrate upon the ground. The wind had twisted it off just where the colt had broken it when it was a sapling. Probably the storm would not have broken it at all if it had not been broken when it was small. It will usually be found that those who are vicious in manhood dropped a seed in the morning of life; that the fallen youth,

who was religiously trained, and has become corrupt, broke off his connection with virtuous ways just where he did a wicked thing in boyhood. Here is a fact to be pondered.

ASKING, NOT TAKING.

A sick soldier, whose suffering was so great that he often wished he was dead, being asked, "How are you to escape everlasting pain?" replied,

"I am praying to God, and striving to do my duty as well as I can."

"What are you praying for?" I asked.

"For the pardon of my sins."

"But now, if your wife were offering you a cup of tea which she had prepared for you, what would be your duty?"

"To take it from her, surely."

"Do you think that God is offering you anything?"

"Oh! yes, sir; I think He is offering pardon to all, through Jesus Christ."

"What is your duty, then?"

"Ah! sir," he said with much feeling, "I ought to accept it."

"And yet you keep asking Him for what He offers, instead of taking it at once! But now tell me what you really require to be this moment a pardoned man?"

"I only want faith in Jesus," was his answer.

"Come, then, at once to Jesus. Receive Him as your Saviour; and in Him you will find all that you need for time and for eternity."

"GET out of the way! what are you good for?" said a cross old man to a bright-eyed urchin, who happened to stand in his way. The little fellow replied very gently, "They make men out of such things as we are."

THE expression, "grieving the Holy Spirit," is one which, prayerfully pondered, will touch the inner depth of any soul in which there is the least spark of heavenly light. The heart of our Father in heaven throbs in the words.