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The Canadian Independent.

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

Vol. 27.

TORONTO, THURSDAY, January 29, 1880.

New Series. No. 5.

Topics of the Week.

THE "Liberta" declares that a *concordat* has been settled upon between Germany and the Vatican.

WE learn that Sweden is again the scene of persecution. The Baptists and other dissenters from the State Church of that country, are made to suffer for their religious convictions. State establishments of religion are not likely to foster a liberal spirit toward those without their pale. The only remedy is to do away with them.

A LIBERAL Catholic preacher has once again made his appearance in Paris. A monk, Pèrè Didou, has been drawing large audiences in the Church of St. Philippe du Roule, and has caused quite a sensation. But the Archbishop has interfered, and the Pèrè has been silenced for the present. Let us hope that he may speak again.

At a meeting of the Glasgow Free Presbytery recently, the Rev. Mr. Campbell gave notice of a motion, asking for the appointment of a committee to investigate certain views expressed by Professor Candlish in his opening lecture at the Free Church College. A conference to consider the matter was held in private at the close of the Presbytery meeting.

THE Society for Irish Church Missions to Roman Catholics has raised \$3,225,045 within the last twenty-six years for its work in Ireland; has been the means of erecting nineteen churches, thirty-three school-houses, and a few parsonages and orphanages; and employs 386 agents. It works largely by controversial methods and distributes its documents profusely.

THE first Protestant church building in the Tyrol has been opened for worship. It is only within a few years past that the Protestants in that country have enjoyed the privilege of forming themselves into congregations. It seems as if now better opportunities were before them than they have hitherto known. Sooner or later practical religious liberty will prevail throughout the bounds of the Austrian Empire, and Protestantism need fear nothing in that event. Give it an open door, and its ultimate success is certain.

A MAN of mark has recently passed away in Bishop Gilbert Haven of the American Methodist Episcopal Church. His Episcopal position was not his only, nor was it his chief claim to honour. Before he had attained to it, he had done good work by means of the pulpit and the press. We imagine that he will be remembered as a reformer, rather than as a church official. He was prominent in the anti-slavery and temperance work of other days. His death, no doubt, was caused by illness which came upon him in the performance of his duty.

WE see that the American Board has petitioned the Massachusetts Legislature for authority to hold more property than the law allows it at present. It wants to invest money in real estate of the annual value of \$50,000, and in personal property of the annual value of \$100,000. The purpose is to derive a regular income from the property left it by the late Mr. Otis. It will need large sums for its future work for the purpose of the American churches is to enlarge their foreign missionary operations, and this is no more than right. Standing still is poor policy. "Onward!" is the motto for them as for all else.

WOMAN'S work in the mission field is illustrated by the following extract from a letter of a lady mission-

ary in Central Turkey. "It is astonishing what a fear these old church priests have of us women. As long as we keep out of a place they are on reasonably good terms with the native preachers and pastors, and even friendly with our missionaries. They have worldly wisdom enough to understand that as long as they can have the control of the women their craft is in no danger. Experience has taught them that few of the women are reached by the best of male teachers, or by preachers unaccompanied by female helpers. The women of those eastern countries can be reached only by women missionaries.

DR. E. DE PRESSED, in "The Christian World," expresses much anxiety on the coming phases of the religious controversy in France. The extremes on both sides are very bitter, and seem to be ready to do all they can to provoke each other. The Municipal Council of Paris, composed of rigid Republicans, undertook, recently, to suppress its part in the Budget for Public Worship by withdrawing all the subsidies which it is bound by law to furnish to the various churches, basing its action on the ground that it was necessary to strike a blow at the very foundation of religious schools and to suppress superstition and belief in the supernatural. The action was cancelled by the Minister of the interior for illegality.

OUR congregational brethren in New South Wales held the annual meeting of their Union in the Pitt street church, Sydney, in the latter part of October. The retiring Chairman, the Rev. J. Jefferies, LL.B., in reviewing the work of the year spoke of considerable progress. Several new congregations had been gathered and new buildings had been erected; the ministerial force in the colony had been increased; a Lay Preachers' Association of some thirty or forty members had been formed in Sydney. The report of the college shewed that six students were in training, and an effort is to be made to raise an endowment fund of £10,000. The statistics of Congregationalism shew very well. There are thirty-six churches in the colony with thirty-five preaching stations and thirty-six ministers. The Church Extension Society reported an income of over £600, and an expenditure of over £520. Taking all these items together, there certainly is reason for hope of a bright future. The Congregationalists of New South Wales seem to be active and aggressive, and activity and aggressiveness will always tell.

A PETITION signed by Christians of all denominations in Ceylon is about to be sent to the Archbishop of Canterbury, entreating that Bishop Copleston be recalled. This bishop who brought an element of discord, with his arrival in Ceylon, into the missions of the Church Society, has become even more offensive to the native Christians. The latter have held a conference, and resolved to appeal to the Archbishop of Canterbury for relief, declaring they will no longer pay allegiance to Bishop Copleston, who seems to be taking measures to make the diocese completely ritualistic. In their appeal the native Christians say: "We beg to remind your Grace that we are inhabitants of a country still to a great extent heathen; that many of us were brought up as worshippers of idols; and that, therefore, the placing in churches of things which appear to be intended as objects of material worship is more offensive to us than it might be did we not see those around us bowing down to wood and stone. We would also inform your Grace that in heathen worship flowers and lights take a prominent place, and that their intimate connection with devil worship renders them, in our view, a most undesirable adjunct to the service of the Church."

HOW TO CHEER THE PASTORS.—II.

BY CHARLES STANFORD, D.D.

Take into account this further consideration. *Our greatest success does not come to light within the range of our earthly lifetime.* Here is an instance. There was once an old couple named Zachary and Elizabeth. Well, I have reason to believe that these worthy people were on one occasion the instruments of turning to God three thousand persons all in one day, yet they never knew of it. Who was the instrument of converting Peter? Andrew. Who was the instrument of converting Andrew? John the Baptist? Who converted John the Baptist? "He was filled with the Holy Ghost from his birth," you say. Yes, but the Holy Spirit is not a mechanic force, but the mighty Paraclete who works through the truth, and the truth is applied by instrumentalities. Who were the human instrumentalities in this case? Zachary and Elizabeth, the child's father and mother. We are told, and with a purpose, that "they were both righteous before the Lord, walking in all His commandments and ordinances blameless." Well, of course they would be specially careful to remember the remarkable ordinance about the training of children which they found in the sixth chapter of Deuteronomy. Thus, then, was the clear and lineal sequence of the pentecostal instrumentality. Only the Infinite One can tell the infinite story of consequences. The three thousand converts were three thousand centres of converting power, starting afresh from those centres, the influence has been striking out and going on through checks, intersections, and interruptions, ever since; it is going on to-day, is going on here, will be going on until it shall reach the widest extent of local diffusion and the last syllable of time; yet all this began in the conversion of "only one."

Earnestness is a sensitive thing. It is all one to a stone whether you throw it up or down, but a man with a passion for souls is not like a stone. Tell your minister when his heart is low, that he is a successful man, for that sure as he speaks the word of God and sure as he commits it to His blessing, that word "will not return unto Him void, but will prosper in the thing for which He has sent it."

To cheer the pastors, let every man *mind his own business.* Every man in the church has his own church business; let him find out what it is, then fill his own particular office, do his own particular work, and exercise his own particular gift, even if that office, or work, or gift, should shew no particular effect all at once, or have no immediate relation to the great enterprise of saving souls. Different gifts of the Spirit are wanted to assist the life that is already saved from penalty, by carrying on its sanctification, or its enlightenment, or its comfort, or its power of usefulness. "There are diversities of gifts." Look at the difference between John Foster and William Grimshaw, his spiritual grandfather, to whom allusion has just been made. Both were members of the true church, and each had his own post of service in it, but how different! Bishop Butler could not have set up the first Sunday school. Robert Raikes could not have written the "Analogy." Jeremy Taylor could not have given us "The Pilgrim's Progress," nor John Bunyan "The Golden Grove." Let every one be himself, and act "according to his measure of the gift of Christ."

There is yet another way of cheering the pastors. *If you have derived benefit from their ministrations, cheer them by letting them know.* When Edward Payson died, his people came one by one into a certain solemn chamber out of which silence seemed to flow and fill the house. They lifted a covering, and saw his face fixed in its last look of delicacy, of en-

treaty, of listening stillness, and with the shadow of the smile left upon it by the vanishing spirit; they then looked at the paper which he had directed to be pinned on the shroud over his breast, with the writing on it—"Remember the words that I spake unto you while I was yet present with you." Then some rushed away in an agony of silence; for "words which he had spoken," but which until now had lain dormant in their minds, woke up—they believed, and told their faith. Oh, if they had but done that before! Will not some of you take the hint to-night?

Cheer up the pastors by *praying with more passionate earnestness for the might of the Holy Ghost*. In order to victory, what do we most want? More buildings? more labourers sent into the harvest? more machinery? more men? "More men?" says an American poet, "More man." Yes, that is the phrase, we want more man, through having more God in man, and more Christ in our Christianity, that while we publish the gospel, the life of the Holy Ghost in us may shew that our tale is worth telling, that our holiness is worth having, that our happiness is worth feeling, and that our secret is worth knowing. Not for this alone do we need the Holy Ghost, but also for the purpose of making our message divinely effectual. That almightiness is needed in the hearer as well as in the speaker. We aim at nothing less than raising the dead! The Book calls unrenewed men and women stones. Of course we understand this in no mere materialistic or fatalistic sense, implying absence of responsibility, but as meaning that they are stones to God, having no more trust, no more love, no more responsiveness than stones have. Take a stone into the open air, and let the sun shine on it, it is still a stone; dip it in sparkling waters, it is still a stone; carry it into the garden, and let trembling bells of beauty waver round it, it is still a stone; speak to it, it never hears; strike it, it never feels; smash it into a thousand splinters, and each splinter is a stone. So man, without fellowship with God, is a stone to God; but bring to this stone the gospel leverage, and lit it on to the Living Stone; and at the moment of touching, life from the Crucified One shoots through it, and the dead stone palpitates and is made alive. God by the Holy Spirit works the miracle of changing the heart of stone into a heart of flesh. Brothers, "be ye filled with the Spirit;" then live the gospel and declare the gospel, and through your gospel words life will go out of your heart into the hearts you seek to save. All will be glad: new springs will be put into the ministers, and "much people will be added to the Lord!"

SOME "REVIVAL" PREACHERS.

A good many of our readers will greatly sympathize with the following judicious, well-weighed, and characteristically moderate words of the Rev. Dr. Hall, of New York:

"There is growing up over the country a small, irregular force of men, well-intentioned, many of them, however, under-educated, following the example of Mr. Moody, and to a large extent teaching—with more or less consistency and publicity—what are called 'pre-millennial views,' and so getting ready themselves, and preparing some others for entering into 'Plymouth-brotherism,' if a man can be said to enter that which is without land-mark or definite boundary. Some of them are already 'brethren' of the 'open' kind—one of the earlier stages of the disorder. In the full development of the thing all churches are denounced as corrupt and worldly organizations, from which all saints must 'come out,' and the ministers of which are money-loving or place-loving hirelings. What should be done? Two things: ministers had better do their own evangelistic work in their bounds rather than engage these men; and secondly, in their sermons, Bible-classes and week-day lectures pastors should teach the truth on such topics as have been suggested. Any 'evangelists' who are as above described will denounce this statement. The others will be grateful for it."

As yet we in Canada are not greatly troubled with the evil—for evil it undoubtedly is—to which Dr. Hall refers. We should be sorry to say a single word which might even seem to depreciate any kind of genuine and effective work for the Master. But there are "evangelists" and "evangelists" and while some of these are to be very highly esteemed for their works' sake, there are others whose intellectual imbecility is so conspicuous, whose views are so crude

and indigested, whose Pharisaic pretence is so offensive, and whose general arrogance of bearing and pious grimace are so intolerable that we don't wonder they should have led Dr. Hall—mild, devout, and charitable gentleman though he be—to speak so frankly of their qualifications and their works.

SPAIN AND THE CATHOLIC CHURCH.

THE "Pall Mall Gazette" gives a view of the Roman Catholic Church in Spain which must be anything but inspiring to those who are solicitous about the progress and strength of that religious organization. The "Indifferentes," it says, are continually on the increase, just as they are in Quebec. These can't be said to be hostile. They are simply indifferent and leave the whole matter of religion to their wives and children. The "Indifferentes" are made up chiefly of the educated and intelligent classes, and their defection has had a deteriorating influence on both the intellectual and moral character of the clergy. Scarcely any of the better classes now go into the Church. All the clerical recruits are from the lower ranks of the population. Says the "Gazette": "Likely lads of well-to-do families no longer go into the Spanish Church. Within the last half century that body has undergone an immense change. A hundred years ago it was the nation, and even within the memory of man it controlled the politics and daily business of the administration; while now its power is small compared with that of the army or of the intriguers in the Cortes. It was very rich, owning vast districts in the country and rows of streets in the cities. Now it is dependent for daily bread on irregular payments from the treasury and the steadily cooling charity of laymen. Its loss of intellectual activity and influence has more than kept pace with its loss of wealth. Lord Macaulay dwells in one of his essays on the number of men in Spain's great days, 'eminent at once in literature and in the pursuits of active life.' He might have added that a majority of these men found their home in the Church. In no country have so many sovereigns, so many famous warriors ended a life of stormy activity in the cloister. All learning was tinged with a theological character, even when not immediately exercised on theological matters. The jealous activity of the Inquisition compelled the most secular literature to affect a religious object, and the least pious of writers, sooner or later, to assume the priestly tonsure. Cervantes, Lope, Calderon, and a host of smaller men, who had all been soldiers, all died priests or, at least, members of some religious body bound by vows. Plays and novels had to cover their plots of worldly intrigue with a sacred cloak." The education of even the higher classes of the priesthood is shamefully neglected, and the result is that generally the clergy are vulgar, noisy, ignorant fanatics. Of course, this makes the progress of Protestantism only the slower, for what the priests want in intelligence they make up in denunciation of heretics and in praise of the Pope. As the better classes more and more withdraw from the priesthood there is manifested an increased readiness on the part of the clergy to take up lads of any kind in order to recruit their ranks. On this the "Gazette" says further: "Lads who have been brought up in the hospitals established for foundlings are often taken by the bishops, in their need of recruits. When these authorities overlook the bar of bastardy, it may be supposed that they are not exacting in the matter of learning. Indeed, it is not an exceptional thing to see poverty-stricken lads of this class employed by pious families to do odd jobs, as a means of support, till they can scrape together as much knowledge of the four declensions as will carry them through the mockery of a Latin examination. Some learning the Church must have. The ancient tongue being the official language, one canon, at least, in every chapter must be able to write and speak Latin, while a few of the prelates are cultivated men; but these are the exception. They are generally veterans who received their education in one of the more learned monasteries, and spent long years in Italy after the suppression of the monastic orders." In short, the Church in Spain, like that in France

after the Revocation of the Edict of Nantes, relieved from outside pressure and mental activity seems, in the words of Robert Hall, "to have drawn the curtains and retired to sleep."

THE WORRY OF LITTLE THINGS.

We stood in the church-porch after all the congregation had gone out, and were talking for a few moments in the line of the sermon. It had been about the cultivation of our spiritual nature, and how the mass of men forget and neglect it, and live largely and often as if there were no such thing belonging to them. Said my friend, as a tear glistened in her eye: "Does it not seem strange that so much of our life should be wasted in the perpetual thought of little things, while we have no time or strength to give to the larger ones? How many are toil-worn, their life one long struggle barely to live, the one supreme and necessary endeavour being to get enough to eat and be clothed with, or to feed or cover those dependent upon them! And then how this perpetual pursuit and occupation with small things sometimes seems to make us grow small."

"Yes," I replied, "it does appear so at times. To be watching the pennies, to be calculating whether you can afford to spend or not this quarter of a dollar, does, at first glance, seem as if it would make us grow little in soul. But look at it all around."

"Life is made up of little things—small breaths and short heart-beats. Food and drink are necessary, and morsels make them. Yet it has often grieved me to spend on a piece of beef large enough to feed the family what would have been sufficient to buy a book full of noble thoughts—the one to vanish from human sight, the other to live forever. But the book cannot be eaten and the beef must be bought: so I have put the grief aside, paid the price of the dinner, and seen the great thoughts all lost in the merry chat of the table from which the beef has disappeared."

"But who shall say, after all, this is not best? Dealing with larger interests does not make one grow large. A man who is in the habit of dealing with tens of thousands, and has no need to watch a penny, often does watch it with keener interest than even you or I ever regard it. Somehow, the large dealings have not made him large; he even seems to have shrunk as he touches them."

"And freedom from these little things of life, and leisure to give one's self entirely to higher things, do not practically tend to form nobler characters nor more beautiful lives. Look at monks or nuns. They have no care for what they shall eat or what they shall drink; the prior or abbot will take care of all that. They do not even have to think of what they shall wear; their clothes are provided for, and the fashion never changes. They have plenty of time to give to religious things, and yet how small they grow? Very much smaller than are we who are thrust out into the small worries of life."

"Nor does contact with these little things dwarf us. All is in the way we handle them. I think that I have seen greater things through my microscope than I have through a telescope."

"The little things, after all, have a lifting power. They are very small, but they are many a time so heavy that all we can do is to totter with them to God. They come so frequently that we have to carry them often, and so we are often brought near to Him. They have brought us. Surely this is something. And we would not have this experience so often if it were not for the little things. To be brought near to God is not to be made small but great."

"So I think that it is just as well as it is. Let the small things come, but let them beckon or even force us toward our Father in heaven. They are perpetual, and so they will make us perpetually near. We shall in that all-blessed contact expand; we shall not contract as we are concerned with them."

"God give us grace for that," my friend said as we left the church porch.—*Rev. W. Aikman, D.D.*

PRAYER is the pulse of the renewed soul; and the constancy of its beat is the test and measure of the spiritual life.

SCOTLAND IN THE OLDEN TIMES.

Among the reminiscences to be found in Dr. Duff's "Life," the following, though not flattering to Scotland, may be truly spoken of as a "reminiscence" not likely to be found in any memoir of the future, for such a state of things as described could not now be met with in the most outlying and least civilized parish in that country:

"But for reminiscences such as those of Dr. Duff it would be incredible to what extent not only heterodox but profanity, intemperance, and other immorality found a place among the moderate ministers in rural districts, especially in the Highlands and Islands, to which public opinion never penetrated. Many of them among themselves avowed theological opinions contrary to the Confession of Faith, the contract on which they claimed to hold their livings. At the upper end of a long strath in the Highlands lived a parish minister who was scarcely ever known to be sober. Business took him frequently to the other end of the valley, where he had to pass a distillery. It was the frequent sport of the owner to tempt the poor wretch, and then placing him on his pony with his head to the tail send him back amid the derision of the whole people, a man supporting him on either side. Another parish was a preserve of smugglers, whose rendezvous was the kirk, where the little barrels of Highland whisky were concentrated before despatch to the south. The isolated spot was the terror of the gaugers, for whom the hardy inhabitants, banded together, were long more than a match. A new minister was presented to the parish—a man of great promise and considerable scholarship. His one weakness was a passion for the violin. Through that he fell so low that when his parishioners assembled at the inn they sent for the minister to play to them, and even carried him off when well drunk to a house of doubtful repute, where the revelry was continued. On one occasion he fell into the peat fire, where his limbs became so roasted that for six months he was laid aside, and he was lamed for life. His brethren resented the scandal only by refusing to allow him to attend the Presbyterian dinner, and by denying him all help at communion seasons. Brooding over these insults, he resolved to adopt that form of retaliation which would be most disagreeable to colleagues, some of whom differed from himself only by being greater hypocrites. He sent to the neighbouring cities for the most evangelical Gaelic ministers to assist him on fast and sacrament days. The result was that the smuggling parish became not only a new place, such as all the success of the Excise could never have made it, but the centre of light to the whole Presbytery. The people flocked from a great distance to hear the grand preaching in their own tongue. The drunkard's successor appointed under the Veto Act was a godly man, and when the Disruption came the whole parish left the Established Church.

A POLICEMAN'S TESTIMONY.

A number of young men were one day sitting round the fire in the waiting-room at the Normanton station of the Midland Railway, talking about total-abstinence societies. Just then a policeman came in with a prisoner in handcuffs. He listened to the young men's conversation, but did not give any opinion. There was also in the room Mr. Macdonald, a minister of the gospel, who, hearing what the young men were saying, stepped up to the policeman and said:

"Pray, sir, what have you got to say about temperance?"

The policeman replied:

"Why, all I've got to say is that I never took a teetotaler to York Castle (prison) in my life, nor to Wakefield House of Correction either."—*Band of Hope Review.*

THE PREDICTED FATE OF THE EARTH.

The Apostle Peter, in his second epistle announced the time when "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth, also, and the works that are therein shall be burnt up." What has modern science to say to the possibility of a

catastrophe such as that shadowed forth in a comparatively unscientific age, eighteen centuries ago? Mr. R. A. Proctor, writing in his latest volume, "The Flowers of the Sky," remarks:

"It is no longer a mere fancy that each star is a sun—science has made this an assured fact, which no astronomer thinks of doubting. We know that in certain general respects each star resembles our sun. Each is glowing like our sun with an intense heat. We know that in each star processes resembling in violence those taking place in our own sun must be continually in progress, and that such processes must be accompanied by a noise and tumult, compared with which all the roars of uproar known upon our earth are as absolute silence. The crash of the thunderbolt, the bellowing of the volcano, the awful roaring of the earthquake, the roar of the hurricane, the reverberating peals of loudest thunder, any of these, or all combined, are as nothing compared with the tumult raging over every square mile, every square yard, of the surface of each one among the stars."

He proceeds to describe with considerable circumstantiality, two appearances witnessed in the heavens within the last few years—in 1860, when the tenth magnitude star (that is, four magnitudes below the lowest limit of the naked-eye vision), in the constellation of the Northern Crown, suddenly shone as a second magnitude star—afterwards rapidly diminishing in lustre; and in 1876, when a new star became visible in the constellation Cygnus, subsequently fading again so as to be only perceptible by means of a telescope. After noting the conclusions deduced from the application of the most improved instruments to these observations, Mr. Proctor, whose authority is second to none among astronomers, remarks:

"A change in our own sun, such as affected the star in Cygnus, or that other star in the Northern Crown, would unquestionably destroy every living creature on the face of this earth; nor could any even escape which may exist on the other planets of the solar system. The star in the Northern Crown shone out with more than eight hundred times its former lustre, according as we take the highest possible estimate of its brightness before the catastrophe, or consider that it may have been very much brighter. Now, if our sun were to increase tenfold in brightness, all the higher forms of animal life, and nearly all vegetable life, would inevitably be destroyed on this earth. A few stubborn animalcules might survive, and, possibly a few of the lowest forms of vegetation, but naught else. If the sun increased a hundredfold in lustre, its heat would doubtless sterilize the whole earth. The same would happen in other planets. Science knows nothing of spontaneous generation, and believers in revelation reject the doctrine. Science knows nothing of the creation of living forms, but believers in revelation accept the doctrine. Certain it is that if our sun ever undergoes the baptism of fire which has affected some few among his brother suns, one or other of these processes (if creation can be called a process) must come into operation, or else our earth and her companion worlds would forever after remain devoid of life."—*Sunday Magazine.*

"IN REMEMBRANCE OF ME."

All praise to Him of Nazareth,
The holy One who came
For love of man, to die a death
Of agony and shame.

Dark was the grave; but since He lay
Within its dreary cell,
The beams of heaven's eternal day
Upon its threshold dwell.

He grasped the iron veil; He drew
Its gloomy folds aside,
And opened to His followers' view
The glorious world they hide.

In tender memory of His grave
The mystic bread we take,
And muse upon the life He gave
So freely for our sake.

A boundless love He bore mankind:
O may at least a part
Of that strong love descend and find
A place in every heart!

—William Cullen Bryant.

CHRISTIAN GENTLEMEN.

In order to benefit men, the believer must be in some respects like them. He should be courteous, gentlemanly, polite, in his course with them. Paul did not think it beneath him to use language of the greatest respect to Agrippa, and he called Festus "most noble." He was in the highest sense of the word a gentleman, and whether you find him on the deck of the storm-tossed ship, or in the judgment hall, or on the sea-shore with the elders of Ephesus, you see in him the same self-adjustment to the circumstances of men which won to him the hearts of all; and this he did not for his own sake, but that he might bring them to the Lord. Now here is an example for us. Some think, apparently, that their Christianity gives them a right to set all social distinctions at defiance, and by way of asserting their equality to all, they treat all with contempt. Under pretence of being faithful, they are simply impudent, and under

colour of asserting their brotherhood, they are only impertinent. They have no regard for politeness, and despise everything like courtesy. While again there are those in the wealthier circles who cannot endure the poorer, and treat them with disdain. Now all that conduct is utterly inconsistent with Christian principle, and shews that they who are guilty of it have entirely misunderstood the teachings of the Scriptures. The leading principle of the spiritual life is love, and where that exists there will be genuine courtesy and kindness. There may or there may not be polish—that is in itself a small matter—but what is of far higher importance, the reality will be there. The gentle life will manifest itself; and whether he wear the finest broadcloth or plain homespun, the man who shews that will have a right to

The grand old name of gentleman,
Defamed by every charlatan,
And soiled by all ignoble use.

—W. M. Taylor.

A WORD TO GIRLS.

A terrible tragedy occurred recently in Baltimore which, contrary to our usual custom with regard to tales of crime, we repeat for the consideration of every young girl among our readers.

It was the history of a young girl, beautiful, innocent, and carefully guarded; the idol of her father and brothers. Her mother, however, was dead, and her head was filled with romantic dreams of a hero who was to come and rule over her life.

On her way to and from school, she met a handsome, dashing fellow, who eagerly sought her acquaintance, managing to throw a kind of mystery over their meetings.

He was vulgar, false and cruel, but he had brilliant eyes and well cut features. What more would a girl of sixteen demand in a hero?

The friendship lasted for years; he gained an absolute control over her. She hid her love for him from her fond old father and brothers; he eloped with her finally, but refused her marriage. The girl came home to die. Her eldest brother pursued her lover, shot at him repeatedly but failed to kill him. Later, the villain met her gray-haired father, and when the feeble old man, maddened by grief, threatened him, he shot him dead.

Now here is a young girl dead, before she had fairly tasted life, her old father murdered, and her brothers left homeless, all for her indulgence at first in silly, reckless romance.

It is natural for you to think of love, girls. God meant you to love and to marry. But He meant you to do it with the blessing of your father and mother upon you. Trust the love that has watched you from the cradle, as being truer than that of the young fellow who has known you but yesterday. If his feelings for you must be kept out of their sight, depend that there is something tricky and unclean in it, and if he tries to draw you into deceiving and mocking them, you may be sure that he is no "hero," but a man who will lead you into a path the gates of which open into the grave.—*Youth's Companion.*

"TIME TO GET UP."

There is no doubt that if an instrument could be invented to indicate the various degrees of difficulty people experience in getting out of bed in the morning, it would have to be graduated from zero up to a very high figure indeed. Many persons know absolutely nothing of any difficulty of the sort; they turn out of bed with the alacrity of a bird, glad even that it is time to get up; while others have to fight a battle more or less severe the moment they open their eyes every morning.

We purposely describe the difficulty as that of getting out of bed, because it is to a very great extent a mechanical difficulty. When a man was once rallying another on his weakness in this respect, he said, "Why don't you make up your mind to it?" The reply was, "Make up my mind to it! oh, that is easy enough; I have done that a hundred times; but what I can't manage is to make up my body to it." It was a facetious way of putting the matter, but it really did exactly describe the main difficulty.

A person goes to bed with his mind fully made up to rise in the morning at the proper time, whenever that may be. He knows very well he ought to do it, and that it will be better for him in every way if he does do it. Entrenched in this virtuous resolution he falls asleep; but when he awakes a dull sense of inertness weighs him down, and if he stops to think about getting up he finds that inclination has usurped the place of reason, and that if there is one thing under the sun more ridiculous than another, it is the idea of getting out of bed just then.

So powerless often is the resolution at the waking hour, that we have heard of a man whose determination to get up was so decided, that he contrived a machine to pull the clothes off him at a certain hour, actually getting out of bed only to put them back and get in again.

There must, of course, be an effort of the will, but it should be an instantaneous effort, there should be no deliberation on the subject, no time given to meditate on the propriety or otherwise of getting up, no going over in our mind the pros and cons of the question. Directly we begin to think we are almost sure to lie abed, but when we refuse to think we are much more likely to get up.

And so the advice we give to every one who finds it very hard work to get up in the morning, but wants to master the weakness, is,—make up your body to it, and turn out instantly without a moment's pausing.—*Cassell's Magazine.*

THE
CANADIAN INDEPENDENT.

TORONTO, THURSDAY, JANUARY 29th, 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.

CHURCH AND CHOIR TROUBLES.

PROPOS of some very sad and unseemly scenes in the church in Brantford, a Sunday or two ago, commented upon in our last—scenes such as newspaper correspondents are generally only too eager to report the "Mail" lately gave us a homily on the inharmoniousness of church choirs, and the dreadful sufferings which ministers often experience at their hands. Of the merits of the case as between the minister and choir of the church aforesaid we know nothing, but judging of it only by what that paper reports of the affair, we are inclined to think that the "Mail" has got the saddle on the wrong horse, and that a more appropriate subject for its homily would have been what the choir sometimes suffers at the hands of the clergyman. Whatever may have been the nature and extent of the aggravation offered to the minister in this instance, we can hardly conceive of a more ill-advised and improper method of dealing with the matter than that adopted by him on the occasion referred to.

Since reading the article in the "Mail," however, we have seen the authorized report of the sermon which caused the disturbance, and published by the minister in self-defence. A more aggravating piece of pulpit bluster has rarely fallen under our notice. Samson's dying prayer (Judges xvi. 20), which, it is said, was once made the text for a "farewell sermon," by a Presbyterian minister, would seem to have suited his discourse better than the text he chose. But to pillory the choir in the way he did, "notedly those sitting at the left of the organ, and at my right hand"—most of them young ladies, too,—was a piece of folly, to use no stronger term, that we do not care to characterize.

No doubt, as in most such cases, there have been faults on both sides. Church choirs like other people, are sometimes quarrelsome and unreasonable, and "bassos" and "prima donnas" are said to be very "touchy," and not always devout during the service. It is only justice, however, to say, that after considerable experience with them, we have never found them anything but courteous and respectful; and if we had, we should have sought some other means than those employed by our wrathful brother to make them so. And as to the difficulties which arise between pastors and their congregations, the result of close observation for a number of years is our thorough conviction that, in most instances, the fault lies more with the pastor than with the people. Paul had to do, in his day, with "unreasonable and wicked men,"—men who "had not faith," and such there are in many churches now. But there are also hot-headed, selfish, blundering ministers, who make trouble wherever they go, and then think every one to blame for it but themselves.

Occurrences like those at Brantford bring reproach, not upon the churches in which they are enacted only, but upon the denomination, and upon the cause of Christ at large. They are, indeed, not peculiar to Congregational churches, although it must be confessed that the lawlessness in some of our congregations in "calling" men to be their pastors about whom they know nothing, exposes us more than others to such miserable escapades. An Independent church has an undoubted right to imperil its own peace and good name by taking any man it chooses for its spiritual leader, always provided that it remembers that it is under the law of Christ, but it has not the right similarly to imperil the good name, and the success of sister churches of the denomination to which it belongs. Independency is not anarchy, and never until our people properly appreciate the dis-

junction, and ask advice of those who have better opportunities than themselves of knowing the antecedents of wandering preachers, shall we be likely to prevent in some degree the recurrence of the scenes we have been deploring.

MANITOBA.

THE needs of Manitoba should demand the special notice of Canadian Congregationalists just now. Very late in the day—it might as well have been done years ago as when it was done—a church has been organized in Winnipeg. Now that that has been done, more must be done, other places must be occupied. In a recent letter from the pastor of the Winnipeg church, Mr. Ewing, he writes that that church has secured a lot for a building; it costs \$1,500. Now a church will need financial aid. Shall it obtain that aid? Who will respond to its call? We hope that there will be a hearty united effort on the part of our people in these provinces. Let us see to it that a strong church be established in Winnipeg, and then let us try to make provision for other points. Mr. Ewing can do but little. The country is so vast and the means of travel are so unsatisfactory that he cannot look after other towns than his own. He suggests the appointment of a Missionary Superintendent in the North-West. We are sure that such an appointment is necessary to the greatest, to any, success. Let us seek a man who will undertake this work. He can devote his time to exploring the country, looking out for promising neighbourhoods, forming churches, securing pastors and missionaries, and so on. Much of the progress of Congregationalism in the Western States of the Union is due to this system. Let us make a trial of it here. We can do far more than we have done as yet in the way of denominational extension. What we need is enterprise and energy. Our people will second and sustain larger efforts than have been put forth thus far.

HINDRANCES TO CHRISTIAN UNITY.

SECOND PAPER.

IT may seem superfluous to discuss from a Protestant point of view the hindrances presented by the Romish Church to union. Yet as the underlying principles may be found common to other organized forms of ecclesiasticism, a few considerations are called for. We shall therefore begin with Papal Rome.

In a posthumous work of Richard Baxter, "faithfully published from his own original MSS, by Matthew Sylvester, A.D. 1696," occur these words, referring to his own controversial utterances and the troublous times in which he lived. "My censures of the Papists do much differ from what they were at first. I then thought that their errors in the doctrines of faith were their most dangerous mistakes. But now I am assured that these misexpressions and misunderstandings of us, with our mistaking of them, and inconvenient expressing of their own opinions have made the difference in most points appear much greater than it is; and that in some it is next to none at all. But the great and unreconcilable difference lies in their Church tyranny; in the usurpations of their hierarchy and priesthood, under the name of spiritual authority exercising a temporal lordship, in their conceptions and abasement of God's worship; but above all, in their systematic befriending of ignorance and vice." It may be questioned whether the Christianity of the New Testament would be the loser if the dialectic subtleties of systematic theology were all swept into oblivion, at any rate the great majority of practical Christians, acknowledged as such, know absolutely nothing of them, and are none the less kindly to their kind thereby, or less reverential to the God they worship. If, moreover, men are accounted Christians, generally, and on all hands acknowledged as such, who are very imperfectly acquainted with "the equivocal abstractions of our creeds and formulas, it is necessary to exclude those who understand them but too well to submit the wings of their free spirit to such galling chains?"

But this question is anticipating; we may well at

this stage of our inquiry stay to consider how near Baxter may be to truth when he thus as above minimises error in doctrines of faith, resolving much diversity into misexpressions and misunderstandings. Dr. Dollinger, before his secession from Rome, an acknowledged prince of Papal theologians, gave to a High Church Anglican an explanation of the doctrine of Transubstantiation which was taken down, and sometime after given to a prominent Evangelical, not as Dr. Dollinger's, but as the High Churchman's own. Listening attentively, the Evangelical Churchman replied, "If that is your High Church doctrine of the Real Presence, I have believed it all my life." The hindrances to union found in doctrinal differences could well be left to our scientific theologians to smooth down, could only the pressure from the great heart and body of Christendom be brought to bear thereon. The Roman Catholic theologian could suit the Evangelical Churchman even on the vexed doctrine of the Real Presence.

Baxter struck the true obstacle when he declared "the great and uncompletable difference" to be that Church's tyranny and the consequent evils; there is the hindrance, there the "unreconcilable" papacy, and that papacy may be found not only at Rome, but in college, pulpit, pew.

Man assuredly is not responsible for the conditions of his birth. Ali is not to be condemned because of his Mohametan birth and education, nor the reader praised in that his childhood was spent with Christian surroundings and thus loaded with hallowed associations. Even the Roman Catholic prelate can view the members of the varied denominations of to-day as such in good faith owing to their education and surroundings. The ecclesiastical tyranny, therefore, or theological subtlety, that practically excludes such men, not the men themselves, is responsible for the division or schism deplored. The writer of one of the most thoughtful reviews of the Gospel history in this present generation, speaks in his preface of those who feel dissatisfied with the current conception of Christ and feel themselves "obliged to reconsider the whole subject from the beginning, and placing themselves in imagination at the time when He whom we call Christ bore no such name, but was simply, as St. Luke describes him, a young man of promise, (Luke ii, 46-52), to trace His biography from point to point, and accept those conclusions about Him, not which church doctors have sealed with authority, but which the facts themselves, critically weighed, appear to warrant." Men are being raised in this mental atmosphere, now no fault of theirs; implicit faith in "tradition of the fathers," is fast fading away from our environment, and the Church which refuses to deal with the facts of the world which is the field of its ministrations is not doing the Master's work. If to reverence, as we have been taught, the name of the Saviour, is a virtue, is belief in Arminianism or Calvinism, as we have been taught, a vice? or the walls which prevent intercommunion, blessings to be perpetuated?

We are entering no plea for Agnosticism, nor approaching a jellyfish form of Christianity, but we are inquiring, as we are entitled to inquire, in the forms possessed what hinders closer union? what perpetuates the unchristian though very natural struggle for existence? This, however, we are approaching, if in truth we have not reached it, that for many of the forms which belief assumes men are no more responsible than for the colour of their hair. Said Max Muller in the nave of the old Abbey at Westminster: "There are many of our best men, men of the greatest power and influence in literature, science, art, politics, yea, even the Church itself, no longer Christian in the traditional sense of the word. Some imagine they have ceased to be Christians altogether, because they feel that they cannot believe as much as others profess to believe." Upon whom rests the responsibility of excluding such men, the denomination that reads them out of its pale, or the men who have honestly and reverently inquired and find the traditions of their denomination at least doubtful, and who have the courage of their convictions? There are men who read themselves out of Christianity; for

their separation no Church can be responsible, to their Master they stand or fail; but when a Church imposes unauthorized conditions, and thereby excludes, upon that Church rests the terrible responsibility of the schism.

Denominations in so far as they claim to be churches are bound to be Christian, and Christian means assuredly Christlike. That, therefore, which we have reason to believe would satisfy Christ and His apostles ought to satisfy the Church or the Churches which aim at Christianity, and whatever imposes more is ecclesiastical tyranny, not Christian authority. We shall see whether these principles lead

THE February Session of the Western Association will be held in the church at Southwold, on February 17th and 18th. Particulars to follow.

THE Rev. H. M. Storrs, D.D., one of the Secretaries of the American Home Missionary Society, in acknowledging the receipt of a copy of our "Canadian Congregational Year Book," says of it "You have made our 'Year Book' a true Thesaurus. I cannot deny that our own (last issue) seems meagre and poor in comparison." Several other American correspondents also speak of it in highly complimentary terms.

IN printing "that Belleville letter" on our mission churches, we did so that a subject which is a difficult one, and one on which much can be said on both sides, might be broadly put before the churches. It ever and anon crops up at our Union meetings and cannot be ignored. We gladly insert the Paris letter in this issue, although some will think it as extreme on the other side. This is a practical question; let us, as far as possible, dismiss feeling, and discuss it from a practical standpoint.

MISSION WORK IN NEWFOUNDLAND.

BY THE REV. T. HALL.

I am under a promise to be a good, or at least a frequent correspondent during 1880. I will try. You would like to hear about our mission work, and there is no other subject that I am so happy to talk or write about. We have only one church in the Island that is in a position to contribute to the funds of the Missionary Society. The three others are mission churches only recently organized and still very weak. The mother church in St. John's is comparatively small, and not wealthy, but I hope we are trying to be rich in good works. We raise about \$800 for missionary purposes, and this is the way we go to work. We have frequent prayer meetings on behalf of missions in general, and our home work in particular. At these meetings the missionary box is present and those who feel disposed give more or less—last year \$44. These frequent meetings for prayer and conference on missions keep up the interest all the year. We have a monthly missionary meeting in the Sabbath school, at which the children contribute; last year they added \$25. Besides there is a missionary box in every class; from this we obtain about \$25 more. At Christmas and New Year, the "Juvenile Missionary Association" collect among their friends; last year they raised \$104. This year they will bring it up to about \$140. The "Juveniles" give a sacred concert, which last year brought about \$60. Next we have a "Ladies' Auxiliary." They work among their own sex, calling monthly, quarterly, or annually for subscriptions or donations, large and small. Last year they added to the funds \$120. We have annual subscribers to the amount of about \$200. We hold our Annual Missionary Meeting in the month of February, at which we usually have fifteen speakers, all laymen except myself. I can assure you they speak effectively, and to the point. They are neither afraid nor ashamed, for every man has been doing his best, and many giving all they have felt it, during the year. I omitted to mention in the proper place, that many families in the congregation have missionary boxes. I find that last year some of them had as much as \$4. Since we began this work, about ten years ago, all the other inter-

ests of the church have steadily improved. We have been paying off back debts, improving our church edifice, and accumulating property. We have a similar experience to Richard Baxter of Kidderminster. He said, "I have found that the more I give the more I have." If we had fifty churches in this Island to cooperate with us, and do just as we do, our missionary income would be \$40,000 per annum. I am not well enough acquainted with your Canadian churches, but I think I am safe in saying that you have fifty churches in the Dominion, perhaps more, in better circumstances than the church in St. John's, Newfoundland. Your missionary income therefore ought to be *forty thousand dollars*, and after you had given this amount to your Home Mission, you would be able to support the college, the provident fund, chapel building fund, and there would still be some left for the London Missionary Society. God prospers those that devise liberal things. "There is that withholdeth, and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty," Prov. xi. 24. Notice here the words "more than is meet," it is not said withholding *all*, "but more than is meet." God looks not at what is given, but at what is left—see 2 Cor. ix. 6. But say we put down fifty Canadian churches, at \$400 a year each, for Home Missionary Fund, and I am sure if they go to work in faith, there will be no difficulty in reaching this, you will have \$20,000 for Home Missionary purposes. Why you could well afford to take this long neglected Newfoundland under your wing, and we would have no objections to cast in our lot with you in such a noble work. We cannot possibly extend our work unless we can obtain more help from abroad. The Colonial Missionary Society gives us as much assistance as its small income will allow, and we can scarcely expect more at present. In the meantime there are many promising openings, and many places in need of missionaries and school teachers. I would refer you to the June (1879) number of the CANADIAN INDEPENDENT for our last published report, and with these few thoughts I will conclude by saying that if any of your readers can give us suggestions that will help us to extend our work here, or if they can spare us a little money for our parsonage fund, school fund (day schools), or missionary fund, the former will be carefully considered, and the latter thankfully received. We sincerely hope our dear brethren will not be displeased with our allusions and suggestions regarding your own *Home Missionary Work*.

KINGSTON.

According to promise I send you a communication concerning affairs in this part of your editorial Diocese. First of all, I would offer congratulations on your call to this ministry, and with my pen assist in the ordination. I do not use this instrumentality in the sense the minister did his walking stick, for, standing at a distance from the candidate at the laying on of hands, he reached over and touched his head with his cane, whispering, "tim'er to tim'er!"

The Evangelical Alliance in this city made arrangements as usual for the observance of the Week of Prayer, and the services were more than usually interesting. The churches in which they were held were filled by members of all denominations, the addresses were brief, earnest and practical, and a spirit of prevailing prayer abounded. Though Kingston is not Asia, still we have the "seven Churches" in a denominational way, and in all of these meetings were held, beginning in Bethel Congregational, all of the "seven angels" taking part in the services. This year an innovation was introduced which I predict will be perpetuated. On the Monday evening following, a united communion service was held in the Queen street Methodist Church, presided over by the Rev. Principal Grant, president of the Alliance. The church was filled with Episcopalians, Methodists of three denominations, Presbyterians, and Congregationalists, while ministers of all these churches officiated at the service. It was a season never to be forgotten by those present, and a fitting close of the Week of Universal Prayer.

Your correspondent never lived in a place where such unity and good will prevailed among the various ministers and churches as in Kingston. Not only is this true of Protestants, but of Protestants and Catholics also. For attestation, take these facts: Last summer when the ceremony of laying the corner stones of the Presbyterian University was performed by the Governor-General and his Royal wife, the late and lamented Bishop O'Brien, and his priests, attended in a body, and, mingling with the Protestant clergymen, gave encouragement and aid to the proceedings. Then a few months later, when death so suddenly deprived this Roman Catholic diocese of its much loved Bishop, Protestant clergymen of almost all denominations joined in the funeral cortege, and in company with the stricken priests, paid their tribute of respect to the late truly *catholic* Bishop, as sincere mourners.

The presence of Dr. Grant, the honoured Principal of Queen's College, with his noble catholicity, has done much to intensify this feeling, while loyalty to principles was never more marked than exemplified by him and other leaders in the churches. Then again the Rev. Mr. Dobbs, an earnest clergyman of the Church of England, is a man of a kindred spirit; while Dr. Sullivan, an ardent Roman Catholic, makes use of his splendid capability to promote good-will among all classes and creeds. But in and above all this, is it not by the prevalence of the spirit of Him whose advent was greeted with the heavenly song: "On earth peace, good will towards men."

The Presbyterian denomination in general, and Queen's College in particular, has met with a heavy loss in the death of Professor Mackerras. Not only was he an accomplished scholar and an enthusiastic teacher, but in his disposition, he embodied the principles of the Evangelical Alliance. He died in hardness at the prime of life. One of the largest funeral processions seen in this city was that which bore his mortal remains to their last resting place last week. Having already mentioned the University here, perhaps I should state the fact, that in the Arts Department, provision is made for the free tuition of all sons of ministers.

The Rev. W. M. Peacock, pastor of the Bethel Congregational Church, though in feeble health, continues his work with wonted devotion, almost always preaching twice on Sunday, and frequently twice. The annual meetings of our churches here will be held next month, when I shall be able to give you more exclusively denominational news. S. N. J.

Kingston, Jan. 19th, 1880.

Correspondence.

THAT BELLEVILLE LETTER.

To the Editor of the CANADIAN INDEPENDENT.

Few things have come out in the CANADIAN INDEPENDENT to cause more regret than that article from Belleville, Jan. 15th. I should have at once answered it, but I was engaged for missionary meetings this week, and I heard two brethren, in the west, exclaim, "that will not pass unanswered." I do not wish, then, to say much, but if Manitoba is not to be supplied without destroying our missionary churches in Ontario, a curse and not a blessing must follow such a wicked policy. I do not know the "flickering dead and alive churches," and the "dead and alive men," who minister to them. I feel it is a shame so to designate our missionary churches and men, all of whom, I honestly believe, are doing good work for Christ. I deny the imputation that they are "consumptive" missionary churches, that ought to be demolished. Many of them are blessed of God, and if they are not self-sustaining, they are feeders to our city churches. If our young men and women are constantly pouring out of country churches, supplying healthy Christians to churches in the city, and supplying the largest half of our students for our College, let no man demand their destruction. This is not indicative of disease, but life; many of our churches may well be dependent, and our faithful missionaries may well be better supported; they are doing good work for Jesus, bringing souls to Him, which larger churches are taking in by

letter, and with which they are swelling their numbers. My brethren, let me say for the mission churches of Ontario and Quebec, "Destroy them not, for a blessing is in them. Nothing shows more effectually a want of fraternity in relation to mission churches than this readiness to destroy them.

We have not the slightest evidence that churches will thrive better in the North-west than here, or that they will become self-supporting sooner, or that there is actually more scarcity of ministers, in proportion to the inhabitants there, than in many parts of these eastern provinces.

Are we going to be such children as to give up what we have begun, to begin again somewhere else?

The money spent in Ontario, I believe to be well spent and only too sparingly dealt out. Build up churches in the far west and in Manitoba, if you can, but do not think of destroying Home Missions in Ontario in order to do it.

I do not expect that my advice will be taken, for while this excitement about the North-west is running so high, men think everything may be sacrificed here in order to go there. Good property in this beautiful Province is being sold far below its value, in order to escape to this "land flowing with milk and honey," but when, in a few years, men begin to think calmly, regrets will be too late. We cannot afford to give up our mission work in Ontario; it would be inexperience and wicked. It may be our duty to help evangelize the North-west, but an old writer has said, "God will not accept one duty stained with the blood of another." Do we owe nothing to Muskoka, or Parry Sound, or to Manitoulin and St. Joseph Islands? Certainly; "beginning first at Jerusalem." W. H. A.

Paris, Jan. 22, 1880.

KINDNESS.

To the Editor of the CANADIAN INDEPENDENT

In leaving the house of one of my deacons the other day, after having spent a pleasant visit with the family, the good deacon said: "You had better call in Mr. ———'s store and get measured for a new black coat and vest." It was a timely blessing, from a warm heart to his pastor. May others do likewise on whom the Lord has bestowed much. PASTOR.

To the Editor of the CANADIAN INDEPENDENT

DEAR SIR,—In looking over the last number of your paper I noticed the account of the Sabbath school festival at French Bay, in which I get credit for all the good things sent to deck the Christmas tree. Believing in the sentiment "Honour to whom honour is due," I think it only just to say, that while taking charge of the packing and forwarding of the box, the contents were furnished by quite a number of the friends of the mission. Yours faithfully,

Toronto, Jan. 19, 1880. J. McDUNNOUGH.

MR. EDITOR.—Winnipeg Sabbath school thankfully acknowledges \$10 from Northern Sabbath school, Toronto.

The church has purchased a very eligible church site; price, \$1,500. W. EWING.

Winnipeg, Jan. 19, 1880.

News of the Churches.

BOLTON.—We are sorry to learn that the church in this place has been closed since the New Year and the Sunday school disbanded.

WINNIPEG.—An organ, manufactured by the Dominion Organ Co., has just been purchased and greatly assists in the service of song.

MONTREAL.—The choir of the Wesley Congregational Church gave a concert on the 13th inst., which was largely attended. The pastor, Rev. J. Roy, occupied the chair.

THE Rev. Walter Radford, for some time in our College at Montreal, has resigned his pastorate at Magnolia in the Western States, and is about to return to England, with the view of accepting work there.

GEORGETOWN.—On Sabbath, the 11th inst., the second anniversary of the opening of the Congrega-

tional church was held, when two impressive sermons were preached by the Rev. H. D. Powis, of Zion Church, Toronto, to large congregations. Collections taken up were liberal.

KINGSTON BETHEL CHURCH.—The Rev. W. M. Peacock who has been laid aside for some months, sometimes partially and sometimes wholly, is now trying to preach again twice on the Lord's day. Notwithstanding his long illness, the church prospers and increases, eight new members having been received at the January communion service.

TORONTO ZION.—The annual social tea meeting of this church was held last evening in the lecture room. The pastor, Rev. H. D. Powis, who occupied the chair, reviewed the history of the church during the past year, which had been marked by progress in every department of the church's work. The various officers and societies of the church also presented satisfactory reports. The Rev. John Burton, B.D., pastor of the Northern Congregational Church, addressed the meeting in the course of the evening. *Globe*.

TORONTO.—The Northern Sunday school festival, held on the evening of Friday, 23rd inst., was a very enjoyable affair. The scholars met early and took tea together, after which there was a large gathering of the parents and friends of the scholars. The pastor, Rev. J. Burton, opened the meeting with prayer, and the superintendent, Mr. H. J. Clark, spoke a few words of welcome, which was followed by a responsive exercise of praise for the birth of the Saviour. Short addresses were given by the pastor, and Mr. W. C. Ashdown, superintendent of Zion school. The distribution of prizes for regular attendance during the year then took place, and the meeting closed with doxology and benediction.

ATHOL AND MARIETOWN.—These churches have lately adopted the weekly system of giving, which promises well so far. Their annual missionary meetings have just been held and it is gratifying to note a considerable advance over the contributions of last year. It is to be hoped that a like result will be witnessed in all our churches. On New Year's evening a very enjoyable social of the Sabbath school at Athol took place. Besides a sleigh ride and refreshments, a public meeting was held in the evening, enlivened by addresses, recitations, singing, and two original essays, one by Miss M. Christie, and the other by Miss E. M. Macallum. These essays were very highly appreciated.—D. M.

SOUTH MAITLAND.—The vestry of our new church is at last plastered, and was opened for worship on the first Sunday of the new year. It is a comfortable room, and our people are greatly cheered by thus being able to worship under their own vine and fig tree with none who can molest or make afraid. The ladies of our church held a tea meeting and bazaar in their new vestry, on the evenings of the 1st and 2nd inst., which was pronounced by impartial judges to have been one of the most enjoyable gatherings of the kind ever held on this shore. Our total proceeds for the two evenings were \$110.63. The past year has been one of great financial and spiritual dearth, but we are praying for and expecting better things this year.

MAITLAND, N.S.—Our people are very sorely tried for the want of a suitable place of worship. Two years and a half in an unfinished chamber of a private house, together with other trials too manifold to be spoken of at this time, have been telling sorely against us. Our people were considerably cheered by the action of the Union last summer, but one of the agents of the Union has, up to the present time, practically vetoed its action, so that it remains a "dead letter" to us. "Hope deferred maketh the heart sick." Our congregations are now greatly reduced, and those who come find it very uncomfortable worshipping in so cold a room. Should the vestry of our new church be finished, ready for use by the 1st of May, we should doubtless experience a great change for the better. But action has been so long deferred in the matter we can scarcely expect to see this.

VALETTA.—The Rev. E. J. Burgess writes on Jan. 10th. During the last two years I have been taking my father's place here, and have also taken up another station at Henderson, a village on the Canada Southern Railway. At this new station we have built a small frame church, costing about \$1,000. It is not quite finished yet. The attendance at all the services and at the Sabbath school is good. The Sabbath school work has been especially encouraging. During the past week the Rev. R. Mackay, of Kingston, has been with us, carrying on a series of special services. He came at the urgent request of the church, and will remain for two weeks longer. Although the outward circumstances, so far, have been most discouraging, the roads being almost impassable, the attendance has been large, and a good work is already begun. God's people are being revived, and several hitherto careless and unawakened ones have been led to accept the Saviour. The interest already begun gives promise of an abundant blessing.

TORONTO BOND STREET.—The annual meeting of this church was held last evening, the attendance being very large. Reports of the various agencies of the church were read and adopted, the most interesting of which was the general report read by the pastor. It appeared by this that the total membership of the church was 301. There had been an increase during the year of forty-four, thirty-two of whom were received on profession of faith. During the pastorate of Mr. Handford 169 new members had been admitted. The congregation had continued to increase, and the prayer and church meetings had been well sustained. The Chestnut street mission report was received with enthusiasm, eminent success having attended the enterprise since the election of Mr. Potts as superintendent. An effort is to be made to pay off the floating debt of the church. According to the rule of the church, Mr. Jas. Farquhar, who had served in the deaconate for many years, retired from the office, and Mr. Thos. Elgar was chosen as his successor. The meeting was closed at a late hour by the pastor pronouncing the benediction.—*Globe*.

GULPH.—Several societies for systematic Christian work have just been organized in connection with the "First Congregational Church," here. Twenty church visitors have been appointed—ten gentlemen and ten lady visitors; two visitors detailed to visit each family, the object being "to do good and gather information," such information being communicated to the pastor directly or through a letter-box placed in the vestibule of the church. The immediate result of such co-operation with the pastor is a steadily increasing attendance at all church services. A Young People's prayer and conference meeting has been started for Monday evenings. At this meeting a golden text is memorized, some topic for conversation is introduced, a "Question Drawer" opened and for ten minutes considered, which, with three minutes' prayers and singing, fills up one hour, and will prove a blessing to the large number of young people, between the ages of ten and thirty, attending it. A Ladies' Association has been organized, and promises good results. A printed list of "Prayer Meeting Topics" has been adopted for the year and gives great satisfaction.

DUNNVILLE.—The members of the church and congregation came together in the church, on Thursday evening, 15th inst., by invitation of the pastor, Rev. J. C. Sanderson. Tea was served in the basement, and the supply of eatables furnished by the ladies was choice and ample. Then followed a season of pleasant and informal commingling, when all that was genial, kind and sympathetic found free expression. The pastor then gave a verbal report of his labours among us, his encouragements and discouragements, his wishes and his hopes for the people among whom he had cast in his lot. The treasurer of the church gave his report to the meeting, from which it appeared that there was a deficiency of some eighty dollars. Promptly and pleasantly the whole amount was made up by those present. Brief remarks were made by some of the members, and after a few more kind parting words from the pastor, the meeting was closed.

Never, perhaps, during the fifty years of the church's existence has there been a meeting more marked by mutual kindness and pleasant, rational enjoyment; every one was glad to be there and glad to see others there. The pleasing interest and profit of the occasion were largely due to our genial pastor, who is surely and not slowly growing in the confidence and affection of the people. He has been with us only one year, but even this brief time has been long enough to bind the hearts of people and pastor together, and the church feels, as we hope the pastor also feels, that nothing but death shall part us. May every year lessen his trials and add more and more to his comfort and joy in seeing the work of the Lord prosper in his hands.

OTTAWA.—The annual meeting of this congregation was held on the evening of the 14th inst., the pastor in the chair. After devotional exercises, the Treasurer, Mr. James Jarvis, read the report of the Finance Committee, and the statement of receipts and expenditure for the past year, from which it appeared that the ordinary income of the church had been \$1,294 19, and the expenditure \$1,290 40, leaving a balance in hand of \$3 79. The mortgage held by the Sparks estate being about to mature, the committee had, with the consent of the congregation, borrowed \$1,200, with which to pay it off, and cancel all claims of any kind against the church. A special subscription list fully provides for the interest as it accrues. Altogether the financial exhibit was felt to be a very satisfactory one. The pastor reported having enjoyed uninterrupted health, and great pleasure in his work, throughout the year. He had preached 153 sermons, had paid 327 visits, had baptized 6 children, and attended 4 funerals. Two fortnightly services are held, one in New Edinburgh, and the other in Stewarton. The prayer meetings had been well sustained, but the additions to the church had been few, and had been outnumbered by the removals from the roll. The Sunday school numbered 81 scholars and 24 teachers. Average attendance, 64. Bible class, 24 scholars; average 18; collections, \$72.55. The Sunday School Missionary Society has held four meetings during the year; collections \$28.34. The Sunday School Temperance Society had now 132 names on its roll. The ladies' visiting committee had worked faithfully and done good service. The reports were, on motion, adopted, and the thanks of the congregation were voted to the Treasurer, his assistant and the Finance Committee. The meeting closed with the doxology.

The Sunday School.

INTERNATIONAL LESSONS.

LESSON VI.

Feb. 8, } THE TRULY RIGHTEOUS. { Matt. v. 1880. } 17-26.

GOLDEN TEXT.—"Behold, Thou desirest truth in the inward parts."—Ps. li. 6.

HOME STUDIES.

- M. Matt. v. 17-26.....Truly Righteous.
- T. Ps. li. 1-17.....Truth in the Inward Parts.
- W. Rom. iii. 21-31.....The Law Established.
- Th. 1 John iii. 9-18.....Love and Hate.
- F. Prov. xxv. 1-11.....Strife to be Avoided.
- S. Ps. xxxii. 1-11.....Confession brings Ease.
- Sab. Isa. lv. 1-13.....Seeking the Lord.

HELPS TO STUDY.

The present lesson requires little or no introduction, as its subject is the continuation of the "Sermon on the Mount," commenced in last lesson.

The Saviour here describes "righteousness" under the Gospel dispensation as consisting in willing and cheerful obedience to the moral law, in its letter and in its spirit, as a rule of life; brings the substance of the Old Testament teachings into the new code; and shews that Christian liberty is not a liberty to sin.

The following divisions will be found distinctly marked: (1) Permanence of the Law, (2) Spiritual Nature of the Law, (3) Practical Nature of the Law, (4) Wisdom of Speedy Agreement with the Law.

I. PERMANENCE OF THE LAW. Vers. 17-20. If the man who said, "the four Gospels are Bible enough for me," had studied these same four Gospels with sufficient attention, he would have discovered his mistake. All inspired Scripture is of equal authority. Christ Himself frequently

emph' yed the assertion "It is written" as final and unanswerable. And here He says:

Think not that I am come to destroy the Law or the Prophets. It was only by its fulfilment in Christ that even the Ceremonial Law came to an end, but the reference here is to the whole of the Old Testament writings, which are often called "the Law and the Prophets," and especially to the Moral Law, or ten commandments.

It is by faith in the efficacy of the finished work of Christ—His sufferings and His obedience—that the believer is justified; but the ten commandments are as binding upon modern Christians as they ever were upon ancient Israel—not in either case as a means of salvation, but as a rule of life, an evidence of justification, a fruit of salvation—and the true believer would not have it otherwise.

Till heaven and earth pass. That is only another way of saying *(Gal. 3:12)*. The law has been put into a form suitable to the circumstances of this life; but its *obligation* is of universal and eternal obligation, and obedience to it constitutes the holiness of the purified saints in heaven; what more can they do than love the Lord their God with all their heart, and with all their soul, and with all their strength, and with all their mind, and love their neighbours as themselves? and is not this the substance of the much despised ten commandments?

One jot or one tittle: We are to neglect nothing that is commanded, we are to do nothing that is forbidden, even if it should be apparently of no greater importance than the dotting of an *i* or the crossing of a *t* in writing. *Jot* is the name of the smallest letter in the Hebrew alphabet, and *tittle* is a small point used to distinguish one letter from another.

It was not for their outward observance of the law that the Pharisees were condemned, but for their want of inward purity and rectitude; in both respects the righteousness of Christians is expected to exceed that of the scribes and Pharisees. It is found to be so in fact. A willing obedience arising from love, is likely to excel a slavish obedience arising from fear; and the righteousness of those who hold the doctrine of salvation by grace exceeds that of those who rest their salvation on their own merits. The acceptance of the doctrine of justification by faith has never diminished, but always increased, good works.

II. SPIRITUAL NATURE OF THE LAW.—Vers. 21, 22. Those superficial religionists who say that they have got beyond the moral law, and left it far beneath them, are entirely mistaken. They have only begun to obey the law in its length and breadth and height of spirituality. The Saviour here takes the sixth commandment as an example, and shews that it applies to our inmost thoughts as well as to our outward actions.

Raca: Vain, or worthless—a term of intense insult and reproach in use amongst Jews at the time. Fool: in the scripture sense, implying depravity and wickedness (Psalm xiv. 1; Josh. vii. 15). The feeling of hatred, which sometimes leads to murder, is a breach of the sixth commandment, whether it manifest itself in inflicting the death-blow or in calling hard names, or even if it be merely entertained in the heart, without any outward manifestation; so also with the crimes forbidden in the other commandments.

In the wording of the commandments it is always the worst way of breaking them that is mentioned; and the meaning is, not only that we are not to commit the crime, but that we are not to take a single step in the direction of it, nor even to indulge the feeling that leads to it. It must not, however, be forgotten that the actual commission of the crime, whatever crime it may be, is a terrible aggravation of the offence.

III. PRACTICAL NATURE OF THE LAW.—Vers. 23, 24. The spirit of the law cannot be magnified at the expense of the letter; and it is a fool's boast to disregard practical morality under pretence of high spirituality and attention to religious observances. Both are necessary.

We cannot say that we are doing our duty to God if we are not doing our duty to man; the former includes the latter; and Christ here tells those who come to worship God to go and do their duty to man first, and then come back to present their offerings.

IV. WISDOM OF SPEEDY AGREEMENT WITH THE LAW.—Vers. 25, 26. We are naturally at variance with God's law. We regard it as our adversary although it is not so in reality, for obedience to it would be conducive even to our worldly prosperity. As long as we have not Christ as our Saviour we are exposed to all the demands of the law as a covenant of works.

If we wish to be reconciled to God, we must be reconciled to God's law. The law sends sinners to Christ; and when they become believers Christ brings them to the law. He brings them into agreement with it. What formerly seemed their adversary is now seen to be their friend. The work of the Holy Spirit as the Sanctifier is to bring men up to the standard of the moral law; higher than that even He cannot bring them.

If we retain upon our own shoulders the debt under which we are to God's law, we cannot do anything towards paying it, for even if we were perfect we could only satisfy present demands. This being the case we can easily understand the *awful* import of the words—which would never have been uttered by the gentle Saviour if they did not express the sad, sad truth—thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

In Holland there are 2,000,000 members of the Reformed Church, 70,000 Lutherans, 42,000 Mennonites, 6,000 Remonstrants or Arminians, 400 Moravians, and 80,000 Separatists or Old Reformed.

PAID IN YOUR OWN COIN.

GRANDMOTHER, I hate to go away from you; you like me, and nobody else does. Last night George Bedin and I had a quarrel. I struck him and he struck me. Nobody likes me."

Peter Jones said this as he was sitting on his trunk ready to start for home.

"He only paid you in your own coin," said grandmother. "people generally do—a hate for a blow, cross words for cross words, blow for hate."

"I don't know; but it is so," said Peter, looking very sorry, "but it is a poor sort of coin."

"How different it would be if your pockets were full of the right sort of coin," said grandmother.

"What kind?" asked Peter.

"The coin of kindness," said grandmother. "If the great pockets of your heart were full of that sort of coin, the more you paid away the more you'd get back, for you are generally paid in your own coin, you know; then how happy you would be."

"The coin of kindness," repeated Peter, slowly; "that is a good coin, isn't it? I wish my pockets were full of it, grandmother. If I'd be kind to the boys, they'd be kind to me."

"Just so," said grandmother.

Peter's own mother had died. After that he was sent to grandmother's, for he had a quarrelsome, fretful temper, and his aunt could not manage him with the other children. His grandmother dealt kindly and patiently with him, and helped him to improve himself. Peter now had a new mother, and his father had sent for him to come home. Peter did not want to go. He felt sure he should not like his new mother, and that she would not like him.

"That depends upon yourself, Peter," said grandmother; "carry love and kindness in your pocket and you'll find no difficulty."

The idea struck the boy's mind. "I wish I could," he said.

"And the best of it is," said grandmother, "if you once begin paying it out, your pockets will never be empty, for you'll be paid in your own coin. Be kind, and you'll be treated kindly; love, and you'll be loved."

All the way home he more or less thought of it. I do not know about his welcome home, or what his father or new mother said to him.

The next morning he arose early, as he was used to at grandmother's, and came down stairs, where, everything being new, he felt strange and lonely.

"I know I shan't be contented here," he said to himself; "I know I shan't, I'm afraid there's not a bit of love in my pocket."

However, in a little while his new mother came down, when Peter went up to her and said,

"Mother, what can I do to help you?"

"My dear boy," she said, kissing him on the forehead, "how thoughtful you are. I thank you for your kind offer; and what can I do to help you? for I am afraid you will be lonely here at first, coming from your dear good grandmother."

What a sweet kiss was that! it made him so happy. "That's paying me in more than my own coin," thought Peter. Then he knew he should love his new mother; and from that good hour Peter's pockets began to fill with the beautiful bright coin of kindness, which is the best "small change" in the world. Keep your pockets full of it, boys and girls, and you will never be in want.

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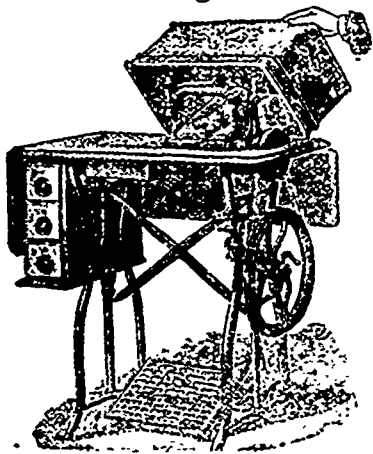
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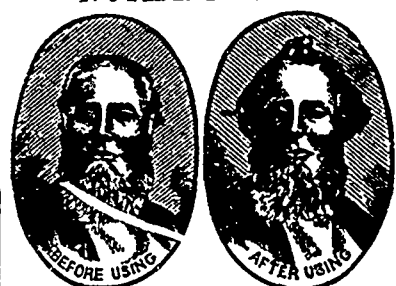
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