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The Canadian Independent.

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

Vol. 27.]

TORONTO, THURSDAY, SEPTEMBER 23, 1880.

[New Series. No. 13]

Our American Correspondence.

With the return of Sept., New York and Brooklyn re-open the churches which have been closed during the summer, and prepare for their fall and winter campaign of Christian work. Nearly all the pastors are back, though some of the more prominent are still absent. Rev. Drs. John Hall and Wm. M. Taylor are yet in Europe, and will not return for several weeks. Henry Ward Beecher will not be in his place for another month, and Dr. Talmage, who has been exploring Leadville and San Francisco, and other centres of busy life across the continent, is home again, and resumes his work at the Tabernacle next Sunday.

The death of Rev. Dr. Wm. Adams, the revered President of Union Theological Seminary, has been the leading event ecclesiastically in this vicinity. He was born in Colchester, Conn., but reared in Andover, Mass., where his father was the principal of the famed Phillip's Academy. He graduated in Yale in 1827, and Andover in 1830; was pastor of the Congregational Church in Brighton, Mass., from 1831 to 1834, and of the Central and Madison Square Presbyterian Church, in New York, from 1834 to 1873. Since then he has been president and professor of sacred rhetoric in Union Seminary. He was very widely known—no American minister more so—he filled many leading positions of trust in church, and several benevolent institutions. One of his latest efforts was to preach to the Cadets at West Point, and this is a specimen of the numerous outside calls to which he so willingly responded. Though over seventy years of age, his intimate friends wished for several years more of able service from him. He had a fine personal presence, courtly manners, great culture, extensive erudition, vigorous style both of pen and voice, and was a very eloquent speaker. He was distinguished by a tact and clearness of judgment which have seldom been equalled, and make his place hard to fill. Several hundreds of ministers of various denominations marched in procession at his funeral service to Madison Square Church. The Revs. Dr. Parkhurst and Prof. Tucker, Dr. Adams' successors in the pulpit of Madison Square Church, led the devotional services for a crowded audience, and Rev. Dr. R. D. Hitchcock, senior professor in Union Seminary, preached the funeral discourse from the text, "At evening time it shall be light." As might be expected from such a preacher, stirred as he was in his tenderest affections, the sermon as to characterization, tone, rhetoric, and sympathies, was everything worthy of the greatness both of the subject and the occasion. When Dr. Hitchcock closed his address with Dr. Adams' dying message—"I want you to say good-by, and give my love to my sisters, to my dear brethren in the ministry, to my colleagues in the Seminary, to my students, to my old parishioners, and to my many friends,"—every eye was bathed in tears, and all felt that no grander life can be attained than to reach such a fulness of Christly affectionateness and powers for doing good as he had done whose loss they mourned.

The Essex County, N. Y. Association has just held its sessions in Ticonderoga. This is the birth place and summer

home of the renowned Joseph Cook, whose presence and part in the exercises made the occasion a lively one. Among the items on the programme was an essay or criticism on Mr. Cook's lecture on "Spiritualism" in the last Boston course. This lecture, your readers may be aware, has been the subject of sharp criticism in several quarters, and some writers—notably one in the *New York Observer*, the Presbyterian organ—have not hesitated to rank Mr. Cook as a teacher of Spiritualism. The Rev. I. L. Beman, the essayist at the meeting at Ticonderoga, gave a long, sharp, and somewhat personal paper on the subject. This brought out Mr. Cook, who, in a speech lasting over an hour, completely vindicated himself from all the attacks he has received. Mr. Cook spoke again during the meeting on "The Church for the Times." As was to be expected, this noble man spoke out strongly for the full, clear proclamation of all the great doctrines of our Christian faith, especially of the necessity of the new birth, and of the danger of man's becoming permanently fixed in his opposition to God, which is, he said, perdition. Mr. Cook left New York last Tuesday for his projected tour round the world. He expects to be absent about two years. May God protect him amid all his perils, and safely restore to us one who, as a defender of the faith, and a stimulator of thought, can ill be spared.

Mr. Moody's convocation at Northfield, Mass., for prayer for the power of the Holy Spirit, has proved a great success. There was a large gathering from all parts of the States, from Canada, Britain, and even South Africa. A notable feature of this gathering was the devotion of the time to prayer, yet addresses were very few. The academy where the meetings were held has just been built by Mr. Moody, to meet the long-felt want of high scholarship, at a low cost for tuition and board. It is also intended to have similar conferences for prayer and work to that just held. Sankey and Stebbins had charge of the singing, and, all through, the meetings were of unusual solemnity and earnestness. A friend who was present tells us he was never present at a meeting where such a fulness of prayerful spirit prevailed. May its influences reach out far and wide.

In this first letter from this neighborhood allow us, Mr. Editor, to express our congratulations on the good accounts which reached us through the *Canadian Independent* of denominational affairs in Canada. We hope the good meetings in Montreal last June are the happy augury of greater things to be done for Christ in the extension of our faith in all he promises. Sincerely do we thank you for your efficient management of the paper, and hope the present effort to wipe out the old debt and improve still more, the paper will be successful. We like the paper as enlarged very much. It is worthy of all the support you ask for it, and we trust Canadian Congregationalists will show their right to the name by all subscribing for it, and pushing it among their friends. If letters of news, which some of your readers may not get, through not taking American papers, will add to the interest of the paper, we shall be glad to aid you occasionally. W. M.

Plainfield, Sept. 11th, 1880.

Topics of the Week.

A lottery is advertised in the interest of a Roman Catholic school in the States which offers among other prizes a horse, carriage and chromos, six hundred masses for the living and the dead.

The Mormons are reported to have expended \$1,000,000 on their new temple, commenced twenty years ago. It is now one fourth done. The material is Utah granite, and the estimated expense \$32,000,000.

It is an interesting fact as showing the futility of educational enterprises based upon infidel principles, that W. H. Allen, LL. D. President of Girard College, has been for a number of years the very acceptable President of the American Bible Society.

The Christian employees of the Central railroad at Rochester, N. Y., are awakening a remarkable religious interest, by their efforts among their fellow workmen. Would that their influence could reach managers of roads who are deserting the Sabbath by their Sunday excursion trains.

Dr. De Pressense, writing of France says: "I have come to be decidedly of opinion, without concealing from myself the difficulties and obstacles in the way, that never since the Reformation has there been a more favorable moment for the spread of Protestant doctrine."

A London Roman Catholic newspaper states that, in the year 1879, two thousand persons renounced Protestantism in England and became Roman Catholics, and that seventeen out of every twenty of these perverts were prepared for the step under ritualistic teaching.

The way the Italian government raises money is interesting. For the future, a person will pay \$6,000 on being created an Italian prince and \$5,000 on being made a duke. The charge for a marquise is \$4,000; for the title of "Conte," \$3,000; of baron or viscount \$2,000. Any other noble title will cost \$1,000. Should the person ennobled desire that the title shall not descend to any successors a discount of two-fifths on the regular tariff will be allowed. For a grant of arms, etc., \$150 will be charged.

A writer in the *Friend of Missions* says: Few things would strike a stranger more in visiting Madagascar than the quiet and orderly appearance of the Capital and many other chief towns on Sunday. I am sure there is not a town in old England of equal size that in this respect equals Antananarivo. It is a city of probably one million inhabitants, in the heart of Madagascar, in which, on Sunday, no trade of any kind is going on, no shop open, the numerous stalls for the display of goods from all parts of the world, vacant and deserted, the public houses all closed. The hold of Christianity upon the people and in controlling public sentiment is also manifest in regard to the liquor traffic. Though the government by treaty with other nations is committed to the principle of allowing the importation of spirituous liquors, they give no further encouragement to the demoralizing trade. Whenever a cargo of spirituous liquors arrives, the custom-house officer, by order of the Queen and her council, knocks out the head of every barrel that falls to the government and turns it into the ocean.

The *Irish Ecclesiastical Gazette* is "prepared to traverse the audacious statement of the *Church Times* which throughout the celebration of the Centenary has been wildly antagonistic, to the effect that 'the Sunday-school is the most glaring of all our modern failures.' "We leave the subject," it says, "with this reflection—how different a country would Ireland show itself if the thousands of Roman Catholic children who grow up year after year were brought from their earliest infancy under the influence of Scriptural instruction in a Sunday school?"

The papers mention the serious illness of the venerable journalist, Thurlow Weed, who has reached the age of eighty-three. But no utterance, from his prolific pen is so significant as his recent letter comparing the influence of two men now prominently before the public. It is pleasant to know that the last years of Mr. Weed are pervaded and illumined by a truly Christian love and hope. In the letter referred to he contrasts the labors of Dwight L. Moody with those of Robert G. Ingersoll. He says: "Moody goes to New York, and drunkards reform, blasphemers learn to pray, dens of vice are converted into places of worship, families are made happier, children learn to sing sweet songs, neighborhoods are transformed, prize-fighters begin to preach salvation, rum-sellers become class-leaders, and the whole community, as far as it is touched by Moody, is made better. Ingersoll goes to New York, and all the infidels shout, his face appears in the windows of the rum-shops, bad men crowd to hear him, but no soul is made better, no family left happier, and all he has done is to create doubt and suspicion of a religion that, in the hands and on the lips of Moody, proves to be the power and wisdom of God to salvation."

The recent meetings at Northfield, Mass., under the chief direction of Mr. Moody, were of remarkable interest. They were continued for ten days. The attendance sometimes reached over 2,000. The morning meetings were divided, some gathering in the chapel of the new seminary, others in tents and groves. There was generally preaching by Mr. Moody or some one in the church afternoons and evenings. There was deep, heart-searching confession, consecration and prayer for the Holy Spirit, and many testimonies to His presence and power. Some meetings were marked by wonderful manifestations of a spiritual quickening. Sometimes large numbers fell on their faces before God in silent supplication. As Mr. Moody was preaching one afternoon on the gift of the Spirit for service, he seemed to have unusual unction and power so that all felt that "the very Spirit of God was upon him." Another day Dr. A. J. Gordon of Boston preached on the anointing of the Spirit, a wonderful sermon that many said was the most powerful and melting they had ever heard. Many touching experiences were related by men and women from various parts of the country. Christian love was dwelt upon. Mr. Moody said he was tired of the word "duty." We should serve Christ from love. He used to act from duty, but, thank God, he has reached a higher plane. Rev. G. F. Pentecost took part in the meetings. Mr. Sankey and Mr. Stebbins sang with great sweetness and power. Would that all our ministers and members might come under the influence of such meetings.

International S. S. Lessons.

THE LESSON LIST

- Oct. 3 ISAAC'S PROSPERITY - Gen. xxv. 12-25 Golden Text, Prov. x. 22 Commit 23-25
Oct. 10 JACOB AND ESAU - Gen. xxvii. 22-30 Golden Text, Prov. iv. 27 Commit 28-30
Oct. 17 JACOB AT BETHEL - Gen. xxviii. 10-22 Golden Text, verse 15 Commit 12-16
Oct. 24 JACOB'S PREVAILING PRAYER - Gen. xxxii. 9-12, 22-30. Golden Text, Luke xviii. 1. Commit 26-30.
Oct. 31. JOSEPH SOLD INTO EGYPT - Gen. xxxvii. 1-5, 23-29. Golden Text, Prov. xxvii. 4. Commit 32-35
Nov. 7 JOSEPH IN PRISON - Gen. xxxix. 21-23; xl. 1-5 Golden Text, Psa. xxxvii. 7. Commit 21-23
Nov. 14. JOSEPH THE WISE RULER - Gen. xli. 41-49. Golden Text, Prov. xxii. 22. Commit 46-49.
Nov. 21. JOSEPH AND HIS BRETHREN - Gen. xlv. 30-34; xlv. 1-5. Golden Text, Rom. xii. 21 Commit 1-4.
Nov. 28. JACOB AND PHARAOH - Gen. xlvii. 3-12. Golden Text, Prov. xvi. 31. Commit 7-10.
Dec. 5. LAST DAYS OF JACOB - Gen. xlviii. 3-12 Golden Text, verse 21. Commit 15, 16.
Dec. 12. LAST DAYS OF JOSEPH - Gen. l. 14-26 Golden Text, Prov. x. 7. Commit 18-21.
Dec. 19. REVIEW OF THE LESSONS.
Dec. 26. LESSON SELECTED BY THE SCHOOL.

LESSON HELPS.

OCT. 3. Gen. 26. 12-25 Isaac's Prosperity.

GOLDEN TEXT. Prov. 10. 12. To be learned - 23-25 Time, not far from 1894 B.C.

INTRODUCTION AND CONNECTION.

A period of some seventy-five years intervened between the events of this lesson and those of our last. During these years, Sarah died, and was buried in the cave of Machpelah; Abraham, believing his life drawing to a close, secured a wife for Isaac from among his own kindred; after which he himself took another wife, of whom were born six sons; and, at length he died, and was buried in the cave of Machpelah by his two sons, Ishmael and Isaac. In process of time two sons were born to Isaac, Esau and Jacob; some years after which event, in consequence of a famine, Isaac, as his father had done on a former occasion, went into the south country, and dwelt in Gerar, the place of his own nativity, and where his father had sojourned for many years after. We shall see by our present lesson that his stay in this country was a period of great prosperity.

LESSON NOTES.

(12, 13). Then Isaac sowed in that land. Isaac, unlike his father, Abraham, united the agricultural with the pastoral occupation; and instead of devoting his whole time to the raising and tending of flocks, sought both pleasure and profit in the culture of the soil. Abraham was bold and venturesome, Isaac was thoughtful and retiring. Abraham, through the obedience of faith, received the confirmation of the promise, - Isaac entered into the inheritance and enjoyment of its blessings. Received... an hundred fold God had appeared to Isaac, (v. 25) for the first time, as it would appear, and, after forbidding his going down into Egypt, had renewed to him the promises formerly given to his father; and, perhaps, to encourage him and lead him the more thoroughly to value his princely inheritance, gave him, as the reward of his first efforts in agriculture this extraordinary increase. And the Lord blessed him. And the man waxed great, and went forward, and grew until he became very great, etc. The man was great, and he went going on, and was great; until that he was exceeding great. This, certainly, is extraordinary language; and may be best understood by remembering that Isaac typified Christ; and that the language, while referring immediately to Isaac, refers with still greater force to Jesus Christ, Isaac's great Antitype. Of the increase of whose government and peace there shall be no end" - (See Is. 9:7; Dan. 2, 44; Luke 1:32, 33) Note: Isaac was offered up as a burnt-offering before his exceeding greatness was attained, Jesus Christ was offered up on the cross before the great "increase of his government and peace" took place.

(14). For he had possessions, etc. . . and great store of servants, or husbandry - either farm servants, or land cultivated, or both, - probably

the idea of both is included in the language. This too is interesting, viewed in relation to Christ's kingdom, as it is destined to be. The Philistines envied him. So great and prosperous a chief could not long dwell in the midst of those from whom he differed so widely without being both envied and hated. So with God's people while preserving themselves unspotted from the world, they have been both hated and persecuted.

(15) For all the wells etc. . . The Philistines had stopped them, etc. This was the outcome of their envy, and its obvious purpose was to drive Isaac away. They looked upon his gain as their loss, so they cut off his supply of water, in order to force him to leave. The custom of stopping up the wells of those whom it is intended to harass, still prevails in the east.

(16). Abimelech - a general name for the Philistine kings - said, go from us, for thou art mightier (richer) than we are. In other words, - though only a sojourner among us, you are absorbing all the wealth of the country; therefore, go! This was Isaac's own country, his by inheritance from his father, and by promise from God to himself personally. Had he been other than he was, a type of Christ, we might be surprised at his yielding so patiently to their demands; but, true to his character as the great representative of Christ, "when he suffered he threatened not, but committed himself to Him that judgeth righteously."

(17-10) And Isaac departed thence, and pitched his tent in the valley of Gerar, etc. This valley is supposed to be what is now the Wady el Jerur, about fifty miles south of Gerar. Here he re-opened the wells which his father had digged, and restored to them the names his father had given them. While digging here his servants came upon a fountain of living, or of springing water.

(20). This well in a land like that, was a peculiar treasure; and was, consequently, claimed very soon by the native herdsmen who opposed their using it, saying the water is ours. Here was another opportunity for Isaac to have resisted; but after naming the well Esek - contention - he gave it up also.

(21-22) Then they digged another which was also claimed by his enemies, and after naming it Sitnah - Hatred - they also relinquished it, removed still farther away, and digged another. This, either because the Philistines were satisfied with the advantages they had gained, or fearful to proceed farther with their insolent demands, they were allowed to hold in peace. So they named it Rehoboth - room - implying that at last they had found room for themselves, and their flocks where they might hope to be allowed to remain unmolested. And he said - for now the Lord hath made room for us, and we shall be fruitful; as though he had said - the rich plain is not ours by force or contention the Lord has given it to us and here we shall gather our harvests in peace.

The character of Isaac is very generally misunderstood. Because he yielded to the unjust claims of his persecutors, he has been called tame-spirited, and wanting in personal courage, neither of which charges seems to be justified by the facts in the case. He held his right to possess the land from God, - he could trust God to maintain that right. As soon as he felt that the Lord had made room for him, he gave Him the glory, and waited calmly till He should also give him the fruits of his labor. It was not long before he was permitted to see that he had made no mistake, for Abimelech soon sued for a treaty of friendship; (see the remainder of the chapter), thus proving "when a man's ways please the Lord, He maketh even his enemies to be at peace with him." It would be better if all Christians were more like Isaac.

(23.) He went up from thence - probably, however, not for some time, during which he doubtless increased so much in both wealth and power that Abimelech deemed it prudent to enter into a treaty with him. Beer Sheba. Whether this was the old well dug and named by Abraham, (ch. 21:81.) and opened and renamed by Isaac on the occasion of his forming a similar treaty with the Philistine King, or another to which Isaac gave the old name -

Beer Sheba - cannot now be determined. There are, at the present time, two principal wells about a hundred yards apart, and five smaller ones in that same locality.

(24). And the Lord appeared unto him the same night. God took the opportunity to come to Isaac again, when his heart probably was heavy, and his mind oppressed with anxiety in regard to his future sojourn among that envious and deceitful people, and renewed to him the assurances of His personal favor and protection. Fear not, &c. Isaac would have had very much to fear, if God had not been his protector and friend. For my servant Abraham's sake; - not that God did not love Isaac who was also His servant, but His original promise was made to Abraham; and Isaac was looked upon as in Abraham, the great head of the family of which Isaac was a part. So Christians are blessed for Christ's sake, who is the great Head of the Church.

(25). Builded an altar; called upon the name of the Lord; pitched his tent; digged a well. Isaac's first care was to erect an altar, - his second was to worship at it. After these, family and personal wants were attended to. Isaac made it his first business to honor God. Christ says, - if any man serve me, him will my Father honor.

"Make thou His service thy delight, He'll make thy wants His care."

THOUGHTS SUGGESTED BY THE LESSON.

Isaac, though very rich, did not despise honest labor. He wrought with a diligent spirit, and God rewarded his toil with an abundant increase.

Isaac's wealth was no fortunate accident. He waited upon God, and kept His way; and God exalted him to inherit the land.

Isaac, though in a position to retaliate upon his persecutors, did not do so. God had promised him His favor and protection - he believed the promise, and God rewarded his confidence and trust by making him exceeding great, even in the presence of his enemies.

"Let envy alone, and it will punish itself." is a maxim every one may safely follow. Isaac, without knowing the maxim, acted upon the principle it embodies; and, in due time, the envious Philistines came and sued for his friendship.

Seek first the Kingdom of God and His righteousness. Isaac, though never having heard this command of Christ, acted upon the principle it enjoins, and God added to him every needful blessing.

QUESTION SUMMARY.

(For the Children.)

(12). Was Isaac a farmer? What was he besides? How big a farm had he? The whole land of Palestine. Did God let Isaac occupy it all? No, He let the Philistines, those envious people live on part, and there were other nations lived there as well. What was the yield of his first harvest in Gerar? What is meant by a hundred fold? (13). What did Isaac become? (14). What did he own? How did the Philistines feel towards him? What is it to envy? It is to feel sorry when another gets something you have not, and to want to get it away from him.

(15). What did the Philistines do to spite Isaac? (16). Was King Abimelech Isaac's friend? How do you know? (17). Did Isaac go? Yes, he would not quarrel with them, for God had said He would be with him, and he who has God for his companion cannot afford to quarrel. Who did Isaac act like then? How did Jesus do in the same circumstances? (see 1st Peter 2: 23) What does He tell us to do, when people treat us ill? (see Matt 5: 44). (18). What had the Philistines already done? Did Isaac open the wells again? What names did he give the wells? Why had the Philistines stopped up the wells? (19). What did Isaac's servants find when digging in the valley? (20). Who claimed it? Did Isaac let them have it? What name had he called it? What does Esek mean? Why did he call it that? (21). Did they claim the next? What was its name? What does Sitnah mean? (22). Where did he go from Sitnah? Did the Philistines let him alone there? What did he name the next well? Why? (23). After some time, where did Isaac go? Who came visit Him soon after he arrived at Beer Sheba? Would you like to have the Lord speak so kindly to you? Well, if you will be His humble and obedient servant, as Isaac was, every precious promise in the Bible will be yours as truly as this was Isaac's. (25). What four things did Isaac do afterwards? Did he make his tent and dig his well first? No, he made his altar, and worshipped God first. What does Jesus tell us to do first? (see Matt 6: 33). What does that mean? What if we always seek first of everything to do as He would have us, then He will always give us the things He sees that we need.

* Parents will aid their children very much by encouraging them to learn their questions, and helping them to do so.

Mission Notes.

-Eighteen years ago, says the Foreign Missionary, the first Protestant church was organized in Rio Janeiro, and two persons received on confession. Since that time nearly three hundred have joined this one organization, mostly converts from Rome. The great lack is preachers of the Word.

-Mtesa, the Emperor of Uganda, who, through Stanley, the explorer, begged for Christian teachers who were immediately sent by the English Church Missionary Society, has renounced Christianity and gone back to paganism, worshipping Mokassa, the God of Lake Nyanza, whose spirit is supposed to reside in an old woman who lives on the lake.

-Rev. J. L. Green, of the London Missionary Society, writing from Tahiti, says: "The restrictions which have contracted our labours and those of our predecessors ever since the establishment of the Protectorate here, are now nearly all removed, and I have virtually nearly 3,000 of the natives of Tahiti placed under my direction, in an ecclesiastical point of view."

-The London Missionary Society says after the baptism of the Queen of Madagascar, and the dedication of the Chapel Royal, just built, the event was commemorated by setting at liberty all the State prisoners who have been in chains, since the beginning of the present reign, for the part they took in a conspiracy to overturn the government. The dedication services lasted a fortnight, sometimes eight meetings being held during the day, with an attendance of over 3,000 people.

-The Missionary Herald also tells how, some twenty years ago, the English Society for the Propagation of the Gospel started a movement in the Sandwich Islands to bring over the converts to High Church ceremonies. The simple people were taught that the religion they had embraced lacked apostolic sanction and sacramental grace. The sumptuous cathedral which the High Church Bishop was to build has only risen a few inches above the ground, and not a penny has been given by the people of Hawaii for the support of the Bishop. Evidently the Bishop will have to find another field for High Churchism.

AND I ALWAYS SHALL

The gracefulness with which some people yield a point of controversy from which they are fairly driven, is illustrated by a story told of a good old man in Western Massachusetts. It was in the days when Sunday night was just coming to be observed instead of Saturday night as Sabbath time. Good old Dr. D., wise and firm, sought by all means to bring his people to uniform practice in the matter. He finally secured a church vote that all would do as the majority directed. When the sense of the church was taken, it was found that a large majority were in favor of keeping Sunday night, and so it was supposed to be settled. Brother G. had been the pillar of the Saturday night party; his well-known obstinacy had been the principal difficulty in the way of the change; but he had voted with the rest to abide by the decision of the majority. After the vote was taken he arose in his place, looked solemnly over the assembled brethren and said, slowly and with the emphasis of deep feeling half-suppressed: "I'm not at all strenuous about this, brethren, but I always have observed Saturday night, and - Always shall." Conscience is a good thing, and will is a good thing; but will in the place and claiming the privileges and authority of conscience, is one of the toughest problems the grace of God ever has to solve in making straight the ways of the Lord in the earth. - Congregationalist.

Boys and Girls.

"JUST COMFORTABLE."

"Where's mamma?" cried blue-eyed Bessie, running breathlessly into the room the other morning. "Never mind, you'll do, aunty; I only want to know something. Is my pa rich?"

"Not very. Why?"

"O, 'cause Benny Bend and May Monk and Kate Kinsley are out here telling about their pas, and I didn't know about mine."

"Well, Bessie, I'll tell you. Your pa is not too rich, and not too poor; he is just comfortable."

The child stood for a moment, looking thoughtfully, then repeated over and over to herself, "Not weddy rich, not weddy poor, jest comferable," and went out.

Presently her mother came in, Bessie following her.

"Well, Bessie, said she "have you been a good girl to-day?"

"No, mamma."

"Why, Bessie, I hope you have not been a bad girl."

"No, mamma," said the little thing. "Not weddy bad, not weddy good, jest comferable."

"ALMOST."

Some five years ago I knew a young disciple of the Lord Jesus, who labored zealously for her Master, and won Him many precious souls. But I have one particular instance to relate:—

She was at school, where she had, by her consistent conduct, won the confidence of all her fellows, and among them she had formed a mighty prayer-meeting. On one of these occasions, her little band were singing the hymn, "One more day's work for Jesus," when she noticed a girl weeping bitterly. She drew her aside, and found that a brother of the sobbing girl was very near to death. "And," sobbed the sister, "he's so far from the Kingdom that I weep for his soul; I feel that as he is he will never kneel at 'Jesus' feet.'"

My young friend found that the dying man had heard of Jesus Christ, but kept putting off the day of salvation, till, like many another, he was now almost lost. She was for a moment perplexed as to the course to be pursued, but she commended her way to her Father, feeling sure that He would open up a means whereby she might aid the sinking soul. And at last it was decided that she and the sister should leave early the next morning, and by midday they had reached the end of their sad journey.

You may think this was nothing wonderful to do; but, by leaving school in the term, Matty lost all chance of the prize which everybody felt was almost hers. Yet she could have lost the best prize ever offered to gain the smile of her Lord.

Matty entered the darkened chamber, and after a few words began to pray. As she prayed she gained eloquence; her pleading seemed to gain immediate response, and Christ was truly in the room where, before, nothing but groans and despairing sighs prevailed. "Oh," said the young disciple, "there is one Physician who can heal all your wounds, who even now will save you and give you new life." "Ah, I neglected Him in my youth, and a short time ago I was almost persuaded, but now it is too late," gasped out the dying man.

Oh, how Matty pleaded to her Master! She showed how that He came "not to call the righteous, but sinners to repentance." How that He was all tenderness, all mercy to those who should seek Him acknowledging their need of Him. "Knock, and it shall be opened unto you, even now," urged Matty, "even though you have tarried so long by the way, our Father will let you in." Blessed words to the poor weary soul! "I see

it all now," he murmured, with a radiant smile, "He died for me because I AM ALMOST lost. I shall not die now for I feel He has given me 'everlasting life.' Tell them all I have found the Lord Jesus when I had almost given up." And then, trying to sing

"Yet there is room!—still open stands the gate. The gate of love; it is not yet too late."

he passed from this transitory stage into eternal life.

And Matty went back to school to carry on her holy influence among the many young souls to whom her faith was as a beacon-light, ever pointing out the way to truth. She lost her school prize by her absence, but she gained a higher—that of knowing there was "joy among the angels over one sinner" saved. She was not strong and in time she too was called to the "Lamb's bright hall of song," able to sing to the last:—

"One more day's work for Jesus;
How sweet the work has been,
To tell the story, to show the glory,
When Christ's flock enter in!"

My dear young reader, you may be at school, you may be at home, but depend upon it the Lord has work for you to do. Do it. Do it as unto Him, and never be heard saying, "It is almost time I did something for Christ," or "Jesus is almost mine." Never rest until you have changed that word "almost" into *fully*, or at the last day your indecision will have decided for you, and you will be quite lost.

If Matty had not been fully persuaded of the power of her Saviour, do you think she could have spoken so boldly for Him to the almost lost soul, which otherwise would have been lost indeed? Do you, my dear young friend ever say a word for Jesus? Do you ever tell or speak to your young companions of the "wondrous love" wherewith He loved you and them to the sacrifice of his own blessed life? It was to the least of you that He said, "Forbid them not, for of such is the kingdom of Heaven." To-day you are not forbidden by anyone; will you come freely of yourself to Him?

MARGARET B. GERDS.

Temperance.

The Swedenborgian Conference at Liverpool included a great temperance meeting in its programme, and resolved to form a general temperance society for the whole church.

Cases of sunstroke have been very frequent lately in New York. A hospital physician there writes: "I find that a majority of the persons I am summoned to attend are those who use liquor freely."

Later and more complete returns as to the effect of Sunday-closing in Ireland show a diminution of 60 per cent. in the arrests for drunkenness over the Sunday-closing area, and of 25 per cent. in the exempted cities.

Prince Leopold has expressed a deep interest in the success of coffee-taverns, and, with a view to give practical effect to his sentiments, has not only permitted the association of his name with a handsome tavern opened last week at Kingston, but has become a large shareholder in the undertaking.

Over 100 of the men connected with the South Devon Militia signed the pledge some time ago. As they are now widely scattered, it is impossible to ascertain how far the pledge is being kept; but it is reported that forty-six of the number have been found faithfully adhering to it, on being visited by an Army Scripture Reader.

Nearly 10,000 persons were present at a demonstration held by the Liverpool branch of the Total Abstinence League of the Cross. The temperance work which has been so successfully carried on in Liverpool among the Catholic population is mainly owing to the labors of Father Nugent, who has just started on a visit to America.

The *Times* states that the total number of matrimonial causes entered for trial and disposed of in the Divorce Court in the past year was no less than 643. The writer contends that the Court "exercises a wise and useful jurisdiction. And as in the criminal courts, so also in the Divorce Court, drunkenness is the fruitful source of the evils with which it has to deal. The records of the Court teem with illustrations of this fact, and to form an idea of the depths of degradation into which women who give way to the vice fall, these records should be studied."

A return has been made to the House of Commons of all convictions between Michaelmas, 1876, and Michaelmas, 1879, of all persons arrested for drunkenness on Sunday in England and Wales. The return is made by counties, boroughs, and districts having a separate police force. In England with a total population, according to the last census, of 21,495,131, there were 46,317 persons convicted of drunkenness on Sunday, of whom 32,447 were *bona fide* residents in the districts where they were arrested, and 13,870 were not *bona fide* residents. In Wales the numbers were:—Population, 1,217,135; convictions, 1,084; *bona fide* residents, 842; not such residents, 14,112. The numbers in the Metropolitan Police district were:—Population, 3,810,744; convictions, 12,332; *bona fide* residents, 7,469; not such residents, 4,863.

A DOOMED ARMY.

"Tramp, tramp, tramp, the boys are marching!" How many of them? Sixty thousand! Sixty full regiments, every man of which will, before twelve months shall have completed their course, lie down in the grave of a drunkard! Every year during the past decade has witnessed the same sacrifice; and sixty regiments stand behind this army ready to take its place. It is to be recruited from our children and our children's children. Tramp, tramp, tramp! the sounds come to us in the echoes of the footsteps of the army just expired. Tramp, tramp, tramp!—the earth now shakes with the tread of the host now passing. Tramp, tramp, tramp!—comes to us from the camp of the recruits. A great tide of life flows resistlessly to its death. What are they fighting for? The privilege of pleasing an appetite, of conforming to a social usage, of filling sixty thousand homes with shame and sorrow, of loading the public with the burden of pauperism, of crowding our prison-houses with felons, of detracting from the productive industries of the country, of ruining fortunes and breaking hopes, of breeding disease and wretchedness, of destroying both body and soul in hell before their time. Meantime, the tramp, tramp, tramp! sounds on the tramp of sixty thousand yearly victims. Some are besotted and stupid, some are wild with hilarity and dance along the dusty way, some reel along in pitiful weakness, some wreak their mad and murderous impulses on one another or on the helpless women and children whose destinies are united to theirs, some stop in wayside debaucheries and infamies for a moment, some go bound in chains from which they seek in vain to wrench their bleeding wrists, and all are poisoned in body and soul, and all are doomed to death. Wherever they move, crime, poverty, shame, wretchedness and despair hover in awful shadows. There is no bright side to the picture. We forgot—there is just one. The men who make this army get rich. Their children are robed in purple and fine linen, and live upon dainties. Some of them are regarded as respectable members of society, and they hold conventions to protect their interests! Still the tramp, tramp, tramp! goes on, and before this article can see the light, five thousand more of our poisoned army will have hidden their shame and disgrace in the grave.—*Scribner's Magazine*.

JENNY LIND AT HOME.

The forgotten Swedish prima donna lives in a spacious and charming mansion in a retired nook in South Kensington, embowered by trees and flowers. In the elegant drawing-room, hung with pictures and tastefully decorated with old china, artistic draperies, etc., I found a lady whose blue eyes and kindly smile bore me back at once over the waste of some thirty years. Again I sat an eager, excited school-girl gazing with anticipation on the verge of my first great art-delight. I saw once more before me the tall, slender figure, in its white satin draperies, with green leaves and diamonds adorning the abundant fair hair, and the olden thrill creeps over me that heralded the first notes of that marvellous, that incomparable voice, whose tones were to those of the velvet-throated Patti or the silver-voiced Nilsson as the regent to the diamonds of a duchess. Shall I forget how old men, who knew just as much about music as they did of Sanskrit, used to sit with the tears streaming down their cheeks while Jenny Lind was singing, "I know that my Redeemer liveth!" There she stood before me, the unforgotten idol of my girlish idolatry, changed, indeed, by the lapse of years, yet unmistakably the Jenny Lind of old. The abundant brown hair, with a few lines of silver amid its locks, was turned under in the peculiar fashion in which she always wore it, and the eyes are lovely as ever in their expression and in their soft depths of lustrous blue. As she talked, her gloved hands lay clasped upon her knee in the easy, graceful posture that was familiar to us in the Swedish songstress long years ago. I called her attention to the fact, and she smiled at my remembering the attitude, and the pretty German monosyllable "so!" which used to be another of the little peculiarities that we noticed and loved because they were hers, escaped from her lips. A grand piano-forte in one corner of the room, and a large three-quarter-length portrait of herself, painted at the height of her renown, recalled her past queenship in the realms of song. She was handsomely yet plainly dressed in a rich black silk, closed to the throat with coral buttons, a shawl of old Cluny lace was draped around her shoulders, and she wore a very simple cap of fine old Venetian guipure. She spoke in warm tones of affection of the United States, not in reference to the welcome and the worship it had accorded to her in by-gone years, but because, as she said in her quaint English that had such a charm about it, "Your country takes the rabble of all other countries and gives them all a chance." I spoke of the fact that when she sang in America there were no opera houses there. "And of that I was glad," she remarked, "for I had quitted the stage, and it was for that reason that I was anxious to go to the United States, since there I would have no temptation to return to it." I also spoke of the intense sympathetic quality of her talent, and the marvellous power that she possessed of swaying her audience at will, particularly in devotional music. Something of the old beautiful, rapt expression came into her eyes as she answered, "It was because my voice came from God and I sang to God!"—*Lucy H. Hooper*.

The British Medical Association, at its final general meeting at Cambridge, adopted the report of the committee for promoting legislative restrictions for habitual drunkards. The meeting further adopted a motion by Dr. Rodgers requesting the support of the association to obtain from the Legislature some provision whereby habitual drunkards who become chargeable to the rates should be restrained from continuing their vicious habits.

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TORONTO, SEPT. 23, 1880.

IS CONGREGATIONALISM FAILING IN CANADA?

A visit to a city under circumstances which evoked reminiscences of twenty years ago suggested the above query. The following statements may lead to the answer. In that city, when we first sojourned there, one Congregational church was established, of which it is not too much to say that for influence, thorough organization, stability, and general Christian character, that church occupied no second place among the Protestant churches of this Dominion. To-day, that church is bankrupt: to an outsider, apparently in the throes of dissolution. Three other churches hived off from it, of which one—through the necessary changes the city has undergone—is defunct; the other two, vigorous, but groaning under the incubus of building debts. It may be questioned whether the combined strength of the three is, to-day, equal to that of the one of twenty years ago. It is not the purpose here to enter into the question of the cause of this state of things, at least just now, but to draw attention to other facts. It has ever been the fate of earnest reformers to succeed, eventually, in securing the result aimed at, though they themselves are worn out in the struggle. The mother who, when young, was the attraction of a social circle, becomes buried in her maternal duties, lovingly rendered, and lives in the children she now leaves to carry on in widening circles the influence she in one circle erewhile exerted. Shall we say that her life became a failure? Follow the individual and family histories of members of that church of twenty years ago and what is found? Many of those families are still retaining and sustaining their old denominational connexion, laying the foundation, we trust, for much future work and love; others have departed to work in other parts of the world; and in that city, as we look into the churches of other denominations, we find foremost among them our old friends of that church of twenty years ago, who are thus carrying the principles and the spirit obtained and nourished in the church of their earlier years, into other and alien communities, which communities are thus being brought, though under other other names (and what is in a name?) to a constantly increasing nearness to the faith and polity of our Primitive Christianity. And that state of things is to be seen, not merely in that city but throughout the whole world over. If that is failure, Congregationalism then has failed, but if the infusion of life everywhere is doing the Master's work, the work has been, nay, we hope is being, done. Our work may be the quiet talking as to Samaria's daughter by the curb stone of a well, whilst others raise the turreted tower or cloud piercing spire, but the things

that are seen are temporal, the unseen endure. Congregationalism has maintained principles which are being gradually acknowledged even by bodies erewhile most antagonistic thereto; "the principles of self government and of personal and congregational freedom are asserting themselves with great force through the entire ecclesiastical sphere," and reverence for conscience, with its freedom, is being associated with all searching for truth. Even where Congregationalism has been denominationally overborne the remarks of Horace regarding Greece as conquered by Rome, might apply.—"Captive Greece leads captive her conqueror," and thus we triumph in the truth we hold and march on to certain victory.

SHORT TALKS ABOUT OUR CHURCH POLITY.

NO. 3. INTERNAL ECONOMY.

By the "Internal Economy," we mean those arrangements which every church will make for the carrying on of its work, the maintenance of worship and collective church life. Of course it will be understood that, while there are certain principles and broad lines of action supposed, the details will be filled up by each individual church as shall seem best to itself. We have no cast-iron forms of procedure, of order, or of worship.

First, as to membership. We believe that none but converted men and women should be admitted into the fellowship of Christ's Church on earth, those who profess Him with the tongue, and whose lives are in accord with their profession. It is the duty of every church to guard, as far as possible, against the introduction of improper persons into its midst, a church may be deceived just as an individual, it may err in its estimate of those who seek its fellowship, but it certainly should endeavour to know them aright. There are three sources of danger in the admission of members. There is first the fact that church membership is now considered respectable. In small communities especially, it carries with it a certain amount of weight and influence, and leads to its adoption by improper persons from unworthy motives. We have heard of a man who openly declared that he had sought connection with a certain church because it was to his worldly advantage. Then there is the fact, for fact it is, that some ministers are more anxious for the numerical results of their labours than for the spiritual results; they want to be able to say that there have been so many additions to the Church during their pastorate as a proof of their success. There is yet further the temptation to which pastor, officers and people are alike exposed, of opening a wide door to men of wealth and social standing without sufficient knowledge of their character. It is thought to be so advantageous to get a large subscription and an influence that may draw in others of a like worldly position, that the essential elements of fellowship—faith in the Lord Jesus Christ and love to His cause—are sometimes lost sight of. All this and everything like it is to be devoutly and prayerfully guarded against; the introduction of members is one of the most solemn duties

of a church and should never be lightly or carelessly done. We have heard of churches that have been rent in twain by men who, if proper care had been exercised, would never have had fellowship. The mode of admission will of course be determined by each church for itself; a common practice is to propose the name at one church meeting, appoint visitors to see the applicant who report at the next meeting, and upon their report with the testimony of the pastor, the vote is taken. Some churches that we know, instead of the visitation, and some in addition to it, ask a letter from the applicant, with the grounds for his application, views, etc. Whether these, or a different mode is adopted is of little consequence, so long as the church in some way has an opportunity of knowing those whom it receives into its midst.

With reference to its officers. These, according to our belief, should be elected by the church itself. No Bishop or Conference has a right to impose upon a church a pastor other than its own free choice, and no Presbytery has a right to interpose and say that it shall not have the man whom it has chosen. But this very privilege is the parent of a solemn duty to choose only to the pastorate men whose character fits them for its important duties: too often the man of fluent speech, of ready tongue is fixed upon with scarcely a thought as to other and more important matters. Not only is he "apt to teach," but does he wear the white flower of a blameless life? What has been his record in previous fields of labour? Is he truly a pastor of the flock, does he care for the lambs of the fold? Has he a large, loving, sympathizing heart? Has he executive abilities as the head and leader of a church? It may be said, you are putting before us and bidding us look for an impossible character, for an angel in fact; perhaps so, better a high than a low aim even if cannot be fully reached.

Here will be apparent the value of taking counsel with other churches and their pastors. Few churches, country ones especially, are in a position to know and examine the antecedents of ministers who come to them. They only judge by the papers presented, often old and worthless. Their safest plan is without doubt to seek the advice we have indicated, and to act upon it. We have no hesitation in saying that three-fourths of the ministerial difficulties which are constantly occurring, and which are so disastrous to churches, might thus be avoided.

The only other officers that we positively trace in the early church are "deacons." Men whose duties relate as we believe to the secularities of the church, who attend to its finances, have the care of its poor, serve tables, and all similar duties arising in such a connection. We know that some good men amongst us claim that the office of deacon is spiritual as well as secular. While not agreeing with this view, we would say that the deacons should without doubt be as far as possible men who combine spiritual with secular gifts, able, if needs be, to conduct the prayer and other meetings of the church, to visit and comfort the sick, and help in such ways the one man

pastor. These will of course be chosen by the people, not by the minister or any clique. As to the manner of their choice, by nomination, ballot, open voting, or any of the details that may arise, they are all perfectly immaterial to the principle involved, and each church can follow the plan which seems best to itself. So also with reference to the permanence of the office; there used to be an almost superstitious feeling on this point. "Once a deacon always a deacon," was the firm belief of the great majority, but of late years there has grown up a conviction, especially in Canada, that this is not a matter of principle, and that with our migratory population, with the marked change which a few years makes in every congregation, it will best conduce to the efficiency of a Diaconate, to get the best men into office, and to limit their term of service. The churches adopting this idea, alike with those holding to the permanent plan, violate no New Testament principle as to the office.

Although we only find these two offices distinctly noted in the apostolic churches, there were doubtless others as their various needs suggested. There was a treasurer to the little company following the Master, and a treasurer must have been a necessity in the infant church at Jerusalem, when the believers sold their possessions, and bringing the proceeds laid them at the apostles' feet. One doubtless was chosen for this matter. So also it must have had a secretary who wrote to the Gentile churches the result of the conference at Jerusalem. In our modern churches there is a vast variety of such extra officers: elders, directors, committees, choir leader, and so on—not to mention the Sunday School teachers, who are truly church officers—all perfectly legitimate and in harmony with our principles—and all chosen, as they should be, by the people. Many other details of church working might of course be touched upon, but it would far exceed our limits. Church-meetings, Divine service, discipline, dismissals, Lord's Supper and all such can be determined by the church meeting in one place, as also what is sometimes a source of irritation, the order of worship. Let each church for itself adopt the order it feels most profited by, and all will be well. We have worshipped in churches of our order covering a wide area of diversity, from the severely simple to the most ornate, where the English Church prayers were used in their entirety, Psalms of the day and responses chanted in full cathedral style. Yet the pastor of that church is the author of a work advocating our distinctive principles and one of the most distinguished chairmen of the Congregational Union of England and Wales. If the church prefers that form who shall say it nay? In the practical working of our principles the oil that will make the machinery move easily is love, the manifestation of the spirit of 1 Cor. xiii. With this spirit prevailing we would not hesitate to give any question to a meeting of the church, for the majority will not override the minority, and the minority will not offer a factious opposition to the majority. It is sad when either of these things takes place, and says but little for the spiritual life of the church. Alas, that it ever should

occur. Let love prevail, and as our system is the most manly, intelligent, and elevated of all church methods, it will with it become the most Christ-like, and the best fitted to train its followers for the membership of the church above where all is light and love.

We commend the following extract from the *Religious Herald*, of Hartford, to those good people who are pleading for sermons on Sabbath afternoon on the Island. The paragraph might do *mutatis mutandis* for the latitude of Toronto: "The saying of the *Methodist* is perfectly obvious and yet is worthy of repetition, that no one goes to Coney Island on purpose to hear a sermon. We have enough religious shams already; if Christians go to the beach on Sunday, let us hope that they will not pretend to be going to church."

REV. A. HANNAY.

The Rev. A. Hannay preached in the Hamilton Church on Sunday, 12th inst., and was in Toronto the next day for one hour on his way to Montreal. He proposes to stay two or three days here on his way to St. Louis about the end of the month. We hope to give due notice of the exact time so that the pastors, who are able, may meet Mr. Hannay. Referring to his visit to this side, the *London Congregationalist* takes the opportunity of paying a very cordial tribute to the virtue and excellence of the Rev. Alexander Hannay, in connection with an announcement that he had started for America in the *Batavia* steamer. The writer observes:—

"From the sin which is supposed specially to beset officials Mr. Hannay is singularly free. He is no diplomatist, and there is not a trace of mean selfishness or subtle intrigue to be detected in his conduct. He is generous to a fault, full of kindly sympathies and noble impulses, of stainless integrity, and of a lofty purpose which lifts him far above those small personal considerations which are too readily attributed to men in such a position as his. We feel bound to speak thus, because we feel that there is hardly an office among us which is so unenviable as that of the secretary. He is a target at which all kinds of assaults are aimed. Sometimes we even find it quietly assumed that a secretary must have some sinister aims, and opposition to his ideas and plans is almost regarded as a virtue. We do not claim infallibility for our secretary. All we ask is that he should be dealt with on the same principles which are applied to other men, and that the judgment of his schemes and conduct should not be approached with a hostile prejudice. The churches owe much to a thoroughly efficient and self-sacrificing secretary; they certainly owe very much to Mr. Hannay. They are all the more bound to recognize their obligation, as his office necessarily deprives him of the thousand and one refreshing influences which cheer a pastor who lives in the affections of his people."

DR. PARKER.

"Rev. Joseph Parker, D. D., of City Temple, London, and his wife, have," says the *Boston Congregationalist*, "just paid a flying visit to this country, arriving in New York, Aug. 6. They spent the Sabbath following at Ocean Grove, took a day up the Hudson, and another at Manhattan Beach, and were to have sailed August 14 for Liverpool. He visited the United States several years ago, preaching in several of our pulpits."

We suppose that the exigencies of time press upon Dr. Parker, as well as upon other men, but congregationalists on this side the lakes would like him and all other of our ministers to remember that there is such a place as Canada, and that our Churches would rejoice to see them when they cross the Atlantic. We need the sympathetic presence of our English brethren.

Referring to this visit a writer in the *Christian World* contributes the following piece of gossip. We give it for what it is worth.

I see a paragraph in a New York paper, stating that Dr. Parker, of the City Temple, with Mrs. Parker, arrived there on the 6th of

August and sailed for home on Saturday, the 14th. The writer says, "They came for the sea-voyage and a brief recreation in our American air." The quibbles in ecclesiastical matters, on this side the water, will live it that there is some project in "the American air" for calling Dr. Parker to succeed the Rev. Henry Ward Beecher in the pastorate. Mr. Beecher, it is said, being about to retire. Dr. Parker's friends, however, will feel reassured when they hear of his brief stay; for even in America eight days—particularly dog days—would hardly be sufficient for the negotiation of such an important piece of business. I suspect that there is no truth in the rumor, not that more improbable thing have not often happened and I hope that nobody will accuse me of "unsettling people's minds" because I have mentioned it.

CONGREGATIONAL COLLEGE OF B. N. A.

On Thursday evening, 16th inst., in Emmanuel Church, Montreal, the forty-second Session of this College was opened with a fair number of friends present. Dr. Stevenson presiding. Dr. Wilkes, Principal, gave a short statement from which it appears that eight students of former years returned, and some four or five are expected to be enrolled for the first time. The College meets in Emmanuel Church at present, but a College building is earnestly desired. Mr. Robert Anderson has liberally offered three prizes for competition, one of \$50, another of \$30 and a third of \$20. Calvary Church offers a Silver Medal. The Rev. Alexander Hannay, Secretary of the Congregational Union of England and Wales, addressed the meeting, referring to long communication with Dr. Wilkes on the Colonial interests, and expressing the interest felt by himself in the work of the denomination in the Dominion.

Mr. Hannay spoke of the Church of the future, maintaining that the Church which sends forth the best men must be the Church which will survive and remain; he held true church work to be not the mere planting of organization but the manifestation of Christian power. Denominational extension is secondary, the establishment of the Kingdom of Christ, all. In the prosecution of this work the College was the very heart of whatever organization became necessary. Yet the Church is before the College, hence the importance of churches sending and certifying only such as give evidence of fitness for the work of the Ministry. A block however finely carved, after all remains a wooden head; let churches then see to it that fit candidates only are put forward. Mr. Hannay concluded by reminding the students that this was a time of great activity demanding their intense devotion to, and energy in, the work to which they were looking forward. Thus and only thus could they hope to succeed. Rev. J. M. Roy, M.A., conducted the opening exercises; Rev. J. L. Foster the closing. May God's blessing follow the Session thus begun.

News of the Churches.

LOWER SELMA, N. S.—The Congregationalists of Lower Selma, N. S., worshipped in their new church for the first time on Sabbath the 12th inst. Rev. T. W. Cox, the pastor, preaching the opening sermon from Hag. 2, 9, (last clause.) The church is very neat in appearance, with room to seat all with comfort. "We thank God and take courage."

Sept. 13, 1880. J. W. C.

GRANBY, P. Q.—The Congregational Church, Granby, has lately been made the recipient of present of a bell for their new church edifice. The bell is the gift of George, T. Miner, Esq., of Burton, N. S., son of the late Deacon Miner, and is in keeping with the well known liberality of that gentleman. It is over one thousand pounds in weight, of deep, rich tone, and having already been placed in the church tower rung a glad welcome to the congregation last Sabbath.

13th Sep. 1880. R. K. B.

TORONTO. DON MONSIEUR.—A meeting to bid farewell to Mr. Currie, who has been laboring at this mission during the summer, and who is now returning to the College, was held on Thursday 10th inst. There was a large attendance and a great deal of interest was manifested. Rev. H. D. Powis, of Zion Church, addressed the meeting, as did also Mr. Currie. Heartly good wishes were given to him, and the people among whom he had been laboring will retain the warm feelings of affection which his work now and in previous years amongst them has created.

GUYSBOROUGH. A special despatch the *Halifax Chronicle* says: "The house and barn of John J. Simpson, of Manchester, Guysborough county, was totally destroyed by fire on the 4th inst. The fire when discovered had made such headway on the interior of the house that all efforts to extinguish the flames proved unavailing, and the wind blowing fresh at the time flames were soon carried to the barn, which was full of hay. The whole was soon reduced to ashes. The cause is supposed to be carelessness with matches. Great sympathy is expressed for the Rev. Mr. Whiteman, Congregational minister, who boarded at Mr. Simpson's, his loss being very heavy, all his clothing, a large sum of money and a valuable library were all destroyed. There was no insurance on any of the property."

YORKVILLE.—For a long time past the school room of this church has been too cramped for the large number of scholars who gather Sabbath after Sabbath to study God's word. As a result several classes had to be taught in the church, causing a division of interest and otherwise interfering with the practical working of the school. The matter pressed so heavily upon the friends that they finally decided to enlarge their borders. This has been done and the school room enlarged to double its former capacity. A social gathering of a dedicatory character was held on the evening of Friday, the 10th inst., and was very pleasant and successful. The Rev. H. D. Powis, J. Burton, and J. B. Silcox addressed the meeting, as also Mr. Parker, the Superintendent of the school, and Mr. H. J. Clark, Superintendent of the Northern School. The pastor, Rev. W. H. Warrister, presided.

LONDON.—The following extracts from the *London Advertiser* we present to our readers with much regret. We can ill afford to lose from Canada men like Mr. Wallace:

"We understand the Rev. R. W. Wallace, B. D., pastor of the Congregational Church, of London, has received a call from Detroit, which it is probable he will accept. Mr. Wallace's resignation will be accepted by his congregation here with unanimous and sincere regret. His nine years' labor in this his first charge has been greatly blessed. Under his pastorate the church has been largely prospered, and he leaves it in a satisfactory condition in every respect. Mr. Wallace's abilities as a thinker and as a public speaker are of a very high order, and his friends here will not be surprised to hear of him advancing higher and higher in desirable fame and in Christian usefulness. Mr. Wallace has no doubt thought well over the matter of accepting the hearty and unanimous call extended to him from Detroit; and, if the "translation" is consummated, the members of his London congregation will part from him with sincere reluctance and regret, but still with the friendliest feelings, and with earnest wishes for his future welfare and usefulness in a wider sphere of opportunity."

The following letter, read from the pulpit of the Congregational Church, of this city, fully explains itself:

396 King St., London,)
Sept. 19th, 1880.)

To the Congregational Church in London:

DEAR BRETHREN,—I have to inform you that I have received from the Fort Street Congregational Church, in Detroit, of which the Rev. Dr. Eddy is the esteemed pastor, a very earnest and cordial invitation to take charge of the two Missions of that church—the one on Ninth avenue, the other at Springwells—with the view of organizing and establishing a church in each of these localities. As carefully as possible I have weighed all the circumstances, both those of this church and those of the Missions

to which I have been summoned by my brethren in Detroit. And I find, after calmly reviewing the whole matter, that though I love this church and its Christian associations and labor most heartily, it appears to me to be the part of wisdom to accept the call so unannouncedly tendered me.

In asking you to relieve me from the pastoral oversight of this church, I acknowledge the uniform kindness which I have met with from you these past nine years of our acquaintance and fellowship. Your confidence has been a joy to me; your forbearance fills me with thankfulness. When away from you, I shall never forget the fraternal sympathy I enjoyed during my first pastorate, when I was climbing to experience and success in the Ministry of Jesus Christ. If at any time I can render you any assistance, I shall cheerfully do so. And in my daily prayers, I shall fill some niche in with a prayer for you all. And may I not go forth in the pleasant faith that you will kindly remember and pray for me and mine?

Will you, therefore, be good enough to relieve me from the pastorate by the fourth day of October? I remain, dear brethren, very sincerely yours.

ROBERT W. WALLACE

MISSION NOTES.

—Eleven Jesuit missionaries left England in January last, to establish a Mission in Central Africa.

The 71st annual meeting of the American Board will be held in Lowell, Mass., beginning Oct. 5th.

Joseph Cook speaks of the American Board as "The Congregationalist's World-Girding Missionary Association."

—The Congregational Publishing Co., Boston, are publishing a fourth, and revised edition of Professor Christlieb's volume on Protestant Foreign Missions. Every friend of Missions needs this valuable work.

—The French Protestant Mission among the Basutos, in South Africa, have pushed forward a branch enterprise into the Great Barotsi Valley, north of the Zambezi River.

—The gospel is making progress in France. Pastor Fisch, of Paris, reports that during the last year the Evangelical Society, with which he is connected, has added forty-seven new preaching stations, with a total number of nine thousand hearers, all Roman Catholics.

—The Rev. Julius W. Parsons, a Missionary of the American Board in Nicomedia, Turkey, was recently shot dead by two Zusak shepherds, a semi-nomadic tribe. The assassins are Mahomedans. They have been arrested, and have confessed the crime. It is doubtful whether they will be punished, as they do not consider it wrong to kill a Christian.

—There are fifty-six Congregational churches in the Sandwich Islands, with a membership of 7,258. Last year these churches gave \$3,893.62 for foreign missions—nearly a half dollar per member. One of these churches has a membership of 1,200, whose benevolent contributions during the year amounted to over \$1,500. The Sabbath schools connected with these churches recently raised \$1,200, as a thank offering to the missionary who prepared helps for their lessons. Their Theological Institute at Honolulu is educating native preachers both for the home field and foreign work.

Literary Notes.

The Preacher and Homiletic Monthly, J. K. Fink & Co., New York, for September, devotes a long and interesting article to the work of the Foreign Sunday School Association—in view of the Raikes Centenary. Its general contents are eminently adapted to be useful to the Minister in his study.

Littell's Living Age comes to us week by week, a very welcome visitor, bringing as it does the cream of English Periodical Literature. A constant reader of "Littell" will be well informed on all current topics.

Deaths.

McGREGOR.—Rev. Dugald McGregor, of Uptergrove, Ont., at the Manoe on Sunday, 19th inst., after an illness of about five weeks, in the 71st year of his age.

THE MINISTRY OF SONG.

BY FRANCES RIDLEY HAYWARD.

In God's great field of labor,
All work is not the same;
He hath a service for each one
Who loves His holy name.
And you to whom the secrets
Of all sweet sounds are known,
Rise up! for He hath called you
To a mission of your own,
And rightly to fulfil it,
His grace can make you strong,
Who to your charge hath given
The Ministry of Song.

Sing at the cottage bedside;
They have no music there,
And the voice of praise is silent
After the voice of prayer.
Sing of the gentle Saviour
In the plainest hymns you know,
And the pain dimmed eye will brighten
As the soothing verses flow,
Better than the loudest plaudits
The murmured thanks of such,
For the King will stoop to crown them
With His gracious "I-m-much."

Sing, where the full-toned organ
Resounds through aisle and nave,
And the choral praise ascendeth
In concord sweet and grave.
Sing, where the village voices
Fall harshly on your ear,
And while more earnestly you join,
Less discord you will hear.
The noblest and the humblest,
Alike are "comm' in praise,"
And not for human praise alone,
The psalm and hymn we raise.

Sing! that your song may gladden:
Sing like the happy rills,
Leaping in sparkling blessing
Fresh from the breezy hills.
Sing! that your song may silence
The folly and the jest,
And the "idle word" be banished
As an unwelcome guest.
Sing! that your song may echo
After the strain is past,
A link of the love wrought cable
That holds some vessel fast.

Sing to the tired and anxious;
It is yours to bring a ray,
Passing, indeed, but cheering,
Across the rugged way.
Sing to God's holy servants,
Weary with toiling toil,
Spent with faithful labor,
On oft "ungrateful" soil.
The chalice of your music
All reverently bear,
For with the blessed angels
Such ministry you share.

Sing when His mighty mercies
And marvellous love you feel,
And the deep joy of gratitude
Springs freshly as you kneel;
When words, like morning starlight,
Melt powerless—rise and sing!
And bring your sweetest music
To Him, your gracious King.
Pour out your song before Him
To whom our best is due;
Remember, he who hears your prayer
Will hear your praises too.

Sing on in grateful gladness!
Rejoice in this good thing
Which the Lord thy God hath given thee,
The happy power to sing.
But yield to Him, the Sovereign,
To whom all gifts belong.
In fullest consecration,
Your ministry of song,
Until His mercy grant you
That resurrection voice,
Whose only ministry shall be
To praise him and rejoice.

Our Story.

A DROVER'S STORY.

My name is Anthony Hunt. I am a drover, and live miles and miles away upon the Western prairie. There wasn't a house within sight when we moved there, my wife and I; and now we have not many neighbours, but those we have are good ones.

One day, about ten years ago, I went away from home to sell some fifty head of cattle—fine creatures as ever I saw. I was to buy some dry goods and groceries before I came back, and, above all, a doll for our youngest, Dolly; she never had a shop doll of her own, only the rag babies her mother had made her. Dolly could talk of nothing else, and went down to the very gate to call after me to "buy a big one." Nobody but a parent can understand how my mind was on that

toy, and how, when the cattle were sold, the first thing I hurried off to buy was Dolly's doll. I found a large one with eyes that would open and shut when you pulled a wire, and had it wrapped up in paper and tucked in under my arm, while I had parcels of calico and line, and tea and sugar put up. It might have been more prudent to stay till morning; but I felt anxious to get back, and eager to hear Dolly's prattle about the doll she was so anxiously expecting.

I was mounted on a steady-going old horse of mine and pretty well loaded. Night set in before I was a mile from town, and settled down as dark as pitch while I was in the middle of the wildest bit of road I know of. I could have felt my way through, I remembered it so well, and it was almost that when the storm that had been brewing broke, and pelted the rain in torrents, five miles, or may be six, from home, too. I rode on as fast as I could; but suddenly I heard a little cry, like a child's voice. I stopped short and listened: I heard it again. I called, and it answered me. I couldn't see anything. All was as dark as pitch, I got down and felt about in the grass; called again, and again I was answered. Then I began to wonder: I am not timid; but I was known to be a drover, and to have money about me. I thought it might be a trap to catch me, and then rob and murder me.

I am not superstitious—not very—but how could a real child be out on the prairie in such a night, at such an hour? It might be more than human. The bit of a coward that hides itself in most men showed itself in me then, and I was half inclined to run away; but once more I heard that piteous cry, and said I: "If any man's child is hereabouts, Anthony Hunt is not the man to let it lie here to die."

I searched again. At last I bethought me of a hollow under the hill, and groped that way. Sure enough I found a little dripping thing that moaned and sobbed as I took it in my arms. I called my horse, and the beast came to me, and I mounted, and tucked the little soaked thing under my coat as well as I could, promising to take it home to mammy. It seemed tired to death, and pretty soon cried itself to sleep against my bosom.

It had slept there over an hour when I saw my own windows. There were lights in them, and I supposed my wife had lit them for my sake; but when I got into the doorway, I saw something was the matter, and stood still with dead fear of heart five minutes before I could lift the latch. At last I did it, and saw the room full of neighbors, and my wife amid them weeping. When she saw me she hid her face.

"Oh, don't tell him," she said, "It will kill him."

"What is it, neighbours?" I cried.
And one said, "Nothing now, I hope. What's that in your arms?"

"A poor lost child," said I. I found it on the road. Take it, will you? I've turned faint." And I lifted the sleeping thing, and saw the face of my own child, my little Dolly.

It was my darling, and no other, I had picked up upon the drenched road.

My little child had wandered out to meet "daddy" and doll, while her mother was at work, and they were lamenting her as one dead. I thanked God on my knees before them all. It is not much of a story, neighbours, but I think of it often in the nights, and wonder how I could bear to live now if I had not stopped when I heard the cry for help upon the road—the little baby-cry hardly louder than a squirrel's chirp.—*Christian Woman.*

GRUMBLE, GRUMBLE.

A few days ago a young man died under peculiarly distressing circumstances. His death was so sudden, and it might have been so easily avoided by a little thoughtfulness, and he was so young, and so strong, and so well! But

the most distressing thing about it, to his mother, was his evident lack of readiness for death. Why he died—that is, the cause of his death—the doctor seemed not to know; but why he was not ready to die, some who knew him and his family well, have suggested a most significant reason. He died an ungodly man, if these people reason about it correctly, because of his parents' habit of grumbling.

They were church members, but many years ago had changed their residence from the country to the city, and their position in the church from one of influence in a small society to one of comparative obscurity in a large one. The new status never pleased them; they were proud and disappointed; they did not enjoy their back seats. Then they began to grumble. They grumbled at the minister, he did not do pastoral work enough to please them; they had been accustomed to see the pastor every day or two, in the old home, this man seemed indifferent to them; neither did his preaching suit them; and he had altogether too big a salary, and, they fancied, seemed to preach for the money. They grumbled at the aristocrats in the church, people who had no business to be so "stuck up," the church itself was becoming "too expensive a luxury for poor folks." They grumbled at the hypocrites; people who joined the church who were no better than they should be; they did not know but there were as good people out of the church as in; the church was afraid to discipline its black sheep, and such a state of things was a disgrace. They grumbled at the quartette choir, and all the city and new-fangled notions; at the stupid prayer-meetings, and the "clap-trap Sunday school." And every Sabbath at dinner table, after the morning sermon, the children heard this same grumble, grumble, grumble, till it was little wonder, if, after a while, this sort of indorsement of the church and the minister by the parents, began to bear fruit in an indifference and presently even a hostility to the whole thing represented by the church, which gradually made an irreligious, Sabbath-breaking, low-lived family out of one which, fifteen years before, had been conspicuously a Christian household.

The mother changed least. She made no particular effort to silence the grumbling; did her full share of it; was very ready to make a pretext of illness to discontinue church-going altogether; by her incessant complainings made it decidedly uncomfortable for the ladies of the church who called upon her, and for the pastors who came, one after another, and sought her out as a church-member, and tried to arouse her to her duty; but she was first to be conscious of a wrong of dirt among those she loved; she could not long be blind to the change for the worse which was transpiring in her sons. She mourned the company they kept—the company they had often heard her say was as good as the people in the church, many of them; she was wounded by their coarse abuse of religious people; she began to be sensible of a dull agony of spirit on account of their habits; she was bewildered, and her own faith was sometimes almost lost, as she heard them boldly avow the grossest infidelity—those boys of hers who, in their country home years ago, had so delighted in the Sabbath school, one of whom she had consecrated at his birth to the Christian ministry; but the finishing touch to her misery came when that same son, having outstripped all the others in boldness of infidelity and badness of life, was one day, without a moment's warning, summoned to yield his soul into the hand of his Maker. And now she sits in her darkened room, scarcely sure of her reason at times, going over again the years of the downward grade of her family's career, and whether or not some echo of the reasons people

are giving for her sad experience has reached her ears, her own words are not empty of bitter self-reproach for this sin of hers—shall we say—too late?

A somewhat famous feat of folly is to sit upon a limb of a tree and saw one's self off with it. Few men with wit enough to ply a saw would do so senseless a thing, and yet now and then one such is found. The operation is a typical one, suggestive of many a piece of foolishness of which persons who little suspect it at the time, are proven guilty by the revelation which time so clearly brings. It would be a cruel, although a true, theory to say to that stricken mother sitting in her darkened chamber and darker grief: "You are suffering the results of your own folly." But by some means the warning *must* be brought to the attention of numberless other parents who are even now vigorously sawing away at God's tree of life, with the fall of which their own and their family's happiness will crash down to the earth. The church is valuable at many points; nobody in his senses disputes that; we have no end of commonplace preachers, cold, or callous, or hypocritical members, in it; the person who thrusts his self-consciousness out in the form of *antenne* which send a shock to his brain or his heart every time he is bored by a sermon, or slighted by a brother or sister, or offended by want of ideal Christian life anywhere, will be shocked a great many times. But, in the first place, a Christian has no right to any such sensitiveness; he is put in the church to work and stand the hard knocks; he is himself unsanctified, perhaps, like many another, and every other man has as good a right as he has—that is, none at all—to take up a position outside the church, and criticise and harass it. And, in the second place, granting what is declared wrong in the church, where is anything better? God has a stupendous work to be done by His children through *some* agency. What promises to take the place of the church? Every fling at the church by one bound by sacred vows to be loyal to it, every substitution of criticism for sympathy, every thoughtless disparagement of it before the people who love it little enough already without our yet further helping them to arguments against it; all this is deplorable, almost shameful, in a Christian; but worse than this, if possible, in itself and in its effects, is that too common inconsiderate grumbling before our children and the young, who are being educated thus by us for that future indifference to the church and religion which can only issue, in the last result, which may wait long, but will come—in gracelessness and immorality and immeasurable disaster.

THE DAWN APPEARETH.—At a recent missionary anniversary it was said: "In my travels around the world I saw not one single new heathen temple. All the pagan worship I saw was in old, dilapidated temples."

VALUE OF SUNFLOWERS.—It has been found that sunflowers purify the air wonderfully, and tend to prevent chills and other form of disease from malaria by neutralizing the bad effects of poisonous exhalations. It is asserted on excellent authority that not only near Rochefort, France, but in certain marshy districts in Holland, intermittent fever, formerly prevalent has wholly disappeared in consequence of the extensive planting of sunflowers. Is it not possible that other strong hardy plants that are rapid growers might produce a beneficial result, as they imbibe for their nourishment noxious gases and throw off for our use pure oxygen? Pine trees or woods are very healthful because the coniferæ emit a peculiarly purifying substance called ozone. How carefully does the wise and good Creator provide for the wants of all his creatures.—*Household.*

HOW TO OVERCOME DIFFIDENCE.

Forty years ago Channing, that eminent philanthropist and founder of New England Unitarianism, wrote to a friend: "What a mystery this diffidence is! I confess that I do not understand it, though it has palsied and unmanned me enough to make itself known. Before the multitudes I am strong, but weak before the individual. This is no sign of cowardice, for brave men discover it; it is no sign of humility, for I have seen it in the proud and aspiring. One would say, at first sight, that it is an indication of selfishness, a proof that a man is busy always with himself, anxious how he shall be viewed: and yet is it not to be seen sometimes in the disinterested? Its commonness in childhood seems to indicate that it is primitive. There are two great means of overcoming it. The first is, mixing with society, hardening ourselves by facing those whom we fear, the process that makes veterans out of raw recruits; this is fighting diffidence on its own ground. The second method of conquering this invisible foe is far more noble. It is the rational and moral one. It consists in self-culture and self-respect; in resolving to be, not to seem, worthy of regard; in estimating ourselves wisely, and feeling that others' judgments make us neither better nor worse; in becoming self-forgetful, by taking a generous interest in others; in adopting noble, immutable principles of action, and adhering to them through good report and evil report; in learning the weakness and follies of those whom we dread, while at the same time we are just to their good qualities; in putting down the passion for distinction, and in rising to a sense of God's presence with us. Unhappily, diffidence is apt to produce a despair of our power to conquer it."

This last remark reveals the utter insufficiency of the two methods above named, where they are tried in human strength alone, where there is not a conscious life in Christ. Noble, indeed, were these words of Channing. His methods of overcoming diffidence, partial in statement though they be, are worthy of transmission from age to age. Nevertheless, that power to fully subdue personal diffidence is deeper than mere self-culture. Christ dwelling within the soul can alone give to us the perfect victory over this and all other forms of weakness. Freedom in Christ is the only real disenthralment. We find him a conqueror—not partial, but complete, not occasional, but constant—when we know him to be our present, personal Saviour; receive him as our divine Teacher, our Atoning Sacrifice, our ever living Intercessor, our enthroned King.

Such a victory in Christ will start the new-born soul on the highway of genuine self-culture. Rather, we may say, Christ will then become the unerring spring or source of all our rational methods of self-subjugation. We will watch, but not with a vigilance which is our own. We "resolve to be, not to seem, worthy of regard;" but that resolve is the fruit of a deep, divine, sub-soil of experience with Jesus. We "adopt noble, immutable principles of action," but only as the sons of God, having received Christ, daily walking with him, believing fully in him who alone is the author and the revealer of "immutable principles of action."

We need not pause to explain the secret of this power in Christ to overcome human weaknesses; it is enough to know that it is a divine gift to the believer in him. That power by which we become the sons of God at conversion is a gift; so it is in the subsequent life of the Christian, even to the end—power to dethrone self and overcome all imbecility incident to our fallen humanity is God's unmerited grace. Who may limit this

power? Who will hopelessly resign himself to the bondage of any appetite, habit, prejudice, or inward debility, when omnipotent energy is proffered to all who will "receive" Christ? Look around! Behold how many witnesses attest to the excellency of spiritual subjugation through him! The "fear of man which bringeth a snare" is gone; that diffidence which is too often the manifestation of self-love or pride, has given place to holy, scriptural boldness; that apologetic tone has risen to the voice of clear, emphatic utterance. One can hardly conceive of the majestic progress of the Church of God on earth were all Christians thoroughly Christ's. How soon in desert places would "the fir tree come up instead of the thorn." That day is coming. Meanwhile, let each one upon whom the light has fallen, and to whom the privilege of receiving Christ has been made known, exclaim daily, "Nevertheless I live, yet not I, but Christ liveth in me."

THE LORD'S SUPPER A GOSPEL TO THE EYE.

BY REV. J. L. JENKINS, PITSFIELD.

Saint Paul's knowledge of the Lord's Supper was received from the Lord Himself. It is reasonable therefore to think it ample, minute and exact. An effect said by him to be accomplished by it may be believed to be an effect designed to be accomplished. Such an effect is stated in the words: "As oft as ye eat this bread and drink this cup, ye do show the Lord's death till He come." The word "show" carries its meaning on its face. Merchants show their goods, make a display of them. Manufacturers show, that is, display, their fabrics. Kings show to royal visitors armies, navies, make a display of them, arrange to have them seen. To show means this:—it indicates a purpose to make such an exhibition as shall attract attention, cause what is exhibited to be seen. This purpose is in the Lord's Supper. It is to make something seen. It was instituted to show something. This something is said in the text to be the death of Christ. This event it puts before men, and causes men to see it. So much is on the surface of the word "show," as used by St. Paul in the passage quoted.

The translators of our Bible made the English word "show" stand for a Greek word not elsewhere so translated. The exceptional rendering here is evidently to make prominent the fact that one purpose of the Lord's Supper is display, exhibition, and that of a most effective kind. When men partake of the Lord's Supper it is not said that they benefit themselves or edify one another. They make a show, an exhibition. This is what our translators would express by their exceptional rendering of the Greek word. If we study the Greek word behind the English word "show," we find it expressing an act of display restricted to a single manner or mode. The word is used in the following passages: "So hath the Lord ordained that they which preach the gospel." "Declaring the testimony of God." Peter and John "preached through Jesus the resurrection from the dead." Paul and Barnabas "preached the word of God in the synagogues." The Greek word used by St. Paul in connection with the Lord's Supper means to proclaim. It bears to the ear the relation that "to show" bears to the eye. We have then St. Paul's testimony to the fact that the Lord's Supper is a proclamation. His language can mean nothing else. Dean Alford says:—"The act of eating and drinking is a proclamation of the death of the Lord till He come." Knapp, the German theologian, says: "The sacrament of the Lord's Supper is a significant sermon on the death of Jesus." Dean Stanley quotes the saying: "The Lord's Supper is a living sermon, an acted discourse." It

is preaching addressed to the eye. The discerning men who made our translation clearly perceived this, and so substituted for *preach* the word *show*.

Showing is preaching to the eye. Our preaching is quite exclusively to the ear. It is not so in the Bible narrative. In the Old Testament times, if anything happened that should be preached about, a memorial was put up making its appeal and giving its teaching to the eye. Jesus used the eye. We do not. Organ, singing, preaching all are for the ear. We say to the eye, "We have no need of thee." A sample of our acting appears in our treatment of the Lord's Supper. It was instituted to be seen. Its object was to attract attention to the death of Christ. How could it do this if not seen? By its very nature it requires spectators. We have expelled the Lord's Supper from its rightful place; put it in concealment and allowed it no chance to exert its natural, legitimate and designed influence. It is preaching to the eye, and so a converting ordinance. Some who will not hear with the ear and be converted, may see with the eye and be converted. Says Mr. Barnes: "It"—the observance of the Lord's Supper, "should be public. Its public observance often has a most impressive effect on those who witness its observance." Many can indorse this statement. Ought not then the Lord's Supper to be so commemorated as in the most effective way to show the Lord's death? A church has few graver duties than to use rightly this sacrament, to use it not for its own comfort alone, but as a means of good to others. They have a partial gospel who have a preaching addressed only to the ear. Should the gospel have its two-fold proclamation, to eye and ear, might we not hope for a wider acceptance of it?

In view of St. Paul's teaching, can it be counted a right use of the Lord's Supper to administer it only in the presence of communicants. And what habit can be more unfortunate than that of many Christian parents who send their children from church when the Lord Supper is to be celebrated. How can they know and feel the death of Christ if it be never shown to them?

J. W. ELLIOT'S PATENT SAVER.

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

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

There are two grates, similar in form to the base of a circular basket, the centre grate is rotated to the right or left by the lever a short distance, and by moving the lever still further to the right or left both grates are worked. To light a fire close all the drafts in the base of the stove open a direct draft in the smoke flue; fill up to the base of the feeder with fine coal, leaving sufficient space for draft; on the coal place the light-wood, leave the tank cover off slightly for draft, until the fire has taken, close the tank cover and open the draft in front.

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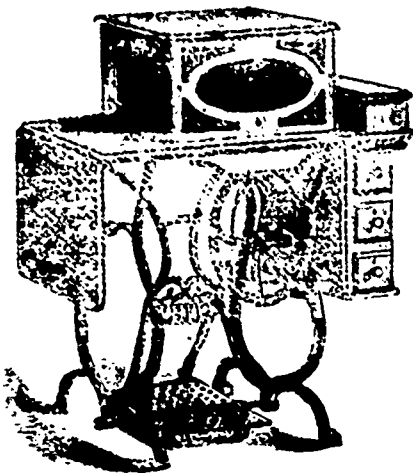
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