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The Canadian Independent.

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

Vol. 27.

TORONTO, THURSDAY, May 20, 1880.

New Series. No. 21.

Topics of the Week.

FROM some of our British exchanges we learn that a discussion is going on in the High Church papers on the part unconfirmed children ought to take in "offering the Holy Sacrifice" and "adoring the Presence." In a letter on the subject, the Rev. J. W. Horsley, the chaplain of Clerkenwell Prison, introduces the questions of private confession and absolution; and he says "I could, and would, if necessary, hear or make a confession in a pair-oar on the river, or under a lamp-post in the street." When is all this foolery to end? and how?

NEVER has Toronto seen such a funeral as that of the late Hon. George Brown, which took place on the 12th inst. Crowds from all quarters of the country were present, and the general and genuine manifestation of sorrow for the dead and of sympathy with the widowed wife and fatherless children gave the most unquestionable proof of how deeply the heart of the country had been touched and how powerful was the hold which the dead Senator had secured, not only upon the respect of the people of this Province, but upon their personal and unfeigned affection.

THE May meetings held in this city during last week were, upon the whole, fairly successful, though the proceedings were not of such general interest as to call for any lengthened report. The speeches were all very respectable, and the different reports were in general very encouraging. The Bible Society had rather a falling off to report, both in the way of income and issues. The Tract Society was reported to be holding on in its useful, unostentatious course. The Women's, and the Young Men's Christian Associations were also shewn to be in healthy and vigorous operation.

"WE are sorry," says the Lucknow "Times," "to learn that Dr. Valentine, the well-known medical missionary at Jeypore, is compelled to go home, completely broken in health. He takes also with him his motherless girl, Nellie. Many, as he departs, will remember him in their prayers. The last numbers of the 'Missionary Record' and of the 'Children's Magazine' contain deeply appreciative notices of the death of his little daughter Ettie, which followed so soon after that of his wife—a sketch of whose devoted missionary labours appeared in the November number of the 'Record' from the pen of Dr. Shoobred."

ON the 26th ult. a series of evangelistic services was commenced in Rome by Dr. Somerville of Glasgow. Despite the opposition of the municipality, which, pandering to clerical intolerance, set its veto on the contract already concluded by him with the proprietors of the Argentine Theatre, and sanctioned by the Government, the reverend doctor was able to address 1,500 persons in the Alhambra. A large crowd had assembled outside the Argentine in ignorance of the veto. At the close of the meeting Dr. Somerville was by acclamation invited to continue the series, which at Florence and Naples has already attracted such numerous audiences, and which nowhere but in Rome has encountered municipal opposition.

IN reference to the removal of Dr. John Gibson from Chicago to London, the Ministerial Association of the Chicago Presbytery at its last meeting adopted the following minute: "Whereas, our beloved brother, Rev. J. Monro Gibson, has felt called upon to resign his pastoral charge within our bounds, and to accept a call to the Presbyterian church of St. John's Wood, London, and we, the members of the Chicago Presby-

tery and his associates in the work of the ministry, desire to convey to him some further expression of our high regard and Christian love, therefore resolved, That we do hereby, as a Presbytery, give expression to our conviction of the very marked and signal usefulness with which it has pleased God to attend the labours of Dr. Gibson during his residence in this city. His ministry has been rich in precious result not only to his own church, but to all the churches of our order, and to the cause of evangelical religion throughout the city and far beyond. We rejoice in the substantial fruit of his Christian scholarship, in his fidelity both as a pastor and a presbyter, and equally in the influence which has been so constantly felt amongst us of his cheerful, wise and humble life. We tender to him our sympathy in the painful separation which he feels called to make from a Church and from Christian brethren by whom he is so warmly loved, and can only add our heartfelt hope and prayer that in his new field of labour God will give him open access to the people, and clothe his ministry with increasing power. And, finally, we would address ourselves to the Presbytery of London, to which Dr. Gibson has now been transferred, and entreat them to receive him from us as a brother greatly beloved, a helper of the faith of many, as one destined, we trust, to be a new band between us and our Christian brethren of England.

It has long seemed strange that with ten Presbyterian churches there should not be a solitary Congregational one in Buffalo, the chief interior city of the Empire State. If I am rightly informed, however, what is now the First Presbyterian Church was formed on the Congregational platform, but like many others in Central and Western New York and Northern Ohio, under the influence of the pernicious and ever to be lamented "Plan of Union," they were transformed into the Presbyterian shape. Presbyterianism in Buffalo is largely made up of original Congregationalists from New England and elsewhere, and others are continually going there, and being absorbed by that denomination. Recently, however, there has been a large secession of those who were among the most spiritual and excellent members of La Fayette street Presbyterian Church (formerly Dr. Heacock's and more recently Rev. H. M. Parsons') with the design of forming a Congregational church. *It was a movement wholly spontaneous among themselves, without any external pressure whatever.* They invited Rev. J. C. Holbrook, D.D., of Syracuse, Secretary of the N. Y. State H. M. Society, to meet with them and advise them as to the necessary steps to be taken, and on Sunday, May 2, he preached for them twice, to large audiences, and the following Thursday evening there was held a meeting to organize a church. Letters were presented by *eighty-five* persons, seventy-nine from the La Fayette street and four from the Westminster Presbyterian Churches of the city, and four from Congregational churches in other places, and one proposed to join on confession of faith. These, *eighty-seven* in all, were then duly constituted a church by the adoption of the Articles of Faith, with slight alterations, of the La Fayette street Presbyterian Church, and the Covenant of the same. Five deacons and a clerk and treasurer were chosen, and a committee to prepare a constitution and rules, and another to call an ecclesiastical council to recognize the church and receive it into the Congregational fellowship. It is confidently believed that considerably more than one hundred members will soon be enrolled. A very centrally situated and pleasant hall has been rented for a year for the exclusive use of the society, which is to be carpeted and fitted up for public worship, and a number of prominent Congregational clergymen in the State and in

Cleveland and Detroit are expected to supply the pulpit for the present, and until a pastor shall be secured. The Buffalo papers all speak of the enterprise as very hopeful, and of the leaders as being well known gentlemen of that growing city of some 15,000 inhabitants. Certainly very few new movements of the kind have ever begun under more favourable auspices or with better prospects of success. Rev. F. A. Valentine has been engaged as a permanent supply of the church at Mannsville, and Rev. T. W. Walters has a call to be installed as pastor at South Canton (Crazy's Mills). The Free Will Baptists will unite with the Congregationalists at present, in sustaining public services in the house of worship of the former in Philadelphia, Jefferson Co., the pulpit to be supplied by Rev. Mr. Barber of the latter Church. Rev. G. A. Flower, Jr., has discontinued his labours at Harrisville. On May 2, four united with the church in Jamestown. Rev. Mr. Hubbell, the new pastor, is doing a good work there.—*J. C. H., Correspondence of Boston Congregationalist.*

SOMETIMES rather whimsical mistakes are made from the similarity of the names of distinguished or notorious individuals. A worthy Presbyterian exchange, on the other side of the lines, a week or two ago afforded rather a curious illustration of this. It made Professor Blackie of the Edinburgh University do duty for Professor W. G. Blackie, D.D., of the Free Church College in that city, and, forthwith dubbed the erratic and anything but orthodox Professor of Greek "one of the prominent men of the Free Church of Scotland, and also distinguished as a worker for the general interests of Calvinistic Presbyterianism in Great Britain and the world." Is Saul also among the prophets? We should just think he was, when that most genuine but most eccentric and most unorthodox (not to put it positively) of the sons of men and genius—John Stuart Blackie—does duty as a champion of Presbyterian Calvinism and becomes the substitute of that most proper, most particular, we had almost said most prim, and—well—slightly prosaic gentleman, who has an "i" in his last name instead of a "c," and whom his greatest enemy has never once thought of accusing either of heresy or genius. To think of Professor W. G. Blackie being fathered with the mocking suggestion that was first, we believe, thrown out by the Edinburgh "Scotsman" to the effect that a few of the ablest sermon writers and preachers of Scotland should be detailed for the special purpose of composing first rate sermons, a few hundred copies of each of which should be sent in good time to be on hand for Sabbath morning, so that all the duller brethren might read them to their congregations, and thus there be a systematic course of instruction going on over large districts at the same time, is so awful that it might be worth the excellent Free Church doctor's while to put out a card certifying that he is *not* the gentleman referred to. In the absence of such a disclaimer, we put in this modest caveat for the benefit of our Presbyterian and other fellow editors in the States, who, in the prospect of Professor Blackie's appearance at the Pan-Presbyterian Conference at Philadelphia might seek to honour him and explain his position and views by quoting the following, which refers to the "other" Blackie: "He thinks our preaching work is overdone; that there should be more public catechetical instruction, and more attention given to praise and psalm-singing. Then he would have a special class of ministers, mighty in the Word, who traversing the country at stated times, would utilize the pulpits of certain districts, so that one really good sermon might be preached to a score of congregations in the course of a month to the great advantage of preachers and

hearers. But he thinks the great thing wanted at present in the Presbyterian Church as a civilizing force is an extensive cultivation of the "psalmodic element." It is the same mistake that leads to the following closing sentence, in which, no doubt, to his own great surprise and amusement the celebrated Professor of Greek and believer in Gaelic is made the great propounder and advocate of the ideas and plans of the Chalmerses, Candlishes and Guthries of a past generation. "In his 'Curiosities of Literature' the elder Disraeli tells us that 'the history of Psalm-singing is the history of the Reformation.' In many of our congregations at present it is becoming an unknown art. Therefore do we rejoice to see a man of Professor Blackie's acumen and position calling public attention to the vast importance of it, as well as to the advisability of introducing such alterations in our ecclesiastical arrangements as would promote the utterance and the strength of our divinely appointed Presbyterianism. Indeed, there is hardly one of the points which he has now been advocating, the importance and utility of which did not commend themselves to the minds of Chalmers, and Candlish, and Guthrie in the past generation. Learned leisure, more evangelistic work, more public catechizing, more powerful preaching, and less of it, more psalm-singing—these are some of the present wants of Presbyterianism." For the versatility, fun, frolic, exuberant "go" and matchless self-confidence, as well as occasionally the delicious nonsense, of genius, commend us to John Stuart Blackie; but we beg to repeat that he is neither the authoritative expounder of the Calvinistic principles nor the recognized and honoured reformer of Presbyterian practices of the present day, on the other side of the Atlantic or this.

A SOLACE FOR ANXIOUS THOUGHTS.

BY REV. JOHN HALL, D.D.

"In the multitude of my thoughts within me Thy comforts delight my soul."—Psalm xciv. 19.

It sometimes happens to a man—perhaps it is the experience of some one here—that an intolerable load is pressing down the spirits. He says, "If I could only have quietness and peace of mind, I could bear my external ills." Men of wealth, who are burdened and disappointed, envy the poor who live in contentment; the guilty envy the innocent whose condition may be otherwise miserable; they who live constantly under the gaze of the public eye often long for the quiet of lowly lives, in the less noticeable walks of life. The mind of man makes for him peace or pain; a hell of heaven, or a heaven of hell. But in the multitude of thoughts in us there is something which can give peace.

The stream of thinking cannot be interrupted during our waking hours, if indeed it is in sleep. We say that we are not thinking, when we mean that we have no special train of thought in mind. Moreover, this continuous stream has a moral character, which gives complexion to our being. The stream that winds through the valley seems limpid, pure and transparent, but the oxide of iron it carries, reddens the stones washed year after year by its waters. So the tone of thought leaves a mark on character.

We are not to repress these multitudinous thoughts. In fact, the more we think the more we live. We feed the stream of thought by knowledge. Right knowledge will keep it pure. But all this is not enough to give satisfaction. There must be something from God to give us peace and serenity of soul. John Stuart Mill was a man of astonishing versatility of mind and breadth of observation, yet he expressed "profound dissatisfaction" with the world. Shelley and his school of poets, with a keen appreciation of nature, suffered disquiet of heart.

The text suggests more than mental activity. The thoughts are anxious thoughts, pains or "cares" as Alexander translates. Some of you to-night have anxious feelings, personal griefs, domestic or business trials, hidden from the gaze of others. What histories are here unwritten, in variety and severity of experience known only to God! The text invites us to a practical truth, and let us each look at it experiment-

ally, that we may be wiser and better. What are God's comforts, given to delight our souls?

1. Peace. (a) In reference to God's law. Science, as well as revelation, teaches the inviolability of law. Penalty follows its infraction. We have broken the law, and deserve punishment. What is the remedy? Christ magnifies the law, meets the penalty for us, so that, being justified by faith, we have peace with God. Is this your condition? (b) In reference to the upbraidings of conscience. This is a peace different from that of justification. When conscience, our master under Christ, sees that we are honestly seeking to do God's will, it anticipates the Lord's final verdict and says, "Well done!" Have you this great peace? Do you keep conscience delicate and responsive to truth? Do you say, "I can break with my party or with my friend, but I will not violate my conscience?" (c) As to Providence. God does His will without consulting us. The unexpected event happens. We know not what shall be on the morrow. God's providences change, but He does not. What we call accidents are known to Him. The sparrow does not fall unnoticed, and I am of more value than many sparrows. He orders my way; I cannot, nor would I if I could. Difficult times have these been a few years past. It has been hard for some to be at once decent and honest. In your business and in your home, had you restfulness, trusting your family, your debts, your all, implicitly to God?

2. Fellowship with God is another delightful solace for anxious thoughts. This word is a familiar one so far as its syllables go, but who realizes what fellowship with God is?

When a boy of nine, I was sent away from home to get a better classical education. I had a friend and playmate. He was called away from school. Never will the memory of that parting "good-bye" be forgotten. That gloomy evening, the darkness of sky and field, and the loneliness of my heart, are still fresh in thought. I then knew what human fellowship was. David and Jonathan, John and Jesus, enjoyed sweet companionship. Grace sanctifies nature, lifting us higher. Our fellowship is with the Father and His Son Jesus Christ. It seems incredible that such dignity should be ours. Congenial tastes form the basis of true fellowship. God looks at His Son and calls Him His Well-beloved, in whom He is well pleased. The believer, too, says of Christ, "He is the chief among ten thousand, and altogether lovely." The finite and the Infinite here touch. Holy things are desired, and unholy things viewed with disgust, by both. Christ's meat and drink was to do His Father's will, and the Christian says, "Not my will, but Thine, be done." In a degree we enjoy with God the fellowship that Christ and the Father had. Great and good men lift us when we are associated with them, even though we take the humblest share. How should we joy to go with John Howard on his errand of mercy, were he here again; or with John Wesley, who roused multitudes with his impetuous earnestness; or stand with John Knox, as he might again thunder forth the truth, protesting against political and religious tyranny; or with Robert Hall and William Carey. But the ennobling influence of communion and fellowship with God is unspeakably greater.

3. Hope is another solace for weary hearts. We now are not of age, but minors, waiting to come in possession of the estate. We are not now at home, but only pilgrims journeying homeward, expecting to reach the city of habitation prepared for us. We are betrothed to Christ, and the marriage is not yet. We look forward to the marriage supper, "rejoicing in hope of the glory of God." Exceeding great and precious promises inspire us. Our Lord guarantees for their fulfilment. Hope rises as on wings at the prospect. Here we watch and fight; there is rest and peace yonder, and that forever! In the multitude of your anxious thoughts do these comforts, brethren, delight your soul? You have peaceful homes and a measure of prosperity in business, but trials will come. The sky is dark, your brow is clouded. "All have their troubles," it may be said. But this generalization does not prove a solace. It did not comfort you to hear that others were miserable. But you found

peace by taking God's promise and your personal needs to Him, saying, Fulfil, now, O Lord, this word unto Thy servant, even as he trusteth in Thee." You arose from your knees saying, "He will surely bring me through," and He did. These light afflictions, which endure but for a moment, are working out an eternal weight of glory.

In application, a word as to how you may get more comforts;

A little comfort is a precious thing, but there are "more to follow." You have seen that each has been connected with knowledge. To know Christ as your justification; to understand God's law and to be studious observers of His providential dealings; to have a delicate and responsive conscience, heedful of all these teachings; to have a memory stored with these precious promises of God—all these are promotive of peace and fellowship, of hope and joy in Him. Seek, then, for truth continually. Get it from living teachers, from those who aim to hold forth, not themselves, but the truth. Next, read books. What blessings are these! Books have, as it were, both a body and a soul. They are ministering spirits. Like the angels, too, there are good and there are bad. Get good books; above all, be familiar with the Book of books. Here are youth, with restless energy and ardent aspirations, like the Athenians, ever seeking new things. Time and experience will teach you, but let me now persuade you to increase this knowledge and so to know this comfort, the fellowship enjoyed in the Christian life. Then you will rightly estimate the poor, sordid pleasures of this world when you ponder in your heart the thought of the next. Forget all I have said, if you must, but remember this, "In the multitude of my anxious thoughts within me, Thy comforts delight my soul." God's Spirit will interpret its meaning to your heart. Had you a sick child at home, whose critical condition alarmed you, and at the same time a venture in stocks which was doubtful, and the word came to you that the latter had issued in a loss, while your child had passed the crisis in safety, you would say, "Let it go, it is a mere bagatelle, now that he lives, and I am spared the bitterness of a greater loss."

Act on this principle through the rest of your life. Your cares may be heavy, and your hardships many yet you will regard all as of little account if you are at peace with God, walking in fellowship with Him, with apostles and saints, toward the heavenly land, in hope and in full assurance of seeing the King in His beauty! Act on this principle, and the comforts of God will abundantly delight your soul.

BENEFIT OF CLERGY.

The origin of this practice may be traced to the regard which was paid by the various Princes of Europe to the Church, and to the endeavours of the Pope to withdraw the clergy altogether from subjection to secular authority. Our earlier kings, after the Conquest, resisted this ecclesiastical assumption, as interference on their prerogative, but the result was only partial, one instance being the exemption of places consecrated to religious purposes from arrest for crimes, which led to the institution of sanctuaries; and also to the exemption of clergymen in certain cases from criminal punishment by secular judges; from this came the benefit of clergy, the claim of the *privilegium clericale*. It was then necessary that the prisoner should appear in his clerical habit and tonsure at trial; but in the course of time this was considered unnecessary, and the only proof required of the offender was his shewing to the satisfaction of the court that he could read, a rare accomplishment, except among the clergy, previous to the fifteenth century. At length all persons who could read, whether clergymen or lay clerks (as they were called in some ancient statutes) were admitted to the benefit of clergy in all prosecutions for offences to which the privilege extended.

Sir Francis Palgrave, in his "Merchant and Friar," gives a vivid picture of the proceeding that took place at these trials. A thief had been apprehended in Chepe, in the very act of cutting a purse from the gir-

dle of Sir John de Stapleford, Vicar-General of the Bishop of Winchester, and he was condemned to be hung at Tyburn. "Louder and louder became the cries of the miserable culprit as he receded from the judges; and just when the sergeants were dragging him across the threshold, he clung to the pillar which divided the portal, shrieking with a voice of agony which pierced through the hall: 'I demand of Holy Church the benefit of my clergy!' The thief was replaced at the bar. During the earlier portion of the proceedings the kind-hearted Vicar General had evidently been much grieved and troubled by his enforced participation in the condemnation of the criminal. Stepping forward he now addressed the court, and entreated permission, in the absence of the proper ordinary, to try the validity of the claim. Producing his breviary, he held the pledge close to the eyes of the kneeling prisoner; he inclined his ear. The bloodless lips of the ghastly caitiff were seen to quiver. '*Legit ut Clericus*,' instantly exclaimed the Vicar-General; and this declaration at once delivered the felon from death, though not from captivity. 'Take him home to the pit,' said the Vicar-General, 'where, shut out from the light of day and the air of heaven, he will be bound in iron, fed with the bread of tribulation, and drinking the water of sorrow, until he shall have sought atonement for his misdeeds and expiated his shame.'—*All the Year Round*.

PAUL'S LAST LETTER AND THE CLOAK.

The fourth chapter begins with a solemn appeal to Timothy to do his duty as a pastor "in season, out of season" because the time would soon come when men would turn away from truth to the fantastic doctrines of teachers who would answer them according to their own lusts. "Do thou then be sober in all things, endure sufferings, do the work of an evangelist, fulfil thy ministry. For I am being already poured in libation, and the time of my departure is close at hand. I have striven the good strife, I have finished my course, I have kept the faith. Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will give me in that day; and not to me only, but also to all who have loved His appearing."

That is practically St. Paul's last word. The remainder of the letter is occupied with personal information, given in the natural, loose, accidental order of a letter, mingled with earnest entreaty to him that he would come at once. "Do your best to come to me quickly." Demas, Crescens, Titus are all absent from him; Erastus did not come with him farther than Corinth; Trophimus was taken ill at Miletus; Luke only is left. Mark is useful to him for service—perhaps because he knew Latin—and, therefore, Timothy is to take him up somewhere on the way and bring him. Tychicus is already on the way to Ephesus so that he can take Timothy's place when he arrives. Timothy is to be on his guard against the pronounced hostility of Alexander the coppersmith. Then follows the touching allusion to his first trial and deliverance, on which we have already dwelt. Greetings are sent to Prisca, Aquila, and the house of Onesiphorus. Once more, "Do your best to come before winter"—if he comes after that time he may be too late. "Eubulus greets thee and Pudens, and Linus and Claudia, and all the brethren. The Lord Jesus Christ be with thy spirit. Grace be with you."

I have purposely omitted the one simple touching message, introduced so incidentally, and with such inimitable naturalness. "When you come bring with you the cloak that I left at Troas, at Carpus' house, and the books, especially the parchments." The verse has been criticised as trivial, as unworthy the dignity of inspiration. But men must take their notions of inspiration from facts, and not try to square the facts to their own theories. Even on these grounds the verse has its own value for all who would not obscure divine inspiration, nor obliterate the true meaning and sacredness of Scripture by substituting a dictated infallibility for the free play of human emotions in souls deeply stirred by the Holy Spirit of God. But even on other grounds how little could we spare this

verse! What a light does it throw on the last sad days of the persecuted Apostle! The fact that these necessary possessions—perhaps the whole that the Apostle could call his own in this world—had been left at the house of Carpus, may, as we have seen, indicate his sudden arrest either at Troas or on his way to it. A prisoner who is being hurried from place to place by unsympathizing keepers is little able to look after his property. But now the Apostle is settled again, though his home is but a prison, and he feels that it will be his home for life. Winter is coming on, and winter in a Roman prison, as he knows by experience, may be very cold. He wants to get back his rough travelling cloak. It was one of those large, sleeveless garments which we should call an "overall" or "dreadnought." Perhaps St. Paul had woven it himself of the black goat's hair of his native province. And, doubtless—for he was a poor man—it was an old companion, wetted many a time in the water-torrents of Asia, whitened with the dust of the Roman roads, stained with the brine of shipwreck when *Euro-Aquilo* was driving the Adriatic into foam. He may have slept in its warm shelter on the chill Phrygian uplands, under the canopy of stars, or it may have covered his bruised and trembling limbs in the dungeon of Philippi. It is of little value; but now that the old man sits shivering in some gloomy cell under the palace, or on the rocky floor of the Tullianum and the winter nights are coming on, he thinks him of the old cloak in the house of Carpus and asks Timothy to bring it with him. "The cloak that I left at Troas with Carpus, when thou comest bring with thee, and the books, but especially the parchments." The *biblia*—the papyrus books—few, we may be sure, but old friends; perhaps he had bought them when he was a student in the school of Gamaliel at Jerusalem; or they may have been given him by his wealthier converts. The papyrus books, then, let Timothy bring, but especially the parchments—the vellum rolls. What were these? Perhaps among them was the *diploma* of his Roman franchise; or were they *precious* rolls of Isaiah and the Psalms, and the lesser prophets, which father or mother had given him as a life-long treasure in the far-off happy days when, little dreaming of all that would befall him, he played, a happy boy, in the dear old Tarsian home? Dreary and long are the days—the evenings longer and drearier still—in that Roman dungeon; and it will be a deep joy to read once more how David and Isaiah, in *their* deep troubles learnt, as he had learnt, to suffer and be strong. A simple message, then, about an old cloak and some books, but very touching. They may add a little comfort, a little relief, to the long drawn tedium of these last dreary days. Perhaps he thinks he would like to give them, as his parting bequest, to Timothy himself, or to the modest and faithful Luke, that their true hearts may remember him when the sea of life flows smooth once more over the nameless grave. It would be like that sheep-skin cloak which centuries afterwar's, the hermit Anthony bequeathed to the Archbishop Athanasius—a small gift, but all he had. Poor inventory of a saint's possessions! Not worth a hundredth part of what a buffoon would get for one jest in Cæsar's palace, or an acrobat for a feat in the amphitheatre; but would he have exchanged them for the jewels of the adventurer Agrippa or the purple of the unspeakable Nero? No, he is much more than content. His soul is joyful in God. If he has the cloak to keep him warm, and the books and parchments to teach and encourage him, and Mark to help him in various ways, and if, above all, Timothy will come himself, then life will have shed on him its last rays of sunshine; and in lesser things, as well as in all greater, he will wait with thankfulness, even with exultation, the pouring out in libation of those last few drops of his heart's blood, of which the rich full stream has for these long years been flowing forth upon God's altar in willing sacrifice.—*Farrar*.

"LOOKING UNTO JESUS."

The early Christians lacked many privileges and advantages that we enjoy. They had no printed books.

They worshipped God in dens and caves and upper chambers, had few and simple ecclesiastical garments, and often received the Lord's supper in vessels of wood, and not of silver or gold. They had little money, no church endowments, and no universities. Their creeds were short. Their theological definitions were scanty and few. But what they knew they knew well. They were men of one Book. They knew whom they believed. If they had wooden communion vessels, they had golden ministers and teachers. They "looked unto Jesus," and realized intensely the personality of Jesus. For Jesus they lived, and worked, and died. And what are we doing? And where are we in the nineteenth century? And what deliverance are we working on earth? With all our countless advantages, our grand old cathedrals, our splendid libraries, our accurate definitions, our elaborate liturgies, our civil liberty, our religious societies, our numerous facilities, we may well doubt whether we are making such a mark on the world as Clement and Justin Martyr and their companions made 1700 years ago.

I know we cannot put the clock back and return to the A B C of early Christianity. But one thing we can do: We can grasp more firmly the grand old primeval principle around which our modern Christianity has clustered and swelled, and grown to its present proportions. Such a principle is that laid down in our text, "Looking unto Jesus." Then let us covenant with ourselves that for the time to come we will try to run our race, fight our battles, fill our position, serve our generation, like men who are ever "Looking unto Jesus." So looking while we live, we shall see face to face when we die. We shall joyfully exchange faith for sight, see as we have been seen, and know as we have been known.—*Bishop Kyle, on Heb. xii. 2*.

"HOW MUCH OWEST THOU?"

It was my lot to live for some years in one of those antiquated Welsh towns with an unpronounceable name (to a Saxon) of which a willingly incredulous stranger might say, "Can any good thing come out of Nazareth?"

Among the members of my class was an old Welsh lady, Mrs. O—.

Providence had once smiled upon her in temporal affairs, but the Father tried his child by taking away from her the light of her eyes, as "by a stroke," and children withered and died, one by one, so that she lived "alone, yet not alone."

"'Twas little she could do," for poverty, as is often the case, was accompanied by sickness so that by the earnings of her needle she barely subsisted. Parish authorities added to it a weekly pittance, and this was all she had, save the kind gifts of friends.

I often visited her in her little room, and often found her confined to her bed.

When tickets were renewed, if she were not present, I hastened to take her ticket, knowing what pleasure it gave her to receive it.

Visiting her one day for this purpose, I found her in great weakness.

On handing her the ticket, the conversation ran thus:

"I have brought you your ticket Mrs. O—, but you need not give anything."

"Oh! but I must."

"No! no! I'll see that your name stands all right in the class book."

"Sir, if you will look in the little cup on the shelf you will find the *Lord's money*."

"But the Lord does not wish you to give to His cause what you absolutely need, I can't take it."

And then the "hot rain" fell down her aged cheek, as she said, "'Tis but little I can give to the Lord, but what did He give for me? He loved me and gave Himself for me. Take it, sir, I can't eat my morsel happily if you don't."

And so I took it, and murmured blessings on the head of her whose heart "the love of Christ" did so "constrain," and prayed evermore I might remember, "Ye are not your own." Reader, "how much owest thou unto the Lord?"—*Rev. Samuel Wilkes*.

THE
CANADIAN INDEPENDENT.

TORONTO, THURSDAY, MAY 20th, 1880.

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

Pastors and church officers are particularly requested to forward items for "News of the Churches" column.

ORTHODOXY.

IT is the fashion to-day to sneer at orthodoxy. Every juvenile Quixote has his tilt at this windmill which he takes to be a terrible giant that he is bound to conquer; and every man who wants to be popular, and who fails through his lack of ability, begins to make an outcry against orthodoxy, and endeavours, likely enough, to pose as a martyr to its intolerance. Just, as you may be sure, that a man who runs round finding fault with the denomination to which he belongs, professing his preference for another, is a disappointed man, with his pride and ambition unsatisfied, or his selfishness thwarted, so, often, the loudest declaimers against orthodoxy, are those whom it fails to value at their own high estimate.

What is orthodoxy? It is that which the bulk of religious people agree to regard as the truth on certain vital points, that which they believe the Bible teaches, and which should, therefore, be firmly held by them. They may be mistaken, of course; it has happened before that the majority has been wrong and that a minority, perhaps a small one, has been right. Luther, at one time, appeared to stand almost alone; but he was right, nevertheless. Admit all this, to its fullest extent, and we still must allow that *à se* the opinion of a large majority is most likely to be the correct opinion, and ought not to be rejected without the strongest conviction, based upon the clearest proofs, especially when we consider further the character of the men who amongst ourselves hold orthodox views—not ignorant men, but men of education, character, thought, unquestioned sincerity and truthfulness. Surely the opinions of such men should not be lightly rejected and treated as unimportant and worthless. But there comes, it may be, a time when overpowered by convictions we have to cut away from these moorings, leave the quiet harbour of received opinions where we have lain, and sail forth on untried seas of new beliefs, possibly, of no belief at all. How will it be done? By the true man, acting from a strong sense of duty, modestly and sorrowfully, not obtrusively and offensively. It will be done with deep regret; a sense of pain and loss will fill his soul; and as the emigrant watches, with straining eyes and heavy heart, the fast fading shores of fatherland, and carries with him to his new home love and honour for that which he has left, so will it be with the voluntary exile from the beliefs in which were his spiritual birth and early growth—compelled by his convictions to pass away from these beliefs, he will do it with regret, and retain respectful memories of the past.

Of course, there is another side to these thoughts; it is this, that those who are compelled by their convictions to break away from the beliefs held by their brethren should be treated with all courtesy and kindness. There should be accorded to them the credit of sincerity. While to some it is not only an easy but rather a desirable thing to proclaim their dissent from orthodoxy, to others it is like cutting off the right hand or plucking out the right eye, and to such there should be no break in Christian kindness and consideration, certainly no denunciation or imputation of improper motives. Of all forms of odium we dislike the *odium theologicum*, it is at once the most virulent, and considering its connection, the most disgraceful of all kinds of denunciation.

Let then those who can keep to the old landmarks extend Christian charity to those who have to pass away from them, and let those who cannot walk in the old paths feel that those whom they leave behind are as sincere as themselves, as anxious for light and truth and God; then amenity will take the place of asperity in theological discussions, and not victory but truth will be the grand end of controversy.

OFFENCES.

"IT must needs be that offences come," and certainly there is no lack of offence constantly occurring in our churches, often widespread and sorrowful in its results. There are offences arising from the business dealings of members with each other, in which one party will feel, sometimes rightly no doubt, that he has not been well used, debts contracted which fail to be met, engagements which are not kept, and all the little and great misunderstandings which will occur in mercantile transactions, these are a fruitful source of offence. Then they will arise not unfrequently from ill-guarded tongues, scandal, gossip, the source of so much trouble in all communities, sacred and secular. At times there will be a suspicion of pride, either of station or of purse, and the poor member, who is not seldom the most proud, will be offended. Last, but unhappily far from least, are the offences that arise in the church itself, in its life and workings. It really appears sometimes, as if the adversary, unable to prevent the formation of Christian churches, took this method of weakening and destroying their influence. Differences about pastors, about officers, music, order of service, admission of members, and the thousand and one things that enter into church life, are ever, in some churches, producing trouble after trouble. We could lay our finger on more than one church where a portion of the members are like highly charged electric machines; you have only to touch them and you get a shock, or to bring two of them into contact and—sparks fly out. And while it is bad enough that business differences should be brought into the church, it is, we think, worse, as in a case we lately met, where church differences were carried into the world, and persistent attempts made to injure a brother in his worldly calling because thereof. Now all this is utterly unchristian, it is as opposed to the spirit of the Master as light to darkness, and those who allow themselves to be so moved should remember, "If any man have not the spirit of Christ, he is none of His." That spirit is the spirit of 1 Cor. 13, the spirit that "hopeth all things" "believeth all things," (not evil, as we fear some read this, but good), "endureth all things," the charity that never faileth. The result of such a state of feeling in a church it would not be difficult to predict, even if we had never observed it. A company of believers is for mutual edification, building up, for mutual comfort, sympathy and strength; what of this can there be when bitterness is in the heart? It is for carrying on the work of Christ, but "how can two" work "together unless they be agreed." In fact it is not too much to say that the harbouring of the spirit we have indicated totally destroys all the usefulness of a church, both for itself and for those who are without, in fact, if such a spirit prevails it ceases to be a church; for all practical uses it is dead.

Of course we do not mean to say that such a picture as we have drawn is a representation of churches generally; we are sure that it is otherwise. We rejoice to know of many where there is harmony, right through the membership, where there is hearty co-operation in all church work, and where you will not find a brother or sister who cannot meet any other with the utmost cordiality. It is not, of course, for such as these that we write.

While it will rarely happen that in offences all the fault is on one side, yet there is generally one with whom it originates, or who is the chief offender in the matter. What then is the duty of the one who receives the offence? Of course any pastor will say, just what we say, we do not pretend to offer anything new, we refer to the law of Christ as laid down explicitly by Him in Matthew xviii. 15-17. This is the unchangeable course for the servant of Christ; if he follows any other he disobeys the Master, if he returns offence for offence, coldness for coldness, bitterness for bitterness, he is not only violating in this matter the spirit, but the explicit directions of his Lord. There is absolutely no other way of dealing with offences, in conformity to the will of Christ; and if this were carried out honestly, sincerely and constantly, offences, or at any rate the persistence in them, would soon cease.

A final word. This may meet the eye of one who is estranged from his brother; let him remember another teaching of his Lord, and carry out the lessons of Matt. v. 21-24. This done, if he cannot restore harmony he will at any rate have delivered his own soul.

ASSOCIATION POWERS.

AT the meeting of the Central Association, as will be seen by the report thereof, an earnest, long and animated discussion arose (marked throughout by the absence of controversial bitterness and the ore desire to gain the expedient and the true), on the reading of a paper by Rev. E. D. Silcox of Stouffville, on the "Possibilities and Powers of Associations, which by no means being allowed to make laws, can yet be truly utilized for purposes of co-operation and the gaining of that strength which is to be found in united action."

An outline of the general results of the discussion is given as a supplement to our late remarks on organized independency. The results were not speculative but practical, and may be thus summarized:

Voluntary association has its moral obligations which should be loyally owned and met; hence all associated churches and pastors, whilst jealously guarding their individual rights, should carefully regard and aid in maintaining the rights of those associated with them.

Christian and frequent conference is a means of being made acquainted with the wants and rights of others, and of mutual strength, therefore this association proposes to meet three times in the year, at stated times, and at such places as may from time to time be determined upon.

It is very desirable that no important change, such as the settlement of a pastor or the severance of the pastoral relation, the establishment of a new church or the removal of an old one, should be irrevocably decided without a reference to the entire Association, and should any emergency arise requiring immediate action, an opportunity should be given for the Association specially to meet.

Recognizing the fact that there are properly denominational objects, the churches and pastors associated will endeavour to contribute regularly to all recognized denominational objects, be that contribution ever so small.

The Association will endeavour by fraternal counsel and aid to foster struggling and pastorless churches, and to secure a Christian *esprit de corps* throughout its bounds.

These results, in the form of resolutions, are to be presented before the Association at its next meeting, at which it is to be hoped there will be a full representation of churches and of pastors.

THE Bond street investigation is not yet completed, the examination of the two complaining deacons, Messrs. Thomson and Beckett, occupied the whole of the first week. If we are correctly informed, the investigation will terminate immediately. In the meantime Mr. Handford declines to conduct the services. The Rev. W. F. Clarke preached the two last Sundays.

A PARAGRAPH on our first page a couple of weeks ago has hurt the feelings of some of our loyal readers. It commenced, "Princesses are getting cheap." We can only say that we transferred it from a contemporary whose loyalty is above question, and who would likely be surprised to find a harmless skit on the old-world notions of petty German quasi royalty, supposed to be a covert attack on our own Royalty. The world moves, and a time will come when all distinctions of birth will cease to be recognized, but it is not yet.

APROPOS of some exhibitions of High-Churchliness in Toronto lately, we commend the following extract from the "Miscellany" of the First Congregational church, Kingston. Our good friend Dr. Jackson knows how to go straight to the bull's eye:

"A church dignitary in this city who, by office at least, assumes a sort of churchly pre-eminence, recently asked a

member of our congregation where it was he attended church. A frank reply elicited something like the following from the inquirer: 'The Congregationalists are a very good people, but they have no creed; you should not belong to a church which has no creed.' Now if it was meant that we have no man-made creed which we compel persons to repeat as a shibboleth of faith it was true, for we have none. Was it meant, however, that we have no agreement as to faith and doctrine, a great mistake was made. As *Protestants*, of Protestants we claim that the Bible is our creed, and as true Catholics we will have no other. And what are the results? That none hold the cardinal doctrines of the Scriptures with greater unity and tenacity than do Congregationalists; that over and over again for the past three hundred years have these doctrines been boldly announced by mutual agreement; that defection from the faith of Apostolic Christianity to Romanism is unknown among us; that there is with us greater unity in the faith than in any of the creed-clad churches; and, finally, that we are not forced to subscribe to strong Calvinistic articles of faith and adopt Arminian sentiments, or to a Protestant formula while in heart and practice many are Romanists—and we are saved from that subterfuge of Jesuitism of maintaining a mental reservation, while an iron-clad oath is taken which it is not intended to keep. It was at a great price our fathers purchased back this freedom for us, purchased by our Lord, and we intend to hold it most sacredly."

Official Notices.

CONGREGATIONAL UNION OF ONTARIO AND QUEBEC.

The annual meeting of this body will be held (D.V.) in Montreal, in Emmanuel Church, commencing on Wednesday, June 9th, at 7.30 p.m., when the Rev. H. D. Powis, of Toronto, will preach the annual sermon.

The attention of churches and their pastors is respectfully called to the 12th standing rule of the Union (see "Year Book" for 1879-80, page 49), in regard to the annual collection for the Union on the Sabbath next preceding the meeting; and also to the Report of the Finance Committee of last year, on the same subject ("Year Book," page 61). "Each church," in the rule referred to, is intended to mean every church connected with the Union, and not those only which are actually represented by delegates at the annual meeting. Last year barely one-half of the churches complied with the rule, and the consequence was that the sum of \$3 20 had to be deducted from every minister's and delegate's expenses. It is earnestly hoped that such a deficiency may not again occur from the same cause.

Reduced Fares.—The various railway and steamboat companies offer the usual reductions to those about to attend the meeting of the Union. The Grand Trunk, Great Western, Canada Central, and Northern, and Hamilton and North-Western will give return tickets for one and one-third fares; the last named, however, only on a guarantee of ten ministers or delegates travelling over their line. Brethren interested will send me word at once. The Quebec, Montreal, Ottawa and Occidental Railway will give return tickets for one fare.

The Ottawa River Navigation Co. will issue return tickets at one and one-third fares.

The Richelieu and Ontario Steamboat Company will carry those attending the meeting at the following rates, meals and berths included: Hamilton to Montreal and return, \$15 75; Toronto to Montreal and return, \$15; Bowmanville to Montreal and return, \$13.25; Port Hope and Cobourg to Montreal and return, \$11.75; Kingston to Montreal and return, \$7.50; Prescott to Montreal and return, \$5; Cornwall to Montreal and return, \$3.50; Quebec to Montreal and return (meals and berths extra), \$3.

Brethren will please let me know by which route they intend to travel, and whether by more lines than one, when writing for certificates, which must have my signature, and be presented on purchasing their tickets at the beginning of their journey.

JOHN WOOD,

Sec. Con. Union of Ontario and Quebec.
Ottawa, May 13th, 1880.

CANADA CONGREGATIONAL INDIAN MISSIONARY SOCIETY.—The annual meeting of the above Society will be held in connection with the meetings of the

Canada Congregational Union, to follow that of the Canada Congregational Home Missionary Society on Thursday, June 10th, 1880. JAMES HOWELL, Sec.
Orangeville, May 13, 1880.

CENTRAL ASSOCIATION.

ON Tuesday, 11th inst., the Central Association met in Zion Church, Toronto, and reorganized. Rev. H. D. Powis, chairman, and Rev. J. I. Hindley, M.A., Secretary. Rev. J. B. Silcox preached from 1 Peter 1. 19. The reasonableness of our faith as grounded upon testimony. On Wednesday morning the Association met again and continued in session with an adjournment until 7.30 p.m., when the meeting was closed. The following resolution, moved by Rev. J. Burton, B.A., seconded by Rev. J. I. Hindley, M.A., was unanimously carried:

"That this Association would record its deep sense of the loss sustained by the country in the death of the Hon. George Brown. They would recognize with gratitude the important part he has taken in the formation of our Canadian nationality and liberties; and his energy as a journalist, and also his worth as a private citizen. They would express their deep sympathy with his bereaved widow and family, commending them to the consolation of a sympathizing Saviour, and the reunion hereafter. May the God of all comfort comfort them in their affliction."

A committee was also appointed to tabulate the debts on the church buildings within the membership of the Association, with a view to some scheme of lightening the burdens. A paper was read by Rev. E. D. Silcox on the Powers and Uses of Association, and led to a long conference on the isolation of our churches; a committee was appointed to put in the form of resolutions, to be submitted to the next meeting of the Association, the results of the conference. Harmony and practical earnestness characterized the meeting.

[Not having received from the Secretary the full minutes of the meeting, the above short sketch has been supplied by one of the ministers; we hope to give a more complete report next week.—Ed. C. I.]

THE LABRADOR MISSION.

As some months have passed since we have had any news to report from Labrador, we send the following. Writing in the beginning of January, the Rev. Mr. Butler speaks of the winter so far as having been almost the coldest we had ever experienced on the coast. A kind of influenza was very prevalent amongst the people and specially trying to Mr. Butler himself. He remarks on the good order and quiet in the settlement with grateful satisfaction, there being a marked change in this respect from last year. Although the people seemed more thoughtful, he deplored their lack of appreciation for the work done, and regrets that they do not seem to grow in unselfishness, or in an earnest desire for spiritual things. The death of a young girl, quite suddenly, in November, a former boarding scholar at the mission, made a deep impression on many minds, especially of the young, and we cannot but hope that good may flow from it. Mention is also made of the death of an old Esquimaux woman (the only full Esquimaux thereabouts), who did not know her own age but was supposed to be nearly one hundred years old. She was a sensible, kind-hearted faithful old woman. It was difficult to ascertain from herself how much she really understood, but both Miss Warriner and Mr. Butler trusted that the light of the Gospel had penetrated her mind, bringing comfort and hope.

Quoting Mr. Butler's own words, we find the following: "Some of the meetings held of late have been of marked and solemn interest. The school has gone on well—some necessary repairs have been made on the building, which make it more comfortable for all. The attendance is larger than last year. The children had their usual Christmas tree, which proved very attractive to both old and young, and passed off very successfully. Miss Warriner also has a large school—quite as many as there is accommodation for—another season the building will have to be enlarged, I think."

The rigid rules of the INDEPENDENT will not permit further quotations from these Labrador letters, especially as there are yet some words to be said on

behalf of the Society. Since the last appeal to the readers of the INDEPENDENT we have been much cheered by a few contributions (acknowledged in this paper, 8th April). Our thanks are many and sincere to those kind friends, and we trust that others, knowing our need, will also do their utmost to help in keeping this little Mission alive. Year after year Mr. Butler has been persuaded that he must give up the work of missionary-pastor in Labrador, on account of his failing health. With the exception of one or two short trips home, he has laboured on in spite of increasing weakness, since the year 1864. His invaluable and unselfish devotion to the Mission, has induced him for some time to remain at his post in spite of personal risk to his health, because we have been unable to find anyone to take his place. But he feels that the time has now come when he must permanently leave, and he intends doing so early in the fall. We have found it impossible, hitherto, to find one, able and willing to offer himself as a successor in this self-denying work, but we trust that God Himself will raise up some one suitable in this emergency. When present lately at one of the meetings of the Canadian Presbyterian Missionary Society, we were deeply interested in the various reports and accompanying statistics. There everything seemed to contrast with our poor Labrador affairs, as the Society rejoiced over a surplus of funds, increase of labourers, etc. Reflecting quietly over this it seemed that possibly some of the blame of our present feebleness, should come home to ourselves. However this may be viewed, let us at least entreat all the members of the Society, and every one interested in our work, to make it individually a subject of prayer, that the best way of carrying on the mission may be made clear, and that means may be provided for its support. Following this, we may and should expect an increased interest, renewed blessings, and a well-filled treasury.

Communications to be addressed as heretofore to Mrs. Wilkes, 249 Mountain street, Montreal, P.Q.

E. TOLLER,
May 10, 1880. Cor.-Sec. Lab. Miss. Society.

News of the Churches.

LISTOWEL.—It is with much regret that we learn of the resignation of the Rev. A. F. McGregor from the pastorate of the Congregational church in this place. Mr. McGregor's announcement of his intention, on Sabbath last, was no less a surprise to the majority of his congregation than it is to the townspeople in general. He has, we understand, private reasons for the course he has decided upon, though there is neither dissatisfaction with the labours connected with his sacred calling, nor thirst for an increase of "stipend." Though it is only a few years since Mr. McGregor, then a young man fresh from college, entered upon the work of the ministry in this place, he has, both by precept and example, made his influence to be greatly felt for good, and, apart from his church connections, we are sure that the departure of none more than him will be more generally regretted. Since he came to Listowel he has, in addition to his special duties, been ever ready to ally himself with every useful work, whether for the diffusion of literature, the promotion of temperance, or other means calculated for intellectual and social improvement. We should have been pleased had he chosen to remain with us a little while longer, but since he has decided otherwise, we can only wish him God speed in whatever part of his Master's vineyard he may, in the future, be called upon to labour. —*Listowel Banner.* Rev. W. F. Clarke has been invited to supply the first two Sundays after Mr. McGregor's departure.

COBourg.—The annual tea and business meeting of the Congregational church was held in the school house on Thursday evening, the 6th inst. Tea was served from seven to eight, after which the meeting was called to order by the pastor. After the usual devotional exercises, reports from the different departments of the church were presented to the meeting, shewing the church to be steadily gaining ground. The membership has increased during the year, nine

having been received into fellowship, one has been removed by death, and two by letter, giving the church a net gain of six new members. Total number on 101st April 30th, 1880, forty-four. The congregations have been very good throughout the year, the evening congregation averaging from 150 to 175. A number of improvements have been made to the church, the principal one being the increased seating accommodation provided. Several entertainments were held during the winter months, realizing \$37.16 for the benefit of the Improvement Funds. The Ladies' Aid Society has been at work during the year. By a sorcee the interest on the church debt was raised, also some \$41.58 from sales of bazaar goods. The financial report shewed the church finances to be slightly improved on the preceding year. The total amount raised during the year by the church for denominational purposes was \$1,274.70. The Sabbath school report was a very interesting one. The total number on the school roll April 30th, 1880, was eighteen teachers and 129 scholars, being an increase of seventeen scholars for the year, with an average attendance of 102 every Sabbath. The library had been enlarged, and several improvements made in the seating of the class rooms. In reviewing the general state of the church and school we feel thankful to our heavenly Father for all His goodness to us; and we trust that our future may be still more prosperous, and that we may both as a church and school go on to do our Master's work in the spirit of love, and with the desire to win souls for Christ.

W. T., JR.

Items from Abroad.

TWENTY-ONE boys in the Lutheran mission at Guntoor, India, have sent a donation of three *ruppes* or \$1.50, towards building a Lutheran Mission Church in Brooklyn, N.Y. It was the fruit of their self-denial, being saved from their monthly allowance of food.

THE Viceroy of Egypt has given property to the mission of the United Presbyterians worth \$50,000, and the donations of the Maharajah Dhuleep Singh have amounted in all to \$80,000. It has thirty-five stations, nearly 1,000 communicants, and over 1,200 pupils.

THE activity of the Protestant agents and colporteurs in Rome has aroused the ire of the Roman correspondent of the "Tablet." He writes: "In all the principal thoroughfares men are hired to walk up and down and present those passing by with a Bible for a few soldi. On the steps of the Church of the Crocifissione those agents had the audacity (!) to offer a Diodati's Bible to a learned prelate, with the observation, 'Take it, Monsignor, for you have more need of it than others.'"

THE death is announced of Monsignor Alberti, the Roman Catholic Bishop of Syra, in the Archipelago. He was one of the persistent opponents of the doctrine of Papal Infallibility at the Vatican Council, openly voting against the decree. He was a man of moderate views and most tolerant in his practice, always living on the best terms with his fellow-Christians of the Greek communion. He was in the seventy-first year of his age, and had been bishop in Syra thirty-seven years.

THE Bishop of Manchester, speaking the other day at Burnley, said this country was rapidly passing into democratic tendencies. Wherever they looked they saw that the democratic spirit which existed thirty years ago had now spread, not only in the United States, but also over a great part of Europe. It had its perils—its great perils—but, as everything in this world, it had its blessings and advantages too. Some said that if the so-called doctrines prevailed it would be a bad time for wealthy men. He did not believe it would ever be a bad time for rich men, if rich men would only discharge themselves adequately of their duty. He believed the English people liked to see, and they had a right to expect to see, in those who had fortunes and estates that they should recognize their responsibilities.

FATHER HOJDA, the pastor of St. Wenceslaus Catholic Church in Baltimore, has made public renunciation of his adherence to the Church of Rome, and will begin at once a course of studies in Protestant doctrines, preparatory to being ordained a minister. He made this renunciation a week or two ago in the Trinity Lutheran Church, in the presence of two Lutheran pastors, the trustees of two Lutheran churches, and a large congregation. Soon after the services of the day began he stepped out to the front of the chancel, and after announcing his change of faith, signed a document setting forth the fact and renouncing his adherence to the Roman Church. On the day following this he sent a formal letter of resignation to Archbishop Gibbons, saying he had taken the step after long and careful consideration. Hojda was born in Bohemia, and is about thirty-two years of age. His Baltimore congregation was almost exclusively composed of Bohemians, and he was called to the church only about a year ago from the diocese of Bohemia. It is understood that he will be followed into the Protestant Church by several members of his former parish.

TO A BEREAVED FRIEND.

Si ter, stay the tears now starting;
Nay, but let them freely flow,
They will ease thy heart's sad smarting,
They will help to soothe thy woe.
Nature's tribute to the dead,
Be that fitting tribute paid.

Yet, amid thy spirit's grieving
Lift thy downcast eyes above;
"Be not faithless, but believing,"
Jesus lives, and He is love.
When 'n deepest shades of night
His sweet smile will give thee light.

Well I know thy heart's deep yearning
For the loved one gone before,
In life's school we're ever learning
Lessons from a hidden lore:
And the more the spirit learns,
More it loves, and more it yearns.

Oft we see dark clouds, concealing
Other clouds beyond our view;
Only now and then revealing
Gleams of sunlight shining through.
Let us fathom what we will
Mysteries thicken round us still.

Yet, to our amazed beholding,
When our souls are freed from sin,
Yonder pearly gates unfolding
Shall reveal the light within.
Then the golden hues of day
All dark clouds will chase away.

There shall be no more heartrending;
There shall come no sound of strife;
But each soul in union blessing
Feel the thrill of endless life.
Paradise shall bloom again,
And God o'er all forever reign.

Whitby, Ont.

ROSS JOHNSTON.

TEMPERANCE NOTES.

DR. BUCKE, medical superintendent of the London Asylum for the Insane, has lately published a pamphlet on "Alcohol in Health and Disease," in which he takes very strong ground against the use in any way or to any extent of all alcoholic liquors whether as beverages or as a medicine. We have not such medical knowledge as would justify us in saying that alcohol never does good to a person suffering from disease. We are, however, fully persuaded that the reckless manner in which many doctors prescribe it to their patients, is not only culpable, but positively criminal. We are glad to hear Dr. Bucke's testimony to the fact that he has cut off all intoxicants from the patients in the asylum over which he presides, not only without injury to those unfortunates, but with positive advantage. Prescribing alcohol will, in due course, follow blood-letting to the limbo of discovered frauds.

A MISTAKE.

A young man who thinks he can lead a reckless and profligate life until he becomes a middle-aged man, and then repent and make a good, steady citizen, is deluded. He thinks that people are fools, destitute of memory. He concludes that if he repent everybody will forget that he was a dissipated fellow. This is not the case; people remember your bad deeds and forget your good ones. Besides, it is no easy thing to break off in middle life bad habits that have been formed in youth. When a horse contracts the habit of balking, he generally retains it through life. He will often perform well enough till the wheels get into a deep hole, and then he stops and holds back. Just so is it with the boys who contract bad habits. They will sometimes leave off their bad tricks and do well enough till they get into a tight place, and then they return to the old habit.

WE remember hearing of a young man who, on Saturday night, having received his wages, found himself in possession of five dollars and twenty cents. He started down town to buy some food for his family, and on his way drifted into the dramshop, where he was too frequently a visitor. One drink made him generous, and he was prepared to "treat all hands," and an hour passed swiftly in the rough hilar-

ity which graces such places of resort. At length he, late in the evening, bethought himself that it was time to go, and called for his reckoning. The dram-seller figured up the account, and it was just five dollars and twenty cents. The young man handed out the five dollar note, saying to the landlord, "You will have to trust me for the twenty cents;" and started for the market. Entering there he said to the market man: "What have you got that you can sell me for twenty cents? It is all the money I have, and I want to buy something for my family." "There is a bunch of soup-bones that you can have for twenty cents," was the reply. He accordingly bought them, had them put in a parcel, and was about starting for home, not without some reproachful thoughts, when the dram-seller with whom he had spent the evening entered the market, ordered a quantity of porter-house steak, and pulled out a five dollar note, the identical one which he had paid him, and gave it to the market man. Our dram drinking friend had seen enough. He started for home, and probably did more good solid thinking on the road than he had done before in several years. Entering his house, he gave his wife the soup-bones, and said: "There, wife, that is the last time you will ever have to live on soup-bones, that I may furnish money for the rum-seller to buy porter-house steak with." From that time he turned from his cups, entered the paths of temperance and sobriety, and was able to buy beefsteak for his own family, instead of feeding them on soup-bones, from which the rum-seller had picked the meat.—*The Christian.*

THE following letter is extracted from the "Church of England Temperance Chronicle," the editor of which vouches for its being a genuine and authentic document. We can well believe it. Not a few in Toronto, and all over Canada, could only too sadly and truly write the same, or even worse, as descriptive of their own sad experiences. When will all good and Christian men and women unite in helping those sad and suffering ones, and in keeping the thoughtless and unwary, so often deceived by the fatal drinking customs of the day, from rushing to the same pitiable ruin? "My dear Mr. ——— You are to preach next Sunday on 'Intemperance.' I do not quite know what your views on this subject are, but perhaps you will allow me, as a member of your congregation, and one who loves you as her minister, and blesses God for sending her under your precious ministrations, to ask you to read and ponder the enclosed little book and speak a strong word on Sunday against the sin which is ruining so many. I speak from bitter experience. My childhood's days were shadowed by the curse resting on her who should have been the light of the home, and whose memory now brings little of pleasure to her children. I married, thinking I could respect and honour him who became my husband, a moderate drinker he called himself: never took drink in working hours, etc., etc. My married life has been one long experience of sorrow and suffering, physical and mental, uncheered except by my children, though I pray God night and day to send me no more, and to preserve those I have from the hereditary tendencies a drunkard transmits to his children. My husband is a church member, and few know how far he has fallen. During the last year he has been ninety-seven times tie worse for drink, sometimes helplessly so, generally only hilarious, loquacious, or irritable and abusive. It is not very often that he is personally cruel, though I have many bitter experiences of even that. Just think, Mr. ———, how wisely love can live to such an one, and how disgust, loathing, and even contempt strive to fill our heart. What is a wife's duty to a drunken husband is a problem I study continually, and can never solve satisfactorily. I can only cry to God to change his heart, and give me wisdom and patience. I cannot sign my name to this as I would fain hide from all the world, as long as it will hide, the curse in my home; but dear Mr. ———, mine is no isolated case, and moderate drinking is to blame for it all. May God forgive those who continually lead my poor weak husband into this sin."

FAINT NOT, MY SOUL.

When God's strokes are on thee falling,
And earth's sweetest joys are palling,
Faint not, my soul.
When thy sins are thee condemning,
And thy conscience loudly blaming,
And thou hearest Satan's claiming,
Faint not, my soul.

One there is, who stands beside thee,
Who, in evil days, will hide thee:
Faint not, my soul;
He for thee is ever caring,
And through Him comes daily sparing,
For He died, transgression bearing:
Faint not, my soul.

When distrust is thee beclouding,
And thy future darkly shrouding,
Faint not, my soul;
When thy inmost heart is fearing,
And no earthly friend is cheering,
And no gleams of hope appearing,
Faint not, my soul.

One there is within thee dwelling,
Upwards, upwards, ever welling:
Faint not, my soul;
With fresh courage thee inspiring,
With new hope thy faint heart firing,
He will keep thee from all tiring:
Faint not, my soul.

When the silver cord is breaking,
And the world is thee forsaking,
Faint not, my soul;
When thine eyes the light is leaving,
And thy friends around thee grieving,
And thy heart is feebly heaving,
Faint not, my soul.

A world there is, that knows no dying,
No sorrow there, no sin, no sighing:
Faint not, my soul;
There, farewell is never spoke,
There, fond hearts are never broken,
There, they need no parting token:
Faint not, my soul.

—M.

THE POWER OF A HOLY LIFE.

It is the power of a consistent Christian example—the power of a holy life. As good old Matthew Henry says, "thanksgiving is better than thanksgiving," so we may say that pious living is better than pious talking, and a holy example than the best of verbal appeals; for the former may, possibly, come from the lips, while the latter is from the heart, and even where the former is from the heart it is virtually included in the latter.

"Under whose preaching were you converted?" "Under nobody's preaching," was the pleasant, smiling reply; "it was under Aunt Mary's practising." The life that her aunt led before her was the means of leading her to the Saviour. It was not what the aunt might have said, but it was what she did—her consistent example—which was the means of her niece's conversion.

And so a young man, who gave clear evidence of conversion, on being asked what had led to the great change in himself when he had before been so wild and thoughtless, whether it was through any sermon or book that he had been impressed, replied, "No; neither the one nor the other." "What, then, was it? Did some one speak to you particularly on the subject of religion?" And he still said, "No." "What was it, then, that first led you to think seriously on the subject?" "It was my living in the same boarding-house and eating at the same table with J. Y." "Well, did he ever talk to you on the subject of religion?" "No, never, until I sought an interview with him. But there was such a manifest principle, such a sweetness of disposition, such a heavenly-mindedness, in his whole life and demeanour as made me feel that he had a source of peace and happiness and comfort to which I was a stranger. The daily excellence and beauty of his life made me feel the defects of my own. I became more and more dissatisfied with myself everytime I saw him. And though, as I said, he never spoke to me on the subject of religion until I sought an interview and spoke to him, yet his whole life was a constant sermon to me, and gave me no rest until I became a Christian!"—*Baptist Weekly*.

The Sunday School.

INTERNATIONAL LESSONS.

LESSON XXII.

GETHSEMANE.

May 10, 1880.

May 26, 36-50.

GOLDEN TEXT.—"Not as I will, but as Thou wilt."
—Matt. xxvi. 39.

HOME STUDIES.

- M. Matt. xxvi. 1-13. . . . The Rulers Conspire.
- T. Matt. xxvi. 14-25. . . . Jesus points out the Traitor.
- W. Matt. xxvi. 26-35. . . . Lord's Supper Instituted.
- Th. John xvii. 26. . . . Intercessory Prayer.
- F. Matt. xxvi. 36-50. . . . Gethsemane.
- S. Mark xiv. 32-42. . . . Gethsemane.
- Sab. Luke xxii. 39-46. . . . Gethsemane.

HELPS TO STUDY.

The connecting links between our last lesson and the present one are: the announcement by Christ, two days before the passover, of His approaching betrayal and crucifixion; the plotting of the Jewish authorities to bring Him to trial and to death without causing any serious popular commotion; the offer of Judas, and its acceptance by the chief priests; the observance by Christ and His disciples of the last passover, and the institution of the sacrament of the Lord's supper.

The following are the topics of the lesson: (1) *The Saviour's Agony*, (2) *The Sleeping Disciples*, (3) *The Betrayal*. I. THE SAVIOUR'S AGONY.—Vers. 36-39. At the foot of the Mount of Olives there is at the present day a walled enclosure bearing the name Gethsemane (place of oil-presses) and containing some very old olive trees. This spot may have been the scene of the Saviour's agony.

Sit ye here. This was said to eight of the disciples. They were to wait at the entrance. Judas was busy elsewhere.

Peter and the two sons of Zebedee were requested to accompany their Master into the "garden," as John calls it (chap. xviii. 1). The two sons of Zebedee were James and John. The same three disciples who had been privileged to see the "Prince of Life" in the brightness of His glory, on the Mount of Transfiguration, were now called upon to witness His conflict in the "valley of the shadow of death."

My soul is exceeding sorrowful. It was not the fear of death but the burden of sin that pressed Him down. He had no sin of His own, but He "was made a curse for us." The weight of His people's condemnation lay upon Him. No wonder that His humanity bowed beneath the awful load and craved human sympathy.

If it be possible. Without attempting to fathom the mystery of the Saviour's agony on this occasion, or to understand the full import of His words, the lesson which they plainly convey to us may be learned; and that lesson is the impossibility of salvation without atonement. From God's own Son the sword of divine justice would not turn aside when He presented Himself as the sin-bearer for others; how then can one expect to escape who bears the guilt of his own sins?

Let this cup pass. In the figurative language of Scripture a person's cup means the providences in store for him; that is, what the pagan writers would call his "fortune" or his "chance." The "cup" may be sweet or bitter, favourable or unfavourable. We read of a "cup of salvation" (Psalm cxvi. 13), and a "cup of trembling" (Isaiah li. 17); of a "cup of consolation" (Jer. xvi. 7), and a "cup of fury" (Jer. xxv. 15).

That was indeed a bitter cup which the Saviour had to drink in order to effect the salvation of sinners. One of its ingredients was the ingratitude of men and their unworthy treatment of Him; another was "the cursed death of the cross" which He must endure; these were surely bitter enough, but the cup contained an ingredient still more bitter than these; it was the wrath of God to which the sin-bearer inevitably exposed Himself. Would we think more of His filial piety if He had not shrunk from being forsaken by the Father in the hour of His extremity?

Nevertheless, not as I will, but as Thou wilt. Though the Saviour fully understood the nature and extent of the sufferings which he was now about to endure; though His human soul shrank from them, especially from the anticipated withdrawal of His Father's countenance, though, as Luke tells us, "His sweat was, as it were, great drops of blood falling down to the ground" (chap. xxii. 44); yet, even in this extremity of mental anguish, He never wavered in His submission to His Father's will. "It pleased the Lord to bruise Him. He hath put Him to grief" (Isaiah liii. 10); "The Lord hath laid on Him the iniquity of us all" (Isaiah liii. 6). When the moment of trial actually came He rejected all offers of rescue, saying "the cup which my Father hath given Me, shall I not drink it?" (John xviii. 11).

II. THE SLEEPING DISCIPLES.—Vers. 40-46. When Jesus returned to Peter, James and John, He found them sleeping. Luke says "for sorrow" (chap. xxii. 45).

Watch and pray. It is always necessary to watch and pray, but it is especially so in times of peculiar temptation. The disciples were at this particular time in danger of losing their confidence in their Saviour on account of adversity. Peter had a short time previously boasted of his ability to withstand all such temptations; and it is to Peter that the exhortation to watchfulness and prayer is more especially though not exclusively, addressed. The weakness of "the flesh" is admitted; but even this seems to be mentioned, not apologetically, but as an incentive to vigilance.

Sleep on now. In explanation of these words a commentator says: "In perfect consistency with the foregoing narrative, He comes up to them at last, declaring that He has no longer that special need for their watching with Him there as at first—that He had come to the point of peace and triumph, where He had sweetly put all fears to rest, and now He could dispense with their watching with Him, for He felt not alone as before. Besides, their watching could do Him no good any longer. For scarcely has He uttered these words, when He sees the traitor approach, and, as in the same breath, He cries out, "Rise, let us be going."

III. THE BETRAYAL.—Vers. 47-50. The Church of Christ and the individual Christian are here taught that no serious injury can come to them from open enemies outside without the co-operation of some traitor within.

Lo, Judas, one of the twelve, came. He had not been sleeping. Immediately after partaking of the supper in the upper chamber in Jerusalem, he had gone to the chief priests, and in accordance with an agreement which he had made with them a day or two before, to deliver his Master into their hands for thirty pieces of silver, had received from them an armed force, at the head of which he now appears.

Gave them a sign. For the furtherance of his wicked purpose the traitor utilizes to the very last his privileges as a professed disciple of Christ, thus bringing out his hypocrisy all the more emphatically.

It were well if the universal execration in which the character of Judas Iscariot is held should deter all who call themselves Christians from following his example in sacrificing religious principle to pecuniary advantage.

A FAST YOUNG MAN.

WRITTEN IN THE STATE'S PRISON OF ILLINOIS.

Last night, as I sat here and pondered
On the end of my evil ways,
There rose like a phantom before me
The vision of boyhood days.
I thought of my old home, Billy,
Of the school-house that stood on the hill;
Of the brook that flowed thro' the meadow,
I can even hear its music still.

Again I thought of my mother,
Of the mother who taught me to pray,
Whose love was a perfect treasure
That I heedlessly cast away.
I saw again in my visions
The fresh-lipped, careless boy,
To whom the future was boundless,
And the world but a mighty toy.

I thought of all this as I sat here,
Of my ruined and wasted life,
And the pangs of remorse were bitter,
They pierced my heart like a knife.
It takes some courage, Billy,
To laugh in the face of fate,
When the yearning ambitions of manhood
Are blasted at twenty-eight.

THE COST OF CARELESSNESS.

How often do we hear as an excuse for some harm done or wrong committed, "I did not mean to do it. I had no thought of causing any such trouble." Certainly, "want of thought" draws after it a great train of evils, and leaves behind it a broad trail of cost and sorrow. We see the result of carelessness in all departments of life, and in all degrees, from the most trivial, causing only inconvenience and confusion, to the most far-reaching, casting a shadow into eternity.

A nurse fell down the stairs with an infant in her arms, and fifty years afterward there was a hump-backed man creeping about the streets. A child threw a piece of lemon-peel on the sidewalk, and there was an accident an hour after, in which an old lady was severely injured, so severely that she will never be able to walk again. A switch-tender opened the wrong switch, and the heavy train dashed into a big building that stood at the end of the short side track; and lives were lost and the wreck. An operator gave a careless touch to his instrument, and there was a terrible collision on the rail. A boy shot an arrow from his bow; it went whizzing away from the string, and a comrade is blind for the rest of his life. A woman poured oil from a can into her stove to hasten her fire, and there was an explosion, and an outburst of flame, which burnt down the building about her. A young man pointed a gun, in sport, at his best friend, playfully saying that he would shoot him, and one noble youth was carried to his grave, and another goes through life with an awful shadow of memory hanging over him, which quenches all his joy and makes all life dark to him. A druggist's clerk compounded the prescription in haste, and in an hour a sick girl was dying in terrible pain and convulsions, from the poison in the prescription. A beautiful young lady danced at a party one chill midnight, and then raised a window in a side room to let the fresh air fan her hot cheeks, and in a little while they followed her to an untimely grave. What long chapters of incidents are every year recorded, all of which result from carelessness! A little careful thought on the part of the responsible persons would have prevented all of them, with their attendant horrors and their long train of suffering and sorrow.—*S. S. Times*.

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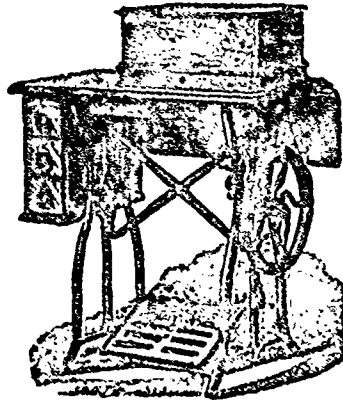
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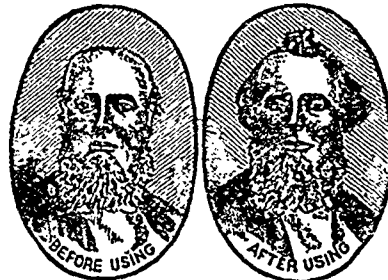
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