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The Canadian Independent.

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

Vol. 27.

TORONTO, THURSDAY, March 25, 1880.

New Series. No. 13.

Topics of the Week.

EVERYTHING seems to indicate that the French Government will rigidly enforce the existing, though for a good while past practically obsolete, laws against the Jesuits.

It is stated that at the close of the year 1879 there were in the world 10,207 members of the Order of Jesuits, an increase of 220 during the year and of 1,524 since 1869. Of the whole number, 2,104 are missionaries, and the rest, 8,103, are occupied in teaching.

MISS FIELDE, a missionary under the Baptist Board, at Swatow, China, has about twenty Bible women whom she has taught, and sends out two by two into hundreds of heathen villages. Five years ago most of these women were ignorant superstitious heathen; to-day they are earnest, intelligent Bible women. Such is the transforming power of the Gospel.

A WORKINGMAN in Manchester, Eng., recently gave an "object lesson" that was full of meaning. Taking a loaf of bread, to represent the wages of his fellow-workmen, he cut off a moderate slice, saying to his audience, "This is what you give to the city government." A larger slice which he then cut off he said, "is what you give to the general government." Then with a vigorous flourish of his knife he cut off three-quarters of the loaf, saying, "This is what you give to the brewer." Only a thin slice then remained, the greater part of which he set aside for the "public house," leaving only a few crumbs, "and this you keep to support yourself and family."

REV. T. R. SAMPSON, missionary, announces the important fact that the Minister of Education of the Kingdom of Greece, has issued an order to school inspectors to add the New Testament to the reading books of the schools of the nation. The demand for it has become so great that the missionary depositories there are not able to supply it, and an enterprising publisher has issued the Gospels, and is getting out the other parts as quickly as possible. Before this order it was with difficulty that the missionaries could sell a thousand copies a year in all the kingdom, and there was no naive publisher brave enough to risk his money and his reputation in publishing the book.

THE Rev. Nathan Sites, an American Methodist missionary in China, was recently beset by a mob at Yenping-foo, and seriously injured with clubs and stones. If a magistrate had not interfered, he would have been drowned by the infuriated populace. This attack which came so near proving fatal, is set down, we observe, to the account of the "hoodlums" of San Francisco. Yenping-foo men having suffered there at the hands of these California "Mexican men." It was but natural that the kinsmen and neighbours of these persecuted Chinamen, inflamed with resentment, should lay hands on the first American that fell into their hands, even though the sufferer in this case was one who had done them no injury, but was trying to do them good.

A GOOD report is that of the twenty-fourth year of the Missionary Association of the Fourteenth street Presbyterian Church, New York (the Rev. F. H. Marting's). Their receipts for twenty-four years have been \$22,915 92. Their superintendent's "Special Report on Systematic Offerings" states that, during the past year, out of the "possible number of offerings," 8,070, the "actual number" has been 8,037, in the senior department; in "the infantry," 3,355 out of a possible 3,403. Their appropriations for the year

have been \$990 69 of which \$500 toward the support of a missionary of the American Sunday school Union in Minnesota; \$100 for a school in Lebanon, Syria; \$59 for other mission work; for their church work \$211. These are good facts for the Systematic Benevolence Society.

PROFESSOR CANDLISH of the Free Church College, Glasgow, has entered into a correspondence with the Rev. Dr. McLachlan with reference to an assertion made by the latter that Professor Candlish was said to maintain that there was in man an inner light and authority higher than the Word of God; and that his teaching in the Glasgow Theological Hall was dangerous and unsettling. At a Presbytery meeting at Glasgow on the 25th of February, Professor Candlish read the correspondence, and stated that what he taught was that the Spirit witnessed by and with the Word of God in their hearts. He maintained that his teaching on that subject was that of Luther and Calvin, Owen and Gillespie, the fathers of the Secession, Thomas Chalmers, Robert Candlish, and C. Hodge. The members of the Presbytery expressed satisfaction at the explanation made by Professor Candlish, but deferred to give any expression of opinion on the correspondence until the matter has been dealt with by the Presbytery of Edinburgh.

A WRITER of the "London Gos-op" in the Birmingham "Daily Post" says: "The greatest mystery still prevails with regard to the ruin, public and complete, which has so suddenly overtaken that spoiled child of the Roman Catholic Church, Monsignor Capel. The sale of his furniture and effects, even to the very keepsakes he had received from grateful converts, has taken everybody, perhaps even himself, by surprise. The great work in contemplation by Monsignor Capel—that of founding a Roman Catholic public school upon the plain of Eton and Westminster—remains unfulfilled. The ground on which the school was to have been built has been sold, and it ever the dream should be realized, another locality will have to be chosen. The sale of the whole of the personal property, even to the vestments worn at the altar by Monsignor Capel, seems bad enough, but even that does not give such a tangible clue to the mystery as the bringing to the hammer of poor Bruno, the collier, the friend and companion of his master, the pet and plaything of the guests at Cedar Villa—Bruno, who was wont to display his talents with such delight to the cluster of juvenile visitors who would gather beneath the great cedar tree to behold the magnificent creature jump with three cheers for the Pope, and sink away with a vicious growl at the name of Bismarck."

THE Earl of Derby, speaking at the meeting of the London Coffee Tavern Company on the 25th of February, in recommending habits of temperance to the working classes, made use of some forcible arguments. "We have," he said, "heard a great deal recently about the peasantry becoming owners of land and having gardens, fields, and farms of their own. Now, an acre of good agricultural land is worth, on an average, about £60, or, as nearly as possible, 3d. for every square yard. I wonder how many working men consider that, when they order threepenny worth of beer or spirits, they are swallowing down a square yard of good agricultural land. Or, to put it in another way, supposing out of our national drinking bill of £140,000,000 we could annually save £60,000,000, and supposing this moderate reduction were continued for ten years only, how much land do you suppose that the working classes could buy out of that saving? It is a very simple sum—10,000,000 acres, or just one-eighth of the whole soil of

this island. I recommend that as a subject of profitable meditation to those concerned in such matters. I do not think the great consuming classes sufficiently understand how completely the publican and the tax-gatherer are one and the same person, as far as they are concerned. I do not think they quite realize, when they order sixpenny worth of spirits, that they are handing over 5d. as their gift to the Chancellor of the Exchequer. If they did realize that, it is quite possible that some of them would repent of their liberality." A large number in Canada, too, would ponder his lordship's words and take his advice there would be very little need for much talk about charity and charitable institutions.

FROM the annual report on the schools of Japan for the year 1877-8, it appears that in the seven grand school districts or areas into which the empire is divided, the number of elementary schools established was 25,459, of which 24,281 were higher schools, and 1,178 private—being an increase of 794 public schools and a decrease of 282 private schools, shewing a net increase of 512 elementary schools. The number of teachers employed was 57,933—56,658 males and 1,275 females. This shews an increase of 7,364 male and 279 female teachers over the number employed during the preceding year. The number of pupils in these schools was 2,162,962—of these 1,552,410 were boys, and 543,768 girls in the public schools and 42,332 boys and 24,452 girls in the private. The average attendance at the 25,459 schools was about 85 pupils per school. Compared with the attendance at the schools during the previous year, these numbers shew an increase of 58,287 boys and 41,881 girls at the public schools. There is, however, yet a vast proportion of the children in Japan of school age, in fact the great majority of them, who do not attend school at all. Thus out of a school population of 5,251,807, only 2,094,298 received instruction, while 3,158,870 attended no school whatever, or received instruction of any kind. The number, however, of those who attend school is rapidly increasing, and while the attendance of boys at the schools increased 393 per cent. during the year the attendance of the girls increased 834 per cent. The percentage in the number of female teachers employed is also sensibly increased. It is noted that while there was a decrease of 111 male teachers in the private schools, there was an increase of eighteen female teachers in the same schools. In the public schools the increase was more marked, it being fourteen per cent. of male teachers as compared with an increase of twenty-three per cent. of female teachers employed. This increase may be accounted for from the fact, that during the year two additional Normal Schools, exclusively for females, were established, and five others already established were opened to females, which had been previously closed to them. The facts indicate a gratifying and growing interest in female education in this old Eastern empire. It is an evidence of the appreciation in Japan of the care and culture of women, which is characteristic of European and American civilization, with which that empire has within the last few years been brought into close contact. The income of the higher schools for the year is set down at \$6,700,000. Of this sum, \$2,688,000 were derived from "school district rates," \$736,000 from "voluntary contributions," \$393,000 from school fees, and \$545,000 from the Government. The expenditure was \$5,365,000. Among its items are \$2,640,000 for teachers, salaries and \$424,000 for books and apparatus. The value of school-houses in the empire is estimated at \$3,164,000, of sites, or school grounds, \$265,000; of school apparatus \$1,051,000, and of school books \$816,000.

MENTAL DEPRESSION.

At Strasburg, in a meeting of friers, the missionary, Gobat, had spoken of his work in Abyssinia, of his joys and of his trials.

When he had finished, a Professor, a pious man who was present, rose and put this question to him in a very earnest tone. "But what do you do when you are discouraged, and full of disquiet and anxiety?"

"I seek for some retired spot," replied the missionary, "often a cave, and there I try to call to mind all my friends and relations. I strive to realize their wants and distresses, and I pray ardently for each one of them. When I have thus occupied myself with the sufferings of others all my own troubles soon disappear as a cloud before the sun."

The Professor sat down without saying a word, and appeared profoundly absorbed in his own reflections. He had suffered from mental depression which his physicians had striven in vain to cure. From that moment he tried the advice of Gobat, and whenever he felt the clouds of melancholy gathering over his heart, and himself plunging into his sad thoughts, he began to consider the sufferings of others and to pray earnestly for them. Then peace returned, and consequently calmness of spirit.

Soon after having tried the good effects of this spiritual remedy, he wrote to a lady of his acquaintance who suffered from chronic sadness, whom her physicians considered an incurable. He told her what the missionary had said to him, how he had tried to follow his advice and what benefit he had found from it.

This lady immediately attempted this means of rising above herself, and was restored, both body and mind, by the blessing of God, who comes to the aid of his afflicted children who wish to obey his Word. From that time she consecrated her mercifully renewed powers to care for those who sighed as she had done, under a depressed spirit.

To rise above self is difficult, but one may give this counsel to many people who are selfish without knowing it, and to those who are sick because they occupy themselves with themselves more than with Christ—more than with human misery.—*L'Evangeliste, translated from L'Aurore, of the 11th March.*

BETTER THAN SILVER AND GOLD.

"Silver and gold have I none," said Peter to the cripple at the beautiful gate of the temple; "but such as I have give I thee." The helpless man extended his long, thin hand for a penny; but instead, received a perfect cure.

Silver and gold are good in their places, and are not to be despised; but there is something better. They secure to us the comforts and luxuries of life, take away the fear of dependence, afford means of culture and refinement, and are an instrument in blessing and saving mankind.

Life is better than silver and gold. "All that a man hath will he give for his life." Money, watches, jewelry, are nothing worth when the steamer is sinking, or the flames pursue a man.

Health is better than silver and gold. Disease is bribed with heavy sums. The best skill of nations, and the climate of the world, are tried at any expense.

An unbroken family is better than silver and gold. Often a man would deed away all his property to save the life of a beloved wife or child, while that life is fading away with a rapidity which his wealth cannot stay.

Innocence and peace of mind are better than silver and gold. Many a man, after some great sin, would buy back at heavy cost his former state; but sin and Satan laugh at his hoard of gold. They have got his virtue and peace, and will not sell at any price.

Salvation is better than silver and gold. It is the costliest thing in the universe, but it is not for sale. Every drop of Christ's blood is worth more than a globe of gold. Many a man thinks he is willing to give half he is worth to save his soul; but salvation cannot be bought. A man with a room full of gold may perish, and another be saved who does not have two coins to close his eyelids with.

There will be no use of silver and gold in heaven. We need of streets of gold, and crowns of gold, but of no coin to purchase the various and tempting forms of bliss. Friends put no pockets in the shroud, and the white robes of the redeemed will need nose, for there is no money wanted to secure admission to the choicest scenes in the heavenly city.

Let the man who has silver and gold turn a portion of it into comfort to the poor, and spiritual life to the lost, and it will be invested where death cannot part him from it, nor the fires of the last day melt it.

Let the man who has no silver or gold, if he is a Christian, rejoice that he has something better; and if not a Christian, let him at once secure for nothing what will make him a rich man for time and for eternity.—*Zion's Watchman.*

DESIRE.

It may not be, but yet it seems,
That times will come within our lives,
When thought its bounds will overleap,
And all our nobler nature strives

To break away from worthless self
And all the worldly weights that hold
Us prone to earth, its empty joys,
Its pleasures of a common mould

And rise to heights where fancy leads,
Where feet of men have scarcely trod,
And we may breathe a purer air
Upon the sunlit hills of God;

Where worth may grow and be complete,
And grander aspirations burn,
While higher motives, clearer truths,
Our quickened vision may discern.

We yearn to climb the mountain-tops
Of life, where gloomy doubts and fears
Can never come, and peace will flow,
Unhindered by the flight of years.

Liverpool, N.S.

ALLEN D. GRAY.

THE ROMAN CATHOLIC QUESTION.

To understand the papal policy on education, one must appreciate the difference between our common schools and those of Rome. It is well to compare them intellectually and morally, in their aims and tendencies, their principles and results; in their influence upon the character and future of the pupils, and their effect upon the respectability, safety, and prosperity of the State. This necessity is forced upon the intelligent Roman Catholic fathers and mothers who know that a papal decree on mixed education has no infallibility, who value American institutions and the rights of their children as American citizens, and who look with parental care to their fitting instruction.

Let the Jesuits once become to the State, as regards education, an *imperium in imperio*—let them, independently of the civil power, determine the character of the studies and the selection and approval of the teachers, taking care, as the Syllabus directs, that the schools shall not be in conformity to the will of the rulers or the prevailing opinion of the age, but shall be joined to the Roman Catholic Church—and on the principle that he who controls the education of a country controls its future, they may with reason regard their hoped-for control of the schools as the capture of the outworks and bulwarks of the Republic, whose guns may be turned against all that shall remain of its political and religious freedom.

But the antagonism between the Christian teaching given in our public schools in regard to chastity, truth, justice, etc., and that authorized by the Pope on these points, is, as will presently appear, very striking; and the views of the Roman Court as to the intellectual education which they approve for their subjects are equally opposed to those of the American people for what they demand for their children as the future sovereigns of the Republic.

Cardinal Cullen, in his evidence before the Educational Committee, given in their report of 1870, frankly states his opinion that education should be limited to "the three R's, the reading of the Scriptures, and the history of the Church. Too much education would make the poor discontented with their lot, and unsuit them for following the plough,

using the spade, hammering iron, and building walls."

A view similar to that of Cardinal Cullen was expressed to Mr. Dexter A. Hawkins, of the New York bar, by His Excellency Cardinal Antonelli, who said "that he thought it better that the children should grow up in ignorance than be educated in such a system of schools as the State of Massachusetts supports. That the essential part of education was the catechism; and while arithmetic and geography and other similar studies might be useful, they were not essential."

Without referring to similar statistics abroad of reformatories and industrial schools, we find at home census and police returns all telling the same story—that Roman Catholic schools, as compared with our own, are propaganda of ignorance, superstition, vagrancy, pauperism and crime; that they endanger society by recruiting the dangerous classes; that they endanger society with a load of taxation; and that they endanger the stability of our institutions by debasing our civilization. We shall presently ask how far those influences are accounted for by the character of their teachings.

Mr. Hawkins has shewn from the United States census of 1870 the comparative number of illiterates, paupers and criminals, to every 10,000 inhabitants, produced respectively by the Roman Catholic parochial schools, the public schools in twenty-one States, and by the public schools in Massachusetts. When they are arranged for more easy comparison, it is easy to appreciate the objections of Alderman Reardon and his friends, of Cambridgeport, to transfer their children from the State schools of Massachusetts to that of Father Scully.

TO EVERY 10,000 INHABITANTS.

Roman Catholic schools, illiterates, 1,400; paupers, 410; criminals, 160. Public Schools, 21 States, illiterates, 350; paupers, 170; criminals, 75. Public Schools of Massachusetts, illiterates, 71; paupers, 49; criminals, 11.

He also shewed that in the State of New York the Roman Catholic parochial school system turned out three and a half as many paupers as the public school system.

To an American who has not marked their progress in America and their plans as recently developed, the idea of the Jesuits confronting the Republic as it enters its second century with an intimation that they are about to control it, will seem strange as he recalls the eventful history of that order which has won in turn the detestation of all nations and the condemnation of the Church of Rome.

To-day the revived order appears to be at the head of the Church of Rome. The dogma of infallibility is pronounced the logical result of its existence. Dr. Manning represents the Jesuits as leading the mission to England to subdue the will of that imperial race.

In America we are told that they have captured our great cities; that by their agents they manipulate the press and secure its silence; that they have revised for the American Encyclopædia the history of their intrigues and persecutions; that they have driven the Bible from the public schools, arranged terms with party leaders, secured grants of lands and moneys, and annual subsidies in the shape of charities; that they have begun to assert the supremacy of the Church over the State, and are preparing for greater triumphs.

That there is to be a struggle, and a hard one, for the control in our Republic between the people constituting the State and the ecclesiastics who represent the Roman Church, no rational man who understands the situation can for a moment doubt. In the light of history and reason it seems equally clear, either that the struggle is now to be decided by maintaining against the opposition the supremacy of the State in its right of education, intellectual and moral, in its administration of justice, in the safety of elections from priestly control, and in every other legitimate exercise of sovereignty—or that, if these be yielded through treachery or indifference, the struggle will sooner or later be transferred to the battle field, and decided in the most terrible of conflicts, a religious war.—*John Tay, in The International Review for March, 1880.*

UNTIMELY WORDS.

A frightened child is to be soothed, not scolded. Any rebuke which it deserves is not to be given while it is almost wild with terror. A despondent man needs, for the hour, words of cheer rather than merited reproof. A clergyman who valued highly his loving wife's criticisms upon his words and manner in the pulpit, asked her not to tell him what she had noticed out of the way, when he was fresh from his exhausting service; but to say all the encouraging words she could to begin with, saving her list of blunders until he had recovered sufficient nervous force to meet bravely their disheartening array. If a husband would find fault with his wife, or a wife with her husband, let it never, never be done before others. A rebuke under such circumstances is always untimely. To do it fittingly at any time requires wisdom, tact, and grace. If an author shews you a book of his, or an artist invites you to look at his latest painting, do not first point out the errors your quick eye observes there; but speak all the pleasant words you can of the work before you, and then, unless you have some very good reason for saying something else, unless there is some positive gain to be hoped for through your speaking—keep silence. "He that refraineth his lips"—at such a time—"is wise."

And if you find that you have had trouble, or have made it, through what you have spoken in hearty sincerity to others, do not console yourself with the thought that they were true words, kindly intentioned words; but consider well if they were fitting words, timely words—hence, prudent words. The speaking of untimely words may be a crying fault of yours—a fault to be recognized and battled, and by God's help corrected. The more you think it is not so, the greater is the probability that it is your besetting sin.

THE MINISTER'S WIFE.

This morning brings me a beautiful gift. It is a memory—a brief memory—so very brief that I have hardly any right to tell it. Yet it is very precious, for it is the memory of a pure, gentle, loving life. Only the story of a minister's wife—that is all! Her husband tells it. "Her life was an exquisite poem," he says. "Her whole life was like a beautiful June morning," he says. I know it must be so from the little glimpse I had of the life nearest to him. I remember one day visiting the minister at his home. It was on a hillside. The streets leading down into the country city were lined on both sides with comfortable dwellings shaded by graceful elms and thrifty maples. Beyond the city, edging it with its silver tide, was the Merrimac River. Across it were pine-clad bluffs rising abruptly from the intervale meadows. It was a charming picture; all the more so, as, turning to the left, the rugged heights of distant mountains could be seen under broken masses of clouds. I turned my back on all that to enter the house. The minister's cheery, hearty greeting came first. "My wife will be in soon," he said before I had time to ask for her. I spoke of the view from the windows; of the bright mornings it must give him; of the clean, pure air that must come from the distant hills.

"Yes," he cordially responded, and then spoke of the pleasant neighbours he had, and of the comfort his new house gave him. He was not quite at ease, however; there was a restless expectancy about him till the door opened. All outside the house was forgotten! How the room brightened! Graceful as a lily, a delicate blush as of a rose on her cheek, a light in her eyes, like the distant shining of the sky when it is bright with silver and pearl, a voice with the ripple of loving mirth in it, a gentle, modest, winsome, Christian woman.

"Prayer was a reality to her," he says. It must have been! "I had great faith in her prayers, and it gave me great strength to know that she was asking God to bless me," he says. I have no doubt of it.

Many times I heard the minister's wife spoken of, only to praise her. The old liked her, she was so unobtrusive and kindly. The young liked her, she was so full of sisterly sympathy. All in the home of

that country city parish admired her sweet womanliness and Christian graces.

I do not hesitate to write these imperfect words because, is it not true that the "minister's wife" is sometimes forgotten too soon? How much the minister's usefulness is helped or hindered by the "minister's wife!" If the "minister's wife" be a true-hearted, loving, Christian woman, the *house-keeper*; the *helpmeet*; the warm, sunny heart *hopeful* and *helpful* and *true*; the life *reverent* with prayer and *joyous* with song, what contentment and happiness she must give! That minister is blessed indeed, at home and abroad, whose wife is such a wife. Her life is comfort, strength, encouragement. Her memory will be fragrant with blessing.

This "minister's wife" was named Isabel, and that means *consecrated to God*. She was consecrated to Him, and the serenity of her life, so consecrated, blessed the minister in his work and in his house.—*Congregationalist*.

THE DISENTHRALLED.

He had bowed down to drunkenness,
An abject worshipper,
The pulse of manhood's pride had grown
Too faint and cold to stir;
And he had given his spirit up
Unto the evil thrall;
And, bowing to the poisoned cup,
He gloried in his fall.

There came a change—the cloud rolled off,
And light fell on his brain,
And like the passing of a dream
That cometh not again,
The shadow of his spirit fled;
He saw the gulf before,
He shuddered at the waste behind,
And was a man once more.

He shook the serpent folds away,
That gathered round his heart,
As shakes the wind-swept forest oak
Its poison vine apart;
He stood erect; returning pride,
Grew terrible within,
And conscience sat in judgment on
His most familiar sin.

The light of intellect again
Along his pathway shone,
And reason like a monarch sat
Upon its olden throne;
The honoured and the wise once more
Within his presence came,
And lingered oft on lovely lips
His once forbidden name.

There may be glory in the might
That treadeth nations down—
Wreaths for the crimson warrior,
Pride for the kingly crown;
More glorious is the victory won
O'er self-indulgent lust,
The triumph of a brave resolve
That treads a vice in dust.

—F. G. Whittier.

HOW TO READ HISTORY.

The idea often entertained in regard to reading history would be amusing if it were not pitiable. People say, as if announcing inevitable trial: "I really must read some history; I am mortified that I have read so little. Would you begin with Rollin?"

"Why Rollin?"

"I supposed one had to begin with him."

The tone becoming still more tragical. Then I arouse myself.

"Do you really want to read history?"

"Yes,"—sadly but firmly.

"Why?"

"Because everybody ought to know something of the past."

"Why?" I persist.

"Well, look at yourself, for instance; your knowledge of history adds so much to your pleasure when you travel, and seems to help you so much in your criticisms of the life and literature of to-day."

"But why do you sigh as if you were a martyr?"

"Because I hate history; it is dull, it is confused; I cannot remember it."

"Do you forget the novels you read last summer, or the people you met at the sea shore?"

"Certainly not; but they are so different. Why, the novels were interesting, and the people were either so charming or so disagreeable, so brilliant or so stupid, that I must be a dunce to forget them."

"Is there no one among all historical people that you care about?"

"Yes, I should like to know about Richard the Lion-Hearted."

"Then in the name of all that is sensible, why, if you want to find out about Richard the Lion-Hearted, do you begin with 'Rollin's Ancient History?'"

"I supposed you had to take a course."

And again appears the tone of heroic melancholy, as if "taking a course" was only a little less to be deplored than scaling the enemy's works with the forlorn hope. Now what should I do if I were oppressed with a sense of responsibility towards history, and the only person I cared about within her ranks was he of the Lion Heart. Go to Lingard's endless volumes; to Hallam's "Middle Ages"; Milman's "Latin Christianity"; or any of the ponderous histories of the Crusades? No; I should put my magic lantern in order, hang up my screen, and throw upon it again and again those marvellous pictures from "Ivanhoe," "The Talisman," and "The Betrothed." Through these pictures I should sit beside Richard in palace and chamber, should kneel with him at the high altar, and strike with him on the tented field. I should look into his bright blue eyes, should see his yellow hair floating in the soft southern air; and I dare say for a time should not care where, or in what century, he lived his mortal life. But after I knew Richard as I know my own brothers, I should surely ask who is the lovely woman she alternately caresses and despises? His Queen Berengaria? How came she his queen? Why lingers she here on these blood-stained sands, instead of living at ease in the stately palaces in distant England? Ah! you see I am driven to Agnes Strickland's "Lives of the Queens of England," without dreaming of them as history at all. Fancy how I should devour every word of her record! Those with whom she spent her days, whom she loved, whom hated, would be to me more than the companions of my own bed and board. And as I note how, after some act of weakness or folly, she crouches terror-stricken before her enraged husband, and read that with all the violence of his race he roughly thrusts her from him, shall I not inquire what was this man's race that he excuses his savage excesses by saying: "As of old, the Plantagenet is the offspring of a fiend." And the brothers with whom he was always striving, and that Philip, who sent like wild-fire through Europe the warning cry: "Look out for yourselves, the devil is loose again," when he escaped from one of his innumerable captivities,—can I rest until I know all that anyone knows of them?

And as I find myself in the presence of his parents, that Henry and that Eleanor of bitter memory, and see the latter hunting, like a sleuth-hound, the husband for whom she had sinned so grievously, to the hidden bower of Rosamond, and ever after, in burning revenge, stirring up the fiery hearts of their wretched brood of sons against him; or hear the shrill cries of Becket's murderers disturbing the midnight dreams of shuddering Europe; and, last of all, shrink with horror from the blasphemous curse that Henry flings back upon his God as he writhes upon his frenzied death-bed, must I not find out what age of this unhappy world could harbour so much human misery? And as Plantagenet, Angevin, Norman, and Saxon cross and recross the confused pages, shall I not be driven to Freeman's "Norman Conquest," lest my brain should reel in its frenzy of ignorance?

No fear of my stopping now. I shall trace the stream to its source, and even reach "Rollin" in time. I shall not be contented with rapid strides in that direction alone. I shall insist on understanding each particular in the lives of those who sat in Richard's seat, and won his crown after he had laid it by. So you see I should find myself possessed of all historical knowledge through my interest in this daring crusader, whose sword and shield have hung rusted and dull for so many centuries.

I am convinced, for almost all readers, this is the only way to read history with profit. As well eat when you are not hungry, as read when you are not interested; and, unfortunately, the older histories are dull through their formalism and pedantry, and will only be sought by those born with a passion to know how time has been filled up since the flood.

So the way is to take anybody you care for, and plunge in; the wave that bore him on will sweep you into the current of universal knowledge.—*Congregationalist*.

SCENE OF PAUL'S DEATH.

They who will may follow him in imagination to the possible scene of his martyrdom, but every detail must be borrowed from imagination alone. It may be that the legendary is also the real scene of his death. If so, accompanied by the centurion and the soldiers who were to see him executed, he left Rome by the gate now called by his name. Near that gate, close beside the English cemetery stands the pyramid of C. Cestius, and under its shadow he buried the mortal remain of Keats and Shelley, and of many who have left behind them beloved or famous names. Yet even amid those touching memorials the traveller will turn with deeper interest to the old pyramid, because it was one of the last objects on which rested the eyes of Paul. For nearly three miles the sad procession walked; and doubtless the dregs of the populace, who always delight in a scene of horror, gathered round them. About three miles from Rome, not far from the Ostian road, is a green and level spot, with low hills around it, known anciently as *Ague Siltia*, and now as *Tr Fontane*. There the word of command to halt was given; the prisoner knelt down; the sword flashed, and the life of the greatest of the apostles was shorn away.—*Farrar*.

THE
CANADIAN INDEPENDENT.

TORONTO, THURSDAY, MARCH 25th, 1880.

EASTER.

SLOWLY, it may be, yet steadily and surely the antagonism between the opposite views held in the Church on the observance of Christian holy-days is passing away; on the one hand there is a less positive pressing of the obligation to keep those days, and on the other there has been an increasing willingness to tolerate, at any rate, such observances, while with all there is a readiness to meet on a platform that surrenders nothing and admits nothing, and to keep those old feasts and fasts as holidays. The spirit of the age, seeking as it does more frequent relaxation from the strain of business, accepts these in its calendar, and so two at least of these days in the year, Christmas day and Good Friday, have come to be days of general cessation from business, while others, as Easter and Whitsuntide are marked by a holiday spirit, and more or less of its practice. There is another circumstance also which has had some influence in bringing about the religious aspect of the result, and that is, the greater unity of the Churches in their work. No one can doubt who closely watches the Christian world, that there is more unity, there is a closer drawing together, and as a certain result the toleration of minor differences of opinion and practice. We are not sure that we are claiming too much for the International Sunday School Lesson scheme when we say that it has had a not insignificant share in this; it has created a unity of thought on many subjects that might otherwise have been delayed for a generation or more. In connection with the Lessons there has been called into existence quite a number of undenominational papers and periodicals, the business of these is to interpret the lessons in a way that shall be fairly acceptable to all denominations, and to accomplish this they must, of course, avoid the sharp points of controversy, keep out of the by-ways of discussion, and tread the broad, open path of generally accepted truths. It is easy to see how this may beget a spirit of toleration, and even a partial acceptance of some practices of which it can be said that if not taught and commanded, they are at any rate harmless.

And so the season of Easter, like its twin festival, Christmas, the subject of fierce contention as to the proper time of its observance in the earlier days of the Church, the point of sturdy attack by our Puritan forefathers as to its being kept at all, is now almost universally marked among us. We sing our Easter hymn:

"Christ the Lord is risen to-day. Hallelujah!"

We send Easter cards to our friends, and largely observe one day's holiday in connection. Shall we then object to this? No! for we are increasingly convinced that there is a power in the harmony of the Christian world even in such matters as these, and while some may sneer at it as mere sentiment, we think that the fact that on next Lord's day in thousands of churches the resurrection of Christ will be the theme of the preacher, and that by millions of voices hymns of rejoicing for the same glorious truth will be sung, is of itself an inspiration and a prophecy, an incentive to labour and an assurance that the Christ whose victory over the grave is celebrated in hymns that girdle the earth in its revolution—shall in like manner be victorious over all His enemies, that He shall be King over the whole earth. Let us then "keep the feast, not with the old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth."

CHRISTIAN SERVICE.

BY Christian service we do not mean here that which a Christian owes to his Master, the Lord Christ, the consecration of his powers, his opportunities, his all, to that service; that, all will admit, is our highest duty equally with our dearest privilege. We

mean by this heading the service that men and women owe to each other by reason of the relative positions in which they are placed by the providence of God. Socialists, Communists, and their kin may prate as they will about the equality of man, but the fact remains that in all ages of the world, amongst every people, there has existed, as there does to-day, broadly speaking, two classes, employer and employed, master and servant, ranging from the lowest and most degrading form of slavery to the least exacting type of modern service. In common with others Christians have to fill both spheres, some to assume the duties of masters, others those of servants. How then shall the service be rendered? how shall the Christianity which if it is worth anything should be the moving power of every act of our lives be manifested? The New Testament which as a rule, is silent on many of the details of the, giving principles and leaving those principles to leaven the whole man, is not silent here. As we read apostolic teachings on this subject and call to mind that those to whom they were originally given were for the most part slaves, chattels, we cannot but feel that these same teachings come with greater power to us to-day, in our much altered circumstances. They were to "be obedient" etc., "as unto Christ," a very strong expression this, putting their masters, so far as regarded earthly service, as the representatives of their divine Master. It was not to be an "eye service, as men-pleasers, but as the servants of Christ." It was to be "from the heart, with good will, doing service as to the Lord and not to men." They were to "count their own masters worthy of all honour, that the name of God and His doctrine be not blasphemed," yet further they were "to please them well in all things, not answering again, not purloining, but shewing all good fidelity."

From these Scriptures and others that might be quoted there are certain great duties evident with regard to Christian service. It is needless to dwell on the fact that it must be *honest* and *conscientious*; no one worthy of the name of Christian could for a moment act otherwise, there have been dishonest servants professing to be Christians, as there have been men guilty of almost every other crime who have for a time worn the religious garb, but we do not write for such as these.

The service must be *respectful*—not cringing, unmanly, or sycophantish, but respectful. The Apostle Paul recognized in his day the danger of this being forgotten, and that Christian slaves should despise their Christian masters because they were brethren, and he strongly cautions against it. The Christian man or woman will "count their own masters worthy of all honour."

The service rendered will be *hearty*—not grudging, but whole-souled; not sullen, but cheerful. The Christian servant will not seek to do as little as possible, to get away from work at the earliest moment, to take advantage of his employer's or her mistress' absence to neglect work, but at all times, whether they are present or absent, to fulfil faithfully all duties. Let us illustrate this. Workmen are paid mostly by the hour or day, so much for so long work; plainly then it is their duty to work during that time; every moment wasted is a theft of so much from the employer, as truly a theft as if the hand was put into his cash-box and money abstracted; and yet, who that has mixed with workmen of almost any trade but knows how constantly this is done. Here the Christian man should be an irreproachable example, shewing in this all good fidelity, and shaming, if possible, into like faithfulness.

Yet further, this service should be an *interested* one, performed as it would be were it for the interest of him who serves instead of for another; there is all the difference in the world between such a service as this and one from which that spirit is absent. The one will consider, think, plan what he can do to forward the interests of his employer, the other will perform his duty, and rest there. The one will study how to avoid all that may tend to waste or loss, the other will not consider that to be his business. And so the contrast holds good, right through the various

duties and daily life of those who in these ways render service.

It may be thought and said that all this is so true as to be unnecessary thus to dwell upon! But is it practised? From a pretty long experience, and close observation, we are compelled to say that while there are exceptions, marked and praiseworthy, the bulk of professing Christian servants—and in this we include all who render service in any shape—do not in that service shew any great difference from those who do not make such profession, and that if the character of service given were made the sole test of Christianity, many in warehouses, stores, offices, factories, and elsewhere, who now pass for believers, would be marked as weighed and "found wanting."

That there are unreasonable and exacting employers, masters and mistresses, we know full well, but two wrongs never yet made a right, and if one side is inconsistent the other should all the more be true and loyal to Christ, remembering that it is to Him as supreme all service is rendered, that when He returns His blessed voice may be heard saying: "Well done thou good and faithful servant."

A COUNCIL, called by the Alton Church, to advise in its present position was held Wednesday, 17th inst. We expected to receive the minutes for publication this week, but they have not yet come to hand.

WE would commend very earnestly to the churches the appeal made by Dr. Jackson in our last, asking aid for the Winnipeg Church in their building projects. As a rule we object to these outside appeals for individual churches, but there are special circumstances at times that justify an exception to the rule, and we think this one. We want to plant a strong, vigorous church in Winnipeg, to be a centre of influence and power for the body throughout the Province of Manitoba, and to be that, one essential is that they should have a good building, free from debt. Let our churches heartily respond to the appeal on the first Sunday in April; let every one of the 2,500 envelopes sent out be used, and our Winnipeg brethren shewn that we have a practical sympathy with them in their pioneer work.

To satisfy all our readers as to their ideas of what we should insert we should require a paper a good many times larger than the present issue of the INDEPENDENT, and perhaps even then we should be as far off from the satisfaction part as ever. One reader very strongly urges us to give a sermon, "a good one you know," each week; another wishes instalments of a sacred tale (also good, of course); a third wants more children's matter; a fourth more general information, as this is the only paper they receive; and now here is A. W., who says: "I am disappointed that you do not give more Sunday school teaching. The lesson is well enough, but I should like you to supply more helps for a teacher, such as illustrations, critical explanations and such like. Could you not leave out some of the things you put in and give us more Sunday school," and more to the same tenor. We could, of course, and sometimes feel that we should like to do so; but A. W. must remember that the CANADIAN INDEPENDENT is for families generally, and that when it has fulfilled its first duty as a denominational organ, it must give the balance of its space to items most likely to interest the greatest number of its readers. If the churches would support a paper double the size, at double the price, something more might be done for Sunday school teachers, and other special interests.

It is something new to us to have a Congregational minister coming forward as a candidate for Parliamentary honours. Dr. Joseph Parker, of the City Temple, London, however aspires to this, and publishes his address to the electors and non electors in his paper, "The Fountain." He takes the ground that as soldiers are elected to the House because it deals with military questions, bankers because financial matters are leg-

islated upon, so "as there is an established Church in this country, and the business of the Legislature must to a considerable extent be ecclesiastical as well as secular," it is desirable that men should be in the House qualified to deal with the religious necessities of the country. We quote one paragraph from the Doctor's address, which will best convey to our readers an idea of the burning questions of the day:—

"If you elect me as one of your members, I will vote with Sir Thomas Chambers as to marriage with a deceased wife's sister, with Mr. Osborne Morgan on the Burials Question, with Mr. Henry Richard as to universal disarmament, and with Sir Wilfrid Lawson as to local option in the matter of the liquor traffic. On all questions of finance and municipal government, civic rights and privileges, I will endeavour faithfully to represent the preponderant opinion of my constituents. On detailed foreign politics my mind is not wholly made up; but speaking generally, and leaving myself open to the inspiration of events, I should not object to see Constantinople the capital of New Greece, Egypt (the claims of France being equitably determined) in the hands of England as a base of civilization in Africa, and the official Turk without a footing in the world."

The Doctor's address has the merit of frankness at any rate. We shall watch with some interest the course of the election.

NEWFOUNDLAND CORRESPONDENCE.

FROM REV. J. HALL.

I hope I will not be understood as depreciating the work of your predecessor in the editorial chair, when I say that we, in this far-off land, think that the INDEPENDENT is much improved during the present year. Of course we expect improvement every year; and, notwithstanding the characteristic mandate of the thunderer of "City Temple," we predict that the CANADIAN INDEPENDENT shall go up, and not "down, sir."

Our unusually severe winter still continues. The efforts of the philanthropic are largely taxed to assist the needy in our city, for though the harvest of the sea was abundant last year, yet prices were so low that the poor fisherman had but a small remuneration for his labour, and to add to his misfortune, the necessities of life, which are imported principally from the Dominion, are much more expensive than they have been for years. However, I do not think there is any actual want, nor more distress than can be alleviated by those who are in more favourable circumstances.

Our sealing fleet has gone to gather the harvest of the ice fields. Thousands of men are employed in this hazardous work, which is usually very remunerative to the employers, but as it is managed at present, by substituting steamers for sailing vessels, affords very small dividends to the sons of toil.

Our Local Parliament is in session, but as I do not interfere in politics, I have nothing to say on the subject, except that I think there is not much chance of Newfoundland being linked to the Dominion. Public opinion seems to be as pronounced in opposition to confederation as it was in 1869.

In my next, I hope to give you some interesting information on our Church work, as the last of our annual meetings will be held next week. We have decided to publish our missionary report in the CANADIAN INDEPENDENT, and also pay for that privilege as before.

I am delighted to learn that the Rev. Edward Payson Hammond is working among the children in Canada. Thirteen years ago I made his acquaintance, and laboured with him for about six weeks in the city of Dublin. I was at first strongly prejudiced against his manner and methods of working; but the blessed results I witnessed, and closer observation of the man, completely changed my opinions. His labours in the Irish metropolis were wonderfully owned of God. And if I have any aptitude for interesting children, I owe it to the inspiration obtained during those never-to-be-forgotten weeks in 1867. Let none of the brethren condemn the man and his work as I did, until they have examined for themselves. May God continue to use our honoured brother.

March 16th.

OBITUARY.

Died at Vankleek Hill, Ont., on Thursday, 26th of February, 1880, James Pendleton Wells, in the 76th year of his age.

Mr. Wells was born in Montreal, in the year 1804, of American parentage. During his childhood his parents removed to Hawkesbury, where they engaged in farming. Here he received his education, and when quite young entered actively into business pursuits. In 1827 he removed to Fort Covington, N.Y., where he married; but after a few years residence there, returned to Canada, and commenced business at Vankleek Hill. He soon became closely identified with the interests of the Congregational church in that place, and in 1845, on profession of his faith in Jesus, was, with his wife, admitted into full fellowship, and some years after was appointed a deacon.

For many years he carried on a large and successful business, but at length, on account of heavy losses, and the destruction of his buildings and stock by fire, he was led to retire from mercantile life, and in 1874 was appointed sheriff of the united counties of Prescott and Russell, a position for which he was admirably fitted, and which he continued to hold until the day of his death.

A few weeks prior to his decease, his granddaughter, Miss Lizzie Boyd, one whom the Lord had chosen out of the furnace of affliction, passed away to her rest. The family and friends deeply mourned her loss, but none felt the blow more keenly than he who soon was called to follow her.

On Friday, February 20th, when at his office in L'Orignal, he was seized with an attack of inflammation of the lungs. On the following day he was removed to his home, but notwithstanding every care and attention his disease was destined to prove fatal. For several days, his suffering was severe, but his confidence in his divine Lord was unshaken. When the sacred Word was read to him, he listened with deep attention and delight, and his conversation with those around him gave him proof that the evening of his days was brightened by a glorious hope. His last conscious hours were spent in prayer, invoking the Saviour's blessing upon his family, his friends, his pastor and the church to which he was so devotedly attached; and after an illness of six days, he passed away to his rest and reward.

He was a man of no ordinary attainments. In business he was untiring and energetic, and was regarded by all who knew him as a model of propriety and uprightness. In the social circle, he was happy and mirthful as the youngest, and had a beaming smile and a cheerful word for all. He took a deep interest in political, and other public matters relating to the welfare of his country, and while firm in his convictions and strong in the maintenance of the principles he regarded as right, his kind and generous nature won for him the respect of all classes.

But it was as a Christian that his character shone most brightly. While truly loyal to the principles of our own Church order, he was catholic in spirit, and regarded all evangelical Christians as "fellow helpers in the truth." In the little church with which he was connected, he was ever foremost in all good words and works. In counsel his judgment was clear and reliable, and his words fraught with wisdom. His substance was dedicated to the Lord, as the outflow of a grateful and generous heart. To him the bright side of every question was ever apparent, and in times of the church's deepest adversities his words of hope and assurance have done much to encourage the faithful few, and firmly he has ever stood as a strong pillar in the sanctuary of God. In the Sabbath school he laboured long and zealously. His lessons were carefully studied and made the subject of deep and fervent prayer. He came to his class with "beaten oil;" his love for souls was conspicuous in his labours with the young; and into every department of Christian service he entered with a zeal and devotion which few have equalled. His was indeed a sweet and noble life. He lived for the good of others and scattered blessings wherever he went. He was in a word a cheerful, sunny Christian, who passed

through the many trials and vicissitudes of his changeful life, with a calm, unwavering faith in Jesus—a faith which seemed to grow stronger as he drew nearer to the border land; and after he had served his day and generation here, he "came down to the grave in a full age, like as a shock of corn cometh in in his season." We mourn his loss, but we do not despond; we can only pray that God, who put it into his heart to render such effectual service, and anointed him with such special graces, may raise up others to fill the breach, and emulate his holy zeal.

His funeral took place on the Saturday afternoon, and was largely attended by friends from all parts of the county, who came to pay the last tribute of respect to his memory, and to express their sympathy with his sorrowing widow and bereaved children. On the Sabbath following, his death was improved by the pastor of the church to a large and attentive audience.

G. W.

Correspondence.

TO CORRESPONDENTS.

Write as briefly as possible—our space is limited—on one side of the paper only.

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

ZION CHURCH, MONTREAL, AND ITS PASTOR.

To the Editor of the CANADIAN INDEPENDENT.

SIR,—The "Canadian Spectator," of the 13th inst., contains a sermon by the Rev. A. J. Bray, of Zion Church, Montreal, on "Church debts and difficulties," which purports to be an authorized explanation of the action of that church in resolving upon the sale of its building, and the causes which have, in their opinion, rendered such a step necessary. With regard to the statements of the preacher in respect to the financial difficulties through which the church has passed we have nothing to say, further than to express our profound sympathy for those who have suffered so severely;—*Zion* may even yet right herself again.

There are statements and representations in that discourse, however, which we very deeply regret to see made, and which we cannot allow to pass unchallenged. Mr. Bray has a perfect right to his own opinion of Congregationalism, and the desirableness of having but one Congregational church in Montreal, instead of four; but he must also admit that it is at least very doubtful whether, if there were only one church in that city, all the people who now compose the four would accept the teaching of the present pastor of Zion Church. Nor would the difficulty be wholly as he describes it—that Congregationalists are so apt to "baptize a godless, unregenerative wretch with the name of conscience, or produce a thing moulded on a corkscrew which they call a principle, and after gathering a few friends together, and executing a war dance around it, start the fight, and divide the church." They might find enough indeed, in this sermon to make them pause and inquire whether the pulpit of old Zion gives forth the "certain sound," on evangelical doctrine, which it once did!

We judge Mr. Bray by his own words, for in explaining the reasons for the "new departure" the church is to take under his guidance, he says: "We have broken very manifestly with the orthodoxy of the churches—we have boldly declared that religion is reasonable—may be wisely thought, and deeply felt, and honestly lived." In doing this he would have his hearers believe they had been following the example of the divine Master, for "as I have been telling you lately, Jesus Christ deliberately broke with the Church of His day, and fought against the Church, and died at the hands of the most eminent professors of the time." "And from my heart I believe that what is called orthodox Protestantism is not one whit more liberal—one whit less wedded to its creeds and forms—or one whit more prepared to see the working of fresh developments of the divine plan for the salvation of the world, than was Judaism when Jesus Christ came with His word of emancipa-

tion and life. Knowing that, we need not be astonished that men have at times not spoken well of us and our work." The parallel will be complete if only another Caiaphas can be got to persuade another Pilate to crucify him!

This caricaturing of orthodoxy, and of Congregationalism, may be pleasant reading for the "high class" people who subscribe to the "Canadian Spectator," for whose favour the editor is evidently bidding, or for those "who entertain a profound contempt for the churches," and "sneer at our hum drum homilies, smile at our creeds, and use strong language when we speak of church members"—but we very much question if even they think it an honourable use of a (once) orthodox Congregational pulpit to employ it thus to travesty the teachings and polity of the churches that raised him to the position he occupies among them.

Zion Church was erected for the preaching of an "orthodox" Gospel, and for the use of an "orthodox" minister and people, and is held in trust for such purpose, and such purpose only; and if, as its pastor declares, those who now occupy it "have broken with the orthodoxy of the churches," we think that instead of selling the property to free themselves from the financial difficulties into which "liberal" theology is largely responsible for bringing them, they should be liberal enough to strike out for themselves, and leave the church to the body to whom it rightfully belongs. We sometimes hear pretty sharp things said about the dishonesty of the Ritualistic clergy of the Church of England, receiving her pay and at the same time working for the overthrow of her Protestant faith; how much better in principle would it be, to sell Zion Church to support a preacher who boasts that he has departed from the faith of Congregationalism? ORTHODOX CONGREGATIONALIST.

ALTON CHURCH.

To the Editor of the CANADIAN INDEPENDENT.

As your issue regarding Mr. Breese, therefore we send the following resolutions for publication, being the action of the Church at Alton.

Resolved: That inasmuch as the Rev. J. T. Breese, our late pastor, is now, as we understand, collecting money professedly to liquidate the debt of this church but has made no returns to us, we have recalled his commission some time since, therefore be it resolved that the following resolutions from the church book, concerning Mr. Breese, be forwarded to the CANADIAN INDEPENDENT for publication, with the request that the "Christian Guardian," "Canadian Baptist" and the "Canada Presbyterian" copy.

Alton, Feb. 16th, 1880—Supply and Finance Committee met, and

Resolved: That we withdraw the commission granted to the Rev. J. T. Breese on the 10th September, 1879, authorizing him to collect for the Church Building Fund. (Carried.)

Alton, March, 1st, 1880 - At a church meeting held on above date, it was Resolved: That whereas the Rev. J. T. Breese has absented himself from this church so long and not reporting to the church what he is doing, and in consequence of certain influences at home and abroad against him, this church deem it expedient to sever the connection as pastor and people. (Carried unanimously.) J. W. HARRISON.
Sec. Cong. Church.

Alton, March 17th, 1880.

NOTE.—Will the churches note from the above that Mr. Breese is no longer pastor of the Alton church, and especially that he has no right to collect subscriptions for that church. Not a cent of what he has heretofore collected has found its way to the treasurer. The request to the denominational papers to notice the fact of the dissolution of the connection will, we trust, be complied with, from the fact that Mr. Breese, who is too well known to most Congregational ministers, has in some instances succeeded in enlisting the sympathy and countenance of brethren of other denominations. Kindly pass Mr. Breese round. —Ed. C. I.]

TOBACCO-USING MINISTERS.

To the Editor of the CANADIAN INDEPENDENT.

SIR,—An Illinois Congregationalist church has ruled that a tobacco using minister is ineligible as its pastor." So reads a brief item in the "Globe" of 12th March. Without attempting to form a judgment on the merits of this particular case, it is quite pertinent to inquire on general grounds how far tobacco using may frustrate or destroy a pastor's influence or hinder his general usefulness. Consider the power of example—how can a tobacco-using minister favour Bands of Hope in the Sabbath school, where the pledge excludes tobacco as well as liquors? Shall the pledge be modified so that scholars and teachers and pastor may indulge in the brain-benumbing narcotic? How can he warn his hearers to "Abstain from every form of evil?" In his visitation of the sick the odour of tobacco is all prevailing, the sick are peculiarly sensitive to foul smells, the comfort to be derived from a pastoral visit should not be accompanied with the fumes of tobacco. Then consider the power of associations. A tobacco-using minister will naturally choose tobacco-using men for his companions. "Like draws to like." The company that will sit down to a quiet chat "with the pipe" will be more acceptable and more cultivated than the tobacco-abjuring company. It is unnecessary, and would take too much of your space to do more than name some of the "things" which claim kinship with tobacco-using, such as drinking! an almost invariable companion of the "noxious weed," which may begin by being "light," but will probably end in being heavy, foolish jesting, which is not convenient, and finally a lowering of the law of Christian morality which would undoubtedly follow the general use of tobacco by the Christian ministry; for these and other reasons I say amen to the rule of the Illinois church. No church now-a-days could long stand the services of a ministerial dead-beat or a foolish and profane jester or an occasional drunkard! So may the tobacco-using minister be banished from our churches, from which we are now happily delivered.

ANTI-TOBACCO.

News of the Churches.

DOUGLAS—The Church here has, since the beginning of the year reduced its floating debt by more than \$100, and adopted the weekly offering system, the proceeds from which meet the current expenses.

WINNIPEG.—A valuable donation, consisting of Sunday school library, communion service, and other church equipments, has been received from the Eastern Congregational Church, Montreal. These friends have the sincere thanks of the Winnipeg church.—
March 7, 1880. W. E.

OWEN SOUND.—Population 4,600, no vacant houses, stone church (Congregational), cost \$4,000, debt \$600, no pastor—Mr. J. B. Saer, a student, supplied last vacation, and would be gladly welcomed at the close of college term. A few members remain warmly attached. The sympathy and prayers of sister churches are asked for.

SOUTH CALEDON.—On the evening of March 20th a surprise party visited the parsonage. A. Frank, Esq., on behalf of the Sunday school, read a very kind address and presented a purse of \$26 to the pastor, who is superintendent of the school; also another, equally kind, to Mrs. Wrigley, presenting to her a china tea set, a glass set, knives and forks, etc. There were also left eight bags containing flour and feed, one pair of beautiful blankets (donor unknown), and many other useful and valuable articles. *Dignity at par.*

LANARK VILLAGE.—A goodly number of the members and adherents of the Congregational church, Lanark, met at the residence of John Mair, Esq., Lanark village, on Monday evening, 1st March. The object of the gathering was to present the pastor, the Rev. John Brown, with a substantial token of their esteem and affection on his leaving Lanark to take up his residence in the neighbourhood of the Pembina moun-

tains in the Prairie Province of Manitoba. A very happy and pleasant time was spent, and the following address was presented to Mr. Brown, to which he replied (impromptu) in appropriate and affectionate terms. Along with the eloquent and loving address, Mr. Brown was made the recipient of \$36.65—small, but cheerfully given, and as gratefully accepted. Mr. Brown leaves for Manitoba about the 24th of this month, carrying with him the esteem and respect of all good citizens. The address, which is highly eulogistic and much too lengthy for insertion in our columns, concludes as follows: "And now, earnestly wishing and praying for the prosperity of yourself and your family, praying that the Great Shepherd may guide you in His vineyard to still greater usefulness, in your new home in the land of your choice, praying that there you may still be able to raise the standard of the cross and all sinners to enroll themselves under its glorious folds; in short, praying that God may bless you and yours, and make you a blessing, and that when the labours of all of us are over in this world, ours may be the happy lot to be gathered 'home at last,' to meet around the throne of God in heaven, where parting is no more forever; we remain yours in Christ. Signed on behalf of the church by John Mair, and W. A. Hanna, Deacons."

Religious News.

IN Toulon, France, two hundred persons fill one room, the other from eighty to one hundred, three times a week; a third is demanded, and there are children's meetings besides. These represent the interest in Protestant work.

A ROME despatch says that the Papal Nuncio at Paris has telegraphed that the French Government has decided to expel prohibited religious corporations, but the Government will advise the Pope of the particular measures contemplated.

PROTESTANTISM in Spain is to have a "Review," to be published at Madrid by Pastor Fledner, under the title "Revista Christiana, Periodica, Scientifica, Religiosa." A society in London will provide for the expenses of the undertaking.

According to "La Justice," over a hundred and fifty-eight thousand persons, male and female, belong to religious communities in France. The number has been tripled since 1789, and twenty-one thousand belong to unauthorized congregations. The Jesuits number fifteen hundred.

A ROME despatch says it is alleged in the Pope, having learned that several Catholic dignitaries in England used violent language against the British Government and supported the Irish movement, has expressed his disapproval of their conduct, and despatched letters of remonstrance to England.

IN the eyes of French Protestants, a saved and enlightened France, means a saved and enlightened Europe. And all France seems now alive to discussions of Bible themes. Take a hall, announce a lecture on Protestant phases of religion, and your hall will be crowded in whatever town or city you try it.

A BERLIN despatch says the Pope, having made a concession that the names of priests appointed to livings are henceforth to be officially communicated by the bishops to the secular authorities, peace between Berlin and the Vatican has become possible. About a thousand vacant livings will be refilled, and some vexatious clauses in the ecclesiastical laws be repealed.

ICELAND, the region of intense natural cold, is full of religious warmth. The Word of God is the text-book of the people. Every home has its Bible, not just as an ornament, nor as the well-kept cherished marriage gift, nor because of some undefined superstitious feeling of reverence, but for daily use. In Iceland the Bible is constantly read. As a consequence, Iceland is without a theatre or a prison. There is no such office as sheriff. They own no cannon, and military drill is an unknown science.

News has reached the Presbyterian Mission House in New York of the death, at Sierra Leone, Africa, December 2nd, of the venerable missionary, Dr. Albert Bushnell, who, after a brief visit to America, was returning to his mission work in the Gaboon region. Mrs. Bushnell and Miss Cameron, after burying the doctor, continued their journey to Gaboon. Dr. Bushnell had been warned by physicians that his health could no longer endure the climate of Equatorial Africa, but he could not find in America a young man to go and take his place. He therefore returned to his work.

"Le Telegraph" says the principal Jesuits are so persuaded Premier de Freycinet is in earnest that they no longer hope to remain in France, and are preparing to emigrate to Spain and Belgium. At a Cabinet Council on Saturday, the Government will finally decide upon measures regarding the Jesuits. It is understood the French Ambassador at the Vatican will enter into negotiations with the Pope, with a view of inducing unauthorized congregations to submit to the orders of the Government. It is stated the Jesuit authorities have already caused all members of their society who are not Frenchmen to leave France.

The Sunday School.

INTERNATIONAL LESSONS.

LESSON XIV.

April 4, 1884. } THE POWER OF CHRIST. } Mat. viii 18-21.

* GOLDEN TEXT.—"What manner of man is this, that even the winds and the sea obey Him?"—Mat. 8: 27.

HOME STUDIES.

M. Matt. v. 1-17. Miracles Wrought.
T. Matt. viii. 18-34. Power of Christ.
W. Isa. xli. 1-13. Compassionate Saviour.
Th. Matt. ix. 1-17. Power to Forgive Sin.
F. Mark iv. 30-41. Power over Nature.
S. Matt. ix. 18-38. Power over Disease and Death.
Sab. Luke vii. 1-17. The Widow's Son Raised.

HELPS TO STUDY.

Last quarter's lessons brought us to the end of Christ's Sermon on the Mount.

We now take up Matthew's narrative almost unbroken, the only intervening events being the cleansing of a leper (viii. 1-4), the healing of the centurion's servant (5-13), and of Peter's mother-in-law and others (14-17).

The lesson may be divided as follows: (1) *Christ's Power over Men*, (2) *Christ's Power over Nature*, (3) *Christ's Power over Demons*.

1. **CHRIST'S POWER OVER MEN.**—Vers. 18-22. Christ, being God, has the same absolute power over men that He has over the rest of the universe; but He prefers to govern those whom He saves, not by force, but through their affections. He fills their hearts with love to Himself, His people and His cause; and thus leads them to say, honestly, I will follow Thee whithersoever Thou goest. This profession may, however, sometimes be made from motives of self-interest, and with wrong views of duty.

1. *A Fair Profession.*—Ver. 19. That is the worst that can be said of the scribe's offer. If honest and disinterested it would be a good profession. But the Saviour, who knew what was in man, apparently had reason to question it, and to present a warning.

2. *Will it Bear the Test?*—Ver. 20. What do you expect? worldly benefit? comfort? ease and security? The path I tread leads through hardship and suffering. Will you follow Me? Count the cost. The Son of Man hath not where to lay His head; will you share His lot? Such an answer as this would not discourage a true believer.

3. *A Plausible Excuse.*—Ver. 21. The Saviour would not belittle the obligation to pay the last tribute of respect to a father. The harm was in placing that obligation first.

4. *No Excuse Accepted.*—Ver. 22. The first duty is to follow Christ. Other duties, if they hinder us from this, must yield. The true disciple will follow Christ first, and bury his father afterwards—not that he loves his father less but that he loves Christ more. If he cannot do both (not very likely to happen) then he will let the (spiritually) dead bury their (literally) dead.

II. **CHRIST'S POWER OVER NATURE.**—Vers. 23-27. The sea to be crossed was the Lake of Gennesaret, also called the Sea of Galilee or the Sea of Tiberias. The ship used was what we would call a boat. The "S. S. Times" says:

"The presence of Jesus does not forbid storms and tempests to beat on His disciples. When we have trials and disappointments in the path of duty; when our best efforts seem to bring about least good; when we are misunderstood or misrepresented in our most unselfish endeavours for the welfare of others, or for the promotion of God's cause; when our very devotedness to Jesus brings us into troubles we might otherwise have avoided; when, moreover, we see the godliest men and saintliest women of our acquaintance suffering to a greater degree than those who are less worthy,—we are inclined to wonder that such things should happen under such circumstances, or to such persons; but this is God's way with his best loved children. It is not freedom from danger, but safety in danger, that comes of a nearness to the Son of God and the Saviour of men. 'With Christ in the vessel' we may 'smile at the storm;' but the storm is there, as well as the Saviour. 'Clouds and darkness' are yet about His throne; and it is the sunlight struggling through the clouds which gives the 'rainbow' there."

2. *A Little Faith.*—Vers. 26. The disciples were not entirely destitute of faith. It was good for them that they had faith enough to make them cry Lord save us; we perish; but they are found fault with for not having had faith enough to dispel their fears. The paper already quoted says:

"If our Saviour is to be trusted, why not trust Him? If He is not to be depended on, what is the use of looking to Him for help? The disciples on the sea probably reasoned for themselves that the storm was a severe one, and that their vessel was unsuited to resist its force; foundering was therefore their reasonable expectation. So they were sore afraid. But if they had reasoned a little further they would have seen that they had with them One who was able and willing to save them. A quiet word to Him would secure a potent word from Him, and they would be at ease. But no, their reason worked just far enough to frighten them; and there it stopped. Then they cried to Jesus, 'Lord, save us!' But what did that cry mean? If they had faith that Jesus could save them, what were they frightened about?"

If it was unreasonable to believe that He could give them help, why did they call on Him to do so? That is just the way with most of us. We have little reason, and less faith; just enough of either to keep us in a worry. If we are the disciples of Jesus, it is the most reasonable thing in the world to believe that He will do all He can for us. If He is all that we think Him to be, He can do anything that we need to have done for us. Why, then, are ye fearful, O ye of little faith?"

3. *A Great Calm.*—Ver. 26. The elements are His servants; He says to one go, and it goeth, and to another come, and it cometh. He rebuked the wind and the sea, and there was a great calm.

4. *What Manner of Man is this?* He is man, for He needed sleep; He is God, for He ruled the storm.

III. **CHRIST'S POWER OVER DEMONS.**—Vers. 28-34. What Matthew calls the country of the Gergesenes is called by Mark (v. 1) and by Luke (viii. 26) the country of the Gadarenes. Gadara and Gergesa were towns near the eastern shore of the Sea of Galilee, and the district of country in which these towns were was named sometimes after one, sometimes after the other.

1. *Demoniacal Possession.*—Ver. 28. On this subject Jacobus says: "The devils were allowed such a fearful manifestation on earth, the better to manifest Christ's work of destroying the works of the devil."

2. *Demons know the Truth that Impels their Denial.*—Ver. 29. The devils believe and tremble (James ii. 19). They do not seem to have any doubt about future punishment, neither do they seem to have any hope of escaping it; they merely object to being tormented before the time (See 2 Pet. ii. 4; Jude 6; Rev. xx. 21).

3. *A very small Favour Begged and Granted.*—Vers. 31, 32. It would appear that if these evil spirits were expelled from the men, and not permitted to connect themselves with some other form of physical life, they would be under the necessity of betaking themselves to what Luke calls "the abyss" which is supposed to mean the place of punishment. So, the permission to enter the swine gave them but a very short respite. Pigs are somewhat unmanageable.

4. *The Prayer of the Gadarenes.*—Ver. 34. The town or city of Gadara was inhabited by a colony of Greeks. The Saviour's action had interfered with one of their staple industries, the raising of pork, which they followed in contravention of the Jewish laws. They preferred their swine to Christ and His salvation, so they went in a body and besought Him that He would depart out of their coasts. Others besides the Gadarenes have entertained the same prayer in their hearts, being unwilling to part with (not their swine but) their lusts. May all our Sabbath school children, who have not already done so, soon learn a better prayer than the prayer of the Gadarenes.

UNCLE TIM'S TALENT.

Uncle Tim held up his saw and squinted along the teeth to see whether it was "losing its set." He failed to decide, in his surprise at finding that he was taking aim at the minister, who stepped in range just at that moment on the street side of the fence. His eyes came into gear again as he laid his saw on the woodpile and stepped up to the fence, saying, "Well, it is queer. It's only a minute ago I was thinkin' about you. I was thinkin' what a good sermon that was you gave us last Sunday mornin', an' how I would tell you so the first time I see you."

Uncle Tim was the wood-sawyer and days' work factotum for the village. Unlearned as he was, the minister always missed him if he was absent from church—he was such a helpful listener. And to Uncle Tim's compliment he replied, "You told me what you thought of it at the time, in the way you listened to it; though, for that matter, you always seem to be interested. I don't suppose you know what a comfort such a hearer is to a minister. If all the congregation were like you I think it would turn my poor sermons into good ones."

"Thank you," said Uncle Tim, "I don't always get the hang of everything that's said. But I should get less if I didn't give attention. An' I always says to myself, 'The minister he works hard to write his sermons an' if folks don't listen to 'em it's pretty discouragin'.' An' I says, 'You can't put much into the contribution-box, Tim, an' you can't talk in prayer meetin', but you can count one in listening,' you can try to 'preciate what other folks do.'"

"The talent for appreciating is an excellent one to have," remarked the minister.

"Well, as I look at it, it's one as isn't denied to nobody," said Uncle Tim. "An' if it's the only one I've got I'll try not to wrap it in a napkin. When Deacon Mason does me good by one of his experience talks in prayer meetin' I think it's no more'n right he should know it. 'Praps he has times of thinkin' he can't say anything worth while, an' it stan's to reason that he can talk better if he knows he's doing somebody some good. An' when Widdler Hatch is makin' such a gitty fight to keep her children together an' give 'em an education, I think mebbe it makes it a little easier for her to stan' up to it if a neighbour drops a word of 'preciation once in a while.'"

The minister said nothing, but there was a look of 'preciation' on his face, and Uncle Tim continued, "The other day I see the young schoolmarm was lookin' worn-out and sober like. I imagined them big boys from the Holler was worrin' the life out of her. An' I didn't know how I could help that. But at noon I just went down to the school-house purpose to tell her how nice our gran'son was gettin' along with his 'rithmetic. An' she said it was better than

half a dozen cups of tea for cheerin' her up. She did. An' when I see Sanford's boy take a little Irish girl's part that the other boys were tormentin', an' they jeerin' him, I went up to him an' I says, 'Uncle Tim's nothin' but a wood-sawyer, but he knows enough to see that you've got the stuff of a gentleman in you.' You see old folks don't notice the boys enough. An' there's Jim Brady, a drinkin', card-playin', shootin' match creetur', who goes around a good deal like a dog without an owner. He knows folks despise him. But Jim's right handly with tools, an' when I take my saw to him to have it filed, an' tell him he does that job better'n any other man I know, I think it helps him to have a little more respect for himself, I do. You see it's dreadful easy to look at faults in children, an' faults in hired folks, and faults in even-keepers, an' faults in prayer meetin's. But as I look at it we'd do a great deal better to think more about the good things in 'em."

"To have the talent for appreciation, as you call it," said the minister.

"I dunno as that's quite the thing to call it," responded Uncle Tim. "My wife, she says to me once in a while, 'It's nigh onto fifty years that you've been tellin' me that you love me. An' I know you do. But I don't want you to stop sayin' it. I want you to keep tellin' it as well as livin' it.' An' I says, it's not only a talent of 'preciation that's needed but a talent of tellin' it."

Uncle Tim screwed up his face for another squint along his saw teeth, and the minister walked away, reflecting how much brighter and better the world would be if all of us had the talent for appreciating the good things in others, and added to this appreciation Uncle Tim's "talent for tellin' it."—*Christian Weekly*.

TRUTHS FOR SIXTEEN-YEAR-OLD MEN.

Remember, my son, that the world is older than you are, by several years; that for thousands of years it has been so full of smarter and better young men than yourself that their feet stuck out of the dormer windows, that when they died the old globe went whirling on, and not one man out of ten million went to the funeral, or even heard of the death.

Be as smart as you can, of course. Know as much as you can without blowing the packing out of your cylinder-heads. Shed the light of your wisdom abroad in the world; but don't dazzle people with it, and don't imagine a thing is so simple because you say it is. Don't be too sorry for your father because he knows so much less than you do. Remember the reply of Dr. Wayland to the student of Brown University who said it was an easy enough thing to make proverbs such as Solomon wrote "Make a few," wisely replied the old man. And we never heard that the young man made any; not more than two or three, anyhow. The world has great need of young men, but no greater need than young men have of it. Your clothes fit you better than your father's fit him; they cost more money, they are more stylish, your moustache is neater, the cut of your hair is better, and you are prettier, O, far prettier than 'pa.' But, young man, the old gentleman gets the biggest salary, and his honey, scrambling signature on the business end of the check will draw more money out of the bank in five minutes than you could get out with a ream of paper and a copper-plate signature in six months.

Young men are useful, and they are ornamental, and we all love them, and we couldn't engineer a picnic successfully without them. But they are no novelties, my son. O no, nothing of the kind. They have been here before. Do not be so modest as to shut yourself clear out; but don't be so fresh that you will have to be put away to keep from spoiling. Don't be afraid that your merit will not be discovered. People all over the world are hunting for you, and if you are worth finding they will find you. A diamond isn't so easily found as a quartz pebble, but some people search for it all the more intently.—*Burlington Hawkeye*.

DR. HOWARD CROSBY says: "The preacher who exaggerates, so that the coarse world exclaims 'he lies!' who takes advantage of his position to make sweeping assertions unsusceptible of proof; who manufactures his facts, and stakes everything on an ant thesis; or, again, the preacher who makes engagements only to break them; who is ever ready to say yes, without any regard to the issue; who raises hopes and leaves them to wither—these are preachers who are steadily forming a sentiment in the world against the Gospel which they profess to preach, for there is no hing on which the world has such correct notions (however little it practises them) as the necessity for truth and honour in a high and guiding soul."

THE following has been announced as the programme for the observance of the centenary of Sabbath-schools in London.—June 26. Reception of foreign delegates at No. 56 Old Bailey. June 28: noon, inaugural meeting at the Guildhall; evening, choral service in St. Paul's Cathedral. June 29. morning, first meeting of the International Convention at No. 56 Old Bailey; afternoon, second meeting of the International Convention; evening, meeting in City Road Chapel. June 30. gathering of teachers and scholars at the Crystal Palace, concert by the great oracles, singing on the terraces, etc. July 1. morning and afternoon meeting of the International Convention; evening, great meeting in Exeter Hall. July 2: meetings of the International Convention; evening, sermon by the Rev. C. H. Spurgeon, and communion service at the Metropolitan Tabernacle. July 3. unveiling of the Raikes Memorial Statue on the Thames embankment; afternoon, concert in the Royal Albert Hall.

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