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# THE CANADIAN INDEPENDENT.

(NEW SERIES.)

Vol. III.]

TORONTO, FEBRUARY, 1884.

[No. 2.]

## EDITORIAL JOTTINGS.

WOULD that we had a multitude of friends, staunch and true as our venerable father, Rev. Thomas Baker, of Hamilton, and as humble likewise. Here is the closing part of a letter he recently sent to the secretary of our college, Dr. Cornish: "Pardon me for again troubling you with two post-office orders, which I wish to be appropriated as follows: Congregational Mission, \$10; College, \$10; College Building Fund, \$100; in all, \$120." We do not know how Dr. Cornish pardons such a fault, we do know how we pray—Blessings on the venerable man. May others rise and *sin* likewise. We join with him in trusting that the set time to favour Zion is come, that the little one shall soon become a thousand, and the small one a strong nation.

WE cannot expect any good thing to come to our correspondent who writes on "That Model Council" in this issue, from the Nazareth of the Council System, and yet if a church or churches see fit to order themselves thereby, it does seem strange that their right so to do should be challenged, and that on New Testament ground, seeing the great Apostle, who "gave place in the way of subjection, no, not for an hour," actually did go up to Jerusalem with the apostles and elders there, and suffered his actions to pass under their review; and we suspect there is a Christian submitting of ourselves to one another. As to the *ad captandum* sentence, "Point out the chapter and verse," etc., we would simply refer to that which accompanied the letter of our friend, the notice of the Speedside church, which appears in our "News of Churches," and say, "Point out the chapter and verse in which He we call Master and Lord has lent His sanction to a crowded tea-meeting as the manner in which He would have a pastor settled over His church. Let us either stop

prating about our New Testament polity or else confess we are keeping up with the times." We printed the minutes referred to by Mr. Clark by request as a guide, not as an iron rule, and believing that the man or church that would command the sympathy and co-operation of others must do so by other means than shouting his independence, believing, too, that he who has nothing to hide has no difficulty in coming under the review of his brethren. We further believe that the spirit of the Council System (we care little for form only as it expresses the spirit) is a necessary factor in any success we as a denomination may desire. There we leave it.

OUR friend Dr. S. N. Jackson has been, according to report, making some strictures upon the public Press, at which several of our contemporaries are correspondingly angry. Our very friendly Belleville Ontario, to whom we are indebted for many kind notices, and whose editor we can number among our personal friends, has, *e.g.*, this among other sentences:

"It might surprise Rev. Dr. Jackson, of Kingston, who has attacked the morality of the Press, to know that the Rev. Canon Dumoulin, Rector of St. James' Cathedral, Toronto, expressed the opinion, when with a delegation interviewing the License Commissioners, that the influence for good of the Press was greater than that of the pulpit." We have not seen any full account of our brother pastor's utterances. We were present when Canon Dumoulin expressed the opinion as to the influence for good of the press. We happen to form a small part of the Press just now, and shall, therefore, take the opportunity of airing ourselves a little on the subject, and feel satisfied that in doing so our triangle of friends will suffer no injustice.

That the Press is a power we know, how great none can estimate. The "Letters of Junius" aided in the overthrow of a powerful ministry more than the bayonets of the French revolution did in overthrowing the monarchy. To-

day, no party, religious, political or social can live without "printers' ink." Therefore the friends of religious and social integrity are justly jealous lest that influence should lean, *not* to virtue's side, and they correspondingly rejoice when the Press takes up the side of humanity and truth. One great danger of the Press, as of too many church organizations, is, it must be made to pay. Money is the sinew of war. Hence the catering to a popular taste, church lotteries and buffoonery, with sensational articles and clap-trap slang which do disfigure in many instances the Press, we class together, as unworthy attempts to draw, irrespective of the Divine injunction: "Keep thyself pure."

Our leading dailies are not paragons on these particulars. The slang of political bar-rooms finds too readily its way into leaders on the party questions of the day. On the side of morality, we feel as a whole our Press is in the right; but when party interests are involved—well, let us cover our shame. And money interest; let us here enter our protest against advertisements appearing as original articles, and thus the whole weight of the paper's influence appearing for a money consideration. Some years ago two companies were rivals. The one secured an "editorial" in one of our then leading Toronto dailies which contained a statement false and therefore unjust to the other. The manager of the company thus reflected on went to the editor in chief the day of issue, and requested simply that the wrong statement be corrected in accord with fact. This was substantially the reply: "We received \$— for the insertion of that article; our columns are open to you on similar conditions." And thus a wrong was done and perpetuated unless in addition to the money paid for the wrong-doing, money was also paid for rectifying the same. They who justly estimate the influence of the Press in no unfriendly spirit, deprecate its subservience to political vulgarity, and the supreme consideration of the almighty dollar.

WE learn from an article in the *New York Independent* that the members of the school board in a certain city of New York State, which, in accord with the spirit of the age, has thoroughly separated secular from religious instruction, has called upon its constituency to enquire whether "instruction in civil

law and in moral and social training—such as temperance, honesty, integrity, virtue, reverence—may not be required in the public schools." They state that while a good moral character is required of teachers from which the public infer some moral influence, "factually prove that very little teaching on these subjects is done in the schools at large." We have not yet thoroughly divorced religion from our schools, but there are drifts in that direction, and we need to be reminded that religious freedom for which we justly contend is not to be confounded with freedom from religion. A partial truth is often the devil's lie, and an instruction that has sole regard to the intellectual, and the æsthetic may be an instruction to foulest ends. The writer of the article referred to reminds us of the warning of an English statesman, that if you educate the intellect of the nation without the conscience, you prepare accomplished villains to pick the locks and break into the treasures of society. It is a fact that one of the most daring criminals brought of late before the courts of New York was an accomplished scholar and an adept in science. We are worse than fools if we do not read in the histories of civilizations gone by, that mere knowledge and culture divorced from a living faith is but the beginning of a deep more hideous and vile than any found among the untutored savages of earth. Woe be to us if we encourage the tendency to think more of talent than moral worth, of sharpness than goodness, and of ready tact than of faithfulness and truth. We certainly need an authoritative text-book on morals, and it has been significantly said that when the trustees of Stephen Girard sought to put the college in operation which was to teach knowledge and morals apart from the Christian religion, that the faculty looked around in vain for a satisfactory treatise on morality apart from the New Testament. True to our tradition we are opposed to all "religious tests," ecclesiastically understood, as open sesames to position in public school or college, but religion must form a part of all true culture, and no man can impart continuously a true religious influence who is in his own soul a stranger thereto.

ONE of the most effectual way of pleasing and of making one loved, is to be cheerful; joy softens far more hearts than tears.

THE TRINITY AND THE IMPERFECTION OF HUMAN INTELLECT.

BY HON. B. MUSGRAVE.

The difficulties which obstruct us when we attempt to define more clearly the doctrine of the Trinity, begin with the defects of language and with our own blunders in the use of words in other languages. Whatever may be the true doctrine—it has not pleased the Holy Ghost to employ any Greek noun in the plural to denote “the persons” in the Triune God.

The fact is most important that the Greek word “hypostasis” in Hebrews i. 3, does not mean “person” but means “basis,” or “foundation—” exactly “that which underlies personality.”

Now whether we accept the common translation, or vary it—Christ, as the express image of God’s person, as the impression or photograph of God’s hypostasis, is not in *this* passage represented as a distinct person but as the very portrait of the Father’s hypostasis.

This same word “hypostasis” is translated “*substance*” in Hebrews xi. 1, where faith is said to be “the *substance* of things hoped for,” i.e., the underlying foundation of things hoped for.

And the Greek word for “person” is certainly not this word but rather the word “*prosōpon*” which is translated “*person*” in 2 Corinthians ii. 10—“in the *person* of Christ.” The word “*prosopa*” is used in the plural for “persons” in Jude xvi. (“Respect of persons” is compounded from the same word “*prosopon*.”) Here then, before we can “recognize three persons in the true sense of that term, in the Godhead, three conscious acting subsistences,” we need a Greek word that shall not convey false doctrine.

To assume a second hypostasis—to say nothing of a third—is a manifest error.

We have not the slightest warrant from Scripture to affirm three hypostasis—three bases—three standings-under, to support Deity.

Surely that *would* be Tritheism—although the employment of this word “*hupostaseis*” has not been intended to avow, but to avoid, Tritheism.

On the other hand to declare three *prosopa*

would seem too much like a re-edition of the image of Brahma with its three faces.

Since I wrote my first paper on this subject, a friend has sent me Joseph Cook’s lecture on “Triunity and Tritheism.” I find that Cook adopts the word “hypostases” in the plural. He says “that three persons never meant three personalities, for these would be three gods.” But then he adds, “Let us use Archbishop Whately’s word ‘subsistence’ for that is the equivalent of the carefully chosen, sharply cut Greek term ‘hypostasis.’”

Unfortunately I cannot find in the Greek Testament any sanction for pluralizing this word in relation to God. If it be a “sharply cut Greek term” meaning “*subsistence*”—what is to become of our Lord’s statement in John vi. 57: “As the *living Father* hath sent me and I *live by* the Father, so he that eateth me even he shall live by me?”

Our Lord, no doubt, spoke of Himself as “the son of man;” but why did He ignore that separate *subsistence* of His own, in the Godhead?

Besides, where does God say, in Greek, that he has three “*hupostaseis*,” or, in meaning, that He has three *subsistences*?

We cannot be Revelation to each other. Nor can even the church be Revelation to us. Still it is remarkable that we cannot obtain either the Greek word, or the thought which has since been transferred into a Greek term, from either of the two earliest Creeds, the *only Greek Creeds*—viz.: the “Apostle’s” Creed and the “Nicene” Creed. In the latter (worded in Greek) Christ is declared to be “Light of Light” (Light out of Light) “true God of” (out of) “true God” “begotten, not made, being of the same essence with the Father.” But the early church *did not* promulgate three subsistences as sustaining one Godhead. (See Mosheim Century four, chapter five, section nine.)

I find already published in Cook’s lecture what I had intended to say of the Latin word “*persona*”—that it does not, in its most correct sense, mean the English word “person.” (See “Cicero’s *De Officiis*” Book I, chapters twenty-eight and thirty.) In the purest Latin “*persona*” means “character” represented.

The clause of the “Athanasian,” a later Latin, Creed, “*Neque confundentes personas, neque substantiam separantes*”—if it were Ciceronian Latin—ought to be translated

"neither confusing the characters nor dividing the essence." (And if good Latin were to be rendered into good Greek, the sentence would stand thus—"oude sugcheontes ta prosopa, oude chorizontes ten hypostasin." For Aristotle, a conclusive authority in Greek, uses hypostasis for ousia. and Hederic's Lexicon gives *hypostasis* for "substantia.") God's characters (prosopa) are nevertheless, in relation to us, true hypostasis, subsistences, substractions, supports—not merely manifestations, But in relation to Himself—in His own view of His own essence—"I am that I am" cannot be changed into "We are that we are."

"For us men and for our salvation"—the Father as God for us ("If God be for us, who can be against us?" Romans viii. 31 and 32)—the Son as God with us, "Immanuel"—and the Holy Ghost as God in us ("the Holy Ghost which dwelleth in us" 2. Timothy i. 14)—are three *foundations* of faith, hope, and love.

(In 1. Corinthians, xiii. 13, "ta tria tauta"—the three are these: in Psalm xi. 3, "If the foundations be destroyed, what can the righteous do?")

But "the *mystery* of God" remains a mystery still. And still we must maintain that "the Father of whom are all things, is God alone"—"the blessed and only Potentate," "whom no man hath seen or can see." (Psalm lxxxvi. 10, "Thou art God alone.")

It does seem impossible to be submissive to Scripture without acknowledging each of three revealed Potencies, "by himself to be God and Lord" while we still hold them to be inscrutably identical as one Jehovah.

For myself therefore I accept the clause "non confundentes personas," of the Athanasian Creed, in the Latin: I reject it in the English. For *if it were true* that we are forbidden to confound the persons, our Lord Himself was a flagrant heretic in his conversation with Philip (John xiv. 3); and the Holy Ghost, in the written word, has lapsed into the same negligence of heresy, again and again.

For, further, we find difficulties, in explication of this doctrine, that are not merely verbal.

The supposed proof-text from 1 John v. 7 and 8, is spurious. In Matthew xxviii. 19, we are ordered to be baptized "into the name of

the Father and of the Son and of the Holy Ghost"—not into the names.

Surely if God required us to keep three subsistences apart, in our minds, He would have spoken more clearly. And when heaven is opened to us in the book of Revelation—God's last word to His church—we hear "of God and of the Lamb;" but we hear nothing of three subsistences composing the Godhead.

We do see the distinction between God and the Lamb; and yet the very throne is called "the throne of God and of the Lamb." We see no other "persons" even when "the temple of God was opened in heaven." We see one great Personage in the nineteenth chapter: "and His name is called the Word of God;" and of Him it is said that "He treadeth the winepress of the fierceness and wrath of the Almighty God;" and this same Personage is likewise called "King of Kings and Lord of Lords." This Personage "clothed with a vesture dipped in blood" we recognize as our Immanuel. But together with Him no other "persons" are presented.

Revelation xi. 16 and 17 ("We give Thee thanks O Lord God Almighty, which art and wast and art to come") is a passage alone sufficient to justify us in adhering jealously to the first article of the *earliest* Creed—"I believe in God the Father Almighty; and in Jesus Christ His only Son our Lord, who was born by the Holy Ghost of the Virgin Mary"—and any other conflicting view (whether of "subsistences" or of "persons") is discountenanced by our Lord's own message to His disciples: "I ascend unto my Father and your Father, and to my God and your God." In the face of this message, another clause of the Athanasian Creed is too bold when it asserts that "in this Trinity none is afore or after other, none is greater or less than another." The analogy chosen by God Himself suggests an opposite idea—suggests the pre-eminence of "the Father," and the Saviour said expressly, "The Father is greater than I"—in John xiv. 28—after having implied the same thought in John x. 29.

When Joseph Cook states, of the "persons" of the Trinity, that "neither is God without the others,"—he slights inadvertently "the numerous testimonies" (according to Bishop Pearson, on the Creed) "of the ancient doctors of the church who have not stuck to call the Father the origin, the cause, the author, the

root, the fountain, and the head of the Son, or the whole Divinity." The Latin distinction between *Deus* and *Deitas*, between God and the Godhead, seems to have occasioned real heresy—in that it caused the Virgin Mary to be called *Theotokos*—"Mother of God."

It is plain that "the mother of my Lord" was the mother of Christ's humanity and not of His Godhead. And yet we cannot be Unitarians; because we adore Jesus as Jehovah. And we quote two witnesses on our side, viz.: Stephen, who in his last moments invoked "and worshipped the Lord Jesus"; and the Apostle Thomas, who without rebuke called Jesus "My Lord and my God." The truth is that we cannot conceive God—as God. Therefore we cannot define Him. "God is *Spirit*"—John iv. 24. "Now the Lord is *the Spirit*"—2 Corinthians iii. 17. Thus Immanuel, "our own God," is *the* personality, or the displayed presence, of God. And we do see distinction in the Godhead.

The Father, as the infinite Abstract, the Original and All-sustaining Purity, the Word, as the Infinite General, the Universal and All-controlling Presence—and the Holy Ghost, as the Infinite Particular, the Omnipotent All-moulding Spirit—are One Living and Eternal God.

It is well known that Robert Hall for years could not acknowledge the personality of the Holy Spirit. Was he not so far right that the Holy Ghost *cannot be limited to personality*? He ("*ekeinos*"—*that very one*) who appeared as a dove and as "cloven tongues of fire," cannot be reduced to a personality, although doubtless in His Omnipotence He might appear as a personage or as a myriad of persons. And are we more wise in deeming the Father a "person," when we read, of *Jehovah* in Jeremiah xxiii. 33, "Am I a God at hand, saith the Lord, and not a God afar off?" "Do not I fill heaven and earth?" saith the Lord. Do we not faultily confine and degrade the conception of "the Father of spirits" when we call Him "a person" in any English sense? We may use the word for want of a better; but surely the Father is above His own personification (1 Corinthians xv. 27 and 28) as the Holy Breathing is beyond separate individuality. John xx. 22.

If we consider Cook's illustration of the triunity—we may modify it, and then adopt it cordially.

If the Father be "Light" (and that is the safest illustration; for "God is Light") then the "grace" of Christ is particularly and exactly symbolized by the several colours, and the beauty of His Person by the seven-fold charm of the rainbow—the Holiness of the Father, His Essence, being the *white light*. But it mars the unity of the illustration, if we then leave *light* and take *heat* to represent the Holy Spirit. The Father is Light; Christ is the rainbow; and the Holy Ghost is Light radiant. The Father is Light in its essential source; the Son is Light in its analyzed and exposed loveliness the Holy Spirit is Light in its diffused and penetrating power.

The Aurora Borealis may illustrate this. The northern splendour may betoken the Father; and then its vivid coruscations, its darting rays of every colour streaming out of white light, would betoken the Holy Spirit of Grace.

But the Rainbow betokens the Son, "the Holy One of Israel," in His gracious perfections. ("Jehovah-Nissi.") The Northern Lights may resemble "Elohim"; but "the bow in the cloud" represents "Jehovah"; in His *personal* and complete attributes.

And if we need a distinct illustration of holiness as the divine "particular" imparted—we have just such an emblem in the varied radiation of the dazzlingly white snow-crystals; which glisten individually with all the colours of the Rainbow, and of which "over a thousand distinct sets of floral or stellar groupings have been observed and figured."

When we rightly contend for "the personality" of God, we know that we have a personal God in Jehovah—Jesus. But it may be that we wrongly shock the monothéistic convictions of the Jews, when we assert the Trinity in any shape that infers three Gods. The tritheistic formulas of the Latin church must retard the conversion of the Jews. Sincere Jews, taught to pray "O Thou that hearest prayer, unto Thee shall all flesh come," must be staggered and utterly stumbled ("offended" Romans xiv. 21) by our human additions to the divine mystery—"the mystery of God." Revelation x. 7. Indeed, in order to true spiritual prayer, our own view of God demands some clarification.

How can the "Lord's prayer" be breathed by us as He intended, if we do not see the Son in the Father, and the Spirit in the Son?

(We may well ponder John xii. 44 and 45, and Revelation iii. 1.) Would our Lord have given us such a model for prayer, addressing only our Father who is in heaven, if two other subsistences were to have separate places in our hearts? Should we not have had at least one address to each?

Nothing satisfies me so completely that God desires us to regard Him as One, as the *singularity* of all the addresses and petitions in the Psalms. Read the lxxxvi. Psalm throughout.

How direct the prayer "O Thou my God save Thy servant that trusteth in Thee!"

We have heard of the sweetness of the Swedish "Thou"; but to know the intense sweetness of the English "Thou," one must know the Psalms, and feel "Thou wilt hear O Lord my God." May the Lord the Spirit hasten the day when there "shall be one Lord and His Name One."

### THE MINISTRY OF WOMEN.

The question has been asked, "Have women a right to the pastoral office?"

In the opinion of the writer neither men nor women, as such, have any right to the pastoral, or any other office of the Church of Christ. But when God calls men and women into his vineyard and equips them for service, it is maintained that they are bound under divine law, and the answer of a good conscience to "stir up," and exercise "the gift" that is "in them, without conferring with flesh and blood, or any consensus of churches, orthodox or otherwise.

That women have received the gift of the Holy Spirit as evangelists, pastors, and teachers cannot be well disputed by those who are acquainted with the age and its instrumentalities, and that such gifts are in harmony with the divine plan, the history of Divine worship and government in the Old Testament appear to prove.

The Holy Spirit has never been a respecter of "sexes."

The word pastor occurs but once in the New Testament (Eph. iv. 4-11) and is the gift of a risen Saviour, not of the church. New Testament offices in their uncorrupted simplicity and ecclesiastical offices and officers are not just identical. If we were indeed willing to stand by the New Testament we might expect revolutions even in Congregational

Churches. It may help us to a better understanding of this subject if we briefly notice some of the women of New Testament times.

Take the Gospel of Luke for instance. His Gospel may be called *the Gospel of womanhood*. He makes more frequent and fuller mention of women than any of the other evangelists.

Luke was the only author among those who were called to write the Scriptures, who was not of Jewish origin, and inasmuch as he was a physician it is believed he was an educated man. He was the fellow-labourer of Paul in his mission to the heathen—a fellow-labourer greatly beloved and faithful.

His narrative in the first two chapters must have been derived from the mother of Jesus, and has been thought to "show in every line the pure and tender colouring of a woman's thoughts."

In writing on the nineteenth verse of the second chapter, Godet says: "The oftener we read this verse the more we feel assured that Mary was the first and real author of this whole narrative. This fine simple and private history was composed by her, and preserved for a certain time in an oral form, until some one committed it to writing, whose work fell into the hands of Luke, and was reproduced by him in Greek."

It is generally conceded that many of the details given in the second chapter could only have come from Mary in the first instance. A writer in the *Expositor* of last year went so far as to maintain that the account "must have been actually taken down from her lips," or written by herself. If this be received, then it follows that a woman writes Scripture, or utters what stands as Scripture on the very keystone event of the Christian religion. Therefore, we derive from a woman all we know of the Incarnation. Is it wonderful if, after reading these chapters, we should ask: Have women written Scripture, or spoken Scripture, and may they not expound Scripture—feeding the souls of others as their own have been fed, or, if you will, "feeding the flock of God," as "*the Holy Ghost hath made them minister.*"

We are indebted to the Gospel of Luke for what we know of Anna, the prophetess.

She was evidently recognized as endowed with prophetic gifts, and the fact is in itself

remarkable, as we know of no man at this time as a prophet in Israel.

"In times of spiritual degeneracy," writes Godet, "when an official clergy no longer cultivates any thing but the form of religion, its spirit retires among the obscure members of the religious community, and creates for itself unofficial organs, often from the lowest classes. Simeon and Anna are representatives of this spontaneous priesthood."

Anna presents in several respects a contrast to Simeon. The latter came into the temple impelled by the Spirit. *Anna lives there.* Simeon has no desire but to die. Anna seems to recover the vigour of youth to celebrate the advent of Messiah.

She lives only for the service of God; to the outer world she is dead. Her real life is in speaking continually of the Christ.

"The Pharisees expected an outward triumph from the Messiah. Sadducees expected nothing. Between them were the faithful who expected the consolation of Israel. It was these last who were represented by Anna and Simeon; and it was among these that Anna devoted herself to the work of an evangelist.

She is by no means the least interesting figure in the New Testament Scriptures. She is mentioned as one well-known in all the details of her history; the wife of Phanuel and of the tribe of Asher, one of the tribes carried into exile by Shalmaneser, seven hundred and twenty years before.

The house of God was her home, and the service of God the business of her life. Jewish writers were of opinion that she was employed in the temple in trimming the lamps and such minor services while she was waiting for Him who is the light of the world.

She was a Galilean, and as a patriotic and devout woman must have passed through years of pain and sorrow for her country. She had lived through the long, sad period of war, conquest, and oppression which made such havoc of her country. She must have remembered the fatal struggle between the Asmonean brothers, Aristobulus and Hyrcanus, which had brought all the misery of her people in its train. She had seen the legions of Pompey, when, after viewing the sacred city from the ridge of Olivet on the east, they swept round the city to encamp on the level ground on the western side. The rise of

Herod was a recollection of her middle life, and its dreadful story of war, murder, and crime must have sunk into her heart.

Without mentioning here the other women of Luke's Gospel, we may turn to the woman of Samaria mentioned by John.

She was not a prophetess, but she was a very successful preacher. She received such a disclosure of the Messiahship of Jesus as none other had received.

It was to a woman Christ unveiled his greatness in the marvellous. "I that speak unto thee am He." And it was a woman who could believe that the way-worn, travel-stained stranger, was indeed the long-expected Messiah. He could see into her soul, read her whole heart, and understand that she was worthy of so much honour. All real faith is of the heart; with the heart man be- lieveth unto righteousness, or, in other words, religion is an affection of the soul.

This Samaritan woman has been transformed into a minister of Jesus Christ.

"She went her way into the city and saith to the men, come, see a man which told me all things that ever I did, is not this the Christ?" Filling this woman's soul with light and life was for the Master "the meat" which the disciples in their narrow materialism "knew not of."

Already her mission has borne fruit. The fields are white unto the harvest. It was then as it is now, "one soweth and another reapeth." "I have sent ye to reap that whereon ye bestowed no labour; other men laboured and ye are entered into their labour."

The Lord had sown the good seed in a woman's heart. She had sown broadcast the wonderful truth she had received, and the fields are white unto harvest. The disciples "marvelled that Jesus talked with the woman;" but the Master was about His Father's business. It was His meat to do the will of Him that sent Him, and to finish His work. "Many of the Samaritans of that city," we are told, "believed on Him for the saying of the woman, which testified, He told me all things that ever I did,"

A veil hangs over the two days our Lord remained with them. Was He this woman's guest? Did she, like another woman, sit at His feet learning with wrapt joyfulness from His lips? What more did He teach them.



What questions did they ask? We know how much was said at the well in a few minutes; and that many believed in a few hours. And we learn further than many more believed, and that those who believed on the woman's testimony passed to higher faith, having heard the Master's word from His own blessed lips. Did this woman's ministry cease here? Was she forbidden to feed the flock of God the Master left behind Him in Samaria? What inference would an unprejudiced reader draw from this incident in our Lord's life?

Certainly Christ was not taking the most popular course in making use of women, or receiving them as disciples.

It was a Rabbinical precept that a man should not speak in public to his own wife. The Scribes and Pharisees gathered up their robes that they might not even touch a woman, and held it a serious crime to look upon an unveiled woman in public. "Let the words of the law be burned," said Rabbi Eleazer, "rather than committed to a woman." "He who instructs his daughter in the law," says the Talmud, "instructs her in folly."

Notwithstanding the contempt of His day for womanhood, He was accompanied in His missionary journey by a loving band of ministering women, to whom He unfolded higher truth than the law contained, condescended to receive of their substance for His own and His disciples sustenance, and permitted a woman, out of whom he had cast seven demons, to minister unto Him.

He had the general consensus of the orthodox against Him in His treatment of women. It was not for His own age alone but ours also He spoke when He said: "How can ye believe which receive honour one of another, and seek not the honour which cometh from God only." There are still people in the world who are willing to build God Almighty a magnificent chapel, if only the thing could be done without giving the devil any offence.

While Rabbinical law against the sin of looking upon a woman and such like abounded, all parties in our Lord's day took pains to secure the influence of women, when their influence could be turned to account for the selfish and doubtful ends of priests and Pharisees.

Ladies bought the high priesthood for their husbands for so much money. Martha, the

daughter of Boethus, when she visited her husband during the term of his sacred duties had carpets spread from her door to the gates of the temple. She had paid for her whim and had it. Women may to-day place their influence and their money at the service of the church and the church's servants, and be glorified for their pains. But let a woman give herself to the service of Christ rather than to the service of His servants, and she is likely to be well pelted with "curiosities of literature" of all sorts, and make the discovery that the church has a Mistress Grundy all to herself, although courtesy might invent another name. Next month I may have something to say farther upon this subject.

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### THE SALVATION ARMY

A SERMON.

"Christ is proclaimed, and therein I rejoice."—Phil. i. 18.

Unless above himself he can erect himself, how poor a thing is man? and our conception of Christian life must be very poor indeed if we are not at least striving to learn beyond our prejudices, notions, old but self-wrought opinions and ways, should a new light truly dawn. "Howbeit, what things were gain to me these have I counted loss for Christ," were the words of one who could cast aside himself to gain a greater. No more direct testimony did John the Baptist bear to his own greatness of soul than when, in contemplating the paling of his own name before the greater one of Jesus, he could say, "He must increase, but I must decrease;" he joyed to hear the bridegroom's voice, content his own should now be silenced, seeing it had declared the coming of his Lord. No less a spirit of self-forgetfulness should satisfy us in our Christian judgment and work.

No thoughtful earnest Christian can be indifferent to that religious movement which at our doors glories in the name of the Salvation Army. A movement which, with the Tractarian movement of 1833 onward, will claim equal attention from the English historian of the nineteenth century in his chapter on religious life. I do not know that any practical Christian can in this city of Toronto or in any other place where the Army works evade the home question, "What must be my relation to the movement?" My excuse—if excuse it may be called—for selecting the subject is that it is a present living issue in some way touching all.

One or two preliminary teachings—the spirit manifested by the text being presupposed, for unless we are prepared to cultivate that spirit we are in no mood

to learn—may prevent mistakes and perplexities. 1 Cor. ix : 19-22 presents to view a fact that to gain men under the varied circumstances in which they are placed a wise power of adaptation is needed. It has been related that a celebrated painter on a high scaffolding was painting a wall fresco. Thoroughly engrossed in his work he arose and stepped backward to view the effect of the last touches he had given. He had reached all but the outer edge of the scaffolding unmindful of the warning voice of his attendant, who, with wonderful presence of mind seized the brush and began to daub the painting; the painter rushed back to stay, as he supposed, the maniac hand, and saved his life thereby. The attendant did a wise thing assuredly under the circumstances; a most inexcusable folly had less than life or limb been at stake. This wise discernment of the signs of the times and surroundings is a matter of injunction.—Jude 22 : 23.

This granted, it is also manifest that no one individual can count upon uniting in his single self all the requisites to meet every case. Had Paul alone had to deal with Mark (Acts xv. 37-38) it is doubtful whether 2 Tim. iv. 11 had been penned. It needed the gentleness of Barnabas to temper the stern decision of the great apostle. Thus we read "He gave," etc., Eph. iv. 11-14, and let no man vainly repine because from him has been withheld some of the individualities needed in the wide field of gospel work. The one talent, equally with the ten, has its use as the Lord's coin put out to usury, and he is a wicked and slothful servant who neglects that talent because no more or other has to him been given. There are diversities of gifts, as there are diversities of administrations. It follows, therefore, that granted the success of the Army in reaching masses and individuals otherwise largely untouched at this time by the churches, it is great folly to weaken those churches without whose quiet constant influence the evangelical tendencies of the army had not been, because they have proved just now unable to cope with every existing form of evil. It argues, a very limited faith in that organization called the church, which we are accustomed to believe has a divine appointment as well as a divine mission, to cast all sympathy armywards, as though it were to be the panacea for the churches' unfaithfulness and the world's pressing need. I have not as yet thus read the Scriptures or the signs of the times.

Yet some attitude on the part of churches and individuals is, with increasing persistency, being called for; and all should be ready to give answer to every man that asketh you a reason concerning the hope that is in him, yet with meekness and fear. To do this intelligently we need to understand the origin of the movement and the principles upon which it works.

In 1865 the Rev. W. Booth, then a minister of the

New Connection Methodist Church, began preaching in the streets and available buildings in the east of London, for the avowed purpose of carrying the gospel message to those who never dreamed church or chapel to be built for them, for in that great centre of enterprise and culture there are many thousands—as there are elsewhere—whose whole life is brutally ignorant and debased. Converts gathered around him, some with ready wit and tongue, others with the musical taste of the streets. These he utilized, organizing them into bands, training them, and sending them forth, Andrew and Philip like, to find their fellows. In 1878 Mr. Booth had under his control seventy-five stations. It was then that the name "Salvation Army" was assumed. With a taking name, novel methods, and unquestionable earnestness the movement made rapid progress until, in December 1882, it numbered 420 stations and 980 officers holding between seven and eight thousand services in theatres, open air, halls and buildings during the year. The most abandoned have joined the ranks and become enthusiastic workers, pugilists, drunkards, town bullies, roughs of all classes, have to all appearances had "the devil driven out of them," and are found at home, in the workshop, at the barracks, clothed and in their right mind. I have seen myself in Salisbury and Kidderminster men and women whose very faces declared the low type of humanity to which they belonged, pointed out by resident friends as the very terror of the neighbourhood and dread of the police, quietly walking in the ranks on Sunday afternoon, clean, orderly, singing "Marching On" or "Sweet By and By," and a score or more men and women who had passed the meridian of life, not only without hope, but without knowledge, quietly sitting with the youth in the Bible class of the old meeting house at Kidderminster, rescued by the army and turning in thither to learn of Jesus and the better way.

In 1880 the Army was established in the neighbouring Republic, lately in our own Province, and with results equally striking when we consider the confessed difference both in the number and character of our population.

Doctrinally Mr., or General, Booth declares his adhesion to the "three creeds" and the doctrine generally known as Evangelical. Special stress however is laid upon sin as sin, and immediate freedom from its guilt as God is trusted. Much stress is also laid upon entire satisfaction and complete surrender; and personal testimony of conversion is required before those present from every convert.

The great difficulty in the way of thoroughly accepting the work of the Salvation Army is their method, which, to say the least, is bold. "Attract the attention of the people," is one of the first demands; *e. g.*, in the doctrines and discipline of the Army these definite instructions are given: "Make your bills and

posters striking in what you say on them, and the method of the printing, the colour of the paper and ink, the way they are stuck up, given away, and the like. They can be carried about on an umbrella, on a man's hat; round his person like a church bell, with his head out of the top, and his feet at the bottom, on a monster box, pushed by a man, or drawn by a donkey; or in ten thousand different forms. Invent for yourselves." We all know what inspiration there is in a brass band parading the streets, or in the hideous assemblage of steam whistles occasionally seen with circus processions screeching out "Sweet By and By." Apart from melody there appears in men an innate love of making, or hearing made a noise. This is not confined to the vulgar crowd, for the "applause" given at meetings and concerts by those who would shrink like a sensitive plant from a discord in a harmony, is esteemed hearty in proportion to its deafening character. Quite naturally, therefore, such aids would be called in to attract attention as parades, cheering, drums and music. We are not surprised to hear therefore from General Booth himself, that last year he spent more than £19,000 (\$95,000) on musical instruments alone, or an average of \$200 for each corps. This does not include advertisements, etc. It certainly can not be claimed that economy is a strong point in the Army's administration, but under any circumstances souls are not to be weighed against money.

To these means of attracting attention objections chiefly are taken, and it has been suggested as an impossible conception—Paul parading the streets of Corinth with banners, cymbals, wind instruments and placards with letters and figures *ala* opera house. But then, is not this conception equally impossible.

#### NEW JERUSALEM CHURCH.

Rev. Rabbi Paul will preach on "The Face of Moses." The choir under the leadership of Prof. Splurge will render one of Lucian's Symphonies. "Cæsar's Grand March" will be performed while the collection is being taken up. Annual tea-meeting and sale of fancy articles on the Monday following in aid of the building fund.

The real objection to these methods is, that however justifiable they may be in the first instance, (for really *etiquette*, even ecclesiastical *etiquette*, must not stand in the way of "rescuing the perishing") their persistency goes far to destroy that feeling of reverence which the Creator has made inseparable in our nature from religious growth in the soul. The public parade of our religious sentiments, the obliterating of every line between the purely secular and the sacred, does not tend to strengthen that spiritual communion which should be the source of all Christian activity. The injunctions of Matthew vi. 1-8 are based upon the deepest knowledge of human hearts and lives. A constant living before the public in matters of private sympathies and devotion, inevitably leads to self glorifi-

cation and hypocrisy. Attention *arrested* by appeal made to our baser selves must be *fixed* on a higher plane if the soul is to rise into the purer air. Tonic may be justly used to stimulate an appetite for food but, unless the food is provided, the patient will starve and starve with hunger pangs; and certainly the hubbub and excitement of the Army marchers will ever fail to build up in faith the longing eager growing soul.

"And well it is our God should feel  
Alone our secret throbbings, so our prayer  
May readier spring to heaven, nor spend its zeal  
On cloud born idols of this lower air."

I shall take another opportunity of speaking *scripturally* on other aspects of this movement and the relation of churches thereto. Meantime:

1. Let our attitude be not antagonistic. The aim is worthy, the results not a few in the heavenward direction. The great danger to the churches is that they should lose their heads in the apparent magnitude of the Army's success, and as Israel (Isaiah viii. 6) refuse the waters of Shiloah that go softly rejoicing in alien confederacies. The zeal spent by many against and away from the church whose coldness they deplore, would fan that church into a living flame. Nevertheless whether within our enclosure or without, if Christianity is preached we do rejoice and will rejoice.

2. The awakening by the Army vouchsafed calls for increased watchfulness on the part of the churches that they maintain the standard of N. T. purity both in doctrine and manner. I have no hesitation in saying that the extravagances of the Army with no counterbalancing influences, would in a generation make a wreck of faith. The flame of life is supported by the oxygen of the air. Remove the nitrogen and give an atmosphere of oxygen, the intenser flame thus generated would destroy. The churches must still "build up" as Jude expresses it (v. 20.): "Ye beloved, building up yourselves on your most holy faith." Let that work not be lightly esteemed. Man has intelligence and capacity for growth; let not a stunted life be encouraged:

3. Catch the earnestness evinced, their zeal rebukes us even now.—

"Time is earnest, passing by;  
Death is earnest, drawing nigh;  
Sinner, wilt thou trifling be?  
Time and death appeal to thee.

Life is earnest, when 'tis o'er  
Thou returnest never more.  
Soon to meet eternity,  
Will thou never serious be?

God is earnest, keel and pray,  
Ere thy season pass away;  
Ere He set His judgment throne;  
Ere the day of grace be done.

Christ is earnest, bids thee come,  
Paid thy spirit's priceless sum ;  
Wilt thou spurn thy Saviour's love,  
Pleading with thee from above ?

Oh be earnest, do not stay ;  
Thou mayst perish e'en to day !  
Rise thou lost one, rise and flee ;  
Lo ! thy Saviour waits for thee."

J. B.

### THE STORY OF A TICKET AGENT.

"Western train's gone, ma'am," said Farmer Brown, coming into the waiting-room of the little depot.

"The train I was to take ?" I said, gasping.

"Yes, ma'am. Too bad, but can't be helped. Harless will give out sometimes, you know," sympathizingly.

"When is the next Western-bound train due ?"

"Not till six o'clock. You've five hours to wait. So dreadful tiresome, ma'am. There's a nice family that live in t'other part of the house : s'pose I tote on in there. I know Mrs. Holly 'll give you a bite to eat, and she'll be proud to let you rest on her spare bed. Fine woman, Miss Holly is ; I know her. Won't you go in and see her ma'am ?"

"No, I thank you sir. I dare say that I'll be quite comfortable here."

"Wall, jess as you please. But now I must be going. Hope you'll get to your journey's end safe, ma'am. Good-by."

And Farmer Brown left the room, mounted his wagon, and soon disappeared down the dusty road.

I had been visiting a friend who lived in the country settlement, some five or six miles from the solitary building dignified by the name of depot, and when the time came for me to return home, she placed me in the care of a neighbouring farmer who was going to a distant village and would pass the station.

During our ride we met with an accident. Part of her harness gave away, and we were detained such a length of time that, as the reader knows, I was too late for the train.

After farmer Brown left me, I amused myself by reading a newspaper which some one had left lying on the seat.

Finishing this, I studied the design of the wallpaper, counted the panes of glass in the little window, and wondered at the tidiness of the whole apartment.

"Country depots are generally such vile, dirty places ! Wonder why this is an exception ?" I said to myself. Then a thought struck me. "Oh, probably the place is kept clean by Mrs. Holly, over whose virtues Farmer Brown was so enthusiastic. Wonder if this same worthy female would give me a glass of water ?" and I tapped on the door communicating with the other apartment.

"Come in !" said a cheery voice, and entering, I found myself in one of the prettiest, cosiest rooms I had ever seen.

The most delicate tint of buff was on the walls, cool matting covered the floor, muslin curtains, festooned with ivy, hung at the windows, and here and there were pictures, brackets, books and flowers, and all the dainty belongings that make a room look so "homely" and pleasant.

And, most charming of all, there lay in a white-draped cradle a rosy baby, fast asleep, with rings of golden hair over his white brow, and the great, red, velvet rose clasped in his dimpled hand.

Over him bent a woman of twenty-two or three—a little mite of a woman, with a bright, dark face, vividly-coloured, big black eyes, and wondrous dark hair wound in heavy braids about her stately head.

She rose with a bright smile when I entered. "Excuse me ; but may I trouble you for a glass of water ?"

"No trouble at all, ma'am. Pray be seated. Excuse me ;" and she left the room.

Presently she returned, bearing a salver covered with a snowy-white napkin, and containing a glass of water, a glass of creamy milk, a saucer of luscious strawberries, and a plate of yellow sponge cake, light as yellow foam.

"Pardon me," she said, smiling, "if I take too great a liberty ; but, you see, Farmer Brown told me of your being obliged to wait so long, and I thought you might be hungry."

"Why, how very kind you are !" I exclaimed in pleased surprise.

"Not at all. It is pleasure to me. If you are hot and dusty, perhaps you'd like to bathe your face. If so just step in here ;" and she led the way into a little white bedroom, the very heart of cleanliness and purity.

In a little while I was a different being from the cross, dusty, hungry mortal who had sat in the hot waiting-room.

I found Mrs. Holly a perfect little gem of a woman, and, after the manner of our sex, we soon became as well acquainted as if we had known each other for years.

And while I lay languidly on her comfortable sofa, and she seated in her low rocking-chair, stitched away at her baby's dress, she told me the romance of her life,

"I have lived in this depot all my days," she began. "My father was agent here, and he served the company so long and so well that when he died they kindly allowed me to remain in this place, with the same wages too. For, you see, I was seventeen, and father had long before taught me telegraphy and all the other work. About a year after father's death I became

acquainted with Jack—Jack Holly—my husband ;” and Mrs. Holly looked up and smiled.

“Jack was one of the best engineers on the road (and is now, too), and every one considered him an honest, likely young fellow. He thought the world of me, and we became engaged. But you know how girls are. The weakest of them can make a strong man tremble.”

“A weak, white girl held all his heart-strings in her small, white hand,” I said.

“Yes, and I dare say I often pulled Jack’s heart-strings rather hard ; but he was gentle and kind when I flirted with the country lads, and when I was wild and wayward he didn’t remonstrate. But one day there came along a city chap, who engaged board for the summer at a farm house in the neighbourhood.

“This Clarence Devarges as he was called was handsome, well-dressed, and had that polished, indescribable air that is so fascinating to most silly girls. Jack was kind and well-mannered, but he didn’t have a bit of style about him, and style is what I doted on in those days so I snubbed Jack, and smiled on Mr. Devarges when he offered me his attentions. I flirted most dreadfully with him till even generous Jack was displeased.

“One morning, looking somewhat grave and sad, he came into the ticket-office. The last passenger had gone, and the train was moving out. Jack’s train had stopped to take on freight.

“Well, how long is this thing going to last ?” said Jack.

“What thing ?” I snapped out.

“Why, this affair with Devarges. I see it is going beyond a mere flirtation.”

“Pray what of it ?”

“Only that I do not want my future wife’s name joined with that of a—” Jack paused, then added, earnestly, “Well, I warn you against this fellow. Who knows who he is ?”

“Mr. Devarges is a perfect gentleman, and that is more than I can say of some others !” I said, hotly ; and then some demon prompted me to add, “And, Mr. Holly, in regard to your future wife, I believe I do not aspire to that honour—and—and here is your ring.” I drew off the little golden band and handed it to him.

“Nell, do you mean this ?” inquired Jack, with his white lips.

“Yes, I do. I’m tired of your carping and criticizing. This affair may as well be ended now and forever, pettishly.

“So be it, then. Good-by,” said Jack, and without another word left the room.

“To tell the truth, I hadn’t meant half I said, and every minute expected that Jack would kiss me and we’d make up. But now he was gone forever. A mist came over my eyes as I watched the fast-disappearing

train, and I would have indulged in a good cry, but just then the ‘special’ came puffing up, and the president of the road came in. He was a kind old gentleman whom I had known since I was a wee girl.

“Good-day Miss Nellie. Every thing prosperous, I hope. Will you do a favour for me ?”

“Certainly, sir, if I can.”

“Well you see, when we were coming down, I met a man who owed me some money. Paid me six hundred dollars, and I don’t know what to do with it, as we are going up in the woods to see about laying out a new road. We shall be gone two days. Don’t wait to take the money with me—will you take charge of it while I’m gone ?”

“If you’ll trust me.

“Bless my soul ! yes, of course. Here’s the money. Must hurry away. Good morning.”

“Scarcely had portly Mr. Sayre trotted away, before Mr. Devarges came sauntering in.

“Got quite a little sum there, haven’t you, Miss Nellie ?” eying the bills in my hand.

“Yes,” I replied, laughing. “Mr. Sayre has made me his banker. Look ! Six hundred dollars ! How rich I should feel if it were mine.”

“You deserve to have much more, and doubtless that pretty face’ll win it.”

“Somehow his bold compliment failed to please me, and so it was with coldness that I said, ‘Take a care, Mr. Devarges.’”

“No, I thank you, Miss Nellie. I have an appointment. But will you allow me to call on you this evening ?”

“Well, I scarcely think I shall be at home. You know mother and sister Lula are away, and a little while ago I got word from grandma saying that perhaps I had better come and stay all night with her.”

“It was true that I had received such word from grandma, but I had no thought of accepting it. I had hoped that Jack would come and make up, and of course I didn’t care to have Mr. Devarges all at the same time.

“What will you do with your money, Miss Nellie ?” carelessly inquired Mr. Devarges.

“O, I shall put it right here in this drawer. No one knows about it, and it will be perfectly secure.”

“Dare say ! Good morning,” and with a courteous bow my admirer then left.

“All that day I busied myself at my duties, and when night came I put on the dress that Jack liked best, and very anxiously waited for his coming.

“Seven o’clock ! eight o’clock ! the last train had come and gone, and my duties for the day were over. I put out the light of the ticket office, went into the sitting-room, and sat and waited. Ten o’clock ! half past ten ! No use waiting any longer—he would not come.

"I shivered with a nameless dread, and closed the door. Went to bed and cried myself to sleep.

"I had slept an hour, perhaps, and then awoke with a sudden start, feeling a great difficulty in breathing. A part of the quilt lay across my mouth, I thought; but, on reaching my hand to remove it, I found it was a handkerchief saturated with—what? chloroform!

"A thrill of terror passed over me. Who had done this? Was there some one in the house?

"I silently arose, and just then almost screamed as a sudden sound smote upon my ear. It was only the clock striking the hour of midnight. I placed my hand upon my heart to soothe its fierce throbs.

"Stepping along, carefully avoiding all obstacles, I reached the door, opened it, and advanced into the sitting-room. No one was there; but some one was in the ticket-office, for I saw a light and heard a voice! What did they want? The money!—O, the money left in my charge! Somebody was stealing it, and what should I say to Mr. Sayre? My God! I might be accused of taking it myself, and thus forfeit honour and position!

"Rather lose my life!' I said to myself. 'I'll defend that money until death!' and looked around for some weapon.

"Under the stove was a large iron poker. Seizing it carefully, I started toward the door.

"God aid me!' I said, with white lips; and then, opening the door of the office, I stole softly in. A man with his back towards me was at the other end of the room. He had forced open the drawer, taken out the money, and was looking gloatingly at the crisp green bills, when I stole behind him. I had just raised the poker to strike him, when he glanced around.

"My God! it was Clarence Devarges!

"Hang it! now I suppose I'll have to kill this pretty——' he seized me by the throat, and, uttering a faint cry, I sank down. Just then Jack, my own dear Jack, rushed in. I heard oaths, blows, fierce struggling—then all was dark.

For the first time in my life I fainted away.

\* \* \* \* \*

"When I recovered, Jack's face was bending over me, and Jack's voice uttering loving words. I put my arm about his neck and cried like a weak baby.

"Arn't you hurt, Jack?"

"Not a bit, dearest. Devarges is disabled, though, with a pistol wound in his leg. 'Tisn't very severe, but will prevent his escape.'

"O, Jack, how came you here?"

"Why, you see, when we parted this morning, Nell, I thought I'd never see you again; but to-night, after I had come home, I made up my mind to come and try and "make up."

"I rather thought he was a scamp, because, when I was in the city yesterday, the chief of police told me

that he had reason to think that a noted gambler and "blackleg" had come up in these parts. He gave a description, and it suited Devarges perfectly, all excepting a moustache you so admired, which was false and fell off in our scuffle.'

"Well, as I said, I saw Devarges prowling about, and I thought I would see what he was up to. He looked in the window at you, and I heard him mutter, "The deuce take it? She is at home, after all! What the deuce made her say she was going to her grandmother's? Now, I suppose I'll have to wait till my pretty bird is asleep."

"So he sat down under one tree, and I sat down under another. We both saw you open the door and look out. After you had been in bed about an hour, Devarges forced open the sitting-room window and crawled in. While he was in the office lighting the lamp, I also got in at the window and concealed myself in the closet, and—well, you know the rest.'

"Jack,' said I tearfully, 'you'll forgive me for being naughty and wayward, and you'll believe me when I say that I have loved you all the time, won't you?'

"Well, ma'am, Jack said he would, and we've been happy ever since. And this is my story, ma'am, my only romance.

"There, the baby has woke up! See him stretch out his arms! I do believe he wants to go to you. Would you like to take him? He isn't a bit afraid of strangers."

### COME, O COME, THOU KING ETERNAL!

Come, O come, thou King Eternal,  
Over us, and all to reign,  
Let the spring with blossoms vernal,  
Visit our poor hearts again!  
O for love so pure and fervent,  
Love reflected from Thy throne,  
As to find each happy servant  
Living for his Lord alone.

'Tis afar, and yet 'tis present,  
'Tis on high, and yet 'tis mine—  
Every comfort, sweet and pleasant,  
Jesus gives of joy divine.  
O, I would these hands could crown Him!  
O, I would these eyes could see,  
And this voice with raptures own Him,  
Source of every bliss to me!

Yet my Lord comes whispering to me,  
"This, and more, shall all be thine!"  
Sin, though strong, shall not undo me,  
Resting on His arm divine.  
So I wait a little longer  
For his fellowship above;  
Yearning with a holy hunger  
For the perfectness of love!

Newmarket.

—William Wye Smith.

## News of the Churches.

**EATON.**—We are glad to note that Rev. George Skinner has received and accepted a call to the church in this place. No more patient earnest worker in a cause to which he is thoroughly devoted can we number among our friends than Mr. Skinner, and we pray that the Eaton friends may under his pastoral devotion find times of refreshing and much enlargement.

**EDGAR.**—It is now a little more than a year since the settlement of the present pastor over the churches of Edgar and Rugby. We are grateful to the Giver of all good for the measure of blessing and success granted to us during that time. The addition to the membership roll has not been as large as we would wish, yet some encouragement is found in eight uniting with the Edgar or Bethesda Church, and ten names received at Rugby. We have reason for rejoicing in the good spirit of peace and unity existing among the churches and also between pastor and people, and in this connection especially noteworthy has been the kindly consideration of the people, manifested in many ways. For example, on the occasion of our annual social meeting at Edgar, Dec. 21st, the pastor was presented with a beautiful set of robes for his cutter. Since that time the ladies of the congregation have shown their kindness to the pastor's wife in a very generous way. Such munificence speaks a language of its own, which we will leave to the good sense of our readers to interpret. During the year that is past we have had much to be thankful for in the good health which has prevailed, with two sad exceptions. The loss of old Mrs. Thomas, which was noticed in an earlier number of THE INDEPENDENT, has been much felt in the Edgar Church. Rugby has also lost a much respected member—Mr. George B. Ormsby, who died very suddenly recently—we mourn the loss of these trusted and true friends; but inspired by their good example we press forward in faith and hope. Since the commencement of the current year another preaching station has been opened at a place named Dalstone. What may be the final result of the movement there, we cannot at present say, but consider the out-look promising. With an enlarged field of labour we go forward with increased faith and love; desiring to be steadfast, unmovable, always abounding in the work of the Lord. J. C. W.

**FIRST CHURCH, HOWICK.**—The old church building at this place had long since become too small and uncomfortable in which to worship. It was a log building and was erected some twenty-three years ago, when the country was in a very rough state, by the early settlers, a number of whom are still with us. The friends had got somewhat discouraged, being without a minister and having no one to take the lead until about twelve months ago, when the Rev. T. Hall paid them a visit and gave them a word of encouragement

in the way of getting a minister. They then took fresh courage, appointed a committee to lay plans for the erection of a house in which to worship God. From the commencement their efforts have been persevered and blessed beyond their expectations. A very neat brick building has been completed and on Sunday, December 2nd, was solemnly set apart by Rev. T. Hall, for the worship of God. There was a large and appreciative congregation. Mr. Hall's text was Psalm xlvii. verse 4, from which he preached a stirring and suggestive sermon. There was service in the afternoon and evening of the same day, and Monday, 3rd Dec., a tea-meeting, and on Tuesday evening, the 4th, a social for the children of the Sunday school was held. All the meetings were large and enthusiastic. The building cost a little over \$1000 apart from some labour given by the friends. It seats about two hundred people, is pleasant but comfortable, and suitable for the locality, and is free of debt. The congregations are good. We have a Sunday school of about one hundred. The Lord has been giving us a measure of spiritual blessing. Some fourteen are about to enter church fellowship. There seems to be a prosperous future for the Master's work here. A special prayer-meeting has been started and the friends are looking for a time of great blessing. J. W.

**FOREST.**—Church matters here are progressing favourably. This field was without a pastor for about two years. Rev. Thos. Hall put us in communication with the Rev. William H. R. Shannon, late of Park Hill, N. Y. Mr. Shannon accepted the call and was duly installed on the evening of Tuesday, Oct. 2nd. Rev. H. D. Hunter, W. H. A. Claris, and R. H. H. took part in the exercises. We are making arrangements to get a new church and hope to succeed before long. Our churches in Warwick (Ebenezer) and the Lake are doing well. At the Ebenezer appointment we have a prosperous Sabbath school, which is doing a good work. The Sabbath school anniversary took place on the 2nd January, and was a grand success. Rev. D. Hay and our pastor delivered addresses on the occasion. We are expecting a visit from Mr. Hall and intend to give him a warm welcome.

**GUELPH.**—The annual meeting of this church and congregation was held in the basement of the Congregational church, Jan. 16th, and was very largely attended. The reports for the year were all of the most encouraging character. The pastor reported thirty-nine as being received into church fellowship during the year. The congregations, both morning and evening, have largely increased. The Sunday school was never so prosperous. A new library is about to be procured for it. The Ladies' Association, The Sewing Circle, and The Young People's Association, are all doing excellent work. The treasurer

the church, Mr. Grundy, reported a small balance in hand after meeting all liabilities. At the annual meeting it was decided to purchase a new organ for the church, to cost about \$2,000, towards which a large amount has already been subscribed. Altogether the church never enjoyed so much temporal and spiritual prosperity.

**KINGSTON SECOND CHURCH.**—A council consisting of representatives from Kingston First; Ottawa; Toronto, Northern; Emanuel, Montreal; Granby; with Revs. J. G. Sanderson and R. Mackay as corresponding members, met with the representatives of Kingston Second Church, December 28th, to advise regarding the settlement of Rev. A. L. McFadyen, B.A., who had received and accepted the call to the pastorate of the church. The council organized with Dr. Jackson in the chair, and after conference held, expressed full concurrence and confidence in the settlement. In the evening a large meeting was held in the church when Mr. McFadyen was duly inducted into the pastorate. Dr. Cornish preaching, Rev. John Burton addressing the pastor, and Rev. John Wood the people, on their respective relations. The Rev. Dr. Jackson presided and gave the right hand of fellowship, and Rev. R. K. Black offered the induction prayer. A few congratulatory words were feelingly spoken by Rev. T. Hall, and the meeting closed with a presentation by the young friends of the Bible class of a very pretty dressing case to the pastor.

**KESWICK RIDGE, NEW BRUNSWICK.**—On the first Sabbath of the new year, Jan. 6th, 1884, four persons were received into the Congregational church, making altogether twenty-seven persons who have united with this church during the past month, all on profession of their faith. Of this number eleven were baptized when received into the church, all the others having been baptized in infancy. The only means employed are the ordinary means of grace. The presentation from the pulpit of the truths of the Gospel in all their breadth of orthodoxy has been chiefly the means employed to bring about this happy work of grace in this church. The pastor has received no outside assistance. The work is regarded as a signal answer to prayer and faithful endeavour on the part of those who had more entirely consecrated themselves to the Lord's work during the last few months. We expect the work to go on, and the indications are that many more will be brought into covenant relation with the Lord. May God thus bless all our churches by pouring out of the Holy Spirit's influence upon them.

**MONTREAL.—ORDINATION, REV. A. F. RIVARD.**—The ordination service of Mr. A. F. Rivard was held, Dec. 27th, in Pilgrim Church. Several ministers of the city were present at the preliminary meeting, and the Rev. John Fraser, pastor of the church, was called to the chair. In answer to questions put by the

Rev. Dr. Stevenson, Mr. Rivard related his religious experience which won the confidence of all. He gave his views of truth, and satisfied the council that, holding strongly to the great fundamentals, he had no vagaries of belief. A unanimous vote was given to proceed with the formal service of ordination. The following was the programme: Hymn (in French). Scripture Reading.—The Moderator. Ordaining Prayer.—Rev. John McKillican. Hymn (in French). Charge to the candidate—Dr. Stevenson. Hymn (in French). Address to the people—Rev. R. Lafleur (in French). Right Hand of Fellowship—Rev. Edward M. Hill. Doxology. Benediction by Rev. A. F. Rivard. The hymns were read by the Rev. Mr. Cruchet, who is an old school-mate of Mr. Rivard. Mr. Hill was a classmate of Mr. Rivard during his theological course in Andover, Mass. The weather forbade the attendance of our venerable father, Dr. Wilkes. Dr. Stevenson kindly consented to take his place. Mr. Rivard is labouring with the Eglise Evangelique in Belle Riviere, County of Two Mountains, of which field a correspondent writes in this issue. A church that has sent out several ministers, doctors, lawyers and useful labourers in other walks of life, merchants and mechanics, has promise of further usefulness and is worthy of support.

**MONTREAL ZION.**—We see by the public paper that Mr. A. J. Bray has severed his pastoral connection with this church, and has avowed a broad platform of belief, perhaps we ought to say *unbelief*, for if his last sermon was faithfully reported as we saw it, it was largely composed of dogmas disbelieved. We cannot claim personal acquaintance with Mr. Bray, but we trust both he and the church will be the better for the separation.

**PINE GROVE.**—On New Year's evening a very pleasant and successful entertainment was given in the Congregational church, Pine Grove, for the benefit of the Sabbath school. The pastor, W. H. Way, occupied the chair. Two beautiful New Year's trees, well laden with New Year's tokens of remembrance and greetings for old and young, in which the worthy pastor was not forgotten, adorned the platform. Singing and recitations by the pupils and others, and a speech by Jacob Spence, of Toronto, an old friend at Pine Grove, with a reading; also readings very kindly given by Mr. McNiely, of Woodbridge, added interest and pleasure to the occasion. Prizes in books to the value of \$20 were distributed to the pupils by the chairman. The trees were then unladen of their treasures, after which an address was presented to the pastor on behalf of the congregation with a purse containing \$20, to which he made a feeling and suitable reply. An admission fee of 15 cents was charged to all not connected with the school, netting about \$35 which leaves the S. S. finances in a prosperous con-



dition. The church was well filled on the occasion. At the conclusion the congregation was dismissed by singing the National Anthem. W. A. W.

**SHERBROOKE.**—We are glad to hear, going to press, that Rev. Mr. Brainard, from New York State, has received and accepted a call to this church. Further particulars we expect to give in our next.

**SPEEDSIDE.**—Rev. W. F. Clarke has received and accepted a unanimous call to the pastorate of the Speedside Congregational Church. A crowded tea-meeting was held on the evening of the 18th ult., at which Revs. D. McGregor, J. H. Black, W. S. Griffin, of Norfolk Street Methodist Church, Guelph, and Mr. McKay, of the Presbyterian congregation, Eramosa, gave expression to their congratulations and good wishes. Upwards of fifty of the Guelph friends were present, thus manifesting their interest in the re-settlement of their former pastor in their vicinity. The choir of the Guelph Congregational Church supplied the music on the occasion.

**STAFFORD.**—The Rev. C. E. Gordon Smith, late of Coventry, England, has received and accepted a unanimous call to the pastorate of the church in this place, which appears to be in a fair way of again appearing among our working and growing churches. Mr. Smith is already on the field, his formal settlement we hope to chronicle next month.

**TORONTO.**—A union Christmas service was held in the Northern Church on Christmas day, when Rev. H. D. Powis preached a brief and appropriate sermon. Rev. A. F. McGregor, B.A., with the pastor of the church, conducted the other parts of the service, which was largely responsive. There was a fair representation from the churches included in the service.

**TORONTO ZION.**—We hope next month to chronicle more in detail the annual reports from this church which has shown its spirit by adding three hundred dollars to its respected pastor's stipend and has a fair exhibit in all branches of its work.

**TORONTO NORTHERN.**—The annual reports of this church are now to hand from which it would appear that nine members have been added on profession of faith and eleven by letter during the year. Harmony prevails and a steady growth in work and faith. The Sunday school has reached its largest attendance, numbering over three hundred. Its income has been for all purposes \$485, of which \$110 are for missionary purposes. For denominational purposes the church has paid C. C. M. S., \$200; College, \$100; Indian Mission, \$30; Provident Fund, \$30 to each branch; Foreign, \$25; Labrador, \$10; Union, \$20, and a donation to the church at Riverside, \$50; with a balance on hand of \$47. These contributions are raised by monthly offerings. Improvements have been made in the building, amounting to nearly \$1,200—all paid, and \$200 added to the pastor's salary. In all over \$6,000 have been raised during the year.

## CENTRAL ASSOCIATION.

The Central Association met in Georgetown, Dec. 18th, 1883. There were present Revs. J. Burton, B.D., H. D. Powis, A. F. McGregor, B.A., C. Duff, M.A., T. Hall, W. W. Smith, Geo. Robertson, B.A., and J. I. Hindley, M.A., and Messrs. Scarr, McDonald, McArthur, Frank, Barber, and Ruttell.

Mr. Burton was elected chairman. Mr. Hall introduced the subject of Missions, which was discussed at length.

Some conversation also took place anent Mr. G. Scarr, who is supplying the pulpit in South Caledon.

Second Session: Rev. A. F. McGregor preached in the evening from 1 Kings i. 7.

Third Session: Met at nine a.m. An hour was spent in devotional services and hearing news from the churches, which proved to be of a very encouraging character. Revs. C. Duff and W. H. Way were received as members.

Fourth Session: Mr. Duff introduced the subject of "Public Amusements in Relation to the Church." The Association was unanimous in condemning the theatre, opera, card-playing, modern dancing, and lotteries. Mr. Burton was nominated as the representative of the association in relation to the Missionary Society.

Moved by Rev. W. W. Smith, seconded by Rev. C. Duff, M.A., and passed by the association standing:—"That this association deeply sympathize with Rev. John Burton, of Toronto, a much-loved brother and member, in his recent deep and severe affliction, in the death of a dearly-loved and only son; and desires to assure him that in his sorrow, we sorrow with him, and point him to the mercy seat for consolation and support; knowing that God 'never grieves willingly nor afflicts the children of men'; and that children taken from our arms and homes by death, are but gathered to the Saviour's arms a little sooner than ourselves, and have safely escaped many evils we are still combatting. 'The Lord gave, and the Lord hath taken away, bless the name of the Lord.'"

Mr. Smith read an essay on "Work and Workers," which led to a profitable discussion. The secretary opened the subject, "The Salvation Army." The association was unanimous in the opinion, that while the Army was characterized by earnestness, zeal and activity in seeking the salvation of souls, and in condemning the habitual use of alcohol and tobacco, its methods were to be deplored, inasmuch as too much ignorance, irreverence, selfrighteousness, and something close akin to profanity, entered into them, and that it appealed more to the emotions than to the judgment, and exalted the Army rather than Christ, besides trusting to moral reformation instead of conversion. The impression prevailed that it was largely

subversive of church organization, and utterly ignored the Christian ministry. The secretary and Mr. Smith were thanked for their papers.

Messrs. Smith, McGregor and Hindley were appointed to arrange a programme for next meeting, which is to take place in Zion Church, Toronto, April 8th, 1884.

Fifth Session: Met at eight p.m. The speakers were Rev. H. D. Powis, on "The Christian's Happy Lot"; Rev. W. W. Smith, "Foreign Missionary Work"; Rev. T. Hall, "Congregational Principles." The meeting then adjourned. J. I. HINDLEY, Secy.

Our appreciation of the very touching expression by brethren of sympathy with us in a great sorrow we would here affectionately record. It has been our privilege as the valley of shadows cast its gloom over us to hear the strengthening voice of friends, and to realize the kinship of Christian hearts, and thus to find that sorrow is not all loss, and that out of our stony ways Bethel is raised. "The fellowship of kindred minds is like to that above."—ED.

#### CONGREGATIONAL MISSIONARY SOCIETY.

The Executive Committee met in Kingston on the evening of December 26th, and during the following day. One or two items are worthy of note at this stage. Arrangements were made which, if they meet with an affirmative response from the brethren invited, will put three missionaries in the Manitoba field. One at each of the following places: Pilot Mound, Portage la Prairie, and Brandon.

Important fields in our more immediate Provinces were refused aid, simply because the prospective income of the society does not warrant further promises being made. This is a serious matter, churches and pastors will do well to duly consider the same. On the whole our fields are brightening, our worthy superintendent is full of enthusiasm, but the want of men and money seriously troubles him. Moreover, the habit of putting off collections to the end of the year gives a sadly depleted treasury; we want, agent visiting or not, a steady supply that the work may go on smoothly and constantly.

#### Literary Notices.

THE CHRISTMAS HOLIDAYS—or something worse—played dire havoc with our printers forms in the January issue, where notices got considerably mixed.

MESSRS FUNK & WAGNALLS notices got strangely separated. However, *The Homiletic Monthly* which appeared as an addendum to *Astrum Alberti*, is too well known to suffer by the error, and the February number whose notice we have received, is evidently the peer of its predecessors. We have also before us from this well-known publishing firm, the

closing volumes of the Standard Library for 1883. Canon Farrar's "With the Poets," is a most enjoyable and judicious selection from our English speaking poets, and an excellent text-book for the school and home, whilst Jean Grobs' "Life of Zwingli" is a timely contribution to the literature of reformation reminiscences. The great Swiss reformer was a New Year's gift to his parents just four hundred years ago; and the volume before us not only follows its hero through his varied struggles, but introduces us sympathetically to the heroic struggles for God and liberty, which have made the name Switzerland a watchword wherever tyrants tremble and the oppressed toil for truth and freedom. The general agent for the Dominion of Canada for Messrs. Funk & Wagnalls publications is Rev. William Briggs, King Street, Toronto.

LIFE AND TIMES OF THE RIGHT. HON. SIR JOHN A. MACDONALD. By J. E. Collins. (Rose Publishing Company, Toronto. Cloth 8vo., pp. 650.) A calm, and therefore true estimate of Sir John and his times can scarcely be expected so long as he remains the living leader of a political party. To his opponents he is clever, and corrupt, a successful trickster; to his friends a statesman of peerless brilliancy and a friend of most engaging presence. Mr. Collins is evidently an admirer of Sir John, a biographer must necessarily be in sympathy with his subject; and yet there is an honest endeavour to be just; e.g., of the Hon. Alex. Mackenzie he writes: "We differ from Mr. Mackenzie in our view of many public questions, and have no admiration for him as a writer; but, nevertheless, we do not hesitate to say, that his influence upon the political life of Canada has been good; that he was faithful to his trust, and strove to do his duty." Indeed, we like the off-hand independence of the preface. "We have no apology to offer for the book. It must now make its way;" and that frank spirit appears throughout its pages; when, e.g., writing of "Thought and Literature," the following open avowal appears: "A good book ought to find a publisher anywhere:—a good book will not be published here unless it appeal to some section of the community; which will then buy it, whether it be good or bad. Our own poor effort is a case in point. We have taken the most popular subject in Canada, and we appeal to a great public party; so that financial success would be assured to the publishers, though we filled every page with garbage." We are bound to say, however, that every page is filled, not with garbage, but with racy, intelligent writing, making a volume at the same time entertaining and instructive. The life of Sir John A. Macdonald has been contemporary with nearly all that has given shape to the political relations of Canada; the overthrow of the old family compact regime, the

entire separation of the Church from the State, the Confederation of the Provinces, the opening up of the Great North-West, and the undertaking of the Canada Pacific Railway; on all these movements Sir John has left his mark either for good or evil, and the record of all these movements is briefly given in this biography, as also a short history of all the prominent actors therein. Lord Elgin's career is justly honoured, and the mad fury of the opposite party strongly condemned; indeed, there is an inconsistency in the book, judged from party lines which removes one from the air of the partisan. Though a persistent admirer of Sir John through his course, we seem to detect a strong radical tendency in the heart of the author, and thus we gladly miss that fulsome adoration of the hero which render biographies so frequently nauseous. We will not call the work impartial, the estimate of the late Hon. Geo. Brown reminds us of a note of former years, when the policy of the Reform party was characterized as "those of George Brown," and that of the Conservative defined as "opposition to George Brown." To say that Mr. Brown was oft-times swayed by personal considerations is simply to say he was human; that he had strong prejudices and evinced inconsistencies therein strong as the prejudices is no doubt true, but those who knew him privately felt a man behind it all. We welcome the book, however, as a worthy addition to the good literature of our Canada, doubtful if amid the political alienations under which we live a more impartial utterance can be expected upon those questions of whose battles the dust has not yet settled or the graves grown green. We must congratulate the publishers upon the very handsome appearance of the volume, and trust they will meet with deserved encouragement in their endeavour to foster our Canadian literature.

THE CHRISTIAN MIRROR, of Portland, begins the New Year as an eight page weekly (its previous issue was a large four page). We congratulate our friendly contemporary upon the manifest improvement, and trust it may long serve the churches of our faith and order.

THE LIFE OF PAUL. By D. H. Taylor. (Boston: D. Lothrop & Company; 367 pp., neatly bound.)—Notwithstanding the lives of Paul already on the shelves, there is a vacancy for this very compact, simple, comprehensive, picture of the Great Apostle. The standard works of Lewin, and of Conybeare and Howson, must ever remain; the erudite and picturesque volumes of Canon Farrar, too, have presented in vivid lines the life and work of the second founder of our faith; Macduff's "Footsteps of St. Paul" has given us several unexcelled sketches; there still was wanting a brief, popular, connected history, embodying without display or learned foot-notes the results of travel and study, with a loving reverence for the man and the faith he taught. This Mr. Taylor has given

in a handy volume which will form an excellent textbook for any class that desires to study within reasonable limits that life which so closely followed the divine original. Clear type; clear sentences, simple yet vivid description, and above all an evangelical tone are marks to commend this last addition to the literature Paul's life and work have called forth.

THE ANDOVER REVIEW.—The first number of this proposed monthly visitor is before us. Its avowed platform is "Progressive Orthodoxy," not controversial but "positive and constructive." This last clause has a true ring. Its editors with their coadjutors embrace the professors of Andover Theological Seminary, and among the list of able contributors we notice the names of Principal Fairburn of Airdale College, England, Principal Stevenson of our Montreal college, with Principal Grant of Kingston. An Ignatian maxim is taken as defining the ethical and practical purpose of the Review: "Let us learn to live according to Christianity;—for Christianity did not believe into Judaism, but Judaism into Christianity, that every tongue which believes might be gathered together into God." For ourselves we recognize a principle to be accepted in the saying that a true thing cannot be new, and if new cannot be true; we also accept as the only tenable Christian position that of the great apostle to the Gentiles "not that I have already obtained, or am already made perfect, but I press on;" and that would appear to be the attitude of the *Andover*. Its opening article on the Theological Purpose of the Review by E. C. Smyth is packed with suggestive study and its gathering up of the spirit of the past, as an aid in entering into the future, fraught with true Catholicity and wisdom. Our one fault, if fault it be, with the initial number is that it is too academical. Yet it is not devoid of the popular element; e.g.; in Dr. Parkhurst's "Bible Study on the Unjust Steward;" a splendid example of homiletics. On the whole this number promises that for liberal, safe, fearless, faithful and scholarly articles on the great Christian verities and their collateral this *Review* will be distanced by none. The January number contains 120 pages, seven leading articles, besides notes in current discoveries and literature. Monthly \$3 per year.

THE American Sunday School Union has added to its long list of excellent volumes for youth "A Christian Home," by Dr. John Hall. The preparation of the volume is under the provision of the John C. Green Fund which seeks to provide a Sunday school literature of a high merit. That merit, we need not say, is reached in Dr. Hall's work, which is replete with evangelical truth applied in a wise and winning way to the simple relation and duties of home. More practical than profound, with happy illustrations, this book should find its way into every Sunday school library.

VICK'S FLORAL GUIDE for 1884 is to hand full of useful information for the gardener, being in short the accumulated experience of a family of florists and seedsmen extending over many active years. Its coloured plates and illustrations are of themselves a floral index as well as a series of excellent pictures, and their seeds have hitherto been unrivalled for their reliable and uniform excellence. All who love flowers should remember James Vick, Rochester, N. Y.

THE CRITIC and GOOD LITERATURE, two New York weeklies, have consolidated under the united name. The two first numbers of the new departure are before us, and present a good selection of articles, original and selected on varied and useful topics. In the hurry of business life the *Critic and Good Literature* affords to the busy man the wherewith to keep himself in tone with the literary spirit of the age. It is a weekly eclectic whose name and contents agree. The Good Literature Publishing Company, Astor Place, New York.

THE FEBRUARY CENTURY is before us as we go to press. A glance through its pages reveals a treasure of literature unexcelled by any previous number. The January number gave interesting extracts from the lamented Garfield's journal of his European trip, and a sketch (illustrated) of General Sherman. The February number gives a similar sketch of General Sheridan, with varied articles on art, travel, and general literature. It is really difficult to speak in terms that do not appear flattering of these monthlies of the Century Company, the *Century* and the *St. Nicholas*. They are doing much, very much, to create and maintain a high public taste for first-class literature.

## Correspondence.

### MR. HALL'S LETTER.

For so far the weather has been most unfavourable for missionary meetings and for my work generally. I had hoped, and the weather prophets had encouraged that hope, that after the unusually severe winter of last year we might have something different this season. But there is no use grumbling about anything, and the weather is sufficiently abused by others, I will hope for brighter days to come and make the best of the present.

After sending you my last letter, I went to Georgetown to attend a meeting of the

#### CENTRAL ASSOCIATION.

Only I expect a full account of that meeting will be sent you, I would like to write at length about it. It was certainly one of the best I have attended in Canada, the papers read, and the various subjects discussed were of great importance to us as a denomination

at the present time. Our mission work here was passed in review, and a large portion of the time was given to it. I think I may safely say, that the central district is thoroughly waking up to its duty in relation to all denominational work, and to the interests of our mission in particular.

From here I went in company with Rev. George Robertson to

#### CHURCH HILL,

until recently he supplied this church; the arrangement gave the utmost satisfaction to the congregation, but the Georgetown friends were not willing to continue, believing that the work was too much for their pastor. I was rejoiced to learn that during the year there has been a considerable awakening among the people of this congregation, resulting in the conversion of a number of souls to Christ, and several additions to the church. The attendance at the missionary meeting was small, owing it was said, to the almost impassable state of the roads.

Our next place was

#### CALEDON SOUTH.

This church is distant from Church Hill, eleven miles, and has been without a pastor for about two years. They have kept up their Sunday school, and if they meet with a suitable pastor, I think the congregation has not suffered much. They are devoted to their principles, and feel their need of a spiritual man as a pastor. Mr. W. Scarr has been supplying Church Hill and Caledon for some time past, and appears to be giving satisfaction to all.

It is said that history repeats itself; but in my experience in these last two churches, and in the next I visited, the weather repeated itself. We had exactly similar weather when I was there about eleven months ago. It was with great difficulty we reached the church through the blinding snow, and cold. There was a fair attendance under the circumstances and a good collection. The Rev. George Robertson and Mr. Scarr took part in the two last meetings, the former evincing even a more thorough devotion to the great missionary cause than on any former occasion when I have had the pleasure of his company, or of hearing him speak on the subject. My joy is without bounds when I find a young man, like our brother so full of the missionary spirit. How much good may even one such man do in his lifetime.

I spent the Sunday in

#### ALTON AND NORTH ERIN,

preaching twice at the first named and once at the latter.

The cold was intense, and the roads so bad that I found it very difficult to make the short journey, five miles, between the two churches. These churches are nearly three years without a pastor. They keep up their Sunday schools, and are hoping that shortly they

will have a minister settled among them. There is a very comfortable church building in North Erin, but in Alton their beautiful new church was burned shortly after it was opened—and while there was still a debt upon it. They have a good parsonage, equal almost to the debt, and the walls of the burned building can be rebuilt at moderate cost. Their friends are hopeful that they can go forward with the work in the spring, if they have a suitable minister, and a little help from outside. I know of no more promising or needy mission. In the mean time service is held in a hall, and, notwithstanding the unfavourable weather, we had good congregations. I have not enjoyed so much of the Spirit of God in preaching for a long time. If the right man is found for this place, he will have fruit, for the fields are white unto harvest. I felt I would like to remain here for a few weeks, and conduct evangelistic services, there are quite a number of interesting young people, who seem to be thirsting for the gospel. I am most anxious about them, and will not rest until they are cared for. I hope to visit them again during the season, and spend a few days among them. Could not some of the brethren give a week to such work as is needed here.

Next comes the Christmas holidays, and the meeting of the Executive in Kingston. I could write a long letter about them, but I will not venture. I will only say that I found my family in good health, and the three or four days at home were very pleasant, though not by any means idle time. I was able to bring up some of my correspondence, and then we had two days close work with

#### THE EXECUTIVE.

As you, Mr. Editor, formed one of that meeting, you will likely give some notes, so I need not run the risk of repetition.

I promised in my last, however, to give particulars if possible, of our action in relation to

#### MANITOBA.

I cannot do so wisely, this time. Three men have been nominated to so many points there, but pending final arrangements with the brethren, and consultation with their churches, it would not be right to mention names. I think I may safely say, that the action of the Executive will give full satisfaction to the friends of our Manitoba work, and we are sanguine that the future success of missions there is secured if they go. I spent the last Sunday of the year among the kind friends in Ottawa. I was in the same place on the last Sabbath of 1882. We had, indeed, a good day this year also. The growth of the congregation both in numbers and in spirituality is very marked.

The Sunday school held its annual missionary meeting in the afternoon. Numbers of the children have had mission boxes during the year, and by means of these as well as in other ways quite a sum has been

raised for Home and Foreign missions. The Ladies' Missionary Society has been making good progress too, in fact the missionary spirit of the church is being thoroughly developed.

In many particulars I observe a great similarity between the Church in Ottawa and my dear old charge in St. John's, Newfoundland. I suppose this accounts for my love for the former and my desire to be there about Christmas and New Year's. I was honoured in being asked to distribute the mission boxes, and I am hoping I may be present next year when they are returned. There is a right ring about church and Sunday school in Ottawa.

I divided the Sunday with Lanark and Middleville, preaching in the morning in the former place, and in the afternoon and evening in Middleville and Hoptown, good congregations in each. The Middleville friends have been pushing forward surely, if slowly, their church building scheme, and are now in a fair way to succeed. The greater part of the money is subscribed, the stone quarried, and the site was partly decided upon at the meeting I attended. There is every prospect of success on this field. The road to the west has ceased, and those who remain seem determined to give themselves to the work. Our brother McColl has been greatly cheered among the people of his charge, and is looking forward with much hopefulness to the future.

The Ladies' Missionary Society has rendered valuable aid both to the church and the mission during the year.

#### LANARK.

We had a very successful missionary meeting here. The Ladies' Missionary Auxiliary has had regular meetings, throughout the year, and has done much to increase the interest in missions, and help the funds of the society. They have a plan of conducting their meetings both in Middleville and Lanark, which may be suitable to other places. It has been very successful. In the early part of the evening of monthly meeting, the ladies meet and transact their missionary business, about eight o'clock they are joined by the gentlemen at a *plain tea*, after this they have a missionary address or papers read on mission work, conference and prayer together. A small admission fee is charged or a collection is made. They testify that the meetings have been pleasant and profitable. This plan might be tried in other places.

I was snow-bound from Thursday till Saturday in Lanark and was obliged to cancel meetings in other places. Being the week of prayer I enjoyed a good time with brother Day in his nightly meetings. I found him labouring very earnestly for the Lord, though not in as good health as when I was last there, and seeking a revival among his people. He has done much to develop the liberality of his congregation

towards our society, last year they about doubled their contributions, and they are likely to be quite as good this year.

I devoted another Sunday to

BROCKVILLE,

and found the work still progressing favourably. Three members had been added to the church, on profession, on the previous Lord's day. The Sunday school is doing well, and though the day was very stormy we had a good congregation. Brockville must be sustained, and as soon as possible a pastor should be settled there. The Visiting Committee has done good work, but they need a pastor to follow up their efforts.

BELLEVILLE.

I found quite a large attendance at the missionary meeting here. This was the third annual missionary service I have attended in this city, and it was certainly the best. The singing was excellent, collections more than double that of any previous year, while they anticipated all appeals, and had made their subscriptions previously, handing all in at the meeting. The Rev. W. Mitchel, Presbyterian, and Mr. W. Richardson, took part in the services, and spoke kindly of the church and of its pastor. Mr. Stacy appears to working faithfully, and not without encouragement. He has had many serious difficulties to contend with since he came on the field, but he seems to be surmounting them all.

This letter is already too long, but I cannot close without a reference to the *cheering news* I have received from many parts both east and west. Several of our churches have been and are enjoying times of refreshing. The spirit of God is being poured out upon them, and numbers are brought to the Lord Jesus Christ, and are being added to the churches.

An extract from a letter recently received will give some idea of what is going on in several places: "We are in the midst of quite a considerable religious interest in this congregation. . . . I have been holding special meetings in the church. I have preached every evening since Monday, a fortnight ago yesterday, and am still carrying on the meetings. I have also preached three times on Sunday. On Sabbath 2nd inst. (Communion), I received eleven new members on profession, and last Sabbath, the 9th inst., I received eleven more, making twenty-one in all received on profession this month so far, and we expect more to follow. The majority of those received are heads of families, many of them middle aged. The half of the number received are men, and the very class whom we supposed the hardest to reach. But the spirit of God has reached them. The beneficial results are seen chiefly in the seeming springing up into newness of spiritual life of the old members of the church. Everything is quiet, no excitement, or anything bor-

dering on it. The work is done by the Spirit applying to the hearts and consciences the preached word, and there is a deep under-current of intensity among old members, new members and others in the congregation.

"Among this staid old conservative Congregational people was not the most promising field for a work of grace, but blessed be God His Spirit has been sent, and the whole field has been refreshed, and we believe that the end has not yet come, but that still greater things are in store for us."

I find in almost every place I visit, the pastors and members of our churches are longing and labouring for similar blessings. They will not labour in vain. This is the proper work of the church; and, if it is neglected by it, God will raise up others to do it, and the lukewarm professors will He spue out of His mouth. A Congregational church cannot exist long without revivals of religious or spiritual awakenings, or in other words multiplied conversions to Christ. Let us everywhere unite in seeking this great blessing. "If ye then being evil, know how to give good gifts to your children, how much more will your Heavenly Father give the Holy Spirit to them that ask Him."

The revival of missionary zeal has at all times been followed by great spiritual blessing in the church, and genuine revivals of religion have always resulted in extending missionary work.

T. HALL.

THAT MODEL COUNCIL.

MR. EDITOR,—In the January CANADIAN INDEPENDENT, there appears an official report of a council which you are pleased to commend as "a model or form by which others may be guided under similar circumstances." Permit me to make a few comments thereon.

The circular ("letter-missive," I think, is the proper term) announces that "the church has extended a call to Edward M. Hill, of Beloit, Wisconsin, to be its pastor." Action having been taken by the church, where is the need or what can be the object of a council, if, as we are often told, its functions are only advisory? If advice was wanted, it should have been sought before it was decided to extend the call. But the council was invested with more than advisory functions, by the terms of the letter-missive, for it was asked to "review the action of the church." If this means anything, it is an abdication by the church of its own proper functions, and the investiture of the council with them.

A second object of the council is stated to be "to examine the pastor-elect with reference to his fitness for the office." This is very like the conduct of the man who excused himself from the feast on the ground that he had bought five yoke of oxen and must needs

go and prove them. Surely, the proper time to examine into a man's fitness for the pastoral office is before extending a call to him, and then, if at all, the advice of wise and good men should be sought.

The same remarks apply to the third object stated, viz., "to advise the church with reference to his settlement." This had already been resolved upon.

If I understand the theory of councils, the members of them are supposed to represent churches. In the present case, three members represented churches, and four, a majority, represented themselves. Had all the parties who were invited attended the council, —fifteen in all—seven would have represented churches and eight would have represented themselves. Further, as I understand the matter, the proper way for churches to be represented is by pastor and delegate. But this model council was wholly a clerical body.

In view of the actual circumstances of the case, what was it but to put the cart before the horse for the council to "recommend" the church to make choice of Mr. Hill? Since he had been already chosen and called, the council could commend the churches action, but not recommend it. There is an air of absurdity about this *ex post facto* kind of deliverance.

A wit has remarked that the true use of advice is to make a person more firm in his own way. The council in question may have had some utility in this direction, let us hope it had, otherwise its work was clearly one of supererogation. If it is to be understood that it had the power to undo what the church had already done, then it was not an advisory, but an authoritative council. The fact is, that the council system, which "has been so strongly recommended by the Union," is not that which we find in actual operation. The Union dare not commit itself to an authoritative council system. Its voice has been given in favour of purely advisory councils. Have we ever had any of this character? If so, they have been the exception and not the rule.

But, after all, the fatal objection to the council system is, that we find no trace of it in the New Testament. The New Testament is either a sufficient guide-book for the churches, or it is not. All true Independents maintain that it is, and refuse to be bound by anything for which there is not either apostolic precept or example. "We are indebted to the secretary of Calvary Church for this record," but before it is exalted into "a model or form by which others may be guided," we demand the authority of "the man of Calvary," whom we call Master and Lord. Point out the chapter and verse in which he has lent His royal sanction to this system, and it is enough.

The same number of the CANADIAN INDEPENDENT which contains the record of this council chronicles

another called, we are told, exclusively "for the purpose of reviewing the call of said church," not of advising as to the wisdom of extending it. As its outcome, we are told, "the council unanimously ordered its satisfaction in the call of Mr. Duff to be recorded." Suppose it had "ordered" otherwise, and had recorded its high and mighty dissatisfaction? As in the former case the call had been already given. Had the council power to undo what had been done? Either it had or it had not. If it had, it was an usurpation; if it had not, it was a farce. Let us either stop calling ours the polity of the New Testament, or else adhere faithfully to the Divine Statute-book.

WM. F. CLARKE.

Speedside, Jan. 23rd. 1884.

### THE GOSPEL FOR THE FRENCH OF QUEBEC.

MR. EDITOR,—Very few as yet know that a French student, A. F. Rivard, who finished his studies a year and a half ago at Andover, Mass., a fellow student and friend of Rev. Mr. Hill of Calvary Church, Montreal, has been working among the French people of Belle Rivière, a small place about thirty-five miles north-west of this city. I have no time just now but to say that he went there on the invitation of some French Protestants, at the beginning of June last, that his small congregation is doing what it can towards supporting the missionary, but can pay only a small portion of his expenses, and that unless sympathizing Christian friends come to his help, an important and promising field with prospects of successful work among the Catholics, may be left to suffer. Calvary Church has been discussing the matter and is going to do what it can to help the work, but it will want more than that to carry it on. There are so many things to contribute to, that a fresh call for help may not be considered judicious, but some may be pleased to know of the existence of this undertaking and be willing to let the widow's mite fall into a purse that has been empty, and lived on expectations for many months. With your permission, Mr. Editor, I shall give your readers more particulars before long.

L. G. RIVARD,

56½ Craig Street, Montreal, Dec. 20th, 1883.

### OBITUARY.

Died at his residence, Danville, Que., Joseph Lord Goodhue, on the morning of the 6th of December, 1883.

The deceased was born in the township of Chester, in the Province of Quebec, in the year 1824. At that time the country around was a dense forest; it was only four years before that the first tree was felled to begin the clearing upon which the house of his birth stood. There was neither school house nor church

within many miles, nor were there any of those religious or educational privileges which are now enjoyed.

In his early boyhood he developed a love of study that was very remarkable in one so situated. His thirst for knowledge was so intense, that when but sixteen years of age he left home and walked to Brownington, Vermont, a distance of over one hundred miles, to attend school in that place. He had no money, but he had a stout heart and good physical development, and was not afraid of hard work. He toiled morning and evening for his board, and purchased his books with money earned at holiday times and vacations. By dint of the hardest toil and untiring perseverance he became possessed of an excellent education, having a good knowledge of the classics and of English literature. He was endowed by nature with rare natural gifts, and it was easy for him to learn, and to make good use of what he knew. Few men could express themselves with such clearness, or bring out in such happy language the various delicate shades of thought which are often felt when they cannot be expressed. But it was not his intellectual gifts that so endeared him to the community in which he lived; it was rather his Christ-like character. He became a professed Christian soon after he came to Danville to live, and when quite a young man. For thirty-five years he was a consistent, earnest, active member of the Congregational church; and for thirty-three years filled the office of deacon with much fidelity, looking naturally more after the spiritual than the temporal interests of the church, and often preaching the gospel with much profit and acceptance, at home, and in neighbouring churches and places. In the prayer-meeting he was specially at home and seemed to have peculiar power in drawing out the gifts of the people in active exercise, and at the same time in making them feel at home. Rarely was he absent from the prayer-meeting in the village, and for years he often went about two miles to attend a weekly prayer-meeting held from house to house in the country round about. He was also very active in Sabbath school work, both in the village and surrounding country. In his later years he confined his labours to teaching an adult class, mainly composed of the fathers and mothers in the congregation, who sadly mourn the loss of his wise and rich instructions. Nature had also endowed him with a full rich voice for singing, which was always heard in making melody in the various meetings of the church. He was for many years leader of the choir and to the last took a prominent part therein.

But above all was he remarked for his abounding charity. He had a large loving heart; a sympathetic nature that constantly showed itself in deeds of kindness to the needy, and in loving visits and sympathiz-

ing and helpful words to the troubled ones about him. He loved little children; they all knew him to be their friend. He was interested in his work people; who were always pleased to see him come around, and to hear his peculiarly pleasant greeting. But he has gone hence, and the church and community mingle their tears of sincere and heartfelt sorrow over his grave. Few churches have been blessed with such a man. He was a source of great strength, and none can now fill his place.

For a short time before his death a gloom seemed to settle over his spirit, and he appeared to be suffering great mental distress. He who was so ready to help others and to carry their burdens, bore his own alone, and buried his troubles, which were to a large extent imaginary, in his own heart. The mind gave way, and the end was so painful that we pass it over.

We mourn his loss, we mourn that we were not able to help him in his distress, but it is all over now, and we think of him as out of the shadows and beyond the cloud, in the clear light of an eternal day.

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### Official Notices.

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CONGREGATIONAL COLLEGE OF B. N. A. ENDOWMENT FUND.—I have pleasure in acknowledging the receipt of \$160 from G. H. Wilkes, Esq., Brantford, being the balance of his subscription of \$200.

*Montreal, Jan. 3, 1884,* HENRY WILKES, *Treas.*

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### HAPPINESS.

Make it a rule, and pray to God to help you to keep it, never, if possible, to lie down at night without being able to say: "I have made one human being at least a little wiser, or a little better, this day." You will find it easier than you think, and pleasanter. Easier, because if you wish to do God's work, God will surely find you work to do; and pleasanter, because in return for the little trouble it may cost you, or the little choking of foolish, vulgar pride it may cost you, you will have a peace of mind, a quiet of temper, a cheerfulness and hopefulness about yourself and all around you, such as you never felt before; and over and above that, if you look for a reward in the life to come, recollect this: What we have to hope for in the life to come is to enter into the joy of our Lord. And how did He fulfil that joy, but by humbling himself, and taking the form of a slave, and coming, not to be ministered to, but to minister, and to give His whole life, even to the death upon the cross, a ransom for many. Be sure that unless you take up His cross you will never share His crown; be sure that unless you follow in His footsteps you will never reach the place where He is. If you wish to enter into the joy of your Lord, be sure that His way is now, as it was in Judea of old, over every sinner that repenteth, every mourner that is comforted, every hungry mouth that is fed, every poor soul, sick or in prison, who is visited.—*Charles Kingsley.*



## International Lessons.

## LESSON V.

Feb. 3, 1884.	} PAUL'S SECOND MISSIONARY JOURNEY.	Acts 15:
		35-41; 16:1-10.

GOLDEN TEXT.—"Come over into Macedonia and help us."—Acts 16: 9.

TIME.—A. D. 51.

PLACES.—Antioch in Syria; Lystra in Lycaonia; Troas in Mysia.

PARALLEL PASSAGE.—Gal. 4: 13-15 with 10: 6.

Notes and Comments.—Ver. 35. Paul and Barnabas having returned from the conference at Jerusalem as narrated in Lesson I. continue in Antioch, we can't tell how long. "Teaching:" giving instruction, building up those who had received the truth. "Preaching:" proclaiming the Gospel to those who had not received it. "Many others:" who, we know not, likely some who afterwards were active in the Church, as Ignatius and Eudodius.

Ver. 36. "Some days after:" still nothing to indicate length of time. "Paul said:" so the second missionary journey originated with Paul. "Visit our brethren in every city—see how they do:" Rev. "Fare:" in faith, love, and hope, their spiritual growth, characteristic of one whose heart was ever full of the care of all the churches. (2 Cor. 11: 28.)

Ver. 37, 38. Here comes the beginning of a sad quarrel between two good men. "Barnabas determined," "Paul thought not good:" the cause of their difference was Mark. He was the nephew of Barnabas, who was drawn to him; but Paul had found him to fail once, at Pamphylia. (Ch. 13: 13) He had an opportunity and lost it. Afterwards, however, he proved himself worthy and Paul received him back to his friendship and commended him. (Col. 4: 10-11; 2 Tim. 4: 11.)

Ver. 39. "Contention so sharp:" really, bitter, each, as it would appear, was excited and spoke strongly. Paul looked at the matter from the side of right; Barnabas from that of affection. Perhaps Barnabas knew Mark better than Paul did, and was sure that such a failure would not occur again, but Paul had no such assurance and did not think it right to imperil God's work for any man. The impartiality of Scripture is manifest in the relation of the infirmities of two such good men; and while we take heart that these were men of like passions as ourselves, we should learn to keep guard and bridle our tongues lest we too should offend. "Departed asunder:" but see how God can overrule evil for good. There are now two bands; two missionary journeys are made at the same time, and two pairs labour in different places. "Barnabas—Cyprus:" his own country. (Ch. 4: 36.) We have no further record of the labours of Barnabas.

Ver. 40, 41. "Chose Silas:" in the place of Barnabas, and soon after Timothy in the place of Mark. Silas was one of the deputation sent from Jerusalem to Antioch with Paul after the conference. He is called a prophet. (Ch. 15: 32.) "Being:" Rev. "Commended:" there was a special prayer meeting of the Church to ask God's blessing on the intended work of these men; the narrative would indicate that Barnabas with Mark had sailed before this. "Syria—Cilicia:" trace route on map. "Confirming:" establishing in the faith, perhaps organizing into churches and giving directions and counsel for their conduct.

Chap. 16: vers. 1-3. "Derbe—Lystra:" Sites uncertain. "Timotheus:" opinions are divided as to whether he was a native of Derbe or Lystra. The construction of the verse would indicate the latter. Here Paul had suffered violence and had been left for dead, but his blood had proved a divine seed, and he finds now a number of disciples, the seal of his apostleship, and amongst them him

whom he delighted in after years to call his "son Timothy." "Certain woman:" Eunice (1 Tim. 1: 5); "father—Greek:" no indication that he was a believer, on the contrary, the idea conveyed is, that he was a pagan still. "Well reported of by the brethren:" without which he never could have become the companion of Paul; but he had gifts and graces as we know. Read Paul's epistles to him. "Circumcised him:" was not this inconsistent with the principles for which Paul had been contending? By no means, the son of a Jewish mother he was regarded as a Jew by the Jews. He was evidently willing to submit to the rite, and without its performance he could not have been admitted into Jewish synagogues, or listened to with respect by them; in the case of Titus (Gal. 2: 3) the case was altogether different. He was a Greek, had not any Jewish blood, and the Jews sought to compel him to be circumcised. There it would have been a sad compromise, here it was wise, loving, and Christian.

Ver. 4, 5. "Through the cities," of Asia Minor, including Iconium and Antioch in Pisidia. "Delivered—decrees," of the council at Jerusalem. The words may mean leaving written copies, which might easily be done as the message was brief. "Established:" when the cause for dissension was removed came an increase in faith and in numbers; blessed when these two go together.

Ver. 6, 7, 8. In these verses we have two distinct statements that they were under the guidance of the Spirit; in both cases restraining them from their purpose, that, as we shall find further on, they might be led into new and wider fields. "Phrygia:" an undefined space in Central Asia. "Galatia:" here he remained long enough to found several churches. The slight reference to his work in Gal. 4: 13, 15, leads to the conclusion that he had an illness there, and that the Galatians were deeply devoted to him, receiving him "as an angel of God, even as Christ Jesus." "Mysia:" a province of Asia. "Bithynia:" a province distinct from Asia, or, after the admonition of v. 6, they would not have endeavoured to go there. "Troas:" the new Troy but of vastly grander importance to Christians as the place from which the apostle sailed for the conquest of Europe to Christ, the place where the Macedonian cry, "Come over and help us," was first heard, a cry that is coming up from heathen lands to the churches to-day.

Ver. 9. "A vision—night:" not a dream; this we may think would be in reply to prayer for direction. "Come over into Macedonia:" so we need not trouble ourselves with any enquiries as to how the apostle knew that he was a Macedonian—it was the call of conscious suffering and wretchedness, the call of those who felt their need of help in their struggle to light and truth. It was "us," not me, but the masses there, "help us."

Ver. 10. And they were not disobedient, at once they "endeavoured to go into Macedonia;" rather "we." So we see here the presence of the narrator with the missionary company. So modestly does Luke introduce himself into the narrative. Possibly resident at Troas he had been consulted by Paul as to his health. "Gathering:" Rev. "Concluding that the Lord had called us in to preach the Gospel unto them."

## HINTS TO TEACHERS.

Prefatory.—I take it for granted that you have a map of this missionary journey, it is to be found in all "Teachers' Bibles," and in many without the teacher's matter—nearly all the Quarterlies, Teachers and Scholars, contain one, these cost only a few cents and you cannot afford to be without one in these lessons. Make yourself familiar with the route, so that you can speak freely of the places visited and their relation to later work and the general spread of the gospel.

Topical Analysis.—(1) A quarrel between apostles (35-39). (2) The second missionary journey of Paul

{40,6:8}. (3) The vision, and the call to Macedonia (9, 10).

On the *first* topic little need be said in addition to what is in the "notes"; we may, however, point out (1) That here is an *argument for the genuineness of the narrative*: no impostor would have related such a quarrel between his two greatest characters, but like the histories of the Bible, right through we see real men, with all their greatness and littleness. (2) We may learn that *the best men are not perfect*. These were good men, bound together by no common ties, loving and serving the same Lord, in whose cause they had been fellow-workers and fellow-sufferers, and now, just preparing to start on a fresh journey of conquest for their Master, infirmity of temper comes in and so far as they were concerned would have hindered their work. There is only one perfect model man, the Lord Jesus; let us set Him always before us. (3) *God can overrule evil for good*. They did not go together, as they purposed, but they both went, and so, by God's grace the gospel was furthered, not hindered.

On the *second* topic let us point out that it was *begun with prayer*; let this be a model for us in our undertakings; happy the workers and hopeful the work around which those who are to be engaged in it and those who sympathize can gather to ask the Divine aid and blessing; one of its first results was to *add to the number of workers*. Timothy who was found afterwards to be so prominent and useful in the church, he, "well reported of," was ready to follow the apostles and become a fellow worker, sharing their labours, their privations, sufferings and triumphs. The churches were established, strengthened, built up, and how much they needed the comforting, strengthening help of apostolic presence we can but feebly understand; many of them but lately rescued from Paganism, by which they were still surrounded: objects of persecution and of suffering for a faith they as yet but little realized; this visitation confirmed and established them, the doubting, the wavering, the weak in faith, were filled with a firmer resolve and went forward with a stronger resolve. So also, they were *increased daily*, we are told; the gospel as preached by these men had its Pentecostal power and multitudes were added to the believers. All the results cannot be told, hardly conceived, the revelations of eternity alone will make them known.

On the *third* topic show how the way of Paul had been hedged in; forbidden to preach in Asia, suffered not to go into Bithynia, they went along the only way open to them until they reached the sea coast, and then comes this vision appealing for "help." But what help could Greece want, refined, polished, intellectual Greece? What could these four poor missionaries do for such a country? They could do just what we can do to-day for heathen countries, give it the gospel. Impress here that no amount of worldly prosperity or advancement with men or nations can make up for the want of the knowledge of Jesus. Without that, if they would not perish, they must have help. Paul so understood the vision, he felt that it was a call to preach the gospel, and he went to give the help needed. So, today, the heathen cry, ignorant, perhaps, as that of Macedonia, is going up, "help us," and the help we can give is the blessed news of salvation; teach that our highest duty and privilege is thus to help, by our prayers, by our means, and by our personal labours.

#### TRUTHS AND TEACHINGS.

There is missionary work for the best men the church can give.

Those who turn back once from the work must not wonder if they are afterward distrusted.

Let us not comfort ourselves because our failings are like those of the apostles, but see to it that we have their faith and zeal.

The greatest commendation we can have is to be well reported of by Christian brethren.

Timothy, the Scripture-loving boy, becomes an able apostolic helper.

As soon as we are assured of the Divine will let us seek to obey it.

Man in ignorance and sin cannot help himself.

The cry of humanity is still for the gospel.

Main Lesson.—Missions, the ever-abiding duty of the church Mark 15: 15; Acts 18: 9-11; Rom. 10: 14, 15 Col. 1: 23.

#### LESSON VI.

Feb. 10, 1884. } **THE CONVERSION OF LYDIA.** { Acts 16 11-24.

GOLDEN TEXT.—"Whose heart the Lord opened that she attended unto the things which were spoken of Paul."—Acts 16: 14.

TIME.—A. D. 52. Directly following the events of last lesson; probably a year had elapsed since starting on this journey.

PLACE.—Philippi, in Macedonia.

Notes and Comments.—Ver 11. "Therefore:" because of the vision. "Loosing:" REV. "setting sail." "Straight course:" they had a favourable wind, by which they were only two days from Troas to Neapolis, whereas five days were taken on the return voyage from Philippi. "Samoethracia," an island eight miles long, six broad, in the Egean Sea. "Neapolis:" sixty-five miles further on the mainland coast, ten miles from Philippi. They did not remain at either of these places going or returning.

Ver. 12. "Philippi:" a city of Macedonia. "It took its name from its founder, Philip, the father of Alexander: prominent in secular history as the scene of the great battle which sealed the fate of the Roman Republic—Brutus and Cassius being defeated by Augustus and Antony. "The chief city:" rather, the first, or as the REV. has it, "the first of the district," for the idea is, not that it was the capital or principal place; but, as the city had been from Macedonia, they had pushed on not tarrying until they reached this, the first city in Macedonia. "A colony:" the Roman colony was a kind of miniature Rome with all the privileges and governmental order of the imperial city; its magistrates bore the Roman titles. The Romans planned here were the soldiers of Antony sent by Augustus. The events which befel the apostle at Philippi were directly connected with the privileges of the place and with Paul's own privileges as a Roman citizen.

Ver. 13. The company had been in the city certain days, and now "on the Sabbath" they go out to a river side, the Gangas, in all probability, though some have supposed the Strymon. "Prayer went to be made:" if Paul looked for a synagogue he did not find one, but he did find that a little company, chiefly, if not altogether women met for prayer, either in a small temporary building such as were sometimes so used, or simply at a certain spot by the river, and to these women they spake, a small, unpromising beginning, but from this mustard seed grew the precious harvest of a flourishing church. So did the Master speak to the woman of Samaria.

Ver. 14. We now have the first fruits of the work in Europe; not very much, but what a harvest has followed. "Lydia:" probably so called from the country from which she came. Thyatira was a city of Lydia, in Asia Minor. "A seller of purple:" purple dyes or cloth, the colour was obtained from a shell fish, the inhabitants of Thyatira inherited the reputation of the Tyrians for this colour, so extravagantly valued at that time. "Worshipped God:" she was a proselyte. "Opened:" the heart has eyes, Eph. 1: 18; they are naturally closed, it is only God who can open

them. "Lord opened:" by His spirit, made her willing to hear, and ready to receive. "The things spoken by Paul:" the way of salvation through Jesus. It appears to have been a quiet conversation rather than a preaching.

Ver. 15. Baptized:" having received the truth she made a public profession of her faith; she was not ashamed of Jesus. "Household:" we have in this chapter another instance of the baptism of a household; one also in ver. 33; in ch. 10: 2, 44-48, and in 1 Cor. 1: 16, not to press; 16: 15 of the same epistle; how any one not wedded to a theory, and looking at the narrative through the medium of that theory, can argue that there were not children in any of these families, or that they were not included in the rite, it is impossible to conceive. Would not the Jews who circumcised their infants, and the Gentiles who purified them by water naturally present them for baptism, surely yes, and have we the shadow of a hint that they were forbidden to do so? not one. "If—faithful—come into my house:" a modest petition, humble and earnest, her heart was drawn out towards those who had given her spiritual things and she would minister to them of her temporal things: see 2 Kings 4: 8-10. "Constrained:" would take no refusal, as in Luke 24: 29, the disciples and the Master.

Ver. 16. "As we went to prayer:" not on the same day, Paul and his companions spent several Sabbaths in Philippi. "Spirit of divination:" or of Python, the name of the serpent at Delphi killed by Apollo (so mythology teaches), it afterwards became the name of soothsayers, especially of those who practised ventriloquism. The people thought that a God dwelt within her. Paul saw only one possessed by an unclean spirit, a demoniac; she was a mixture of fraud, clairvoyance, insanity, and devil. "Gain by Soothsaying:" pretending to foretell, for this money was paid to her masters. Irreligion encourages such gain, religion forbids it.

Ver. 17. "Followed—cried:" close and frequently, to passers by. "These men:" etc. So the demons recognized and trembled at Jesus. Matt. 8: 29; Mark, 3: 11, etc. "Way of Salvation:" or of safety, as the populace would understand.

Ver. 18. For the honour of the Master it was needful to stop this lest it might be supposed that Paul had dealings with this spirit, he was "grieved," not for himself but for Him whose name he bore. "In the name of:" Paul, like Peter, performed his miracles in the name of Jesus, they would not be supposed to be working by their own power. "Come out of her:" it was a real deliverance from the evil one. We are not told, but probably the deliverance was completed by the damsel's conversion, entering into the liberty of Jesus Christ.

Ver. 19. Here the love of gain comes in, not the first time the early church had confronted it. See ch. 5: 1-11; 8: 18; nor the last, 19: 25; 24: 26. And since those days it has not lost power nor evil influence. These "masters" were willing that the girl should continue a demoniac rather than that their "gains" had gone. "Caught Paul and Silas:" the leaders, Luke and Timothy being only subordinates appear to have been left unmolested. "Market place:" in Greek cities, the centre of social life, there sat the magistrates for the transaction of legal business.

Vers. 20, 21. "Jews:" a term of contempt used to prejudice the magistrates and people, the Jews were in exceedingly bad odour just then, they had lately been banished from Rome by Claudius. "Trouble our city:" this the ostensible, loss of gain the real, ground of their action. "Customs not lawful:" Judaism was permitted, but its followers, were not allowed to propagate their religion, pagans were expressly forbidden under heavy penalties to undergo circumcision; Christianity was looked upon as a

form of Judaism. "Being Romans:" another artful appeal to patriotic prejudices.

Ver. 22. This was sufficient. "The multitude:" easily moved as mobs generally are. "Magistrates:" to please the people, so Pilate scourged and delivered Jesus. "Sent—commanded to beat:" Rev. "with rods." Roman scourging was very severe. "Thrice was I beaten with rods," says Paul. 1 Cor. 11: 25. Perhaps in the tumult Paul and Silas had no opportunity to claim their Roman citizenship.

Vers. 23, 24. "Many stripes:" the law of Moses mercifully limited punishment. The Roman law did not; Paul said, 1 Thess. 2: 2. They were "shamefully entreated." "Prison—charging:" as if they were dangerous criminals. "Inner prison:" a dungeon, probably a dark cold cell from which light and air were excluded. "Stocks:" a heavy piece of wood with holes into which the feet were put, and stretched apart from one another. It was thus an instrument of torture. Christianity has carried its ameliorating influences even into our prison.

#### HINTS TO TEACHERS.

Prefatory.—Although we have referred in the "notes" to the baptism of Lydia's household, as bearing on the question of the baptism of infants, as we could hardly help doing, it would not be well to let that subject be discussed even in a class of senior scholars. The doctrine does not rest upon that or similar passages, and, without disparaging this doctrine, the importance of which is hardly enough realized we fear to-day, it is yet true that there are other thoughts which in this lesson demand the chief attention.

Topical Analysis.—(1) The conversion of Lydia (vers. 11-15). (2) The possessed damsel (vers. 16-18). (3) The arrest and imprisonment of Paul and Silas (vers. 19-24).

The first topic is full of important lessons. We have *the Gospel taught*. The apostolic company was not above sitting down with a small band of women and telling them of Jesus. They did not ask: "Is it for this we have been led from fields white to the harvest to speak to a few women?" but like the Master did the work before them. Learn and teach that there is no estimating the result to the world, of winning one soul to Christ. The history of the church is full of such instances; teach your one or two scholars if you have no more, feeling that maybe the conversion of thousands may follow your prayerful faithfulness with these. Don't omit to point out that the action of these men was, in another thing—like that of Jesus, wherever they were they sought out a place of worship on the Sabbath, if there was no synagogue they found "a place where prayer was wont to be made." Yet further we see *the gospel received*. Show that it was in obeying the commands of God and seeking Him in prayer that Lydia found the blessing. Cornelius prayed and Peter was sent. Lydia prays and Paul is led hundreds of miles to open to her the truth, and God opened her heart to attend, give heed unto the things spoken: "The preparation of the heart—is from the Lord." Prov. 16-11. Then there is *the Gospel manifested*. The new life in Lydia's heart could not be hidden, it shone forth, and its first manifestation was love to the brethren, she "constrained" them to enter into her house, "and abide there," and this would be followed by other proofs of the change in her heart; we know this, that she was not ashamed of the apostles in their bonds, for when they left the prison it was to her house they went, and it was there they met the brethren and comforted them.

On the second topic we may teach (1) That *evil spirits are a reality* and so exercise a power over the actions of men and women to-day, though the manifestations may differ. These who would teach us there is no devil are doing his work. He is wishful that men should disbelieve his exist-

ance. (2) That evil spirits *know Jesus and the gospel and are compelled to confess them.* This they did unwillingly when He was on earth. Matt. 8 : 29, etc. Jesus is the stronger man armed that overcomes the strong one, even the devil.

On the *third* topic, we see at once that the gospel is *opposed to all wicked ways of gain.* There are men in this Canada of ours, as there were at Philippi in the first century, who care nothing for the souls or bodies of their fellow-men so long as they themselves can get gain; to get money is not wrong, to get it by evil practices is, and no one can be a true Christian and make money by improper means, the gospel is a *transforming* power and purifies whatever it touches. Further, Christians *must expect opposition and persecution* from the world. The power of evil is crippled by the influence of the Gospel pervading worldly laws, but the spirit remains ready to show itself when opportunity occurs.

**Incidental Truths and Teachings.**—The business of the world should not interfere with the worship of the Sabbath.

Woman has her place and power in the church.

If we receive the truth of Jesus we should be ready publicly to confess our faith.

When the devil wants to make common cause with the gospel—Beware!

Men seldom give the real reasons for their opposition to the gospel.

All who will oppose the spirit of the world must expect opposition and persecution.

**Main Truth.**—Through evil report and through good report the gospel spreads and shall finally conquer and fill the whole world.—Psa. 22 : 27; Psa. 72 : 9 and on; Isa. 2 : 2; Danl. 2 : 35, 44; Mal. 1 : 11; 1 Cor. 15 : 24, 25; Rev. 5 : 13.

#### LESSON VII.

Feb. 17 } **THE CONVERSION OF THE JAILER.** { Acts 16:  
1884. } 25-42.

**GOLDEN TEXT.**—"Believe on the Lord Jesus Christ and thou shalt be saved, and thy house."—Ch. 16 : 31.

**TIME.**—As in last lesson.

**PLACE.**—Philippi in Macedonia.

**Notes and Comments.**—Ver. 25. We shall now see how those Christian missionaries acted under persecution. "At midnight:" when they might naturally have been worn out with the sufferings of the day. "Sang praises:" REV. "were praying and singing hymns." What they sang we do not know, but their store-house of song would give them much that was suitable. Why did they sing? They were suffering for Christ and He was with them. "The prisoners:" REV., "were listening." New sounds to them even in the day and when at liberty.

Ver. 26. These things. (1). "A great earthquake." This the answer to their prayer and praise. Was it a miracle? unquestionably, as we think; it is true that earthquakes are produced by natural causes, but that only proves that God can use his own laws for his special purposes. (2) "All the doors were opened:" *Not*, as we think the result of the first miracle, but a second and distinct one; the narrative certainly gives that as the thought of the narrator. (3) "Bonds—loosed:" not from the apostles only but from all the prisoners. Would they not recognize this as by the power of the God whose praises they had heard?

Ver. 27. "Keeper of the prison:" generally an old soldier. The rapid succession of events is well portrayed, he supposed that all had escaped; by the Roman law he

was liable to the punishment they would have received, so he preferred death and would have killed himself. Self-murder was looked upon at that time as rather noble than otherwise. Brutus and Cassius had committed it near Philippi, and to that day they were honoured.

Ver. 28. "Paul cried:" doubtless perceiving the intention of the jailer by the torch he would carry, and understanding the cause. "No harm:" Christianity while revealing the future life has taught men the value of the present. "All here:" none attempted to escape, restrained surely by a Divine hand, so the jailer's reason for self-murder was removed.

Vers. 29, 30. "Called—light:" REV. "lights:" probably that his assistants might restore order and make secure the other prisoners while he brought Paul and Silas forth. "Sprang in—trembling:" he felt that there must be something supernatural connected with these men. Note the contrast between the Christians and the heathen in this hour of alarm. "Fell down:" doing homage to the men whom he felt were the friends of God. "Brought them out:" in the inner prison into which he had thrust them. "Sirs:" respectful address now. "What must I do:" doubtless he had heard of the declaration of the possessed damsel, and thus his enquiry; or conscience may have been at work.

Vers. 31, 32. Whatever his ideas about being "saved," the apostles had but one idea. "Believe:" the blessed words which have been a light in the darkness to myriads since they were first uttered at Philippi. "And thy house:" if they too believe. The jailer thought only of himself, they show him that the blessing is for his also, for all. "They spake:" further explained the way of salvation. They would instruct him so that there might be an intelligent appreciation of the truths of the gospel.

Vers. 33, 34. We now see the results; the jailer does two things for the apostles. "Washed their stripes," and "set meat before them."—*Chrysostom* says, "He washed their stripes; was washed from sin. He fed them, and was fed:" doubtless they would be covered with blood from the "many stripes." They would need food also, as it would likely be nearly twenty hours since they had taken any. Two things are said of himself and all his house. They "were baptized:" at once took upon them the profession of the religion of Jesus, "and rejoiced, believing in God:" of course they did, whoever yet found the pearl of great price and sorrowed thereat. We must remember that he was doing this for these prisoners at the peril of his office, if not of his life.

Vers. 35, 36. A change had come over the magistrates. They had acted hastily, and as they now felt, illegally, so they were anxious to get rid of Paul and Silas. "When it was day:" the earliest moment that they could act. "Serjeants:" literary *rod-bearers, tutors.* The Roman constables likely enough the same men who had scourged the apostles. "Let these men go:" they would make a virtue of their fears; but it would be a relief to the jailer both on account of Paul and Silas and himself. So he went, doubtless with glad heart to give this word to Paul. "Go in peace:" a loving word of parting; he would have been glad for them to remain as his guests. To his mind it was a victory for them.

Ver. 37. "Paul said:" full of courage and love of justice; note how terse and vigorous his words. "Beaten us openly:" proclaiming us malefactors, "uncondemned," a trial before condemnation was the sacred right of the meanest Roman. "Men that are Romans:" so REV., Paul was "freeborn." Ch. 22 : 25-28. Not because he was born in Tarsus, which, though a free city did not give the rights of citizenship, but, probably, some ancestor of his had rendered special service to the State and was rewarded with citizenship. How Silas acquired it we are ignorant. It was accounted a great privilege. *Cicero* against *Verres* says,

"It is a misdeed to bind a Roman citizen, a crime to scourge him, almost parricide to put him to death." "Do they thrust us out—let them come:" there was no temper here, but a necessary vindication of themselves, and an encouragement to their converts.

Vers. 38, 39. The magistrates had had but little regard for all that was just and humane, but now when they find themselves guilty of a breach of the law and liable to be punished "they feared," lit. "were struck with fear:" so they had to go to the prison, offer an apology for their acts, and to bring the apostles out with honour and they "asked" them, so REV., fearing likely further disturbance, that they would leave the city.

Ver. 40. They did this, yet, as became innocent men, in no unseemly haste. They "entered into the house of Lydia:" where without doubt the brethren had come together in this crisis, and "comforted them:" for they were in great sorrow at this treatment of Paul and Silas, or perhaps as *Asford* renders it, "exhorted them," that they too should remain firm if persecution came. Paul and Silas only appear to have left Philippi at this time. Timothy is not mentioned again until ch 17:14, and the narrator resumes the use of the third person for some time forward. The church at Philippi was most deeply attached to Paul and was a great comfort to him in his trials and sufferings. Phil. 4:1.

#### HINTS TO TEACHERS.

Prefatory.—Let your teaching lead up to, and centre upon, the cardinal question of ver. 30, and the answer. The whole story is so suggestive and graphic that there is danger of the teacher being carried away by these features and missing the greatest lesson.

Topical Analysis.—(1) Songs in the right season (ver. 25). (2) Divine interposition (vers. 26-28). (3) Conviction and conversion (vers. 19-34). (4) Christian citizens (vers. 35-40).

Looking at the *first* topic we see at once *the sustaining power of faith in Christ*. Here were men who had been cruelly scourged, they had been thrust into the inner prison, the darkest part of the dungeon, and it might be that on the morrow their lives would be sacrificed to popular clamour, yet they could in it all sing hymns of praise to God. Why was this? Because, like the Jewish youths of Dan. 3, the Son of God "was with them, and it was He who could abundantly give songs in the night season." Show further that it is a duty as well as a privilege to have joy in suffering for Christ. "Blessed are ye when men shall—persecute you," says the Saviour. "Rejoice and be exceeding glad," Matt. 5:11-12, a hard thing, perhaps, but see how Paul and Silas obeyed.

On the *second* topic we need only to briefly point out how God works by various means to bring sinners to himself, to some comes the still small voice, to others the earthquake. The two first recorded conversions in Europe are widely different in their course, yet both led to the same Saviour.

The *third* topic touches a subject so constantly dwelt upon in our religious teaching, *the way of salvation*—that little need be said upon it. It is *God's way*; it is the *only way*; it is *simple, easy*; a way for all. Point out that this is the only answer that can ever be given to the question, the only answer that satisfies the deep want of the soul. Press the question on the members of your class: "Hast THOU believed on the Son of God." Happy alike teacher and scholars if they can say, "Lord I believe," even if they have to add with one of old, "help thou mine unbelief."

A word or two will be enough on the *fourth* topic, and that should be to set forth the privileges of the higher citizenship. This same apostle who could lay so much

stress on his Roman citizenship, afterwards in writing the church in this very place, and most likely with the remembrance of this incident in his mind, could say, the highest consideration, "Our citizenship is in heaven. Phil. 3:20, REV., and writing to the Ephesians he calls them "fellow citizens with the saints." Eph. 3:19. Speak of the honours and glory thereof, and get your scholars see that it is something to be a follower of Jesus and partaker of His heavenly kingdom. If you would like say a word or two on earthly citizenship, teach that whatever privileges there are involve duties, that we cannot isolate ourselves or be careless of the welfare of our fellow man without guilt.

Incidental Truths and Teachings.—To rejoice in tribulation.

Faith in God lifts the soul above earthly sufferings.

God can give light and joy in the darkest and severest hour.

If called to suffer, remember Jesus.

God can use many means to bring conviction to the sinner.

A prison may become a house of God and a gate to heaven.

One of the first fruits of a change of heart is a desire to confess Jesus.

Another is the manifestation of love to His people.

The soul that believes will be filled with rejoicing.

Happy when households are united in the faith of Jesus.

Main Lesson.—The all important question. *Have you asked it?*—Job 9:2; Psa. 143:20; Luke 3:10; Acts 2:37; 9:6.

The answer. *Have you obeyed it?*—John 3:16-36; Acts 5:31; 31:23; Rom. 6:23; 10:9; 1 John 4:9.

#### LESSON 8.

Feb 24, 1884. } **THESSALONIANS AND BEREANS.** } Acts 1:1-14

GOLDEN TEXT.—"These were more noble than those in Thessalonica, in that they received the Word with all readiness of mind, and searched the Scriptures daily, whether those things were so."—Acts 17:11.

TIME.—Following the last lesson.—A.D. 52.

PLACES.—Thessalonica and Berea, both in Macedonia.

Notes and Comments.—Ver. 1. "Amphipolis:" a city on the Strymon, about thirty-three miles from Philippi. "Appollonia:" (belonging to Appollo) a city in Macedonia, thirty miles from Amphipolis, and about thirty-six from Thessalonica; this latter an important place, a large commercial city now called Saloniki with a population of 70,000. Being a place of trade it had, as usual, attracted the Jews, so we find there "was a synagogue."

Vers. 2, 3. Into this synagogue went Paul, as his "manner," or as REV. "custom was;" he always sought to join in worship on the Sabbath, also to offer the Gospel first to the Jews; each was his custom. "Three Sabbath days reasoned—opening and alleging," etc: showing that Jesus of Nazareth was the Messiah, and that His death and resurrection was a part of the great plan of God for the salvation of the world. It would appear that the argument was continuous and that there was discussion, which was allowed in the synagogue service. See Matt. 12:10; Luke 4:21; John 6:50,60; read in connection Paul's own account of his "entrance" to the Thessalonians, and the character of his labours amongst them. (1 Thess. 2.)

Ver. 4. We have now the result of his three Sabbath's

labours "some" of the Jews believed, and these "consorted;" joined themselves, became Christians as we should say, and openly declared it by alliance with Paul and Silas; the Greek verb literally means "they became a heritage," hence a church is called a "heritage," 1 Pet. 5:3. "Devout Greeks;" proselytes, with these the success was great, "a multitude." The Thessalonian Church was largely Gentile. "Chief women:" a noble example; in all ages women have been more religious than men.

Ver. 5. But the Devil is on hand with his tools, these were some unbelieving Jews, who "moved with envy," Rev. "jealousy," at the rapidly growing influence of the new faith, gathered the rabble, the scum of the city, men who in every city, ancient or modern, are ready for a riot; they "assaulted the house of Jason," with whom Paul and Silas were staying, "to bring them out," to be tried before the popular assembly, or, as was more likely, to give them mob law, violence and death. Jason has been supposed to be identical with Paul's kinsman: Rom. 16:21, but it is uncertain, the name was not uncommon, and that epistle was written from Corinth.

Vers. 6, 7. Paul and Silas had probably been warned that danger was nigh, and so had left the house of Jason; the mob in their rage and disappointment "dragged Jason and others" before the politarchs: the use of this term as different from the praetors of Philippi, marks the accuracy of Luke; the latter was a Roman colony and its magistrates resembled those of Rome: the former was a "free city" governed by its own rulers, hence the difference. There is an arch in the present city (Salonica), supposed to have been standing in the time of Luke, with the names of seven rulers who bore this title. "Turned the world upside down:" true and false, true in the sense as often remarked, that the world is wrong side up and wants turning; false in the civil and political sense in which they would have it understood. Christianity builds up and consolidates all that is good in the world. "Another King:"—so the Jews to Pilate: "Saying that He Himself is Christ a King," Luke 23:1—quite true, but like the former charge not in the sense they intended.

Vers. 8, 9. "Trouble the people:" the peaceably disposed portion of the city, doubtless, as in all such cases, the great majority; "and the rulers:" the charge was a grave one, and if any truth in it, and not judged by them, might endanger their relations with Rome, imperil their privileges. "Taken security of Jason and the rest," Rev. "other:" Jason and the brethren became surety for Paul and Silas, probably that no more trouble should arise through their preaching. "Let them go:" in this contrasting favourably with the magistrates at Philippi.

Ver. 10. In accordance with their pledge, or still fearing lawless danger, the brethren sent away Paul and Silas by night. "Berea:" a city of Macedonia at the foot of Mount Bermius, now known as Kara-Verria, a corruption of its ancient name Pharsae, it is never mentioned by Paul in his epistles, strangely enough. "Into the synagogue:" to face a new danger.

Vers. 11, 12. "These:" the Jews. "More noble than those in Thessalonica," "noble:" a word of wide meaning, not here noble by birth, but they were candid, unprejudiced seekers after truth, ready to receive it. There is no inherited nobility like that; they did two things: (1) "received the word," did not turn away from it as did the Jews in many other places; then (2) "searched the Scriptures daily," to which Paul had appealed; like the noble men they were, they did not let prejudice blind their eyes: this was what Paul desired, he would have them examine their Scriptures, assured that this must lead to their acceptance of Jesus as the Messiah; and it did, for "many of them believed," and not only Jews but honourable women Greeks, and of men, as in verse 4.

Ver. 13. See the activity of enmity, the "Jews of Thessalonica" hearing of the preaching of the Word and its success at Berea, hasten "thither also, and stirred up the people," Rev. "stirring up and troubling the multitudes," they could not confute so would silence by mob violence.

Ver. 14. So the brethren immediately "sent away Paul" "to go as it were to the sea," but the Rev. says "to go as far as to the sea," which is probably the correct reading, especially considering Paul's after course, being found at Athens without any intermediate place being named. He could have gone thither by land but it was a much longer journey than by sea. "Silas and Timothy" abode there, as in verse 16 Paul is waiting for them at Athens.

#### HINTS TO TEACHERS.

Prefatory.—The central thought of this lesson in a Bible School should be the action of the Berean Jews in searching the Scriptures, whatever other points are interesting and there are several very attractive, let this be prominent.

Topical Analysis.—(1) The Gospel in Thessalonica. (vs. 1-19). (2) The Gospel in Berea, (vs. 10-14). In the first topic note the preaching of Paul. It is grand to see these men, having just left Philippi where they had been "shamefully entreated" for preaching Christ, beginning their sojourn and work in Thessalonica with the same theme. This was Paul's custom, and a blessed custom it is, to carry the news of Christ and His salvation wherever we go; too many Christians seem anxious to leave their religion behind them when they leave home; teach from this: a Christian at home, a Christian everywhere, carry Christ on lip and in life wherever you may go. Note the matter of his preaching, it is the death and resurrection of Jesus, the two great vital facts of the Gospel, and the truths to which the Jewish mind had specially to be brought. A Messiah, exalted, conquering; a King, victorious over all their enemies was the dream of Judaism, but a humble, suffering, dying Messiah, it was hard for them to receive; but it was this Jesus Paul preached, and that he was indeed the Christ, the anointed of God, the long expected Messiah. Further look at his authority, the Scriptures; he would bring forth the old types and the prophecies and show how they all pointed to Jesus, he opened to them the Word which so long had been a sealed book. Show the results: he won converts, these were from Jews, Gentiles, proselytes and heathen, men and women; they were numerous, "a great multitude;" influential, "chief women:" wives, likely, of the leading men of the city; united, "they consorted" with Paul and Silas, they had found a new bond of union, a new centre of affection, Him whom these men preached. But there was opposition as there always will be to the preaching of the Word, its root was envy; from the very midst of the Jews, from their synagogues the preachers had drawn some to Jesus; so they would stop the work if possible; to effect this there was an evil alliance, the mob, the dregs of the city were stirred up the city was set in an uproar, the house of Jason attacked and he and certain of the brethren, in the absence of those whom they sought, dragged before the rulers, where falsehood finishes the work; treason and sedition were the charges. So it has ever been, the enemies of religion would prove that its friends are criminals and to be dealt with as such, whereas, all the blessings that have come to men, civil and social, have come through the revelation of God in Christ Jesus.

On the second topic, we may show that the course of events is very similar in Berea to Thessalonica, only that here he found those in the synagogue who were disposed to receive the truth, to search for it, and not with prejudiced minds to reject because it was new to them, differing from what they had been accustomed to. Here were thoughtful men neither receiving nor rejecting without consideration, men too who went to the fountain of truth, the Scriptures,

believing those to be the Word of God they wisely looked there for the test of this new preaching, and this they did daily; noble men these, and worthy to have their names embodied in the vocabulary of the Church to all time, as the common name of all Scripture lovers and readers; no wonder that with such a company the converts were numerous, so numerous that when Paul was compelled to leave through the opposition of the Jews from Thessalonica, Silas and Timothy remained for a season to help to gather in the abundant harvest.

**Incidental Truths and Teachings.**—If God's servants go from opposition to opposition and from suffering to suffering, they also go from victory to victory.

Jesus, His cross and resurrection Paul's great theme.

The children of darkness are afraid of the light.

The sinful peace of the world wants disturbing.

Jesus is a King and makes kings of His people, but spiritual and heavenly.

The Bible and the Bible alone, the religion of thoughtful men.

**Main Lessons.**—Jesus Christ and Him crucified the great theme of gospel preaching.—Acts 26 : 22-23; 1 Cor. 1 : 23; 2 : 2; 5 : 5; Gal. 3 : 1; 6 : 14.

The Scriptures should be searched by all seekers after truth.—Isa. 8:20; 34:10; John 5:39; 20:31; 1 Cor. 2: 13.

#### LESSON IX.

March 2, }  
1884. }

### PAUL AT ATHENS.

{ Acts 17 :  
22-34. }

**GOLDEN TEXT.**—"In Him we live, and move, and have our being."—Acts 17 : 28.

**TIME.**—A. D. 52.

**PLACE.**—Athens, the capital of Attica, in Greece, at that time the centre of literature, art and civilization. It was named after the goddess Minerva, the Athena of the Greeks. Its population was about 150,000.

**Notes and Comments.**—**INTRODUCTION.**—Paul had been waiting at Athens for his companions, and in his walks through the city is grieved to see the prevailing idolatry. He goes, as usual with him, into the synagogue of the Jews and discusses the gospel with them, among them were some who were "devout;" but he does not rest there he speaks daily in the market place, the centres of ancient city gatherings; so much impression does he make that the polished philosophers of the Epicureans and Stoics would hear more of his message, covering their desire with a contemptuous expression. They would not hear him, however, with the common people, but took him to the Areopagus, or Mars Hill, an eminence to the west of the Acropolis, where the Supreme Court of Judicature was held and where the philosophers and statesmen met for discussion.

Ver. 22. "Paul stood:" the one messenger of Christ in the stronghold of human wisdom. "Mars Hill:" so called from the legend of the trial of Mars for the murder of the son of Neptune. "Ye are too superstitious:" REV. "somewhat superstitious:" neither rendering gives the exact idea, "religious" would be better, if it were not that we attach a special idea to that word; his opening remarks were conciliatory, he wanted to lift them from ignorant to intelligent ideas of worship.

Ver. 23. "As I passed by:" in his solitary walks through the city. Silas and Timothy had not joined him, nor did they until he got to Corinth. Chap. 18 : 1, 5. "Your devotions:" literally, as REV., "objects of worship:" "to the" (REV. "an") "unknown God:" that there were several altars with such an inscription in ancient Athens is abundantly testified by profane writers. Doubtless they had their origin in the ignorant fear of offending some god

of which they knew nothing. Outside the true faith all is fear and uncertainty. "Him:" Paul centralizes their vague thoughts, there is but one true God, and that God "declare I unto you."

Ver. 24. "God:" a personal God, the foundation truth of all religion, opposed alike to the atheism and the polytheism into which his hearers were mainly divided. "Dwelteth not." He is spiritual and filleth all things; doubtless here is a remembrance of Stephen's last address. Chap 7 : 48.

Ver. 25. "Neither is worshipped," REV., "served with men's hands:" service in the sense of giving something needed, as the heathens bringing food and drink to the altars of their gods, supposing that these were consumed by them, reversing the truth that we depend upon God and receive everything from His hands. "Life:" so "in Him we live," ver. 28. "Breath:" by breath we have our life, so "we move," ver. 28. "All things:" so "we have our being," ver. 28.

Ver. 26. "One blood:" the great doctrine of the unity of the race, they—many of them—believed that man had sprung from different sources, and so was under the power of different gods. "Bounds of their habitation:" so, Deut. 32 : 8, God in history, or as REV. "their appointed seasons:" God in nature; seed-time and harvest are from Him.

Ver. 27. This verse strikingly portrays the uncertainty of men seeking God without a revelation. "Feel after:" the touch, the lowest of the senses here applied to the Gentile search, so thick was the darkness around them that they had to grope. Rom. 1 : 21. "Though He be not far:" near to us in His presence and relationship; ignorance supposes Him to be far off. Rom. 10 : 6-8.

Ver. 28.—"Live—move—have our being:" so ver. 25. life refers to our animal life. "Move:" rather, have our emotions, as love, fear, hate, etc., for the original signifies that. "Have our being:" the true, essential being, the intellect and will of man. "Your own poets:" Aratus, a native of Cilicia, some have thought that he was born in Tarsus. "His offspring:" this sentence is the first part of an hexameter verse from one of his poems, so also Cleanthus, a Stoic, in his "Hymn to Jupiter." Note how Paul, in addressing cultivated heathens, appeals to their own writers, but when addressing Jews, to the Scriptures.

Ver. 29. A logical deduction—if we are what we are, surely He from whom we came cannot be "like gold or silver or stone, graven by art." Not only were these statues (by which Paul would be surrounded, and to which he would likely point) not gods, but they were not even the resemblance of God, and could not be.

Ver. 30. "Ignorance:" confessed by them in the inscription. There was a tradition that the Athenians were a colony of Egyptians, and brought with them the inscription from Isis and her robe, which was never removed. Christless times are ignorant times. "Winked at:" overlooked. Chap. 14 : 16. "Now:" this day, this hour, the spell of ignorance is broken, knowledge has come, and with it responsibility. "All men, everywhere:" Christianity claims universal attention. "Now—repent:" the imperative has no future tense, it is now.

Ver. 31. He closes by bringing in the great subject of his preaching, Jesus, although he does not mention the name. The argument which the verse division breaks is that men are to repent, because God will, at a set time, judge the world, that the judgment is to be by one whom He hath chosen and set apart for the work; and that, as an assurance and seal of that intention, He hath raised that man from the dead. Paul has preached repentance, he now preaches faith.

Vers. 32, 33.—Paul's audience was largely composed of philosophers of the Epicurean or Stoic schools. To the for-

mer this life was all, while the latter taught that man would finally be absorbed in the Divinity, hence "when they heard of the resurrection of the dead" some mocked, the Epicureans, as was to be expected, while others, the Stoics, gave a polite dismissal in the words "we will hear thee again of this matter," but we do not think that they ever did. It is noticeable that whenever Paul spoke of the resurrection he was interrupted and his address remained unfinished. So he "departed from among them:" the assembly at Mars Hill, this was followed closely by his departure from the city (chap. 18 : 1.), never, so far as we know, to return.

Ver. 34. But there was some fruit. "Clave:" believed and followed his teaching. "Dionysius:" said to have become bishop of the church at Athens; he was one of the judges of the Court of Areopagus. "Damaris:" nothing further is known of her. "And others with them:" these two are named as being well known, and this little band became, in due time, a flourishing church.

#### HINTS TO TEACHERS.

Prefatory.—Athens, with its Acropolis, Areopagus, philosophies and superstitions, is so pregnant a theme that the teacher, especially if fond of such studies, may be tempted to dwell too much on these points. Remember, however, that it is Paul's address and the truths it contains which should be your principal theme; teach these fully and clearly, whatever else you leave unsaid.

Topical Analysis.—We have (1) Paul's sermon on Mars Hill (22-31). (2) The results of the sermon (32-34).

First Topic.—This has many points in itself—a few of the principal must be noted. We have *The Folly of Idolatry*. Never was it more strikingly manifested than in this City of Athens; refined, cultured, philosophical, yet so full of idols that, as was said of it, it was "easier to find a god in Athens than a man," and beyond all this, an altar or altars "to the unknown God." That is what philosophy did for Athens, and if Christianity could be blotted out, what the philosophy of to-day would leave us in if not lead us to. Yet this brings with it two lessons: (a) *That men need, must have, a God*. The deep longing of the human heart is for a knowledge of the Supreme One, "show us the Father and it sufficeth us" has been the cry of the race from the first, and what they could not see they imagined, and thought that God was like unto images of gold and silver or stone. Men must have a God. It tells us: (b) *that men need a revelation to know God*. "Canst thou by searching find out God?" Assuredly not: even these philosophers confessed their ignorance when they created an altar to the unknown. In the sermon we have further: *the declaration of one God, Creator, Preserver, Father*, a glorious truth which man alone could not find out, yet a truth the children of our Sunday-schools know to-day. We can scarcely conceive the power of this revelation to willing and faithful souls, of which there were some there; light in the midst of the deepest, densest darkness; the filling of the aching void of sincere and devout hearts. Yet further, we find *the unity of the race* set forth, a truth opposed to the pride of these Athenians, who wore golden grasshoppers in their hair in token of being born of the land itself, the sacred soil of Attica, and who despised other races as of inferior origin! No, said Paul, all are one, all created by and children of, a common father—a truth this which even we to-day fail to realize in its fullness and power. Then we have a *call to repentance*, because of a *coming day of judgment*. Christ has come into the world, Christ is preached. All excuse for ignorance is past, the exhortation now is: Repent, for this same Jesus will come to judge the world. And finally there is the truth of *the resurrection of the dead* set forth; a truth this always opposed to the carnal mind, cultured or ignorant, and so the cause of constant mocking and opposition to apostolic

teaching. Cross this truth upon your scholars, it needs to be pressed. The power of the true doctrine, as set forth so fully by the apostle in 1 Cor. 15, has been largely destroyed by the fanciful additions of men, until it is difficult to know, sometimes, what is the teaching of the New Testament on this important subject. Keep to the revelation. Present and urge its truth, and you may find, as Paul did, that although the many may reject, yet some will receive and believe to the saving of their souls.

On the *second* topic, show how the reception of the gospel message at Athens is a picture of its reception to-day in our churches and in our schools. Some are careless, just, mock, make light of the message, others postpone its consideration; time enough yet; "we will hear thee again of this matter," or, "when I have a more convenient season I will call for thee"; but it never comes, and the echo of the teacher's voice dies out in the silence of eternal sorrow, the messenger departs never to return. But some, thank God, hear the truth, become wise unto salvation, cleave to God's people, and, in their time, help to tell the glad tidings of salvation to others. Brother teachers, may you have many such amongst those who listen to this lesson from your lips.

#### INCIDENTAL TRUTHS AND TEACHINGS.

The universal want of man, an argument for the existence of God.

It is possible to be very religious, and yet, through false views of God and duty, lead irreligious lives.

Even the most polished heathenism is ignorance.

How many hearts have this inscription: "To an unknown God"?

Christianity alone reveals the one true God.

Nothing can purify a people but the gospel of Jesus.

All men are brethren: let us care for them as such.

God in history as in revelation.

None can succeed in remaining neutral.

Even an inspired preacher was not always successful.

And yet, the failure of to-day may be the success of to-morrow—it was so at Athens.

Main Lessons.—God the Creator of all.—Acts 14 : 15; Romans 1 : 20; Heb. 1 : 10-12; 11 : 3; Rev. 4 : 11; 14 : 7.

Men, the children of God.—Mal. 2 : 10; 1 Cor. 8 : 6; Eph. 4 : 6; Jas. 3 : 9.

Jesus Christ, the Judge.—Matt. 25 : 31 to end; 2 Cor. 5 : 10; 2 Thess. 1 : 7-10; Jude 14 : 15; Rev. 1 : 7.

#### PRIZE BIBLE QUESTIONS.

We regret that the Questions have not attracted the interest this year which they did last year, if we may judge from the number of replies received. At the same time the answers of those whose efforts are before us show a very large amount of Bible search. We were told that the questions were more difficult than they were last year. Perhaps so, but those who have gone into the replies have not found them so difficult, as the answers are nearly as many out of the whole number given as they were last year.

Considering the few who have sent in answers, we do not think that we shall continue the Questions, at any rate for this year. If the editor finds from his correspondence that there is a desire for their resumption, we have no doubt that he will accede to the request, and convey to us the wishes of the young friends, which we shall be happy to meet.

The prizes offered were: One of Five Dollars, one of Three Dollars, and one of Two Dollars, all in books.

The following are the most successful in their replies. The total number of questions given was thirty-six, and



the figures after the names denote how many were answered correctly. We may say that not one of the questions has been left unanswered this year by one or another of the competitors.

1. Jane L. Solandt, Inverness, Megantic, Q., thirty questions, under 16 years. Hattie F. Clark, Toronto, thirty questions, under 17 years. The above two being equal, we propose that each shall receive a prize equal, at least, to the second prize of Three Dollars.

2. R. S. Ross, Montreal, twenty-nine questions, under 19 years.

3. Hattie Eckardt, Unionville, twenty-eight questions, under 17 years.

Two of the above four took prizes last year, and they have been rewarded for their fresh labours.

Homer Eckhardt, of Unionville, who was third on the list last year, is fourth this year, having answered twenty-three questions—excellent for a youth under 15.

Will the young friends whose names are 1, 2 and 3 write, therefore, saying what book or books they would prefer. A choice had better be given, in case those first named cannot be procured. Address the letter as before, with "Prize Questions" in corner, and the books shall be forwarded at once.

### HINTS TO THE GIRLS.

BY MRS. F. D. GAGE.

Did you never see a lady

Look into a stranger's face,

In an omnibus or rail car,

As if saying, "Sir, your place."

Did you never see a lady

Walk up to a church pew door,

Lace and ribbons all demanding,

"Yield your pew," and nothing more.

Did you never see a lassie

Flirt into an old man's chair,

And unheeding age or honour,

Let him stand—no matter where?

Never see the stage coach emptied—

For some fidget in her pride;

And the weary men of business,

Tumbled out to ride outside?

Never go to hear a lecture,

When some fashionable dear

Would come in and make a bustle

When you most desired to hear;

Routing half the congregation,

And disturbing all the rest,

As if she was all creation,

Being fashionably dressed?

Now, dear girls, if you're thankless,

So exacting and so free,

Time will come when gents will answer,

"Ma'am, this seat belongs to me."

Never ask a man abruptly

To resign his chosen place—

If 'tis offered, thank him kindly,

With a smile upon your face.

If the way be long and weary,

And he cannot find another,

Bid him share the comfort with you,  
As you'd share it with a brother.

Thus may you receive forever,  
Given with a spirit free,  
Sure respect and love and kindness,  
Better far than gallantry.

### FROM THE "CHURCH PORCH."

\* \* \* \* \*  
Sundays observe: think when the bells do chime  
'Tis Angel's music; & therefore come not late.  
God then deals blessings; if a king did so  
Who would not haste, nay give to see the show?

When once thy foot enters the church, be bare:  
God is more there than thou, for thou art there  
Only by His permission. Then beware  
And make thyself all reverence and fear.  
Kneeling ne'er spoiled sick stocking; quit thy state,  
All equal are within the church's gate.

Resort to sermons, but to prayers most;  
Praying's the end of preaching. O be drest,  
Stay not for th' other pin; why, thou has lost  
A joy for it worth worlds. Thus hell doth jest  
Away thy blessings and extremely flout thee,  
Thy clothes being fast, but thy soul loose about thee.

In time of service seal up both thine eyes,  
And send them to thine heart, that spying sin  
They may weep out the stains by them did rise:  
These doors being shut, all by the ear comes in.  
Who marks at church time others' symmetry  
Makes all their beauty his deformatory.

Let vain and busy thoughts have there no part;  
Bring not thy plough, thy plots, thy pleasure hither.  
Christ purged His temple; so must thou thy heart.  
All worldly thoughts are but thieves met together  
To cozen thee; look to thine actions well,  
For churches either are our heaven or hell.

Judge not the preacher, for he is thy judge;  
If thou mislike him, thou conceivest him not.  
God calleth preaching folly. Do not grudge  
To pick out treasures from an earthen pot,  
The worst speaks something good, if all want sense,  
God takes a text and preaches patience.

He that gets patience and the blessing which  
Preachers conclude with hath not lost his pains.  
He that by being at church escapes the ditch  
Which he might fall in by companions, gains.  
He that loves God's abode, and to combine  
With saints on earth, shall one day with them shine.

—GEORGE HERBERT. (Born 1592, died 1634.)

SEVERE shocks of earthquake have been felt in the Island of Scilly.

THE Earl of Shaftsbury has accepted the presidency of the International Peace Society.

THE use of nursing bottles for children is strictly prohibited at the Paris Maternity Hospital.

THERE were 986 applications for divorces in Chicago during 1883, 650 of which were successful.

A WEALTHY lady in London has caused a sensation by bequeathing the sum of \$500,000 to Pope Leo XIII.