

The Canadian Independent.

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

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CHRIST CRUCIFIED.

BY REV. C. DUFF, M.A.

My Lord was crucified;
'Twixt heaven and earth suspended on the 'rec,
Delivered up by God's most wise decree.
Yet slain by blind, inhuman cruelty,
From sin's dread-power and guilt to set me free
And bring divinest, holiest, life to me;
"Jesus, the Christ," thus died.

Ocean of love! how deep!
No mariner hath line to measure it;
Man's life experiences are all unfit
To sound this depth of deepest infinitude.
And now no more the Law's chained culprit,
Beside its rolling tide, I watchful sit;
The scene, mine eyes doth keep.

Jesus, with thorns, see crowned!
"Saviour and King of Israel! forsooth!
This Nazarine, of men most vile, uncouth!"
Derision thus, in madness, speaks the truth.
Real Kingship his: truth's from his youth;
Now beyond all renowned.

Here, heaven's law unfolds;—
The thorny path for pilgrim's feet's not loss;
Suffering with Christ for men refines from dross;
The life and crown to come are by the cross,
Not roads of comfort, such as down or moss;
Thus God, his people, moulds.

With Jesus, let me reign;
With his baptism, be baptized; his cup
Of sorrow, if need be, drink up;
And count the cost as nothing, that I sup
With-Him in His Kingdom; and thus fill up
Life's purest joy amain!

CONGREGATIONAL HISTORY.*

In a previous issue, *The Canadian Independent* drew attention to this latest and most valuable contribution to Congregational literature. We would direct attention to it again, and urge all, who desire to get a knowledge of the first facts and principles of Congregationalism, to procure a copy, and make its contents their own by careful study. Dr. Dexter has made the subject a life study. He has spared himself no labor in his search for the bottom facts. In thoroughness of research this book is without a rival. The author has visited England and Holland, and has found and consulted works hitherto unknown to writers on Congregationalism. The last three hundred pages of Dr. Dexter's work contains the richest contribution ever made to the bibliography of Congregationalism. He has given a list of 7,250 publications, in chronological order, from the year 1546 to 1879. Not only has the title of the books been given, but the libraries where they may be found. The list is followed by a full index of the authors. The reading of the titles of these 7,250 works is neither dull nor unprofitable, but the very reverse. Perhaps there is no way in which one could obtain a better idea of the character and temper of the writers and debaters on ecclesiastical matters during this period than by simply reading the titles of these books and pamphlets here collated. We give a few specimens. In 1582, R. Browne publishes "A booke which Sheweth the life and manner of all true Christians, and howe unlike they are vnto Turkes and Papistes and Heathen

folke." In the following year, R. Harrison issued "A Little Treatise upon the firste verse of the 122 Psalm. Stirring vp vnto carefull desiring & dutiful labouring for true Church Government," etc. These bring forth a reply entitled "A Proclamation against certaine seditious and scismaticall and erroneous Bookes and libelles, etc., set forth by R. B. and R. H."

In 1558 began the famous Martin Mar Prelate controversy. The title of one of Martin's books will indicate the style of weapon used by this opponent of prelacy. He singles out Bishop Cooper, of Winchester, for attack. His book is entitled, "Hay! any work for Cooper. Or a brief Pistle directed to the reverend Bishoppes counselling them if they will needs be barreled vp for fear of smelling in the nostrils o. her Majestie & the State, that they would vse the advise of reverend Martin for the providing of their Cooper. Because the reverend T. C. (by which mystical letters is understood eyther the bouncing Parson of Eastmeane or Tom Coakes his Chaplain) hath shewed himself in his Admonitions to the people of England to bee an vnskillfull and beceyful tub-trimmer. Wherein worthy Martin quits himself like a man I warrant you . . . and makes the Cooper's hoops to fly off and the Bishopes tubs to leak out of all Crye, etc." This calls out an ecclesiastical work with the following euphonious title—"Pappe with a hatchet, Alias a figge for my God sonne, Or cracke me this nut. Or A Countrie cusse, that is a sound boxe of the eare, for the idiot Martin to hold his peace seeing the patch will take no warning. Written by one who dares to call a dog a dog. sold at the sign of the Crab-tree cudgell," etc.

In 1610, J. Robinson publishes "A Justification of Separation from the Church of England."

In 1641, J. Spencer sent out "A short Treatise concerning the lawfulness of every man's exercising his gift as God shall call him thereunto." This calls forth a book "On the sin of hearing Unordained men." In 1646, J. Cotton issued a pamphlet entitled, "The Controversie Concerning Liberty of Conscience in Matters of Religion." Then we have "A discourse of the Liberty of Prophecy, shewing the Unreasonableness of prescribing to other men's Faith, and the Iniquity of persecuting different opinions," etc. On the other side such works as the following, "The Casting Down of the last and strongest hold of Satan, Or a treatise against Toleration and Pretended Liberty of Conscience," etc. This again answered by "A Discourse on Liberty of Conscience. Proving that Liberty of Conscience ought to be granted to all, and that no man should be punished for matters of conscience."

The controversy between Presbyterians and Congregationalists, in the years following 1647, is indicated by the following works: "The Trojan horse of the Presbyteriall Government unbowed," "Plaine Truth without feare or flattery, or a true Discovery of the unlawfulness of Presbyteriall Government." "The Levellers levelled or The Independents Conspiracie to root out Monarchie," etc. "Tub-Preachers overturned or Independency to be abhorred as destructive to the Ministry, Church and Commonwealth." "The Presbyterian's Litany set forth and ordained to be used for the more speedy suppressing of the growth

of Independency now in a thriving way." What a significant title is the following. "An Endeavour after The reconcilment of that long debated and much lamented difference between the godly Presbyterians and Independents about Church Government." This was published in 1648. About twenty years later a similar work was issued, entitled "Communion of Churches . . . in the hope that by the blessing of the Lord it may be the means of uniting these two holy and eminent Parties, the Presbyterians and Congregationalists." But they are not united yet. At one time Baptism is debated. Among the many books in the list on this subject we find, "The Way to Heaven by Water, concomitated by the sweet-breathing gales of the Spirit." In the early part of the present century we find many works on the Person of Christ showing the battle between Unitarian and orthodox Congregationalists. This bibliographical list of works on Congregationalism is itself a notable book, and will well repay perusal.

Dr. Dexter's work shows clearly that Congregationalism grew out of an earnest desire for a purer religious life. "The one original, urgent, controlling thought which grew to be a burden upon his (Browne's) soul which he could no longer carry was that of the laxness, the corruption, the prevalent ungodliness of those parish assemblies of all sorts of persons, which were the only churches that the Church of England knew." The actual starting point of those early Congregationalists was the conviction that it is the duty of every true Christian to seek the highest attainable purity of faith and life. These first founders of modern Congregationalism had their mightiest motive in the desire for purity of doctrine and purity of life. The polity of the church at Norwich made special provision for the culture of purity. "Their polity had in it the elements of a better manliness and a better godliness than any which it labored to supplant." The after history shows that this prime idea,—holiness of life, separation from the world, purity of communion, was ever insisted upon. The five Independents in the Westminster Assembly, in their appeal to Parliament, showed that the "Presbyterian Way" was deficient in one vital element, "the practical part," said they, "the power of godliness and the profession thereof, with difference from carnal and formal Ceristians, had not been advanced and held forth." That these early Congregationalists were men of superior moral character is witnessed by the fact that the exiled church in Leyden won the confidence of the business men and merchants of that city, who testified that "they had found by experience how careful they were to keep their word." The Magistrate of Leyden, in an official document stated that, "These English have been amongst us now twelve years, and yet we never had any suit or accusation come against any one of them." Congregationalists cannot afford to forget this lesson from their history. To be strong we must be pure. "Purity of doctrine and purity of life," as Dr. Dexter says, "are equally fundamental to a genuine and victorious Christianity." And again, "Congregationalism is pre-eminently the spiritual polity. It is less than nothing and vanity if the power of a godly life be not behind it."

The chapter on ecclesiastical Councils should be specially interesting to Can-

adian Congregationalists at the present time. The Council system has been developed to its fullest in New England. In the chapter on "Congregationalism in England," Dr. Dexter says, "Our English brethren have been led . . . to emphasize the sufficiency of each local church to act for itself." "They have never used, and, practically, know nothing about our system of ecclesiastical Councils." Both purity of doctrine and purity of life can be preserved and developed without an organized Council system, as the history of our English churches abundantly proves. The literature of Congregationalism shows that more than one attempt has been made to Presbyterianize it. In 1665, John Elliot "proposed an exaltation of the Divine Ordinance of Councils." But his scheme came to naught. After him one Rev. W. Homes, who came from the north of Ireland, "bringing strong Presbyterian attachments with him," endeavored to introduce some Presbyterian spokes in the Congregational wheel. Among his suggestions are the following—"That each Ministerial Association (each member having with him a messenger from his church) make up an ecclesiastical Council or Presbytery to hear and determine all affairs too mighty for disposal by a single church."

In 1735, a minister in Boston made another approach towards Presbyterianism by declaring that "the consociation of churches is the very soul and life of the Congregational scheme, necessary to the very *Esse* as well as *Bene* of it, without which we must be *independent*, and with which all the good of Presbyterianism is attainable."

But these views did not meet with acceptance. Dr. Emmons, concerning councils, declared *they have no divine authority at all*. His famous axiom was, "Associationism leads to Consociationism, Consociationism leads to Presbyterianism; Presbyterianism leads to Episcopacy; Episcopacy leads to Roman Catholicism; and Roman Catholicism is an ultimate fact." He sought to put New England Congregationalism on the corner stone of Christ's one command, and insisted that: "If we depart from the platform of church discipline, which Christ has given up in this eighteenth chapter of Matthew, there is nothing in Scripture to prevent our being Presbyterians, or Episcopalians or Papists." There are lessons here for Canadian Congregationalists; there is a tendency among some to look to Egypt for help. There are those that want a "strong" government; they want to drive more hoops on the barrel; they want to fence in Congregationalism by outside legislation. But our strength is not in these things. "Our government is not strong in externals; it just has God's indwelling to control it—that is all; "all along the years we can see it—the real strength and security of Congregationalism has always been most developed when it has most humbled its human pride, and most exalted its Divine leadership." This work is timely; we all need to carefully study it. As Dr. Leonard Bacon says, "We need to be recalled, as this book so grandly recalls us, to the first principles of Congregationalism, as illustrated in its history." J. B. S.

We shall be pure as the angels the more we give ourselves up to the ministering angel's work.

* THE CONGREGATIONALISM OF THE LAST THREE HUNDRED YEARS, as seen in its Literature. Twelve Lectures, delivered in the Theological Seminary at Andover, Mass., 1876-1879. With a Bibliographical Appendix. By Henry Martyn Dexter. New York: Harper & Bros. Toronto: Hart & Rawlinson.

WAITING.

BY NEIL H. BANDLETT.

I'm ninety-six years old, my love,
Yes, ninety-six years old;
The lessons of life are nearly learned,
My story is almost told.

Some times when I tired of waiting
Mine eyes are dimmed with tears;
But they fall for joys so nearly mine;
I've been waiting, you see, for years.

Yes, waiting for years to meet you
In our beautiful home on high,
Where there's not one sorrow of anguish,
And never the sad good-by.

'Tis long, long years since you left me
In this dreary world alone;
Still with the butter was mixed the sweet,
For we prayed, "Thy will be done."

They tell me the day is fading,
These moments we loved, you know;
How we used to sit in the twilight
While the sun was sinking low.

Till the purple mists of evening
Softly gathered round our door,
And the childish patter of little feet
Was heard on the oaken floor.

But the Reaper came and called them
His beautiful home to share;
For he deemed the mother too earthly
To guide to a world so fair.

Though years have passed since then, my love,
Just now methinks I see
The love in your eyes, while our darlings
Are playing around my knee.

And thus I sit idly dreaming,
For these eyes no longer see—
While the lesson I learn is patience,
And my dreams are of Christ and thee.

Our Story.

CHEESE AND VINEGAR VS. A DISTILLERY.

BY MRS. ANNIE A. PRESTON.

Col. Inlah Holland was a wealthy New York grain dealer, who had come up into New England, and bought for a quiet summer retreat for himself and family a large and picturesque hill farm, whereon were a trout brook, a pickered pond, partridge coverts, and a substantial, roomy house, quite comfortable, although somewhat old, and large enough to accommodate the parties he annually brought up with him from the city for the hunting and the fishing.

Mr. Holland was a pleasant, social man, who always had a cheery word for his new rural neighbors, and asked so many questions about farming work and crops that he became very popular.

One mild April morning, as his neighbor, Farmer Stoddard, was driving past "Holland Farm," as the rich grain merchant's country residence was called, he was surprised to see the owner come bowing and smiling towards the gate. "I ran up from New York last night to see if it was beginning to thaw out here," he said, "and to carry out a little project which I have had in my head all winter. I have thought that, in a place like this, some sort of business that would make a local market for the products of the neighboring farms, would be a blessing to the owners. It has occurred to me that I would put up two or three cider mills and a distillery or two over on Stony Brook. That would use up all the superfluous grain hereabouts, as well as all the apples which I hear are frequently left in great quantities on the ground to decay here in these immense orchards."

"There were cider mills and a distillery in town when I was a lad," said farmer Stoddard, gravely.

"Is that so?" queried Col. Holland, still chirk and pleasant in his manner. "Did they do a good business?"

"I will show you what they did if you will step into my buggy and ride with me two or three miles out to my brother's."

"All right," replied Col. Holland, "I am glad to go with you. I thought I would speak to a few of the leading farmers about it, and you are the first one I have met since my return. I don't know

that I have ever met your brother whom you are taking me to see."

"Quite likely not," replied Mr. Stoddard. "He owns a farm in a retired locality in the north part of the town. He was chosen overseer of the poor at our last town meeting, and all our paupers are now quartered there. Here we are," said the intelligent, thrifty farmer, as he drew up his sleek bay filly in front of a long, low red house, on the south side of which a dozen wretched samples of humanity were out sunning themselves. They all looked clean and well kept, but were very decrepit, and looked out from sore, red eyes set in very sodden and blotched faces; two, one man and one woman, were insane. The woman, who was known as "Aunt Huldah," was greatly taken with the handsome, finely dressed, pottily city man, and ran after him as he with Mr. Stoddard walked through the door-yard towards the large barns, calling on her companions "to see what a beautiful lover" had come for her.

"Poor, demented creature!" said Col. Holland pityingly as he passed through a gateway and escaped from her vehement protestations of affection.

"It is a sorrowful sight, indeed," said Mr. Stoddard. "She lived near the distillery I was talking to you about. In those, her younger days, she used to board the help then employed about it. By degrees she came to like the cider brandy made there, and of which nearly everybody drank as freely as of water. Finally the doctors said her brain had become paralyzed. She is harmless, and so is kept here rather than at the asylum, where for a year or two she was homesick and very unhappy. She has no near relatives and, of course, no property."

"This is Captain Ball, one of our former leading business men," continued Mr. Stoddard, pausing before a thin, bent, pallid-faced old man, who was sawing wood in a weekly way before the woodshed. "When I was a boy the Captain carried on a driving business."

"Yes, yes," spoke up the poor creature, in a wheezing voice, endeavoring to straighten himself up. "I owned the distillery, and did do a thriving business, to be sure, but somehow I lost money. My wife used to say that I was the best wholesale customer I had. Perhaps I was, for I never went dry in those days—although I've had to since I came here, he! he! A good many folks used to say that the old still was no benefit to the town. Perhaps it wasn't, but it made a market for what was raised about here. I tell you I made a prime article of cider brandy, and corn whiskey, too; yet there were always some folks who cursed me for it."

"Where are the men who worked for you in your distillery, your neighbors who had money invested in it, and those in this region who were the largest consumers of your fine brands of brandy and whiskey?" asked Mr. Stoddard, in his grave, quiet way.

"He! he!" laughed the Captain again, "those who are not in the burying-ground are here, waiting to be carried there."

"It is a fact," said Overseer Stoddard, coming up now and greeting his brother, and after an introduction, "Col. Holland, that every one of these 'boarders' of mine here was brought hither directly or indirectly by that old distillery. That little hunch-back girl over there by the door is a grand-child of the old Captain with whom you were just now talking. His only son married a daughter of 'Aunt Huldah.' They were both burned to death one midnight not many years ago, through the carelessness of the drunken husband, who set their house on fire. That poor little creature, who was badly mutilated by burns, but was saved, is the unfortunate offspring of that union. Oh, it was hell upon earth over there in the 'Still village' when I was a boy. At last the more respectable part of the community would stand such works no longer, and one dark night the distillery was leveled to the ground. The poor old

Captain there was fully paid for his loss—in fact much more than the property was worth—but he soon drank up the money, as well as the rest of his property, and he and his sole living descendant are here to-day."

"I am a man of the world, and have seen something of the ill effects of rum in my day, but not exactly in this light," said Col. Holland, as he and farmer Stoddard were driving homeward. "I like this old town, however, and want to do something to benefit in the way of business."

"Build cheese factory," suggested farmer Stoddard.

"Eureka!" cried Col. Holland. "I will do so; and what is more, I will start a vinegar making establishment. Your rich Vermont cheeses and pure cider vinegar will sell like hot cakes in New York."

And so to-day the grain that is raised in the fertile meadows and plains in Northford feeds the sleek, Juno-eyed cows that graze on the sweet pasturing of its hillsides, and the luscious milk goes into the best of cheeses; while the cart-loads of apples that were formerly left to decay in the large and prolific orchards are utilized by the vinegar factory. The farmers are more prosperous than ever, and bless the day when Col. Holland first came to pass the summer there, and put a little enterprise into them withal.—*Congregationalist*.

CHRISTIANITY AND BUDDHISM.

THE EXPERIENCES OF A CONVERTED HINDU.

Harlem Park Methodist Episcopal Church was well filled last night with an audience assembled to hear the story of the conversion of the Rev. Baboo Ram Chandra Bose from Buddhism to Christianity, as told by himself. Among those present were some 20 or more ministers, representing all denominations. Baboo Bose commenced by saying that he was born in healthy lands, a Hindu. When a little boy he had beheld the embodiment of Hinduism, which was the rational religion, and which embraced many gods and goddesses, a few of whom were beautiful, but the majority were very ugly. "I was not, however," said he, "instructed in Hindu precepts and principles, and this, for me, was very fortunate. Speculative Hinduism is pantheism, but practical Hinduism is gross idolatry, with only a tendency to pantheism. This belief is that all things are done by God, the legitimate conclusions of pantheism. If theft, or murder, or adultery is committed, it is all done by God. A Hindu never shrinks from responsibility of sin, placing the worst of corruption and misery to God's account. The Mohammedan shrinks from so doing. There is a passage in the Koran which distinctly says that God creates some men for hell, and leads them to hell through paths of sin and vice; but go to a Mussulman and accuse him of this, and he will answer that it is written and he cannot deny it. I have heard a Brahmin say: 'God leads me to sin and punishes me for sinning.' These are the principles of Hinduism, and, as I before remarked, I was not not inculcated deeply with them. According to my caste (literary) I was obliged to be educated. I could not be a carpenter or a shoemaker or go into any artisan trades. I must be educated or starve. Therefore I was sent to school, and, very fortunately, I was sent to Dr. Dunn's mission school, at Calcutta. I early lost my faith in Hinduism. Hindu science is indissolubly connected with Hindu religion. Hence if one was false, both were. There is no more absurd science than the Hindu science. There geology teaches that there is a mountain higher than the sun or stars, and that the sun revolves about this mountain. Hence, when the sun is behind the mountain it is night, and when not hid it is day. Hindu science gives us seven oceans—one of water, one salt, one milk, one buttermilk, etc.—and, therefore, when a boy's scientific faith is shaken by find-

ing there are only five oceans, and all of cold water, his faith in his religion is shaken also. The English are doing much good in India by the spread of intelligence. They are doing the work of John the Baptist and destroying the faith of the national religion in expanding the national mind and heart. Nothing in India is so destructive to Hinduism as the English language, and thus a great proportion of the work of the missionary is done in the schools. The work is a constructive one, and done by systematic teaching, and a great help is the fact that to-day the Bible is the most prominent in the curriculum of all schools. Hours are devoted to its study, and to the evidences of Christianity; and I think that I myself studied the Bible more critically than most men of your country. It is only eight years ago that I received the first instruction in the Sunday school, as this is a new institution with us. I had read the Bible and tracts, but could not make up my mind fully and at once. I attended lectures on religious topics—"Christian Evidence," "The life of Jesus Christ," etc. I had a cousin also in the same mind as myself. One evening as we walked a storm like this to-day came up; and then it was that my cousin disclosed his faith in Christianity, arguing that as our consciences told us it was right, we should embrace it. I told him I agreed with him. Two other young men also went with us, but afterward went back to Hinduism. My cousin and myself remained steadfast. He never wavered, and is now president of one of the most prominent schools in India. My cousin led a Christian life; I went grievously astray. I was not a hypocrite, but I wavered between acts of licentiousness and acts of Christian devotion. I fell a victim to the sin of drunkenness, which in India is called a Christmas vice. If I had remained a Hindu I might have every other vice, but not drunkenness. At last I entirely surrendered, and became a consistent Christian, surrendering my Government position so as not to be again led astray by drink. Since then I have been preaching the Gospel. It is difficult to argue with Hindus on religion. They say a man must be a god to prove there is a God; that we can claim but cannot prove; that time spent in prayer is lost time. They will agree that men should be good citizens, and that they should do all the good they can, but that is all. This is an improvement on Buddhism, which was established 500 years before Christ. The Buddhists say that as there is no sin, no sacrifice was necessary. Ancient Buddhists led a virtuous life, but only to release them from some transmigratory, anterior sin. Christian morality is unselfish; Buddhism is intensely selfish, and believes in self-deliverance. They believe in the existence of evil, but hope to obtain delay from punishment by going about doing good, and that that is all that is necessary, and yet, with all this, there are men who dare stand up and compare Buddha with the Lord Jesus Christ. It is almost impossible to meet these men in argument. If I say 'What are you doing to relieve yourselves from sin?' they say, 'There is no sin; you belief in God is a myth.' Others are idealists, who only believe in consciousness, who will not adjudicate between religions, but say, 'Listen to the voice of God within us.' Then there are pantheists, followers of Theodore Parker, and also materialists. As a result of our work, I can say, however, that the knowledge of Christ is spreading throughout India. Thirty years ago Christ was openly abused; now, even in newspapers, He is thought of and acknowledged as almost divine. There is scarcely a man in India who would abuse Christ now. They even now believe Him to be the greatest of all prophets—above Plato or Confucius. Let them know a little more of Him, and they will not only believe Him almost, but altogether divine—a God-man."—*Baltimore American*.

INTERNATIONAL S. S. LESSON.—
Sunday, Nov. 14

Joseph, the Wise Reckon. G. n. 11: 41-57.
GOLDEN TEXT.—Pro. 22: 29.
 Learn 46-49. Time, 1715 B. C.

INTRODUCTION AND CONNECTION.

Chapter forty, 9-23, gives the dreams of the chief butler and the chief baker, their interpretation by Joseph, and the results, which accorded in all respects with what Joseph had told them; yet notwithstanding Joseph's most reasonable request, the chief butler did not remember Joseph, in the sense of putting forth any effort to serve, but forgot him. Such is man. The benefit is seized with avidity, but the bestower of the benefit is forgotten. And yet it was best for Joseph that it should be so. The discipline he needed was not yet received. He might have thought more of his own skill in giving the interpretations than of God's goodness in revealing them to him, had deliverance from prison come at once. God saw fit that he should wait two full years, and that shows clearly, though it does not in the least excuse the ungrateful butler, that it was best for Joseph to be forgotten.

LESSON NOTES.

(41). Pharaoh said . . . See I have set thee over all the Land of Egypt. I have appointed, or decreed it—words at once expressive of his own absolute power in the matter, and introductory to the ceremony of Joseph's investiture with the insignia of office and rank.

(42). The first act of investiture was the placing of his own ring upon Joseph's hand. This ring bore the king's seal, or signet, used for stamping public, or state documents and was of higher authority than even the king's own sign manual. Arraged him in vesture of fine linen,—a dress of honor, worn only by high dignitaries. It is doubtful whether it was of linen, cotton, or silk; the degree of its ornamentation was in accordance with the rank of the wearer. Put a gold chain about his neck. This chain was a mark of rank, and of official dignity; and may have been symbolic of the excellence, utility, and permanence of the government he represented.

(43). Made him ride in the second chariot,—implying that there was no one higher than he, except the king. They cried before him etc. What they cried has been matter of much dispute, according as the words have been taken as Egyptian, Hebrew, or Egyptian with a Hebrew sense; and have been variously translated,—“how the knee,” “tender father,” “the father of the king,” “royal priest, or prince.”

(44). I am Pharaoh—I am the king; perhaps meaning, also, that he was the representative of the Gods, or the embodiment of their power. Without thee,—without thy will and consent—shall no man lift up his hand or his foot in all the land of Egypt. This was virtually limiting or binding himself to abide by Joseph's decisions in all things.

(45). Gaphneah—paaneah—a revealer of secrets,—or, as it has been otherwise interpreted, the Salvation, or Saviour of the world; the Sustainer of the age, etc. etc. And he gave him to wife Aseneath, daughter of Poti-pherah, priest, or prince, of On—the sun. Joseph's exaltation would not have been complete, had not a wife, of a position and dignity suitable to his own, been conferred upon him. This lady was the daughter of one of the high dignitaries of Egypt—a priest, or, according to some, a prince. Thus he who, but a day before, was tenant of a dungeon, was suddenly raised to the highest power under the king of Egypt—a power, for all practical purposes, equal to that of the king—and allied in marriage to one of the noblest families, perhaps the noblest, in the realm.

(46). Thirty years old. If Joseph was only seventeen (ch. 37: 2) when he was sold by his brethren, he had been thirteen years in Egypt. Of this time, it is supposed that he spent ten years in Poti-pherah's house, and three in prison. And Joseph went . . . throughout all the land of Egypt. In accordance with the advice he had himself given Pharaoh,

(v. v. 33-36.) this journey was probably to set on foot methods of thorough irrigation, so as to secure the utmost possible benefit from the coming years of plenty; and also to establish in the various cities suitable storehouses where the surplus produce of those years might be kept in safety against the years of famine.

(47-49) The earth brought forth by handfuls,—that is, in extraordinary abundance. Allusion is here made, we are told, “not only to the luxuriance of the crop, but to the practice of the reapers grasping the ears which alone were cut.” And he gathered up all the foot of the seven years, etc.—not literally all the food, but all the established tax, namely, one fifth.

(v. 31) Gathered corn as the sand of the sea,—a hyperbolic expression signifying immense quantities, so very much that he left numbering, or keeping a record. Without number, that is, no accurate number was attempted to be kept.

(50-52) Unto Joseph were born two Sons . . . Manasseh, (forgetting), for he said, God hath made me forget all my toil and all my father's house . . . and Ephraim (fruitful) for God hath caused me to be fruitful in the land of my affliction. Joseph had not literally forgotten his father's house, as we shall see in the course of the narrative; but he had ceased to regard his past afflictions as a misfortune, and to pine for his father's house.

(53). And the seven years of plenteousness that was in the land of Egypt were ended,—that is, the natural cause of that plenteousness ceased. What that natural cause was, has been matter of much conjecture. One theory is, that it was through the gradual draining off, by the bursting of some of its natural barriers, of one of the lakes that fed the Upper Nile, and local evidence is said to exist that such was the case.

(54). And the seven years of dearth began to come . . . and the dearth was in all lands,—that is, “all the countries dependent upon the Nile”—but in all the land of Egypt there was bread. There was plenty reserved from the supplies of the past years, over and above that stored up by Joseph, to last for a considerable time.

(55). When the land of Egypt was famished—when the people's own supplies were quite exhausted, and they began to be in want—they cried to Pharaoh for bread; and Pharaoh said . . . go to Joseph; what he saith to you, do,—that is, submit yourselves to whatever terms for the purchase of the State-supply he may see fit to dictate. Here is a whole nation—the whole world we may almost say, for we have little definite knowledge of more—at Joseph's feet crying for bread;—no bread save in that favored land, and no bread-dispenser save Joseph. It is hard to believe, with some good men, that Joseph is not a type of our Lord Jesus Christ, in the face of this fact, as well as of a great number of others equally striking and significant. The Monarch of Egypt turns away his head, even while his granaries are bursting with plenty, and says—GO TO JOSEPH; WHAT HE SAITH TO YOU, DO! How suggestive!

(56). And the famine was over all the face of the earth,—or, “over all the face of that land” (Egypt). see, the latter portion of this verse—the famine waxed sore in the land of Egypt. And Joseph opened all the storehouses, and sold unto the Egyptians.

(57). Whether the cause of the dearth that prevailed in Egypt extended to all the surrounding countries, or whether its general prevalence was merely a coincidence, is not possible now to determine; that it was general over the countries adjacent to Egypt we are plainly told—they came into Egypt to buy corn, because the famine was so sore in all lands.

SUGGESTED THOUGHTS.

The lessons of adversity are usually the most valuable the Christian can learn. Joseph's painful experiences were of a nature to undo any bad effect his father's partiality may have had upon him, and to fit him, as nothing else could, for the position that awaited him. Whom the Lord loveth He chasteneth.

Ten long years of slavery and three of imprisonment were none too many to prepare Joseph for his work. Christians should bear in mind when the Lord's hand seems heavy upon them, that He is dealing with them as with

sons;—educating them by *useful* methods for the exalted dignities He has prepared for them at His own right hand!

The selling of Joseph, his slavery, his temptation, his casting into a dungeon, the dream of the butler and the baker of the King of Egypt, the butler's long forgetfulness of his duty, Pharaoh's dream, the butler's tardy remembrance, Joseph's being raised to power, the years of plenty and the years of famine, the participation of other lands in the famine;—these are some of the “all things” that worked together for good for Joseph, his father, and his brethren, and for all who who read and receive spiritual profit from the history.

QUESTION SUMMARY

(For the children.)

(41). What did Pharaoh say to Joseph? What did he mean? What had Joseph done for Pharaoh? Who gave Joseph the wisdom by which he interpreted dream? Does God give all men so much wisdom? Why did He give so much to Joseph? Because He was preparing, or educating Joseph for a very great work and a very high position? (42, 43) What did Pharaoh do to Joseph? What was all that for? It was to make Joseph the very highest officer in his Kingdom next to himself. (44). What did Pharaoh promise Joseph? What did he mean by that? (See note). (45). What new name did he give Joseph? What does it mean? A revealer of secrets. Whom did the King give Joseph for a wife? Why did Joseph go all over Egypt, (see note). (46). How old was Joseph when he became Pharaoh's Prime Minister? How old was he when he was sold? How many years then had he been in Egypt? (47-49). What happened in the next seven years? Was that just what Joseph had said when he interpreted the King's dreams? (See v. v. 25-29). How did the earth bring forth grain? What part of it did Joseph take from the people to lay up? (See v. 34) (50-52). How many sons had Joseph? What was the name of the oldest? What does it mean? Why did Joseph call him that? See Note. What was the name of the younger? What does it mean? (53, 54). What came after the seven years of plenty were past? What had Joseph said about that?—(See v. v. 30-32. (55). When the people had eaten all the food they had, what did they do? Did Pharaoh give them any? What did he say? Did Joseph supply them with food? (56). In what way? Was the famine any where but in Egypt? (57). Where did people come from to buy bread? Of whom was Joseph a type?

A JEWISH WEDDING.

It was when studying with a friend at Tangiers, on a brief visit from Gibraltar to the north coast of Africa, that I saw the ceremony of a Jewish wedding. One of the sons of a Jewish consul was about to be married to the daughter of a Hebrew banker and silversmith. My friend was invited to attend, and the invitation was kindly extended to me and two English officers who had crossed over with me from Gibraltar, and who were also the guests of my host. The marriage took place in an open courtyard in front of the banker's house, before a large attendance of Jews and Christians. The Jews do not think it necessary to be married in a synogogue, for, in their opinion, any place where prayers are offered up is by that act consecrated. At the east end of the quadrangle, and facing the visitors, was a large white and yellow silk canopy, supported at each of its four corners by long poles which were held by four bronzed young Hebrews. Beneath the canopy was a table, on which were a massive silver goblet and some empty wine glasses. At the side of the table was a rabbi, with his white silk talith over his head, awaiting the arrival of the bride and bridegroom. He had not long to remain expectant, for the bridegroom, attended by his father, very shortly after entered the courtyard, and took his stand under the canopy, all around crying out, “blessed is he that cometh.” Soon after his arrival, the bride appeared through the parting crowd of spectators,

and was led under the canopy, and then three times conducted round her future husband, thereby fulfilling the command of Jeremiah: “The woman shall compass a man.” The bridegroom after this escorted his bride around the outside of the canopy; whilst the Jewish guests threw grains of corn on them, saying: “Be fruitful and multiply.” “He maketh peace in thy borders, and filleth thee with the finest wheat.”

The couple now entered again under the canopy, and stood facing each other, opposite to the rabbi. The marriage ceremony then commenced. The rabbi filled one of the empty glasses with wine from the silver goblet, and taking it in his hand, amid profound silence gave the blessing. The engaged couple then tasted the wine, and immediately afterward the bridegroom put a ring on the bride's finger, repeating the Hebrew after the rabbi: “Behold thou art betrothed unto me with this ring, according to the rites of Moses and Israel.” And now the tedious proceeding of reading the *Kethurah*, or marriage contract, took place. It was written in Chaldee, and was read aloud in that language, and, as it was a tongue certainly “not understood by the people,” and the burning rays of an African sun were almost vertical, we were all greatly relieved when this most uninteresting performance was over. The rabbi, having ended, took a glass of wine, stood in front of the united pair, and pronounced the seven blessings.

These blessings uttered, the new husband and wife tasted the second glass of wine, and then an empty glass was placed on the floor, upon which the husband stamped, crushing it to atoms. All now cried out, “*Mazel tovo*”—“good luck!”—and the marriage ceremony was over. The crushing of the glass is to remind man that God can as easily crush him; and that, therefore, man should direct his thoughts not only to earthly things, but to those above. *Sunday Magazine.*

RULES FOR SPOILING A CHILD.

1. Begin by giving him whatever he craves for.
2. Talk freely before the child about his smartness as incomparable.
3. Tell him that he is too much for you, that you can do nothing with him.
4. Have divided counsels as between father and mother.
5. Let him learn to regard his father as a creature of unlimited power, capricious and tyrannical; or as a mere whipping machine.
6. Let him learn (from his father's example) to despise his mother.
7. Do not know or care who his companions may be.
8. Let him read whatever he likes.
9. Let the child, whether boy or girl, rove the streets in the evening—a good school for both sexes.
10. Devote yourself to making money, remembering always that wealth is a better legacy for your child than *prince's* in the heart and habits in the life; and let him have plenty of money to spend.
11. Be not with him in hours of recreation.
12. Strain at a gnat and swallow a camel; chastise severely for a foible, and laugh at a vice.
13. Let him run about from church to church. Eclecticism is the order of the day.
14. Whatever burdens of virtuous requirement you lay on his shoulders, touch not one with one of your fingers. Preach gold and practice irredeemable greenbacks.

These rules are not untried. Many parents have proved them, with substantial uniformity of results. If a faithful observance of them does not spoil your child, you will at least have the comfortable reflection that you have done what you could.—*Christian Intelligencer.*

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TORONTO, NOV. 4, 1880.

IN consequence of the holiday we have to go to press a day earlier. Correspondents, whose communications do not appear, will take this as the explanation.

AN EDUCATED MINISTRY.

The address of Dr Newth, chairman of the "Congregational Union of England and Wales," at the autumnal meeting, in Birmingham, dealt with the relations mutually sustained by the churches and colleges of the denomination, and handled the subject in such a thorough and exhaustive manner that we would fain transfer the whole of his address to our columns. That, however, is impossible, as it would completely fill one of our numbers, and so we must content ourselves with briefly indicating the leading points of this most important and masterly address.

He starts with the truth, that a duty rests upon the church to provide trained pastors for the work, that, as in the natural life, men should beware of anything that weakens the body, so in its spiritual corporate life they should strive for its highest and most perfect development. He says:

"And though we may not say that under all circumstances pastors specially trained for their work are essential to the being of a church, we may say that they are essential to its well-being—that, as experience shows, without them, in the ordinary circumstances of human history, the life of a church cannot be maintained in vigorous exercise, and is altogether incompetent to discharge some of the most important functions. Pastors and teachers are declared to be amongst the gifts of God to His Church 'for the perfecting of the saints,' and 'unto the building up of the body of Christ.' In our corporate capacity, then, as well as in our personal, the obligation rests upon us to provide for a succession of faithful men who shall be able to teach others also."

He then enters upon a history of the the Congregational Colleges in England, which, being of minor importance to us, we pass over. The necessity of changes from time to time in the training of students is very clearly shewn:

"It is obvious, even to the most superficial observer, that, as changes arise in the social and intellectual conditions under which the work of the churches is to be carried on, so also must there be corresponding changes in the preparations we make for the fulfilment of our work. And while it is undeniably true that those qualifications for the Christian ministry which rank first in order are the same essentially, under all circumstances, in all times, not less, but still more, is it true that the secondary qualifications, those superadded gifts which are at once the result and the reward of human effort, must, inasmuch as they are the means and the channels through which our spiritual energies operate upon the hearts and minds of others—and for this very reason—vary as they vary upon whom they are to be exercised. Just as in the husbandry of earth the wise farmer will adapt his im-

plements to the present condition of the soil, so in this our spiritual husbandry must our implements—our speech, thought, and emotion—be such as are adapted to the present circumstances of men. Changes, therefore, in the character and extent of our curriculum of preparatory study are a recurring necessity."

And this change he says has been made in the English colleges—they have kept pace with the changing circumstances.

"Such changes, may I be permitted to remind you, have from time to time been made in the past. In times when, as in the latter part of the last century, the means of education were accessible to comparatively few, and there was little to stimulate thought amongst the people at large, a moderate amount of preparatory culture sufficed for the needs of the day. But when other days arrived, and through the quickened intelligence of the nation, religious inquiries occupied a larger place in the attention of men, and, in consequence, a wider field was opened for the labour of the Christian teacher, demanding more extensive knowledge and a larger skill, than did our fathers, larger preparation was needed."

He then goes on to allude to the fact that other denominations have felt the need of a change and have striven to make it:

"Changes have been going on in various directions around us. Others have wakened up to a truer estimate of the work of the Christian pastor, have recognised the variety and extent of the demands now made upon him, and have diligently striven to prepare themselves to meet these demands. A wise and efficient training for the work of the ministry is now a more general thing than it once was. As a result of this, thoughtful men amongst us are hence impressed with the conviction that the time has come in which it behoves us to contemplate further movements of advance, and earnestly to deliberate as to the mode in which those movements may best be made."

The cry for "College Reform" is then considered and we would that our readers would study it:

"It is, in my judgment, a matter of regret that this conviction should in any quarter, have sought expression in the cry 'College Reform.' It is to be regretted, on the threefold ground that it suggests an unjust and unfounded charge, that it inflicts a present injury upon important interests and that it creates a risk of putting the question upon a false issue. It suggests to many that our colleges, like corrupt municipalities or rotten boroughs, are effete institutions, whose managers, content with old-fashioned ways, are offering a dogged resistance to change, whose professors are given up to self-indulgent ease, and whose principals are the lazy holders of comfortable sinecures. How false this is I need not say. But it may be needful for the information of some that I should emphasize the fact that all the successive improvements made in our college plans during the past forty years have been made at the instance of the professors and committees of the colleges, and that, in no single case has, the suggestion of the measure come from a source outside themselves. Still more unjust is it to imply that your professors are either indifferent or obstructive. It is they who have the deepest sense of the imperfections of the present, and the keenest apprehension of the demands and possibilities of the future. The colleges and the churches sustain the closest reciprocal relations, and those relations, must be distinctly recognised in order that the resulting duties may be rightly fulfilled. The welfare of the churches is largely dependent upon the adaptedness of the ministry to their wants, upon its sympathy with their aspirations, its knowledge of

their perils, and its ability to direct their movements. And that these qualities may be secured to the fullest extent, the colleges should be in the closest possible association with the best life of the churches—and should be the first to share in the influence of any out-pouring of the Holy Spirit."

He then appeals for more liberal aid to the colleges, placing before the churches very clearly their duty to sustain effectually their work.

He then proceeds to emphasize the fact that the position of science to-day demands far more extensive culture than formerly. Sciences of which, less than half a century ago, a man might in his leisure hours master with comparative ease all that was then known, now demand the labor of a lifetime. Not only so, but the science of theology has shared in the general advance, it stands no longer above, but other sciences touch and dispute with it the right to the attention and obedience of man. This fact calls for more distinctive and special teaching. Professors must not be expected to spread their efforts over the whole field. Concentration is required if anything worthy of the age is to be obtained. Nor even in theology is the old style of teaching possible if the best results are to be obtained.

"The simple enumeration of the various branches of theological study, systematic theology, apologetic theology, ecclesiastical history, Biblical criticism, Old Testament exegesis, New Testament exegesis, homiletics, and pastoral theology, is sufficient to demonstrate the sheer impossibility that any one man, or any two men could in the present day claim to be masters of all, or could efficiently teach them in the style which is needed if our future ministers are to be equal to the demands of their work."

The increase of knowledge among the hearers also demands higher culture on the part of him who shall address them.

"Our pastors have to deal with hearers of intellectual aptitude and of advancing culture, with hearers amongst whom there has grown up, and is rapidly extending, a spirit of eager curiosity about Biblical questions. It should therefore be your ambition to provide for them the highest style of instruction which it is possible to obtain."

He follows with a discussion of the duty of the churches in the case. First it is important that the young men who are sent may be "better prepared to reap the full advantage of the training which is there provided." The professors in the Colleges in England or Canada cannot make ministerial bricks (no slang is intended) without preparatory straw—there must be ability, an adaptation to the work, and the foundation of a good education;—given these, and the Professors may have hope in their work, but if any or all of these are wanting—and, strange as it may appear, all are wanting sometimes—the tutor's task is like pouring water into a bottomless cask. Nor is the duty presented to those who are the most fitted for it.

"There is no united expression of an anxious desire that strong and brave and gifted men may be raised up for the work of God. There are no earnest supplications for such a blessing offered to the Giver of all Good. There is no eager putting of the question, Who is there amongst us who should be set apart for this work, whom we should encourage and help to it; nay, upon whom we should lay it, with the authority of our

Christian affection and united judgment as a burthen of the Lord. What are we, and what is our church life, if there be so little of self-surrender to the will of our Lord, so little of the spirit of sacrifice in our lives, that we cannot, for very shame, ask from another that he should give up his prospects of worldly wealth or position for the sake of Christ, and cannot dare to repeat to him the message, "The Master has need of thee," or to urge upon him the personal application of the argument, "Ye are not your own; ye were bought with a price, therefore glorify God?"

Not only should there be educated fitness, there should be spiritual fitness also in the men who are to be the future leaders in our church life.

"But, still more, such active co-operation of the churches as I am asking for will be effective in inducing a higher state of religious preparedness in our candidates. A true ministerial training involves far more than the culture of the intellectual powers. It calls, in addition, for a spiritual culture, the discipline and training of the spiritual faculties, and for a practical culture, the studies and exercises which give skill in the use of the varied means whereby we directly influence the mind and heart of others. I urge to-day that you render your aid as churches at a yet earlier period of the student's history, and that, by the opportunities you afford for the exercise of his gifts, by your kindly oversight and guidance, and by the larger estimate you incite him to form of the skill demanded in one who has the care of souls, you send him up to the college better prepared to pursue with all diligence this department of his training."

Yet further, there is needed in these men constant and diligent spiritual culture.

Finally, he put vividly before his audience how much of blessing and progress depended upon the men who were to be the ministers of the future.

"The work of the ministry calls for piety of a special type. As it is not babes in Christ who are called to this work, but the young men who are strong; so, also, it is not all of those, but they who with their strength combine a holy fervour of consecration, a healthy sensitiveness of conscience, a quick and tender sympathy, a firm steadfastness of faith, and a robust cheerfulness of hope—in a word, such a degree and kind of spiritual energy that they can bravely, reverently, and with a clear apprehension of what is involved in it, take up the heavy obligation to be "an example to them that believe in word, in manner of life, in love, and in purity. It is in view of this that I appeal most earnestly of all for the co-operation of the churches. It is upon the formative influences that you exert upon him that the religious character of the ministerial candidate is largely dependent."

We have far exceeded the limits of an ordinary article, but the importance of the subject treated by Dr. Newth must be our apology. We have had difficulty, not in making selections from the address, but in deciding what to exclude. The great bulk of the matter is not only excellent in itself, but pertinent to us, and might, *mutatis mutandis*, have been spoken at our own Congregational Union. Here, to sum up, are the essential points:—The age demands an educated ministry. Any church that would maintain its ground must have it. What did fifty years ago will not do to-day. So there must be, first of all, a large and liberal heart to college work. One man must not be expected to do the work of two or three, but

must give special attention to his own work. And, finally, the churches must feel it a duty to consecrate their best men to the work of the ministry; to seek out those whose educational preparation, and, yet more, their spiritual culture, are likely by the blessing of God, to make them good ministers of Jesus Christ.

THE WAY TO WRITE.

We have received the following, and are open to receive as many more, with similar wording and enclosure, as our friends can send us.

Editor "Canadian Independent":

I see that I am \$2 in arrears for the INDEPENDENT. I enclose \$4; two for arrears and two in advance. Wishing your success.

Yours truly,

Friends in arrears, give us the same practical proof of your good wishes.

THE A. B. C. F. M.

The American Board of Commissioners for Foreign Missions lately held their annual meeting in the city of Lowell, Mass. We give a few jottings chiefly from the *N. Y. Witness*. We hope to have something to say ere long about Foreign Missions in connexion with our Canada Churches. The Board has Missions spread over Africa, Japan, China, India and Turkey, and the extent of their work may be surmised from the following extract:

"The review of the year may well lead us to aspirations of praise and thanksgiving to the Head of the Church, and inspire us with new hope and generous anticipations for the future:

General Summary (Missions).

Number of Missions.....	17
Number of Stations.....	75
Number of Out-Stations.....	639

Laborers Employed.

Number of Ordained Missionaries (7 being Physicians).....	156
Number of Physicians not ordained.....	6
Number of other male Assistants.....	8
Number of Female Assistants.....	246†
Whole number of laborers sent from this country.....	416
Number of Native Pastors.....	142
Number Native Preachers and Catechists.....	425
Number Native School Teachers.....	528
Number of Native Helpers.....	174

Whole number of laborers with Mission 1,269

The Press.

Pages printed, so far as reported (Turkish, Japan, No. China, and Zulu Missions).....20,606,478

The Churches.

Number of Churches.....	227
Number of Church members, as nearly as can be learned.....	17,165
Added during the year, as nearly as can be learned, with additions not previously reported.....	2,485

Educational Department.

Number Training, Theological Schools and Station Classes.....	29
Number of Pupils in the above.....	1,051
Number Boarding Schools for Girls.....	37
Number of Pupils in same, for Girls.....	2,391
Number Common Schools.....	709
Number of Pupils in Common Schools.....	25,374
Whole Number of Pupils.....	28,098

*Including nine still supported at Sandwich Isles.

†Including eleven at the Sandwich Isles.

Steps are being taken to overtake those vast territories opened up in Central Africa by such missionary pioneers as Livingstone and Stanley. Not even a resume can be given in a necessarily brief editorial, but the enthusiasm and spirit of the meeting seems to have been unbounded. Seventy years ago, this society met in a private parlor, now, not only was a hall seating three hundred filled, but two large churches also with the overflow. "A little one has become a thousand." The following words

from the Secretary may have practical value not only regarding Foreign but also Home Missions:

"The Rev. Secretary then showed fully the great changes in the work effected by the lapse of time, and by the knowledge acquired by the missionaries of the physical geography of different countries and of the characteristics of the different races. Acquaintance with the languages, and increased facilities in acquiring them, such as were wholly unknown to the earlier missionaries, were of the greatest service to the now missionaries. He dwelt at length on the responsibilities resulting from these changes, and said that the missionary was now looked up to with reverence and love, and his word was law to those whom he had been the means of awakening from their ignorance and degradation to a new life. The rev. foreign secretary concluded his able paper in the following words:—'The time has gone by, if there ever was such a time, when anybody will do for a missionary. No position at home can call for better ability and sounder judgment and more completeness of Christian character than is now required for the missionary on whom is to devolve the moulding of the intellectual and moral character, not of a few hundreds, or possibly thousands, of his fellow-men, as in some local church at home, but hundreds of thousands! The ground is to be cleared of the moral debris and the false growth of centuries; new institutions are to be established, and the way prepared for all that is best and noblest in our own high civilization—and there is no time for delay. The relative importance of putting the best and ablest men into such work must be evident to any thoughtful mind. Society here is organized with its institutions, its churches, its schools, its religious press, its social habits, as determined by Christian sentiment, all in running order. The very atmosphere is resonant with Christian thought; society here will go on under existing arrangements; the ablest men but fit into established institutions. In the foreign field the missionary is given the creation of this social order, and the shaping of institutions to be for the welfare of the millions of his fellow men. In the ordering of Providence and of grace, upon this age, as upon no other since the days of the apostles, is laid the duty of the world's evangelization. By common consent this is the missionary age of the church. By the splendid results of missionary effort and consecration during the last fifty years, the Master is beckoning us forward. He makes it our privilege to share in the triumph of His kingdom. Shall it be ours to fulfil the obligations it imposes?'"

Our esteemed friend Mr. Hannay, Secretary of the English Congregational Union, won golden opinions from our American brethren. We will give an abstract of his speech in our next, as our columns are crowded this week.

REV. R. W. WALLACE.

We abridge from the London *Daily Advertiser* an account of the farewell of the London Church to its pastor. We have before expressed our regret at losing Mr. Wallace from Canada, and we would do so again. We can ill spare such men as he. We shall miss him, too, in the INDEPENDENT, to which he has been a frequent and welcome contributor. We trust that from the "City of the Straits" we may still receive words of cheer and help. We are sure that our readers will join his Church in the Apostolic benediction, and say "The grace of our Lord Jesus Christ be with you."

On sabbath last and last night were held closing services and gatherings in connection with the retirement of the Rev. R. W. Wallace, M. A., B. D., from the pastorate of the Congregational Church, of London, to take up work in connection with the Congregational Body in the City of Detroit.

In the farewell Sabbath services, which were crowded with hearers, some interesting facts and figures were alluded to. When Mr. Wallace, nine years ago, first made the acquaintance of his hearers, they were housed in the old frame church on King Street, and since then they had removed to the present beautiful building, which stood as a monument, on the main street, to Christianity, and to what self-sacrifice, and the voluntary principle could accomplish. The annual revenue then had been \$1,100, but at the distance of nine years it had been raised to \$3,000. In 1871 the personal property had been valued at \$7,500, and now it reached \$20,000, with bright prospects of clearing away the existing debt of \$3,000 on the new church. Financially their work had been a success, and this, through a series of years, which had been marked by depression and trials. The membership at the time he as-

sured a cargo numbered 130, and of these, several had passed away to their heavenly rest, and 47 had removed to various localities. So that but 71 of the band he had met on that bright June morning in 1871 yet remained. During his pastorate 231 persons had been united to the church, and of these 88 had removed and 5 had died. The present membership was 220, and in consideration of the care which had been observed in receiving members, and the stringency of the times, there was cause for the warmest gratification. He asked the congregation, in conclusion, to feel encouraged to go on in the good work, and he could assure them he would always hear of their success with gratitude and pleasure.

In the afternoon, at the Sabbath School, Mr. and Mrs. Wallace were presented with an address by the superintendent, Mr. A. T. H. Johnston, on behalf of the scholars and teachers.

At the evening service the congregation was very large, benches being required in the aisles. The text was taken from 2nd Cor., 13th chapter and 11th verse.—"Finally, brethren, farewell. Be ye perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you."

At the farewell tea-meeting the church was well filled last night and it was necessary to have the tables set twice. Mr. H. Mathewson was voted into the chair.

The Chairman made a few appropriate remarks, commenting on Mr. Wallace's excellence as a preacher, and on the loss sustained by the church in his retirement.

Mr. T. Allen then read the following

ADDRESS.

To Rev. Rev. R. W. Wallace, M. A., B. D. Report of the Committee appointed to prepare a resolution in reference to the removal to Detroit of the Rev. R. W. Wallace.

The members of the Congregational Church, of London, Ontario, learning with regret of the contemplated removal to Detroit of their pastor, Mr. Wallace, desire to place upon record their sense of the loss the church sustains in his resignation of the pastorate. Mr. Wallace came to London as his first charge after leaving College. Some nine years have swiftly passed away since that induction service, many a change being marked by the passing anniversaries, and many a memory—now joyous, now tender, now sad—leaving imprints of an indelible character. During all these years our pastor has expended his strength in the service of this church—the preaching of the Word of the Gospel having been specially vigorous, attractive, and, we are happy to add, under God, effective to conversion and up-building. During his ministry this beautiful building in which we now worship was erected, the completion of which is in no small degree attributable to his constant attendance, unvarying interest, and valuable assistance as member of the Building Committee. Our pastor, having decided to accept the call from Detroit, we desire to place on record our opinion that he made the matter one of loyal duty, sincerely believing his ultimate decision to be in the path of wisdom and usefulness. It is the earnest desire of this Church that Mr. Wallace's new associations, his change of sphere, his contact with new minds and new thoughts, may result in a larger development, still of all true manliness and Christian graces. It is a matter of much satisfaction that this removal takes place not in strife, but in amity; not with recriminations, but with mutual esteem and mutual good wishes. It is our hope to be able to meet Mr. Wallace occasionally in the pulpit and in the lecture-room of this Church, as his new duties and opportunities may permit, when he may be assured of a hearty welcome. We include in these kindly feelings his esteemed wife, desiring for her all divinest gifts in rich abundance. And now, we may sum up our good wishes by addressing both in the words of Paul the Apostle: "The grace of our Lord Jesus Christ be with you."

Signed on behalf of the Church and Congregation,

H. MATHEWSON,
H. TOUSLAND,
THEO. ALLEN,
JOHN CAMERON, } Committee.

At the same time Mr. Tousland, another member of the Committee, handed Mr. Wallace a purse containing the present of a month's additional salary, as a mark of good-will. The address which was beautifully engrossed, was executed by Mr. Cox, of the office of Tracey & Durand.

Mr. Wallace made an admirable address in reply, reviewing his nine years' labors in the church, the good-will of the people, their bearing with his early sermons, and their allowing him the fullest liberty of speech. He parted from them full of desire to hear in the future of the welfare of this church, of the welfare of all the churches.

Mr. John Cameron, Rev. J. H. Robinson, Rev. W. H. Allworth, and Rev. J. A. Murray successively addressed the meeting.

The meeting was pervaded by the most harmonious feeling, and Mr. Wallace may well be gratified with the various words and manifestations of good-will, which have attended his regretted departure from the pastorate of the London Congregational Church.

CHURCH ATTENDANCE.

(NO. 2)

And when you get people there—use them well? Let some one—and not the dullest and most awkward person of the church be in the lobby or aisle, ready to take every stranger, courteously to a good seat. And let some of the leading members speak to the stranger before he gets away; and invite him to come again. And, about the second or third time, ask "Shall I mention your name to our pastor, so that he can call on you?" If he assents, the pastor's way is clear. And having once assented—even if rather unwillingly, he will consider himself committed to receive the visit. Better however, if our supposed "usher," and our supposed "leading member" were one and the same person. A leading member in a leading Church in Ontario once said to me, "There are twelve of us here, who take turns, two and two, as volunteer 'ushers;' and serve a month at a time; taking thus a term twice a year. It was at nobody's request—just an idea of our own; and it works very well." I know not of a better plan, and I think these "volunteers" would themselves feel much pleasure in the duty. I recommended this plan, in a former pastorate, and got two members without difficulty, to begin. The only thing that seemed to interfere with the carrying out the plan in its entirety, was that, at the end of the month, they had no thought of laying down the duties, but kept on without change, or the desire of change! I at least, got two good ushers—one of whom was the most influential man in the Church. After all the different plans and experiments that have been tried, it seems to be settling down as an accepted conclusion that "free seats" are best. True, you may get two dollars and a half from a young man who comes about half the time, for a "sitting;" or four dollars from another man, for seats for himself and wife—when perhaps they would not put down those sums on the subscription-roll of the Church. But you lose otherwise. Many members, having paid for their "pew," think no more can reasonably be demanded of them. And many persons may be hindered from dropping in—who might become regular "hearers;"—just because "the pews are rented;" and they don't like to trespass on other people's property—and this looks like it. Worse still, when the pews are sold, and are the heritable property of a family. Nobody likes to intrude—for "intrusion" it seems to be—into such property. And even if there are pews in the same building not sold, a stranger has heard of pews there being "owned" by people, and does not go.

At the same time, try to have each family sit together in one pew. Boys from twelve to eighteen, who don't know any better than to behave ill when a number of them get together, will slip in back-seats, away from father and mother, if they can! It is, I think, one good outward sign of a man's "having his children in subjection, with all gravity," when he has them march in—a beautiful family procession—to the accustomed seat in the House of God. And I cannot receive at its face-value, the profusely decorated prayer of the man in the front seat, when I see his son in a back seat, busy on mischief? A friend of mine, annoyed for the twentieth time, by such a boy, left the pulpit one day, with the hymn-book in his hand, from which he had just announced a hymn, and seized the boy by the arm, led him up the aisle, and pushed him into his father's seat. He did not misbehave again!

Some congregations have acquired the habit (bad habits are easily acquired!) of lounging outside, until the Minister rises to begin the service. Great punctuality on the part of the Minister, a little promptness in beginning at the very minute, and an occasional mild hint from the pulpit on the subject, will—gradually—cure the evil.

Correspondence.

The Editor is not responsible for the opinions expressed by correspondents.

THE FOREST CHURCH.

To the Editor of "The Canadian Independent."

DEAR SIR, — In reply to a communication from J. B., Toronto, I would simply state, that the position of the church in Forest is not that of antagonism to anything that is good and true and pure in church discipline. We will not knowingly vindicate any man in wrong. We afford no asylum to deceivers and hypocrites, if we know it. The character with which the Rev. R. Wallace clothes our pastor, and that which we really have found it to be during a period of over nine months, are so diametrically opposite, that you need not be surprised that we hold him innocent of the charges made against him until his accuser can prove the contrary.

J. B. takes exception to our putting the probability of jealousy as an influence and motive power among some men who have Rev. before their names. Now, we know there are ministers, good and true and pure, amongst all our denominations, and we would be very sorry indeed to hurt the feelings of one of such; for, after all, under God, they are the hope, the light, the glory of our land, and the great standard-bearers of truth and righteousness. And, taking J. B. from the tone of his letter, to be one of such, we are sorry if our remarks jarred on his conscientious integrity, yet the fact still remains, that ministers are men, and even the most spiritual of them are subject, more or less, to all the passions of frail humanity.

DUNCAN CAMPBELL,

On behalf of the Church in Forest.
Forest, Oct. 24th.

STUDENTS AT WORK.

To the Editor of "The Canadian Independent."

DEAR SIR, It may be gratifying to some of our people, to learn the following, if you will kindly insert it in *The Canadian Independent*:—

The students of the Congregational College have resolved to open a mission in Montreal, Sunday, 31st, (D.V.) A large brick building has been leased for the purpose, and, thus far, we have every reason to expect success.

Yours, etc.,

W. CURRIE,

Sec. and Treas. Students' Mission.
Montreal, Oct. 22, 1880.

DOGMATIC PREACHING.

Editor of "The Canadian Independent."

DEAR SIR, — Apropos of the leading article in last week's paper, which I am "old-fashioned" enough to approve of, I met with the enclosed article from Canon Ryle, which, it seems to me, describes a style of preaching which, I regret to say, is becoming rare. I copied it, and, if you can find room for it, would be glad to see it in the next *Independent*.

Yours very truly,

E. S.

DOCTRINAL RELIGION

Mark what I say. If you want to do good in these times, you must throw aside indecision and take up a distinct, sharply cut, doctrinal religion. If you believe little, those to whom you try to do good will believe nothing. The victories of Christianity, wherever they have been won, have been won by distinct, doctrinal theology, by telling men roundly of Christ's vicarious death and sacrifice, by showing them Christ's substitution on the cross, and His precious blood; by teaching them justification by faith, and bidding them believe on a crucified Saviour; by preaching ruin by sin, redemption by Christ, regeneration by the Spirit; by lifting up the brazen serpent by telling men to look and live; to repent, believe and be converted. Thus—this is the only teaching which for eighteen centuries God has honored with success, and is honoring at the present day, both at home and abroad. Let the clever advocates of a broad and undogmatic theology; the preaching of the gospel of earnestness, and sincerity, and

morality,—let them, I say, show us at this day any English village, or city, or town, or district, which has been evangelized without "dogma" by their principle. They cannot do it, and they never will. Christianity without distinct doctrine is a powerless thing. It may to some minds be beautiful, but it is childless and barren. There is no getting over facts, the good that is done in the earth may be comparatively small, evil may abound, and ignorant impatience may murmur and cry out that Christianity has failed; but, depend on it, if we want to do good, and shake the world, we must fight with the old apostolic weapons and stick to "dogma." No dogma, no fruits. No positive evangelical doctrine, no evangelization.

MINNESOTA STATE CONFERENCE.

BY REV. L. H. COBLE.

Editor "Canadian Independent."

You, in the Queen's Dominion, take a friendly and real interest in us here in the States. We re-appreciate it. Hence this note, giving you the latest and best news from this side the invisible line that divides us.

Our twenty-fifth Annual Conference met Oct. 13-17, in the beautiful town of Northfield, forty miles south of Minneapolis. It is the seat of our beloved Carleton College. I say "beloved," because it is a child of our churches. It really came into being at a State Conference, and has been affectionately cared for year by year. It has 203 pupils in regular classes, besides music scholars.

Our session opened Wednesday evening, Oct. 13, with a clear-cut sermon on text in Matt 28:18, "All power is given unto me in heaven and earth." It was a grand key-note for following sessions to the end. Papers of great value were read by Rev. J. H. Morley, of Winona, on "Re-statement of Doctrine," by Rev. M. M. G. Dana, D.D., St. Paul, on "The Relation of Doctrine to Religious Life," by Mrs. S. H. Bardeen on "Frontier Experiences," by Rev. C. A. Conant, of Cannon Falls, on "What the Churches owe the Frontier Missionary," by Rev. R. A. Beard, of Brainerd, on "Special Providence," by Rev. G. A. Hood, of Minneapolis, on "Systematic Beneficence and the Morning Offering," by Rev. P. B. Fisk, of Lake City, on the "Methods of Developing the Teaching Power in our Churches." These papers, with the discussions that followed, were stimulating and hopeful. Friday was Home Missionary day. The Superintendent of Home Missions reported 18,976 miles' travel during Conference year; 135 sermons and addresses; seven new churches, seventeen new men in the work, making sixty-seven in all employed during a part or the whole of the year,—these sixty-seven ministering to ninety-five churches and fifty-eight out-stations, a total of one hundred and fifty-three places, at a cost of about \$14,000 missionary money. Four churches completed, and three others began houses of worship.

The Minnesota Woman's Home Missionary Society, auxiliary to the Minnesota Home Missionary Society, gathered up something more than \$500, mainly among the children. The Woman's Board of Missions (Foreign) gathered up \$1,300 to send the gospel to lands in heathenism.

Prayer meetings of quiet, tender interest were interspersed among the longer sessions. On the whole, it was one of the best sessions the Conference has ever held. The work in it was done mainly by home talent, only two of the secretaries of any of our benevolent societies being present, to wit, Rev. Henry M. Storrs, D.D., of New York, one of the secretaries of the American Home Missionary Society, and Rev. S. J. Humphrey, D.D., of Chicago, District Secretary of the American Board of Commissioners for Foreign Missions.

A very pleasant diversion from the regular Conference work was made Friday evening, when the tenth anniversary

of Dr. Strong's presidency in the College was celebrated with reminiscences by several members of the Conference, and Willis Hall, beautifully re-built, was re-dedicated with prayer by Dr. Humphrey. All present will go in the strength of the meat given us many days.

Minneapolis, Oct. 22, 1880.

News of the Churches.

HOWICK AND TURNBERRY. — I am happy to inform you that there is a good work going on amongst us here in Howick and Turnberry, through the instrumentality of Mr. McIntyre, formerly a student of the C. C. B. N. A., who has been laboring amongst us since the first of May. He has been holding special meetings here this last seven weeks which have been largely attended. Many have professed their faith in Christ, and truly we have all been blessed and are still waiting for a more gracious outpouring of His Holy Spirit in our midst.

WILLIAM AKINS.

October 26, 1880.

Literary Notes.

LITTELL'S LIVING AGE. — The numbers of *The Living Age* for the weeks ending October 16th and 23rd respectively, contain several articles of great interest, specially, "A Contemporary Narrative of the Fall of the Bastille," and "A Glance at the Jews of England." A new volume began with October. For fifty two numbers of sixty-four large pages each (or more than 3,300 pages a year), the subscription price (\$8) is low; while for \$10 50 the publishers offer to send any one of the American \$4 monthlies or weeklies with *The Living Age* for a year, including the extra numbers of the latter, both postpaid. Littell & Co., Boston, are the publishers.

HARPER'S MAGAZINE for November, completing the sixty-first volume, claims to be the most beautiful number ever issued, and we think that the claim is just. The illustrations—profuse in quantity—(there are no less than sixty-four of them) are excellent—some of them literally exquisite. It is appalling to think of the amount invested in the art branch alone of a single number, which nothing but a very large circulation can repay. That "Harper's" has always had, and appears determined to retain. The literary matter, though of varied attractiveness, is all good. The poem, "Around the Year," with its illustrations, is worthy of a sumptuous binding. Those who want a good American magazine cannot err in taking Harper's.

The Presbyterian Publishing Company, Philadelphia, announce for November and December the essays and debates in full of the Pan-Presbyterian Council just held in that city. The best minds of the Presbyterian family—Scotch, English, German, Hindoo, were faithfully represented there. Subjects of general import, e.g., Creeds, Dogmatics, Eternal Punishment, were vigorously discussed. The volume cannot but be valuable to all denominations for reading and reference. We shall notice it when it appears.

It is good for man to be checked, crossed, disappointed, made to feel his own ignorance, weakness, folly, made to feel his need of God, to feel that in spite of all his cunning and self-confidence he is no better off in this world than a lost child in a dark forest, unless he has a Father in heaven who loves him with an eternal love, and a Holy Spirit in heaven who will give him a right judgment in all things, and a Saviour in heaven who can be touched with the feeling of his infirmities.—*Chas. Kingsley.*

LUNCHING WITH GLADSTONE.

A few hours spent in the home and company of Mr. Gladstone was a glimpse of English life not to be forgotten. The invitation to a lunch at Hawarden Castle, which our little party of Americans had so gladly accepted, suggested three in the afternoon as an hour when Mr. Gladstone's carriages could be in waiting for us at the little railway station, sitting by itself in the meadows, two or three miles from the castle. Turning from the highway into the magnificent park in which the castle stands we drove for about a mile along its perfect road, overlooking with grand old trees, through which we caught charming pictures of vale and slope studded here and there with finest oaks and beeches. Approaching the castle, a large structure overhung with ivy and tipped with turrets and battlements in the Tudor style, heavy oaken doors swung open to admit us to the court. A bevy of dogs—hound, collie, mastiff and I know not what other breeds—studied the visitors with dignified interest as they alighted at the door, and footmen shewed the way inside. Wrappings laid off, we were ushered into what seemed to me, in Yankee term, the family sitting-room, where we found Mrs. Gladstone and other members of the family, including one of her sons, the Rev. Stephen Gladstone, who is the earnest and esteemed rector of Harwarden.

The room was richly but not showily furnished, the two features which most quickly attracted the visitor's eye being, perhaps, the glistening candelabra holding scores of wax tapers which did service instead of gas, as in most English mansions, and the full book cases that had taken possession of all otherwise occupied space upon the walls, even to the back of the swinging doors which opened into the dining-room, to which they hung like barnacles. One door, through which the grand old commoner—surely the greatest commoner of his generation, to say no more—by-and-by came in to greet us by the door which opened into the library, the shop in which so much wonderful literary work has been done. Here again book-cases ruled supreme upon the walls, while up and down the long, wide room were table-topped cases filled with the scholar's tools and treasures. One table was an odd exception to the rest, for on it lay nearly a dozen axes of varying English and American patterns. Mr. Gladstone's penchant for wood chopping is well-known, and this table was to him something like what stables and kennels are to so many Englishmen. We recalled the familiar story told of him to the effect that he never lost but one night's sleep in public life, and that was because of his anxiety lest a high wind should blow down a tree—which he had partly felled the previous day before he should have the pleasure of finishing his task. He laughingly confessed to its substantial correctness. He dwelt with the interest of a connoisseur on the merits and defects of the various patterns in his kit of axes, and shewed us his favourite—a bit of Yankee make, with a waxed end wound around the cracked helve!

If my feminine reader asks what we had for lunch, I have to plead that I could hardly have told an hour afterward. I only know that the company was broken up into little groups at round tables: that Mr. and Mrs. Gladstone would not take their own seats until they had helped to serve every guest; and that thenceforward the wide-ranging, delightful conversation of the great scholar and statesman was more than meat and drink to all who sat near him. None of the pictures which I have seen of Mr. Gladstone do justice to the genial spirit that plays over his face at such a time, no picture could do justice to a certain light and depth in his eyes, which I shall always remember as the finest thing in his fine face.—*Good Company.*

Boys and Girls.

NELLIE DUTTON'S LAMB.

Little Nellie Dutton was only seven years old when she lost her father, who had been a shepherd to a rich sheep-master on the Cheviot Hills. His widow was very sad and very poor, and had a hard struggle to support her one orphan, Nellie, who was too young to help her much. But Nellie knew the Good Shepherd who gave His life for the sheep, and prayed to Him to make her one of the lambs of His flock.

She and her mother lived in a little cottage on the outskirts of the moor, where she kept a goat and a few hens. Mrs. Dutton knitted stockings for the farmers' wives, and sometimes helped in their dairy work in the busy summer time, and in the evening she taught Nellie to read in her father's Bible. Nellie used to help her by picking up firewood and herbage for the goat, and by winding the wool for knitting. When she was between nine and ten years old, she was sweeping away the snow from the doorway one very cold morning in February, when a drover passed the door with his flock, and in his arms was a poor little weak lamb, just born, that looked ready to die with cold.

The drover had known Nellie's father, so he spoke very kindly to her, and seeing how pitifully she looked at the little lamb, he said: "Here, Nellie, take this poor thing, it won't live an hour, but it will make a stew for you and your mother;" and so saying, he put it in her arms, and hurried on to his flock, which the sheep-dog was driving through the snowy road to market. Nellie was filled with joy at the thought of having the lamb for her very own, and she hurried into the cottage to her mother.

"O mother," she said, "see what I have got! Sandy, the drover, gave it to me to make a stew. He said it was dying, but I've warmed a little milk for it, and keep it by the fire, maybe it would recover." Mrs. Dutton had just boiled some milk and poured it on some bread for Nellie's breakfast, and she said, "I have no more milk, Nellie."

"O! I'll share my breakfast with my little pet," said Nellie: and so saying, she sat down by the blazing wood fire, on her stool, and wrapping the lamb in a warm old shawl, she took it on her lap, opened its mouth with her finger, and by degrees got a few spoonfuls of the warm milk down its throat, and after a little the heat and food revived it, and it opened its eyes and gave a feeble little "ma-a." This was sweet music to Nellie's ears, and squeezing her bits of bread out of the basin, and eating them herself, she kept the milk by the fire, and every half hour gave a spoonful or two to little Flossy—as she called her pet—and by evening it was able to stand on its legs without nursing; at night it was wrapped up warmly by the fire-place. Her care was successful; for every day it grew stronger, and soon followed her about like a dog, and by the time the summer came, it was beginning to pick the blades of tender, sweet grass.

It would make our story too long to tell you of all the lamb's pretty gambols, and the delight of kind Nellie Dutton when it skipped about after her wherever she went. The next summer it had a good fleece to be shorn, that, when it was spun, made plenty of warm stockings for Nellie and her mother, as well as some to sell; and the next spring after that, lo and behold! there were two more little lambs, and the kind farmer, Mr. Mayfield, who knew Mrs. Dutton, and helped her in many ways, gave Nellie grass on his sheep-walk for her little flock, and offered to buy them all from her. Nellie sold the two babies, but the mother she would not part with. The lamb brought prosperity to the widow and her child.

Kindness to animals is the sign of a gentle, loving disposition, and it is pleasing in the eyes of Him whose "tender mercies are over all His works."

"STAY AT HOMES."

Many a minister in Canada will fully appreciate the following remarks lately made by "The Christian at Work," on the careful students of meteorology, and sometimes ladies at that, to be found in all congregations, who can go to late parties, eat suppers in the early hours, and brave the rigours of a winter's morning in coming from their favourite dissipation, but who cannot be coaxed out to church if there is a cloud in the sky though no bigger than a man's hand, or a breeze blowing, though no stronger and colder than, on any other day, would be regarded as merely sufficient to put the blood into a pleasant glow while it quickened the step, brightened the eye, and apparently made life for them all the more worth living:

"Ah! how discouraging these stay-at-homes are! If they knew how depressing their absence often is upon the minister, would they not find themselves more regular attendants upon the church services? It is related of Dean Swift that when the Dean's congregation was so small as to include only the sexton and himself, he began the service by saying, "Dearly beloved *Roger*, the Scripture moveth you and me in sundry places to acknowledge," etc. Many a preacher has preached most effectually to a few just as the Great Teacher preached to but one at a time. The minister, then, can do his duty to those that remain, and, if he choose, pray as we once heard a minister pray: "Not, O Lord, for those only who are providentially prevented from being with us, but who have stayed away because of this shower, which would not have kept them from business or a kettle drum."

Too many are found who rather seem to glory in these stay-at-home tendencies, and who, of course, excuse their conduct by alleging that there is little inducement for them to go to church for all the good they receive there. Such talk is well enough for those who make no pretensions to religion, but surely on the lips of such as profess to know God and to worship Him, it is strange and inconsistent indeed. We cannot do better for the benefit of all such than give another paragraph from the paper we have already referred to:—

"There are Christians and Christians;—those who always may be seen in their places in church; and there are fair-weather believers, who stay away—we had almost said whenever there is a heavy dew. May the Lord bless the sermon addressed to the gathered few on these rainy Sundays; and may He bestow His richest blessing upon these dainty stay-at-homes, who are either not sufficiently interested in religion to attend church on a stormy day, or have so much of the article at home that they can get their tulle there, and consequently have no occasion to expose themselves to the inclemencies of a humid atmosphere by going to church when umbrellas and waterproofs are in demand."—*Canada Presbyterian.*

MINISTERIAL POPULARITY.

Among the cursed blessings that are conferred on preachers, is that popularity which makes them for the time the centre of attraction and the topic of general conversation. Out of a thousand or ten thousand ministers not more than two or three at any time are likely to be famous, and it will be a mercy if those do not speedily come to be infamous.

Most famous men are over-estimated, and their popularity causes unpleasant comparisons, breeds envy and distrust, leads to criticism, slander and fault finding; causes every error to be magnified,

and every fault to be proclaimed; and if, in some unexpected hour, the praised and flattered pet of society shows himself to be a man of like passions, infirmities and sins, with others, how soon every toul bird of prey will peck his gay plumage, and turn his glory into shame. Many a popular preacher has finished his course in shame, in sorrow, or in crime.

Young man, do not fret because your kite does not fly quite as high as your neighbour's. Hold on to the string, and you may keep it out of the ditch. It may be very pleasant to see your name in print, but that depends largely upon what is printed under it.

Keep low. Before honor is humility. Be true to God and man, and if you miss fame you may also escape shame; if you do not hear hosannas shouted to-day, you may not hear the cry, "Crucify him!" to-morrow; and if you can serve your generation in this life, and get quietly into your grave without bringing reproach upon yourself, your friends, and your Lord, you will have a fine opportunity for fame and appreciation in the day when the righteous shall "shine forth like the sun in the kingdom of their Father." Wait and see if it is so. *Armory.*

SOME people's idea of "the higher life" expresses itself in that style of "perfect trust" which does nothing, and lies down on one's hard-working brethren for support. We venture to suggest that high as that sort of life is, it would hang up a peg or two more with entire *Congregationalist*

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The First Object—Is to produce the greatest amount of heat from a given amount of fuel, and is gained by an arrangement of the three-way draft passage and some twelve feet of flue pipe, which is bent down and around the base, and the heat is absorbed by the atmosphere through direct radiation from every part of the stove. *Another object* of the invention is to secure for heating purposes the greatest possible benefit of the fire contained in the stove, and 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*—

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All hindered doors and objectionable fittings are abandoned, and are replaced by mica lights with metal tips attached, by means of which the mica may be sprung into place, or removed and cleaned with a dry cloth, or replaced when the stove is red hot, without burning one's fingers. At the base of the mica lights eyelets are placed, through which a constant flow of air causes all the gas or smoke to be consumed or to pass off. *Sixth Object*—A base plate of cast iron in the place of zinc or other perishable material. The base plate is raised sufficient for the cold air on the floor to pass up through its raised and hollow cone-shape to the stove, and is rarified, and by this means a constant circulation is continued until an even summer heat is obtained. The circulation above described causes the floor to remain cool underneath the stove. The stoves are altogether cast iron; and the slow consumption of fuel, the direct radiation from 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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EDITOR

HON. VICE-CHANCELLOR BLAKE.

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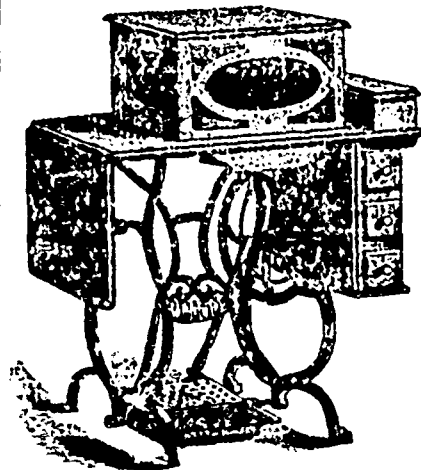
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