

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Covers damaged/
Couverture endommagée

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Cover title missing/
Le titre de couverture manque

Coloured maps/
Cartes géographiques en couleur

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Bound with other material/
Relié avec d'autres documents

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Additional comments: /
Commentaires supplémentaires:

Coloured pages/
Pages de couleur

Pages damaged/
Pages endommagées

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Pages detached/
Pages détachées

Showthrough/
Transparence

Quality of print varies/
Qualité inégale de l'impression

Continuous pagination/
Pagination continue

Includes index(es)/
Comprend un (des) index

Title on header taken from: /
Le titre de l'en-tête provient:

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
											✓

The Canadian Independent.

"ONE IS YOUR MASTER, EVEN CHRIST, AND ALL YE ARE BRETHREN."

Vol. 29.]

TORONTO, THURSDAY, OCTOBER 28, 1880.

[New Series. No. 18

Topics of the Week.

A London gentleman has given \$10,000 for a mission-house for the conversion of Jews.

—There is only one American church in Calcutta, and it is committed to total abstinence.

—Mr. Moody will devote the coming winter to evangelistic work in the City of San Francisco.

—An Arabic commentary on Isaiah was discovered in the Imperial Library of St. Petersburg.

—There are, in England, five hundred branches of the Young Women's Christian Association.

—Princess Engenie, of Sweden, is forming an association of ladies for mission work among the Lapps.

—The Chinese School of the Reformed Presbyterian Church in Cincinnati is attended by twenty to twenty-five.

—Rev. T. R. Wade, of the English Church, has translated the New Testament into the Kashmiri language.

—The Society for the Diffusion of Jewish Knowledge, Baron Sunzberg, President, supported twenty-five schools in Russia last year.

—After an Ithaca choir had performed a heavy selection, the minister opened the Bible and began reading, in Acts xxii., "And after the uproar had ceased."

—The African Methodist Episcopal Church of the United States, and the British Methodist Episcopal Church of Canada, through their representatives, have signed a basis for organic union.

—Dr. Tanner has at last met his match, and more than his match. A calf in Holt County, Missouri, got entangled in a pile of rails, and remained in that condition for a period of forty-one days, without food or water. It came out all right.

—Colored Baptists of Texas, Arkansas and North Louisiana, in convention, resolved to establish a college for the education of ministers in Marshall, Texas. A Louisiana convention resolved to establish a school in each church for the education of the children.

—The late Hon. Lafayette S. Foster, of Norwich, leaves \$3,000 to Brown University for a prize fund in Greek, and his homestead and \$60,000 for the support of Mrs. Foster during her life; but after her death, the former is to be given to the Norwich Free Academy, and the latter to Yale College for the establishment of a professorship of law.

The first Protestant convert in Japan was baptized by Dr. Vertuck, of the Dutch Reformed Church at Nagasaki, in 1860. He had read a New Testament floating in the Bay, probably dropped overboard from a man-of-war. The New Testament has been placed in the schools of Yokohama, by order of the city authorities.

—The London correspondent of the Manchester *Guardian* is informed that Dean Stanley will visit the United States in 1881, in company with Mr. Thomas Hughes. The visit will be of a special character, for the purpose of investigating the Church question in the United States. If he is thorough and impartial in his inquiries, he will doubtless find occasion to modify some of his views of us as expressed after his former visit to this country.

—Tell's chapel on the Platte by the Lake of the Four Cantons, has been rebuilt, as its dilapidated condition demanded, and the restoration of the old mural paintings is now in progress.

—So the Llanthony apparition business has come to grief. It is now said that the apparition, seen first by the boys, then by the sister, and finally by Father Ignatius, proves to be only "a reflection"—of what we are not told. What about the miraculous cures? Were they a "reflection" also? It is about time this nonsense was frowned down by the Roman Church.

The Sultan has ordered the cession of Dulcigno at last, but the Albanians threaten to oppose it. No serious hindrance is expected, however. The Sultan is said to have been brought to the point by a threat of the allies to occupy Smyrna. The fleet of the powers now will be withdrawn as soon as the cession has been made. Germany has been rendered a little anxious by some words let drop by Prince Rudolph of Austria, about letting Russia take Constantinople if Austria can have Salonica. —In France the decrees rejecting the Jesuit teachers are being enforced vigorously. —The Czar of Russia has married the Princess Dolgoroukimorganatically, that is, she becomes his legal wife but is not acknowledged as his empress. —The Kurds have burned 170 Persian villages.

—H. V. Redfield, in a book just published on "Homicide, North and South," shows that the South in its leading States has had since the war 40,000 murders. Texas has had 7,000 in that time, three times more than Pennsylvania. Two-thirds of all these murders were of white men by white men. South Carolina, with only one-half the population of Massachusetts, has had ten times more homicides. Often in Kentucky, says Mr. Redfield, there are more murders in sixty days than in all of the six New England States in one year, with their 4,000,000 population. If New York had as large a rate annually as Texas, it would have 1,350 homicides, whereas it has only a trifle over 100. This condition of society, with its duelling and street fights, shows a wrong sense of honor, and a low state of civilization. We know of no better home missionary field at present than that south of Mason and Dixon's line; while north of that line, in many places, one may be found nearly as good.

—Trouble impends again with the Ute Indians. Two of them have been shot and one killed by two white men. The white men seen to have been captured afterwards by the Indians and to have disappeared. Two or three Indian agents are under arrest, but at present they seem innocent. Some details are confused in the despatches, but enough are clear to show that, as usual, the whites have provoked the trouble, and that the Utes have only acted naturally in the case. In fact one telegram ends with these words:—"The peace of this country depends upon white men. The Utes are excited but not warlike." The prospect of hostilities is very great, and the fact is the more lamentable because satisfactory relations between the tribe and the Government were about to be completed. It is not unlikely that this new trouble has been stirred up on purpose to break off the negotiations, if possible. Should this prove to be the case, hanging would be too good for the offenders.

ROMAN CATHOLIC MORALITY.

"Irenæus," in a late issue of the *New York Observer*, gives the following statement of some of the main points in the morality now taught by Romanists. It will well repay a perusal. He says:—

The Roman Catholic *Tablet*, of London, gives prominent insertion to a letter addressed by Pope Leo XIII., the present Pope, to the Redemptorist Fathers, Dujardin and Jacques, expressing his high approval of their labors in translating into French the works of S. Liguori. In this letter the Pope states that "these writings have been spread throughout the whole world, with the greatest profit to the Christian cause, and it is to be wished that they should become still more and more popular, and be placed in the hands of all. For with the greatest skill he directed and promoted the moral training of all, and they may be all perused by the faithful without any danger of stumbling."

What is the character of these works? In the Mechlin Edition of Liguori's *Moral Theology*, 1845, we find set forth a series of doctrines and principles, which injuriously affect the best interests of society, sap the foundations of morality, and outrage decency—principles of equivocation, lying, perjury, of "doing evil that good may come," and which inculcate as duty, the extermination of Protestants. Liguori informs us that the rules of the Congregation of the Index provide for the visitation of the booksellers' shops and printing-offices, and amongst the prohibited books, the reading of which is forbidden under pain of excommunication, he names the Bible—"the Scriptures and books of controversy may not be permitted in the vernacular tongue; as also they cannot be read without permission." (*Moral Theology*, Vol. X., p. 236). Concerning dissimulation, Liguori says: "When you are not asked concerning the faith, not only is it lawful, but more conducive to the glory of God, and the utility of your neighbor, to cover the faith than to confess it; for example, if concealed among heretics, you may accomplish a greater amount of good." (*Moral Theology*, Vol. II., n. 14, p. 117.) He teaches, also, the principle of doing evil that good may come. He says: "It is lawful to induce another to commit a less evil, that he may be impeded from a greater." Vol. II., cap. 3, n. 77). Thus, as Liguori teaches, a man may supply an opportunity of stealing to his children or servants for the purpose of detection and punishment. Vol. II., n. 58, c. 2, pp. 176-177). Servants also may lawfully assist and co-operate with their masters in the commission of crime, if they do so under fear of death or loss. "for example, lest he should be badly treated by his master, incur his displeasure, or be expelled from his house." (Vol. II. n. 66, c. 2.)

On Theft and Restitution, Liguori says: "It is certain that he who is in extreme want may steal the property of another," (Vol. III., n. 419, lib. 4, p. 37). Again he writes: "Note here the thirty-seventh proposition of Innocent XI., which said, 'Domestic servant men and women can steal from their own masters for the purpose of compensating themselves for their own labor, which they judge to be greater than the salary they receive.' He then goes on to say that a servant can compensate himself "if, from necessity, for the purpose, doubtless, of alleviating his own misery—he agrees upon a salary notably less than

just. The reason is, because the pontifical decrees are not designed to lay servants under an unjust obligation" (Vol. III, n. 522, p. 245). Again, "A servant can, according to his own judgment, compensate himself for his labor, if he, without doubt, judge that he was deserving of a larger stipend" (Vol. III., n. 524, p. 246). On Equivocation, Liguori says: "A confessor can affirm, even with an oath, that he does not know of a sin heard in confession, understanding that he heard it as the minister of Christ and not as a man, as St. Thomas Aquinas, 2,2,9,70, art. 1, ad. 1, Lug. disq. 22, teaches," who, however, n. 75, explains, in another manner, the words, "he does not know it," through "a knowledge which may be made use of for the purpose of answering," (Vol. II., n. 163, p. 319). Again, "A poor man, absconding with goods for his own support, can answer the judge that he has nothing" (Vol. II., n. 158, p. 321). On oaths, Liguori, in considering the question, whether "he who swears without the intention of binding himself is under an obligation to keep his oath," answers, "Such an oath is not a true oath, both because it wants the necessary condition to the nature of a promissory oath, such as is the intention of binding one's self, and because an oath follows the nature of the promise which it confirms, as is certain from Busenbaum. But a promise without such an intention is not, indeed, a promise, but a mere purpose, therefore the promise being evanescent, the oath is also such, and is considered as made without the intention of swearing, which certainly, as we have seen, is null and void. But if no oath exists, there is no obligation of fulfilling that oath" (Vol. II., p. 330). Again, he says: "He who hath sworn to a judge, that he would speak what he knew, is not bound to reveal concealed things" (Vol. II., p. 340).

CHRISTIANITY AND SLAVERY.

The Epistle to Phillemon becomes the practical manifesto of Christianity against the horrors and iniquities of ancient and modern slavery. From the very nature of the Christian Church, from the fact that it was "a kingdom not of this world" it could not be revolutionary. It was never meant to prevail by physical violence or to be promulgated by the sword. It was the revelation of eternal principles, not the elaboration of practical details. It did not interfere, or attempt to interfere, with the facts of the established order. Had it done so, it must have perished in the storm of excitement, which it would inevitably have raised. In revealing truth, in protesting against crime, it insured its own ultimate, yet silent victory. It knew that where the spirit of the Lord is there is liberty. It was loyal to the powers that be. It raised no voice, and refused no tribute even to a Caius or a Nero. It did not denounce slavery, and preached no fatal and futile servile war. It did not inflame its Onesimi to play the part of an Eunus or an Artemio. Yet it inspired a sense of freedom, which has been in all ages, the most invincible foe to tyranny, and if proclaimed a divine equality and brotherhood, which, while it left untouched the ordinary social distinctions, left slavery impossible to enlightened Christian lands. —*Farrar's St. Paul.*

RETROSPECT.

BY ANNA SHIPTON.

Thou shalt remember all the way which the Lord thy God led thee — Deut. viii. 2.

Cast not away, therefore, your confidence, which hath great recompense of reward. Heb. x. 35

He was better to me than all my hopes,
He was better to me than all my fears;
He made a road of my broken works,
And a rainbow of my tears.
The billows that guarded my sea-girl path
But carried my Lord on their crest;
When I dwell on the days of my wilderness
march,
I can lean on his love for the rest.

He emptied my hands of my treasured store,
And his covenant love revealed.
There was not a wound in my aching heart
But the balm of his breath has healed
O, tender and true was the chastening sore,
In wisdom, that taught and tried,
Till the soul that he sought was trusting in him,
And nothing on earth beside

He guided my paths that I could not see,
By ways that I have not known —
The crooked was straight, and the rough was
made plain,
As I followed the Lord alone.
I praise Him still for the pleasant palms,
And the water-springs by the way;
For the glowing pillar of flame by night,
And the sheltering cloud by day.

There is light for me on the trackless wild,
As the wonders of old I trace,
When the Lord of the whole earth went before
To search me a resting-place.
Has he changed for me? Nay, He changes not,
He will bring me by some new way,
Through fire and flood, and each crafty foe
As safely as yesterday.

And I : the warfare he calls me forth,
He buckles my armor on.
He greets me with smiles and a word of cheer
For battle his sword hath won.
He wipes my brow as I droop and faint,
He blesses my hand to toil;
Faithful he as he washes my feet
From the traces of earthly soil.

Never a watch on the dreariest halt
But some promise of love endears
I read from the past that my future shall be
Far better than all my fears.
Lace the golden pop of the wilderness bread,
Laid up with the life-giving rod,
All safe in the Ark with the law of the Lord
Is the covenant care of my God

"ONLY A DOG."

(Concluded)

One Sunday morning, when the two tinkling bells were ringing from the low balcony, Jock, by some mischance, found himself locked up in the stable, at the hour when, for years past, he had never failed to follow his master's footsteps as far as the grave under the chancel window: there to await his return from the mystery of divine worship, stretched above the spot where his young mistress lay buried. Latimer did not miss him till he was half-way to church, and then Nelly, who had not been well of late, would not let him return to the house. He yielded to her objections; but it cost him something like a pang, as if a slight had been cast upon that first dear love of his. Nelly did not wait for him to walk back with her when the service ended, and he was loitering homewards alone when he met Jock crawling through the long grass, which was now growing high and ripening for the hay-harvest. Jock carried the little Bantam hen in his mouth and laid it at his master's feet with a strange, wild, forlorn expression in his uplifted eyes.

"O Jock, Jock!" asked his master, half-angrily and half-pityingly, "what have you done? How did you come to do such a wicked deed as this?"

Poor Jock! He lay there prostrate, heaving deep sighs, and gazing up into his master's beloved face, with half-human eyes, as if he longed for words in which to utter all his heart. But Latimer could not raise him from his abasement. The crime was too real and too mischievous.

"You have deeply grieved your mistress and me," he said gravely. "My poor Nelly! I don't know what she will say."

He passed on rapidly, leaving Jock alone, stretched across the track his master's feet had made in the long grass. But he did not tell his wife when he reached the vicarage. How to cover Jock's crime and to get her to forgive it, he did not know; for the moment he must put it off until after the evening service.

Jock was nowhere to be seen when they went again to church, and Latimer felt his desertion of the cherished grave more keenly than in the morning. The days were near their longest, and though the sun sank early behind the high horizon, there was a long cool season of evening light before the dusk came. Latimer turned into his study when he reached home, somewhat weary and depressed. He opened the window over the little croft where Nelly's pets had lived, and leaned out to feel the cool, fresh air upon his face. Jock was below, busy. He was filling up a hole he had made, and was scratching the soil into it as quickly as he could; but at the sound of the casement opening he paused, and lay down over the disturbed spot guiltily. His master called him, but Jock did not stir, though his eyes moved and gleamed with a strange light in them. Latimer jumped from the low window sill and drew near to him. It was as he feared; immediately under Jock's outstretched paws was the crimson comb of the Bantam cock, which he had been carefully burying out of sight in the ground. Both of Nelly's pets were gone.

"Jock!" he said in a terrible and threatening voice, "you, a clergyman's dog, have broken two of the great commandments! You have been guilty of murder, and you have murdered on the Sabbath day! Go out of my sight! I do not wish to see you again."

So slowly Jock crawled away, with drooping head and almost closed eyes, that Latimer could hardly keep himself from relenting and calling him back. But there was Nelly, who was so ailing just now, and so capricious in her temper, so unlike herself. And Jock had killed both of her new treasures. No; he must say nothing to console Jock, or to raise him from his evident despair. Never had he been guilty of any crime like this before; and he must bear his punishment. Yet it was plain that it was jealousy alone, which is but the dark shadow of every earthly love, that had driven him into this transgression.

Latimer went away to seek his wife, sadly troubled. He had to start early in the morning to a town twenty miles distant, where a visitation was to be held, and he would be absent all week if nothing went amiss at home. It was necessary, therefore, to tell Nelly this evening, and to make Jock's peace with her before he left. He sat down at her side and put his arm tenderly around her.

"My darling," he said, "I'm very grieved to grieve you—I'm vexed at heart about it—but poor Jock has been jealous of your Bantams, I'm afraid."

"What has he done?" asked Nelly, suddenly alert and all alive with jealousy herself.

"I'm sorry to tell you he killed the little hen this morning while we were in church," he answered reluctantly. "I wish I had turned back to look for him."

"Oh, Latimer!" she cried, "what shall you do to him? He must be severely punished, or the other will not be safe."

"My love," he said, "the other was not safe. He has killed it this evening. I found him burying it when I came in from church."

"He ought to be sent away," she exclaimed; "you must part with him, Latimer."

"I could not do that," he said absently; "he was my poor little girl's dog, and I promised her never to part with him."

Nelly did not utter a word in answer. The smouldering fire of jealousy, so long burning in her heart, shot out a swift and hot flame. But she kept silent. She was jealous of what? of the dead. She said

to herself she knew now what she had long suspected, that her husband's love for her was nothing as compared with his love for his first wife. She was very quiet for the rest of the evening, and so was he, each brooding over their own thoughts. When the morning came there was little time for conversation; for Latimer had to be away early, and Nelly did not get up to see him start. He gave her a hurried farewell kiss, and his last words were, "Take care of yourself, my dear wife; and forgive poor Jock for my sake."

CHAPTER III.

NEVER before had the vicar started from home without Jock's attendance, if not for the whole journey, at least as far as Jock himself pleased to accompany him, before turning back to take care of the vicarage and his new mistress. But this morning he was nowhere to be seen; and Latimer would not whistle for him. It had been his habit to tell Jock where he was going, showing to him the extra official clerical garb he was wearing, and telling him which day he would return; and Jock had always seemed to comprehend him fully, and to be satisfied with the explanation. But Latimer drove away along the road through the meadows without catching a glimpse of his dog.

No one ever knew whether poor Jock had strayed away the evening before, and passed the night on the hills in a strange, unfamiliar misery of guilt and shame, so utterly new in his happy existence, or whether he was blinded and deafened by his profound and bitter sense of banishment from his master's face. It is certain he could not have known of Latimer's departure. Towards the evening, twenty-four long and dreary hours since the commission of his last and crowning transgression, a sad, shrinking, trembling culprit, most abject and most wretched, crept fearsomely through the open door of the hall, and stole to the mat on the threshold of the study. There was not a sound within, not the rustling of a leaf as it was turned over, or the scratching of a pen. Jock must have felt that the place was empty, yet he lay there listening, almost heart broken, till it was quite dark. Then under cover of the night, he crawled stealthily about the house in search of his master, but shunning the spot where his mistress might have been found. Poor Jock! everybody in his once happy home was against him. The maid-servants scouted him the instant he showed his drooping head round the kitchen-door. There was a chorus of accusing voices.

"Who killed poor missis's chickens?" they cried—"yah! out with you!"

Never, never before had it been like this. The awful, inexplicable disappearance of the one being whom Jock worshipped was crushing him down; and this sense of universal execration, in a world that had been so blissful to him, added to the burden of his misery. He was seen no more that night.

The second day was worse. Jock crawled about the forsaken house, shivering, and hiding into corners at the least sound of a footstep or a voice, and still he could see and hear nothing of his lost lord, whom he had offended, and who had bid him begone out of his sight. On the third day, with a fierce, wild howl of desperation, Jock burst into the closed study, and tearing down a coat from where it hung against the wall, stretched himself upon it with his head uplifted in despair, whilst he whined and moaned with half-human cries of distress. The sorrowful lamenting filled the whole house. "I can not bear it any longer," said Nelly to herself.

She made her way to the threshold of the study and stood there looking at him. Jock was silent in an instant, only his dull bloodshot eyes were fastened upon her, as if imploring some word about his master. The soft silken hair was bedraggled with mud and matted into knots, the bones showed plainly through the skin, the beautiful head was covered with dust. But beneath all this evident wretchedness

there was something wild about Jock that frightened her, and checked the feeling of pity that was beginning to melt her heart towards him.

"Jock," she said, "follow me." There was no tenderness or compassion in her hard voice of command; but Jock's old compliant nature asserted itself, and he lifted himself up feebly and shivering to obey. He dragged his trembling limbs after her to an old out-house at some distance from the vicarage—a wooden shed put up in a corner of a meadow to shelter the cattle in the heat of the day; and there she left him, fastening the door with a padlock, and going away without a word. All was lost to him now; and he was cast out from his old home.

Cast out from Paradise, forsaken by the master he worshipped, with a sense of mysterious wrong-doing upon him. It was three days since that terrible transgression of his own had wrought this change, three days since his master's voice had uttered his doom, "Go out of my sight! I do not wish to see you again!" Out of his sight he was; and Jock lay still where his mistress had left him, motionless and heart-broken.

Latimer Churchill did not reach home till Saturday. Nelly had said nothing in her letters to him of Jock's utter misery, hardly caring and hardly daring to do so; but she met him at the gate into the garden, where he alighted from his dog-cart, sending it round to the stables, and there was an expression on her face which startled him.

"Anything amiss, my darling!" he asked hastily.

"Oh, Latimer!" she said, half-crying, "it's Jock. They all say Jock is gone mad."

"Mad!" he repeated.

"He's never eaten or drunk anything since you went away," she faltered, "and nobody dare go near him. He's like a skeleton, they say—Hush! listen!"

And Latimer, listening, heard a low, long-drawn cry of utter anguish, which made his heart ache with dread and sympathy. Nelly pointed to the shed in the corner of the meadow from which the miserable moaning came, and he strode away, followed by her and the servants, remonstrating with him, and beseeching him not to let Jock out, or to venture himself to go near him.

"Go back, every one of you," he said sternly; "go back into the house, and leave me alone."

But at the first sound of his voice the desolate, forsaken cry ceased. The servants had hurried back to seek for safety, but Nelly was beside her husband still.

"Go back," he said, as he turned the key in the padlock of the door.

"No, Latimer, no," she answered; "if there's no danger for you, there's no danger for me. But he's mad, Latimer; see—look through this hole. Oh, he's quite mad!"

"Jock! my poor old Jock!" cried his master in a voice full of love and grief.

There was a low, soft, piteous moan for answer.

Latimer opened the door and let the broad light of the summer's day into the shed. Jock was cowering down in the farthest corner, a very skeleton for thinness, with bloodshot, unsteady eyes, and with his parched, swollen tongue lolling out of his mouth. He gazed straight at his master, quivering and sobbing, yet controlling himself with evident self-restraint. The poor creature was mad; there was no doubt of it.

"Come to me, Jock!" cried Latimer.

Jock crawled towards him, not lifting himself up on his feet, and laid his poor head between his master's knees, as if seeking forgiveness and comfort. Latimer lifted him up in his arms with a grief that knew no words.

"Jock, my man," he said at last with a heavy sob, "there's no saving you. Good-bye, my poor little girl's own dog. Good-bye, my old friend. You would never hurt me; I've no fear of you."

He bent his head down upon the dog's head, talking to him and caressing him, while Nelly stood by him in an agony of terror for herself and him. Then he laid Jock down tenderly in the corner where he had found him, patting his head once more, though Jock was now shrinking from his touch, and was convulsed with the strong throes and agonies of madness.

"All I can do for you now is to put you out of your misery, Jock!" cried his master, in a voice of anguish. He came out of the shed and locked the door safely, his face white, and his lips set firmly, as if he could not trust himself to utter a word. Nelly followed him into the house in silence, and into the small lumber room where his fishing rods and guns were kept. She watched him load one of his guns, with a hard, resolute look on his face, but he took no notice of her.

"What are you going to do, Latimer?" she asked, when he had finished.

"I am going to shoot Jock," he answered, turning almost fiercely upon her; "there is no one else in the parish so sure to kill him instantly. Why did you not send for me before? I ought never to have gone away without forgiving him."

Nelly stole away upstairs, and threw herself, sick and faint, on the bed; but the sharp, cracking report of the gun reached her ears a few minutes later, and forced a shrill scream from her lips. Jock was dead, and his master's own hand had killed him.

Latimer could not return to the house. He hastened away, swiftly and impatiently, to the hot uplands, where he had never gone alone before since his "little girl" had brought Jock from her north-country home with her. All that short year of that married life had long seemed like a dream to him, a youthful dream, full of impossibilities. How far removed that memory had been of late! But it came back upon him with irresistible might in the long, unheeded hours of that summer's afternoon, as he wandered aimlessly about the purple heath, his nerves still tingling with the shock of destroying the creature he so dearly loved, Jock, whose short, joyous bark seemed to be ringing familiarly in his ears, and whose lithe, fleet form might any moment have sprung out upon him from the thicket of bracken and gorse without surprising him. Could it be true that the dog was gone, and gone forever? For seven years he had been at Latimer's beck and call. "The misery of keeping a dog is his dying so soon," says Sir Walter Scott; "but, to be sure, if he lived for fifty years, and then died, what would become of me?"

At length, as the evening shadows lengthened, Latimer heard the hurried sounds of a horse's hoofs thudding along the dry, rough road that crossed the uplands. It was his own horse, Jock's favorite friend among the lower animals, and the farmer living nearest to the vicarage was riding him in hot haste. On seeing him he drew bridle for an instant, and shouted at the top of his voice—

"Hurry home, parson. I'm going for the doctor. Th' missis is taken ill at the vicarage, and all the folks are frightened for her. They're thinking o' th' first young missis as died."

The words reached Latimer's ears plainly enough in the profound stillness of the uplands. He hastened home more swiftly than he had quitted it. The dread apprehension of a second sorrow like that he felt when he stood and gazed into the coffin of his young wife, with her new-born child on her arm, shut out all thought of poor Jock from his mind. It was a long night that followed, hope and fear trembling in the balance; but joy came in the morning. A son was born to him; and the mother was spared. Before church time came, he was allowed to step softly into the room and look for a moment upon Nelly's pale face and the little babe sleeping beside her.

"Can you forgive me, Latimer?" she asked in a faint, sad voice.

"Forgive you! what for?" he replied,

her white hand clasped in both of his. "My darling, there's nothing to forgive."

"I've been so jealous," she murmured, "so jealous of her, your poor little girl, Latimer, who died, and never knew happiness like this. I thought you loved her best, and I took a dislike to poor Jock. I was not quite myself, I hope; but if God forgives me, and you—"

"Hush!" he interrupted. "I love you, Nelly, better than all the rest of the world beside."

Yet, though his grief was banished by an exceeding great joy, Jock was neither forgotten nor unlamented. Latimer, with his own hands, dug his grave in the glebe, on the other side of the hedge which separated it from the churchyard, and laid him as near as he could be laid to his young mistress, whose grave he had so faithfully visited. The shed where he had pined, banished and broken-hearted, and where he had died by his master's hand, was pulled down as a greivous memorial not to be endured. But no dog was ever like Jock in his master's eyes.

**INTERNATIONAL S. S. LESSON.—
Sunday, Nov. 7.**

**JOSEPH IN PRISON.—GEN. 39: 21-23; 40: 1-8.
GOLDEN TEXT.—"Rest in the Lord, and wait patiently for Him."—Psalms 37: 7.**

To be learned 21-23. Time, not far from 1720 B. C.

INTRODUCTION AND CONNECTION.

The story of Joseph is resumed from the thirty-seventh chapter; and passes on without any interruption, to its conclusion. The first twenty verses of the present chapter give us, in brief, the story of Joseph's prosperity in his Master's house, the height of favor to which he was raised, the trial to which he was subjected, his noble conduct on that occasion, and his being cast into prison through the falsehood and spite of his unprincipled accuser. But this mysterious casting down, had in it a double purpose,—first, the fitting of Joseph through the hard discipline of adversity for a kingly position under Pharaoh; and, secondly, the placing of him in circumstances most readily to teach that position.

LESSON NOTES.

(39: 21). *The Lord was with Joseph.* Joseph had feared and honored God and His commandments under circumstances of great trial, and God stood by him in the trouble that followed. *God showed him mercy, or, "extended kindness unto him."* God invariably stands by His true servants.

Men are sometimes permitted to kill them, it is true; but God is with them, and takes care of them all the same. *Gave him favor, &c.* God caused that Joseph's piety and goodness should commend him, and secure him friends even in prison. *The keeper of the prison,—he to whose care the state criminals were entrusted until the time of their trial.*

This man would not be long in discovering that Joseph was no ordinary man; his heart would warm towards one so generous and noble; he would naturally inquire into the reason of his being there; and, hearing Joseph's story, would believe it, and the more readily, too, since God gave Joseph favor,—that is, ability and grace to win favor.

(22). This favor into which Joseph was received, was soon manifested,—he was raised to a position of trust—his fellow-prisoners were put under his charge, and soon it could be said that *whatsoever they did, he was the doer of it.*—that is, he permitted or sanctioned it.

(23). The keeper looked not to any thing that was under his (Joseph's) hand. Why? *Because the Lord was with him, and what he did the Lord made it to prosper.*

(40: 1). *The butler of the King of Egypt.* This man was not only the King's cup-bearer, but he was overseer of the royal vineyards and cellars, and had many servants under him. Nebemiah held a similar office under the King of Persia—(Neb. 2: 1). *His baker, or cook—the one who superintended the providing, and preparation of meats for the King's table.* The rank of both the chief butler and the chief baker was very high. They had free access to the King's presence, and were sometimes men of royal birth. *Had offended.* What their offence was, we are not told; it need no necessarily, however, have been anything very great, as eastern Kings were jealous and exacting, and often put their servants to death on very frivolous charges.

(2, 3). *Pharaoh was wroth.* From this, it would seem that their crime may have been very serious—possibly an attempt to poison the King. *And he put them in ward in the house of the Captain of the guard, (Potiphar), into the prison where Joseph was bound,—not fettered, as we may see by the connection, but kept, confined.* These men were State criminals, and, like Joseph, waiting to be tried for their offences.

(4). *The Captain of the guard—Potiphar.* This man was, doubtless, convinced that Joseph was innocent of any wrong-doing. This we may infer by his putting those two illustrious prisoners under his charge; yet, for reasons of his own, he kept

him in a still confinement. *A season—or days—in ward,—probably until the King's birthday.* (v. 20.) when they were to be either acquitted and reinstated in office, or condemned and put to death.

And they dreamed . . . each man his dream . . . the butler and the baker of the King of Egypt. Dreams, in early times, were much observed;—indeed, it was by dreams that God communicated to men some of the most important matters regarding both nations and individuals.

(6). *Joseph came in unto them in the morning, and looked upon them, and beheld they were sad.* We have here the key to Joseph's singular power over iron,—he was sympathetic. He brought into the cell of his fellow prisoners a feeling heart that could be touched by the sadness of their countenances. He was moved by a tender solicitude in their behalf. *They were sad, could he not alleviate their sadness? or if not alleviate it, might he not share it with them, and give them such comfort as he had to offer? (God had comforted him many times in his deep loneliness and sorrow, he could tell them, perhaps, heathens though they were, of that great and loving God who had so comforted him.*

(7). *And he asked—wherefore looke ye so sad to-day? Joseph's sympathy was not of that silent kind which wastes itself in kind thoughts with no corresponding acts; it was of the active kind that seeks to know another's trouble, in order to alleviate it.*

(8). *And they said—we have dreamed a dream, and there is no interpreter of it.* They were thinking, doubtless, of the wise men and the magicians to whom they had been accustomed to look for interpretations, but to whom they could then have no access. What could they do? They felt sure their dreams were extraordinary, that they had been sent either for warning or comfort, but there was no interpreter. Alas, they knew not Joseph's God, or they would have sought it from Him. They were poor heathens, longing to know—longing for something that heathenism could not give them. *And Joseph said, do not interpretations belong to God? It is not likely this was the first time Joseph had spoken to his fellow prisoners of God; had it been so, his words would have sounded abrupt and strange.* In this simple question he gently rebukes their craving for the help of blind heathens like themselves, and reminds them that there is one to whom the interpretation of mysteries properly belongs. *Tell me your dreams. I pray you!* Joseph, being known to be a servant of God, was doubtless understood to be holding out encouragement to these men that he could solve the meaning of their dreams; and had he not felt sure of being able to do so, his raising such a hope would have been both presumptuous and cruel. But he evidently had faith that God would give him the interpretation; and his faith was honored by God, so that, even in the prison and among heathens, God rewarded his faith by constituting him his own Prophet.

SUGGESTED THOUGHTS.

The path of uprightness, though it lead to prison and to death, is always a safe path. Joseph's led from a happy home to slavery, and from slavery to prison and probable death, but he kept it with steadfast faith in God, and God brought him out into a large place and to a rich reward.

God has said—*them that honor me I will honor.* Joseph honored God among his brethren, in the house of Potiphar, and in the prison; and God honoured him by giving him favor with all who knew him, and by standing by him throughout his entire life.

Joseph spoke for God to the chief butler and the chief baker in the prison, and God spoke through Joseph to him, by making him the interpreter of hidden mysteries, and endowing him with the gift of prophecy.

QUESTION SUMMARY.

(For the Children.)

(39:21) Who was with Joseph in the prison? Why did the Lord love Joseph so much? Whom does the Lord say He loves? (Prov. 8:17). Did his keeper like Joseph too? Why? What did he give Joseph to do? Who made Joseph so prosperous? (40:1,2). Who offended the king of Egypt? Who was the chief butler? Who was the chief baker? (See the notes) Where did the king of Egypt send them? Who was the Captain of the Guard? (ch. 39:1).

(3) Whom had Potiphar put in the same prison some time before? What charge did Potiphar give Joseph in the prison? How does that show that Potiphar felt to care Joseph at that time? How was it that Joseph gained so many friends? (4) What happened to the chief butler and the chief baker? (6-8). What did Joseph notice when he came in in the morning? What did he ask them? Why were they sad? Whom had they been accustomed to have to interpret their dreams? See 4). Could those people have interpreted them if they had been there? No, unless God had enabled them to do so. Did Joseph tell them of any one to whom interpretations properly belong? Who is that one? Why did Joseph ask them to tell their dreams to him? Because he believed God would show him the dreams, so that he might tell it to them. What did Joseph have that made him feel so sure of this? He had FAITH. He knew he was God's servant, and that God loved him; and he believed God would give him the interpretation of the dreams. How then did Joseph honor God? By having faith in Him. Does God honor all those who honor Him?—(1 Sam. 2:30). Joseph was not ashamed to speak for God;—what is said of those who are ashamed of Him? (Mark 8:38). ARE YOU ASHAMED OF JESUS?

THE TENDERNESS OF CHRIST.

Here is the most bruised and broken of all; one who had imagined himself strong in faith, giving glory to God but who had ignominiously bent before the blast of temptation and had denied his Divine Master with oaths and curses. Can there be aught of tenderness manifested toward the renegade apostle? Surely he has placed himself by his heinous guilt and craven cowardice, beyond the pale of forgiveness. No; when we might have thought the heart he had ungenerously wounded was alienated from him forever, there was first a "look" of infinite love—a meeting glance which sent him forth to weep bitter tears over foul ingratitude; and subsequently a message entrusted to the angel guardian of the sepulchre and conveyed by him to the three women: "Go your way, tell his disciples and Peter."—Mark xvi. 7. "Go, tell the most faithless of my followers that even for him there is still a place in my tender regard. Go, tell this wandering bird, with drooping wings and soiled plumage, that even for him there is a place of shelter still open in the clefts of the Rock." Nay, more; when Jesus met him subsequently on the shores of Gennesaret, instead of dragging afresh to light painful memories of abused kindness and broken vows, all now too deeply felt to need being recalled, no severer utterance for unworthy apostacy was pronounced than the gentle rebuke conveyed in the thrice repeated challenge, "Lovest thou Me?"

Indeed, when pronouncing some of his most impressive woes and threatenings Christ appears, at times, as if he dreaded lest any broken-hearted one might misinterpret his sayings, and construe his wrath against sin and hypocrisy as indicating a want of consideration to the penitent. Take as an example the occasion when he had been proclaiming stern words regarding the contemporary "sinful generation;" more especially rebuking them for their blind unbelief in the midst of light and privilege; declaring that for those cities which had scorned his message (Chorazin, Bethsaida, and Capernaum) it would be more tolerable in the day of judgment for Sodom and Gomorrah than for them. He seemed suddenly to pause. The storm had exhausted itself. Possibly amid the crowd who had just listened to these vocables of wrath, his omniscient eye discerned some trembling outcast, some brittle reed or sapling bending beneath the hurricane. He will not suffer it to be broken. He will not permit the wind and earthquake and fire to pass, without being followed by a "still small voice"—and then it is that the words, (unparalleled in their tenderness and beauty among all he ever spake), come like a gleam after the tempest, or like a rainbow encircling with its lovely hues the angry skies, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

Don't always be harping on one string, either in your prayers, or in your exhortation. Keep the wheels out of the old, deep rut. Some are always dwelling on a revival, as if there is nothing done, or to be prayed for, but this; whereas, there is the spirituality of the Church, there is the word, the seed sown: there is the Sabbath school: there is the liberality of the people of God; there is the soil preparing for the seed of the Word, and all these belong to the prayer meeting.—*Dr. Todd.*

FROM the bottom of my heart I despise an ignoble dependence upon things. Setting aside all the cant of philosophy, I declare I would rather not be rich. I believe that in my present condition I have more sympathy with men and things. In our unfurnished life, as the English would call it, there is more simplicity, more of the candour of truth, and there is more poetry. What an admirable receipt for happiness, to know how to do without things.—*Victor Jacquemont.*

The Canadian Independent.

Is published every Thursday, and will be sent free to any part of Canada or the United States, or delivered free in the city of Toronto for

One Dollar per Year

Remittances to be addressed to *The Canadian Independent*, Box 2648, P. O. Toronto.

All communications for the Editorial, News of Churches and Correspondence Columns should be addressed to the Managing Editor, Box 2648, P. O. Toronto.

TORONTO, OCT. 28, 1880.

AN article on the Meeting of the A. B. C. F. M., at Lowell, lies over until next week

WE shall endeavour in our next to give a sketch of the Autumnal Meeting of the English Congregational Union, just held at Birmingham

TO CORRESPONDENTS — "Minnesota State Conference," and "We have no Sabbath School Here." Both these papers will appear in our next

"R. T." — If it is a rule of the Church, to which you formerly belonged, that membership lapses after a year's absence, you cannot claim a letter of dismissal.

THE "PRESBYTERIAN" AND THE COUNCIL.

OUR valued contemporary the *Canada Presbyterian*, in an editorial on the late Pan-Presbyterian Council at Philadelphia, seeks to correct some manifest impressions made upon its contemporaries, both religious and secular, regarding the liberal tone of the Council in the matter of the accredited system of doctrine held by the Presbyterian Churches. It says — "With all respect for the intelligence and honesty of those of our brethren of the press and others who are drawing such conclusions and raising such jubiliations, we cannot but say that we very much more than doubt if they are justified in this by anything said or done at the late meeting at Philadelphia." We confess to having expressed some opinion as to the loosening of old bonds, call them Calvinistic or what you will. We may be mistaken, but we desire to vindicate our intelligence.

We may be pardoned for taking Dr. Flint, Professor of Theology in Edinburgh for a representative man. He is credited with saying "There is a tendency at present in some of our Presbyterian churches to stand still and make no progress in faith. This is a progressive age, and the Church must be on the alert to keep up with the times. The Church which rests satisfied with the accomplishments of former generations, which does not seek to add to the old treasures is in a bad way." The drift of those remarks is made more apparent by the comments thereon of another representative man, the Principal of the oldest and most largely endowed of the Canadian Presbyterian Halls, Dr. Grant, who is reported as saying (we take the extract from our contemporary's columns): "He agreed with Professor Flint in the position that, if the Church took the position that the Westminster Confession was final and unalterable it erred. By doing so it placed it on the same platform as the Bible, and it became idolatrous. He accepted the position assumed in one of the papers, that creeds are not made, they grow, and in that connection suggested the query, how can there be growth if the condition of liberty is not allowed? He believed that no true minister of Christ should secede from

the Church if he believed himself faithful from the one to whom he took his ordination vows—the Head of the Church." This is surely not vapouring, but manly outspokenness. Our contemporary, noticing Dr. Flint's paper says, "the conclusion arrived at and remedies proposed did not seem to find much acceptance with the more conservative part of the Council." The words we have italicised surely confess at the least a less conservative part, how large numerically or influentially, of course is not recorded in the book, but its influence ought to be estimated by the positions accorded to the men who thus speak.

That these utterances are not mere ebullitions may be concluded by one other fact. The Rev. D. McRae, of St. John, N. B., the present Moderator of the Presbyterian Church, of Canada. On the 15th inst., the degree of D. D. was conferred on him at the opening of the new University buildings of Queen's, Kingston. He had taken part in this very discussion at the Philadelphia Council, expressing concurrence in the views of Drs. Flint and Grant. Speaking, after having received his new degree, to the large and influential assembly in the Convocation Hall, he "referred to the meeting at Philadelphia, (we quote from the *Globe*), he said it had been laid down with all the dogmatism implied in the statement, that every great discovery that had already been made, had in fact been made centuries ago, and it only remained to pick up some of the cuttings which had fallen to the ground while the jewels of truth were being prepared for setting. He claimed that if theology meant a knowledge of the infinite, omniscient, all beneficent, yet incomprehensible God, we were every day increasing in that knowledge. Their Principal (Dr. Grant) had taken that stand—he trusted that some of the seeds of truth which had been scattered there would, even though at some far distant time, bring forth fruit abundantly."

When questioned as to his secret, the wizard Merlin sings:

"Rain, rain and sun, a rainbow in the sea,
And truth is this to me and that to thee."

The riddling rhyme is assuredly applicable to the two sides of the house in the Council, for two sides there doubtlessly are, nor to an outsider does it seem possible to deny to such names as those we have named the adjective "representative." And why should there be any difficulty in acknowledging frankly such to be the case? Is not the narrow Church the mother of the broad? They who claim, as was at that Council claimed, kinship with the Puritans of Old and New England, need not be ashamed to acknowledge liberty within their lines. We assuredly shall not be therefore inclined to withhold the warm hand of brotherhood and of love. We know the line limiting liberty must be drawn somewhere, lest liberty be license; we more than doubt whether the spirit of dogmatism, referred to by Dr. McRae, and manifested by some of the speakers, is the New Testament spirit of settling where that line is to be drawn. There are suggestions worthy of reflection, in the words of a layman which we quote, and we all may be the better as we ponder. "If Christianity is to

retain its hold on Europe and America, if it is to conquer in the Holy War of the future, it must throw off its heavy armor, the helmet of brass and the coat of mail, and face the world like David with his staff, his stones and his sling. We want less of creeds, but more of trust; less of ceremony, but more of work; less of solemnity, but more of genial honesty; less of doctrine, but more of love. There is a faith, as small as a grain of mustard seed, but that grain alone can move mountains, and more than that, it can move hearts. Whatever may be said of those of little faith, let us remember that there was one who accepted the offering of the poor widow. She threw in but two mites, but that was all she had, even all her living."

INTER-DENOMINATIONAL COURTESIES.

The Church of England Congress recently held at Leicester, England, was the occasion of the manifestation of such a kind and brotherly spirit on the part of the Nonconformist ministers of the place that it will not, we trust, be without effect in moderating the tone of a vast number of English Churchmen exasperated by the passing of the Burials Bills. It might have been expected that, after the abuse and reviling that has been poured out on Nonconformists generally in consequence of the Bill, the gathering of the Church Congress, in which were some men who had taken part in the most disgraceful utterances, would, if it did not prove to be an opportunity for attack, be at any rate passed over with contemptuous disregard. The ministers of Leicester were, however, of a different, and a better spirit, and agreed upon an address to the Congress, couched in a frank, manly, and withal brotherly spirit, in which, without belittling the differences that existed, sought to bring into prominence the points of oneness and essential unity. The address was read by the Rev. J. Wood, and spoken to the by the Rev. J. Thew. The Bishop of Peterboro, who presided at the Congress, in replying for that body, paid tribute to the hearty welcome they had received at the hands of the Nonconformists of the place. He had come, he said, from a Nonconformist home, where he had been received with not only liberal, but lavish hospitality. He went on to say that this *rapprochement* between Nonconformists and Churchmen was no new thing in Leicester. Nearly seventy years ago one of the most eloquent orations ever made was spoken by an incumbent of the town over the grave of a great Christian orator, whose name is indissolubly connected with the religious history of Leicester—Robert Hall. He did not believe in the hollow cant which talked of the sinking of minor differences. If the differences were minor they ought never to have kept them apart. The true test of Christian charity was the exercise of brotherly love, reaching beyond and across the barrier of forbearance, and, while grieving for the separation, owning and recognizing the brother who was still so far separated. After referring to the services rendered to the cause of a common Christianity by Nonconformist authors and controversialists, the Bishop, alluding to

the recent Burial Act, said he took the kindness shown by the Dissenters of Leicester as a good omen at a time when Churchmen were suffering under a great irritation which was at least natural, inevitable, and pardonable. He trusted, however, that much of the estrangement, much of the suspicion, much of the old wrong between Church and Dissent, would be buried in the grave of the past. Churchmen would go away from Leicester, he added, remembering that the Congress had been graced by the singular and remarkable incident of the Nonconformist brethren coming spontaneously, heartily, lovingly, and kindly, to give them a fraternal greeting, which they could not forget, and did not wish to forget, and which they heartily returned in the name of the Lord.

Leicester, it may be added, has always been noted for the strength of its Nonconformist principles and utterances, which makes this incident the more remarkable and pleasant. We trust, with the Bishop, that the suspicion and estrangement which has existed may be "buried in the grave of the past," and, though it is not to be expected, and would not, perhaps, be desirable, in our present imperfect state, that we should sink all differences, and become one body ecclesiastically, we may do something even better than that by showing to the world the essential unity that underlies our diversity.

WE would call special attention to the communication respecting our College. Briefly put, the churches are invited to pray and give. The latter will certainly follow the first if that is sincere. Let our churches do their duty, and our College can, and no doubt will, be rendered more useful to us than it has ever been.

WE clip the following from an article in the October number of the *Catholic Presbyterian*.—"Under the rule of the apostles, the churches were each governed by a session of presbyters or elders, one or more, or all of whom taught the church, that is, preached to it as occasion required; but afterwards, when the apostles were dead, it was found to be more for edification that some one in particular of the session should be set apart to the work of preaching, and should be installed as the bishop or minister of each individual church, and, in conjunction with the other elders, should rule the congregation. This was Presbyterianism, pure and simple." We suspect of that Presbyterianism we Congregationalists are the sole representatives, for Presbyterianism is this:—Presbyteries + Synods + General Assembly + Confession + Subscription + etc. Give us "Presbyterianism pure and simple," thus defined, and we at once are one, but at present we claim that pure and simple polity for the Congregational churches only.

CHURCH ATTENDANCE.

NO. 1

BY REV. W. W. SMITH.

There are two things to aim at, in the matter of church attendance—to get all God's people out, that they may be edified; and as many of the world's people as possible, that they may be converted.

We try to keep ourselves pure in our doctrines, by continually going back to

the fountain-head of Christian doctrine, the holy Scriptures—drinking out of no man's pitcher, and the only way we can preserve the true character of church attendance is to go back always to the original idea—that of people coming together to worship God! It is easy for us to think, that, if we had lived in days of persecution, we would simply have lived with God in private, and escape harm by omitting the public or social gatherings. But they who then lived knew too well that they could neither keep the sacred fire alive in their own hearts nor in the world, unless they prayed, and worshipped, and communed together! And one age tells it to another age, and every age finds it out for itself, that religion must exist between man and man, as well as between man and God.

Church attendance then, arises out of the position of a saved sinner. He must worship God, along with other saved sinners. And, as he finds that the public worship of God, and expounding of the Word, is the very best means among a great many other good means—of benefiting the world, and leading souls to Christ, he aims at inducing the world's people to attend the public services of the church.

And here comes the danger. It is possible to aim at making the services attractive to worldly minds, and at avoiding everything that would offend them, to so great an extent as to make those very services worldly and formal, and destitute of spiritual grace. And yet most Christians find something of solemn order, something of attractive form, useful, if not necessary, in the services of the church. I don't know how we can strike the desirable mean, better than be always remembering, "This is a meeting of the church; it is for God's worship; that mainly and chiefly; without that, nothing; if we can get the world's people to come in, and be informed by its instructions, and solemnized by its devotions, good." But we must not aim to please them.

I once knew the members of a small church, belonging a small sect, in a small town, to do a good deal in increasing the attendance at their place of worship, by just asking people to "come." It is an open, yet rather unfrequented path. It is the direct, straightforward mode. Far better than getting a quartette choir that can eclipse some other quartette choir in town, and bring people thus; or to get the "smartest preacher" for a minister, and draw people by his "smartness." If people feel that they themselves are benefitted by the preaching and the prayers of the sanctuary, it is quite right to say so; and to induce others to come. And it suits the members better than the pastor to be the agents in this invitation. "Come to our church, and hear Dr. A., I feel instructed by his sermons, and I think you would like them too." So the invitation might be put; and the friend would be very likely to come. But Dr. A. himself might not be so successful. "We should be glad to see you at our place of worship on Sabbath; and the seats are all free;" the Doctor might say. "Well, the fact is, Dr. A., not to put too fine a point on it, I don't think much of your preaching!" Such things have been said; and the Doctor feels that he has brought the lacerating remark upon himself. Or, as sometimes happens, the answer is made merely as a surly way of getting rid of a disagreeable subject. If the members of Christian Churches would take it upon them to "fill" their houses of worship, they would be filled!

THE WESTERN ASSOCIATION.

The Western Association met with the Church at Brantford on the 19th and 20th of October. There were present, Revs. W. Hay, W. H. Allworth, R. W. Wallace, W. H. Claris, A. E. Kinmouth,

D. McGregor, J. Griffith, C. Duff, J. Howie, C. Pedley, W. F. Clarke.

Delegates.—Messrs. Adams and Huxley, from Hamilton; G. S. Clinie, from Listowel, Mr. Gammil, from Turnbury.

Corresponding Members.—Revs. W. F. Clarke, C. Pedley, R. Vivian, Dr. Cochran, and Lowry.

Received as members on application: Revs. Dr. McGregor, A. E. Kinmouth, W. Wetherald.

Rev. Duncan McGregor, was chosen Secretary-Treasurer of the Association, in room of Mr. Wallace, who is leaving Canada for the United States. On Tuesday evening, Rev. J. Howie, of Guelph, preached the Association sermon from Ps. 18-30, after which the Lord's Supper was observed, the pastor of the Church presiding. Addresses were delivered by Rev. J. Griffith, and W. H. A. Claris. The following papers were read and discussed: "Unconscious Sin," introduced by Rev. Mr. Wallace. "Is it essential to the standing of a Congregational Church to accede to the authority of Unions, Conferences or Councils?" introduced by Rev. W. H. Allworth. "How do so many Churches die, after a great deal of fostering, and some promise of useful life?" introduced by Rev. J. Griffith. "Our College interests," introduced by Rev. Duncan McGregor. "The First Resurrection," introduced by Rev. J. Howie.

The Central Association telegraphed its greeting, Eph. vi. 23, to which was responded Ps. xx. 4-5. At the closing meeting on Wednesday evening, Rev. D. McGregor, read a paper on, "Woman and the Church of Christ." After which addresses were delivered by Rev. C. Peirley, C. Duff, W. F. Clarke, and A. E. Kinmouth. A Committee, consisting of Revs. W. H. Allworth, J. Griffith, and D. McGregor, were appointed to report at the next meeting of the Association in reference to the state of the College, when a deliverance would be arrived at and forwarded to the College Board, before its next Annual Meeting.

The Secretary was also instructed to secure the co-operation of all the Associations in the Dominion in an expression of opinion touching the College, and the administration of its affairs. Such deliverances to be respectfully submitted to the College Board, for information and guidance. After a cordial vote of thanks to the Brantford friends for their kind treatment of ministers and delegates, the Association closed its meetings to meet in Listowel, at its next gathering.

DUNCAN MCGREGOR,

Secretary.

Guelp, Oct. 25th, 1880.

CENTRAL ASSOCIATION.

The Central Association met in full force at Stouffville on the 19th Oct., when the Moderator of the previous meeting, Rev. H. D. Powis, preached a fresh, fervent and forcible sermon on that trite text—"God forbid that I should glory save in the Cross of our Lord Jesus Christ, which is the power of God unto salvation," etc. The preacher dwelt specially on the power of God exerted through this gospel. On Wednesday, at 9 a.m., we met for the first hour at the throne of grace, led by the Rev. W. H. Warriner, whose thoughts on the chapter read, John 17th, were peculiarly appropriate and helpful. The brethren evidently were "in the Spirit," much elevated, and refreshed. The election of chairman, and all other necessary business was despatched without unseemly haste. A paper by Rev. J. Unsworth, the chairman, characterized by extreme terseness and clearness, on "Associations," gave rise to animated discussion, resulting in the adoption of a series of resolutions prepared by Rev. J. Burton. At 2½ p.m., Rev. J. B. Silcox read a spirited paper on "Success; its conditions." Its trumpet notes,—words of inspiration, aptly quoted and applied, thrilled all

hearts. After discussion, fitly closed with prayer, the brethren held a fraternal confab respecting practical questions upon which advice was sought. At 7½ p.m. a public service was held and well attended, at which addresses were given by Rev. E. Ebbs,—"The Christian at Home;" Rev. J. Burton—"The Christian in Business;" and Rev. R. Hay—"The Christian in Church." Praise and prayer were mingled. The meeting altogether one of the most profitable and refreshing adjourned to Pine Grove, Tuesday, 18th Jan., 1881.

P.S. It should be added that an exchange of salutations with the Western Association, then in session at Brantford, was secured by means of telegraph through the thoughtfulness of the pastor, Rev. E. D. Silcox. E. E.

THE FOREST CHURCH.

To the Congregational Church in Forest, Ont.

DEAR BRETHREN, I promised you in my letter of a week since, that as soon as I had reached a decision regarding your summons to appear before you, I would let you know. I have reached that decision now, and I fulfil that promise to you. I decline to appear before you, and for the following reasons which are good and sufficient to me:

1. Because in your published letter of Oct. 9th you reveal so partizan a spirit in favor of Mr. Frazer, and so clearly against me—amounting to "intense indignation" against me—to quote your own words, that I have no faith that you will do me justice should I put in an appearance before you.

2. Because you have already become public apologists for Mr. Frazer, and have impugned the motives of those who felt it their duty to make known the facts concerning him, ascribing such conduct to the "effervescence of the jealousy of surrounding ministers," so that I have every reason to believe that any verdict you might give would be prejudiced, and therefore valueless.

3. Because Mr. Frazer's conduct, while primarily affecting you, affects also the churches of our whole denomination, who are interested in keeping themselves pure in God's sight, and in the sight of all other Christian men; and hence a council of gentlemen confided in by the denomination would serve the fit and proper tribunal before which you and I should appear.

As you have refused me the summoning of such a council, I now make you the following propositions:

1. To leave the whole case in the hands of three Toronto ministers, viz., Revs. H. D. Powis, of Zion Church, J. Burton, B. D., of the Northern Church, and J. B. Silcox, of the Western Church, brethren on whose judgment and fairness both you and I can rely. 2. That I will place the documents in my possession before them, and you shall place your case before them, and leave them to judge impartially between us. 3. That both you and I shall abide by their decision; and if they shall adjudge me in the wrong, I will make to Mr. Frazer and to you all the reparation in my power; and if they shall find me in the right, you are to sever the connection now existing between you and Mr. Frazer.

This seems to me an eminently fair offer, which, in justice to yourselves, to the denomination, and to me, you ought readily to accept. If you do not accept it, however, I leave myself free to take any steps which, in my judgment, I may deem best to let all our churches know and judge whether the charges I have preferred against Mr. Frazer are true or not. I remain, dear brethren,

Yours very truly,

W. R. WALLACE.

To Duncan Campbell, Sec., Forest, Ont.
London, Ont., Oct. 26th 1880.

News of the Churches.

THE post office address of Rev. John Brown is now Preston, Manitoba, instead of Emerson, as heretofore.

NEW JERSEY, PLAINFIELD.—The new church under the charge of Rev. Wm. Manchee, has received twenty seven members, eight on confession, since January. It is free from debt, and has a growing Sunday school with an average attendance of 180.

CONGREGATIONAL COLLEGE OF B N A. There was an omission in the resolutions passed at the last annual meeting in respect of special prayer for the College on the second Sunday in October. If on that day forgotten, may we hope that the churches will remember us in their supplications to the Father of Mercies not on one day only, but often. It has been found a wise arrangement also to remember the funds at this season of the year. The treasury greatly needs replenishing; while in the midst of the Session the outflow is considerable, so that remittances are looked for with much desire that they may be frequent and of respectable amount. We are naturally anxious to secure prompt attention to this important matter now, because the claims of the Missionary Society should have earnest heed given to them at the end of the year. Please delay not to give us a good contribution for the College. Of course every congregation, however limited in size, will do some thing. Pardon is craved for the postponement of this reminder until so late in the month.

HENRY WILKES, D.D.,
Principal.

Montreal, 20th Oct., 1880.

Literary Notes.

AMERICA RE-VISITED, BY GEORGE AUGUSTUS SALA. LETTERS FROM A CITIZEN OF THE WORLD, by Oliver Goldsmith. J. K. Funk & Co., New York. These are the last addition to the Standard Series. Sala's letters are dated from Nov., 1879, to March, 1880, and carry one on with a racy and intelligent companion from New York south to Richmond, New Orleans, and on to California. No better reading for the fireside or the car. Goldsmith's letters are among the English classics, and are in the finest vein of story telling, "a mine of lively and profound thought, happy imagery, and pure English." This firm also advertise the *bona fide* Scholars' Edition of Young's Analytical Concordance for one-half the cost of the English edition, though printed from the same plates. This work, for scholar and reader, is pronounced to be by far the most complete Scripture concordance in existence. One fact in connection with these cheap reprints should be kept in mind by the honest public. The works are not printed, but the authors receive a royalty on every copy sold.

The November number of *Scribner's Monthly*—the first of a new volume—is to hand, with a new, antique cover, as if more strikingly to contrast the typographic productions of a past age with the beauty and finish to be found between the covers. The articles that will prove most interesting to readers on this side the lakes are probably those on Peter the Great, the first of a new series, describing him as "Ruler and Reformer," which the publishers claim, and justly, we think, are an advance, in interest and wealth of illustration, on those already published; also an appreciative article on Mr. Gladstone, accompanied by an excellent portrait. The "Chapter on Tableaux," and the two artistic articles are capital. All however, are good, and we need not say that the illustrations are first-class, many of them superb.

HOW TOM SIGNED THE PLEDGE.

While speaking one night at a series of meetings in B—, I saw, in the back of the church, Tom Hill. Now, Tom kept a place about two mile out of town, known as the "Fish Ponds." It had, at one time, been a favorite resort for myself, as well as many of the boys, in our drinking days, for Tom was a social, jolly fellow, kept good liquors, and could always give us a good trout supper. Knowing our meetings was taking from Tom his best customers, we looked for little sympathy from that direction. With a prayer in my heart that he might be reached—a prayer that I fear had but little faith in it, for in those days I was a new convert, and had seen but little of the wonderful working of the Holy Spirit among men as the meeting progressed, and man after man stood up and expressed a determination, with God's help, to lead a new life, I watched Tom, and saw that he paid close attention. At the close of the meeting, when we called for pledge signers, to my astonishment Tom began to elbow his way through the crowd until he stood before the Secretary's table, and with a trembling hand took a pencil and began to sign his name. Before he had finished I was at his side, and as he turned round, taking both his hands, I said, "Tom, what does this mean? are you in earnest?"

With a laugh, he said, "Why, yes; what is the good of keeping a rum-shop if you boys all sign the pledge?"

But I knew, when I looked into his eyes and saw them glistening with tears, he was trying to keep from showing that something had touched his heart. Putting my arm on his shoulder, I said, "Yes, but there's something more. tell me what it is."

"Well, Doc, you know my little Liz; last night she did not come home, and stayed in town with a schoolmaster, and come to your meeting, and all day I have been hearing of the excitement down here, how the 'blue ribbons' were as thick on the streets as flies in summer time. I had been drinking a good deal to-day; when I saw Liz coming down the road with a blue ribbon tied to her jacket, I was mad, and when she came in, I said, 'What have you got that thing tied in there for?' Drooping her head, she said, 'Papa, I have signed the pledge, and this is my badge.'

"Don't you know, child, you've disgraced me? don't you know your father sells rum? What right have you to sign?" Her little lips quivered as she said, "Yes, papa, I know it, for when the children get mad at me in school, they call me the rum-seller's daughter, and tell me father gets drunk; and, papa, I thought if I signed the pledge and put on a ribbon, they'd know I didn't like to have you do so, and would not say so any more." I turned and went into the bar room, and began to think the matter over; you know I love that girl, and never thought before I was a disgrace to her, and I always meant to get out of the business before she grew up. I never liked it, and only sold it for the money there was in it, but I've thought it all over. I've done wrong."

NEW LIFE OF CHALMERS.

At about the age of thirty, Chalmers engaged to write the article on "Christianity" for the Edinburgh Encyclopedia. In the midst of the study and composition connected with this article he was attacked by a severe illness, which confined him for a period of four months. It was an era in his history—the most important era of all. It was from it that he dated what was to him, and appears to us, the great fact of his life—his conversion.

In his own heart and in his sphere of work something seemed essentially wrong. And so there commenced a work in the privacy of his closet, which may, without

any figure, be said to have resulted in the kindling of a new vital energy in the centre of his being.

Its progress was gradual, but every step was taken irrevocably. Its inclusion found Chalmers transformed, from a historic into a vital Christian, from a philosophic into a Christian pastor. Christ had become to him all in all.

Times are changed in the manse and parish of Kilmany. The minister is changed, and many changes follow. One by one the worldly aspirations that have fired the breast of Chalmers fade away. Reluctantly but resolutely the eye is averted from University honors; reluctantly but irrevocably the determination is taken, and the mathematical volume closed. One great idea embraces his soul like an atmosphere—the glory of God; one great work lies before him—to manifest that glory in the good of man. His soul now gushes forth at all seasons in prayer; his aim with himself is no longer to preserve an unblemished walk before men, and to have the testimony of his heart that he possesses the manly virtue of the schools; his aim is the inward heaven of Christianity, the mental atmosphere that angels breathe, unalloyed purity of thought and emotion in that utmost dwelling where hypocrisy cannot come; his aim with his people is no longer merely to repress dishonesty, to promote sobriety, and produce respectability in general. It is to turn them to righteousness, that they may be his joy and rejoicing in the day of the Lord; it is to array them in that robe, purer than seraphs' clothing, in which not even the eye of God can find a stain; it is to lead them with him as a people into the light of God's countenance.

His parishioners, meanwhile, are astonished. They see by "the glory in his eye" that some strange, new light has dawned upon him. They sat listless while he decanted on the beauty of virtue, but they cannot sit unmoved while his heart glows within him, and his face seems suffused with a transfiguring radiance, as he unveils the beauty of holiness, and turns their eyes to the wonders of infinite love streaming through Jesus down upon the world. Nor can their apathy maintain itself, when he carries his ministrations into the domestic circle, and, with burning earnestness, presses home, individually, the offers and the appeals of the gospel. The parish of Kilmany glows with returning Christianity like the fields of opening summer; for it is no partial change that has come over Chalmers. Partial characteristics were never his; halfness went against the grain of his nature; he had held all his beliefs firmly. And now, in the manhood of his powers, when the feeling was beginning slowly to permeate Scotland that a man of mastering intellect had arisen in the land, after he had long and diligently walked in the path of this world, he was arrested as by a blaze of light from heaven, smitten awhile to the ground, and then raised up a new man—a Christian. He had formerly known the God of the fatalist, and had bowed, in a certain ecstatic awe, before him; now he knew the God of the Christian, and believed him to be love. He had never worshipped sinful self; now even righteous self was crucified. Ah! it was a great day for Scotland when Chalmers, in all the might of his manhood, became vitally Christian!

PETER BAYNE.

JOSEPH GILLOTT'S GOOD FORTUNE.

Joseph Gillott was a Sheffield artisan, who, soon after he became of age, was compelled by stress of poverty, occasioned by long depression of trade, to leave the parental hearth and to seek his fortunes elsewhere. He found his way to Birmingham, and, entering the town on foot, stopped for rest and refreshment at an old public house in Digbeth. Long after,

when Joseph Gillott had become a millionaire, and was buying up valuable properties in and about town, this house came into the market for sale. Gillott bought it, and when it was razed to the ground he directed the workmen to cut out a particular square of the settle or seat, running round the tap-room, and to send it to his house to be made up into a chair that should be handed down as a heirloom in his family. It was the first seat he had sat on in Birmingham, and the place where he had spent his last penny before pushing on into the town whose fate and wealth he was destined so largely to share and to increase. He soon found employment as a maker of buckles, a trade then enjoying a temporary spurt, and soon with characteristic energy, was working on his own account. In the garret of a very small house in Bread-st., a locality marked down for destruction as a "slum" Gillott made buckles and other "steel toys." "He made very excellent goods," said the merchant who used to buy of him, and "came for his money every week." His work showed evidences of a taste beyond that commonly possessed by a workman, and this insured him plenty of orders; while a native ingenuity enabled him to execute them in the readiest way, with the least expenditure of time and labor, and with the directest aid from mechanical means.

He was engaged to a young woman in his own rank of life, whose two brothers, John and William Mitchell, were working in about the same style as himself on the "new thing"—just beginning to be inquired after—steel pens. Their sister was helping them, and in the confidences of courtship would often explain to her lover the nature of her pursuits. No doubt the brothers were working by "rule of thumb," producing, by painful labour of clipping, shearing, filing and punching by hand, a fairly saleable article. But Gillott saw at once that the press could be made available for nearly every process, and that the production could be multiplied *ad infinitum*. Aided by his skill in tool-making, which stood him in good stead during all the greater part of his career, he worked secretly in his garret till he had perfected appliances which enabled him to make single-handed as many pens as could be made by twenty persons in the same time under the old system, and of a better and more uniform quality than had yet been seen. He found ready sale for all he could make, and in a short time the demand grew faster than his power of production, and he wanted help. Then his sweetheart, Miss Mitchell, agreed to his proposal that they should marry and work together, and reap the golden harvest while it was ripe. In after years Mr. Gillott used often to tell how, on the very morning of his marriage, he began and finished a gross of pens, and sold them for £7 4s. before going to Church. *Great Industries of Great Britain*

MR. SPURGEON ON HUMILITY.

Mr. Spurgeon preached at the Tabernacle on Sunday, 12th Sept., having sufficiently recovered from the attack which had prostrated him for some days previously. He was, however, very feeble, and walked to the platform with a stick, upon which he leaned during the preliminary portion of the service. The building was less crowded than usual, many of the seat-holders being still out of town; but the strangers present more than filled every vacant pew. Mr. Spurgeon, who seemed to gain strength as the service wore on, preached with all his accustomed vigour, from the words, "Walk humbly with thy God" (Micah vi. 8). We are not, said the preacher, like children crying in the dark to find our way to the Father, for the Father has come to us. We are not left to think our way back to God, for we have a distinct revelation. It

would seem that more importance is attached to a man's moral character than to his religiousness—more importance attached to what he does in daily life than what he does in the temple. Those who walk humbly with God do justice, for when a man's heart is right with God he longs to deal rightly with his fellow-men. This walking humbly with our God signifies a recognition of God's being and presence. In order to our acceptance with God, we must know that He is the rewarder of them that diligently seek Him. We must recognize distinctly that there is a God and that He is near us, and that we are living near Him, and walking with Him. God must be ours. It is a blessed state of heart when a man feels he can call God his God. We cannot be right spiritually if we look upon God as another man's God. Whether asleep or awake and wherever we roam, we must always abide with our God. Some may bow low when in prayer, or sit humbly before God in time of meditation, or spring up and get near to God in times of excitement, but all this falls short of walking with God. Walking is a common pace, but it is a pace at which a man can continue. Hence walking with God means being with God always—being with Him every day in the week, as well as on the Sabbath—being with Him in the shop, in the kitchen, in the field; feeling the presence of God in buying and selling, in weighing and measuring, in ploughing and reaping, doing unto God the commonest acts of life—this is acceptable with Him. All we do towards God must be done in a lowly, reverent spirit; not a slavish crouching, but walking with the sweet familiarity of friend with friend,—walking humbly—walking in a sense of worship, in a sense of dependence upon Him for everything. If a man walks humbly with God, he will be in a right position towards his surroundings. Then again, this walking humbly with God is a test of salvation. If we thus walk, we are giving Jesus Christ His right place. It is also a symptom of spiritual health. We are healthy in soul if we have lowly views in reference to ourselves in matters of Divine grace. We must not be boastful, for we owe much to our not being tempted under certain conditions. If our tinder and the devil's spark had met, the best of us might have been ablaze ere now. A man who walks humbly with God yields himself up entirely to the Divine Will, and when in this condition he is enabled to receive providences from God without expecting to understand why they came. Some men cannot understand why, in the midst of usefulness, they are laid aside; but God giveth no account of such matters. If he sends what seems to us unwise or unkind, we must still acknowledge that all He does is both wise and kind. It is not an easy matter to walk humbly with God. It is so inward and spiritual that we are apt to overlook it. A man is never so proud as when he thinks he is humble, for pride often hides itself beneath the leaves of a pretended humility. This walking with God, said Mr. Spurgeon, in closing, is the source of the deepest conceivable pleasure: for what can harm a man who sits at the feet of God? He who leaves everything with God finds joy in everything.

SOME are apt to suppose, from the copious and elaborate arguments which have been urged in defence of the Christian Scriptures, that these are books whose authenticity is harder to be established than that of other supposed ancient works; whereas, the fact is, in the very highest degree, the reverse. The importance and the difficulty of proving any point are apt to be confounded together. We bar the doors carefully, not merely when we expect a formidable attack, but when we have a treasure in the house.—*Whately*.

Boys and Girls.

THE LARGEST MOUTH.

Some Swiss girls were being taught in a Sabbath School lately out of the Book of Jonah, and the question was put, "Who has the largest mouth?" and one little girl answered, "Pharisees." "How so?" was the inquiry, "how so?" "Because they eat widow's houses," was the juvenile's reply.

The above incident was stated by M. Dandriken at the Basle Conference, and also the following one: "I was once addressing the children from the parable of the rich man and Lazarus. I shewed them the poverty and wretchedness of Lazarus, and the ease and luxury of the rich man on earth, and then the bliss of Lazarus and the misery of Dives in the world to come. I asked them which of the two they would like to be. A little boy said, 'Please, I should like to be the rich man on earth, but Lazarus in Heaven.'"

A CHILD'S WORD IN SEASON.

An English Clergyman says: "Very recently a little boy in my parish, only six years of age, was sent to fetch his father from a public house. He found his parent drinking with some other men, one of whom invited the little fellow to take some beer. Firmly and at once the little fellow replied,

"No, I can't take that, I belong to the Band of hope."

The men looked at one another, but no one was found to repeat the temptation. The man then said:

"Well, if you won't take the beer, here is a penny to buy some bull's-eyes."

The boy took the penny and said:

"I thank you, but I had rather not buy bull's eyes. I shall put it in the savings bank."

The men looked at each other, and for a few moments were entirely silent. At length one of them rose and gave utterance to his feelings in these words:

"Well, I think the sooner we sign the pledge and put our savings in the penny bank the better."

The men immediately left the house. Such was the effect of the speech of a boy only six years old.

A CHILD'S PRAYER.

The other day a curious old woman, having a bundle in her hand, and walking with painful effort, sat down upon a curb-stone on a fashionable street to rest. She was curious because her garments were neat and clean, though threadbare, and curious because a smile crossed her wrinkled face as the children passed her. It might have been this smile that attracted a group of three little ones, the oldest about nine. They stood in a row in front of the old woman, saying never a word, but watching her face. The smile brightened, lingered, and then suddenly faded away, and a corner of her old calico apron went up to wipe away a tear. Then the eldest child stepped forward and asked:—

"Are you sorry because you haven't got any children?"

"I—I had children once, but they are all d—dead!" whispered the woman, a sob in her throat.

"I'm awfully sorry," said the little girl, as her own chin quivered. "I'd give you one of my little brothers here, but you see I haven't got but two, and I don't believe I'd like to spare one."

"God bless you, child—bless you forever!" sobbed the old woman, and for a full minute her face was buried in her apron.

"But I tell you what I'll do," seriously continued the child: "You may kiss us all once, and if little Ben isn't afraid you may kiss him four times, for he's just as sweet as candy!"

Pedestrians who saw three well-dressed children put their arms around that strange old woman's neck and kiss her, were greatly puzzled. They didn't know the hearts of children, and they didn't hear the woman's words as she rose to go.

"Oh! children, I'm only a poor old woman, believing I'd nothing to live for; but you've given me a lighter heart than I've had for ten long years!"

A WISE FATHER AND SENSIBLE DAUGHTER.

Judge A., was a leading lawyer and a prominent citizen in the city of B., a man of poverty and influence, honoured and respected by all who knew him. One of his children was a daughter, highly educated and accomplished, and a favorite in her social circle. She had every comfort in the home of her parents, and their property was such as to give her the prospect of ample means if they should at any time be taken away.

But the father was wise and the daughter was sensible. So one day he said to her:

"You have every prospect, my daughter, of comfortable provision for the future, and that, in case of my death, you would be independent as to property, and without care or anxiety as to the means of living. But the changes of life are beyond our control, and reverses often come when we least expect them. And I think if you were to learn some trade or business, so that if you were left poor you could earn a living for yourself and, if need be, help others, it would be the wisest and best thing you could do.

And he reminded her of the old Jewish maxim, that "he that brought his son up without a trade brought him up to be a thief," and that our Saviour himself probably worked at the trade of a carpenter till he entered on the work of his public ministry, telling her still further, that though she might never be dependent on her own exertions, it was well to be prepared to support herself if it should ever be found necessary.

The daughter at once understood and fully appreciated the sensible views of her father, and fixed on dressmaking as that to which she would give her attention: and an arrangement was made with a leading dressmaker of the city that from her she should thoroughly learn the business, just as any young apprentice might do. She did so, and while many in the leading society in which she moved, wondered that the daughter of Judge A. should ever think of such a thing as learning to be a dressmaker, she quietly went on with her work till she understood thoroughly all its details, and found a pleasure in making her own dresses, as well as in aiding her mother in many ways for which she was before unqualified.

And now mark the result. Within a year or two after the time alluded to, she met and soon became engaged to marry a gentleman well-known to the world as one of the most scholarly and devoted missionaries that ever went forth from this country. And, as the accomplished wife of such a man, she was not only greatly useful as an instructor in the female seminary connected with the mission, but in teaching the girls as to their own dresses and giving most valuable suggestions and help to the mothers and families of the vicinity. She led them on to views of domestic economy and comfort and civilization to which they might long have been strangers but for her personal and practical knowledge of dressmaking. And she often remarked that she never could be thankful enough that her father had been so thoughtful and wise as to suggest the course she had taken.

A somewhat similar case is that of an only son of wealthy parents who graduated at college with high honor and then entered a machine-shop, and began at the

very lowest point and diligently and faithfully worked his way up through all the steps of locomotive-building till he made himself thoroughly familiar with the rolling stock of railways and the connected engineering. His college associates and friends went, for the most part, to some of the professions; but he went steadily on with his mechanical employment, coming home at night to take of his greasy and soiled clothing and appear as the gentleman in the parlor, and in the morning rising for breakfast long before the family and going off to his work for the day. And the consequence is that, having thoroughly mastered the details of his work, he was at once called to an important and lucrative position on one of the large railways of the land, with the prospect of rising to the highest office of honour and trust.

Are not these facts full of instruction? Are there not many young ladies of wealthy families who would be wise if they would in some way, in the knowledge of some business, prepare to be able to support themselves if, in the chances of life, they should be left dependent? And, instead of crowding the professions, as such multitudes of our young men are doing, where for years they can, for the most part, expect but a limited and precarious income, would they not be far wiser to engage in those mechanical employments which are so conducive to the progress of society, and almost always amply remunerative to those who intelligently follow them?—*Illustrated Christian Monthly.*

Lonely lives are lonely for want of sympathy, which will cure them. Feel sympathy, think sympathy, cherish sympathy, and you are not alone. It is your own fault, if you are lonely. Think of, pray for, minister to another—he must be a brother, she must be a sister—and your desolation is comforted. "Rejoice with them that rejoice, weep with them that weep." God, the God of Love, is your God, the children of His love meet you, surround you, dwell with you, always.

**SAVE YOUR COAL
J. W. ELLIOT'S
PATENT SAVER.**

The First Object—Is to produce the greatest amount of heat from a given amount of fuel, and is gained by an arrangement of the three-way draft passage, and some twelve feet of flue pipe, which is bent down and around the base and the heat is absorbed by the atmosphere through direct radiation from every part of the stove. And the object of the invention is to secure for heating purposes the greatest possible benefit of the fire contained in the stove, and it is accomplished by placing around the body of the stove a series of internally projecting pockets overlapping the fire pot, and so formed that the air of the room is admitted into the lower end of the pockets, and after passing through them, re-enters the room, having become intensely heated through contact with the inner sides of the said pockets, which are immediately over the hottest part of the fire thereby producing far greater results from a given amount of fuel than any other stove. *Second Object*—An evaporator which is a part of the stove. The cover becomes a water tank, and is an effective evaporator, the pivot on which it turns is an iron tube screwed into the base of the tank, while the lower end is closed and rests in a pocket inside the dome, thereby producing a greater or less amount of vapor in proportion to the intensity of the heat. *Third Object*—There is a double heater, by means of which heat can be conveyed to an apartment above, and supplied with sufficient vapor from the tank. *Fourth Object*—A combined hot air and steam bath can be obtained by closing the damper in the water tank, and causing all the vapor to mingle with the ascending heat. *Fifth Object*—

The Stove becomes Simplified and easy to Control. All hinged doors and objectionable fittings are abandoned, and are replaced by mica lights with metal tips attached, by means of which the mica can be sprung into place, or removed and cleaned with a dry cloth, or replaced when the stove is red hot, without burning one's fingers. At the base of the mica lights eyelets are placed, through which a constant flow of air causes all the gas or smoke to be consumed or to pass off. *Sixth Object*—A base plate of cast iron in the place of zinc or other perishable material. The base plate is raised sufficient for the cold air on the floor to pass up through its raised and hollow cone-shape to the stove, and is rarified, and by this means a constant circulation is continued until an even summer heat is obtained. The circulation above described causes the floor to remain cool underneath the stove. The stoves are altogether cast iron; and the slow consumption of fuel, the direct radiation from a heated surface, ensures them to last any number of years and to produce no cinders or waste.

There are two grates, similar in form to the base of a circular basket; the centre grate is rotated to the right or left by the lever a short distance, and by moving the lever still further to the right or left both grates are worked.

To light a fire close all the drafts in the base of the stove open a direct draft in the smoke flue: fill up to the base a the feeder with fine coal, leaving sufficient space for draft, on the coal place the lightwood, leave the tank cover off slightly for draft, until the fire has taken, close the tank cover and open the draft in front.

For further information apply to

J. W. ELLIOT,
43 and 45 KING STREET WEST,
P. O. BOX 455, Toronto, Ont



J. & J. LUGSDIN

Have just received the

LATEST STYLES

IN
ENGLISH AND AMERICAN

FELT AND SILK HATS,

Children's Fancy Felt Hats and
Scotch Caps in great variety.

- NOTE THE PLACE -

J & J. LUGSDIN - 101 YONGE ST

THE CHRISTIAN REPORTER.

A NON DENOMINATIONAL MONTHLY
PUBLISHED ON THE 15th OF EACH MONTH
SUBSCRIPTION

75 CENTS PER ANNUM.

A journal purely evangelical and unsectarian in its nature, which serves as a medium for the best thought of Christian thinkers, and as a record of the varied labors of Christian workers, and is one in which all Christians may and should take an active interest.

The secular papers can necessarily furnish only meagre summaries of addresses full of rich thought, the reading of which is in many instances necessary to a proper appreciation of their real value as expositions of truth; the denominational journals though eminently useful in their several spheres, cannot, in the circumstances of the case, secure circulation outside of those bodies of Christians under whose auspices they are issued; but a publication which enters the broad fields of Christian thought and work in which Christians of every evangelical denomination are labouring in common, is, we believe, an excellent aid in the promotion of that unity which Christians desire. Such a journal the *Reporter* aims to be.

EDITOR

HON. VICE-CHANCELLOR BLAKE
CONTRIBUTORS:

- REV. J. C. ASTLIFF, M.A., B.D.
- REV. J. H. CASTLE, D.D.
- REV. H. M. PARSONS
- REV. ROBT. CAMERON, M.A.
- REV. W. J. ERDMAN
- REV. SAMUEL N. JACKSON, M.D.
- REV. HENRY WILKES, D.D.
- REV. J. E. SANDERSON, M.A.
- REV. DAVID SAVAGE
- REV. F. F. McLEOD
- REV. G. M. MILLER, M.A.
- REV. J. DEVOYAN.
- REV. J. MILNER.
- MRS. J. C. YULE.
- MISS A. MACPHERSON.
- MISS S. R. GELDARD.
- MISS MUDIE.
- MRS. R. W. LAIRD.
- MRS. L. J. HARVEY.
- MISS ELLEN A. BILBROUGH.
- MRS. J. G. SCOTT.
- MRS. S. F. McMASTER.
- GEORGE HAGUE, ESQ.
- HENRY O'BRIEN, ESQ.
- HENRY VARLEY, ESQ.
- WM. ANDERSON, ESQ.
- PROF. KIRKLAND, M.A.
- S. R. BRIGGS, ESQ.
- J. G. HODGINS, ESQ., LL.D.
- W. A. PARLANE, ESQ.
- ALFRED SANDHAM, ESQ.
- W. E. BLACKSTOCK, ESQ.
- T. J. WILKIE, ESQ.
- WM. QUARRIE, ESQ.

The Editor is aided by a Committee composed of representatives from the Congregational, Methodist, Episcopal, Presbyterian and Baptist denominations.

Send 1c. postage stamp for sample number.

CHRISTIAN HELPER PRINTING AND PUBLISHING COMPANY, 30 Adelaide St. East, Toronto

THOS. BENGOUGH, Secretary.

SAMUEL J. MOORE, Business Manager.

S. R. Briggs, Willard Tract Depository, Shaftsbury Hall, Toronto, is our authorized Agent.



ESTABLISHED 1874.

Norman's Electro Curative Belts.

Immediately relieve and permanently cure complaints of the Chest, Liver, Stomach, and Urinary organs. Circulars with testimonials and consultations free. A. NORMAN, 4 Queen Street East, Toronto.

CONGREGATIONAL BOOK ROOM.

HYMN AND TUNE BOOKS.

The New Congregational Hymn Book with Supplement

in great variety, from 40 cents and upwards.

The Congregational Psalmist.

Separate vocal parts, compressed score and vocal score editions. Also the Book of Cantos, Sanctuses, Anthems, etc.

Sunday School Library Books, Maps, Tickets, Etc., Etc.

Orders solicited. A. CHRISTIE, Wilson Avenue, Toronto. Business Manager

THE ONTARIO

Wedding Cake Manufactory.



First Extra Prizes at London 1877 & Toronto 1878

WEDDING AND CHRISTENING CAKE ORNAMENTS.

The largest stock in the Dominion of Cakes of all kinds, including French, English and German Costumes, Cracker and Wedding Cossagues, Macaroni and Meringue Pyramids, Chantilly and all kinds of Fancy Spun Sugar Baskets. Ornamented Jellies in all styles, Creams of all kinds, Charlotte Russe, Truffles, Salads, Soups, Oyster Patties, Ices, Ice Puddings, Fruit Ices and all kinds of Cakes and Confectionery. Lunches, Suppers, Evening Parties, and Wedding Breakfasts supplied with every minute Silver and Cutlery for hire. No charge for Trifle, Salad or Jelly Dishes when supplied. Wedding Cakes of superior quality and finish shipped to any part of Canada, and satisfaction guaranteed. Address all orders.

HARRY WEBB,

483 Yonge Street, (Opp. the Fire Hall), Toronto

ESTABLISHED 1842.

Dominion Wedding Cake House, T. WEBB, Proprietor.

Received Highest Awards at Provincial Exhibition, 1878.

Brides Cakes of unequalled quality and finish constantly on hand and securely packed and shipped by Express C.O.D. to any Express Office. All orders for every requisite for WEDDING BREAKFASTS carefully filled under personal supervision, city or country.

A full supply of WEDDING AND SUPPER PARTY COSSAGUES always kept in stock.

CORRESPONDENCE SOLICITED.

NOTE THE ADDRESS

T. WEBB

302 & 304 YONGE ST., TORONTO.

BALDNESS!



For testimonials, address CHARLES MAITLAND WINTERCORBEN, 144 King St. West, Toronto.

L. E. RIVARD, 59 1/2 CRAIG ST., MONTREAL, Publisher and Importer of English and American cheap Music. Orders by mail promptly filled. Catalogues sent free.

THE

Tea and Coffee Depot

Our Teas and Coffees have already become noted for their

Purity and Fine Flavor!

As our customers can testify. Our Stock of Groceries is as usual complete in every respect and contains nothing but **First Class Goods.**

Goods promptly delivered to any address.

MARTIN McMILLAN,

305 Yonge St., Toronto.

ENCOURAGE HOME COMPANIES.

SUN MUTUAL LIFE AND ACCIDENT INSURANCE COMPANY.

Capital, Deposited with Government, \$500,000, 56,000.

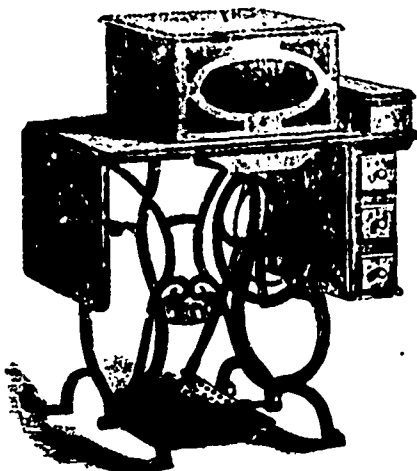
President, THOMAS WORKMAN, Esq. Secretary, R. MACAULAY, Esq.

DIRECTORS.

T. WORKMAN, Esq. Vice-President. JAMES HUTTON, Esq. T. M. BRYSON, Esq. JOHN McLENNAN, Esq. DAVID MORRICE, Esq. TORONTO BOARD. Hon. J. McMURRICH, Esq. Hon. S. C. WOOD, Esq. A. M. SMITH, Esq. JAMES BETHUNE, Esq., Q.C., M.P. WARRING KENNEDY, Esq. JOHN FISKEN, Esq. ANGUS MORRISON, Esq.

Henry O'Hara, 30 Adelaide St. East, Toronto.

Manager Toronto Branch, and General Agent North Western Ontario. Active Agents Wanted



All Who have Tried the NEW WHITE SEWING MACHINE!

Are delighted with it

It is Simple, Durable, Light Running, adapted to Shirt Making, Dressmaking and Tailoring, and has no equal for the Family.

Self-setting Needle. Self-threading Shuttle.

Be sure you see the White Machine before you purchase any other. It is sure to please you. Office, 57 Queen Street East, opposite Metropolitan Church.

D. S. ADAMS.

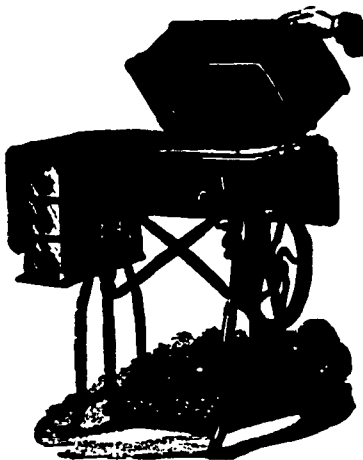
WHEELER & WILSON

New Straight Needle

SEWING MACHINES.

No. 8.

THE BEST AND CHEAPEST.



This Machine embraces all the latest improvements, and has all the desirable points that can be claimed for any of its competitors, while the inventor has avoided the objectionable features of other Machines.

It has no noisy Shuttle to thread or wear out, but simply a Bobbin that never wears. It is simple of construction, easy to handle, and runs quietly and rapidly. There are now 85 of these Machines in one Factory in Toronto, running from 1,200 to 1,500 stitches per minute. This a test of durability no other Machine could stand.

Send for Circular.

Wheeler & Wilson Manuf'g Co.

85 King Street West, Toronto.

IMPORTANT TO EVERYBODY!

Pim's Royal Printograph.

The KING COPIING APPARATUS is now acknowledged to be the only really good tablet for multiplying copies of writings, drawings, etc.

By using this most efficient appliance, which is indeed the very perfection of simplicity—EVERYBODY CAN DO THEIR OWN COPYING.

Persons who have used other similar inventions, say: "Pim's Royal Printograph is incomparably superior to them. It works like a charm, and it gives entire satisfaction."

TESTIMONIALS ARE COMING IN FROM ALL QUARTERS

Our Printograph is now used in the Government, City, Railway, Telegraph, Loan, Insurance, Law, and Business Offices of all kinds, and Clergymen, Superintendents, Teachers, Secretaries, Musicians, Artists, and others are using it to great advantage, saving both time and money. Circulars, etc., sent on application.

PRICES OF PIM'S ROYAL PRINTOGRAPH.

Best make, very superior quality, warranted. Card size, \$1.50; note, \$3; letter, \$5; foolscap, \$7. Second quality, similar to Lithogram. Card size, \$1; note, \$2; letter, \$3; foolscap, \$4.

Composition for refilling, half the above prices

INKS, Black, Purple, Crimson, Blue, and Green. PIM & HOLL, Manufacturers, 7 King St. East, and 36 Front St. East, Toronto.

CAUTION.—The public are warned against buying worthless imitations.

BUCKEYE BELL FOUNDRY. Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent Free. VANDUZEN & TIFT, Cincinnati, O.

THE UPPER CANADA TRACT SOCIETY

offers for sale at its Depository a large and well sorted stock of

RELIGIOUS LITERATURE!

suitable for Ministerial, Congregational and Sunday School Libraries. Special discounts given from catalogue prices. Catalogues furnished free on application.

The Society also supplies all the best

SUNDAY SCHOOL PERIODICALS,

whether for Teachers or Scholars. Illustrated Periodicals for Children supplied in quantities at the lowest subscription rates. Price lists sent free.

JOHN YOUNG,

Depository 107 Yonge Street

Toronto, Oct., 1878

C. PAGE & SONS

IMPORTERS OF STAPLE & FANCY DRY GOODS.

MANUFACTURERS OF LADIES' AND MISSES' UNDERCLOTHING. BABY LINEN, CHILDREN'S DRESSES, ETC., ETC., in all branches.

They were awarded at Toronto Exhibition Diploma and several Extra Prizes for their beautifully made goods.

194 and 196 Yonge Street, Toronto.

LECTURES.

- 1. 'ELOQUENCE.'
- 2. "DR. BEAUMONT, LATE METHODIST ORATOR."
- 3. "WHO AND WHAT IS SPURGEON?"
- 4. "WESLEY AND HIS TIMES."
- 5. "JOSEPH AND HIS BROTHERS." (Specially to Young Men).
- 6. "DR. PUNSHON, THE ELOQUENT ORATOR."

The Rev. Professor Wrench, author of "Pen-and-Ink Portraits," is willing to deliver any of the above Lectures, at a moderate charge.

Address, The Parsonage, Whitty, Ont

THE CANADIAN

BAND OF HOPE

Very finely illustrated, published monthly, at 25 Cents per annum. (Size of British Workman).

We want active boys and girls to work for our BRIGHT AND PLEASANT PAPER, in every Sunday School. Samples Free.

Address, Editor CANADIAN BAND OF HOPE, 402 Ridout Street, London, Ont.

SUNDAY SCHOOL WORKERS

Will find this one of the best papers for distribution. Special rates to Sunday Schools. Send for Samples.

ESTABLISHED 1871.

Mercantile Collection Agency,

NO. 4 TORONTO ST., Toronto.

RICHARDSON & CO.,

FINANCIAL, REAL ESTATE, AND ADVERTISING AGENTS

SAYBROOK HALL,

852 Dorchester Street, Montreal.

Boarding and Day School for Young Ladies.

MRS. E. H. LAY, PRINCIPAL.

This School offers every facility for the acquisition of a good education. Accomplished Teachers are employed for every department. Special advantages for French and Music. Resident pupils have all the comforts of home, with the advantages of regular study hours and careful personal supervision. The Autumn Term will begin Thursday, Sept. 9th. Application may be made personally or by letter to MRS. LAY.

RICHARD INSTITUTE,

67 West Bloor St. (Opposite Queen's Park), TORONTO, ONT.

French and English Boarding and Day School for Young Ladies.

Directed by REV. MOSSIEUR and MADAME RICHARD, with the assistance of seven competent teachers. Unusual facilities for the theoretical and practical acquisition of French, which is the language of the School. Prospectus gives full particulars. Second session begins February 1st.

J. O'DONNELL, L.D.S.,

100 St. D. S. Quebec

Specialties: Neurology of Head and Face; Dental Surgery; Chronic Diseases of Teeth and Gums; Preservation of Natural Teeth and Intimate Operations in Dentistry. Office, 10 King Street West, Toronto, Ont. Over Hunter & Co., Photographers.

HOPE FOR THE DEAF

Garnore's Artificial Ear Drums

PERFECTLY RESTORE THE HEARING and perform the work of the Natural Drum

Always in position, best invisible to others. All Conversation and even whispers heard distinctly. Write to those using them. Send for descriptive circular.

Address JOHN GARNORE & CO.,

5, W. Corner 8th & Race Sts., Cincinnati, O.

SMITH & GEMMELL,

ARCHITECTS, & CO., 31 Adelaide Street East, Toronto.

HUMPHREY & FALCONER, UNDERTAKERS!

319 Yonge Street, Toronto.

Orders attended to at any hour, night or day. Resides on premises. Charges moderate.

Rose, Macdonald, Merritt & Blackstock,

Barristers, and Attorneys-at-Law, SOLICITORS IN CHANCERY AND INSOLVENCY, PROCTORS IN THE MARITIME COURTS, NOTARIES PUBLIC AND COMMISSIONERS.

UNION LOAN BUILDINGS, 28 and 30 Toronto Street

TORONTO.

J. E. ROSE, J. H. MACDONALD, W. H. MERRITT, GEO. T. BLACKSTOCK.