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The Canadian Independent.

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

Vol. 29.]

TORONTO, THURSDAY, NOV. 25, 1880.

[New Series. No. 22.]

Topics of the Week.

—Rev. Robert Jamieson, D. D., an eminent divine and one of the authors of a commentary of the Bible, recently died in Glasgow, Scotland.

—An old Carmelite convent in Lisbon now bears over its gateway the inscription "Presbyterian Church," the building having been purchased of the Portuguese Government.

—The Christian at Work hears a liturgical sound in the tops of the Presbyterian mulberry trees and observes in the Episcopal air a movement in the direction of freedom from arbitrary liturgical forms.

—It is stated as a natural result of the spread of infidelity and of the weakness of the foundation principles of morality in Germany, that the number of criminals has increased from 84,862 in 1875 to 600,642 in 1878.

—It is encouraging to hear such men as Prince Bismark saying: There is only one greater folly than that of the fool who says in his heart there is no God; and that is the folly of the people that says with its head that it does not know whether there is a God.

—A small congregation of full-blooded Chickasaw Indians lately gave \$400 for the foreign missions of the Cumberland Presbyterian Church. The church was only recently gathered, and its members live in the true primitive style.

—Much fault is found with the memorial of Temple Bar, in London, which has been set up in the middle of the street where Temple Bar used to be. It is to be almost as large and obstructive as the Bar itself, to be ugly and wholly out of keeping with the neighbouring buildings, and likely to be enormously costly. So, at least, the *Academy* thinks.

—The Bible Society's sixty-fifth report shows that 6,069 New Testaments were distributed by colporteurs last year. Three thousand copies of the Greek Testament according to Tischendorf's last edition are to be sent to Dr. Maroulis, of Macedonia, for introduction among the Greek population. A revision of Luther's German version of the Bible is being carried on by the society.

—At a council recently held at Nora, Ill., to advise a church with reference to the fitness of Rev. James Warrall to be its pastor, after fourteen hours of careful investigation, unanimously declined to install him. The leading objections were, that he held the Bible only to be alike inspired with the Koran and other works of its kind and that he held to a second probation.

—The Bishop in his pastoral address before the late Protestant Episcopal Convention said: Among the signs of the times, fitted to awaken the anxiety of the patriot and the concern of the Christian, is the increasing desecration of the Lord's Day. With the reverent observation of the day set apart for the worship of Almighty God is most intimately connected our public welfare as well as the prosperity of religion.

—Rev. Mr. Spurgeon's new residence near London was entered by burglars

Sunday night, Oct. 17. They took some valuables from the study, broke open boxes, cut into bags of documents relating to the Orphanage and other matters. They stole a beautiful ebony cane with an elaborately wrought gold head, which Mr. John B. Gough had presented to Mr. Spurgeon. The next morning at eleven o'clock a detective brought the gold head hammered and battered to Mr. Spurgeon. It had been offered at a pawnbroker's shop in the neighborhood.

—The Persian Sheik Abdullah has sent a communication to the American missionaries at Ooroomia, requesting them to hoist the red white and blue above the mission building at that place as soon as the rapacious Kurds appear. He thinks that the latter will respect the American colours. Those wild riders have but dim conceptions of the great republic, but they have acquired respect and good will for it, and this because our Presbyterian women have fed the starving.

—Martin Luther's own copy of the Vulgate from which he translated the Bible into German while living at Funker, Forg, on the Wartburg (1521-22), has been discovered. The director of a little watering place in Bohemia, Dr. Schlechta Ritter von Sedmiborsky, is said to be in possession of the precious volume, for which so many Lutheran scholars have made the most diligent search. The margins of the single leaves of the Latin volume are covered with a great many corrections, conjectures, and glosses made by Luther, and written in his own hand.

—M. De Pressense says that the present experience of the Reformed Church in France proves that it is "impossible to be Independent and at the same time receive the support of the State; to be an evangelical and yet an established Church." The present Minister of Public Worship is a Freethinker, and has determined that in the elections for the members of the Synod no religious conditions or qualifications shall be demanded—that the Orthodox and the Liberal, the Calvinist and the Socinian, shall stand on the same level. The Minister insists that Protestantism shall be so managed that the Church shall be open to all varieties of opinion, and by his action he has thrown open the doors. The evangelical party will be placed in the minority in the elections, which are ordered to be held in March, 1881.

—The foreign news of chief importance comes from France. It was about time for another cabinet crisis there, so last week they got one up. The Chamber of Deputies refused to take up education bills first in order on Tuesday, whereupon the ministry, with a proper sense of what was due to it, resigned summarily. The next day, however, being assured that no one meant to hurt its feelings, it withdrew its resignation most solemnly and demanded that the Chamber vote

confidence in it by a majority of at least 200 votes. It received one of 166 votes, and, in order not to seem mean, it said it would be satisfied. But there are ominous headshakings in some quarters, and mutterings that the crisis is not over yet, that the Cabinet is tottering, and that Gambetta has his eagle eye fixed on the presidency. We shall see what we shall see.

—Rev. Mr. Spurgeon has been suffering very much lately from ill-health and was only able to attend the final meeting at the Tabernacle of the Baptist Union. Pale, and leaning upon his staff, he addressed the vast audience with his usual eloquence and power, deeply affecting all hearts. About this time Mr. Joseph Cook breakfasted with the London Y. M. C. A. Mr. Spurgeon being invited to attend replied: "I should regard it as a great pleasure to accept the invitation to meet so distinguished and useful a teacher. But, alas, I am an invalid, and must be denied many of the joys of social life for a while. Permit me, however, to charge you with a message of grateful respect for Mr. Cook, for whose appearance at this juncture I have blessed God many times. Right heartily I hope that England may be favored with some of those confirming words which have been so useful to the staggering, and those confounding arguments which have scattered the designing, skeptical bands."

—The Minister of Grace and Justice at Rome has addressed a circular, dated the 27th ult., to the Procurators-General throughout Italy, reminding them of the laws in force against the Jesuits, who are prohibited from forming themselves into associations in Italy. The circular says that several Jesuits from France seek, in combination with members of the same order in Italy, to form a community and again set up their establishments in the kingdom. The Government, however, cannot tolerate an act constituting so serious a blow to the rights of the State and to public order, and the Minister therefore calls the attention of the Procurators to the measures taken against the Jesuits since 1744 in Tuscany, and since 1848 in several other provinces of the kingdom. The circular expresses the desire that one sole law for all the provinces should regulate this question of ecclesiastical discipline; but meanwhile the Minister cannot permit the enactments above mentioned to remain unobserved. The Minister of Grace and Justice, acting in accord with the Minister of the Interior, therefore directs that the enactments still remaining in force against the Jesuits in several provinces shall be scrupulously carried out.

—Irish affairs continue as disturbed as ever. A Mr. Boycott, who lives near Ballinrobe and is Earl Erne's agent, incurred the ill-will of

the Land League recently, and his servants were all frightened away, he was unable to harvest his crops or to feed his cattle, except single handed and at the risk of his life, and he was compelled to fortify his house in order to protect his family. He asked the Government for twenty men to help him, and a company of fifty gentlemen and others from Ulster, have gone to his relief this week, the Government sending a considerable force of troops to support them while they aided him with his harvesting. The populace were much stirred up but the troops were not attacked. Mr. Boycott will leave Ireland, although at a heavy loss of property, in order to save his life and those of his household. He is guilty of no crime, but the Land League persecutes him because of his refusal to resign his place as Lord Erne's agent. The Land League, however, seems somewhat dismayed at the Government's promptness in supporting Mr. Boycott with troops, and even more by Mr. Gladstone's speech at the Lord Mayor's banquet in London, on Nov. 9, when he asserted vigorously that the law must be maintained and order restored in Ireland before reforms can be made. The Government evidently means to deal promptly and spiritedly with those who disturb the peace of Ireland.

SPEAKING at a Bible Society meeting at Manchester, Bishop Fraser observed that in the last century a Bishop of the Church of England wrote a book, to which he gave the title, *An Apology for the Bible*, and the simple-hearted King who was then reigning, on seeing the book, said, "God bless my soul; I didn't know that the Bible required any apology!" Unhappily things had got to that state that the Bible again required an apology—that was to say, a defence. Frederic Harrison might say that if what he called a synthesis of minds be selected from the writings of Hume, Confucius, Voltaire, as well as from King David, St. Paul, St. John, or even Christ, he should get a sort of conglomerate of the best thoughts that ever passed through the human heart or the human mind, which would be very much more effective for the purposes of civilization and human development than from that old book which we called the Word of God. But what we knew as a fact was that the present civilized state of the world—civilization in the highest sense of the word—had been built upon an acceptance of the Bible. Sweep away the Bible and all that the human race had learned from it, and what did they leave men to guide their steps through this difficult world! He had no patience with people who would rob them of what had proved to be a source of strength and of comfort, and were giving them nothing to supply its place.

A MISSIONARY at Canton has arranged a new Chinese alphabet of thirty-three letters, by which he claims that all the words which now require so many thousands and symbols can be written.

THE WINE-VAULTS OF BERGENSTEIN.

A GERMAN LEGEND.

BY MRS. MARGARET J. PRESTON.

Old Heinrich sat at the hostel door,
And counted the gains of the market o'er,
That never had seemed so small before.

"How Gretchen will scold! But thou the beer
Has heartened me with its kindly cheer.
Boy, bring me another tankard here!"

The tankard he drained, then homeward went
With a stagger of stolid, dull content,
That Gretchen should know his gains were spent.

But scarce had he stumbled one-half his way,
When, as it was nearing the close of day,
He heard at his elbow a traveller say:

"Ah! here are ruins of Bergenstein,
So famous, you know, in the days long ago,
For vintages of the rarest wine.

"For such, of a surety, were nowhere known,
As mellowed beneath yon pile of stone,
In cobwebbed tuns with the moss o'ergrown.

"And the lords of the castle, although they
were
Right ancient barons with 'sontchoons fair,
Held riotous, shameful revel there.

"They drank in the morning, they drank at
night,
They wasted their lives in brawl and fight,
And the castle, it crumbled, as well it might.

"Yet steadily under it all, the vine
Kept bearing beneath the rain and shine,
And still in the vaults they stored the wine.

"'Twas over two hundred years ago
Since all that I tell you happened so,
For I was the cooper, and I should know.

"The last of the Bergen knights was he
Who flung, in his dying throes, the key
Of the vaults with an awestruck glare at me.

"And said: 'It has slain us, one by one!
Go turn the spigot of every tun,
And let the accursed wine all run!'

"I flew to obey in heat and haste,
But stopping to take one golden taste,
I had not the heart to see such waste.

"And lifting my hands, I could but say,
'God keep his perilous gifts, I pray,
'Til the millennium!' When that day

"Shall dawn on a world new-made again,
Such wine may be harmless unto men
Grown like to the angels, but—not till then!"

"My prayer had its answer: year by year
I visit these ruins, and linger near
To see that no trace of the tuns appear.

"For as soon as the blossoms scent the vine,
The crones have a saying, that 'tis a sign
The cooper has come to taste his wine.

"Poor fool! As you listen to what I've told,
I think you would barter a bag of gold
To look on the tuns, and touch their mold."

"And taste them!" aloud old Heinrich said;
And he looked around, and he raised his head;
But cooper and castle and all had fled!

And there in the roadside ditch he lay,
And puzzled his brains till the break of day,
And wondered what Gretchen would have to say.

LETTER FROM MY LIBRARY.

THE SECRET OF PREACHING.

My friend, the Rev. William Peter, writes me a letter in which he expresses the wish that I would tell him what I regard as the secret of success in the pulpit. He accompanies this request with the expression of some not wholly unreasonable doubts as to whether there is any secret, whether good preaching is not good luck rather than skill, and some complimentary remarks which I pass by with no other comment than this. That he does not in the least exaggerate my honor for the pulpit, and my hearty sympathy for minister in their ministerial work.

I think there is a secret of ministerial success. It is not in luck; neither, however, is it in skill. There is a third alternative, which my friend, William Peter, does not mention, and which, from what I hear of theological seminaries, I suspect does not get much mention in them. And I hardly know how to give expression to it myself.

The Yale Theological Seminary has been, for a number of years past, hearing from various justly celebrated preachers lectures on preaching. It has selected for these lectures the most successful preachers in this country, and one of the most successful in England. Henry Ward Beecher, John Hall, William M. Taylor, Phillips Brooks, R. W. Dale, and Bishop Simpson, have successively delivered these lectures. These are all successful preachers. They have large congregations; and they are all recognized in their respective communities as men of pre-eminently useful lives and ministries. In each case, too, the success has been well won. These men were not born great, and did not have greatness thrust upon them. Mr. Beecher came unknown from the West to an infant church in Brooklyn, has ministered to it for considerably over a quarter of a century, and has seen it grow, under his ministry, from nothing to the largest church in America, with a score or more of sections which have gone out from the parent roof and made Plymouth Church a sacred name in half a score of States. John Hall and William M. Taylor were both called to successful and well-established churches; but one has removed his church to a new location, and under his influence a new edifice has been erected, which is, I suppose, for the combined purpose of worship and instruction, without a superior in America, and the other has practically revolutionized the character of his congregation, if not of his church, in the five or six years that he has been preaching to it. Phillips Brooks began his ministry in an obscure church in Philadelphia, and, by the power of his pulpit, has made the wealthiest and most aristocratic church in aristocratic Boston a servant of the common people. Bishop Simpson began to preach despite the assurances of his college mates that, whatever else he could do, he never could be a public speaker, and earned his bishopric by his rank as the foremost pulpit orator of his denomination. Mr. Dale's history I do not know; I only know him as a successful pastor of a vigorous church in one of those material manufacturing centers where the still small voice of the Gospel is apt to be drowned by the roar and rattle of ceaseless machinery.

Now, is there anything in common in these preachers? Is there any one element that belongs to them all that can be called the secret of their success? There is nothing in common in their methods. Bishop Simpson never writes his sermons; Phillips Brooks sometimes writes and sometimes extemporizes; John Hall writes, but does not read; William M. Taylor writes and reads; Mr. Beecher rarely goes into the pulpit without notes, and rarely adheres to them when there. Mr. Beecher preaches with much dramatic intonation and gesture; John Hall with few and simple gestures, and these wholly undramatic; William M. Taylor with incessant and excessive nervous action; Phillips Brooks with intense rapidity of utterance, but almost without a gesture. In internal as in external manner there is little in common. Mr. Beecher is argumentative and philosophic, his sermons are generally psychological not to say metaphysical, his text furnishes the limit for, rather than the basis of his sermon. The sermon would be equally good without a text. John Hall is expository; his sermons are generally the simple unfolding of Scripture. William M. Taylor also adheres to his text;

but he devotes less attention to expounding its meaning than to applying it to modern phases of life and experience. Phillips Brooks uses his text as a modern physician might use a microphone, to reveal the heart beats of his patient; he speaks directly of and to personal experience. Mr. Beecher's preaching is philosophical, Dr. Taylor's practical, Phillips Brooks's experimental. Of course, I do not mean that either excludes all elements in the others' discourses; I only characterize in a single word the salient characteristic of each. In dress, their discourses are as different as in structure. Mr. Beecher abounds with illustration, often pictorially elaborated. A truth which he caught up as an illustration he stops to press home, the hour is often over before the sermon is half preached, his fiery earnestness carries him away as well as his hearers, and his language is frequently the unguarded hyperbole of passionate oratory. Dr. Hall rarely uses any illustration; if he is a poet, he denies himself the use of his poetic gift; and he selects his words with as much scrupulous care as if he were delivering theological discourses to a body of trained students, he never outsteps the bounds of restrained moderation. Dr. Taylor rarely preaches without illustration, but as rarely diverts the mind from the general aim of the discourse by the brilliant beauty of any single figure; his illustrations are taken from the common life of the plain people or are borrowed from literature; the artistic symmetry of his discourse is never impaired; he is never fragmentary, and his vehemence of feeling is expressed by the energy of his action rather than by that of his language. Phillips Brooks weaves his figures into the woof of his discourse. He speaks as a man who is in such great haste to reach the final result that he cannot stop to dally with illustrative truths, be they what they may, he suggests pictures, but does not paint them; the beauty in his sermons is like those of flowers seen from a passing train in a distant meadow—they lighten up the whole, but there is no opportunity to study, hardly even to catch a passing glance at any particular flower. I make no attempt to include Bishop Simpson and Mr. Dale in this comparison, because I am not familiar with their pulpit addresses.

From this comparison, I judge that the secret of those preachers is neither in the structure of their discourse, nor in its rhetorical address, nor in the manner of delivery. A preacher may be expository, practical, experimental or philosophical; he may abound with life and figure, or he may cultivate a Quaker-like plainness of oratorical attire; he may be calm or vehement; he may read or speak, and still be a great preacher. In other words, he may be a Moses, a David, an Isaiah, Paul, a James or a John, and succeed, whichever character he possesses.

But there is one thing in common in all these men: in different methods and with different instruments, they all address the spiritual nature in man. And this is the secret of their success, and it is the secret of all pulpit success.

Every man has in him a spiritual nature, though in many men it is like a seed in frozen ground. The work of the minister is to thaw the ground and start the seed to growing. It is the function of the pulpit to address dormant spiritual nature; arouse it; make it hear, make it respond. It is the grandest and most difficult task God ever gave any man to do. It can only be done by the voice. The religious press can never take the place of the pulpit, because it can never do the work, which requires eye, voice and living soul. This spiritual nature dwells, like the enchanted princess of the fairy tale, in a secret chamber in the castle, and is there transformed so as to be unrecognized. Only he who gets the

magic word, before which bolt and bar fly back, can get in where the bewitched sleeper lies and recover her to life again. A great many ministers seem to me not to know their own mission. They speak to the imagination, to the reason, to the domestic affections, speak with considerable effectiveness and power; but they do not make the spiritual nature hear what they have to say. They are logical, brilliant, pathetic, dramatic; but they are not spiritual. The fruits of the Spirit are love, joy, peace. Their sermons quicken no love, stimulate no joy, bestow no peace. Men weary of argument; they grow tired of pyrotechnics, but they never weary of the man who really helps them to suffer long and still be gentle, who really inspires them with a broader and profounder goodness, who illumines their darkened life with the steady glow of a new-fledged faith. If it is not doing this for them they care very little whether his arguments are all sound, or his manners faultless. He may even mutilate the king's English, as Mr. Moody sometimes does, and they will hang on his utterances with the same eager attention. Whether philosophy or human experience or the Bible is the key with which he unlocks the human heart is small matter so that he gets in, past the imagination, past the insensibilities, to the spiritual nature—to conscience, faith, hope and love. When they are awake 't matters not what other faculties sleep; so long as they are asleep it matters not that other faculties are awake.

In the differentiation going on in society, it seems to me as though the ministry failed to see their opportunity, and what it demands. Preachers are no longer the sole or even the chief instrument of the people. We no longer depend on the "long prayer" for the village news; we get it from the village newspaper per. As teachers, the daily and weekly and monthly press have many advantages over the preacher. He cannot compete with them. But there is one thing he can do which they cannot, he can speak directly to that which every man knows to be highest in him—the spiritual nature, that which is of kin to God. To do this should be the preacher's study. His work is not to amuse the imagination, to excite the sensibilities or to convince the reason, but to arouse the spiritual nature. He is a specialist; and his specialty is, not to demonstrate a doctrine, but to develop character; not to develop all the character, but that which is supreme, or should be—faith, hope, love, the divine life. We do not, Messrs. Clergymen, go to church to be amused, or even to be instructed, but to be revived: Cathedral magnificence, social enjoyment and advantage, choice music, pulpit pyrotechnics and pulpit logic are a poor substitute for words that, like Christ's, have in them life.—*Latus, in Christian Union.*

BISHOP WHIPPLE'S MISSIONS.—Bishop Whipple, of Minnesota, has undertaken a tour among the Indian missions under his charge. At Leech Lake he consecrated the Indian Church of the Good Shepherd. "For fifteen years," the Bishop says, "George Bonja, one of the truest friends the Indians ever had, a man of mixed Indian and African blood, had pleaded for a church. He died without seeing it. Two years ago a Christian girl in New York city, who had long pitied the red men, died and left a bequest to build this church. My heart was full; for I could not help thinking of Miss Josie Smith and my brave old voyager, who wait for us in Paradise. I cannot describe the service. The music was heart music, and the sound of these voices like the sound of many waters in that land where they sing a song which none can learn but they who are redeemed from among men. I confirmed thirty-eight persons, and some forty knelt at Holy Communion. After service I received a message, that the wild Indians desired to hold a council. I always dread these councils for they are usually filled with complaints and pleas for gifts. These men welcomed me with very graceful words. They asked help, but it was to provide means to work. They asked for a larger school-house. These were simple things, but they told us that 'One touch of nature make the wh. world kin.'"

INTERNATIONAL S. S. LESSON.—
Sunday, Dec. 5.

LAST DAYS OF JACOB.—Gen. 48:8-22.
GOLDEN TEXT.—V. 21. *Commit*—15:16.
Time—*not far from 1689, B. C.*

INTRODUCTION AND CONNECTION.

The events that transpired between our last lesson and this, are briefly summarized in the latter part of ch. 47 and the first seven verses of ch. 48. The only circumstances of special importance given in connection with the family of Israel, are the promises Jacob exacted from Joseph of carrying his remains to Canaan, and burying them in the burial place of his fathers. The account, commencing with our present chapter, of Jacob's sickness; of Joseph's visit; of Jacob's solemnly reminding him of the promise made to his fathers, and in which he was personally so deeply interested; and of Jacob's formal adoption, as his own, of Joseph's two sons.

LESSON NOTES.

(8). *And Israel beheld Joseph's sons, and said—who are these?* Jacob's sight was dim through age, (v. 10.) so that, while it is here said *he beheld*, we are to understand that he saw only in "dim" line—not sufficiently well to identify the individuals near him.

(9, 10). *And Joseph said—they are my sons whom God hath given me in this place. Bring them, I pray thee, unto me, and I will bless them.*—bestow upon them the prophetic blessing which was to be significant of God's purpose in regard to the families, or tribes, of which they were to be the heads. *And he brought them, . . . and he (Jacob) kissed them, and embraced them.*

(11). *I had not thought to see thy face; and lo, God hath showed me thy sons!* This is an outburst of warm, grateful feeling, aliko interesting and affecting, and exhibiting in one brief sentence the extremes of anguish and of joy that had marked the patriarch's old age.

(12). *And Joseph brought them out from between his (father's) knees, in order that before the blessing was given to his sons, he might himself draw near, and do reverence to his father. He bowed himself with his face to the earth.* This act had in it no element of worship, but was, at once, a mark of profound filial reverence, and an acknowledgment of his fathers superiority in every important particular to himself.

(13). This act thus reverently and piously performed, Joseph took them both—Ephraim (the younger) in his right hand towards Israel's left, and Manasseh (the elder) in his left hand towards Israel's right, and brought them near unto him. The object of this arrangement was, that his father's right hand might rest upon the head of the elder, and his left hand upon that of the younger while pronouncing the blessing. Such were human ideas and human usage; but God's choice very often sets both aside, proceeding upon grounds we do not understand, and having in view ends we have never contemplated.

(14). *Israel stretched out his right hand, and laid it upon Ephraim's head, . . . and his left hand upon Manasseh's head.*

This movement was both unexpected and unsatisfactory to Joseph (v. 17). He was not pleased that the right of the first-born should even seem to be turned away from his eldest son; but *Jacob guided his hands wittingly*—(by wise intent). He was making no mistake either through ignorance or imperfect vision, as Joseph supposed.

(17, 18). [We have transposed these verses for the sake of preserving the connection unbroken. The advantage of doing so will be obvious.] *And when Joseph saw, &c., it displeased him*—"was evil in his eyes." He regarded it as a mistake, attributable to his fathers infirmity, and he held up his father's hand, to remove it from Ephraim's head to Manasseh's head; saying as he so—not so, my father, for this is the first-born.

(19). *And his father refused, and said—I know it, my son, I know it! There was no deception in this matter, no mistake was being made. His father's act was performed with a prophetic insight that even Joseph might not question, and he wisely forebore.*

He also shall become a people, (a distinct and separate tribe, and he also shall be great; but truly his younger brother shall be greater than he, and his seed shall become a multitude (the fulness) of nations. During the period of the "Kingdom of Israel," Ephraim became the leading tribe; and such was his power and influence, that his name came to be regarded as a synonym for all Israel.—(Is. 7:2, 8, 9, 17).

(16). *And he blessed Joseph, and said, &c.* It is quite consistent that this blessing should be spoken of as given to Joseph, for it was he whom Ephraim and Manasseh were to represent.

They were to be the Joseph of the associated tribes;—this was to be Joseph's peculiar honor, that he, among all the sons of Israel, was to enjoy a two-fold representation. Joseph's own personal blessing was to be received at another time, when he and all his brethren should pass before his father, and each receive his own. *God, before whom my fathers Abraham and Isaac did walk.* This is a solemn invocation, and is addressed to God in grateful remembrance of what He had been to his fathers—the great God before whom they had walked humbly and reverently to the end of their days; *which fed me (or provided for my bodily wants) all my life-long unto this day.* Jacob had had many reverses, but God had never permitted him to want.

(10). THE ANGEL.—(Messenger). The word ANGEL is here appositional with God in the preceding verse; and means THE LORD—(ch. 28:13), or, as Jacob himself declared, (v. 3), GOD ALMIGHTY. *Bless the lads, and let my name be named upon them.*—that is, let them be heads of tribes in the nation called by my name—(Num. 1:10, 32-35; Rev. 7:8, 9), and the names of my fathers Abraham and Isaac. As Israelites by true adoption, they should be heirs with the other tribes to the promises made to Abraham and to Isaac. *And let them grow ("as fishes do, increase") into a multitude in the midst of the earth.* (See again note to v. 19).

(20). *And he blessed them that day—saying in thee shall Israel bless, saying, &c.*—that is, their names should be a sort of proverb for blessing—should pass into a form of words expressive of the best wishes for others. Thus, the two sons of Joseph became the adopted sons of Israel, and heirs with the others to the promised inheritance in Canaan. Henceforth the tribal genealogies of Ephraim and Manasseh descended with those of the other children of Israel; while the other children of Joseph, if any, are never heard of in the sacred record; (v. v. 5, 6).

(21). *Behold I die, but God shall be with you, and bring you into the land of your fathers.* It was needful that this prophetic assurance should be given, in order that the faith of the people might be kept alive through the long period that would intervene between Jacob's death and the time of the departure of his posterity from Egypt.

(22). *Moreover I have given thee one portion above thy brethren—generally supposed to be "the parcel of ground" alluded to, John 4:5.* This was really bestowing upon Joseph the privilege of birth-right, and as such it was afterwards understood and recognized—(see Josh. 17:14, 17, 18; 1 Chron. 15:2). Thus Joseph attained to the three great privileges of birth-right, namely, a double portion among his brethren; rule, or supremacy, over them; and, after his father's death, the position of patriarch and perhaps priest.

SUGGESTED THOUGHTS.

Israel's blessing the sons of Joseph is the one act of faith which the Apostle (Heb. 11:21) mentions out of the many by which he was distinguished. Possibly this, if understood in all its prophetic bearings, would be found to be one of the most significant of all.

Israel, together with the other pious patriarchs, saw the promises afar off; but they were persuaded of them, and embraced them. They looked beyond the earthly, to the heavenly inheritance, and lived as though it were already theirs—(Heb. 11:10, 16). Such is the privilege of faith to-day.

LESSON SUMMARY.

(FOR THE CHILDREN.)

(8, 9). Who came to visit Jacob when sick? Did he recognize Joseph's sons? Why not? (v. 10). What did he tell Joseph to do, after he learned who they were? Why bring them near? (10). How did he receive them? (11). What did he say to Joseph? Had God been better to him than he had expected? (12). Why did Joseph prostrate himself before his father? To show him extraordinary reverence.

(13). Why did Joseph lead his sons to his father in that way? Whose head did he want his father to put his right hand upon?

(14). Did Jacob do as Joseph had expected he would? (17). Was Joseph pleased at what his father did? What did Joseph do? (18). What did he say to his father? Did he think his father had made a mis-

take? Had he made a mistake? (19) What did Jacob say? What did he say the eldest should be? And what about the younger? (15). Why is it said that Jacob blessed Joseph? Because a good father is blessed when his sons are blessed. How did Jacob address God in the first place? In the second place? (16). In the third place? Does he mean the same Being each time? What is it to be *redeemed*? What does Christ redeem His people from? Are you one of Christ's redeemed ones? Whom did he ask God to do for the lads? Whose names were to be named upon them? What does that mean? That they should be heads of tribes of Israelites, and heirs of the promises made to Abraham and Isaac—that is, they should belong to their family. (20). What additional honor were Ephraim and Manasseh to receive? Their names were to be used by people in blessing others. What were people to say? What was the meaning of such a blessing? It meant that the one who said it, wished for the other great prosperity and numerous children. Can you tell now what Jacob had done? He had adopted Ephraim and Manasseh to be his own sons, and to be heads of separate tribes when they came into the land of Canaan. (21). What did Israel say God would do after he was dead? What did he say he had given Joseph more than any other of his sons? What does that imply? That he had given to Joseph the privilege of the birthright. This had once belonged to Reuben, Joseph's eldest brother, but he lost it by being very wicked; so Jacob gave it to Joseph. What did that give Joseph a right to have and to be? To have a double portion of the inheritance and to be a ruler and a priest. Had Joseph the best right of all the brothers to these honors? Why?

THE WORLD OF MISSIONS.

HENRY R. CARROLL, in a lecture on "The World of Missions" recently delivered at Chautauque, presented this concise summary of the world's effort towards the conversion of the heathen. There is a steady increase in the number of societies and in the aggregate of contributions. There are now not less than 85 societies here there were only ninety ten eighty years ago. Of these societies 35 are American, 25 British, and 25 Continental. More than fifty of them have been organized in the last fifty years. Their aggregate income is nearly if not quite \$7,000,000 a year, as against \$250,000 eight years ago. This vast sum represents not the receipts of an exceptionally good year, but the income which the societies expect and receive yearly, with little variation. The managers of the societies make their appropriations in advance, and lay upon the churches the obligation to furnish the funds. These obligations are never disowned or dishonored. The British societies raise more than half of the whole amount, or something less than four million dollars. Five of them raised last year more than three million, of which the two Anglican societies (the Church and the Propagation) received \$1,900,000. The American societies expend about \$2,000,000 yearly, and the Continental societies nearly \$1,000,000. These figures represent only the receipts of foreign missionary societies. They do not include the vast sums raised for home missions, Bible and tract societies, and other similar enterprises. The grand total of all missionary expenditure, at home and abroad, would assuredly not fall below \$15,000,000.

BE SOMETHING

A young girl had been trying to do something very good, and had not succeeded very well. Her friends hearing her complain, said: "God gives us many things to do, but don't you think He gives us something to be just as well?" "O dear! tell me about being." Marion looked up with penitent eyes, "I will think about being, if you will help me." "God says: 'Be kindly affectionate one to another.'"
"Be ye also patient."
"Be ye thankful."
"Be not conformed to this world."
"Become little children."
"Be ye therefore perfect."
"Be courteous."
"Be not wise in your own conceits."
"Be not overcome of evil."
Marion listened, made no reply.
Twilight grew into darkness. The tea bell sounded, bringing Marion to her feet. In the twilight Elizabeth could see that she was very serious.
"I'll have a better day to-morrow. I see that doing grows out of being."
"We cannot be what God loves without doing all that he commands. It is easier to do with a rush than to be patient, or unselfish or humble, or just, or watchful."
"I think it is," returned Marion.

WHERE IS YOUR LANTERN

Young Harry was sent on an errand one evening in early winter. After giving him his message his mother said, "Be sure you take the lantern!" answered the boy, gruffly and disrespectfully; and he started, muttering to himself, "What do I want with a lantern? I guess I know the way well enough."

Very soon Master Harry, in crossing the street, stumbled into a hole which had been made by a recent rain. By his fall he knocked the flesh from his shin bone and covered his clothing with mud. On his way back he forgot the fence running along at the edge of the ravine. As he groped his way along the bank he fell over the brink and went sprawling to the bottom of the ravine. With much ado and after many bruises he got into the road once more, but when he finally reached his mother's door he looked more like a scare-crow than a living boy.

The lantern would have saved him all this. Was not he a foolish fellow not to take it? But what shall be said of those boys and girls who know the Bible to be the only lamp which can guide their feet safely through the paths of life to their home in heaven, and yet refuse to carry it? Are they not likely to suffer even more than the boy? You know they are.

HELPING A FELLOW UP

Tommy is tugging away at another urchin who is pitifully crying on the ground. "What are you doing Tommy?" "O! only helping a fellow up!" That is right, Tommy. Now take that as your motto through life, to help a fellow up.

There is that drunkard who is down through drink, and there is the man that is poor, or sick, or tempted. Give each a hand, and help a fellow up.

What would have become of Martin Luther, when he was a young man singing in the streets for his bread, if some one who had an eye to oblige him and a heart to feel for him, had not put out a hand and helped a fellow up? There are thousands to-day who never could have stood where they now are if friendly souls had not extended aid and helped a fellow up.

SECRET OF A TRUE LIFE.—Dr. Arnold, of Rugby, gives in one of his letters an account of a saintly sister. For twenty years, through some disease, she was confined to a kind of crib; never once could she change her posture for all that time. "And yet," says Dr. Arnold, and I think his words are very beautiful, "I never saw a more perfect instance of the spirit of power and love and of a sound mind. Intense love almost to the annihilation of selfishness; a daily martyrdom for twenty years, during which she adhered to her early-formed resolution of never talking about herself; thoughtful about the very pins and ribbons of my wife's dress, about the making of a doll's cap for a child, but of herself—save as regarded her improving in all goodness—wholly thoughtless, enjoying everything lovely, graceful, beautiful, high-minded, whether in God's works or man's, with the keenest relish, inheriting the earth to the very fullness of the promise, and preserved through the very valley of the shadow of death from all fear and impatience, or from every cloud of impaired reason which might mar the beauty of Christ's glorious work. May God grant that I might come but within one hundred degrees of her place in glory!"

A NATIVE CLERGYMAN in Ceylon, in a recent letter to an American friend, gives him some wholesome advice, to which those ecclesiastical Athenians who are ever on the look out for some new thing to hear or tell, would do well to take heed. He had received a number of tracts on the sleep of the soul, and speculations on the second advent, teachings which, he says, do not appear to be warranted by Holy Scripture; and he asks whether it is not better to spend all our strength in preaching the great doctrines of man's salvation through the death of Jesus Christ, and the sanctification of the Holy Spirit? There is nothing more distressing in all the troubles and difficulties which hinder the work of the Church, than the folly with which Christians waste the most precious opportunities of advancing the Kingdom of Christ, and occupy themselves with idle and curious speculations which do not minister to godliness, and with the petty church decorations and ecclesiastical gewgaws which in some quarters pass under the imposing title of "church work."

MARRIAGE TO PRIESTS.—The marriage of Rev. Auguste Leine, a priest of the Church of Rome, with Madame Lochez in Paris, has afforded M. Loysen (Pere Hyacinthe), who officiated, an opportunity of commenting on the marriage of priests. He remarked that this union marked a great advance as compared with his own marriage in 1870, when he had to obtain abroad the bare legal sanction denied him at home. He denounced the celibacy of the priesthood, and maintained that marriage no more degraded the priest or rendered him unfit to discharge his religious functions than it unfitted other professional men. He had never known any priest so holy to contract marriage, but had found many that were unworthy to do so.

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TORONTO, NOV. 25th, 1880

BOAT RACING.

If the daily papers are a correct reflector of the life and feelings of the people, and we imagine that such is the case, there has been an immense amount of excitement on this Continent as well as in England and Australia over an event which took place last week on the Thames, London—a match for what is termed the Aquatic "Championship of the World." We have used the term excitement, that is really hardly strong enough, for if we are to believe a fair percentage of what we heard and read, it was a complete craze. So far as regards boat-racing considered by itself we have nothing to say against it. Like Lacrosse or Cricket, or other Athletic Sports, if not followed to excess it develops and strengthens the body, and believing that a sound mind is largely dependent upon a sound body, we would welcome all pursuits that make for that result. That it is followed to excess, that your professional sculler is often over-trained, that the tension is too great, and that disease and an early grave are the results, is well known. We are not however writing on the physical aspect of boat-racing, but we desire to say a word or two on what have become its moral surroundings. We say have become, implying that it was not so at first, though neither we nor anyone else we imagine, ever heard of a boat-race free from the great vice of gambling, if ever it was free from other evils which it rarely is, such as fraud, deceit, conspiracy and such villainies. If one half of what we have heard of the amount of betting on this late race be true it is such a revelation of the gambling spirit amongst us as to be really alarming. We are told of clerks in Banks and other establishments clubbing to make up a sum to cable to England to be used for that purpose—of men who have madly risked every dollar they possessed on the chances of the race, of property being mortgaged and jewels being pledged for the same purpose—and it was confidently said by those who professed to know, that if the result had been different, more than one well-to-do man in Toronto would have been ruined, and that many others would have been pinched for a long time to come. Of course if a thing is wrong it is no matter whether it is done on a large or a small scale, if it is wrong to steal, it is as wrong to steal a cent as a thousand dollars, we only mention these facts to show how wide-spread the evil apparently is. Betting is gambling—gambling is attempting to get another man's money without giving him anything for it; true, he has the chance of getting your money and so it is resolved into the category of chance, or it may be of roguery. It is allied to the old duel idea, two men took the chance of killing the one or other and called it satisfaction, but the law at last stepped in and called it by the ugly name of murder, then it became unfashionable, and has so nearly died

out that any casual affair of the kind is branded as foolery. Let gambling in any of its shapes be made penal, and it would follow duelling as it richly deserves to do. In the meantime it cannot be too strongly impressed on the minds of the young men of our country that gambling is essentially dishonest, it is two men trying which is the most cunning or shrewd that he may steal from the other. Gambling is a fascinating vice, it has not the repulsiveness of drunkenness, but it is intoxication of the mind and heart. Just as certainly as the cup holds its victims, struggle against its thralldom as they will, so does gambling hold with the grip of an iron hand he who has once ventured within its charmed circle. Standing lately before a large painting by Gustave Dore, of a gambling saloon at Baden-Baden, we were struck with the power the painter had displayed in depicting the results of this passion in the faces of those gathered together—old men and young men, old women and young women, of various nationalities evidently, and of different social positions, but all exhibiting the power of the vice, its irresistible influence over them. It may appear a trifling thing to make a small bet in a friendly way so it is said on a boat race, but it is a step in the downward course whose end is written in tears and blood, and so far as this world is concerned can be seen in the jail, in the lunatic asylum, and the refuge for the destitute. It is a suspicious circumstance on the face of it that the head quarters of betting are to be found at saloons, if you want to hear of a "pool" you will likely hear of one there, if you want to find the "odds" you will have no difficulty there. The saloon keepers know their business, and are wise in their generation. Of course we do not mean to say that every one who bets resorts to a saloon, or that it will inevitably be followed by larger speculations and obtain the mastery of the man, but we do say that this is its tendency, and more than that this has often been its course. Let then our young men, especially those who are in any way identified with the Church of Christ, keep free from the danger—Leave bets and betting and all species of gambling to what is termed the "Sporting world", and a very sorry world it is, you can find better employment and purer enjoyment in the thousand ministries of life. Many a man has cursed the day when he laid his first bet and perhaps won, and would give his right hand to blot out its effects on his life.

Since the above was written a paragraph has appeared in the daily press stating that hereafter all betting at race courses will be prohibited in Prussia. This is a step in the right direction.

THE TRIENNIAL COUNCIL AT ST. LOUIS.

The National Congregational Council began its Sessions in the Pilgrim Church at St. Louis on Thursday last. Over four hundred and fifty members were present, a body of men second to none in dignity, influence and wealth. One prominent inscription wreathed on the walls of the church indicated the extent in time and territory placed to Congregationalism in this Country.—PLYMOUTH ROCK—1620—1880—THE GOLDEN GATE.

Above the arched windows were the names of Congregational pioneers, —Robinson, Cromwell, Owen, Hooper &c. Dr. H. M. Dexter of Boston, was unanimously chosen on the third ballot, moderator. He is the well known editor of the Boston "Congregationalist" and author of several works of permanent value on Congregational history and polity. The Rev. A. Hanney, with whom some of our Churches have lately made a personal acquaintance, was there and is thus described by one of the St. Louis papers. "About sixty years old, snow white hair, full of wit, pathos and eloquence. He holds every ear when he talks, and his audience is alternately in tears and in laughter." The Rev. T. M. Post of St. Louis, gave the address of welcome, he appears to have seen St. Louis first in 1833, "a little village, recently a mere hamlet stockaded against the Indians," since then, a city, whose streets in the dread civil war witnessed contending hosts on pavements slippery with blood, now growing in peace and plenty, as only American cities seem to grow. "The address was full of fire and vigorous sentiment, we cull a few passages. Of the principles held by the Churches of our order it speaks as "holding a faith once delivered to the Saints, descending from Christ and the Apostles, attested and witnessed by hosts of Confessors and Martyrs and Saints in other days, baptized and consecrated in tears and heroic blood, vindicated in the dungeon, at the stake, on the scaffold, in the high places of the earth in ages past, transmitting that faith immediately down through the ages, hiding it may be now for a time from history, gliding like the fabled Aethusa under the water of the world, but flowing on unmixed by and by to spring up in some distant clime, some far off desert, living on and propagating this faith, this symbol, which we call Evangelical.—Principles that live in filial piety, not in idolatry of the fathers; that enable us to revere and treasure and utilize and build upon the results of those that have gone before, preserving things most sacred and most beautiful, but that keep us from being like to the idolatrous and foolish children of Israel, gathering the collected things to work them into a golden calf; principles that however they may wall themselves round with forms, formulas, with book, with dogma, however they may garrison themselves round with great and holy memories, never convert the walls of defence to a prison, and never permit their champions to become jailors—but rely upon living things and present forces for maintaining the life of Christianity in the world—let us feel that we are here under a present Christ, a living Christ, and a living God. Unto that present Christ, who is to us light and life and love, let us look with thankfulness."

In the evening session following the welcome, the opening sermon was preached by Dr. Herrick of Boston, from Luke XI. 29. "Sign seeking was and is a curse. An evil generation surely; that was, whose whole character and religion and daily study could be condensed and made perpetually memorable in a few words—they seek a sign! and any generation that comes to emphasize signs, and rests in them rather than in the things signified in the eternal expressions of religion; its forms and

phrases, its doings and its noise, rather than in the reality itself, is an evil generation, it merits the terrible upbraiding of the Master. "Woe unto you ye hypocrites."

The following words deserve to be most prayerfully pondered by those who are most truly desirous of making our Congregational principles more largely prevail in our Dominion. We have nothing sacramentarian or ritualistic, no majestic machinery of government, we boast indeed as little organization as possible. We depend solely on the gospel which we hold forth in word and life, for the propagation of our tenets. Therefore our system is most excellent or it is most execrable. *If it have not the faith, the indwelling of the Spirit of God, it has nothing.* Other systems if they have not life may preserve its semblance.—But Congregationalism cannot die decently. It has provided itself beforehand with no grave clothes.—Other churches may be corpses, but corpses rolled in linen, embalmed in sweet smelling spices, but the corpse of Congregationalism is but a corpse, cold, odious, repulsive. By as much as it is most excellent in its normal and vital development, by so much is it most worthless when reduced to its lowest terms."

The Secretary, Rev. Dr. Quint presented his report, a summary of which may tend to keep up the spirits of many faint-hearted ones among us who are despondent because of our difficulties. During the last three years 334 new churches have been organized; 169 dropped from the roll, a net gain of 165, making the total number of churches represented through the Council 3,674. The membership reported is 383,000, a net gain of 17,325. No diminution in the amount of money raised and a gain in Sunday School attendance of 15,560 persons. May our Canadian Churches emulate and attain to a like record. Brethren, up and be doing. God grant it.

RESIGNATION OF REV. J. B. SILCOX.

A meeting of the Western Congregational Church Toronto, and congregation was held on the evening of the 10th inst., to consider the resignation of the pastor, the Rev. J. B. Silcox. After devotional exercises, deacon Flint was called to the chair. He stated that their pastor had tendered his resignation on Oct. 24th, in order to take charge of the Church in Winnipeg, Manitoba. At a largely attended church meeting on the following Monday evening the church voted unanimously not to receive the resignation, and appointed a deputation to request Mr. Silcox to reconsider the matter and withdraw his resignation. A request to remain had been sent to Mr. Silcox signed by all the teachers of the Sunday-school, another similar request from the members of the Bible class, and another from the Band of Hope. A meeting of the congregation had also been held and a deputation from their number and waited on the pastor requesting him to remain amongst them. The Deacons also as one man, had strongly urged Mr. Silcox to continue in the pastorate. Mr. Silcox had yielded to these desires of his people and had consented to withdraw his resignation. But after reconsidering the whole matter he had notified the deacons that he felt convinced that it was his duty to undertake the work in the North-West, and asked to be relieved from the pastorate for that purpose.

Mr. Silcox was called on and gave an explanation to the church. He reviewed

the steps that had led him to being called to the work in Winnipeg. He had not sought a change. He was happy and contented in his work. But he believed the call to go to Winnipeg was a call from God, and he could not resist it. "At your call" he said, "I came here now nearly five years ago, and I have never sought or desired to go elsewhere. No pastor could possibly be happier in his work than I have been during these years. You have shown me every kindness and affection and devotion. With the officers of the church, the deacons, superintendent and teachers of the Sunday-school I have labored in happiest accord. Our hearts and hands have been bound in Christian love—this church is dear to me. Our relation to one another is peculiar. You are my first flock and I your first pastor. Many of you are the fruits of my ministry here. I have watched and laboured and prayed for you with you many a day, and if it had been God's will I would have desired nothing better than to have lived and laboured and died amongst you. But the hand of God is on me and I must go. When I gave myself to the ministry I felt that I had no right to choose my field. I must go where my King and Bishop sends me. There is a Providence in our lives. There is One that guides and overrules all. An unseen hand led me here, and now a voice Divine calls me away. The will of the Lord be done. Brethren, as I go to the far North-West to preach Christ's gospel, may I not go in the assurance that the Christian love, and sympathy, and prayers of you my fellow-labourers and companions in the kingdom and patience of Christ will go with me. My prayer is that God may bless this church yet more and more. May it ever stand as the pillar and ground of the truth; may every member be loyal to Christ; and may personal love to a personal Saviour be the one strong bond that unites you in Christian fellowship and in Christian work."

Deacon Sanderson, after expressing the kind feeling of himself and brother deacons and members toward their pastor with whom they had always labored in Christian love and harmony, stated that after having heard the pastors explanation of the steps that led to his being called to Winnipeg, and being persuaded that he considered it his duty to go, they felt it would be wrong for them as a church to stand between him and duty, he "therefore moved that this church accept Mr. Silcox's resignation of the pastorate, sending him, in the name of the Lord to the Congregational Church in Winnipeg, praying that the great Head of the Church may bless him in his new field of labor as He has here; that he may be the instrument in the hands of God in bringing many into the fold of Christ; and thus extending and strengthening the Church of Christ in the North-West."

Several members spoke on the motion, all testifying their love and respect for the pastor, and regrets at his contemplated departure. The resolution was passed unanimously by a standing vote. The meeting joined in singing the hymn:—

Ye messengers of Christ,
His Sovereign voice obey;
Arise and follow where he leads,
And peace attend your way.

We wish you in His name
The most divine success;
Assured that He who sends you forth,
Will your endeavours bless.

Thus in a truly primitive and apostolic fashion, Mr. Silcox is dismissed from the pastorate of the Western Church, Toronto, to undertake mission work in our great North-West.

OUR WORK IN MANITOBA AND THE NORTH WEST.

A most important step has just been taken in the development and progress of our work in the great regions of the North

West. The Rev. J. B. Silcox, of Toronto, having been called to the pastorate of the Winnipeg Church, vacant by the resignation of the Rev. Wm. Ewing, has seen it to be the path of duty to accept the call. He will proceed to Manitoba about the end of the year, and enter on his labors with the opening of the year 1881. And all who have in their hearts the interest of the churches as a body, and desire the extension of Congregational influences over new fields, will surely bid him God speed, and pray that he may be sent forth by the Holy Ghost.

The steps that have led to this consummation are such as to indicate very clear providential guidance. The great Leader and Head of the Churches has apparently marked the way, and led all who are concerned by a path of which they were not aware.

When our brother, the Rev. W. Ewing, undertook with so much courage and self-reliance to proceed at his own charges to Manitoba, he was honored to lay the foundations of our work by gathering together a few faithful brethren and unite them in church fellowship. But from the first he was willing to allow it to be determined by events, whether he was chosen of God to carry on the work he had begun. Progress was slow, in the absence of a house of worship. The little band found it exceedingly difficult to gather others round them. A mere meeting, in a bare and comfortless hall, whose associations were of municipal politics and theatricals rather than of worship, was not the sort of a place to which strangers and casual hearers would be likely to resort.

A church building became a necessity, and a most admirable lot having been secured, arrangements were made for Mr. Ewing to proceed to the older Provinces of Canada to collect funds for its erection. In this effort he has been, as successful as could have been expected.

It was arranged that Mr. Silcox, with the consent of the Western Church, Toronto, who generously released him for the summer, should supply the pulpit in Winnipeg during Mr. Ewing's absence. He remained some eight or nine weeks in all. During his ministrations a very marked increase took place in the congregation, and in the income of the church. A profound impression was produced on those who had the lead and charge of the infant community; and they had many indications from heads of families, not of their number, that it only needed the permanent settlement of such a one as was then ministering to them, to ensure the gathering of a large and regular congregation.

On the pastor's return, he, being made acquainted with the state of matters, and what had transpired, released the church in the most honorable manner from all embarrassment. Many other fields of labor were open, and he expressed a perfect readiness to labor in one of them, should it be the Master's will to call him elsewhere.

The Manitoba Mission Committee, consisting of brethren in Montreal who were charged with the overseeing of the work, were made acquainted with the events that had transpired. The Winnipeg Church had the matter before them and earnestly entreated help and guidance. On full consideration the committee concluded that the interests of the denomination in the North West would be best promoted by the employment of Mr. Ewing in some other part of the field, and by the settlement of Mr. Silcox as pastor over the Winnipeg Church.

A resolution to that effect was passed by the committee, pledging a certain salary for the first year, if their recommendations were concurred in; this was done in reliance on the generous aid of the Colonial Missionary Society and of the Cana-

dian Churches. It was also expected that the contributions of the Winnipeg Church and congregation would be largely augmented. Of this we believe no doubt need be entertained.

Mr. Ewing having resigned his charge, a formal and unanimous call sent to Mr. Silcox, which, having accepted, he communicated the result to the Western Church.

Thereupon, however, arose a great and serious difficulty. The church was warmly attached to its pastor. He had a strong hold on the affections of the congregation, of the Sunday School, and of the members of the Bible Class. To part with him they felt would not only be a matter of deep personal regret, but might impede the growth of the church, which under his pastorate had been steadily growing since its formation five years ago. The resignation was, therefore, not accepted. The brethren urged and pressed their pastor to withdraw it and remain amongst them. And so strong was the loving pressure that at one time it seemed impossible to withstand it.

After a few days delay, however, on a calm consideration of what would best promote the large interest of the denomination generally, and of the Kingdom of Christ, remembering the great work to be done in the North West, and the providential circumstances which seemed clearly to indicate a Divine call to that field; having taken council with friends and having their various opinions on the matter, Mr. Silcox finally concluded it to be the way of duty to accept the invitation of the Winnipeg Church and proceed to Manitoba.

And the church, though hearing his decision with deep and profound regret, have acquiesced in it, and are prepared to send him forth with prayers and "God speed."

We trust that both Mr. Silcox and Mr. Ewing, as representatives of our cause in the great North West, will be sustained both by the prayers and contributions of our brethren both in Canada and Great Britain. They have a right to look for this, and our expectation is that they will not be disappointed.

Correspondence

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

THE POLICY OF THE MISSIONARY SOCIETY.

Editor of "The Canadian Independent."

DEAR SIR,—In your last paper I read with much interest the report of Rev. A. Hannay's meetings in Toronto; more particularly that of the Monday evening social conference in which the question of colonial methods of church extension was discussed. The view of Mr. Hannay, in which the convention seemed in the main to concur, was that the country should be abandoned by the Missionary Society, and the "policy in the future be to strengthen the great centres." They must not spend their money, it was not wisdom nor duty to do so, in sparsely settled districts, until they had "strong centres." They are not to look out for villages inadequately supplied with preachers, nothing of the kind; but for the suburbs of great cities, and plant themselves there. This was the only policy for a denomination to follow that sought to extend itself. We had neglected it, and had not looked at things in a business light."

To this new policy many will strongly object. City and country are mutually dependent upon each other in all things spiritual as well as material, and the history of the past proves that country churches have largely supplied the cities, both with ministers and members, and have thus aided them socially, financially, and in moral power. This stream always flows toward the "great centres." If a new policy must be inaugurated, let it be in harmony with nature's law, which ordains that the country builds the town. The present writer knows small country churches that have sent influential members to a neighbouring city by the score, and have never received one in return during a period of more than twenty-five years. Now, if the suburbs of the great cities are to be fostered until they become great centres of Congregationalism, and the remote settlements neglected meantime, what is likely to be the outcome? Why that the strongly organized churches would come in and eat them up, and the great recruiting ground of the city churches would be lost. The Missionary Society should hear and answer the Macedonian cry whether from city or country, but especially from the latter, as their seems to be too much gravitation at present of both ministers and money to the highly cultured centres. The early Christians erred in this way, and persecution became necessary to scatter them to all parts that the gospel might be preached to the nations. It proved a wise policy, for shortly after the Apostle Paul was the bearer of large contributions to the poor saints at Jerusalem.

Yours truly,
RURAL DEAN.

—The City of New York is very largely under the rule of its ten thousand grog-shops. These grog-shops are, in effect, so many political club-houses, and they are thus a controlling force in municipal affairs. Of course the best interests of the city suffer in such hands in many ways. Recently the Board of Park Commissioners have made a most disgraceful surrender to the liquor influence by appointing to the responsible position of Superintendent of Public Parks one of these rum-shop politicians. This is one of the most objectionable appointments of its kind yet made. It will expose the beautiful Central Park and other parks of the city largely to incursions from the vicious and criminal classes, from whose dangerous presence they have hitherto been kept comparatively free. The grog-shop influence must itself be subordinated, or it will ultimately subordinate everything else to its own corrupt and unholy purposes.

SILLY AND FANATICAL.—As their progress in converting England to the Roman Catholic faith by the regular way is slow, the Catholics of England, a large company of them, headed by Cardinal Manning, have planned a pilgrimage to Lourdes, to beg the intercession of the miraculous Virgin for the restoration of England to the Roman faith. Nobody in Heaven wishes England so ill as to have such a restoration. But what a queer thing it is for so intelligent a man as Cardinal Manning to head so grotesque a pilgrimage in the year of our Lord 1880!

DEMINATIONAL NOTES.

AT Dr. Allon's church in Islington, a northern section of London, there is a congregation of about 2,000 in pleasant weather. The congregational singing is grand, but the race through the Lord's Prayer, led by the pastor, is quite noticeable to an American. On the other hand when the congregation is dismissed it does not rush out like our American audiences, but takes time and goes out slowly.

REV. ALEXANDER SANDISON has been ordained pastor of the church worshipping in the King's Weigh House Chapel in London, formerly Mr. Binney's, which has been vacant since the lamented death of Mr. Braden. Rev. J. G. Rogers made an address on Church Principles, Dr. Henry Allon gave the charge to the new pastor, and Rev. J. Baldwin Brown addressed the congregation.

THE marble pulpit alone in Newman Hall's church in London cost \$5,000. The church edifice cost \$300,000, and the society is \$20,000 in debt. Mr. Hall has now been the pastor twenty-four years, and has been in the ministry thirty-eight years. In warm weather in the summer, it is the custom to play a melodeon in the morning in front of the church, with a small company singing, the attempt being to draw people into the church.

THE Chronicle of the London Missionary Society announces, - After long and anxious inquiry and earnest supplication for Divine guidance, the Directors are devoutly thankful to be able to announce to the friends of the Society that they have been led to select the Rev. Ralph Wardlaw Thompson, the pastor at New Wood Chapel, Liverpool, to fill the vacancy in the Foreign Secretariat caused by the lamented death of Dr. Mullens. The invitation of the Board having been accepted by Mr. Thompson, he will enter on his official duties on January 1st, 1881. In him the Directors believe that the Society has secured one whose qualities of mind and heart, early association with missionary fields, and deep and intelligent interest in the Foreign Missionary enterprise eminently qualify him for the important position which he has been called to occupy, and they earnestly ask their constituents to join with them in seeking the Divine blessing and continued aid for him who will shortly enter upon new and onerous duties, which will bring him into close and vital relation to all the work of the Society.

THE WEEK OF PRAYER.

The following topics are suggested as suitable for daily exhortation and intercession on the successive days of the week of prayer 1881.

SUNDAY, JANUARY 2nd.

Sermons:—"Jesus Christ the same yesterday, and to-day, and for ever."

MONDAY, JANUARY 3rd.

Praise and Thanksgiving for all Blessings. For all the temporal gifts of the year, for health, life, and abundance, for personal and family mercies; for chastisement; for His unchangeable love and faithfulness, for redemption through His blood, for the gift of the Holy Spirit; for the relief of persecuted brethren; for the

communion of Saints and the Hope of Glory; for the grace which during the year has rested on Christian efforts to benefit the world, and on the proclamation of the Gospel in diverse languages.

TUESDAY, JANUARY 4th.

Humiliation and Confession:—For personal sins in disregard of God's claims to devotedness of heart and life, for all national sins, and especially the increase of rationalism, open infidelity, immorality, and superstition.

WEDNESDAY, JANUARY 5th

Prayer for the Church of Christ:—That the Holy Spirit may fill the hearts of all believers, keeping them abiding in Christ, and making them fruitful in every good work, looking for the appearing of the Lord Jesus Christ; that He will heal the divisions of His people, and enrich them with knowledge, love, humility, and zeal, calling forth and qualifying many more faithful ministers and missionaries at home and abroad.

THURSDAY, JANUARY 6th.

Prayer for the Young and their Instructors:—For Parents; for Professors and Teachers in Universities, Colleges, and Schools, for a special blessing on Sunday Schools.

FRIDAY, JANUARY 7th.

Prayer for all Nations:—For the Sovereigns, Rulers, Legislators, Judges, and Magistrates of all countries; for just laws; for universal liberty to profess and publish the Gospel, and for the removal of all enactments favourable to vice, cruelty, oppression, or slavery.

SATURDAY, JANUARY 8th.

Prayer for Christian Missions:—For all engaged in the direction or prosecution of Missions to their own or heathen countries, for native Christians and enquirers after truth, for blessings on the circulation of Holy Scriptures; for God's ancient people Israel; for the promotion of temperance, industry, and godliness, and for labourers among the ignorant, the fallen, and the poor, in our own countries; for the outpouring of the Holy Spirit upon all flesh, convincing men in every nation "of sin, righteousness, and judgment," reanimating decayed and strengthening infant Churches, and mightily empowering all believers to live wholly for the glory of Christ.

SUNDAY, JANUARY 9th.

Sermons:—"Behold, I come quickly; hold that fast which thou hast, that no man take thy crown."—Rev. iii. 11.

News of the Churches.

NORTHERN.—The anniversary services of the Sunday Schools were held on the 14th and 15th inst. Sermons were preached on the Lord's Day, in the afternoon by Rev. Mr. McIntyre, (Presbyterian) and in the evening by the ex-Pastor, F. Wrigley. On Monday evening a tea-meeting was held and addresses were given by Dr. Washington and Mr. Berry of Orangeville, and recitations by the scholars. Excellent music was furnished by the Alton choir.

Nov. 17th, 1880.

REV. S. J. Gibbs has returned from Kalsimo, Michigan, the unhealthiness of the locality so much affected him that he could not remain.

Literary Notes.

TWENTY-ONE NUMBERS OF SCRIBNER'S FOR \$5.—The richly illustrated November number of "Scribner's Monthly," the Decennial Issue, appears in a new cover, and begins the twenty-first volume. The increasing popularity of the magazine is strongly evidenced by recent sales. A year ago the monthly circulation was about 90,000 copies; during the past nine months it has averaged 115,000, while the first edition of the November issue is 125,000.

The first part of the now famous serial by Eugene Schuyler, "The Life of Peter the Great," was finished in October. With November begins Part II., "Peter the Great as a Ruler and Reformer," which will be an advance, in point of popular interest and wealth of illustration upon the part already published. To enable readers to secure Part I. the publishers make the following special offers to new subscribers after October 20th, who begin with the November number.

(1) New subscribers may obtain, for \$5.00, "Scribner's Monthly" for the coming year, and the previous nine numbers, February to October, 1880, which include Part I. of "Peter the Great," Mrs. Burnett's "Louisiana," etc. In accepting this offer, twenty-one numbers will be had for \$5.00.

(2) They may obtain the previous twelve numbers of "Scribner's," elegantly bound in olive green cloth (two volumes), containing Part I. of "Peter the Great," all of Cable's novel, "The Grandissimes," with the numbers named above, and a year's subscription for \$7.50. (Regular price, \$10.00.)

All book-sellers or news-dealers will take subscriptions and supply the numbers and volumes mentioned in the above special offers, without extra charge for postage or express; or the publishers, Scribner and Co., 743 Broadway, New York, may be addressed direct. The regular price of "Scribner's" is \$1.00 a year, 35 cents a number.

ST. NICHOLAS FOR 1881.—"St. Nicholas," the charming magazine for boys and girls, edited by Mrs. Mary Mapes Dodge, has increased so much in size and number of pages during the year past that the publishers have been obliged to issue the yearly volume in two parts, instead of one as heretofore. As to its circulation, they report a gain of 10,000 in the average monthly editions of 1880 over 1879. The announcements for the coming year include a capital serial story for boys, full of exciting adventure, "In Nature's Wonderland," or Adventures in the American Tropics; Stories of Art and Artists, by Mrs. Clara Erskine Clement, a faithful outline of the history of European Art, with many illustrations; "Phaeton Rogers," a delightful and humorous serial by Rosseter Johnson; "Mystery in a Mansion," a six months' serial; The Treasure-Box of Literature, directing and encouraging young people in the best reading; The Agassiz Association, fully explained in the November number; "Two English Queens," by Mrs. Oliphant; "The Land of Nod," a children's operetta, with music—full of charming tableaux and effects; A series of beautifully illustrated Ballads for Young Folks, beginning with the Christmas number; A Special Budget of Fairy Stories by Frank R. Stockton—the first of which is in the November number; An Indian Story by "Bright Eyes," the Ponce Indian Maiden; a splendid holiday story, "A Christmas with the Man in the Moon," by Washington Gladden. Open-air Papers, stories of sports, and games, will be continued, with all the popular departments.

Subscriptions beginning with the November issue will include "the wonderful Christmas number," of which the edition will be 5,000 in England and 100,000 in America. The price of this number, to be issued about November 30th, will be 30 cents.

AN APPEAL.—Messrs. Young & Co., Edinburgh, in calling public attention to the Revised Edition of their "Concordance," which they now offer to the American Religious Public through the medium of Messrs. I. K. Funk & Co., New York, beg to say that a publishing firm in America, without making the slightest effort to obtain the concurrence of either the author or the publishers, are attempting to foist upon the community an unreviced and imperfect edition of the "Concordance," who, when written to on the subject, replied that they did not want or care for our concurrence, and ended by generously offering to take copies, if supplied at a lower price than they themselves could produce them!

First editions are necessarily more or less imperfect; but without attempting to correct even the most obvious typographical errors, they are reprinting verbatim, leaving out most important omissions corrected in the second edition.

"This 'Concordance' may be regarded as the practical outcome of forty years' study of the Hebrew and Greek Scriptures, which the author commenced in 1840 and has kept up daily ever since.

"But Dr. Robert Young is not only the author, he is also the sole proprietor of the work which cost him thousands of pounds sterling in the printing, besides three years of labor night and day in carrying it through the press.

"In view of these facts we cannot but trust that every right and honorable minded Chris-

tian man and woman in the United States will prefer to all others the beautifully printed and carefully revised edition which we are now offering at the price of paper and press work, and will send at once their order to I. K. Funk & Co.

GEORGE ADAM YOUNG & Co.

"Edinburgh, Scotland, Oct. 14, 1880."
THE NATIONAL SUNDAY SCHOOL TEACHERS OF Chicago occupies as a magazine the place that the "Times" does as a weekly paper—it has no equal. Its lesson notes are full and interesting, and what a vast number of notes are not—usable. We never feel that our lesson study is complete unless we have digested the "Teacher." We heartily commend it to the brethren in the work.

THE CANADA HEALTH JOURNAL for November is to hand. This attempt to provide a Sanitary Journal for Canadians by a Canadian will, we trust, be successful, as it deserves. We have in this number a timely article on "Taking Cold," to which so many are liable, without reason largely, as the writer shows. Another on "How Diseases Spread," some thirty short articles in all, each bearing more or less directly on that one important thing—health. For \$1.50 a year a family may get information, worth many times the amount in saving doctors' bills alone.

THE SUNDAY SCHOOL TIMES of Philadelphia announces that the low rates for clubs commenced last year will be given again for 1881. We have more than once during the year expressed our opinion of the "Times," and we say again that there is no paper approaching it in interest and usefulness for Sunday School Teachers. While the low club rates of One Dollar a year, ten cents per copy puts it within the reach of nearly every Sunday School Teacher on the continent.

HUSBANDS AND WIVES IN INDIA.

The life of a native lady can in no way be compared with that of an English one. In her childhood she sees her father fondling his male children, and knows them to be taken about and loved, whilst she is kept in her own apartment, shut up almost, excluded from outside society, and this state of nearly total seclusion from life and happiness continues to the end of her days. And he, the husband to whom she is married in perfect ignorance as to what he may prove, considers her, according to a man's own statement, "a nice creature, pleasing at times, but not quite so useful as a horse." With the Hindus there is very little difference. A writer, well informed on Indian subjects, says: "A Hindu naturally despises women, and among them no wife ever looks for kindness or even attention from her husband, who disdain even to mention her name, or to permit her to eat until he has entirely finished, although her own male children sit down with him; and so what remains from the children forms the mother's share." Of course the force of circumstances prevents this being carried out in some classes of Hindus; amongst the low castes for instance. Yet, doubtless, the spirit is the same throughout, otherwise the treatment of women would be different. One can easily arrive at a pretty accurate idea of the estimation in which women are invariably held by natives, by noticing how, instead of abusing a man regarding himself, directly to himself, his female relatives are spoken of.

I remember on going first to Calcutta being engaged in business matters with a very clever native gentleman, who can speak and write English as well as I can. From his earliest days he has associated with Europeans, and belongs to the Brahma-Somaj caste, as does Keshub Chunder Sen, who was in England some years since. Although his religion rather nearly approaches the Protestant one in the results of its teaching, and notwithstanding that this gentleman understood English customs perfectly well, when in return for his enquiry had I left all my friends in England well, I asked as would any Englishman, knowing him to be a married man, "Is Mrs. —, well?" (apologizing for the English prefix), he answered me very quietly, "Thank you, my family are all well; but be careful in speaking to Bengalis, for any mention of a man's wife to him is a great insult."

Of the late Bishop Ames the following anecdote is related: While presiding over a certain Conference in the West, a member began a tirade against the universities, education, etc., and thanking God that he had never been corrupted by contact with a college. After proceeding thus for a few minutes, the Bishop interrupted him with the question, "Do I understand that the brother thanks God for his ignorance?" "Well, yes," was the answer. "You can put it that way if you want to." "Well, all I have to say," said the Bishop, in his sweet, musical tones, "is, that the brother has a great deal to thank God for."

POPIH INFLUENCE IN CHINA.

No one can be more sensible than I am of the spiritual poverty of the Chinese nature, and of the difficulty which every missionary must encounter in his attempts to purify and enrich it. Let me give you an illustration from last year's experience, at the close of which it was our painful duty to cut off ten from our communion. Five of the ten were excommunicated on account of their having joined the Roman Catholics, of whom one had left us because we would not assist him in certain difficulties about land, and the rest because they expected to better their temporal condition in various ways by entering the Romish Church. Most of the new Roman Catholic converts in these parts are nothing better than broad-and-butter Christians. The expectation of procuring the help of the foreign priests in their law-suits, or in their poverty, is the principal motive which draws them into that communion. When I spoke to these five about the folly and sinfulness of the step they were on the point of taking, they told me frankly that they were believers in the truth as it had been taught to them by us, that they had no faith in the distinctive tenets and practices of the Romish Church, and that if we would only give them the help which they sought they would abide with us for ever. They were told, of course, that we would not have them at any price, that they were mere deceivers, and that there is no room in the true Church of Christ for Christians of their type. I have not seen them since, but I know they have found their way into the Romish communion, having, I have no doubt, most conscientiously promised to renounce Protestantism and the devil! To them the whole affair is a mere commercial transaction. Of late nearly all the churches here have suffered more or less from the influence of this Romish policy on our converts. The fact that men who have been members for years, and who are well instructed in Christian truth, can be led astray in this pitiable fashion, shows how thoroughly secular the Chinese mind is in its native condition, and how hard it is even for Christianity to spiritualize and ennoble it. No one can know better than the missionary himself how weak, ignorant and imperfect some of the converts are. Among the oldest Christians in this place are to be found the coldest and most lifeless; and among those who have joined us in recent years not a few have shown themselves to be unblushing hypocrites. But in spite of all defections and disappointments, the kingdom of God is taking root and spreading. Many of the converts are long-trying Christians, who show in their lives that their hearts have been changed by the Spirit of God, and evince their genuine devotion to Christ by their efforts to make known the truth to their friends and others. For instance, one of our deacons, who is a ripe Christian and an excellent preacher, has taken to Sian's place at the hospital, and is giving his services gratuitously to the mission. This has enabled us to transfer Sian to Hiau-Kan without increasing the staff of our paid agents. It is an interesting fact also that Wei, our other evangelist in that district, is supported by the native church at Hankow. This little church looks after its own poor also, and defrays all incidental expenses connected with public worship.

On my last visit to the Wei village in Hiau-Kan, I had a beautiful illustration of the influence of a godly life upon the heart of a parent. A young man of that village joined the church about three years since. His father was bitterly opposed to the step, and up to my last visit could not be persuaded to come near me. On my last visit, however, he came to see me, and in course of conversation, said, "I know that there is a Holy Spirit in the religion of Jesus." He was asked how he knew, and his reply was, "I know because the

heart of my son has been changed since he became a Christian, and because he is a new man altogether." I then told me that his heart opposition to Christianity had passed away, and that he hoped soon to follow in the footsteps of his son. This testimony in respect to the change in the son I knew to be true. He is unquestionably a new man altogether.

At the Liu village, in the Hiau-Kan district, a leper was recently baptized. He is the scholar of the village, and though a leper, a man of some influence. On my previous visits he conducted himself with much haughtiness. It could be easily seen that he was taking in every word and every idea; but he seemed to treat the message with sullen contempt. On my last visit he came forward as a candidate for baptism; and on being catechised, he evinced a remarkable ripeness of knowledge. He was as humble as a child, and as respectable as he could be. After his baptism I asked him to pray, and he offered up one of the most remarkable prayers I have ever heard from Chinese lips. I left him still a leper in body, but, so far as I could judge, wonderfully cleansed in soul.

On my last journey I had an illustration of the difference between the Romish and the Protestant mode of propagating the faith in China. I met with a Roman Catholic native evangelist, who gave me some interesting details concerning his work and his mode of carrying it on. His main occupation consists in going about the country baptizing dying children. He appears among the heathen as a native doctor, offers his pills and powders gratis, and avails himself of the opportunity to sprinkle the child with a few drops of holy water in the sacred name, and thus rescues the soul of the child from the "Infants' Hell." When asked if he seriously believed that a few drops of water could make such a momentous difference between one child and another, and that the good and just Lord, whom he and I worshipped, carried on his government on principles so unrighteous and absurd, his only reply was that such are the teachings of his Church, and that it is for him simply to believe and obey. I advised him to read the New Testament, and to take his creed direct from it. I was told subsequently that one of our native assistants had offered him a copy of the New Testament, but knowing that it was to him a forbidden book, he declined to accept it. While conversing with this man, I could not but contrast his ignorance with the superior knowledge of our native evangelist, and thank God that our propagandism in this vast empire is based on the Word of God and inseparably associated with its open and wide spread circulation.—*Rev. Griffith John, in Christian World.*

FARMERS AT MEETING.

Every one needs the benefit within himself of the public Sabbath service; and the farmer not least. The farmer's line of life, like every other, has its peculiar dangers along with peculiar advantages and opportunities. He lives somewhat more by himself, usually, than most other men; and he has space thus for quietness and for reflection, and hence for strong individual growth. He is independent, too, somewhat, in comparison with most other men; and this tends in the same direction to make him strong in himself. Some of the best specimens of American manhood have grown up under these conditions. But such a man might easily be too much alone. His thoughts might settle down too much upon his farm and his occupations on it. He might come to think too little of his social relations and his public duties. He might miss the refinement that may come through wider intercourse with men, and the enlargement that results from entering freely into associated action with others. Such a thing sometimes happens, and the independent and stout-minded husbandman becomes cramped and fixed in narrow bounds of thought, and degenerates toward roughness and boorishness. This is, and has been, the exposure of an agricultural life, the world over, and in all ages.

That our American farmers so generally escape it is due in part to our form of gov-

ernment, with the engagement it involves, and in a very large part also to the worship of our churches on the Sabbath Day, in which great numbers of these men, happily, are accustomed to have a share.

They have special need of attendance upon these services. We do not say greater need than other men, who have their own peculiar exposures also in other ways; but a special need, upon the grounds already referred to. The public worship of God on the Sabbath contributes to supply the very elements in the farmer's life that might otherwise be wanting. It lifts his thoughts above his farm, while it does not make distasteful for him his work as a farmer. It brings enlarging conceptions and refining sentiments to bear powerfully upon him. It puts his strong individuality into relations with the welfare of other men; and into harmony with the purposes and the law of God. It takes him thus beyond the being a firmly-planted and sagacious tiller of the soil, and makes him also a steadfast, considerate, widely-looking, benevolent and pious man—beyond which there is nothing further to be reached. It aims at least to this end, and presses toward it. And the same kind of influence is exerted upon the farmer's wife, and upon his sons and daughters. And they all need it.

Now we might have begun and stopped with saying that it is the duty of every man to assist in maintaining the public worship of God, and to attend upon it; and that the farmer has no right to neglect it; which is most true. But we choose to state it, as we have, in a somewhat broader form, and to point out a little the obvious need the farmer has, for his own sake, to become engaged in these public exercises of religion. And even if we were to say nothing of interest beyond this world, it would still be true that for the growth upon these farms of manhood and womanhood strong and enlightened and refined, attendance upon the orderly and instructive and elevating services of the Sabbath Day cannot be dispensed with.

These things are sometimes forgotten or slighted. The mischiefs we have spoken of have followed, and they are appearing now in many households. There is need that ministers and active Christians in all our country towns should turn their thoughts and efforts diligently in this direction. And there is need that all farmers especially should do it themselves. We suppose most of those to whom this paper goes are already regular attendants upon Sabbath worship. But there may be some who are in danger of becoming inconstant or irresolute in it, or the children may be in danger, or the young men and women who are just setting up households for themselves. All good principles and purposes need to be sometimes looked over and strengthened. Strengthen this. Do not mind harnessing the horses if you live at a distance from the place of meeting; you will be paid for the work. The horses themselves, you growing more considerate with this variety of Sunday travel, will not get harm by their labors. If you have to walk, walk. Your soul will be refreshed, and your body on the whole better-cared for than if you settled down all day at home. Some of us have had experience in this matter, as well as observation, and we know the truth of what we are saying.

Do not begrudge the money it may take for the somewhat better clothing you may think you must get for your wife or yourself. Perhaps you both need it; and perhaps you cannot put your money to any better use. But quite likely your dress is well-enough as it is. And anyway, if you go to the right sort of a meeting, you will learn there as well as anywhere how to be mindful of decency and real comeliness, and careless of vain show and fashion.

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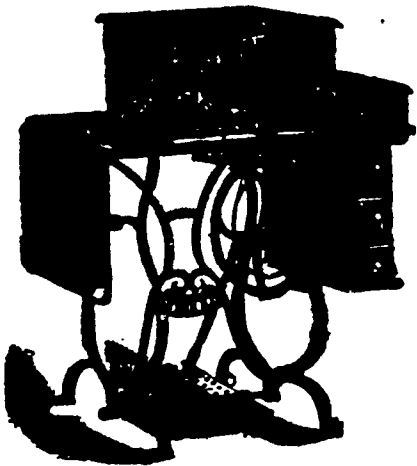
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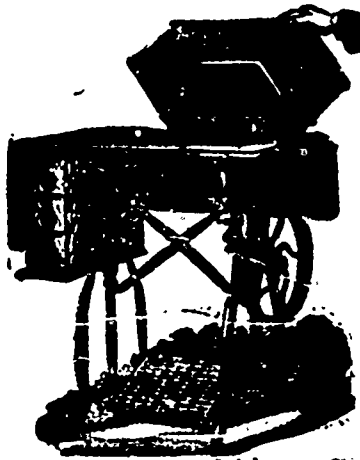
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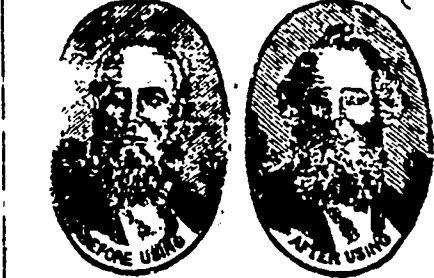


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