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THE
**CANADIAN
INDEPENDENT.**

NEW SERIES.

VOLUME III. No. 9.

SEPTEMBER.

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THE CANADIAN INDEPENDENT.

(NEW SERIES.)

Vol. III.]

TORONTO, SEPTEMBER, 1884.

[No. 9.]

EDITORIAL JOTTINGS.

I DEEM it right to say that several tried friends of our denomination and its interests have occasionally contributed to our "jottings." This we say, not to lighten responsibility, I assume responsibility for all under this heading; but it seemed right that others should speak, and the difference of style is at times very manifest. It has been the aim of the present Editor, and continues so to be, that the full liberty of our denomination should be manifested in the columns of the magazine. Our unity is in Christ rather than in creed or form, and though, for obvious reasons, the Editor cannot admit to the Editor's column sentiments he does not endorse, but must give them other place in the magazine, he has endeavoured to allow those whose Christian independence is beyond reasonable question to speak with him to the churches of our faith and order. Indeed we see no hope for our denominational liberty unless we accord within our fellowship limits, cordially and lovingly, freedom of utterance, and that without offence. Thus we endeavour.

WE had placed in our hands the other day a relic of days not very long gone by in the shape of a *Palladium* Extra, of February 3rd, 1838. The *Palladium* was a Toronto weekly with a decided radical tendency.

This "Extra" contains a proclamation of Sir Francis Bond Head's, *commanding*, as the people "would avoid the wrath of Almighty God and His indignation, and upon pain of such punishment as we may justly inflict on all such as contemn or neglect the performance of so religious and necessary a duty," a day of general thanksgiving for the deliverance from "unnatural insurrection and rebellion, with which we have lately been afflicted." The proclamation is immediately followed by a letter from Rev. J. Roaf,

the well-known pastor at that time of old Zion, of this city. In this letter, which is lengthy, Mr. Roaf "publicly refuses obedience to the authority," and proceeds to give his reasons therefore, which may be summed up in the non-recognition of the secular power having jurisdiction over the conscience. There is an editorial thereon fully endorsing Mr. Roaf's position, denouncing the "assumption" on the part of the proclamation "of having engrossed the EAR of the DIVINE MAJESTY, and even knowing and directing HIS JUDGMENTS, and the PENAL THREATS that are held out for disobedience!" We have made some advances in the direction of religious liberty even since, A.D. 1838, and it is well to take note of the fact, also to remember that "Independency" has not been a dead letter in the orthography, political and religious, of our Canada, one of the brightest spots in God's great earth.

THE English *Congregationalist* for August has a brief article on "Congregationalism in Canada." We must take some exception to its tone, *e. g.*, its opening sentence is this:—"Congregationalism is not strong in the Dominion *even its most ardent admirers are obliged to confess that such is the fact.*" The words we have italicized are needless from a friend, and sound strangely apologetic from a sympathizer. We could understand them as beginning an article of attack, or of inference to be unwelcomely drawn. "Ardent admirers" is scarcely the expression we should apply to *brethren*. Again we read "the difference which divides Congregationalism from the other nonconforming bodies is less marked than it is at home; and this is specially so with regard to the Presbyterian Church, it being no uncommon thing for a minister of one body to act as pastor to a church belonging to another, and there is at least, one instance of this in Montreal itself." On which

we remark first : there are no nonconforming bodies in Canada ; we do not bask in the sunshine of an act of uniformity. The writer of the article has not made proficiency in Canadian history. He needs to try again. Secondly. It is not true, at least on one side, that the minister of one body acts as pastor to a church belonging to the other, *without joining that body*. The transition may be easy, but has to be made. No man is settled over a Presbyterian charge, not even in Montreal, without Presbyterian settlement. He must have a Presbyterian ecclesiastical standing, and is bound by all Presbyterian obligations. The report of facts in the article is admirably given, our only care in these remarks is that our English brethren should not be strengthened in what seems a settling but erroneous conviction, that because the State Church does not overshadow, it matters little whether Congregationalism be maintained in the Dominion. It does matter, and matters much, and had our English connection manifested the same interest in our early Canadian Churches as the Scotch Presbyterians did in their kith and kin, our history had been equally creditable and much more voluminous. We deprecate most emphatically the apathy of our English brethren in their Canadian co-workers. They might find their own position more secure did they pay a little more attention to Canada.

OUR own remarks in this number indicate how little store we set by denominationalism as against Christian fellowship, but that very Catholic spirit we emulate only makes it the more imperative to maintain a system whose simplicity and freedom are calculated to do so much toward the unrestricted oneness of the churches. It is not liberality, nor love for unity, indeed it is not, but culpable indifference, which on the mere plea of "little matter," turns the back upon the church or churches, struggling though they may be, that specially witnesses for that desired community of work and love, to strengthen mere sectarian bonds. One bushel of wheat in the granary may be little comparatively, but if it is the seed for an improved quality, all futurity may depend upon even parsimonious preservation. None should know this better than our English brethren, and therefore we do not endorse the indicated tone of the English *Congregationalist*, nor allow its words to pass unprotested.

OUR contemporary has another article on Mr. Moody's London Mission. With some of its weighty utterances, we in this case entirely sympathize. Here is one. Let them brand themselves on the heart of our scores of discontented members. "The point most noteworthy is the extent to which the active co-operation of Christian men and women was secured. *Why should not a similar zeal be exhibited on behalf of the various churches to which they belong!* In these the ministers are too often left uncheered by sympathy, to say nothing of that steady and earnest work, which is absolutely necessary, if those outside are to be drawn into the house of God and the church. It is not too much to say that there are many who have thrown into the work of Mr. Moody's meetings an amount of energy which they have never given to their own communities during all the years in which they have been connected with them. They have visited in every direction, they have distributed tracts and invitations of all kinds, they have risen early and sat up late, they have been nobly superior to ordinary conventionalism, and lent themselves to every kind of service in order that they might make the mission a success." Is this honest? To us this attitude is akin to that of a man of our early acquaintance. With home, family, farm, and an active intelligent wife, his kindness of heart made him the gratuitous nurse and doctor of all the sick cattle of the neighbourhood, the faithful attendant at all funerals and helper in the needed preparation, the earnest handy man of the entire community, during which constant engagements his wife was hewer of wood, drawer of water, tender at the barn-yard, nurse of the children, girl of the house and man of the market. No need to say how his farm fences were, or the house surroundings away from the more immediate superintendence of his indefatigable wife. There are many church-members counterparts of this neighbourhood's "good-natured man." Is there not a sentence in an old-fashioned book which reads—"If any provideth not for his own, and specially for his own household, he hath denied the faith, and is worse than an unbeliever?"

THE readers of the CANADIAN INDEPENDENT have now had a month to consider and pray over the symposium on denominationalism

and Christian union which was presented by the last issue in the fully-reported Chairman's address, the article by W. H. A., the letter of our esteemed Missionary Superintendent, and the editorial comments. We feel persuaded that their sound common-sense, and earnest religious spirit, will be adequate to counteract any discouragement in "the work of the Lord," from the discussion of this matter. We are sure that they will find nothing in the points taken by the late chairman to weaken their hands or depress their hearts in any form of Christian well-doing. If we return to the subject again, our justification will be found in its intrinsic importance, and in the fact, that some serious oversight and misapprehensions lie at the bottom of the complaint that missionary zeal has been discouraged by the ventilation of this topic.

OUR worthy Missionary Superintendent especially, has, in the impulsiveness of his generous nature, quite mistaken the gist of the chairman's remarks, in fact, he has joined issue where there was no conflict of opinion whatever. A couple of extracts will show this conclusively. The first is from his own letter. He says; "I may as well stop my work at once if the idea gets abroad that we entertain either the *probability* or the *possibility* of the Congregationalists becoming absorbed in some of the larger bodies." That a false issue is made here will at once be seen by the following extract from the chairman's address:—"You will observe that I said union, not absorption." Again, the chairman was casting the horoscope of the future, and a future sufficiently remote to admit of an indefinite amount of work along present lines of religious and denominational activity. He pointed out the gratifying extent to which Congregational principles are leavening other ecclesiastical bodies, and predicted that this process would go on imperceptibly and surely, until those bodies become Congregational in all but the name. Then we and they, "like kindred drops," will "mingle into one." Mr. Sanderson did not contemplate the surrendering of a solitary Congregational principle. Nay, he proposed to cling to them with unabated tenacity. He said: "Whilst we hold to the general principles of the independence of the local church, its right to elect its own officers, the equality of membership, and

purity of communion, there are matters of detail and custom that we are not to imagine part of our New Testament principles." Our principles, properly so called, are making way in other denominations, and when they are fairly in the ascendant, there may easily be adjustment, and if necessary, compromise in "matters of detail and custom." Surely such a leavening process is going on. Where will it stop? Not until the church as a whole is essentially unanimous in the acceptance of New Testament principles. And when this comes about, the prayer of our blessed Lord "that they all may be one" will have its full answer. Then, not all the powers of earth or hell will be able to keep those asunder, who in the broadest sense, have become "one in Christ Jesus."

MR. HALL says: "We are Congregationalists, and can be nothing else." This is not the fact, and sorry should we be, if it were. We *are* something else, and something *more* than Congregationalists. We are Christians, and as such may look wistfully back to the time when "the disciples were called Christians first at Antioch." May we not also look hopefully forward to the time, "the good time coming," when the grand old name will be restored, and all the disciples of the one Master will be known by it, and by it only. Is not this what we are praying for? And have we not been taught to sing.—

"Our prayers and intercessions hear,
For all thy family at large."

Again:—

"Not for a favourite form or name,
But for immortal souls we care."

Do we sing these and similar hymns in truth and sincerity, or are our songs and prayers the songs and prayers of hypocrites? It is possible to glorify and idolize a human name too much.

IN this connection, it is proper to say something about that "willingness to drop out of sight policy," of which our correspondent speaks. There is no hint of dropping out of sight in the chairman's address, but the very reverse. The picture drawn is that of our principles becoming more and more prominent, and we ourselves pursuing our distinctive work with a fair measure of success. We shall probably increase proportion-

ally to the general growth of the country. This "drop-out-of-sight policy" is a misapprehension of a remark in the jottings, and our wonderment is that a "policy" could be constructed out of words intended to convey the spirit—

"Content to fill a little space
If God be glorified."

WE take exception against other positions, and refer to them briefly. Has anything been said on this whole subject to justify the implied charge that "prospects of wordly aggrandisement by union with another body," are the lure to "part with our heritage of freedom, and put our necks into the yoke of ecclesiasticism?" It has been shown amply, that nobody dreams of throwing away a heritage of freedom, or submitting to any yoke of spiritual despotism, and the charge of worldly motives has a savour of accusation.

It is asked, "why this hankering after union with larger bodies?" and the one question is answered with another: "Is it not pride of heart?" to which we reply, "No, dear brother, no, it is not pride of heart, but sincere, fraternal love." The size of the bodies has nothing to do with this "hankering after union." There is this "hankering," we are glad to say, throughout every section of the now divided Church of Christ. We would call it by a better name, not "hankering," but "yearning"; the instinctive longing of those who feel the drawing of the family tie, and ache to be in closer fellowship with their spiritual kith and kin. It is the sanctification of that feeling of human brotherhood expressed by Gerald Massey in the lines—

"Give me your hand, you shall, you must,
I love you as a brother."

Is it a sufficient ground of suspicion that worldly motives and pride are predominant because there is desire and prayer for the time when "the bride the lamb's wife" shall no longer wear the torn robe of sectarian division, but a seamless garment, like that of her Lord? Regarding other denominations it has been said they have been "forced to their present platform by the fidelity, self-sacrifice, and persistent testimony of the churches of our faith." We do not believe there has been any forework about it. We hope and believe that the testimony of our churches has contributed in

some humble measure to the result, but we are far from taking to ourselves all the credit of that result. "Not unto us, not unto us, O Lord, but unto Thy name, give glory, for thy mercy and thy truth's sake." The result has been mainly due to the working of Him whose it is to "lead into all truth," to take the things which are Christ's and show them to Christ's people. And if Congregational churches were to intermit their testimony, which may God in his grace forbid and prevent, we do not believe that "the reform will stop." No, it is in wiser, better, more faithful hands than ours.

THE tone of the remarks on the unions consummated between the various bodies of Presbyterians, and the different sections of Methodism, is not in attune with our own feeling thereon. Is no allowance to be made for any Divine *afflatus*, any expansion of liberty, any fellowship of love having to do with them? We feel constrained to record our dissent from this mode of representing these great movements toward, as we believe, a more general union of all the people of God. We demur, also, to "the cold, formal sectarian club in many places, under the name of a church," as though it were only applicable to other denominations. We deplore the lack of spiritual life whenever and wherever it exists, but do not desire to throw a stone at others in this respect. And we do recognise it as a matter of devout thankfulness that the tide of spiritual life is a rising one in all the churches of our Lord Jesus Christ. May it never again recede! Of course a Congregational church "is a source of strength to all the other churches," if it be a living one, and has a justification for its existence on other than mere sectarian grounds. The same is true of other churches, in like circumstances. "We're brithers a'!"

THE prophetic mantle is assumed rashly when it is said says union with other denominations, "is an utter impossibility, now or at any other time." The world moves, so does the church, and no one has prophetic ken sufficiently clear-sighted to declare infallibly what may or may not be in the womb of the future.

Glorious things of thee are spoken,
Zion, city of our God!"

and among them this:—"Thy watchmen shall sing together; with the voice together shall they sing; for they shall see eye to eye when the Lord shall bring again Zion."

W. H. A. nobly vindicates the stand for Christian union which has been made by Congregationalists during the entire past of their Canadian history. He forgets, however, that if Mr. Sanderson's horoscope of the future is a correct one, there will be no great, unwieldy organization exercising lordship over local churches. When on earth there ceases to be the authority of Church Courts, love, the true bond of union, will draw the people of God together. The habitation of God will be among men, and the Lord God will dwell among them. Mr. Sanderson has shown that Methodism and Episcopacy have virtually admitted the principle of people calling their ministers, that the "laity," as they are termed, had been admitted to Methodist Conferences, and Episcopal Synods, and that there were visible approximations toward purity of communion, and the independence of local churches. The argument is that progress in these directions will go on indefinitely. The denominational lines are not parallel. They are deflecting towards each other, and only need to be extended far enough, as to time and space to blend in one. The time of union is not yet. No one pleads for immediate steps toward consolidation. But it is coming; just as sure as the millenium, eternity, and heaven. And it is consolatory to feel that one is walking in the line of God's purposes, though amid feebleness, discouragement, and difficulty. The consummation so devoutly to be wished is in Divine hands. "I, the Lord, will hasten it in His time."

We cannot refrain from putting into some prominence the statement made by W. H. A. that "large organizations are always coming apart, and cement them as you will, they will divide again." We do this to ask a question, and to point out an inconsistency in our brother's argument. The question is are large organizations more liable to come apart than small ones? The inconsistency is, in the sentence we have quoted. It says: "Cement them as you will, they divide again." Then, in the next breath, it adds, "United by the Spirit, nothing but sin—departure

from the faith—can separate us from one another." Now, unless this departure from the faith be an inevitable necessity, our brother has himself indicated a cement that will hold Christians together, whether in large or small organizations.

"Love is the golden chain that binds
The family above,"

and it only needs to be in full force to bind the family on earth, however large it may be. He had been speaking of "great centralised organizations banded to govern and make laws for the churches of a province or nation." No doubt these have in them the elements of disintegration. But the union desiderated is a different affair. It is "the fellowship of the Spirit," the cement of which is love, potent enough to bind together in everlasting unity, alike the church on earth, and the church in heaven.

REVIEWING the history of Congregationalism for a much longer period than that covered by W. H. A.'s reminiscences, going back two or three centuries, and even more, we find the early fathers of Independency regretting the inevitableness of separation. John Robinson in his magnificent vindication of the Separatists, proves conclusively that their action was forced upon them by the Anti-Christian character of the Church of England. It was Babylon. Hence the Divine voice uttered its mandate, "Come out of her, my people." John Howe would have entertained the overtures of Bishop Sheldon, but that they demanded an impossibility. "Nothing," said the saintly Puritan, "can have two beginnings. I cannot begin again to be a Christian, and a minister, being already both." It was no fault of the Congregational wing of the Westminster Assembly of Divines that they were cut off from the Presbyterian wing of that venerable body. When the Babylonish features of the Church of England and its demand of conformity are laid aside, when the Confession of Faith is superseded by a standard embodying only "the fundamentals," and when purity of communion is adopted as the law of membership all round, there will no longer be any *raison d'être* for separation. In view of the interchange of courtesies between the Church of England Synod and the Presbyterian General Assembly, and the Methodist Conference, during the past sum-

mer, interpreted by the pregnant words of Principal Grant, Hon. Edward Blake, and others, he must be indeed "blind, and cannot see afar off" who does not behold adown the vista of the brightening future, a "day of days" when these denominations will clasp hands in a true unity, cemented by love. And we cannot believe that Congregationalists, with their union antecedents along the whole pathway of their history, will lag behind in this goodly fellowship. Rather, will they be among the first to say, "Is thine heart right, as my heart is with thy heart? If it be, give me thine hand." When Jehu said this to Jehonadab we are told, "He gave him his hand, and he took him up to him in the chariot." Wesley has spiritualised this old Testament incident in lines that will yet be verified in the case of Christians of every name:

"Come, let us ascend,
My companion and friend,
To a taste of the banquet above;
If thy heart be as mine,
If for Jesus it pine,
Come up into the chariot of love."

Every heart imbued with the grace of Christ is weary of the strife of sects, the clash of creeds, the wordy warfare of bigots, and the din of theological battle-fields. "The whole creation groaneth and travaileth in pain together until now" because of these things. They must and will cease, to be succeeded by an era in which it shall be said again as of old, "See how those Christians love!" Then will the millenium be nigh. "Even at the doors."

FINALLY in this connection, as giving practical tone to our entire remarks on the question of Union, we emphasise this point. The Congregational platform is the true union platform. It and none other. Therefore we can heartily give nerve to Missionary and College enterprise, as we discuss union without fear of union absorbing us, conscious that by loyalty to our fundamentals we are loyal to true unity. Episcopacy with all its excellences is Christianity under the shadow of a bishop's rochet; Presbyterianism with its steadfastness is a close corporation for giving the gospel under a Calvinistic guise; Methodism with its zeal is Christianity Arminianized. Congregationalism presents that ideal church, which, in the late Dr. Norman McLeod's words, is broad as God's love and narrow as His righteousness. Standing upon the

simple Evangelical faith, it, in polity as well as creed, can heartily join in the Apostolic greeting "to the Church of God, them that are sanctified in Christ Jesus, called to be saints, with all that call upon the name of our Lord Jesus Christ in every place, their Lord and ours." We do not say others do not join therein, but certainly such community does credit to their heart rather than their logic. We join heart and lip, soul and strength.

OUR friend of the *Canada Presbyterian* does not like to be congratulated, and here is how he endeavours to escape.

"The *Independent* alleges that in a recent paragraph we stated that the authority of our Church courts depends "on the degree in which they reflect the mind of the people." We never took any such position. We took then, and still take the ground that it is better to consult Presbyteries on such questions as the establishment of new theological colleges and the appointment of professors because the people have to supply the funds. There was no question of ecclesiastical authority before us at the time—no such question was being discussed."

To which we reply, *first*: we never alleged that our friend stated "that the authority of our Church Courts depends on the degree in which they reflect the mind of the people!" We did allege that the reason he gave for consulting the Presbytery "on establishment of colleges" was because they were nearest the people, and most likely to know the mind of the church. That is in print as our contemporary ought to know. We then drew legitimate references thereupon. *Secondly*: will our contemporary define "ecclesiastical authority?" If the establishment of a college with its curriculum and professors is not an act of ecclesiastical authority with the General Assembly of the Presbyterian Church, what is? *Thirdly*: is it "because the people have to supply the funds" to be a basis of Church polity?

IN another paragraph our friend refers to our comparison of the growth last year of the Congregational and Presbyterian Churches. He should be generous enough to say that our comparison was drawn forth by his remark that "most Presbyterians regard Congregationalism as a failure in the country."

Moreover as our chairman spoke of the mistakes in the past, and our remarks regarding growth referred to the year just closed, our inference is that the address and statement are not at variance, and that the tide with us has turned. Our hope is that having the wisdom to profit by the lessons of the past, our churches are entering upon a new career of Christian service, which certainly will not lead us to rejoice at a Presbyterian "funeral," but ever rejoice at the many lessons our friends are learning, and which we have been teaching for many a long year. Our contemporary must be satisfied meanwhile with this attention. Promising ere long a few plain words on authority, and the real hindrances to Christian unity, we commend to him a study of Dr. Stevenson's sermon on, "Why we remain Congregationalists," in this issue.

THE newly imported and thoroughpaced Anglican clergyman does not readily comprehend the religious equality of these lands unblighted by "Established Churchism." Indeed the conception of anything beautiful true and good outside the Anglican paddock is almost an impossibility. During our stay at the Union in the solid city of Montreal, having heard much of the Evangelical catholicity of the cathedral air, and also of the expectations regarding the new rector, we joined the worshippers wending their way to that building of questionable architectural beauty. The request to show a stranger to a seat was met at the door by a ready "with pleasure, sir," accompanied by a friendly smile; we can not say the same of the glances of the stately matrons into whose seat we were shown, or of the manner in which with some hesitation a hymn book was slid with frigidly gloved hand along the book rack toward us. The stately service was enjoyed, save that being Trinity Sunday the Athanasian Creed was recited with its damnatory clauses. The service over, the pulpit was ascended. The preacher is a man of fine presence, apparently of vigorous mind, unconventional, yet cultured, argumentatively dogmatic, a teacher rather than an orator; one who knows whereof he affirms. The text was 2 Cor. 10 : 5; the subject rationalism in its opposition to God. The right of reason to exercise its functions was well maintained, the right of conscience in its domain, and of faith where it legitimately had sway,

was clearly put, illustrated by the sovereignty of the musical faculty in the sphere of harmony, as of mathematics in the relation of space. Hence reason cannot justly overturn a law of conscience or of faith, and faith is not to impose a yoke where reason rightly rules. Thus far well, and well said; now came the plausible fallacy and *od'um*. The rationalist was credited with saying, *e. g.*, regarding the miracles of the N. T. "I accept this miracle because my reason agrees therewith, that is contrary to reason, therefore, I disbelieve it." Plainly, therefore, said the preacher, the rationalist sets up his reason against the revelation of God. Now Mr. Norton ought to know, and doubtlessly does, that the rationalist's difficulty is not about the reasonableness of a miracle; but whether it comes attested by sufficient evidence, he is ready to accept a revelation from God, provided that you prove that it is a revelation. Still as it is not supposed that many rationalists attend a morning cathedral service, the overturning even in an illogical manner a man of straw would meet with the silent approval of the worshippers, and having thus won favour for his line of argument by reaching a welcome conclusion, the way was easy for a second and far more important application, which, in the spirit of the morning creed, was that whosoever would be saved with propriety, before all things it is necessary that he should be within the Anglican fold. Certainly the speaker said, "God forbid that he should say anything against men who asserted the moral law, with spiritual power and gospel simplicity," but when they turned away from "the Church" with its threefold bond of rulers, and from its Sacraments, were they not rationalists, accepting what their reason allowed, and not all the knowledge of God? Of course our difficulty is in seeing the N. T. Church exclusively in Episcopacy. We have somehow learnt that mercy is better than sacrifice, and a living conventicle than a dead cathedral or parish church. Nor have we read Episcopacy after the Anglican pattern either into or out of the N. T. revelation; and therefore when "my lord bishop" would lord it over my liberty, it is not impertinence to ask that he show his credentials from the court of heaven. Certainly if Mr. Norton can induce the Montreal friends to accept "the Church" after his pattern as the most proper medium of salvation and grace,

the millennium of Anglicanism will have come, unless indeed the more ancient and persistent claim urged from *the other* Cathedral of Notre Dame, should prove in that line the stronger—as we really think it would.

Our Lord's prayer for the unity of His people. John xvii. 20-21 ; is it for a spiritual or for a manifested Unity ? Scarcely the former, for that is a fact whatever ill betide. All united to Christ are one in Him, ever were, and ever must be. It does not seem, therefore, that that necessary unity is any more a subject of prayer than the atonement, in so far as it is an accomplished fact. The prayer is for the disciples and for all who believe on Christ through their word, *i. e.*, for the entire body of believers, and that they are believers is due to their oneness with Christ, and therefore to their spiritual unity with each other. That believers are in the very nature of the case. Christ is essentially one with the Father in the unity of the Godhead, He also manifested that unity by making it His meat and drink to do His Father's will, there was no divided purpose, but a perfect showing forth of the brightness of the Father's glory. Believers do not manifest that oneness which no division can destroy, but whose testimony may be and is terribly clouded by the contentions and competitions of our ecclesiastical life, and therefore Christ prays for a manifested oneness by which the world may be led to believe on Him as the sent from God.

"LET us fall now into the hand of the Lord, for his mercies are great, and let me not fall into the hand of man," was David's wise decision. Our political press see nothing but ruin in the ascendancy or the advocacy of the opposite party, and while politicians have thus been biting and devouring each other, and mad speculation has wrought a financial crisis such as we have not experienced for many a busy year, the Lord has blessed us with a bountiful harvest gathered in for the most part under propitious skies, giving food for men and cattle, filling hearts with joy and gladness, and calling upon us to advance in every work and word which tells of and forwards the glory of His Kingdom.

THERE are golden opportunities whose voice of invitation never says to-morrow, but

now. Neglected they pass never to return. Never. Such a "now" seems to present itself to our churches. God has blessed us much in the past year ; with the single exception of our Provident fund there has not been a minor strain in all our working harmonies. The Lower Provinces with the Western are now in continuous Missionary line. Ten thousand voices say "forward." Looking at the manifestly "new departure" in College and Missionary enterprise, the glad revivals our churches have witnessed, and our consequent growth, we must hopefully urge upon pastor and reader. Now is a fresh call to enter in to the whitening field ; now is another golden opportunity. Up and be doing that no man take thy crown. The fact chronicled that five new applicants for entering College is significant, our prayer for men is being answered. How are we to show that prayers are real ? "Thy Kingdom come" truly offered will open hearts *and purses*, and render bank accounts more profitable by removing some of the credit from the region of earth's vicissitudes, to that investment which will welcome us abundantly into eternal habitations.

THE all-absorbing topic of British politics just now is the attitude of the Imperial House of Lords. Under responsible government the existence of an hereditary and irresponsible house does seem an anomaly, though it is not to be forgotten that *mobocracy* may creep in under the name of responsible government. We shall not discuss the question, which in a modified form is being raised regarding our own Senate. This we would urge however, the appeals made by the party press to the passions of the electors is the reckless raising of a storm, which if raised, will make our responsible government an overwhelming flood against which the breakwater of a despotism may be deemed a mercy. There is *too much* reason for believing that the Lords in the present instance are influenced more by mere party consideration, joined with an intense dislike of the great liberal leader, than by pure patriotism ; in which case they simply manifest their humanity ; they ought to remember, as our senate must to secure continuance, that the only justification of their prerogative is that they stay the mischief of the partizan spirit, apparently inevitable under our present representative system.

ANOTHER revelation of suffering in the Arctic regions, in the interest of science has been before the public in the rescue of the remnant of the Greely Expedition. Much adverse comment has appeared as to the uselessness of the exposure in such cases. Some measure of force is in the urging that sufficient lives have been sacrificed in futile attempts to discover useless deserts of snow and ice and darkness. Yet commerce is as remorseless as science in its pursuits. How many lives are prematurely ended, how many men are rendered permanently miserable, by the "enterprise" of our stock exchanges, industries and luxuries. The exquisite polish on many articles is gained at a cost of health and life. There are departments of manufactures, that unchallenged, cut down the three-score years and ten to an average of thirty-five. And it is surely as meritorious, certainly more ennobling, to seek the unlocking of Nature's mysteries with heroic spirit, than to toil remorselessly for "that loudest laugh of hell, the pride of dying rich." That which saddens most in the misfortunes of the party whose sad remnant has been just rescued, is the revival of those accounts which sickened our earliest years, of man living upon the remains of his fellow man. For our part we would drop a veil thereon. God only knows, besides the actual sufferer, the agony and delirium of such days. As a dream of horror let it pass, and our thoughts shall dwell upon the bravery of men who for knowledge sake can struggle an almost hopeless struggle in the fond hope that light may yet dawn. Do we resist, even unto blood, "*striving against sin!*"

ATTENTION is directed to the Year Book, which will soon be ready for the press. As only the copies required will be printed, it is necessary that orders be sent to the Editor, Dr. Jackson, Kingston, forthwith. It is not likely that another opportunity of notice will present itself. The edition in preparation being in board form, no complimentary numbers can be sent as before to the pastors. The price advertised will not permit.

A RING of the bell brought us one day in the middle of July to our front door to recognize the form of our old friend, and once fellow townsman at Belleville, Rev. Richard Lewis,

now of Michigan. Time deals gently with our brother, who has just been giving his elder daughter away to a worthy youth. We only regretted the unfortunate hour which forbid a leisurely chat of days gone by and hours that are. Ah, these momentary clasping of hand, how they pass and press upon us the great meeting bye-and-bye! We rejoice to know Mr. Lewis is enjoying his work and only regret his absence from us. *Bene Vale!*

WE very gladly insert the letter explaining the burning affair commented on in our July number still feeling the constable should not have been neglected. We did not think we were in a land where barbarians could riot at sweet will.

WHY WE ARE CONGREGATION-ALISTS.

A SERMON.

"Paul and Timothy, servants of Christ Jesus, to all the saints in Christ Jesus which are at Philippi, with the bishops (*overseers*,) and deacons: grace be unto you and peace from God our Father and the Lord Jesus Christ."—Philippians i. 1-2.

That was the composition you see of the church at Philippi. There were "saints" as Paul calls them, men, that is, who loved the name of Christ, and departed, or at any rate strove to depart, from iniquity. Then there were overseers or bishops, one or more as the needs of the church might require. And there were others who were also in office in various ways, and they are called "deacons," or servants, as the word means. For in the early church, as in all healthy churches, real service was counted the highest honour. The Lord of us all is only so because he is the servant of us all. And we stand high or low in his sight just as we serve more or less. A deacon is literally one who runs through the dust to do his service. He is therefore honoured of the church precisely because he does not spare his own pains.

Now notice that these three classes—the overseers, the deacons, and the good people, as we say "members," of the church, are the only classes mentioned here. In some other places we read of "elders" also. But

there is no doubt at all that in the early church the words "overseer" or "bishop," and "elder," meant the same thing. Dean Alford himself, as you know an episcopalian, and a man who did honour to the episcopal church, as he would have done to any church, says so, in a note on this passage, or rather he does better,—he quotes from one of the old fathers—from Theodoret—who says of the writer of the Acts, "He calls the elders bishops; for at that time they had both the names." So that this was the simple constitution of the early churches—overseers, deacons, members. All the splendid array of bishops, deans, sub-deans, canons, and indeed all the other great guns of the churchly fortress, were not yet invented. I say no word against them. Only they were not there in the early church, and if so, as you will see, they could not be essential. The early church was the church of Christ, yet it was without them. If it could exist without them then, so it can now.

Now I believe two things,—first, that the early church was on the whole what we should now call the Congregational, that is, that it was governed each congregation by its own members, having for its office bearers "overseers" or bishops and deacons; and secondly, that this simple way of governing the churches is the way to which the Church of Christ is destined ultimately to go back. I am often asked why I am a congregationalist, and that is my answer. I do not wish to speak of this matter very often. It is not of vital importance. Still less do I wish to speak of it in a narrow or bitter spirit. The best church order in the world is not worth preserving at the expense of love. But after all we are here,—God has put us here,—and I should like you to see what we are, and what we may hope to do. The more so as we are trying to multiply our churches, and are training young men for our ministry. I happen to believe that we have a special adaptedness to the needs of our time. That may or may not be. But at all events we have our own work to do in our time, or at least I hope so. If we have, let us do it in God's name:—if not, let us call a great meeting of delegates from all the churches, and solemnly commit the "happy despatch."

One thing which is, I think, specially suitable to our time, is our simplicity of organi-

sation. A Congregational church is a very simple affair. It is two or three, or it may be two or three hundred, gathered together in the name of Christ. It does its own business and manages its own affairs. It interferes with nobody, and asks as its only favour that nobody will interfere with it. I mean of course interfere in the way of government, for it is glad enough to get all the help it can for its work of bringing men to Christ, and to give all such help to others. A Congregational church is independent, but to be independent is not to be unbrotherly. On the contrary, the brotherly people in the world are the strong manly souls who stand firmly on their own feet, with God above and love in their hearts. I may want you to love me without wanting you to rule me. The Congregational church of which I speak is loyal to the ordinances of Christ. It appoints its pastor—its overseers—in His name, and it asks the pastors of other churches to set him apart to his work "with the laying on of the hands of the presbytery." It elects its deacons too, to help the pastor, and to serve the church. It likes to get them spiritual men, men who know the power of God in their souls, and the love of Christ as the loadstar of their lives, and it also likes to have them, though not worldly men, yet men of the world. We do not want, in these hard times, men who are slick and soft, and men with no strength of character, men who take the form of surrounding circumstances as water takes the form of the vessel into which it is poured. No, no. Good soldiers of Jesus Christ—fighting for the right and the true, yet gentle and kindly in their strength—these are the men we want. And in many churches we have them. Let me say it frankly,—I have been for many years a Congregational minister, and I have sometimes had deacons around me of strong personal character. But, on the whole my deacons have been among my best friends. They have believed in me, and I have believed in them. And they have done good work for God and for man. They have held their places in "sanctification and honour."

Now, I believe that the simplicity of our plans is a good thing for our work. It leaves us free to adapt ourselves to circumstances. In this new age and new country we do not want our churches to be as like

each other as two peas. They have to vary according to circumstances, and the kind of work they have to do. They need to be not hide-bound but flexible. What can be more flexible than a society such as I am describing. It can do and become anything that the circumstances need. It can work a Sunday-school, start a temperance society, gather a reading club, organize district visitors, go into the hospitals or poor-houses in a city, or scour the whole neighbourhood or the country to find material and opportunity for its work. There has always been a sort of battle between organization and life. Life tends to burst the limits of an elaborate organisation, and make new forms of its own. One of the reasons therefore why a simple organisation is so good is that it gives a large play to life. It does not repress new and eager activity. So you see we of the Congregational churches ought to be the readiest of all men for new work and new circumstances. We ought to go everywhere with eager joy to do the best that can be done for God and for man. If we do not, our *ism* is not worth retaining. Every *ism*, simply as an *ism*, is a nuisance, a mere clog on the progress of the world and the churches, destined to wither and perish like the last year's leaves on the trees. It is only as an instrument of life and work that a plan of church organisation has a right to exist for a moment. Let us pray then that He who is the life will fill us and our churches with life, that we may live, and that we may kindle the life of others.

Another point of fitness for our day is the directly scriptural character of our teaching. I do not mean, by that, that we are more orthodox than other people. Whether we are depends on what you mean by orthodoxy. Orthodoxy is very apt to be my belief, and heterodoxy every other man's belief. But if you mean by orthodoxy a firm grasp of the great truths and principles which lie at the foundation of the Gospel,—the eternal righteousness of God, the atoning love of Christ, the willingness of God to save every man who comes to Him in faith and love, the presence and power of the Spirit of truth in the hearts of all who submit to the Gospel, then I am sure we are as orthodox as we have any need to be, and that if we are not good men it is not for want of a better creed.

But when I call our teaching scriptural, I mean something different from that, I mean that we appeal directly to the scriptures as the records of God's revelations, and the standards of our faith. We do not hang a screen of any kind, creeds, articles, confessions, call it what you will, between the eyes of a man and the pages of his New Testament. No,—we say, look here—here is the word—here is the history—here is what Christ said, and what His Apostles tell us they understood Him to mean. Look, read, meditate, pray, for yourself. We think it likely, nay certain, that 'he Saviour can make God understand His meaning directly, at least as well as we can by paraphrases and summaries of ours. What He has not defined we do not care to define—what He has left open we do not care to close. We will be as narrow as Christ—but we will also be as wide as Christ. Now, if Christ is really the Saviour of all ages—not for to-day or to-morrow only, but for all time—it seems to me an element of power in a church when it says that, and especially so in a time like our own. We live in a day when men are trying to get at the roots of things, and to come back to first principles. Well, Christ is the first principle of the Gospel. He, in His divine love and power, is the starting point of it all, and I do not see how we can do better, either for the Gospel or for men, than to send them at once back to Him. I wish you would go there—I do indeed. I wish you would get down at the very feet of Christ and sit where Mary sat, listening to His words. We want the very word and thought of the matter. For in that is life eternal, and if we really went to that we should feel it to be so. Half the scepticism, half the unbelief we see around us, comes from looking at Christ through other men's spectacles—the spectacle of this club or of that writer, instead of seeing Him for ourselves. It would be worth living for, and dying for, if one could bring only a few of you really near to Christ. And if our churches have any special value at all, it is mainly in this, that the very simplicity of their structure takes away from them all other power than the power of the truth they teach—the power of Him who is head over all things to His church. Christ is living to-day as truly as when He walked in Jerusalem, or taught by the Sea of Galilee. His touch has

life in it still. People talk of the "channels" along which the grace of Christ flows from the Apostolic ages. No, the grace of Christ does not flow through channels, it comes directly from Him as love passes from heart to heart, or knowledge from mind to mind. Christ gives His grace to every soul directly. You had better go to Him, in His own proper person, and get it from Him. Yes, get His love, new every morning, and fresh every evening. Bathe your weary soul in His truth and purity, and find it, as you will, a sea of heavenly rest.

It is another quality in our churches which commends them just now, that they are founded on the principle of an equality among the members. There is no mastery of man over man, or of church over church. Paul addresses not the ministers only, or the wealthy and learned only, but *all* the saints. Neither did He mean by the word "saints" what after ages meant by it. He is not thinking of men and women shut up in convents, or living a life different from that of their neighbours. Some "saints" have been very odd people, you know. It is difficult to think that they have always been quite sane. But Paul's saints were simple, ordinary, every day Christians, who did not

"Bid for cloistered cell,
Their neighbour and their work farewell."

They were good men, in a strict homely sense of the word good. They were full of truth and faith, and of the "sweet reasonableness of Christ." These were all treated as equals by Paul. His maxim is, that none shall insist on his own honour or greatness, but that we shall live in mutual love and respect, nay, that in honour we shall prefer one another to ourselves. Now, I say that is what the world more and more demands. The days of inequality are past. Slavery is dead. Aristocracy is doomed and will die. The sinister brand of inferiority will be put upon no man. All men will be educated, and all men will vote. Now the church that says yes to all that, is fitted more than another to be the church of the future. But the great danger of our equality and democracy is that it degenerates into a wretched selfishness which cries, "every man for himself, and I am as good as you." How are we to prevent that? How are we to resist the crumbling away of society under the inroads of that cruel competition? The question is a serious one. I do not like

the look I see on some of the faces of our business men. It is hard, unpitying, unloving, avaricious. Only the other day a man of much business ability told me that the temper of the time was, he felt sure, growing worse, and that men were making fortunes by dishonesty and fraud. Well, if we are to be equal, if we are to stand side by side in the struggle for life, I know of only one spirit that can save us from turning earth into hell, and that is the spirit of brotherhood in Christ. You think that you can do as you like in this world, and that the whole purpose of the church is to save your souls after you are dead. We speak with little thought of what salvation means. I say that you want Christ *now* to give you His own spirit of universal love and goodness, nay, I go further and say that if Christ does not save us now from fraud, meanness, dishonesty, and all selfish and hateful tempers, we shall die unsaved and find ourselves unsaved in the world to come. I have no belief that the Gospel is a mere evasion, a sort of trick for allowing us to live as we will to the hour of death, and then cleverly skipping out of the consequences. "Thy kingdom come, Thy will be done on earth as it is in heaven"—that is the prayer of Christ, and His Gospel is the means of realizing His prayer. More and more the earth needs it. We want these principles for which, as I think, our Congregational churches especially, (though, thank God, not exclusively), stand—simplicity—direct access to Christ—loving, brotherly equality. These alone can save society and bring in the kingdom of God. Science alone cannot do it—though she may give her help. Government cannot, though a really good Government is an unspeakable blessing. Even education, mighty as it is, needs a guiding and inspiring spirit that it may not labour in vain. Christ alone can save the world—the real living Christ—and I value our simple church order because I think it tends to bring Him near to the struggling hearts of sinning and sorrowing men more directly and more fully than other and more complicated systems. This is why I am a Congregationalist. But I am not, I hope, a sectarian. God forbid. I am content to let each man seek the light in the way God shall lead Him. For all good men of every church I pray. Grace be upon them and mercy, and upon the whole people of God

Montreal, May, 1884

J. F. S.

PROHIBITION AND THE BIBLE.—II.

There are also many other passages of scripture which indirectly teach the principle of Prohibition. Heb. xiii. 13: "And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed." Not only are the rights of one circumscribed by the rights of the many; but the one if he could follow the principles of the gospel, must endeavour to make straight paths for his feet, for his own safety, and also for the safety of others. Such paths can only be secured by the suppression of the drink traffic for so many are already "lame" because of it. Christian expediency, as taught in 1 Cor. viii., demonstrates that the very genius of Christianity is self-denial for the good of others. If we wound a man's conscience, we wound that which is the throne of man's moral nature. No worse wound can be given. We may also be wounding a "brother," "a weak brother," who may "perish," and "for whom Christ died." It is called a "sin against Christ;" some call aloud for freedom and liberty; but freedom without love generates bondage to self which is the worst tyrant.

We have only to contrast the genius of the gospel with that of the drink traffic, in order to see that they are diametrically opposed to each other. Bring a child under the influence of that traffic, and permit him to grow up in subjection to it, and we find he is injured physically, for the body is vitiated, weakened, made more liable to disease and death, yea, often brutalized. The mind is enervated, inasmuch as this poison directly affects the brain, and in many instances has rendered it almost useless. As to the spiritual nature in man, nothing can surpass the disastrous effect strong drink produces on the higher nature of man. The appetite for intoxicants supplants every noble device, every laudable ambition, every manly purpose.

The victim of intemperance is unaffected by the most powerful appeals of the gospel, he seems possessed of a demon which must be cast out ere he can sit at the feet of Jesus.

These are the natural results which follow the genius of the drink traffic—moral and spiritual deterioration, physical and mental incapacity, often total ruin of these God-given powers, disease, insanity, crime, and premature death.

Now look at the genius of the gospel, watch its influence on the child as he grows up under its teachings, as he reduces to practice in daily life its ennobling precepts.

Its laws are the laws written upon his physical nature. The young man is able to cleanse his way by taking heed thereto, according to the divine Word.

The laws of health demand that these poisons be rigidly excluded from our system. The sober individual is less exposed to disease and death; a fact of which life insurance companies are fully aware.

As to the mental powers, the leading men and nations to-day which are Christian amply prove that the genius of the gospel develops mind.

We have read of a teacher of law, who although a sceptic himself, found the perusal and diligent study of the Scriptures gave strength of mind in argument, niceness of discernment, and logic in arriving at proper conclusions; hence he commended to all his students this book above all others; and the success of his students was found to more than justify him in his mode of training.

As to its effects on the higher nature of man, proof is not needed. Not only is it found sufficient for his wants under all his circumstances, able to build him up, and to give him an inheritance among the sanctified, in short, to fit him for God's glory here and hereafter, to make him a loving father, brother and son, a good neighbour and citizen if he follows its leadings; but it is able to take the victim of intemperance, the other genius, and cast the demon of appetite out of him, or by grace subdue it, to restore the lost physical and mental powers, to restore him to his right mind spiritually, and make him sit at the feet of Jesus, to arise to a noble manhood on earth, and to lay up for himself treasure in the heavens. We ask them is the genius of the one not opposed to the genius of the other?

It is true, some passages of Scripture speak of wine with favour; but we must remember that there are nine Hebrew words, and four Greek terms translated by our word wine. The preponderance of proof goes to show where God pronounces wine a blessing, it is non-intoxicating; where he speaks of it as a curse, it is of the opposite character. We cannot believe that it is the same wine of which we read, "Wine is a mocker," and wine which

makes glad the heart of man. Scripture does not thus deal in contradictions. We find some one hundred and thirty warnings against wine and strong drink, and only some twenty permissions to take it in any form. Thus the Word of God leads us in this matter. We cannot say it justifies this traffic either in direct utterances, or in its own genius. As it gives us light, let us walk in that light.

Barrie, July 18th, 1884.

J. J. H.

Mission Notes.

THE BRITISH AND FOREIGN BIBLE SOCIETY.

THIS organization has been fairly classed among missionary bodies, though much of its work is done in the British Islands. Its income was never so large as in the present year. This amounted to \$1,166,545, an increase over that of the previous year of \$113,540. There have been sent within the year, from the Bible House in London, 1,517,024 copies of the Bible, or portions of it, while from stations abroad 1,601,280 copies have been issued, making a total of 3,118,304 copies. The issues of the society, for the eighty years since its commencement, now amount to 100,035,933 copies. A special interest was given to the anniversary this year, since it is the quin-centenary of the birth of Wycliffe, the first translator of the Bible into the English tongue, while this year, also, a fine monument to William Tyndale, who gave form substantially to the present English version, has been unveiled on the banks of the Thames. Within the last year the society has enlarged its work in China, in view of a special gift of \$10,000, and has voted to increase the number of its agents within that empire from one to three. Similar gratifying reports are received in reference to the extensive distribution of the Bible in various parts of the world. It is clear that, despite the assaults upon the sacred Book, it still keeps its hold upon the hearts and consciences of men.

THE FIJI ISLANDS.

* At the recent London anniversaries, an address was made before the Religious Tract Society by the Rev. J. Calvert, recently from Fiji. We give the following brief outline in the *Nonconformist* :—

“There are some 220 islands in the group, of which eighty are inhabited. The South Sea Islanders are a fine race—no thick lips nor curly hair—who have good houses and canoes, and fishing-nets, and carry on various manufactures; but this people had been so left to themselves and to the demons that possessed them that they became very vile. Infanticide was prevalent, and polygamy, that source of immense evil, and especially cannibalism. After the missionaries arrived they

had known of a hundred human beings being cooked at one time; and one man, who had put aside a stone for every human body of which he had eaten a part, was found to have eaten of 872 persons in the course of his life. But those who took the gospel to them never had any doubt with regard to its power. They had preached and circulated the Word of God, and he had confirmed his word by signs following. As soon as any of the natives were converted they were set to work, and now there are 1,240 churches and other preaching-places. They had never had more than ten or twelve white missionaries working there, but the people had worked for their own countrymen. There are fifty-one native ministers, ordained or on trial for ordination, thirty-two catechists, and 1,070 native teachers, and these are mainly supported by the people themselves. They have 25,000 church members, and 4,500 on trial, under the care of 3,000 class-leaders; 41,000 children in the schools, the number of which is 1,700, taught by 2,300 native school-teachers. For fifteen years they laboured and prayed to bring the king to a knowledge of the truth. It was a great point when at length they found he had a conscience, that he did not like to kill and eat his enemies, and that he did not strangle those who were of no use. Then he would occasionally go to the mission-house for a little medicine or arrowroot, and require the attention of the missionaries in his sickness, and by-and-by, after eighteen years, he submitted himself to Christ. There was a fear that he would say, ‘Peace, peace,’ to himself when God had not spoken peace; but his conversion was evidently genuine, and for twenty-nine years that wonderful man had been a credit to the Christian religion and to his country. On the first of February last he passed away, trusting in Christ.”

THE “Pauline Missionary,” William Taylor, who was elected Missionary Bishop of Africa, by the Methodist General Conference, has issued a circular stating his plan of the “missionary short cut for the salvation of the world.” In the first place, he believes in sending out missionaries as Christ sent them forth, without purse or scrip, or extra coat or pair of sandals. Paul took longer missionary journeys, and required sufficient of the churches for travelling expenses. On this plan the Bishop has been working in India twelve years, the workers depending on India for their support, and only requiring transit money from the Christians at home. This plan, he says, has worked well in India, as indicated by the results:

“To say nothing of the distribution of the fruits of our self-supporting mission among the older missions of India, we have in organic results in the South India Conference, according to its official minutes for 1883, the following, showing:—1st. An organized membership of 2,154, of whom 450 were converted Hindus.

A large majority of the whole number are converted Anglo-Indians, and a small minority of purely English and European blood. 2nd. Fifty travelling ministers, who, with their families, are supported purely from India resources. 3rd. Fifty-seven local preachers who support themselves, and preach gratuitously. 4th. Fifty Sunday-schools, with 357 officers and teachers, 3,251 scholars, 3,343 books in their libraries. 5th. Self-support. The pastor's claims, last year, as fixed by the Quarterly Conferences, amounted to 47,887 rupees, or about \$23,943. Of this amount 47,388 rupees, or about \$23,694, were paid. 6th. The aggregate amount paid last year for church building, running expenses, etc., including pastoral support as above stated, was 167,373 rupees, or about \$58,686. 7th. House building. 27 substantial church buildings and 12 parsonages; estimated value, 361,063 rupees, or about \$179,031. Assistance from home for building, about \$6,000. Total indebtedness of \$18,359. Besides all this, of \$16,000 Rev. C. B. Ward has received for the sustentation and development of his seventy orphans, who are all graduating into self-support, only \$500 of it came from private friends in England and America."

On the same plan, he says, he has forty-five missionary workers in Central and South America, who, "besides regular preaching at every station, have in their day and Sunday-schools over 800 young people, three-fourths of whom are of Spanish and Portuguese blood." It is on this plan, we believe, that he intends to work in his diocese, Africa. He is now mustering in young men to go with him to the "Dark Continent," for whose support he will not ask the Missionary Society for a cent.—*N. Y. Independent.*

It is not strange that there should be an unending revolt of intelligent minds from the Church of Rome in the light of some of its peculiarities of belief and practice. Those who have known and studied no other system, and believe that Catholicism represents all there is that is good and pure in Christianity, fall into unbelief generally when they perceive how much there is that is superstitious and demonstrably false in the papal form of religion. In England and America, where the atmosphere is freer, and where Christianity can be studied in doctrine and observed in practice in a pure biblical form, the lapses from Catholicism are not into unbelief, but almost wholly into Protestantism. The estimate of an English Catholic of the loss to Catholicism in the United States is put at three millions. The wonder is not that it is so large, but that it is not larger, in view of some of the doctrines which the Church inculcates. A faith burdened with corruptions and abuses, and enforced with the most rigorous discipline, ought, it would seem, in the light in which we live, to lose nearly all of its adherents, or be compelled to purify itself.

Perhaps we ought not to be impatient with the slow progress American Catholicism is making toward a purer faith, but, as we said last week, the system and belief of the Church are so ingeniously constructed as to seem to defy reform, and the publication in one of the most intelligent Catholic papers of the country, with evident approval, of such an appeal as the following, is no little discouragement to the hope for better things. We give it entire :

"THE PURGATORIAL ASSOCIATION.—SPREAD OF AN ORGANIZATION INTENDED TO DO A GREAT CHARITY.

"McCONNELLSVILLE, MORGAN CO., O., }
"July 7th, 1884. }

"TO THE EDITOR OF THE CATHOLIC REVIEW :

"The Purgatorial Association continues to grow rapidly. We are now saying about fourteen thousand decades of the Rosary every week, for the poor souls. Persons wishing to unite with us in this devotion may send their names, plainly written in English, to the Rev. S. S. Mattingly, McConnellsville, Morgan Co., O., and also enclose a postal directed to themselves, for answer to their application.

"The obligation on the part of the members is one 'Our Father' and ten 'Hail Marys,' or one decade of the Rosary every day for the souls in purgatory. The benefits derived by the members of the association are : (1) One mass, once a week, *pro de functis*, for the spiritual and temporal welfare of the members, according to each one's intention ; (2) a memento is made every day in Holy Mass, according to the intention of each member. We take these Rosaries, said by the members of this association, every day to Holy Mass with us and ask God to hear our prayers and liberate those suffering souls. Other benefits for the members of this association are being sought for by us, and that we may be successful, we ask the prayers of the members. S. S. M."

It is a degradation of prayer to call such performances by its name. It is monstrous to suppose that the "saying" 140,000 times a week of the prayer to the Virgin, and the repetition of the Lord's Prayer 14,000 times, are grateful to God and effectual. It is not much better than the notion of the Buddhists that machines to multiply petitions to Heaven are a benison to mankind. Both have regard to *quantity*, as though God lacked in mercy and needed to be moved with "much speaking" and "vain repetitions." We say nothing on the purgatorial doctrine. If Catholics believe that the baptised who are now in purgatory can be got out by their prayers, why not put up daily a simple petition of faith, when the Church in the world is prayed for? Why should it be thought necessary to say the "Hail Mary" ten times a day for this single purpose? We do not deny that many of these prayers are said with faith; but the effect of the teaching and practice seems to be that in the mechanical "telling" of the beads lies the efficacy of prayer, and that its procuring power is determined mathematically by the number of repetitions.—*Editorial in N. Y. Independent.*

Correspondence.

MR. HALL'S LETTER.

MR. EDITOR,—Cordial thanks for your kindly strictures on my last letter. I hope the discussion of the subject will result as you prophesy. But I have not been able to find where the Saviour prayed for the "union of all denominations," or anything like that. He prayed for the *oneness of all believers*, a very different thing from the other, and a blessed possibility; what we have now I trust, and of which may we see more and more, without organic union. Alas, we know too well, that there may be union of denominations, without promoting the oneness of believers. For this oneness, indeed, I pray, and labour as earnestly as I am able. I will now proceed to give your readers some account of my visit to these Lower Provinces. Shortly after the Union of Nova Scotia and New Brunswick closed its sessions, I crossed over an arm of the Bay of Fundy to

NOEL,

distant from Economy, where the Union met, about ten miles. Here the Rev. Jacob Cox, B.A., has been labouring for the past seven years. There is a very handsome church edifice and a good congregation. I preached in the afternoon in Noel, in the evening in a school-house about five miles distant, to a congregation of farmers. It was truly encouraging to observe the eagerness with which young and old listened to the word. On Tuesday evening we had a meeting for special prayer, and the baptism of the pastor's baby, and business. For the past seven years our brother has given his strength to building churches and paying debts on the same, and has been contented to live in a rented house himself, and not a very suitable one, either; the time has come when a parsonage is a necessity. A building committee was formed, a site selected, and resolutions passed to proceed with the work forthwith. I hope the new parsonage will be ready for occupation when we visit these parts again. On the following morning, Mr. Cox accompanying me I started for

FALMOUTH,

distant forty miles, amid a downpour of rain which continued all the way. Falmouth was one of the first Congregational churches built in Nova Scotia. It has perhaps the finest site in the Province, but I am sorry to say has been closed for many many years. Long ago, when our churches had no supervision, and no one cared for them outside their own membership, this church was left vacant by the death or resignation of the pastor, and left so long that most of the members united with other churches. The Methodists and Baptists are strong in the neighbourhood,

and their churches have been built up out of the wreck of the Congregational. There are yet a few who cling to the old faith, and will till the end. Since I was here last year, the building has been thoroughly repaired, and now all that is needed is, a *live earnest man of God*, and a harvest of souls will be reaped. There is great need of Evangelistic effort in the neighbourhood. From all I could learn from several parties, and from what I saw myself, I am very anxious that something may be done to revive the work of God in Falmouth and the neighbourhood. It may not be wise to re-organise our church there at present, but we should do something to save souls without delay. From Falmouth we drove to Kingsport in King's County, a distance of sixty miles, still under the rain. The country through which we passed was very beautiful. We skirted the Basin of Minas, crossed the Pereneax River, passed through Windsor, Wolfville, and the Cornwallis Valley, through Canning; and for the greater part of the way we were on Congregational ground, ground that our forefathers reclaimed from the wilderness. There is the site of the first Congregational church, yonder are the graves of the first settlers, Congregationalists, and yonder again, the residences of their grandchildren or great grandchildren, but in all this extensive ride we only saw one little Congregational church. Through neglect, mismanagement, and ways that were crooked, our people have been gathered into Baptist, Methodist, and Presbyterian Churches, and if there is any reliance placed in human testimony, there is a great lack of vital godliness all over this country. One cannot help thinking that if our principles had been upheld throughout the magnificent valleys of Annapolis and Cornwallis, there would have been more of material and spiritual progress. I preached in the

CORNWALLIS CHURCH,

and though it rained incessantly every day, I had good congregations, principally young people, though I noticed among the hearers every night an old saint of eighty years of age, who walked to the house of God, and appeared to be the happiest person present. True religion does not make our pleasures less. On my first visit, I spent two evenings with the Church, and as I passed this way again, I spent two more. The congregations increased from night to night, and the interest seemed to deepen likewise, so that on the last evening several rose for prayer. I am convinced if a good earnest man who knows how to "win souls" will go to work here, there will be blessed results. There are a great many young people almost persuaded. Who will gather them into the fold? The Church has been pastorless for some time. The Hon. and Rev. B. Musgrave, whose brother, Sir Anthony, I knew as governor of Newfoundland in the early days

of my ministry in that country, has been supplying as often as possible, and rendering very acceptable service. He is a man of great ability, and one who thoroughly understands our principles, as his letters in THE CANADIAN INDEPENDENT amply prove. The Church there deeply regrets that the state of his health will not permit of his taking full charge of the work. There is a parsonage and three acres of land. The residence is partly furnished. With a little assistance from the Missionary Society for a year or two, the cause can be sustained. Here is a good opening for usefulness in one of the loveliest valleys in the Dominion of Canada.

I took the Windsor and Annapolis Railway at Kentville, twelve miles from Cornwallis Church, to Annapolis Royal, the ancient capital of Nova Scotia, and still a busy, thriving town, and by the way, we had a cause here at one time, and in several adjoining towns, our missionaries were the first to carry the Gospel to the scattered settlers throughout this valley. From Annapolis I crossed by steamer to Digby, thence by "Western Counties Railway" to

YARMOUTH,

where I was rejoiced to meet my esteemed brother Mr. McIntosh and his family, all in the enjoyment of good health. I spent part of the Sunday with him, and observed a decided growth in the congregation. It is up-hill work in this town for various reasons, but, perhaps, chiefly because of reverses in business, and removals of some of the most useful members of the Church; but our brother is not discouraged, he is not given to that, and the Lord is blessing and will bless. I addressed the Sunday-School in the afternoon and found it a live institution, and in connection a large Bible Class, taught by the Pastor. The evening of the same day I spent in

CHEBOGUE,

the Mother Church of the Province so far as our denomination is concerned, being organized in 1760. I had a good audience notwithstanding the rain, and on the following Tuesday took part in the ordination of the Pastor, Mr. Watson. He had been labouring among them with great acceptance for eight or nine months. He was subjected to a most searching examination by the Council, and there could be no more satisfactory result. His labours have been blessed already to the conversion to Christ of several, and the prospects before the old Church are most cheering. The Sunday-School is increasing, and the active Ladies' Missionary Society has been organized by Mr. Watson, which promises to be a means of grace to all, and at the same time greatly assist our Missionary Society. The next meeting of the Union of Nova Scotia and New Brunswick will be held here, and judging from the way the Council was entertained, and the public social meeting in the evening, I would

anticipate a good time for the Union. From thence I returned as I have intimated, to Cornwallis, and after conducting the important meetings referred to, one morning early Mr. Cox and his missionary horse took me in charge for a drive through the mountains and across the country one hundred miles and more to

PLEASANT RIVER.

We rested the first night, after passing over the worst roads I have ever seen in my life in any part of the world, at a place called

CHESTER BASIN.

The scenery here is lovely, and the drive next morning along the sea shore and Mahone Bay with the tide rolling in at our feet, while for miles we had a view of the Basin and Bay, dotted with beautiful Islands, a sight such as to make us forget the bad roads and bad weather of the previous days. So will it be when all the trials of life are over.

"One hour with my God will make up for all."

In the lovely town of Mahone we halted for breakfast. The majority of the inhabitants on this shore are of Dutch extraction. They are a quiet industrious people, comfortable homes, and following the fishery with a little farming. They belong mostly to the Lutheran Church. Chestertown and Lunenburg are not far from here: all Dutch settlements. At Mahone we left our old friend the sea behind us and struck out into the country, passing through Bridgetown, quite a place on a river, which is navigable by vessels of considerable size, and which is soon to have a railway, which will connect the Windsor and Annapolis Railway with the sea coast at Lunenburg. Rather tired we reached Pleasant River on Saturday evening. I do not think your curious readers will find this place on the ordinary maps. I am anxious they should, however, have some idea of where our churches are situated, and hence I have mentioned the way by which I reached it. It is in Queen's County, and within about forty miles of Liverpool. The Congregational Church was organized about fifty years ago. It is a small village. There is an Episcopal Church, with very occasional services and small congregations, and a Baptist Church and our own, which was the first, and for a long time the only one, and still the largest. The pastor is the Rev. W. M. Peacock, cousin of the late W. M. Peacock. The village and the neighbourhood depend chiefly upon lumbering; of late this industry has failed and many have been compelled to move away. Brother Cox preached on Saturday morning. On Sunday morning I addressed the congregation and met the members of the church to consult regarding the Lord's work among them. Some twelve miles distant is another congregation, at a place called

OHIO.

They worship in a school-house. The congregation is

large and earnest. They are about to build a new church. This part of the country is only recently settled, and the principal occupation is farming. When the land is cleared and the new-comers have their houses built, it will be one of the finest districts in Nova Scotia. The above mentioned railway passes within one mile of Ohio. Eight miles distant there is another church, at

BAKER'S SETTLEMENT.

A new and very beautiful church has been recently erected, but is not yet finished. There is also a large congregation in this place, but the people are similarly situated as in Ohio. These three congregations, together with another station, are supplied by Mr. Peacock. The inhabitants of this fine region of country are principally of Dutch descent, but all the young people speak good English. They make staunch Congregationalists and are a very kind-hearted people. I suggested several changes in the Missionary work on this field, which, if carried out, I believe will be beneficial to all. There is a parsonage and some twelve acres of land, but both the church and parsonage in Pleasant River need repairs. There has been a good work in Pleasant River. I left Brother Cox behind to assist in a series of special services in Ohio and Baker's Settlement; I will meet him again and spend a few days on a part of his field, so will be able to give some information regarding the meetings, as well as respects a part of his own field I have not seen.

Here I must close for want of time. I expect to write my next from Kingston, where I intend to spend the month of September in resting, (and I need it I assure you,) and in mending my net. I will make arrangements while at home for my fall and winter's work, and will be glad to receive suggestions from the brethren throughout the country that may enable me to improve on the past. My intention at present is to begin at Stanstead and Fitch Bay, about the first Sunday in October. My mind is greatly exercised about the salvation of souls. I would like to combine with my Missionary work as far as practicable an evangelistic effort. Brethren, pray for us.

Ever sincerely yours,

THOMAS HALL.

P. S.—I will endeavour to publish in the October number my plan for that month.

MR. EDITOR,—Allow me to give a few additional particulars in regard to the young man whose story is related by your Maxville correspondent, and to answer your questions in relation thereto, in the last CANADIAN INDEPENDENT.

It was distinctly stated, in the account given of the affair, that the young man who inflicted the burn, was one of a number of young men; each of whom was equally willing and anxious to prove the convert's

religion a sham. It might be added the scene took place in a house, the only parties present being those already mentioned. The answer then to your second question: What were the spectators doing? clearly is that they were all aiding and abetting him who had the poker, and that any one of them would have been only too glad to take his place. It will be seen also that the assumption made in your first question that the sufferer had power to remove out of danger is wholly gratuitous. It would be nearer the truth, too, to suppose the young men were possessed of the devil, rather than that they were moonstruck.

The case seems to amount to just this. The object of the young men was to test the reality of the change in their former companion. They had him completely in their power. By inflicting bodily pain they imagined they would rouse their victim's anger, elicit hard language, profanity, etc.; and this is the effect their conduct would undoubtedly have had, had it been indulged in before the conversion of the young man. But they were disappointed. Their cruelty was meekly borne; and though the temptation was very strong, not an angry word was uttered. Now, sir, allow me to say it has seemed to several of those acquainted with all the circumstances, men whose eyes were not bewildered, and whose heads were quite cool, that the conduct of this young Christian was thoroughly Christlike, and that a better effect was produced by the course he pursued, than would have been caused by the opposite course.

Yours very respectfully,

FRED. W. MACALLUM.

OBITUARY.

DEACON D. PHILLIPS.

The church at Margaree, C. B., has been called upon to give up to the church triumphant Deacon David Phillips who went to his everlasting rest, while strong in mind, in trust and faith, on the 20th of June last. Although he had attained the ripe age of seventy-six, he took an active interest in his business and in the work of the church until within a week of his death. The church of which he had for so many years been a member and an officer, seemed to have become a part of himself, so earnestly was he devoted to its welfare and progress in the Lord's work. His advice in all church affairs was sound and practical, impelled by a moral influence, the result of a life of unstained character based upon his faith in Christ.

Deacon Phillips' family form a large part of the flourishing church of Magaree, and five children and grandchildren are among the principal workers in the little church recently formed at Baddeck. His own family, consisting of six sons and three daughters, are all members of the two adjacent Congregational

churches, as also are several grandchildren. None of his numerous progeny, numbering about forty or fifty, are other than Congregationalists, while their freedom from prejudice has in some cases been proved by their readiness to co-operate in Christian work in connection with other denominations. The widow of the departed is hale, hearty and helpful, both in the social circle and in Christian work. THE CANADIAN INDEPENDENT has for many years been considered a household necessity in this family, and though in its varied forms it may have been given up by all others, Deacon Phillips must have it, whether weekly or monthly, served up on his table as part of the mental food of his children. The result is manifest.

Many readers of THE CANADIAN INDEPENDENT will remember Deacon Phillips, whose home was ever open for the unlimited entertainment of all visiting ministers to that beautiful valley, and also to all students of our college. True, the family head is gone to his reward, but the prophet's chamber and a hearty welcome still remains in the old homestead. J. S.

Literary Notices.

A SERIES of MAPS OF MISSIONS of the A. B. C. F. M., has been published by the Board in convenient tract form. It contains ten maps, and is fitted specially for the class or desk. It is sold for a few cents, and gives a vivid idea of the chain of missions with which the great society of our American brethren is girdling the earth. *Send for one.* 1 Somerset St., Boston.

KITTY KENT'S TROUBLES. By Julia A. Eastman. Illustrated. Boston: D. Lothrop & Co. Price 25 cents. The publishers have shown rare judgment in putting this excellent story into their new and popular Young Folk's Library. Miss Eastman took the prize of one thousand dollars offered several years ago by this house, for the best Sunday-school story, and the present book is in every particular its equal. The heroine is the daughter of a clergyman, "a girl who was neither all good nor all bad, but partly one and partly the other," and the narrative of her trials and experiences is intended as a guide and a help to other girls who have those of the same kind to contend with, and to impress upon them the lesson that "the only road to happiness lies through the land of goodness."

MRS. HURD'S NIECE by the editor of *Wide Awake*, is the August issue of this Series. The stanza with which it closes gives the key to this fascinating story:

"It will matter bye and bye,
Nothing but this:—that joy or pain
Drifted you skyward, helped to gain,
Whether through rack, or smile, or sigh,
Heaven—home—all-in-all, bye and bye."

THE August CENTURY, among its many suggestive and interesting articles, has one by Dr. W. Gladden on the "Three Dangers of our Social Order. Intemperance; the Tendency to Loosen the Family Tie; the Gambling Spirit of the Age. In forcible language Dr. Gladden warns. The article should be read. We subjoin a few comments added in Topics of the Times on the last named of these subjects:—

It is the fascination of business gambling that, apparently, it offers greater scope to brains than do the ordinary games of chance. Operations on 'change require, for any degree of success beyond occasional luck, knowledge of corporate transactions, the accumulation and co-ordination of other trustworthy information, and a nicety of judgment beyond the reach of any but the keenest business intellects. And here again, as in the following of gambling systems at Monaco, confidence and knowledge may be dangerous things. Nothing but *unfair advantage* wins steadily in selling "long" or selling "short" or dealing in "futures." Of course, stock exchanges and produce exchanges are useful adjuncts of honest commerce, and bankers and brokers are necessary to the operations of exchange. But, one year taken with another, the true interest of exchanges and bankers and brokers, like the interests of society in general, will be found to lie in the way of real trading. *Fictitious trading* demoralizes commerce with fictitious prices, and is the cause of extravagance, recklessness, and low business morality. When the gambling transactions exceed the honest investments more than twenty-fold, as some have estimated, it is impossible to have a sound condition of business. And when stocks suffer, as recently, a depreciation of over two thousand millions of dollars mainly because of gambling influences, stocks which are real property dissipate only less rapidly than those which were merely "water," and therefore disappeared like vapour.

Perhaps the most culpable, because the most responsible of the men who have stimulated the gambling mania are the bankers who supply the capital without which these transactions could not be carried through the exchange under the guise of transfers of stock. These bankers know very well that the business would be regarded by them as immoral and unsound if the profits were not so captivating. Said one of them to a new firm of brokers whose account he was taking: "Whatever you do, don't 'lay down' on your bank"; in other words: "When the day of disaster overtakes you, protect your financial partner from loss by 'laying down' on somebody else." Of greater significance is the fact that "conservative" bankers and brokers, who are eager to help others into the mazes of Wall street, prefer to have their customers think it is a rule of the firm never to gamble on its own account.

St. NICHOLAS gives, among its unsurpassed contributions, some interesting notes on the Central Park of New York, and reminiscences of a burn-out at Constantinople, from which, for our boys, we make some extracts:—

If you should visit Central Park some fine morning you might see young Shep, the collie that is being trained to take the place of old Shep, the eighteen-year-old veteran, at his lessons. He is never whipped

not even when he does wrong or makes mistakes, because that breaks the spirit of a collie. as, indeed, of any other kind of dog, and a shepherd dog must of all things be brave. When he doesn't carry out an order correctly, or in such a way that the sheep can understand him, old Shep is sent with the same order and Shep Junior is made to keep still and watch him until it is executed. His first lesson is simply to guard a hat or a coat or stick thrown upon the grass by the shepherd, and he is left out with it sometimes until late in the evening to show him the importance of fidelity, the very first essential in a shepherd dog. Next he is taught to gather the sheep, to take them to the right, then to the left. After this he is sent on the trail of a lost sheep, with instructions to bring it back slowly. The most important lesson, and one young Shep has not yet learned, is that of going among the flock and finding out if any of them are missing. This, as may be imagined, is by no means an easy task with a flock of eighty-two ewes and sixty-nine lambs. But old Shep can do it, for he knows every member of the flock, though to an ordinary observer they all look almost exactly alike. Indeed, old Shep can, if his master, the shepherd, is not mistaken, perform a feat more wonderful than this. The shepherd says that Shep, when uncertain whether some of the flock have not strayed up the bridle-path on their way home, while he was busy keeping troublesome boys away, will take his stand at the gate of the fold and touch each sheep with his fore-paw as it passes in. At such times he has the air of a farmer counting his cattle as they come home at night, and he wears an expression as if his mind were occupied with an intricate sum in addition. Whether he is really counting the sheep or not cannot be said positively; but he has been known, after noting each sheep as it passed, to rush off up the bridle-path and return with a straggler. This does much to prove that the shepherd's assertion that old Shep can count the sheep is possibly not far from the truth.

We saw a young woman brought out of a burning house with a copper kettle in her hand. She was screaming wildly, "My baby! Oh, my baby!" The woman had been engaged in the kitchen, with her infant in her arms, and had been busily occupied saving her cooking utensils by throwing them into the cistern, quite unconscious that her dwelling was already on fire. The firemen, having discovered her in that perilous place, had rushed into the kitchen and forced her to hasten out. On her way she espied a copper kettle, and had instinctively seized it; but in her fright and bewilderment, she had thrown her baby into the cistern instead of the kettle. Fortunately, a sturdy fellow succeeded in rescuing the baby and restoring it to its distracted mother.

The other incident was even more dreadful. As we stood looking at the fire, we beheld a man struggling, and the next moment saw him thrown deliberately into the flames.

George and I exchanged looks of horror, but the bystanders seemed to pay little heed to the occurrence, merely remarking that the man was an incendiary who had been caught in the act of spreading the fire for the purpose of robbery.

HOW TO GROW FINE CELERY sets forth a new method of culture, which Mrs. H. M. Crider, of York,

Pa., claims to have discovered. It differs from the usual method in three particulars. 1st. Keeping the plants while in the seed-bed, and afterwards when set out in trenches, thoroughly wet. "From first to last, the measure of water you give will be the measure of success." 2nd. Tying each plant to a stake three feet high. Green corn husk is preferred for a tying material, as it never cuts the stalk, and decays readily when the plant is earthed up. 3rd. The use of soot and wood-ashes as fertilizers. Mrs. Crider states that celery thus treated, will make a growth of stalks three feet high, with a solid heart from six to eight inches in length. Besides setting forth the new method, the pamphlet is a good manual of celery culture, and should be well worth its price, 25 cents, to any one desirous of growing this choice vegetable.

THE SECOND ANNUAL REPORT OF THE PROVINCIAL BOARD OF HEALTH has been issued. It is a volume of nearly five hundred pages. It certainly is not a readable book, yet the reading is invaluable, and though only the few will master its pages, its general result will pass into the accumulating knowledge whose practical application will be to render the evils incident to our social surroundings more and more innocuous. Care, courage, cleanliness and common sense, aided by the information thus being collected from year to year, will do wonders in the prevention of disease and premature death. Foolish exposure, intemperate living, filth, are the fruitful soils of that which "saddens hearts and makes life wretched." A sound and well-cultured body is the one earthly means of a vigorous and healthy mind; a cleanly Christian home is the nearest parallel to the home of which we read "the inhabitants shall no more say I am sick: for a people that dwell therein shall be forgiven their iniquity." Much religious (?) gloom would disappear with cathartic and soap.

News of the Churches.

We must again draw attention to the obviously just usage of journalism that neither correspondence nor news items sent anonymously can be inserted, especially when, as in one before us, serious reflections are included against another section of the Christian Church.

CHEBOGUE, July 15th.—Dr. W. H. Watson was installed pastor of this church. Letters missive being sent, the church at Noel and Lower Selmah were represented by their pastor, Rev. Jacob W. Cox, B. A., and the Tabernacle, Yarmouth, by Rev. Wm. McIntosh, pastor; Capt. Scott, and J. D. Dennis, Esq., delegates. The Chebogue Church was represented by Capt. David Pinkney and Wilson Haley, Esq.; Rev. Thomas Hall, Superintendent of the Congregational Missionary Society, was also present, and sat as a cor-

responding member of the Council. The council met and conferred with Mr. Watson and the church as to the advisability of settlement. Questions pertaining to conversion, education, and doctrine were readily and clearly answered by the candidate; and as to the Church's ability and intention by its delegates.

Rev. Mr. McIntosh, Moderator of the Council, opened the meeting, inviting Rev. J. D. Skinner, (Baptist), to lead in prayer. Rev. Thomas Hall gave an address on "The Distinctive Principles of Congregationalism," the chairman asked the candidate—1st. What reason have you for believing that you are a Christian? 2nd. What reason for believing you are called to engage in the work of the Christian ministry? 3rd. What are your purposes in regard to the ministry? 4th. What are your views of Scripture truth?—The answers were clear and to the point; the statement of doctrine was concise and comprehensive. Mr. Watson then knelt at the platform, Mr. Cox offered the ordination prayer, while Mr. Hall and Mr. McIntosh joined him in "the laying on of hands."

Mr. McIntosh then delivered a solemn charge to the newly-ordained pastor.

The meeting adjourned for tea.

At 7.30 o'clock, Rev. W. H. Watson took the chair, Rev. J. W. Cox gave the charge to the people. In doing so he traced the early history of the Congregational Church at Chebogue, dating back to the year 1772. The Rev. J. D. Skinner gave an address full of fraternal love and friendship, welcoming another fellow-labourer and congratulating the church upon its success. Rev. Mr. McIntosh was the next speaker, followed by Rev. Thomas Hall. Mr. Watson enters upon his work with hope and promise for the future. The people are encouraged, and are rallying round him, the congregation is increasing, and the best evidences of success are not wanting, viz., the salvation of souls. May the union thus happily consummated be long continued!

FOREST.—The Congregational Church in Forest, of which the Rev. W. H. N. Shannon is Pastor, reopened their restored building Sunday, July 6th. The extensive repairs made have added much to the attractive appearance. The frescoed walls and ceiling present a neat and chaste appearance. Sunday was a delightful summer day, and large congregations attended the services; many were unable to gain an entrance, the building being filled to its utmost capacity long before the hours of service. In the morning the pulpit was filled by Rev. Robert Hay, of Watford, one of the previous pastors of the Church, who preached a fine sermon from the words "By their fruit ye shall know them." In the afternoon the Rev. Mr. Williamson, pastor of the Baptist Church, Arkona, delivered a forcible address from Amos iv. 1-4. In the evening the Rev. A. L. Russell, B. D.—

the newly appointed pastor of the Methodist Church—delivered an excellent discourse from the words, "Cast the net on the right side of the ship and ye shall find." The service of song was led by an excellent choir, under the leadership of H. G. Collamore, Miss Lena Dickey presiding at the organ. The Congregational Church in Forest has made marked progress during the brief pastorate of Rev. Mr. Shannon, and now a wide field is open before it. Personally we regret our inability to have united with them in their opening celebration, but send them our cordial congratulations, and trust that they may abundantly reap the reward of faithful living effort.

GARAFRAXA.—Tuesday, July 29th, last, it was our privilege to wind along the picturesque line of the Credit Valley Railroad to Douglass, where a friend met us and conveyed us to the new parsonage, which the friends there promptly erected over the ashes of the former one, so suddenly, one early winter morning, destroyed by fire. It is even more commodious than the first, and we hope will long prove to the esteemed pastor, his wife and growing family, a cheerful home of plenty and content. The occasion of our visit was a picnic in the beautiful grove near by as a mause reopening. We met many members of the Garafraxa Church, and viewed in their beaming countenances the zeal and good nature which had so soon replaced the house destroyed. In true royal style a tea was served; young and old had swings and whirligigs. Some excellent music was rendered, which, in the still air of a summer afternoon and evening, rang out, with organ accompaniments, Christian sentiment and song. Excellent addresses were given by Mr. W. F. Clark, of Speedside, who appears to be an old friend in this part of the country, and by neighbouring ministers. The editor gave a talk on a promised subject, and ere sun-down the many friends, after inspecting the new house from cellar to chimney-top, departed home, blest in the consciousness of having rendered a pastor's surroundings complete, and thereby securing to themselves spiritual blessings in return.

S. CALEDON AND CHURCHILL.—These Churches have united in a call to Mr. A. W. Richardson, which call was accepted. Aug. 6th, a Council was convened of representatives from the churches at Brantford, Stouffville, Toronto (Northern), Guelph, Garafraxa: representatives appeared from the three first. After being duly constituted, Mr. Richardson presented his college credentials, certification of membership, and declaration of faith. These were accepted. The assembled churches signified their adhesion to the calls given, and Mr. Richardson his acceptance of the same. By the imposition of hands the pastor elect was thereupon duly ordained by the church and council to the office of the ministry and pastoral oversight of the churches of South Caledon and Churchill. Rev. G. Fuller, of

Brantford, offered the ordination prayer. Rev. J. Unsworth gave an earnest spiritual address to the young pastor, Mr. Fuller to the people on their privileges and duties, and a few words by Rev. J. Burton on Congregational principles, brought the service to a close. The meeting, which was divided into an afternoon and an evening service, was well attended by the friends. It is believed that the churches there, under our young friend's care, will enter anew upon a career of usefulness and power.

ST. JOHN'S, NEWFOUNDLAND.—A memorial service was held in our church here, on July 20th, when a sermon was preached by Rev. David Beaton on "The Greely Expedition." The local press says: "Queen's Road Congregational Chapel was filled to its utmost capacity last evening by people of every denomination in the city; our sympathetic citizens were not slow to recognise the solemn and sublime duty which Christians everywhere owe to each other at such times and under such painful circumstances; and hence the large attendance. The service throughout was very appropriate, and the intense interest with which it was regarded by all present seemed to indicate a reverence for the memory of the departed member of that heroic band such as could not be mistaken by any one. It was a generous and genuine outburst of Christian sympathy, in which the whole community participated. The singing was specially adapted to the subject, and the choir seemed to realize the solemnity of the moment, the different pieces being rendered with the finest possible effect." Certainly the brave souls of Newfoundland who so often battle with tempest and wave could, as few others can, enter into sympathy with the heroic endeavours of their fellows in the region of Arctic ice.

ST. THOMAS.—For some time efforts have been put forth towards the establishment of a Church of our order in this town. Rev. H. J. Colwell is on the field, Rev. W. H. Allworth has been in close advice with the friends. The organized fellowship has assumed the name of "The People's Church." The Church building and parsonage lately owned by the Bible Christian Church has been secured for \$3,150, which amount we are given to understand is far below the real value. Mr. Allworth was unexpectedly prevented from being present on the last Sunday in July as the covenant was formed, but some friends from sister churches were there, and the church organized. Rev. J. B. Silcox, of Winnipeg, spent Sunday, Aug. 3rd, there, and did excellent service. Mr. Colwell writes us in an energetic and hopeful strain, though it must be manifest to all that the venture is no child's play. There is room for Christian sympathy and liberality in this matter, and we have been assured by Mr. Allworth that this present is an opportunity not to be lightly thrown by, of making our-

selves felt for good in St. Thomas. Any able well wisher to our denomination will find in Mr. Allworth a recipient and wise distributor of his or her contributions. The names of the Church Secretary and of the Treasurer have also been sent, but we are not quite sure of the orthography. Oh, for a strong missionary fund and a Church extension treasury also!

TORONTO.—A meeting of friends was called for Saturday evening in the lecture room of the Northern Church. The meeting was representative, but small. Apart from the evening many friends as usual at this season, were out of town. The Principal ably stated the claims of the college, and his visit will have its effect upon the future interest of the college for good. On Sunday 13th, Dr. Stevenson occupied in the morning the pulpit of Zion Church, and in the evening preached in the Western, where our brother, Mr. McGregor, with his people were greatly encouraged by the Principal's presence. Though no room was furnished, we are assured that the visit, necessarily brief, has accomplished much in calling out interest in the college on the part of the Toronto friends.

WINGHAM.—We hear regretfully that Rev. J. B. Saer, B. D., has severed his connection with the new and promising church where he has endeared himself to the people, done a good work, and proved that it is not the easiest thing in the world to sever pastoral ties. We trust and pray that the friends at Wingham will speedily find a friend, a man after God's own heart, to assume the charge so regretfully left vacant. "Courage, brethren, do not stumble; trust in God, and do the right."

We are glad to know, however, that the church at St. John, New Brunswick, is to be the field of Mr. Saer's labours. We congratulate that church thereon, and express the hope and confidence that it will speedily resume its old splendour as it unfurls the banner of a free Christianity in the old city of St. John. We wish our brother a pleasant future, and shall be only too eager to chronicle the marks of confidence with which he will be greeted and the future progress of the church.

Official Notices.

CANADA CONGREGATIONAL MISSIONARY SOCIETY.

The quarterly meeting of the C. C. M. S. will be held on Tuesday, September 16th, in the Congregational College, Montreal, at 10 a.m. All communications for the committee should be in the hands of the Secretary not later than the 13th inst.

SAMUEL N. JACKSON.

Kingston, Sept. 1st, 1884.

Secretary.

CANADA CONGREGATIONAL MISSIONARY SOCIETY.

The following accounts are acknowledged: Collection, annual meeting in Montreal, \$24.25; Northern Congregational Church, Toronto, \$50; Sherbrooke and Lennoxville Churches, \$41.75; Manilla Church, \$21.05; total \$137.05. B. W. ROBERTSON. Kingston, Aug. 1st, 1884. Treasurer.

CENTRAL ASSOCIATION.

This association will meet, D. V., in Pine Grove, on Tuesday, October 14, beginning at 2:30 p.m. Pastors and churches will kindly take notice. It is desirable for many reasons that a full attendance should be recorded.

CONGREGATIONAL COLLEGE OF BRITISH NORTH AMERICA.

The next session of the College will be opened with a public service in the Assembly Hall of the College, on Thursday, September 18th. at 8 p. m. The Rev. F. H. Marling, of New York, has kindly promised to deliver the address. A collection will be made in aid of the Library. Students of the College and candidates for admission are requested to be present at this service.

GEORGE CORNISH, LL.D.,

Sec. Cong. Coll., B. N. A.

Montreal, Aug. 6th, 1884.

In a note accompanying this notice our secretary says: "I expect we shall have five candidates for entrance in the fall." Our building and endeavours are beginning, under God, to manifest signs of fruitfulness. *Laus Deo.*—Ed.

OUR esteemed Principal has visited, in a flying manner, some of our western churches, on which we feel constrained to offer a few preliminaries ere we let Dr. Stevenson tell his own tale. These visits, apart from any pecuniary results, are invaluable for their moral power, and for that very reason, a man capable of such influences must not be disabled before his time. Had Dr. Stevenson a frame of iron and nerves of steel he would not have that tenderness of sympathy which, with other gifts, make him what he is, therefore, let us not be, as churches, too exacting. We may purchase present gratification at too great a price. Our friend will undertake all he can, willingly, but he is not ubiquitous. We must therefore not be disappointed if no further visits are made west this year.

OTTAWA.

This place was visited on the evening of Wednesday, July 9th, during the usual Wednesday evening service. Promptly, there and then, the brethren volunteered the furnishing of a room in the

new building, over eighty dollars being raised. The interest was manifest.

On leaving I visited

KINGSTON,

where, owing to the illness of our friend, Dr. Jackson, which detained him in the Lower Provinces, no meeting was held. But my visit was not in vain. Mr. B. W. Robertson called on me, and was so kind as to subscribe seventy dollars, the cost of a room to be called after his late esteemed brother the "George Robertson" room. I went from there to Toronto, and thence to

GUELPH,

where I was received with much kindness.

We had a very good meeting, and a warm and enthusiastic feeling about the college and its prospects. The excellent pastor, Mr. McGregor, went with me amongst our friends there, and it is enough to say that there will be a "Guelph" room also in the college. While at Guelph, I visited the admirable Agricultural College, in which I was deeply interested. Professor W. Brown was so kind as to conduct my host and me through the various departments of the building, and the farm. He showed us some splendid animals bred at the place, and others imported from Europe to keep up and improve the quality of our Canadian stock. When we parted, the Professor was so kind as to give me ten dollars toward the fund for furnishing the college, and I left him thankful for his gift, and heartily glad that our young men who are preparing for an agricultural life should enjoy such opportunities of instruction as this college supplies. My next visit was to

STRATFORD,

where the Rev. Gordon Smith is the esteemed pastor of the church. The church building is one of the handsomest in the denomination. We had a kind and warmly sympathetic meeting, and notwithstanding the heavy debt on the church, and the difficulties with which it had to deal, we again succeeded in raising enough to furnish a room, as well as in drawing forth many expressions of interest in our work. From Stratford I went to

LONDON,

where the Rev. M. Hunter, although far from well in health, showed the warmest interest in the purpose of my visit. The meeting was excellent, and our friends prompt and liberal in response to my appeal. I am impressed with the beauty of the city, as well as with the success of our church work there, and heartily congratulate our friends on their condition and prospects. It is time, or about time, that a second church was built in another part of this fine and growing city, and the work of the pastor lightened by division of his labour. From London I went to

PARIS AND BRANTFORD,

where I spent the Sunday, preaching at Paris in the morning, and at Brantford in the evening, and lecturing at Brantford on the Monday evening. Our brethren Hughes and Fuller, as well as their friends, gave me every attendance, and both churches promised to do for us all they could, as well as to furnish each of them a room in the college. It was my intention to visit Hamilton also, but I was not in good health, and time-pressed. I had correspondence with the generous Secretary of the church, and he gave me renewed assurances of support, and reminded me that a "Hamilton" room was already secured to us.

Altogether I am thankful to God and to our friends for the results of my trip. At every place I visited the interest taken in our work was marked, and in no case did the church fail to give me what I asked. I may add that the impression made on my mind as to the energy and prosperity of our churches in Ontario is a very pleasant one, and I am assured that our denomination is a power for good. It is not difficult after such a visit to "thank God and take courage."

J. F. S.

"FOR A' THAT."

We find this version of Burns' "A Man's a Man for a' That" in the *Canada Presbyterian*, clipped from a Melbourne paper:

"A man's a man," says Robert Burns,
 "For a' that and a' that,"
 But though the song be clear and strong,
 It lacks a note for a' that.
 The lout who'd shirk his daily work,
 Yet claim his wage and a' that,
 Or beg when he can earn his bread,
 Is not a man for a' that.

If all who dine on homely fair
 Were true and brave and a' that;
 And those whose garb is "hoddin grey,"
 Was fool or kuave, and a' that;
 The vice and crime that shame our time,
 Would fade and fall, and a' that;
 And ploughmen be as good as kings,
 And churls as earls for a' that.

You see yon brawny, blustering sot,
 Who swaggers, swears, and a' that;
 And thinks, because his strong right arm
 Might feli an ox, and a' that,
 That's he's as noble, man for map,
 As duke or lord and a' that,
 He's but a brute, beyond dispute,
 And not a man for a' that.

A man may own a large estate,
 Have palace, park, and a' that;
 And not for birth, but honest worth,
 Be thrice a man for a' that,
 And Donald herding on the muir,
 Who beats his wife and a' that,
 Be nothing but a rascal boor,
 Nor half a man for a' that.

It comes to this, dear Robert Burns,
 The truth is old and a' that
 "The rank is but the guinea's stamp,
 The man's the gold for a' that."
 And though you put the minted mark
 Of copper, brass, and a' that,
 The lie is gross, and cheat is plain,
 And will not pass for a' that.

For a' that, and a' that,
 'Tis soul and heart and a' that,
 That makes the king a gentleman,
 And not his crown, and a' that,
 And man with man, if rich or poor,
 The best is he, for a' that,
 Who stands erect in self-respect,
 And acts the man for a' that.

International Lessons.

LESSON II.

Sept. 14,
1884.

WAITING FOR THE LORD.

Psa. 40
1-17.

GOLDEN TEXT.—"I delight to do Thy will, O my God!"—Ver. 8.

TIME.—Uncertain; but probably late in David's life.

PARALLEL.—Vers. 13-17. with Psa. 70: 1-5 and Vers. 6-8 are quoted in Hebrews 10: 5-9.

Notes and Comments.—Ver. 1. "I waited patiently:" lit., "Waiting I waited:" implying constant, patient, unwearied waiting upon the Lord. "He inclined:" as though the suppliant was in the lowest depths and God in mercy bent down to hear his prayer.

Ver. 2. "Horrible pit:" or pit of destruction. There is associated the idea of a loud crash in the falling, and the continuance of uproar in the pit. "Miry clay:" mud at the bottom of the pit—such as that into which Jeremiah sank and in which he would have perished, if not rescued by Ebed-Melech, Jer. 38: 7-13. "Set my feet upon a rock—established my goings:" the rock is an emblem of firmness and security, and the opposite of the deep pit and the yielding bottom.

Ver. 3. "A new song:" for a new mercy; the old song was not enough. "Many—see—fear—trust:" the Psalmist never forgets the effect of his own experience upon others—see lesson 5, ver. 13—and now the result of his own experience shall be that those who see what God hath done for him shall be brought to put their trust in his God.

Ver. 4. "Maketa the Lord his trust:" becomes a servant of Jehovah, in opposition to those who respect "the proud," that is, those who forsake God—think themselves sufficient for themselves, and live for this world alone. "Turn aside to lies:" not merely falsehoods of the lips, but of the life are included, as the worshipping of idols, the serving of false gods.

Ver. 5. "Wonderful works:" the Psalmist is not referring to the works of God in the sense of Psalm 119—the heavens, firmament, etc.; but to his Providences, interventions and manifestations of delivering power. "Thy thoughts:" plans, purposes toward us. "Cannot be reckoned:" innumerable.

Ver. 6. "Sacrifice, not desire:" God has been good to him; what return shall he render. God does not ask the bloody or the unbloody offering; only so far as they are the outcome of a loving, obedient heart are they acceptable to Him. Ps. 50: 5 8—14; 51: 16-17. "Mine ears:" are made to hear thy word; and there is the idea of obeying that has been heard—in the quotation from this Psalm in Heb. 10: 5, this

clause is rendered, (following the Septuagint): "A body thou hast prepared me:" perhaps meaning that the Spiritual opening of the ear led to the consecration of the body to God.

Vers. 7-8. "Lo, I come:" the firstfruits of obedience. "in the volume writ'en of Me," or, "Lo, I come, with a roll or book having writings concerning Me;" and the idea is that David should show his readiness to obey the will of the Lord, especially in his kingly office, fulfilling the duties therein described. (See Deut. 17: 14-20). We must not omit to point out the typical allusion to the Lord Jesus, as applied in Heb. 10. See also Luke 24: 44; John 5: 46; "I delight:" so did the Master; John 4: 34; and so do all who are His servants, filled with His spirit.

Vers. 9-10. "Preached righteousness—not concealed—great congregations:" David was concerned for the salvation of others, and spoke of God in the gatherings of the people. The whole body of the nation was regarded as a congregation. He did not "preach" in our modern sense, but continually spoke of—made manifest. Notice the five things to which David bore testimony and see how comprehensive they are: (1). God's *righteousness*: the foundation of His government. (2) *Faithfulness*: He is the Amen—the faithful and true witness—Rev. 3: 14. (3). *Loving-kindness*: His marvellous loving-kindness, Ps. 17: 7. (4). *Truth*: He loves the true and is Himself truth, Ps. 15: 2. (5). *Salvation*: the last and best of all, full, complete, and eternal redemption.

Ver. 11. We have a transition here, such as we noted in the last lesson. The Psalmist, full of joy and gladness when he thinks of God—His mercy and salvation, now looks at himself, and is overwhelmed with grief at thought of his sinfulness. His iniquities have taken hold upon him, and he prays afresh: "Withhold not Thy tender mercies:" same word as "refrained" in Ver. 9. He had not refrained, and he prays that God will not refrain from him. "Continually preserve:" the experience of David has been the experience of every believer since. We need daily mercies, new every morning, repeated every evening.

Day by day the manna fell—
O to learn this lesson well!

Ver. 12. "Innumerable evils:" to which all are subject—the evils of life, of the body and of circumstances, sorrow, sickness, pain and poverty. "Mine iniquities:" the worst of all, for it is mine own undoing. To other things I may bow and say: "It is the Lord;" but it is "mine iniquities." "Not able to look up:" as though eyesight failed through anguish. Ps. 38: 10.

Ver. 13. "Be pleased:" let it be thy pleasure, to deliver—the ever-recurring cry of the penitent.

Vers. 14-15. "Let them be ashamed—confounded—driven back—put to shame—desolate:" these utterances which appear to breathe an evil, revengeful spirit, are, after all, more of a prayer that his enemies may be defeated in their designs than that evil should fall upon them. The expressions are to be noted: "ashamed:" Ps. 35: 4-26; "driven backward:" as a defeated and routed army; "desolate:" or astonished, struck dumb with fear, Jer. 18: 15; "aha:" an exclamation of mockery and triumph at the calamities that fall upon another. Ps. 35: 21.

Ver. 16. "Those that seek:" and those who seek after God are those who would know Him, imitate and serve Him. "Rejoice:" not only in finding Thee, but in the deliverances Thou dost give to Thy servants. "Love Thy salvation:" there is a temporal and a spiritual salvation, or deliverance. That this is spiritual we see from the earlier verses of the Psalm. "Be magnified:" praised, extolled, recognised as great and glorious. Ps. 35: 27.

Ver. 17. "Poor and needy:" as we all are, pensioners on the love and care of our God, happy if we can have the

assurance that David had. "The Lord thinketh upon me:" or, as Peter gives it, (1 Pet. 5: 7), "He careth for you." "No tarrying:" our faith may rest on this, that when the right time to help us comes, God will not tarry, but will help us indeed.

HINTS TO TEACHERS.

Preliminary.—You have to teach in this lesson, truths which to some extent are the results of Christian experience, and which you may think difficult to teach, so doubt that they can be understood by your scholars. That there will be difficulty in making some points plain is certain, especially if you have not passed through the experience yourself; but if, asking the aid of God's Spirit, you teach in simple faith, with an earnest desire that the truths of the lesson may have a lodgment in the minds and hearts of your scholars, you may find that you are understood far better than you hoped, and that the lesson may be a seed of blessing to many. Let your scholars first thoroughly understand what is meant by "Waiting for the Lord," the experience of David and its happy effects. We endorse the recommendation of *Peloubet* to read "Pilgrim's Progress," in connection, and trace the corresponding experience of Christian and David.

Topical Analysis.—(1) Waiting and deliverance, Vers. 1-5. (2) The true thankoffering, 6-10. (3) A prayer for deliverance from sin within and enemies without, 11-17.

On the first topic show what "waiting for the Lord" means. It is *not* folding our hands and expecting God to do everything for us; nor is it a waiting for a more convenient season, that we may turn and give ourselves to Him; not a careless nor an indifferent waiting. But it is a *waiting with working*; that is, we must strive to do our part in the blessing we are asking from God, be it temporal or spiritual; it is a *waiting with faith*. David believed in the "faithfulness" of God, that as He had promised, so in His own good time He would perform; in our short-sightedness we think our time and our way the only way for God to act on our behalf, but He has many ways of working, and a thousand years are with Him as a day; 2 Peter, 3: 8. Then it must a *prayerful waiting*. David cried unto the Lord, and so when the Apostle Peter was imprisoned and was to be brought forth to death, prayer without ceasing was made by the church unto God for him; Acts, 12: 5. The waiting may be long; it may be very trying, but in God's own time, to the patient, faithful, prayerful waiter, help, deliverance will come. It will come, perhaps, in an *unexpected manner*. The three Hebrew youths did not know how deliverance was to come from the furnace of the king, or whether it would come at all, but this they did know, that the God whom they served was able to deliver them. Peter knew not how deliverance was to come from the sword of Herod, but God sent His angel to lead him out of prison, and deliver with a great deliverance. Moses knew not how the children of Israel were to be delivered from the hand of Pharaoh, but the command was to "stand still," to wait, and in His own way God sent deliverance. It will also sometimes come at an *unexpected time*, but at some time or other, in some way or other, God will help His people and deliver them from the pit and mire, from the evils that compass about, and from those who seek the soul to destroy it. Waiting for the Lord, then, is just a quiet resting on Him; an assurance that He can and will help us, and do for us all that we need.

On the second topic teach what is the true thankoffering. Not alone outward forms of service and worship, although these have their place. God had instituted "sacrifice and offering"; it was through these that He was to be approached; but David would say that these of themselves were nothing. God did not ask for them alone, just as the prophet says: "Who hath required this at your hands, to tread my courts—incense is an abomination unto me"; and so were they, not because they were wrong in themselves,

they were eminently right, but because "your hands are full of blood;" Isa. 1:11-15. What then is required? *Open ears*, that is a devout hearing of the will of God; the *law in the heart*, having received it by the hearing of the ear, to keep it in the heart as the spring of life and action: a *delight to do the will of God*; not only to hear, to prize, but to practice, and with delight, the will of God; and finally, a *speaking of it to others*, telling publicly of the faithfulness of God and of His Salvation. These are the upward steps of the true thankoffering. Teach that every instance of the mercy of God, temporal mercies or spiritual deliverance, should be acknowledged in this scriptural way.

On the *third* topic, show that we have enemies spiritual and mighty: Satan, who like a roaring lion goeth about seeking whom he may devour, 1 Peter, 5:8; the servants of Satan, men who are doing his work in the world, knowingly or ignorantly; the restless and implacable foes of all that is good; yes, there are men and women doing the devil's work who would be terribly hurt if you told them so, but none the less, really and surely are they doing it. Against all these we need the protecting care of God, a constant and lasting deliverance, not only against these, but against the "iniquities" within us, the proneness to do evil continually, the forgetfulness of God, and worldliness of our hearts. We need constantly to pray, and in pleading for deliverance from them say, "Make no tarrying, O my God."

INCIDENTAL TRUTHS AND TEACHINGS.

"They also serve who only stand and wait."—Milton.
"Learn to labour and to wait."—Longfellow.

The only comfort at times is in patient waiting.
He who trusts in himself is in danger, he who trusts in God is safe.

If we do our part we may rest assured that God will do His part in our salvation.

The least of God's servants is not beneath His notice.

To the Sunday school teachers this lesson comes with special interest and encouragement. Sow the seed, commit it to God, and wait His divine work.

Main Lesson.—God will deliver and bless those who trust in Him.—Psa. 33: 18:19; Prov. 3: 25:26; 2 Kings, 6:10; Psa. 32: 38:40; Acts 18:10; Romans 8: 38:39

LESSON 12.

Sep. 21,
1884.

A SONG OF PRAISE.

{ Psa. 103,
1-12.

GOLDEN TEXT.—"Bless the Lord, O my soul, and forget not all His benefits."—Vs. 3.

TIME.—Written most probably in David's later years.

Introduction. *Spurgeon* says of this psalm: "As in the lofty Alps some peaks rise above others, so even in the inspired psalms, there are heights of song which overtop the rest. This one hundred and third psalm has ever seemed to us, to be the Mount Rosa of the divine chain of mountains of praise, glowing with a ruddier light than any of the rest. It is as the apple tree among the trees of the wood, and its golden fruit has a flavour such as no fruit ever bears unless it has been ripened in the full sunshine of mercy. It is man's reply to the benedictions of God, his song on the Mount answering to the Redeemer's sermon on the Mount." We may add, that in the school with which the writer of these notes is connected, no psalm is so frequently read responsively. At every special season, every gathering after the separation of teachers, scholars, or superintendant, at every annual festival, it is the psalm chosen to utter the thanksgivings of all.

Notes and Comments.—"Bless the Lord, O my soul, is in ver. 2. and in ver. 22, forming the thrice-repeated blessing from the soul to the Lord; answering to the thrice-repeated blessing from the Lord to the soul,

Num. 6: 24-26. What is it to "bless the Lord?" We cannot bless Him as He can us, to do us good; it is to ascribe praise to Him, so the song of the elders in the Apocalyptic Vision; "Worthy is the Lamb to receive—blessing," Rev. 5: 12-13. So is the song of the great multitude, Rev. 7: 12 "All that is within me," my heart and all my powers, not merely my lips which may utter the form of praise the heart does not feel, but my whole being.

Ver. 2. "Forget not;" which all men, even the best are too apt to do. He that has been blessed and blesses not has sunk from the state of a man to that of a beast.

Ver. 3. "Forgiveth thine iniquities;" *Pulsford*, a writer, of whose writings we have sadly too few, says: "Thine iniquities are in—equities, there is nothing just or right in thee—thou art a bad tree, and a bad tree cannot bring forth good fruit." "Healeth—diseases," of the soul as well as of the body. He alone can. Sickness of body and of soul is the result of sin, and none but He can remove this source.

Ver. 4. "Redeemeth:" delivereth, with an idea of cost and risk attending the act, "from destruction:" death the grave, the "horrible pit" of the last lesson. "Crowneth thee," crowning is completion, the finish, or it is a special mark of distinction in either sense the simile is very appropriate, the crowning is "with loving kindness and tender mercies," thus the dignity and blessing God gives to His children.

Ver. 5. "Thy mouth—rather soul—or age;" the word is of double meaning. "Who satisfieth thine age with good so that thy youth is renewed like the eagles." If David wrote this in his old age it has a special and striking significance. The mercy of God was to him as the renewal of youth.

Ver. 6. From God's benefits to himself. David passes to God's benefits to the people; "executeth righteousness and judgement"—oppressed, as he did for the children of Israel in Egypt; his judgments were based on eternal righteousness.

Ver. 7. "His way:" His acts, dealings. Moses said Ex. 33: 13, "Show me now Thy way," that is Thy methods and plans. God graciously revealed so much as to say. "My presence shall go with thee."

Vers. 8, 9, 10. "Merciful and gracious;" a comforting truth first announced to Moses on the Mount, Ex. 34: 6-7, and repeated in Psa. 86: 15. "Merciful in His pardons," "gracious" in the bestowal of all good gifts; "not always chide;" He will chide those that go astray from Him for His love is great. But chiding is only to bring back and will soon cease. "Neither—keep his anger." We are just told that he is "slow to anger," long-patient, and then when righteously angry, it soon passes away. "Hath not dealt"—had he, we must soon have perished, but to them "that fear Him" (Vs. 13) His mercy is great.

Vers. 11, 12, 13. Three similes illustrating the mercy of God. "As the heaven is high—so great His mercy," infinite—cannot be measured. Who can reach the first of the fixed stars, and who can measure the outmost bounds of the stary universe? Yet, so great is His mercy, "fear," loving and filial, not the fear that bath torment. (2) "As far as the East is from the West, so far hath He removed our transgressions," so far that they are removed, gone, forever. (2) "As a father pitieth his children," the fatherly love that knows and the fatherly heart that pities and forgives; such is the love of God toward us.

Vers. 14, 15, 16. "He knoweth our frame." Who so well as He, for He it was that made us, the reference is to the mortal frame, the frame of dust, Gen. 3: 7, "grass;" so that oft-quoted expression in the prayer of Moses the Man of God, Psa. 90: 5-6; flourishing and green in the

morning, cut down and withered in the evening. So frail is man. "Flower of the field," beautiful, but how short-lived. "Wind," the scorching east winds of Palestine—Gen. 41 : 6 ; Jonah 4 : 8 ; "the place—know it no more," all trace gone, no mark of life left behind ; such is man.

Vers. 17, 18. In contrast to this frailty and brevity stands "the mercy of the Lord." It is from everlasting to everlasting, as it knew no beginning so it can know no end "upon them that fear Him." "Keep His Commandments." "Remember His Commandments to do them." A covenant brings mutual obligations, if the mercy of God is to be ensured to His people it must carry with it their obedience and service, and those who perform their part will not find God slack in performing his part, nay, He will infinitely exceed their highest expectations and hopes. Deut. 7 : 9, 11-19 : "hath prepared," that is settled, fixed established His throne in the heavens, not like the thrones and powers of earth, itself but a tiny speck in the universe of God, "over all." Angels and men, principalities and powers are all beneath Him, and all do His will—Psa. 104 : 4 ; Daniel 10 : 25, 34-37.

Vers. 20, 21, 22. The Psalm closes with a call to praise the Lord, addressed to all His creatures, animate and inanimate. "Angels," the glorious beings who, tried, kept their first estate, the "mighty in strength." As the margin reads, ye that execute His Word, swift to hear, prompt to do the command of God, here is a work worthy of your powers ; praise ye the Lord. So Psa. 29 : 1 ; "Sons of the mighty. (Marg.) and 148 : 2 ; "His hosts, ministers"—not the inanimate, stary heavens, but the mighty host of living celestial beings ; 1 Kings 22 : 19. At the same time it is true that the sun, moon and stars do fulfil His will—do His pleasure, and declare His glory ; so lesson 9 of this quarter, Ver. 1, "all His works." The Psalmist would now embrace everything in his exhortation, so he says "all His works," and as the entire universe with its living host is His creation, this embraces all, "in all places," above, beneath, in the heavens, on the earth, and in the great depths ; "Praise ye the Lord," O my soul." As he began, so he closes, he had widened from His own privilege and duty to that of the whole created universe, but he comes back again to himself, for to him it is of the highest importance that his voice should not be missing in the song of praise, receiving, as he had, so many manifestations of the love of God, he felt as if the obligation was heavier upon himself than upon any other creature, so he closes with the call to himself : "Bless the Lord, O my soul."

HINTS TO TEACHERS.

Preliminary.—The whole Psalm forming the lesson has necessarily prolonged the "Notes and Comments," although we have made them as brief as possible. The spirit and teaching of the Psalm are, however, so much on its surface that little need be added to enforce the lessons of this glorious burst of praise. It is a *Song of Praise*. Let us look at David's reasons for praise and see how they are in accord with our experience, and thus how far they call to us for the same utterances of thanksgiving.

Causes for Praise.—The first thing in David's mind, the greatest to him as it should be the greatest to us, is the forgiveness of sins—ver. 3 ; "forgiveth all thine iniquities." David had experienced the power of sin. He knew how terrible it was to be under its domination. Those agonized utterances of lesson 5 show how deeply he felt its pollution and offensiveness to God. He was "shapen in iniquity," and his sin was ever before him in all its appalling magnitude and blackness, and so he cries out, "Cast me not away from Thy presence." To such an one how blessed the assurance that God had heard his prayer, had forgiven his sin, and had restored unto him the joy of salvation ; how would his heart leap up in ardent thankgiving

and shout out, "Bless the Lord, O my soul" ; and is not this the greatest reason for praise to-day ? Sin is blacker, divine love is greater, and forgiveness is grander to us than to David, for they are seen in the light of the Cross of Calvary. We know that sin was so exceedingly sinful that Christ came to deliver us from its penalty and power. Shall we not then in our song of praise give thanks, first for the pardon of our sins. *Healing mercies* ; temporal blessings, are another reason for praise. We are too apt in our sickness, and more so in our restoration, to forget the divine physician, the great healer. "He healeth all thy diseases." This may have reference to diseases of the soul as well as of the body, but undoubtedly it has of the latter. David always recognized the hand of God in the affairs of his life as we have frequently seen in studying his history. The promise was to His people : "I will take away sickness from the midst of thee : Ex. 23 : 25, and the Psalmist himself could say : "He shall deliver thee from the noisome pestilence. "Thou shalt not be afraid—for the pestilence that walketh in darkness." Psa. 91 : 3-5, and of the righteous man he said that God would "make all his bed in his sickness." Psa. 41 : 3 ; how comforting these thoughts in sickness, and what cause for praise when sickness has passed away. Teach your scholars that for every mercy thus received at the hand of God, they should not be slow to offer thanksgiving. It may be the skill of the medical attendant ; it may be the patient nursing of friends, that has helped to bring this about, but these are only secondary causes, they would have been as nothing without the blessing of God. A third reason for thankfulness is found in the *daily providence of God*. "Satisfieth thy mouth with good things." It is God who giveth "our daily bread." As we labour and toil—it is God that enables us to do so, gives strength of body and soundness of mind, and just so truly, though not so directly, as the manna was given to the children of Israel in the desert, so the Lord gives to us to-day. When this lesson is studied, our harvests will have been gathered in, if, as we hope, and there is promise of, it should prove an abundant one, let us lift up our hearts to Him who cansteth the earth to yield food for the service of man. And we would praise Him for all the promises, "exceeding great and precious" as they are, promises of eternal blessings, which David saw only in the twilight of a prophetic morning, but which are manifested to us in the noontide splendour of the day of righteousness ; the glory which hath not "entered into the heart of man to conceive," which God hath prepared for His people. Heaven and Christ ; how should the thought of that future tune our hearts to nobler strains of praise than ever David sang.

Supplementary.—You must not omit to point out the character of those who are thus made to receive the mercies of the Lord. It is, ver. 11 and 17 : those that "fear Him," fear Him with a filial, loving fear. It is ver. 18 : "To such as keep His Covenant—and—remember His Commandments to do them" ; it is such, and such alone, who will receive the "mercy of the Lord," and whose lips will be opened to show forth His praise.

INCIDENTAL TRUTHS AND TEACHINGS.

The blessing of bodily healing the type of a greater, of spiritual healing.

The mercies of the Lord are "new every morning."

If praise is in the heart it will not be absent from the lips.

Praise is the stream from the fountain of gratitude and love.

Praise lifts the soul to God, to more love and fresh blessings.

Main Lessons.—Let us praise God : *exhortations to praise* (after the Psalms which are full of them). Isa.

18: 10-13; Jer 13: 16; Dan. 2: 19-23; Rom. 16: 27; 2 Cor. 2: 14; Eph. 5: 19-20; Col. 3: 15-17; Heb. 13: 15-21.

Acts of Praise.—Abram's servant: Gen. 24: 26-27-52. The children of Israel at the Red Sea: Ex. 15: 2-22: At the passage of the Jordan: Josh. 5: 7-20-24; Hannah for the answer to her prayer: 1 Sam. 2: 1-11; David on his deliverances: 2 Sam. 22: 1-2, and many others

LESSON 13.

Sept. 28, } **QUARTERLY REVIEW.** { 1884.

THE LIFE AND WORKS OF A GREAT AND GOOD MAN.

GOLDEN TEXT.—"I will say of the Lord, He is my rock and my fortress; my God, in Him will I trust."—Psa. 91: 2.

I. Early life. David born, B.C. 1086. At Bethlehem,—a shepherd. Early feats of prowess. Sent to Saul. Slew Goliath, B.C. 1063. Called to court, persecuted, and in exile for seven or eight years, 1063-1056. Thus preparing to be a better ruler by all his experiences. A poet, a musician, skilled with the sling, brave, wise, attractive, religious, a firm and loving friend.

II. The soldier. Battles in early life. Conquered the whole country when a king, fought many successful battles, organized the army (1 Chron. 27), conquered peace from the surrounding nations.

III. The king. Began to reign, B.C. 1056. Reigned over Judah seven and one-half years at Hebron. Made king of all Israel, B.C. 1048. Capital at Jerusalem. Reigned forty years in all. The kingdom much enlarged; made rich and prosperous; well organized (1 Chron. 23-27). The whole kingdom really placed on a new basis.

IV. The poet. Wrote many of the Psalms. Marvelously beautiful hymns, the highest poetry, enduring to the end of time. Organized a large choir of singers with leaders. An orchestra of musical instruments for the public worship of God (see 1 Chron. 25).

V. Varied experiences. David's trials in youth: troubles which did not grow out of his own fault, but were part of his training. Troubles in later life growing out of his sin. He sinned and bitterly repented. On the whole, he was prosperous and happy. He sings much of joy and peace, and faith in God. He died aged about seventy, "full of days, riches, and honour" (1 Chron. 29: 28), the most honoured king Israel ever had. In spite of his trials his "life was worth the living," and has been a blessing all down the ages.

VI. Religious life. A devoted servant of God, deeply religious, moral far beyond his age, full of virtues, many very noble qualities, which his few failings should never hide or obscure. He sinned greatly, especially in one act; but his repentance was deep, his confession public, his renunciation of sin complete. He was trustful and happy in his religious experience, and did much to cultivate piety among the people. The Lord repeatedly praises him, and calls him a man after his own heart. Who of us have as few faults and as many virtues?

QUESTIONS IN REVIEW.

I. What is the title of the first lesson? The golden text? What are the topics? When was David first chosen king? By whom? Who now came to David to Hebron? How old was David when he began to reign? What stronghold did David take? What was the cause of his greatness and success? What general lesson do we learn?

II. Title? Golden text? Topics? What was the ark

of God? Where was it at this time? How came it there? What events took place at its removal? Where did David carry it? Where was it finally taken? What lesson do we learn from the death of Uzzah? What from the act of Obed-edom?

III. Title? Golden text? Topics? What did David desire to do? How did Nathan reply to David's proposition? Why then was the house not built? What did God promise David? In whom was it fulfilled? Through whom is David's Kingdom established forever?

IV. Title? Golden text? Topics? Who was Jonathan? Why did David desire to show kindness to his son? Of whom did he inquire? What did he do for Mephibosheth? What example does it set us? Who is our ever faithful friend?

V. Title? Golden text? Topics? For what did David repent? How did he regard his sin? For what did he plead with God? Upon what grounds did he urge his plea? Did God hear his cry? What was the effect of his sin on his history? How can we obtain pardon for sin?

VI. Title? Golden text? Topics? How did Absalom seek to gain the hearts of the people? Who conspired with him? What was the result? Upon what pretext did Absalom go to Hebron? Who went with him?

VII. Title? Golden text? Topics? At what city did David rest? What charge did he give his generals? Where did he wait for tidings? By whom were they brought? What was the king's question? What was the means of Absalom's death? What scripture was fulfilled in his death? How did David mourn for Absalom?

VIII. Title? Golden text? Topics? What was the cause of the plague? By whom was it sent? What message did the prophet bring to the king? How did David intercede for his people? What was he commanded to do? What generous strife arose between Araunah and David? What is the event, an example of?

IX. Title? Golden text? Topics? What does nature tell us about God? What do we need to know that nature says nothing about? Where may we find this knowledge? What are the characteristics of God's Law? Its effects? With what prayer does the lesson close?

X. Title? Golden text? Topics? By what name is the Lord called in this lesson? How does the Psalmist express his confidence in God? What was his one desire? What is meant by the "beauty of the Lord"? What did David believe God would do for him in time of trouble? With what exhortation does the lesson close? What is meant by waiting on the Lord?

XI. Title? Golden text? Topics? What deliverance had the Psalmist experienced at the hand of God? How did this lead him to regard God's mercy? How does he describe his personal consecration? His practical obedience? How does his dependence on God appear? His desire for God's glory? His trust in the Lord?

XII. Title? Golden text? Topics? What personal benefits are here enumerated? What general mercies? How does David describe God? How is this mercy of God manifested to his creatures? What does he call upon his soul to do? Upon what else does he call? (*Selected*)

In the Review of last Quarter we gave a word, or rather two, suggested by the lessons, which, we thought might be helpful in the review, that such was the case we know certainly in one school at least, where the letters forming the words, "Acts, Epistles," were assigned to different classes with a request to give a word or sentence embodying the thought of the lesson, of which the letter given should be the initial letter, much thought was evidently given to the matter by some of the scholars, and the replies were, as a whole, excellent; some superior to those given in our notes. We have prepared two such words this quarter—"David the

King," "Samuel, Psalms," each of these contains twelve letters, and each letter may be made to suggest or represent a lesson. We take only the first sentence, and would suggest the following :

- D**avid king, (1).
Ark of God, (2).
Vision (Nathan) Verity, (God), (3).
Infirmity, (4).
Darkness from sin, (5).

Treason, (6).
Hearth of Love, (7).
Entreaty and pardon, (8).

Kindred testimonies, (9).
In God we trust, (10).
New song, (11).
Goodness of God praised, (12).

Keep steadily in view the spiritual lessons as you pass on, it will be little to drill your scholars in the facts of the narrative lessons, unless you show the deep, underlying spiritual truths. Show how, through all, comes out David's faith in God; how his sins should make us feel more deeply our need of Christ, how there can be no peace without pardon, and how full of joy the heart will be that can look up to God with the confidence and love of a little child. Finally, *Christ is in the Psalms*, they tell of Him, some are distinctly Messianic, others less distinct, but certain, so set forth the greatest Son of David, He whose Kingdom is an everlasting kingdom, our King, our Saviour, and our God.

FOURTH QUARTER.—LESSON 1.

Oct. 5, } **SOLOMON SUCCEEDING DAVID.** } King :
 1884. } } 22 35

GOLDEN TEXT.—"And thou, Solomon my son, know thou the God of thy father, and serve Him with a perfect heart and with a willing mind."
 —1 Chron. 28 : 9.

TIME.—B.C. 1015.

Introduction.—David had now reached a comparatively old age, being, as is supposed, in his 71st year. The closing years of his reign had been years of peace and progress, the nation had become more consolidated and homogeneous, and although tribal jealousy was far from dead, as we shall see in our next year's studies, it had not manifested itself, so far as we read, since the return of David after the rebellion of Absalom, when incited by one man, it threatened for a short time to disrupt the nation. David had largely devoted himself to the preparation of material for the building of the temple of Solomon, and in that occupation, and the spirit of devotion and consecration it brought with it, had spent some years of quiet, peaceful walking with God, his last days being unclouded and serene, only to be disturbed at nearly the close by the rebellion of Adonijah, of which a word or two more presently. Solomon was now about 18 or 20, and had been designated by David, under the guidance of God, as successor to the throne. This action appears to have been resented by all the king's sons, who now made common cause with Adonijah, the eldest living son of the king, and who, under ordinary circumstances, would have succeeded to the throne. Taking advantage of the king's feebleness, and the evident nearness of his death, Adonijah determined to seize the throne and the reins of government. While he was willing to be a traitor, as his half-brother Absalom had been before him, he was a man of a different stamp; he could imitate Absalom in his chariot and horses and runners, but he had not the

intellect nor the courage of Absalom; he was ambitious to be king but he dared not stake anything upon it, and at the first sign of action on the part of David, the conspiracy collapsed, the conspirators fled, and Adonijah became a humble suppliant for his life at the hands of King Solomon. David's action is the subject of our lesson.

A word or two may not be out of place respecting the Book of Kings. The two Books of Samuel and the two Books of Kings originally, in the Hebrew canon, formed one book, and were first divided in the Septuagint, following the practice of the Alexandrine Greeks of dividing ancient manuscripts for facility of reference. Who was the author is unknown, but there is little doubt that the book is a compilation from various documents, and the work of one man. For a long time, following a Talmud tradition, Jeremiah was its reputed author; some however give the preference to Ezra or Barach, but there is no grounds for certainty as to any name.

Notes and Comments.—Ver. 22. "While she:" Bathsheba, her name being forever associated with the great sin of David, but little has ever been said of her that was good. We know nothing certainly, but the record would leave the impression that her after life was spotless and exemplary; we like to think that as she sinned with David, that so with David she repented and found pardon and peace. Naturally, she was deeply attached to Solomon, and looked forward, in accordance with the promise of David, to his elevation to the throne; naturally, too, the action of Adonijah would fill her with apprehension, for, if successful, it would most likely mean death to her and her son; so at the suggestion of Nathan, she went into the inner chamber where the king was, lays the matter before him, and according to arrangement, Nathan came to confirm her words.

Ver. 23. "Come in:" and Bathsheba retired, as Nathan retired when Bathsheba was recalled. See ver. 28-32. In audiences granted by the king to his wife, or one of his counsellors, no third person might be present, unless specially requested; "bowed himself:" he does not come with the Lord's reproof now, as in 2 Sam. 12 : 1-14; we do not read that he bowed himself then.

Ver. 24-25.—"Hast thou said:" not a direct question, rather, "thou must have said," as the thing is done; at the same time there is the idea of doubt that he had so done, it gave the opportunity for a disclaimer, otherwise, surely he would not have "gone down this day," with all his party to an inaugural sacrificial feast. "King's sons:" probably a considerable number as David had several wives and concubines; captains of the host, strictly speaking, there was only one, Joab; Nathan must have included a lower rank of officers in the term. How came Joab, so loyal to the king hitherto, to shipwreck his position at the close of his life? Looking at his actions right through David's reign, apart from his loyalty, we shall perhaps find an answer. Joab had represented the worst elements of the nation; rough, unscrupulous, vindictive, he had been a thorn in David's side; it is very evident that the king would have been glad to be rid of him, more than once he tried to supplant him, but Joab was not a man to be supplanted; and it is most likely that he saw in the promised reign of Solomon, educated as that prince had been, the end of his power in the state, so in the hope of prolonging it for a few years, he recklessly cast in his lot with Adonijah; "Abiathar," he too, so faithful in the days of David's troubles, possibly this arose from the king having showed especial favour to Zadok, his associate in the priestly office. "God save King Adonijah," the ordinary acclamation by which the Jews accepted a new king. 1 Sam. 10 : 24; 2 Sam. 16 : 16.

Ver. 26-27. "Hath not called:" me, (Nathan) very significant if done with David's knowledge. "Zadok," he was related to Abiathar, was made High Priest by Saul,

and on the accession of David was continued in that office, although Abiathar, who, since the day that his father was slain by Saul, had been with David, was filling the office at the same time. The king wisely kept both in their positions, now his own choice had proved faithless, but Zadok, faithful "Benaiah," captain of the king's body guard and regarded by Joab as a rival, "Solomon," showing very clearly the meaning of the movement, all the rest of the king's sons had been invited. "Hast not showed it:" that Solomon should succeed to the throne had been understood between them, and Nathan suggests that if a change had been made, he, the Prophet of God, and the king's tried friend and counsellor, should have been informed.

Ver. 28, 29, 30, 31. The aged and sick king now rouses himself, and, with an energy and spirit worthy of his best days, sets about defeating the conspiracy, and doing his part toward carrying out the will of God as to the succession. By the most solemn oath he confirms a previous oath (of which we have no other record), that Solomon should sit upon his throne, and that it should be accomplished that very day. "Bathsheba bowed:" a lower and more humble obedience than before, but her bosom would swell with gladness. "Live for ever:" the usual form of compliment in the East.

Ver. 32-35. David at once proceeds to take measures to fulfil his purpose, and these verses detail his directions to that end; he sends for the active leading men, prophet, priest and commander, and gives the conduct in their hands; they were to take the servants of your lord the king's body-guard, formed of the Cherethites and Pelethites, ver. 38; "mine own mule" the state mule, which no subject might use without special permission, under pain of death; so the use of it by Solomon was a public declaration that he was to be king. "Gihon:" position uncertain, but Rawlinson suggests that it was in the Tyropoeon Valley, between the hill of Moriah and the one now known as Zion. "Anoint him:" first done in the case of Saul, 1 Sam. 9: 16; 10: 1, afterwards with David, 1 Sam. 16: 13, now with Solomon, but subsequently only in the case of a new dynasty or a disputed accession. "Blow the trumpet—say God save King Solomon:" this would be David's proclamation to the people. "Come up after him, sit upon my throne:" this was the public recognition of the new king. "Our Israel and our Judah:" one of the many indications, as some think, that the bond of union was slight: it is certain that there were two elements in the confederation, the one represented by Judah, the other by Ephraim, that the breach widened between them during the lifetime of Solomon, and at his death it became forever irreparable.

And the procession back was formed, the shouts and rejoicings reached the ears of Adonijah and his friends, who, seized with a sudden fear, scattered like chaff. Adonijah, himself, fled to the Sanctuary, caught hold of the horns of the altar and would not leave until he had an assurance from Solomon that his life would be spared; brought before the king, he does him reverence and salutes him as king. Adonijah's vanity and ambition soon, however, led him to show that it was dangerous for him to be permitted to live, and so he was put to death by order of Solomon.

HINTS TO TEACHERS.

As these selections are closely connected with what precedes and what follows them, without which the lessons would be incomplete, we omit the "Topical Analysis," and suggest a few of the principal teachings of the lesson.

We have the evil of the lack of home discipline. This is shown strongly in the case of Amnon and of Absalom, while here we have special note of the fact; never, at any time, as we are told, had the King said unto him, "Why hast thou done so?" Never checked or reprov'd, never called to account for his evil actions; truly here is full reason for the story—if the poisonous weeds are allowed full freedom to

grow in the soil, can we wonder if at last they choke everything that is good and blossom in a harvest of death. Young people are apt to be discontented and rebellious if they are hindered in evil ways, or remonstrated with, or punished for wrong doing, yet if they could but see aright, their parents never act more kindly towards them, they are saving them, it may be, from shipwreck of everything that is hopeful for time and eternity. "One of the laws of the Mosaic code required every builder of a house to put a battlement around the roof; and that battlement in the building of the household is parental law. Where that exists a child falls into ruin only as he climbs over the battlement."

Following closely this is the sin of disobedience to parents. In the lesson on the rebellion of Absalom, (Aug. 10) we had for the Golden Text, "Honour thy Father and thy Mother." Here, as there, this command was disregarded, disobeyed. Adonijah knew the mind of his father, also, no doubt, that it was the Divine will, yet he determined, if possible, to thwart that purpose and to seize what was intended for another. How, when we admit sin into the heart as a ruling power, it casts out all true and natural feelings, and makes the man rebellious, ungrateful, unfilial, ready for any and every evil.

We see here as we saw in the fate of Absalom, that *Jehovah reigns in the earth*. Men may plan and plot, they may devise mischief against the good, they may seize on the rights of others and think that there is no God, or that if there is, that He regardeth not, but they will find, sooner or later, in terrible fashion, that there is a God that judgeth in the earth, that will judge them and their ways, and met. out to them the measure of their sins. The same truth is a blessed encouragement to the righteous; darkness comes, suffering, injustice at the hands of others, calamities, apparently unheeded by God, not so, but in all and over all, is the love that moves the chastising hand of the Father. "All things," whatever their character, "work together for good to them that love God."

There are other lessons which we can only enumerate without enlarging upon them, it is not well to give too many thoughts in the class; one or two thoroughly explained, illustrated and enforced, are better than a dozen only partially so; but you may like to say a word on the *faithfulness of friends* as seen here; some may be unfaithful, but to the faithful man there will always be those who will be faithful unto death. You may, perhaps, like to point to *Solomon as a type of Christ*. He was a peaceful prince, foreshadowing the "Prince of Peace;" his kingdom was usurped for a season, but soon came back to him, the God-chosen king, so the everlasting kingdom of Jesus, governed for a time by the great usurper, Satan, shall return to Him, and he shall reign for ever and ever. See main lesson.

INCIDENTAL TRUTHS AND TEACHINGS.

Great emergencies demand prompt action.

No plan formed against the Almighty shall prosper.

The power of prayer and patient faith as illustrated by Bathsheba and Solomon.

God will use the instruments best fitted for his service.

He shall come whose right it is to reign.

To which King do you belong?

Main Lesson.—The kingdom of Christ, God's anointed King, triumphant and eternal. (Isa. 9: 6, 7; 11: 10, 41; 11: 12; 49: 7; 23; Dan. 7: 14; Zec. 14: 9; Luke 1: 32, 33; Rev. 19: 16.)

THERE are 40,000 news vendors in England.

A MONUMENT to Joseph II. of Germany, has been unveiled at Leitmeritz, Bohemia, 20,000 Germans wearing black, red, and yellow colours joining in the demonstration

Children's Corner.

DRAW ME EARLY, O MY FATHER!

Draw me early, O my Father!
 Guide my feet along the way
 Where the good delight to gather,
 And go on to perfect day.

Draw me with those hands so tender,
 Yet so helpful and so strong,
 That give ease to self-surrender,
 And to love alone belong.

Draw me ere the cords of evil
 Enter deep into my life—
 Ere the world, the flesh, the devil
 Leave the marks of fiercest strife.

Draw me from all vain ambition
 After pleasure, power, or pelf;
 Give new force to faint volition,
 Draw me nearer to Thyself.

Draw me, Lord! I will run after,
 And essay to follow hard;
 Making light of mocking laughter,
 That would halting steps retard.

Draw me, Lord, till, safe for ever,
 At the heavenly throne I bow,
 Praising grace that faileth never!
 Draw me quickly—draw me NOW.

NOT ABOVE WORK.

"Never be ashamed of your business," is a wholesome proverb. If one has an honest business, he need not feel ashamed of it. Some young persons act as if they thought many kinds of honest toil menial and degrading. But they are wrong.

"Man hath his daily work of body and mind
 Appointed, which declares his dignity."

When the service is for the good of man or the glory of God, and is performed in the right spirit, it must ever be ennobling. It is the work we do in an unwilling, slavish spirit that degrades us. Toil is manly, even if it be that of a boot-black. "If I were a boot-black," said a noble Christian man, "I would strive to be the best boot-black in the world." The lad who determines to do his best everywhere, in every place, however lowly, where honest work is needed, will soonest rise to honour.

"If little labour, little are our gains;
 Man's fortunes are according to his pains."

Not long since a young man was asked to carry a small package of writing paper to his sick relative, but he turned up his nose with the answer, "No, you don't, now; send it by an expressman."

One evening, near the hour for closing a store in Philadelphia, a bundle of prints was ordered in haste by a house not more than a block distant. The carts and porters had gone. The merchant requested one of his young men to deliver the bundle, but as he did so he perceived a look of disgust in the clerk's face, and without saying another word he turned to his desk, put on his hat, picked up the bundle, and walked off to deliver it himself, leaving his proud clerk dumb with mortification as well as with fear of losing a good position.

There are some city-bred boys who act as if they were "above carrying a market-basket home." Even when mother is bearing a heavy load for their sakes, they think it "degrading" to be seen doing such service. They soon get too big to wait on themselves. They grow up to be of less use in the world than butterflies. The following story of one of the greatest men of America is worth impressing upon each generation of youth:

Chief Justice Marshall was a great and good man. Good men are not proud men, for pride is an indication of a little mind. Chief Justice Marshall was not too proud to wait upon himself. He was in the habit of going to market himself, and carrying home his purchases.

Often might he be seen returning at sunrise with poultry in one hand and vegetables in the other in the most homely fashion.

On one of these occasions a fashionable young man was swearing violently because he could find no one to carry home his game. Judge Marshall stepped up, gently rebuked him, and asked him where he lived.

When he heard the reply he said, "That is

my way, and I will take your game home for you."

When they came to the house, the young man inquired: "What shall I pay you?"

"Oh, nothing," said the Judge. "You are welcome; it was all in the way, and it was no trouble to me."

"Who is that polite old gentleman who brought home my game for me?" asked the young man of a bystander.

"Oh," said he, "that was Judge Marshall, Chief Justice of the United States."

"Why did he bring home my game?"

"He did it," said the bystander, "I suppose, by way of teaching you not to be above attending to your own business!"

BE IN TIME.

Be in time for every call;
If you can, be first of all;

Be in time.

If your teachers only find
You are never once behind,
But are, like the dial, true,
They will always trust to you;

Be in time.

Never linger e'er you start;
Set out with a willing heart;

Be in time.

In the morning up and on,
First to work and soonest done;
This is how the goal's attained;
This is how the prize is gained;

Be in time.

A BOY'S RELIGION.

If a boy is a lover of the Lord Jesus Christ, he can't lead a prayer meeting, or be a church officer, or a preacher, but he can be a godly boy, in a boy's way and in a boy's place. He ought not to be too solemn or too quiet for a boy. He need not cease to be a boy because he is a Christian. He ought to run, jump, play, climb, and yell like a real boy. But in it all he ought to show the spirit of Christ. He ought to be free from vulgarity and profanity. He ought to eschew tobacco

in every form, and have a horror of intoxicating drinks. He ought to be peaceable, gentle, merciful, generous. He ought to take the part of small boys against large boys. He ought to discourage fighting. He ought to refuse to be a party to mischief, to persecution, to deceit. And above all things, he ought now and then to show his colours. He need not always be interrupting a game to say that he is a Christian; but he ought not to be ashamed to say that he refuses to do something because it is wrong and wicked, or because he fears God or is a Christian. He ought to take no part in the ridicule of sacred things, but meet the ridicule of others with a bold statement that for the things of God he feels the deepest reverence.

BOYS, HEED AND READ THIS.

Many people seem to forget that character grows; that it is not something to put on ready-made with womanhood or manhood; but day by day, here a little and there a little, grows with the growth, and strengthens with the strength, until, good or bad, it becomes almost a coat of mail. Look at a man of business—prompt, reliable, conscientious, yet clear-headed and energetic. When do you suppose he developed all those admirable qualities? When he was a boy? Let us see how a boy of ten years gets up in the morning, works, plays, studies, and we will tell you just what kind of a man he will make. The boy that is too late at breakfast, late at school, stands a poor chance of being a prompt man. The boy who neglects his duties, be they ever so small, and then excuses himself by saying, "I forgot; I didn't think!" will never be a reliable man; and the boy who finds pleasure in the suffering of weaker things will never be a noble, generous, kind man—a gentleman.

"EVIL pursueth sinners; but to the righteous good shall be repaid."—*Prov. xiii. 21.*

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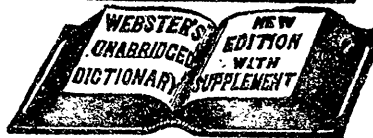
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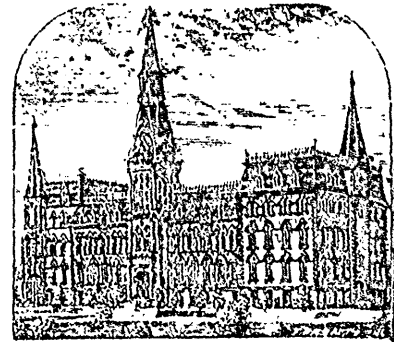


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