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The Canadian Independent.

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

Vol. 29.]

TORONTO, THURSDAY, NOVEMBER 11, 1880

[New Series No

TRUSTING GOD.

Whoever plants a leaf beneath the sod,
And waits to see it push away the clod,
He trusts in God.

Whoever says, when clouds are in the sky,
"Be patient, heart, light breaketh by and by,"
He trusts in God.

Whoever sees, through winter's field of snow,
The silent harvest of the future grow,
God's power must know.

Whoever lies down on his couch to sleep,
Content to lock each sense in slumber deep,
Knows God will keep.

Whoever says, "to-morrow," "the unknown,"
"The future," trusts unto that power alone
He dares to disown.

The heart that looks on when the eyelids close,
And dares to live when life has only woes,
God's comfort knows.

Topics of the Week.

—A Pan-Lutheran Council at Old Wittenberg is now suggested.

—The Hilberian Bible Society has circulated 4,500,000 copies of the Bible in Ireland.

—Miss Annie L. Shaw was lately ordained in Tarrytown by the New York Methodist Conference, after considerable discussion.

—The Presbyterians of Melbourne offered Dr. Dykes, of London, \$6,000 a year to become Principal of Ormond College, but he declined.

—Rev. Dr. H. W. Thomas preached his farewell sermon in Chicago, and is called to succeed Dr. Edward Eggleston Brooklyn, New York.

—The Baptists in Jamaica have lost forty churches and school buildings, with more than \$80,000, by the late disaster in that island.

—Dr. Thomas, of Chicago, has accepted a call from the board of directors of "The people's Church of Chicago," and Dr. A. C. George has commenced his ministry at the Central Church.

—The Salvation Army, represented by three English emigrants in Oct., 1879, has grown to twelve corps in twelve districts, holding 172 weekly services, and has recorded 1,500 conversions.

—The company appointed to revise the authorized version of the Old Testament had finished their first version of Job and carried that of Proverbs as far as the twelfth chapter, when they met early this month.

—A Paris dispatch says the agitation against the enforcement of the religious decrees is increasing. Protests are being signed in Paris and the departments. Several more magistrates have resigned in consequence of the decrees.

—The American Bible Revision Committee have completed their work on the New Testament, and sent their revision to the British Committee, who meet this month for final action. It is expected that the revised Testament will be published in February next.

—Rev. J. W. Carhart, D.D., presiding elder of the Appleton District, Wisconsin Conference, was expelled from the ministry and membership of the M. E. Church at the recent session of the Conference, for "dishonesty and perjury, lying and immoral and unchristian conduct

Humane efforts are being made in New South Wales to protect and provide for the dribbling remnants of the aboriginal population. We believe that in Tasmania the aborigines are wholly extinct. In all Australia the sad process which is going on with so many feeble races through the contact of superior civilized races, is very marked.—*Foreign Missionary.*

Sabbath, the 31st October, was the 363d anniversary of the nailing of the *Ninety-five Theses* on the door of the castle church at Wittenberg, designated as the decisive act of Luther from which the great Reformation sprang. As the Reformation and the Evangelical Protestant Church were simultaneous in their origin, the 31st of October, 1517, has also been regarded as the birthday of the Lutheran Church.

Mr. James Russell Lowell, the American Minister to Great Britain, in an address at the opening of the Winter session of the Workingmen's College, London, recommended students to take such books as Dante's "Divina Commedia," and master them if they desire to get a liberal education. Teachers like Goethe and Dante, he said, never bored one, and he would defy any one who knew Dante thoroughly to do a shabby thing.

The census returns of New Zealand in relation to the religious character of the population disclose some curious points of sectarianism. All told, not less than 133 different sects are represented in that colony. The Episcopalians come first with 173,734 adherents, Presbyterians 95,000, Romanists 58,408, and so on, down to those with less than 100, of whom there are ten at least. The Malua Seminary in the South Seas has been in operation thirty-five years, and now has 150 students.

There was a very interesting celebration Jan. 1, 1880, of the Sabbath schools of North Hawaii. They assembled at Waimea for a review of the International Lessons which they had been studying seven years. The lessons had all been prepared in the native tongue by Rev. Lorenzo Lyons, a missionary there for nearly fifty years. He also prepared questions for a review at this meeting, and the occasion was one of great interest. Mr. Lyons has been presented with a testimonial of about \$1,200 for his work, gathered from the various Hawaiian Sabbath schools.

—A. P. Segrin, for fourteen years a Roman Catholic priest, has renounced his faith in the Church of Rome, and written a letter to Bishop Fabre giving an account of his conversion to Protestantism, in which he says: "Auricular Confession appeared to me more and more what it is in reality: a snare and a school of perdition to the priests and their fair penitents. I was more and more, every day, the witness of an unspeakable moral degradation and corruption in the lower ranks of the clergy, and of an unbearable impudence, avarice, insolence, gluttony, villainy and heartless tyranny in the bishops. . . . Every day it was more and more evident to me, that a Church where infamies that would have made the people of Sodom blush, and where acts of tyranny which would have puzzled a Caligula were of daily and unchecked occurrence, could not be the spotless Bride of the Lamb of God."

—The aged Emperor of Germany is described as looking very imposing, when, with his wife on his arm, he emerged from the venerable Cathedral at Cologne, followed by a long train of princes and generals. He took his place in a pavilion prepared on the Platz, and signed a record, which, after having been also signed by sixty-seven German princes and notabilities, was placed in a long silver tube and given to the workmen to be deposited in the principal stone cross at the top of the cathedral spire, 530 feet above.

The St. Petersburg *Golos* says of the failure of the crops in Russia, that the outlook is very gloomy, as the country, whose ordinary export is 40,000,000 quarters, will have to buy grain from abroad. How to feed the peasantry during the coming winter is a problem occupying the serious attention of the Government, and there is no ground for expecting a good harvest in the future. Thousands of insects which have defied the efforts to exterminate them and will be hidden under the deep snow till spring, will renew the work of destruction. The *Golos* gives the result of the last financial year, showing that the expenditure exceeds the estimates by 26,000,000 roubles.

—The eloquent and devoted French evangelist, M. Reveillaud, has made a number of addresses in New York, at the American Board in Lowell, and at the sessions of the American Missionary Association. He is obliged to speak through an interpreter, but all the fire and force of his moving enthusiasm are not quenched before the ear of the English hearer is reached. He affirms that not one-tenth of the French people are really Roman Catholic; that the peasantry are not in sympathy with the Romish Church; that France is now open to the Gospel and will welcome it everywhere. He said that in one town 300 heads of families, upheld by their wives, signed a declaration abjuring Romanism.

—It is not proper to call the Brahmo Somaj of India a heathen body, for, though a branch of Brahminism, they no longer worship idols. Nor can we call them Christian, though their sympathy is more with Christianity than with their old faith. This is evident from a paragraph in *The Indian Mirror*, which tells of religious movements among the women of their households, and concludes: "A plan has recently been adopted by some of the ladies to hold weekly prayer-meetings for the benefit of the poor female servants of the household. May the Lord's blessing descend upon this humble movement! How few there are among us who look after the spiritual wants of their servants! We wonder how many of our Christian women take care that their servants shall have full religious privileges?" *N. Y. Independent.*

—In issuing his proclamation appointing Monday, the 25th inst., as a day of National Thanksgiving, President Hayes says:—At no period in their history, since the United States became a nation, has this people had so abundant and so universal reason for joy and gratitude at the favor of Almighty God, or been subject to so profound an obligation to give thanks for His loving kindness, and to humbly implore His continued care and protection. Health, wealth, and pros-

perity throughout all our borders, peace, honor, and friendship with all the world, firm and faithful adherence by the body of our population to the principles of liberty and justice which have made our greatness as a nation, and to wise institutions and strong franchises of Government and society which will perpetuate it— for all these let the thanks of a happy and united people, as with one voice, ascend in devout homage to the Giver of all good.

—Rev. Joseph Cooke, of Boston, is meeting a hearty welcome in England. On the invitation of Mr. G. Williams, the treasurer of the Christian Young Men's Association, a large and representative gathering of the leading ministers and laymen of London connected with Christian work in the metropolis breakfasted at the rooms of the institution in Aldersgate-street, in order to give a hearty welcome to the Rev. Joseph Cook, of Boston, who has come from America to deliver a course of lectures, chiefly on behalf of Christianity in this country, and which lectures are to be commenced in Scotland almost immediately. Amongst the company present were Dr. Stanton, Bishop of North Queensland; Alderman W. M. Arthur, M. P.; the Revs. Dr. Nolan, Dr. Wainwright, Dr. Donald Fraser, Dr. Dykes, Dr. Hugh Sinclair Paterson, Dr. Rigg, Dr. Davidson, Dr. Aveling, Newman Hall, James Spurgeon, W. Statham, and many more. After breakfast Mr. Williams expressed his pleasure at seeing such a large company present, and apologized for the absence of the Earl of Shaftesbury and the Hon. Hugh Kincaid. Mr. Hodder read letters of regret at not being present from Dr. Angus and the Rev. Charles Spurgeon, the latter writing:—"I thank you for your kind invitation to breakfast with Mr. Cook. I think it an honour to have been invited and I should regard it as a great pleasure to accept the invitation to meet so distinguished and useful a teacher. But, alas! I am an invalid, and must be denied many of the joys of social life for a while. Permit me, however, to charge you with a message of grateful respect to Mr. Cook, for whose appearance at this juncture I have blessed God many times. Right heartily I hope that England may be favoured with some of those confirming words which have been so useful to the staggering and those confounding arguments which have scattered the designing, sceptical bands." Short congratulatory addresses were then delivered by the Bishop of North Queensland, Dr. Rigg, the Rev. W. People, the Rev. W. Statham, the Rev. John Clifford, Dr. Hauptman (South Africa), and Alderman W. M. Arthur, M. P.; and then Mr. Cook spoke as to the way in which the Church was to meet the scepticism of the age. It was a work to be done more by lectures than in the pulpit. In America the sceptics were losing ground, and now one in five was a Church member. The address was repeatedly cheered, and at the close the meeting was subsequently addressed by the Rev. Dr. Donald Fraser and Newman Hall.

—Rev. Henry Weight, Honorary Secretary of the Church Missionary Society, was crowned in Comiston Lake, Aug. 13, 1880. Honorary, in connection with the names of secretaries in Great Britain, indicates that the person serves without any compensation.

NOW

Rise! for the day is passing,
And you lie dreaming on;
The others have buckled their armor
And forth to the fight are gone;
A place in the ranks awaits you,
Each man has some part to play;
The past and the future are nothing
In the face of the stern to-day.

Rise from your decays of the future
Of gaining some hard-fought field;
Of storming some airy fortress,
Of winning some empty yell,
Your fame has been of glory,
Of honour, God grant it may!
But your arm will never be stronger
Of the steel so great as to-day.

Rise! if the past detains you,
Her sunshine and -torms forget;
No chains so unworthy to hold you
As those of vain regret;
Sad or bright, she is lifeless forever,
Cast her phantom arms away,
Nor look back, save to learn the lesson
Of a nobler strife to-day.

Rise! for the day is passing,
The low sound that you scarcely hear
Is the enemy marching to battle -
Arise! for the foe is here!
Stay not to sharpen your weapons
Or the hour will strike at last,
When from dreams of a coming battle
You may wake to find it past.

- Adelaide Ann Proctor.

Our Story.

AN OFFSCOURING.

"Well, yes, ma'am, I have stole?"
"Why John?"
"You asked me, didn't you?"
"Yes, I asked you!" the mission teacher replied, a sad, almost disgusted expression on her sweet, young face.
"What did you ask me for, if you didn't want me to tell you? I could 'a lied!" the boy went on in a stolid sort of a way, and yet with a ring of feeling in his voice.

"No, you couldn't, Johnny," the teacher answered with a smile, "because you promised, you remember, that you would always tell the truth to me."

"Well, I didn't go back on it, did I?"
"No, Johnny. Have you any objection to telling me how often you have taken things that didn't belong to you?"

"Mebbe I couldn't remember them all," the boy replied, "but I never lifted anything very partikeler. Once when the old woman where I hang out got sick, and cried a blue streak for oranges, and nobody had any money to get 'em, I asked the old cove that kept the grocery to trust me for a couple till the next day. He wouldn't do it, and that night I stole six from him."

"Why, Johnny!"
"Why didn't he let me have 'em, then?" the boy went on doggedly, "I'd 'a paid him, 'cause I said I would. Anyhow the old woman got well, off them oranges."

"Then you are not sorry you took them?" the teacher inquired.

"Well, the old woman had to have them oranges, and somebody had to get 'em for her."

The teacher's face was very grave, and as her companion looked up he saw the fire in her eyes, a sight which had a serious effect upon him.

"Don't make me tell you any more, please ma'am," he said, dropping his eyes, while his face flushed scarlet. "I ain't nothing but a 'offscouring' anyhow, and I ain't no good to fret about what I do. I was kinder dragged into this place, else I'd never 'a bothered you."

"What name did you call yourself?" the teacher inquired. "I didn't understand you."

"Granny Leeds always said I was a 'offscouring,' and so I am."

"What is an 'offscouring,' John?"

"Oh! the leavin's of something that ain't no good."

"Granny Leeds, as you call her, was very much mistaken, and you are very much mistaken about yourself, Johnny," the teacher replied. "You are not an 'offscouring' but God's own child, and He is giving you a chance to make something of yourself. How much do you think the things are worth that you have taken, in all, Johnny?"

"Them oranges was worth four cents apiece when I took 'em, that's twenty-four, and then two loaves of bread I lifted for two fellows that froze their feet last winter, and a mackerel to make the bread go down. It's awful tough to eat bread without nothing with it, and then a base ball that was worth fifty cents, and all them things would make neat hand to a dollar. I don't remember anything else now."

"Well, John, I shall give you a dollar, and I want you to go to these places and pay for all those things."

"Then I'll have to own up," the boy interrupted, in his bewilderment relapsing at once into slang.

"Wouldn't you feel better to confess, Johnny?" the young lady inquired, not a little troubled at the effect of her words. For a moment the boy seemed lost in thought, and then lifting a frank face to his companion, said, "I ain't never felt partikeler bad about any of them things 'cept the base-ball, and that I could 'a done without, but if you say so, Miss Lee, I'll give the whole thing away, only as I ain't lifted anything lately and don't mean to again, they would always suspicion me, and make me out a thief when I ain't no such thing. Don't you think 'twould do, ma'am, if I dropped the money in them places so they'd be sure to find it?" If you don't think so I'll blow the whole thing if it takes me to the Island."

"What will you do, Johnny, if somebody needs bread and oranges, and you haven't any money to buy them with?"

"That's a sticker, ma'am. I dunno."
"And it wouldn't be strange if something of that kind were to happen any-day."

"No, ma'am. There's something putty gen'rally to pay with the folks I know."

"Well, Johnny, I will tell you what to do," the teacher replied. "Here is my card, and when any of your acquaintances are in trouble I wish you would come directly to me; and if anything is amiss with you be sure and send a messenger. You had better come up to-morrow, anyway, Johnny, for I want to give you some warm clothes and then it will be easy for you to find the place next time."

Johnny hung his head. This kindness overpowered him, and not a word could he speak.

"I didn't mean to hurt you, Johnny," the tender-hearted teacher hurried to say. "You are willing I should help you, are you not?"

"I guess you had better let me git now, Miss Lee," the boy replied huskily. "You could knock me down with an eye-winker. You needn't worry about my remembering all you've said, but just now I'm all broke up."

"And I can trust you, Johnny?" the lady inquired.

"It's a go, ma'am," the boy answered, simply.

Miss Lee tucked a dollar bill in his hand, and Johnny hurried out of the building.

It took considerable tact and skill, as well as time, for the boy to satisfactorily manage the business which his teacher had provided the money for. For instance, the grocer from whom he had "lifted" the oranges, had sold out to another man, and Johnny was obliged to hunt him up. He was found at last, poor and ill, and the boy, without a moment's hesitation, confessed the theft and produced the money. "I guess I can make it thirty cents," he said, "and that'll be a little interest. If I wouldn't like to give

you five dollars then you may shoot me for a crow."

The ex-grocer was so surprised at Johnny's confession and subsequent generosity that he shook the boy's hand heartily and invited him to step in again soon, which the lad promised as heartily to do.

By nightfall these "back debts," as Johnny naively called them, were all settled, and then, after a scanty meal, the boy started out with his evening papers. About a quarter to eight he had sold out, and then, as fast as his fleet feet would carry him, he hurried to the neighbourhood of the Academy of Music to watch the people go into the building. It was opera night, and this was one of Johnny's greatest pleasures, and so, with his back to a lamp post, he gave himself up to the delight of watching the gay throng. Johnny wondered what it would be like to drive round in luxurious carriages and have plenty of money to spend on fine clothes. He thought of the bread and herring he had eaten for his supper, and tried to imagine what it would be like to have turkey and cranberry sauce every day. Every Christmas Johnny had turkey and cranberry sauce for dinner, and he knew from experience how nice they were. He had once ridden in an ambulance with a friend of his—a newsboy—who had been run over by an express waggon, and this was the nearest approach to a carriage ride Johnny had ever enjoyed. He wondered, as he watched these happy, gaily dressed people, why it was that some people had all they wanted while others were cold and hungry, and sometimes starved to death. This was not the first time Johnny had been perplexed with such thoughts, but they had never made him feel quite so uncomfortable as on this occasion. He called to mind the warm underclothing and fidy jacket and pants which Miss Lee had given him that day, and tried to comfort himself with the thought that there was one person, in the world, who cared for him.

There had been a heavy fall of snow that day, and as Johnny, still absorbed with his thoughts, started to cross the street, he saw something sparkle in the snow at the side of the crossing. There had been a rush of carriages, and a few had not been able to pull up at the curb. As he picked it up he saw that it was an ornament in the shape of a cross studded with diamonds.

Johnny knew they were "shiners," as he called them, as soon as he looked at them, so with his heart in his throat he tucked the precious jewel in his pocket, still holding it firmly in his hand. Johnny's ambition had been to start a coffee and cake establishment where newsboys could be entertained at low rates. For more than a year he had nursed this project and here was a chance to carry it into execution. There were nine stones in the cross. Disposing of one at a time to avoid suspicion, there was money enough to last him, "for years and years" he told himself. It puzzled him to know where he could keep the shiners, for there wasn't a soul among his acquaintances whom he dare trust with the secret. Not until he had crept into his poverty-stricken bed, with his treasure carefully hidden among the straw, did the thought occur that he ought to try and find an owner for it. Then followed a hard battle between the natural honesty of the lad and his very natural desire for creature comforts. The person who could wear a gold thing like that "chock-full of shiners," he said to himself, "must have money enough to buy more shiners." Here he was, cold and hungry half the time, with no prospect before him but to be always hungry, if not always cold; and here were these "shiners" which would set him up in business and give him a chance to help the boys. Johnny honestly wanted to help the boys. Why should he find the owner of this cross when he had nothing, and the owner had everything? This fight continued until it was time for the

lad to start out for his morning papers. All through the business part of the forenoon the battle still raged, and the newsboy's thoughts were so occupied with his new found riches that he almost forgot to attend to his customers. About half-past ten, as he crossed City Hall Park, he noticed a gentleman in earnest conversation with another gentleman, as he passed he heard the words "diamond cross," spoken Johnny slackened his pace and listened.

"The diamonds were all of the first water," the gentleman said. "It was a present to my wife from her father, and she is terribly cut up at the loss. I don't suppose we shall ever find it."

"You will advertise it, won't you?" his companion inquired.

"Oh, of course," the gentleman replied, "but more than likely it has fallen into dishonest hands, and unless the reward is made equal to the value of the diamonds we shall probably never see them."

When the gentlemen separated the one who was interested in the diamonds entered the City Hall, and after a little inquiry Johnny discovered that this gentleman held a very honorable office in the city department. After finding this out the lad took a turn round the Park to think it over again.

"Granny Leeds said I was a 'offscouring,' and Miss Lee says I ain't," he argued to himself. "If I keep these shiners Granny 'll be right and Miss Lee 'll be wrong. She said the Lord was giving me a chance to make something of myself. Well, now, the question is, am I or am I not an 'offscouring'?" If I keep these shiners, I am, and if I give them up I ain't. Well, I ain't!" and with these words on his lips Johnny started for the gentleman's office. Nothing daunted, he entered, and presented himself at the desk.

"Some of your folks have lost something, ain't they?" he asked.

"They have," said the gentleman.

"Will yer honour tell me what it is like?"

"It is a gold cross set with diamonds," and the gentleman described the relative position of the stones. "It was lost either in the Academy of Music last night or on the way to and from that place."

Johnny's coat was off in a twinkling, and with a rip at the stitches which confined his treasure he took it out and put on his coat again. "I s'pose this is it," handing it to the gentleman. "I wanted to keep them shiners awfully bad," he continued. "They'd 'a set me up in business, them shiners would, but you see I couldn't get to be such a offscouring as that, though I have been trying to be a thief all night long. If I was your folks," he went on, "I'd get a stronger string to hold them shiners, for fear they'd be gone for good and all next time."

"What is your name?" the gentleman inquired, as the lad, with his cap in his hand, stood modestly before him.

"John Resney," the boy replied.

"Have you father and mother?" was the next question.

"Nobody, yer honour, but myself."

"Which would you prefer to do, Johnny," the gentleman next inquired; "go into business or go to school?"

"Why, I would rather go to school, ten to one," said Johnny, "but there ain't no show for that."

"We will see," said the gentleman. "Will you come into my office, Johnny, until I see what is best to be done?"

"Yes, sir," Johnny replied, the tears starting to his eyes.

"I shall want you to go home with me in an hour or two, and give my wife her diamonds, and see what she thinks of you."

"All right," said Johnny, brushing away the tears. "Anything to do now, yer honour?"

The following Sunday Johnny went to the Mission School for the last time, and

in such good clothes that Miss Lee hardly knew him. The grateful boy told his teacher all that had happened, and concluded as follows:

"I am going away to school to-morrow, and if I've got the learning stuff in me I can go to college; but, Miss Lee, if it hadn't been for you and God I should have been a "discouring" all my life."—*Christian Union.*

GIVING THE ONLY CHILD.

From Madame Pfiiffer we learn that "When a Malagasy father wishes to give a proof of his friendship, he will give him his child—sometimes his only child! The child is then adopted by its receiver, the Government is informed of the arrangement; and a written document is sent to the second father, giving him full authority over it. The child takes the name of the adopted

parent; is taken into his family; receives his name, and possesses every right enjoyed by his own children. Prince Rakoto conceived such an affection for a Mr. Lambert upon their first becoming acquainted, that he wished to give him a striking proof of his respect and friendship, and thus offered him his best treasure—his only child! The offer was accepted. And "God so loved the world that He Gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life." No parent ever gave so great a gift even to his dearest friend, but God has given us Jesus, "while we were yet sinners!" even to die on our behalf!

Mr. Spurgeon's school in London has 105 teachers and 1,200 scholars. All teachers are required to be church members; 103 scholars are church-members

A PICTURE THAT MADE A MISSIONARY.

There has seldom been given a better illustration of the influence of pictures than is afforded by a story which accompanies the engraving on this page. Rev. Mr. Richardson, of Madagascar, made a speech at one of the meetings of the Association Board, in which he said that when he was a boy, only seven years of age, he saw a picture in the *Juvenile Missionary Magazine*, representing the martyrdom of Christians in Madagascar by throwing them from a high rock to the plain below. The picture, with its story, impressed the lad so much that he said to his teacher, "Oh! teacher, if ever I am a man I will go and be a missionary there." Seventeen years after this, when he had finished his studies and was ready for service, he said, "Of course I go to Madagascar, because, that story made me a missionary." A late number of the *Juvenile Missionary Magazine* has re-produced the picture, and we have here a copy of it. It shows how, in the days of persecution in Madagascar, the Christians were suspended by a rope over a precipice, and after hanging there for a while, the rope was cut, letting the victims fall to meet instant death. Many Christians perished in this way, and others were speared or poisoned. Some of the brightest stories of faithfulness, even unto death, are to be found in the history of the converts in Madagascar. The government of this great island, which has an area somewhat greater than that of England, Scotland, and Ireland combined, was determined to crush out the new religion, and the Queen gave repeated orders that every person found praying or reading the Bible should be put to death. Many were led to a high rock and suspended over it, as shown in our picture. A soldier stood by with a drawn sword; if the poor man refused to give up Christianity, as he hung there, the sword fell and cut the rope, and the martyr was dashed to pieces beneath, while others, whom there was no hope of causing to apostatize, were at once speared and thrown over. Notwithstanding all this the number of converts increased, and the Queen's only son, named Rakotondrana, then but seventeen years of age, sided with the Christians. The Prime Minister said to the Queen, "Madam your son is a Christian; he prays with the Christians and encourages them in this new doctrine. We are lost if your Majesty do not stop the prince in this strange way." But the Queen would not destroy her son. Afterwards the Prime Minister addressed the Prince, "Young man, your head must fall, for you show that you are also a Christian." "Yes," he replied, "I am a Christian, and if you will, you may put me to death, for I must pray." Although the Prime Minister relented at the time, the persecutions went on until God touched the heart of the present Queen. There is no longer any outward hindrance in Madagascar to those who would follow Christ, and already there are more than a quarter of million of people who assemble Sabbath by Sabbath in Christians churches.



MARTYRS IN MADAGASCAR

This picture is interesting as showing how the gospel triumphs over darkness and cruelty. On the very spot here represented, the scene of such bitter hatred to Christians and Christian truth, now stands a church. At a meeting in that church the present Prime Minister, an earnest Christian, is reported as saying:—"Standing upon this spot years and years ago there were gathered together some officers of the kingdom. My father was there, and a little girl was brought before him. My father looked at that little girl, and said, 'Take the child away, she is a fool.' The little girl raised herself, and said, 'No, sir, I am no fool, but I love the Lord Jesus Christ. Throw me over.' My father the second time said, 'Take the child away; she is a fool.' She said, 'No, sir, I am no fool, but I love the Lord Jesus Christ. Throw me over.' She was accordingly hurled over the rock. It might seem as if that little girl's life availed nothing. She died young but the witness she gave for Christ was not in vain. If she did nothing more, we can see that the pictured story of that persecution made a missionary, one of the few noble men who are now under God's blessings making Madagascar a Christian land. She may have accomplished more by her early death than she could have done by a long life.

in such good clothes that Miss Lee hardly knew him. The grateful boy told his teacher all that had happened, and concluded as follows:

"I am going away to school to-morrow, and if I've got the learning stuff in me I can go to college; but, Miss Lee, if it hadn't been for you and God I should have been a "discouring" all my life."—*Christian Union.*

From Madame Pfiiffer we learn that "When a Malagasy father wishes to give a proof of his friendship, he will give him his child—sometimes his only child! The child is then adopted by its receiver, the Government is informed of the arrangement; and a written document is sent to the second father, giving him full authority over it. The child takes the name of the adopted

INTERNATIONAL S. S. LESSON.— Sunday, Nov. 21.

JOSEPH AND HIS BROTHERS.— Gen. 41: 20-31; 43: 1-8
GOLDEN TEXT: "Be not overcome of evil, but overcome evil with good."—Romans 12: 21
COMMENTARY.— Thine, 1707 B. C.

INTRODUCTION AND CONNECTION.

It will be seen by carefully perusing the connection between our last lesson and this, that, wrayed by a man, Israel had recognized them, and determined to subject them to a test, by means of which not only their true character, but their loyalty to their father and to Benjamin and Joseph's young and only full brother, should be determined. This testing, while it, at first sight seem needlessly severe, was both just and merciful. There was no revenge, or disposition to harass, or inflict needless pain, on the part of Joseph, though he might have punished with rigour his enemies and incurred no blame.

His tender brotherly heart was wrung by the sight of their pain, (ch. 42: 21-24) but he knew they needed to feel as well as to see the iniquity of their past conduct, and that, too, not for his sake, but their own. Joseph was going, when he had prepared their hearts for it, to reveal himself to them as their benefactor—their Saviour; and it was needful that they should realize how truly unmerited was his kindness, in order that they might ever after carry with them the humbling sense of their ill-desert, and of the patient, long suffering love of Joseph—not that Joseph, but Thomas was so benefited, being thus, not only a little acquainted with his spirit, but brought into harmony with it.

LESSON NOTES

(14: 30, 31). This is a portion of Judah's inimitable address to Joseph on the occasion of the return of Joseph's cup to Benjamin's possession, and it answers to Joseph's words (v. 17) proposing to detain Benjamin a bondman, and allowing the rest to go—a stroke of consummate art, on the part of Joseph, for testing their loyalty to his father and Benjamin; and also for bringing them to realize what it really was to have one of themselves, whom they were supposed to love, and for whom they were responsible to their father, consigned to hopeless slavery in a foreign land. Judah's address showed, as nothing else could, the changed state of his feelings towards his father, and his deep sense of past guilt, (v. 16.) as also the words of the others. It shall come to pass that when he (Israel) seeth that the lad is not with us, he will die, and thy servants shall bring down the grey hairs of thy servant, our father, with sorrow to the grave. Judah remembered with bitterness and sorrow that they had nearly brought about that dreadful catastrophe once, and no doubt the anguish and remorse of that period were very vivid in his mind, while, appealing to Joseph in Benjamin's behalf.

(32-34) Thy servant became a surety for the lad unto my father: (ch. 43: 9-10.) now, therefore, let thy servant abide instead of the lad, a bondman unto my Lord. . . . for how shall I go up . . . and the lad not with me, lest peradventure I see the face that shall come upon my father? Perhaps there is no record a more touching and pathetic address than this. A gifted writer has said of it, "Every word finds its way to the heart, and it may well be imagined that Benjamin, when he heard the magnificent offer of Judah to submit to slavery for his ransom, would be bound by a life-long gratitude to his generous brother—a tie that seems to have become hereditary in his tribe."

(43: 1) Joseph needed no more—a man, he could endure no more. He had probed the hearts of his brothers till their deep sense of guilt and demerit, had been laid bare before him, and his generous and loving heart broke down under the pathos of Judah's grief. He cried—*cause every man to go out from me, and there stood no man with him while he made himself known unto his brethren.* No ear but theirs should hear his gracious announcement, no eye but his should witness their mingled confusion and joy.

(2) And he wept aloud—"gave forth his voice in weeping." How greatly is Joseph exalted in our estimation by this exhibition of true fraternal feeling!

(3) And Joseph said—I am Joseph, doth my father yet live? This latter clause is to be regarded as not so much an inquiry as an exclamation, for he was well aware of the fact of his father's being alive. It is equal to saying—can it be possible that my father is yet alive? His brethren could not answer him, for they were troubled or "terrified"—at his presence. This was not strange. With the knowledge that this was Joseph, would instantly come the memory of their past behaviour toward him, the thought of his immeasurable superiority to them in every respect, the vengeance he was in a position to visit upon them if he pleased, and the fact of their being absolutely in his power. His kindness to them would be for the moment forgotten; and shame, terror, and self-abasement, would hold them dumb before him.

(4, 5) Come near to me, I pray you! There is something inexpressibly touching in this entreaty of Joseph. He longed for their confidence, their acceptance of him, their love. And they came near—still, doubtless, more as culprits than as brothers—more in fear than in affection. I am Joseph, your brother, whom ye sold into Egypt. This was not de-

signed as a test. . . . as a test of his identity. The dreadful secret of their past lives had been known only (with the exception of Joseph) to themselves and God; hence, as words, Joseph, your brother, whom ye sold, would remove the possibility of doubt or mistake at a time no other than their betrayed, and so far as their position in the matter had been concerned, no inferior brother. . . .

be not grieved nor angry with yourselves that ye sold me hither, that ye have come with self-reproach in this matter. The deed you did cannot be recalled; take the good, God has brought out of it, and I look with gratitude to Him who, out of our evil deed, has brought such great deliverance. This was not intended to save over their guilt and make it soon less heavy on them than it really was; but Joseph had the best of evidence of their repentance and humility, and wished them then to turn their thoughts from the old, art they had played towards himself, to God's merciful overruling of it for the good of all concerned—for God did send me before you, to preserve life—or, to devise a plan and provide means whereby life might be preserved.

(6, 8). Two years hath the famine been . . . And ye five years . . . there shall be neither eating nor sowing nor ploughing nor harvest. And God sent me before you, etc. This was true in a sense far above human purpose or design which had of the slightest reference to such a consummation. Nor had God any need of man's cruel agency in the matter. It should greatly increase our sense of God's wisdom and mercy when we see that He can, not only overstep all human wrong and violence, but actually utilize them when He will, in bringing about such ends as shall glorify Himself and bless others.

(8) So then, it was not you that sent me hither, it was not you, either in purpose or plan, but God, who saw the end from the beginning; and when you cast me out, He took me up and brought me here. He hath made me a father (a provider or minister) to Pharaoh. The word father is supposed by some to have been an official title in Egypt, in which case one who ministers directly to the king.

Lord of all his house,—that is, one whose will is law in the king's entire household,—and, not only so, but also brought out all the land of Egypt, evidently, was not uttered as a boast, but as a means of comforting and assuring his brothers;—that they might rest in the consciousness that they had a brother in Egypt, their own brother Joseph, lord and owner in the king's house, and even all the king's dominion. With what confidence then they might strive all, and come to him who had not only forgiven them, but, notwithstanding his seeming severity, loaded them with kindness, feasted them at his own table, and was now bringing them into the closest and tenderest relations to himself. How suggestive is all this of the death of our Lord with all who come to Him in the confidence and trust of faith.

SUGGESTED THOUGHTS

Joseph loved his brothers with an affection which neither cruelty nor separation could change. So Christ loves His people notwithstanding their former rejection and hatred. With Him there is neither forgetting nor estrangement.

Joseph's heart yearned over his brethren, even to tears. Christ wept over Jerusalem, and His heart, to His tender now, follows with the same yearning love those whom He would fain save.

Joseph comforted his brethren with assurance of God's controlling and overruling Providence, and purposes of grace. Jesus comforts His people by the Holy Spirit in His Word, with the assurance that all things work together for their good.

QUESTION SUMMARY

(For the children).

(ch. 41.) Who said the words contained in v. 31? Who was Judah? Where does Judah's address to Joseph begin? (v. 17) What had Joseph said he would do? (v. 17) Why did Judah take it upon himself to plead with Joseph, that Benjamin might be sent home to his father? (v. 32) (2) What is surety? One who stands for, or becomes responsible for, another. What did he say he had promised his father? (3) What did he ask Joseph to let him do? Why?—(v. 34) (4) What did Judah say would happen to his father if Benjamin did not go home? What did Joseph say when he had heard Judah's words? Why did he want to be left alone with his brothers? Because he did not want any strangers to see what was done, or hear what was said. (2) Why did Joseph weep? Because he pitied his brothers in their unhappiness, he desired to do them good, he wanted them to be his friends, he longed to see his dear old father. (3) What did he say to his brothers? How did they feel? Why were they troubled that he, afraid? Because they thought perhaps, since Joseph was so great and so powerful, he might punish them. (4) Why did Joseph say, come near to me? Because he wanted them to come and stand close around him, and not be afraid of him. Might Joseph have justly punished them? Yes; but he wanted to make them feel that he loved them, and had forgiven them. Who wants to treat you, dear children, in the same way? Might Jesus justly punish you, and send you to hell quickly? Why, then, does he not do it? Did Joseph's brothers come to him? Have you ever come to Jesus? What did he say to them after they came to him? Whom did he say sent him to Egypt? Were they any less sinful because God had been kind to Joseph? (6-8) Why did God send Joseph to Egypt? What did he say God had made him to be? What did he mean by calling himself a father to Pharaoh? What else did he say he was? Why did he tell them that? That they might be encouraged to come to Egypt to live near him all the rest of their lives.

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SHOULD any of our subscribers fail to receive any number of the INDEPENDENT within a couple of days of the usual time, will they at once drop us a post card. We are anxious to insure regular and prompt delivery.

THE ENGLISH CONGREGATIONAL UNION

The autumnal meeting of the Congregational Union of England and Wales was held this year in Birmingham. The opening sermon was preached in Carr's Lane Chapel on the evening of Monday, October 11th, by the Rev. E. R. Conder.

On the following morning, after devotional exercises, the chairman, the Rev. Professor Newth, delivered his address, his theme being, "Ministerial Training, the present duty of our Churches in reference to it." We gave so full a synopsis of this in our last that we need not further allude to it. After the Chairman's address came a paper from the Rev. Dr. Kennedy on, "The Unity of Congregationalism, and the means to be adopted for making it subservient to the maintenance and extension of Congregational Church life." He spoke of the unity of Congregationalists, and in view of the approaching Jubilee of the Union, he suggested that that unity be manifested by an effort to raise a fund of half a million sterling as a Jubilee memorial, to be devoted to the payment of church debts. Papers were also read by the Rev. G. S. Barrett on, "The Pastoral duty of direct personal dealing with men in regard to their Spiritual state," and by the Rev. J. M. Stott on, "Systematic Scriptural Teaching of the young in the family and otherwise, in view of the tone in regard to religious belief which pervades much of the popular literature of the day." These three papers were discussed by the brethren. A series of resolutions were moved by the Rev. J. G. Rogers welcoming the recent legislation concerning Nonconformist services in the church-yards; reciprocating the desire of the Archbishop of Canterbury for more friendly relations between Nonconformists and Churchmen; and noting with satisfaction the friendly greetings between the different sections of the Church of Christ at the Episcopal Church Congress, recently held in Leicester. The resolutions were unanimously adopted.

On the afternoon of the same day a session was held in Steel-house-lane Chapel. The session was given to the discussion of this subject: "The best way of promoting lay preaching in connection with the Congregational churches." The Rev. G. Mabbs introduced the subject in a paper. After spending some time in interchange of ideas on it, a resolution was passed recommending the committee of the Union to make further arrangements for the consid-

eration of the subject at an early sitting. A public meeting was held in the town hall on the evening of the same day, Henry Wright, Esq., in the chair. Addresses were delivered by the Rev. R. W. McAll, on his work in Paris; Signor Varnier, on his work in Italy; and Rev. S. MacFarlane on his in New Guinea.

On Tuesday evening in Carr's Lane Chapel, delegates were heard from the Scotch Union and from the religious bodies in Birmingham. Then the Rev. J. B. Paton moved a resolution instructing the Union Committee to take steps to secure as large a representation as possible at the autumnal meetings of 1881—the jubilee year of the Union—of the Congregational churches of the world; and conveying fraternal greetings to the National Council to be held in St. Louis, and heartily commending to that Council the Rev. A. Hannay, as a brother peculiarly fitted to bind together the two great confederations of Congregational churches. The Rev. Joseph Cook, of Boston, then addressed the assembly, after which the Rev. Dr. Allan moved a resolution appointing a committee to raise a special fund in connection with the Jubilee year. The resolution was adopted. Another resolution was passed calling upon the British Government to initiate a policy for the suppression of the opium traffic; after which the assembly adjourned.

The further proceedings of the Union will be presented to our readers in our next issue.

REV. A. HANNAY IN TORONTO.

On Sunday the 31st ult, Mr. Hannay preached in the Northern Church Toronto in the morning, and in Zion Church in the evening—on both occasions to a large congregation which was much interested by the masterly sermons of the Rev. gentleman. The Northern Church took advantage of his presence to hold its Sunday School Anniversary. On Monday afternoon the members of the Central Association met Mr. Hannay in the School Room of the Northern Church. A full and free statement of the condition of the churches, their encouragements and discouragements, was given by the ministers present, occupying a couple of hours. The assembled brethren, with whom were the ministers and deacons of the city churches in the Association, and their wives, then sat down to a sumptuous tea, provided by the ladies of the city congregations. An hour was spent in discussing the good things on the table, after which the meeting was resumed with Rev. H. D. Powis as chairman, and Mr. Hannay proceeded to give his views on the statements to which he had listened. Speaking for nearly an hour it is impossible of course to give a verbatim report, we can only indicate the more important portions of the address.

He alluded to the complaints that had been made by the ministers of want of progress, a fact which was apparently admitted on all hands. With this there seemed to be a feeling in their minds as if they were blamed for it. So far as he knew, no one in England, certainly, had blamed them. A great part of what has been said was in the nature of explanations of the cause of this want

of progress. Listening to them he could have fancied himself at a similar meeting in, say, Suffolk, in England, hearing from the brethren there explanations as to the decline of their churches—churches which had an important history, whose influence had been great, where formerly the Squire, and the great men of the place worshipped, but which now has dwindled to a church of farm laborers. Such churches have become dependent, and in order to save them they had to amend the Home Missionary Society Constitution, so as to be able to give them help. In some Counties in England, Congregationalism was clad in fine robes, and fared sumptuously every day—as they did in the Colonies. (laughter). In others it was clad in rustic poverty, so that the Canadians have not to do with a problem unknown to their brethren in England. The want of remarkable progress existed just the same on the other side of the Atlantic. They were, however, better prepared to meet the difficulty as they had strong centres there. This he looked upon as a defective point in the Canadian polity—that is if they had a polity, and were not allowing things to drift without one. He had reproached the denomination at home with having no polity, and with having no provision for coming together in a national manner for the spread of Congregationalism by a deliberate polity. The Council of the Church Aid Society consisting of 220 members had no polity. As one result they had allowed the University towns to slip out of their hands. To remedy this they have appointed a University Town Special Committee, to confer with the Church Aid Society, and take measures to recover their position. The children of Nonconformist parents were taking the lead in University honors, but they were not to be found in Nonconformist Churches, the character of those churches in University towns had been beneath them. A change was taking place. The Rev. Thos. Jones had just returned from Melbourne, and he (Mr. Hannay) had the pleasure of offering him the pastorate of the church of Oxford, which his wife would not let him accept; he wished that the women would mind their own business. (laughter). Thus they were now feeling for a different polity. As to the polity in Canada, had it been of the wisest? It had been stated that the home Committee desired the Canadians to carry out their views, no such feeling as that existed, on the contrary it was felt that the policy of Canada must be left to the Canadians. At home, they voted a certain lump sum to Canada, and the distribution of it was left to Committees here. This devolved a grave responsibility upon them, and the time had now come when they had to enquire if their policy was the wisest for Canada. He knew how hard and harsh it would appear to withdraw the grants. He knew nothing of individual cases so did not allude to any, but in the policy of the future they must see to it that they strengthened their centres. It is improper for any society to be depending for help upon an institution so far distant as the Colonial Missionary Society. They must not spend their money; it was not wisdom nor duty to do so, on sparsely settled districts until they

had strong centres. If they did they would find that the strongly organized churches would come in and eat them up. But sacrifices should be made to strengthen cases where there was a growing interest. Congregationalists have the missionary spirit and have not sought to plant churches merely for denomination's sake, others have. The Presbyterians have the ambition to Presbyterianize the world. Pan-Presbyterianism—What is their policy to this end? do they look out for villages inadequately supplied with preachers? nothing of the kind! They look out for the suburbs of great cities to plant themselves there, and if it should happen that the Congregational Church is without a pastor that is their opportunity. (Hear hear). This was a wise policy for a denomination to follow that sought to extend itself; we have neglected it and have not looked at these things in a business light. The question must be dealt with as a business question, and they could do so without dropping their character as Christians. He must say that a policy of this kind would rekindle the feelings of the Colonial Missionary Society in favor of Canada. He did not oppose the appeals for money. The man who goes to supply a station where people cannot sustain him and has to be helped does not occupy a position less honorable than those who draw their support directly from their hearers. (Hear hear). He who is thus helped enjoys the support of the whole denomination. All is money from Christ's servants for service rendered to Christ. It is not a question of mendicancy or charity; the great consideration is that the money should be well spent.

Mr. Hannay then dwelt on the difficulty experienced in England in getting money for Colonial uses, especially for Canada. Politically there is a feeling that these Colonies are young nations, a feeling that has been promoted by the airs of independence assumed. It was felt in England that they were pretty independent now, witness their Tariff and other abominations (Applause) and it is said if they are so independent why cannot they support their own churches? The collectors and others are battled off with this feeling. Let those present think of this and not blame the Colonial Missionary Society when they have to stint their grant, they only stint when they cannot help and groan over it as they do it. At home the Committee humbled themselves before the churches for the Colonies, who in their turn reproached them for not doing more. Mention had been made of the few Congregationalists who came to Canada, and the idea was that more went to Australia, and that more aid was extended to Australia. He did not think so, in fact as a rule Congregationalists did not emigrate at all; they were principally the strong middle class, comfortably placed, and did not want to emigrate there. The Colonial Missionary Society's rule of giving was twenty per cent of the amount raised by the churches themselves. In Australia they did not receive more than that; but in Canada there was yearly help to the College in addition. It was worth their consideration if the rule of giving might not be increased. Looking at the evidences of comfort and something more that he had

seen, he thought that it might, and that the dollar might often be made the Scotch pound. (Applause). But above all they must keep in mind the policy of looking after the large cities.

He then referred to what had been said as to the character of the men required in Canada, that was just the character of the men required at home. They had no men of that character to spare to send out to Canada, every such man was wanted in a dozen places in England, and in the competition Canada was very likely not to be successful, unless for special reasons, they could not expect such men to come to them. What then must they do? Train their own sons to the work. The Colonial Missionary Society feel that the hope of Canada is in the College, and if it could once be taken up in the right spirit it would become a blessing to Churches (applause.)

Rev. C. Duff moved a vote of thanks to Mr. Hannay, and spoke of the pleasure he had had in listening to it.

A. J. Uinsworth seconded the vote of thanks and said that as reference had been made by the contributing brethren to the weak churches, some of whom had gone so far as to say that these churches which had done good service for thirty years should be abandoned. He thought on the contrary that they should be sustained with yet more vigor. He had never received one cent support so that he could speak on behalf of his brethren who were self-denying and faithful men.

Mr. D. Higgins supported the resolution, and referred to the fact of English ministers coming to this continent, visiting the United States and not Canada, if we had more sympathy from the people of home we should feel better. He trusted in the time to come we should be favoured with the presence of some of the leading men of England, we in Canada want to know them, and they should know us. Rev. J. B. Silcox thought that the Colonial Missionary Society should send out a delegation that would put heart into them as Mr. Hannay had done.

The Chairman put the motion which was carried amid much applause.

Rev. A. Hannay briefly returned thanks and gave the brethren a cordial invitation to attend the Jubilee meeting of the Congregational Union next October.

The meeting closed by singing the Doxology and pronouncing the Benediction.

Mr. Hannay left Toronto on Tuesday morning en route for St. Louis to attend the Triennial Council of the Congregational Churches, now in Session.

BISHOP RYLE, of whom we had hoped better things, said, in the Church Congress, that Dissenters "are almost entirely ignorant of the communion from which they keep aloof." Such an utterance has of course provoked replies, and even the *Watchman*, the organ of the Wesleyan Body, not given to overmuch sympathy with other Dissenters, has a word to say, and this: "It thinks that there is decidedly a better acquaintance with the Church (of England) among Nonconformists, than with nonconformity among churchmen." And so think we. A pretty long experience among Churchmen

in the old country convinced us long ago that the vast majority of those who call themselves by that name are in Egyptian darkness as to the A. B. C. of our principles, and many of the clergy are little better.

WE ought to have noticed before the fact that the *Covenant of Philadelphia*, the organ of the Reformed Episcopal Church in the United States, has doubled its issue, being published weekly now instead of fortnightly as before. The *Covenant* is an exceedingly well conducted paper, which might indeed be expected from the name of its editor, the Rev. D. W. Newton, and there are few of our exchanges more welcome than it. We wish it success.

WE find in the *Christian Union* a full account of the reception given in the editorial portions of that paper to Mr. Thos. Hughes, the gifted writer, whose name is for ever associated with "Tom Brown's School Days." As might have been expected from the nature of his mission, to found a colony in an American State, he met with a hearty welcome from those assembled to meet him. A welcome which Canadians will not grudge, although there not a few who think that Mr. Hughes might have found districts in Canada quite as well, if not better, suited for his colonizing experiment than the spot he has chosen in Tennessee, and where there would have been what we think an additional inducement—the old flag above them. However, he has made the choice. In his reply to the welcome greeting, Mr. Hughes took special care to deny that there was any Communistic element in his experiment. We shall watch it with interest, and be glad to hear of its success.

THE state of Ireland is most deplorable. The daily papers are filled with details of deeds of violence, outrage and murder, which we faintly hoped had passed away forever from beneath the British flag. Whatever the mistakes, crimes, if you will, that have been perpetrated by the dominant powers in the past, nothing can justify such action as the infatuated peasantry have been incited to. A heavy responsibility rests upon Parnell and such men. Their harangues have led to revolt and bloodshed. By and by he will slip away and find refuge in the adjoining States, and leave those whom he has led into crime to suffer the penalty. The English Government are prepared to take strong measures if need be to suppress the outbreak, and in the meantime are preparing to prosecute the ringleaders. That they may be able to secure a conviction and send some of them into the retirement of a penitentiary for a few years is earnestly to be hoped if poor, distracted Ireland is to have any rest and to secure any progress.

MR. HANNAY IN TORONTO

The following is the speech of Mr. Hannay referred to in our last, at the meeting of the American Board:

Mr. Hannay spoke at length of the excellent record as to foreign missions held by his Church, and said that the records of the London Missionary Society were not unfit to be read along with the record of the American Board. They were the same story of self-sacrificing endeavor on the part of the men who go forth, and the same story of Divine sanction and acceptance of the labors rendered. He alluded to the great want in England, as in America, that of men, and said it was a question of the life of the

Church everywhere. If the Church of Christ cannot grow men to be its teachers, its captains, its pioneers, it throws out already the flag of retreat. It ought to be made the subject of every prayer meeting; and that, not merely with some passing irritation of the surface of the young men, to bring them to hasty decisions to enter the Christian ministry, but, by deepening all the springs of life in the churches, to lead to spontaneous consecration of such men as God will be ready to accept and call to His high service. The close of his address was in the following words:—"I sometimes see visions—it is said that the old men see visions, (laughter), but it is left to the young men to dream dreams (laughter)—I sometimes see visions, and among these visions that are fairest to me, Mr. President, in their bearing upon the future of liberty and truth and Christianity, and all that we mean by the kingdom of God in the world, is the vision of a time when, without the drying up the sea, there will be a league of all English-speaking people, to stand by the truth and solemnly make a covenant like that of the old time, based upon the English Bible, to which your scholars, sir, in company with ours, have lately been putting the last touches of revision as if they were preparing it to be accepted by both nations as a foundation for new international morality (applause) on which they shall build in common, and say to the other nations of the earth, 'We stand together for truth, for liberty, for fair play, for righteousness, for the kingdom of God on earth, against all the world if all the world has a mind to oppose us!' And, although one gets to be very amicable on occasions like this, and perhaps a little 'gushy,' (laughter, yet I think I can say for the old country that we are prepared to say this to America: 'We will enter into competition with you in trade, with or without tariff (laughter); we will enter with you into the competitions of scholarship, into all the agonies of the world's great struggle after progress; in all things you shall be our brethren, but we will never fight.' (Applause). Let that be our compact, and I believe there would rest upon the banner thus unfurled, the old united flag. 'The two people become one again'—they have never been rightly two—and there would rest upon their labors a blessing which God would abundantly honor to the world's conversion."

EMMANUEL CHURCH, MONTREAL.

On Thursday evening Oct. 28th., the lecture room of this church was well filled by the members and their friends on the occasion of the opening church soiree. The pastor Rev. Dr. Stevenson, presided and opened the proceeding with an address in which he pleasantly greeted those present on their return from their summer dispersions with, he hoped, renewed health and vigor. He announced that the Bible reading at member's houses would soon be resumed, and in asking for an increased attendance expressed his conviction that they would prove both interesting and profitable; also that it was intended very shortly to set in operation a young people's association for social intercourse and mutual improvement, to be carried on during the winter months, and he thought some other matters of church work would claim their attention and co-operation which would be announced in due time. He concluded by saying that his health, though never rugged, was now better than at any previous time since his residence in Canada; and that as time went on he found his affection for the church and people growing stronger and stronger. The Rev. Dr. Wilkes spoke briefly, expressing his gratification at being present with so many of his old friends, and highly commended the movement referred to by the pastor with reference to the young people's association, and urged especially the young men of the church to rally to its support for their own welfare and the glory of God. The Rev. Mr. Foster spoke very feelingly, conveying the hearty salutations of Calvary Church, and expressing his admiration and esteem for Dr. Stevenson, the pastor, whom he felt it a privilege to regard as a friend. Mr. Lyman from the "Building Fund Union," made a statement in relation to the movement for the liquidation of the debt on the church edifice. Two thousand and fifty shares in the Union had been subscribed by about one-half of the Church, representing a sum of ten thousand two hundred and fifty dollars, and it was probable that the debt would be reduced during the year by about four thousand dollars.

At the last Church meeting, the question of extending the circulation of the *CANADIAN INDEPENDENT* among members of the Church and Congregation was introduced, and it was suggested that some one should be appointed to give special attention to this matter. The suggestion was cordially and unanimously sustained, and Mr. J. M. M. Duff was, by resolution, requested on behalf of the Church and Congregation to canvass for new subscribers and to receive subscriptions. Mr. Duff has cheerfully accepted this appointment, and will no doubt, with his well-known energy do his best to make it a success for the paper.

—The Free Church of Scotland will soon have a new pile of buildings at its industrial mission school at Lovedale, in Southern Africa, that are to cost \$50,000. There are shops for teaching various trades connected with this establishment which is one of the busiest places in the world. There is a large native church under a native pastor, who has studied the Scriptures in their original language. A missionary association here has connected with it several Kaffir young men, who preach in the kraals in the vicinity, and there is also a Y. M. C. Association and a literary society.

CHURCH ATTENDANCE

NO. 3.

When it is so deep-seated as to result in a number of young men sitting on the fence outside, or leaning around the walls in the lobby, all the time of service—then, the congregation must take it up, and put a stop to it!

In country churches (it is not so in populous villages,) it will be found well to follow the morning service with a short session of the Sabbath School. I say "follow"—not precede. For many reasons, "follow" is best. And thus, too, there is an opportunity of getting in the older members—whose souls will just grow as lean as anybody's if they don't have plenty of Bible-diet! Thus too, you will secure the pastor's presence. I don't say to teach, much less to superintend, but you have him with you—and that is a gain. Many a little remark; the answering of a "question" that has arisen in the school; anything;—everything—will be gained. But in large villages, where an afternoon Sunday School can be held, the Pastor—if he has not an afternoon preaching appointment—may profitably be Superintendent. In such a case he ought not to refuse! It is in the direct line of his commission.

But I was just speaking specially of church attendance. The habit, well formed in youth, will be a blessing all through life. Cultivate everywhere, and always, the habit of giving God the one whole day he claims, and of assembling with his people. And I have spoken of families coming to church, and this leads me to speak of little children. If the very little ones are taught obedience and good behaviour at home, there will be little trouble with them in church. And the very fact of a child's seeing so many strange faces, and being in an unaccustomed place, will generally act as a sedative, and the mother will be pleasantly surprised at "baby being so good." Some people, and their children, are an annoyance everywhere, and of course they will be, in the church, also. And if Ministers could only always remember that *the mother* is far more "put out" than he can be, at the fretting of the babe, the severe remark, in an undertone about "being disturbed," would often be spared. And here comes in the inhumanity of having a church built without a *vestry*. Where is a mother to go with her fretting babe, on a cold day? Perhaps only the shortest time—the adjustment of a pin or the soothing it to sleep in the quiet—is all that is wanted. But the Minister complained, she was mortified, went home,

and staved away for months, how often, from that time hence?

For evening service let the place be well lighted up. It is "a means of grace." Especially remember to let the light shine well about the corners near the door, in the lobby, and outside the entrance. For this is the service in which lounging about the doors becomes most offensive and aggressive. Let the same regulations of order be applied as in the morning, and the same gentlemen ushers be on duty, with the added helps of good light—and the evil will not make headway.

It is well, too, to associate church-going with church-giving. In some places, the "plate" is in the lobby, and each one may put into it as he passes in. A very good way; but I think there is a better way. It is better to hand round a plate. And when I say "plate," I don't mean a little wooden box, or a bag on the end of a stick. I mean a plate, a good silver-plated salver, (solid silver invites burglars). Or, next to this, a nice dark, varnished wooden plate. I would dispense with any green baize on it. Now, let this unmistakable plate be handed round from one to another in the pews, and a grown-up man will be ashamed, (as he ought), to put a copper on it. That will do for the three-year-old child, who values money by its bulk, and brightness. And let the plates be reverently placed on the table, in front of the pulpit, well filled (if not heaped) with white quarters, and little envelopes containing whole dollars. This is not the place to discuss the "weekly offering" system. I simply refer to Paul's description of it in I Cor., XVI. 2., but no church will thrive as well without it as with it. And giving is a part of our service.

All these are meetings of the Church, and the Church should be there. Too often however, the Sabbath evening service attended only by a heterogeneous collection of occasional hearers—mostly young people, and bent only on amusing themselves. There will always be members of families who cannot always be out in the morning. For these the evening service is a spiritual boon. There are people who could be got out in the evening, (for a first experiment,) who would not come out in broad daylight. And a prompt, short, hearty service, not to exceed an hour, will be found an admirable winding-up of a day that gives a tone to all the week, a day of rest, and gladness, and sustenance to the soul of Man.

Peace within thy walls be ever!
Joy in every palace shine!
For the sake of loved companions,
Still my prayer is "Peace be thine!"
For the house of God within thee—
In mine eyes Earth's brightest gem,
Every blessing I would win thee—
My sweet home, Jerusalem!

"WE HAVE NO SABBATH SCHOOL."

If all Sabbath-school teachers and scholars in Canada could fully comprehend the heading of this notice, I think it would prove as a stimulant to the enjoyment of their blessed privileges. Some two or three years ago, a little girl attended a Sabbath School near Bowmanville, Ont. How long I could not say. Sufficiently long, however, to learn of Jesus and His love.

The same little girl is now about eight years of age; but no longer enjoying the blessed privileges of a Sabbath-school. How I became acquainted with the above facts I will relate, to all the readers of *The Canadian Independent*.

Last week I was called upon to visit some families living about twelve miles from the parsonage. Saddling my horse, I started early in the morning, little dreaming that the Master had an unknown mission for me to perform before I returned

home. My journey led me through an unsettled region where the giants of the forest still reign supreme. At last I came to a small clearing (about a quarter of an acre). In the centre had been erected a rude shanty, more for convenience to the inhabitants than for comfort. As I passed a little girl stood by the log fence. There was something in the little face which attracted my attention. I smiled and bid her good morning, thinking no more about it during the day. It was late at night when I was returning home. The night was beautiful; the moon shone upon my path in all its brightness. I had travelled about eight miles without meeting a single individual. During the journey my mind dwelt upon Christ and the woman of Samaria. The meditation was delightful to me whilst riding along that lonely path.

At last I reached the spot where I had seen the little girl in the morning. To my great surprise (at that hour of the night) the little girl was standing by the fence, evidently waiting my return. As I approached near to her, she lifted up her little face and asked the following question: "Are you a minister, sir?" Then came the confession, with a choking accent, "We have no Sabbath-school." The tears fell upon her cheeks whilst she made the attempt to repeat the following: "We have no Sabbath-school, we don't hear anything of Jesus in these lonely woods."

I asked her if she loved Jesus. She said, "Yes, sir. I pray to Jesus every day." I asked her where she had learnt of Jesus. *Sabbath-school teachers, listen to this child's reply:* "I learnt of Jesus in the Sabbath-school near Bowmanville in Canada. I loved my teacher, I love her still."

My sympathy flowed towards that little strayed lamb in the wilderness. I took my horse for a pulpit, the roadside for a sanctuary, and the little thirsting soul for my congregation, preaching Jesus. She seemed to drink in every word. That soul was refreshed thereby. The desire for truth had been kindled within her breast by some unknown teacher, the good seed having taken root in her young breast. I never felt such a thrill of joy run through my own heart as whilst speaking to this little child of Jesus and His love.

Before this simple narrative is read by the numerous readers of *The Independent* I shall have visited the home of this little girl. May the Lord bless the visit to the parents, for the child's sake. "O, Lord, our Lord, how excellent is Thy name in all the earth! Who hast set Thy glory above the heavens. Out of the mouths of babes and sucklings hast Thou ordained strength, because of Thine enemies!"

Fellow-labourers in the vineyard of Christ, *toil on, toil on.* "In the morning sow thy seed, and in the evening withhold not thy hand. For thou knowest not which shall prosper, either this or that, or whether they both shall be alike good."

J. DAVIES.

Correspondence.

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

THE FOREST CHURCH.

To the Editor of "The Canadian Independent."

DEAR SIR,—The Rev. Mr. Wallace having made serious charges

against me, in a most extraordinary manner, and having refused to appear before the church and prove them, I, in refore, desire to state, through the columns of your paper, the following facts: (1). If Mr. Wallace had appeared before the church, I would have satisfied him, by the most unimpeachable testimony, that he had done me a great injustice. (2). Mr. Wallace, in the documentary evidence he refers to, has only part of the case, and only one side of that part. If a Judge, in any of our courts of law were to hear only one side of a case, and condemn a man without first listening to his defence, Mr. Wallace would, I think, lift up his voice against such gross injustice. (3). The churches to which I am preaching, and myself, can afford to wait the final disclosure of our justification. Mr. Wallace will yet see that he was wrong in his estimate of me, the churches will all see it, and consequently the churches to which I minister will be justified in the stand they have taken.

Yours, &c.,

C. H. FRASER.

A HINT FOR THE PROHIBITIONISTS OF CANADA.

Editor of "The Canadian Independent"

NEL DOW, when asked how they carried Maine for Prohibition, answered, 'We sowed the state knee-deep with temperance documents, and talked temperance in every family.' The printed truth, and the living voice, combined and concentrated upon one point, won the victory. So was it with New York State, in the earlier days of the temperance reformation, Edward C. Delevan, after he gave up the wine business, and threw his whole soul into efforts for enlightening men as to the insidious and baneful effects of alcohol, wrote, printed and circulated with a liberal hand, tracts and pamphlets, and periodicals, on the great theme which had thrilled his own heart. This province, shared in his princely liberality, which, doubtless, had no small share in evoking the temperance sentiment that has saved its thousands in the past years, and prepared the way for the courage which is now moving the people in many parts of the Dominion, for the introduction of the Scott Act, with all its possibilities when fairly administered, of blessing the whole land.

T. C. A.

News of the Churches.

WATFORD—The Rev. H. J. Colwell, having tendered his resignation, the church, at a large and influential meeting, held last Tuesday, adopted unanimously a resolution, expressing their entire confidence in Mr. Colwell, their pastor, satisfaction with his work, and a desire that he should remain. The rev. gentleman is very highly respected outside his own church, and wields great influence in the community, especially among the young.—*Lambton Advocate*.

PLEASANT RIVER and Ohio, N. S., have extended a unanimous invitation to their former pastor, Rev. J. S. Shipperley of Cheboyne, to resume his charge where, a few years since, he labored for our years. He has, however, declined

the call, and hopes that, notwithstanding the financially depressing effects on business anxieties, deaths and removals on the Cheboyne church, its continued efforts with missionary aid, to sustain a settled pastor, may under God's blessing be successful. The Cheboyne church has outlived many a storm, and after sending out a worthy progeny maintains a vigorous old age of 114 years.

WINNIPEG.—This church together with the Baptist and Episcopal Methodist held a week of united special prayer, previous to the arrival of Rev. E. P. Hammond, who has just commenced a series of exangelistic meetings. The spirit's power was felt at the children's meeting yesterday, when the City Hall was packed from the various Sunday Schools, and at the mass meeting in the evening. The Congregational and other churches are earnestly engaged in the work. Times of refreshing are expected.

COWANSVILLE.—Rev. George Willett received a call from the churches of Cowansville and Bingham, and we trust he may be guided to accept the same.

Nov. 1st, 1880. W. MACFARLAND

HAMILTON. On Thursday evening the 28th of October, an entertainment was given by the Ladies' Sewing Society of the Hamilton Church, assisted by the members of the Literary Society. Tea was served in the school room of the church at half-past seven o'clock, after which the company adjourned to the lecture room. There a very good programme was presented, the following persons taking a part:—W. Music, vocal and instrumental, Miss E. Edgar, Mr. L. Huxley, Mr. V. H. Arnold, Mr. A. H. Alexander, Mr. Ernest Alexander, Mr. Douglas Alexander, Mr. Jas. Stevens, in readings and recitations, Miss Mckeand Miss Daville, Miss Girvin, Mr. W. Bale, Mr. T. Bale. The Rev. Alex. Hannay was present on the occasion, and delivered a pithy address to the delight and instruction of the company. The proceeds are to be devoted to the payment of the interest on the church debt, which the Sewing Society has assumed. The system of weekly offerings has been adopted with the view of reducing the principal, and is working well.

CORRESPONDENTS who have addressed the Rev. W. J. Cuthbertson at Cowansville will please note that he has not undertaken work there. Letters should for the present be addressed to him at Frome, Ont.

SHEDDEN.—The first anniversary of the opening of the Congregational Church was held on Tuesday, Oct. 31st, when sermons were preached by Revs. George Sutherland and W. J. Cuthbertson. On Monday, the 1st inst., a platform meeting was held. Addresses were given by the Rev. E. D. Silcox, W. J. Cuthbertson and several neighboring ministers. The whole proceedings were satisfactory. Good singing, good addresses, and a good collection.

We regret to chronicle the withdrawal of the Rev. J. Salmon from us; he has joined the Baptists. Mr. and Mrs. Salmon were lately baptised—no, immersed,—and received into the Baptist Church at Woodstock. The deep sense of the solemnity of the observance which plays so important a part in Baptist economy is illustrated by the remarks of one of his new-found brethren, who said of Mr. Salmon:—"He is just a little slippery perhaps, a little fishy, and has returned to his native element." For Mr. Salmon himself we have the sincerest regard. Our intercourse with him always left the impression of a devoted, earnest man, and though he has gone from us we would say with all sincerity, God be with him, bless him and make him a blessing.

THE post office address of the Rev. G. Sykes is now Liverpool, Queens Co. Nova Scotia.

A TEST OF INTOXICANTS.

Dr. Snoutnose says, that if a man partake of too large a quantity of good sound wine or malt liquor, he usually staggers about from side to side, his gait is very unsteady, and if he come to grief and to Mother Earth he generally falls on one side or the other. If he take too much whiskey, especially that abomination which goes by the name of Irish whiskey, he is almost certain to be seized with an irresistible impulse to fall on his face. If he gets drunk on cider or perry, the latter more especially, he is certain to fall down suddenly on his back, and apparently without any previous warning. He once saw a number of men, who had made too merry at a harvest feast, all fall down in the same manner. He had never witnessed anything of the like kind before; and was not a little amazed as well as amused. The farmer, who was a very shrewd Herefordshire man, told him that that was the effect invariably produced by perry, of which his men had that day partaken liberally. He has since that time seen several isolated cases, which have corroborated the farmer's version of the action of an overdose of perry or cider. Habitual drinkers of cider or perry are more liable than other persons to paralysis of the limbs; probably this may be due to the sugar of lead with which some cider makers "perfect" their beverage. It would appear, then, according to this very curious but doubtful observation, that the various drinks act on different parts of the cerebro-spinal system, which preside over locomotion, or act upon the various parts in a different manner, or why these varieties in the method of falling?—*British Medical Journal.*

MY MOTHER'S BEEN PRAYING.

In February, 1861, a terrible gale raged along the coast of England. In one bay, Hartlepool, it wrecked eighty-one vessels. Whilst the storm was at its height, the *Rising Sun*, a stout brig, struck on Long-Rear Rock, a reef extending a mile from one side of the bay. She sunk, leaving only her two top-masts above the foaming waves.

The lifeboats were away, rescuing wrecked crews. The only means of saving the men, clinging to the swaying masts, was the rocket apparatus. Before it could be adjusted, one mast fell. Just as the rocket, bearing the life-line, went booming out of the mortar, the other mast toppled over.

Sadly the rocket men began to draw in their line, when, suddenly, they felt that something was attached to it, and in a few minutes hauled on to the beach the apparently lifeless body of a sailor-boy. Tired and tender hands worked, and in a short time he became conscious. The *Sunday Magazine* may describe the final scene.

With wild amazement he gazed around on the kind and sympathizing friends. They raised him to his feet. He looked up into the weather-beaten face of the old fisherman near him and asked:

"Where am I?"
 "Thou art here, my lad."
 "Where's the cap'n?"
 "Drowned, my lad."
 "The mate, then?"
 "He's drowned, too."
 "The crew?"
 "They are lost; my lad; thou art the only one saved."

The boy stood, overwhelmed, for a few moments; then he raised both his hands, and cried in a loud voice:

"My mother's been praying for me! My mother's been praying for me!"
 And then he dropped on his knees on the wet sand, and hid his sobbing face in his hands.

Hundreds heard that day this tribute to a mother's love, and to God's faithfulness in listening to a mother's prayers.

The little fellow was taken to a house near by, and in a few days he was sent home to his mother's cottage in Northumberland.

WHAT IS LIFE?

This question was raised by the scientists assembled at Boston last week, and it must be confessed that little was done toward answering it. "Life," says the retiring president of the American Association for the Advancement of Science, "represents simply the sum of the phenomena exhibited by a living being." "Life is all that cannot be explained by chemistry and physics," he says in the next sentence; but if what chemistry and physics can explain is not life, then the first definition is not true. Many of the phenomena of a living being are explainable by these sciences; so that really the residuum cannot be scientifically explained, is life. If materialistic science cannot explain the phenomena of life, is it not absurd that students of such science should be continually defining what life is, and what it is not? Says ex-President Barker of the American Association for the Advancement of Science, "Life is now universally regarded as a phenomenon of matter, and hence as having no separate existence." What splendid logic! Has a piece of flint or broken pottery, or a clod of clay, life? If not, why did not this philosopher say that life is a phenomenon of "some" matter? Does it logically follow that because life is a phenomenon intimately related to some matter, that it is therefore non-existent except in such relation? Not at all. "Mud is now universally regarded as a phenomenon of swamps, and hence as having no separate existence," is a proposition identical except as to one term, and just as logical as that of ex-President Barker; that is, it is not the least logical, but a mere absurdity.

Although, as the wise ex-president says, we cannot tell what life is, we can say and prove that there is a great probability that there is such a thing as life disconnected with matter, and that its relations to matter are rather exceptional than universal. A seed loses its life in process of time, and will no longer germinate. What has gone? Certainly not the germ, the albumen, the oil, nor any physical atom, part or particle of weight; yet the seed is dead. On the contrary, a seed that has life, when planted, has the ability to assimilate to itself and transform dead matter into a living organism. Barn-yard manure becomes beans, beets, corn, potatoes, capsicums, the cerulean corolla of the morning-glory, the fragrance of the mignonette or of the dianthus. Without the seed, barn-yard manure was never known to change into garden vegetables. The true and scientific fact is simply that life must exist before it can be exhibited in connection with matter. Dead matter is never transformed into living matter except through the agency of matter which already contains life. The most crucial experiments of Bastian, and which he claimed showed that life of low grades was producible spontaneously, have all been shown by Tyndall and others to be fallacious. Living bodies universally have their origin in living bodies, and it is an unvarying condition that bodies should be living in order to give life to dead matter. When life has gone out of an organism, it has no longer power to change the form of dead matter, but of itself begins straightway to dissolve into the elements which chemistry and physics alone may explain.

A missionary organized a school at Sylvia in Arkansas, and when inquiring for a suitable superintendent for it, was told, "Mr. A— is the only man in the neighborhood who prays in his family, and therefore the only man fit to be superintendent of your school." Certainly a needed qualification. Two new Sunday schools have just been organized among the freedmen.

Prof. Wilkinson gives the following rules for teachers: 1. Never tell a pupil what you can get a pupil to tell you. 2. Connect what you do tell your pupil with something which he already knows. 3. Never undertake to teach when your pupil is not paying attention. 4. Thoroughly master your subject. 5. Never consider you know a thing until you can say it more than one way. 6. Remember that you teach by what you are. 7. Teach under divine inspiration. *S. S. Times.*

SAVE YOUR COAL

J. W. ELLIOT'S PATENT SAVER.

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

The Stove becomes Simplified and easy to Control. All hinged doors and objectionable fittings are abandoned, and are replaced by mica lights with metal tips attached, by means of which the mica 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 rarihed, and by this means a constant circulation is continued until an even summer heat is obtained. The circulation above described causes the floor to remain cool underneath the stove. The stoves are altogether cast iron; and the slow consumption of fuel, the direct radiation from 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 lightwood, 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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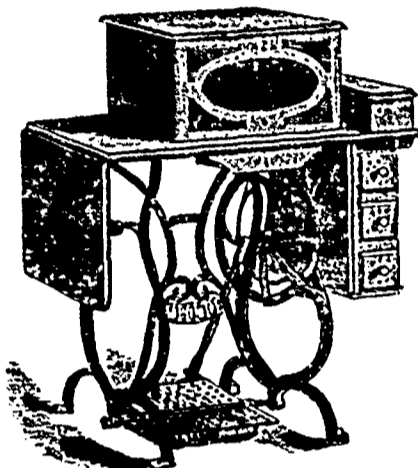
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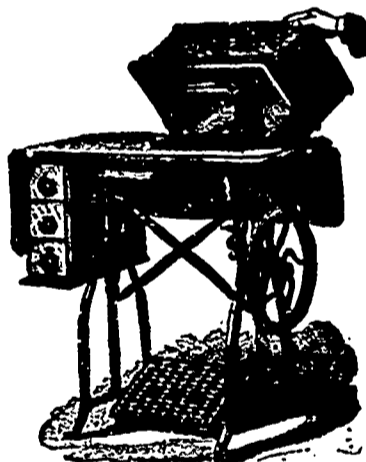
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