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The Canadian Independent.

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

Vol. 27.

TORONTO, THURSDAY, May 13, 1880.

New Series. No. 20.

Topics of the Week.

THE "Advance" calls for a Congregational House in Chicago, and we hope it may get it, but not with so heavy a debt as the one in which we write, says the Boston "Congregationalist."

THAT man who has been putting fifty cents into the plate for missions, and spending \$5,000 a year on himself, failed the other day. What wonder? Robbing God always was a losing business.

A COUNTRY church, which pays this year a salary of \$1,200 to its pastor, gave last year to all benevolent purposes the munificent sum of fifty dollars. A pastor or some great disaster would seem to be needed there to rouse them to the privilege and duty of doing something for others.

THE bill proposing to tax church property in New York, has been rejected in the Senate by a decided vote. As it is proposed to exempt the amount of ten thousand dollars on any church, there seems to have been needless alarm as to any great harm that might have resulted had the bill passed.

THE Scotch established Church obtains from Teinds upwards of £230,000 a year; also out of the Consolidated Fund £17,039 in augmentation of stipends; £2,000 to Lord High Commissioner to the General Assembly; £3,000 for other purposes—in all upwards of £252,000 per annum from strictly national funds.

THE "Aurora," the Pope's new official organ at Rome, has become the victim of an April fool deception. The editor received, just before going to press, a note officially signed and stamped, announcing a number of promotions and transfers of eminent dignitaries in the Papal Church. They were published, of course, and made a great stir, but they all proved to be sells.

THE temperance party in Britain claim that there are 315 members of the new Parliament favourable to "local option." Of these 148 voted or paired in favour of Sir Wilfrid Lawson's resolution; fifty-seven, whilst declining to commit themselves to details, have expressed themselves as favourable to the principle of popular control over the issue of licenses. This list includes Mr. Wm. E. Gladstone and the Marquis of Hartington.

THE Bishop of Carlisle, in the "Nineteenth Century" says that science, when it works strictly within the field of observed facts, is, if he may coin a word, *atheous*, or without recognition of God. When it leaves this field to deny God and His attributes, then it becomes *atheistic*. The word *atheous* is not new. Milton speaks of the "hypocrite or *atheous* priest." The Bishop of Carlisle would revive it with a new sense to emphasize a distinction worth observing.

We read in the "Pall Mall Budget" that on the Sunday after the recent election of Mr. Gladstone for Midlothian the following text was used in a number of British churches: "And Samuel said to Saul, Thou hast done foolishly; thou hast not kept the commandment of the Lord thy God which He commanded thee; for now would the Lord have established thy kingdom upon Israel forever, but now thy kingdom shall not continue. The Lord hath sought Him a man after His own heart, and the Lord hath commanded him to be captain over His people, because thou hast not kept that which the Lord commanded thee." Another journal states that Mr.

Gladstone himself happened to hear one of the sermons on it.

A GERMAN physician (Dr. Treichter) has recently been raising a note of alarm with regard to the injuries which he alleges to be inflicted upon school children by ill-directed or excessive brain work. He asserts that habitual headache has increased among both boys and girls; that this headache not only destroys much of the happiness and cheerfulness of life, but that it produces impoverishment of the blood and loss of intellectual tone, and reduces many a highly gifted and poetic soul to the level of a discontented drudge.

THE Bishop of Rochester, speaking at a meeting of the Church of England Temperance Society, mentioned that he is a total abstainer, and his regret is that he did not connect himself with the society at an earlier stage of his career. He spoke very earnestly on the evils of intemperance, remarking that drunkenness was the great standing evil that "filled our gaols, our workhouses and our lunatic asylums with men and women who otherwise might be honest, useful, and religious members of the community." Moreover, he said drunkenness was the great sin of the land, and it was the pressing duty of citizens, and, above all, of Christians, to grapple with it.

THE English revisers of the authorized version of the New Testament met on the 13th ult., in the Jerusalem Chamber, for their ninety-eighth session, and sat for seven hours. There were present: the Bishop of Gloucester and Bristol, who presided; the Deans of Rochester, Lincoln, and Lichfield; the master of the temple; Archdeacons Lea and Palmer; Canon Westcott; Principals Brown and Newth; Professors Hort, Milligan, and Moulton, Dr. Vance Smith, and Prebendary Scrivener; fifteen members in all, with Mr. Troutbeck, the secretary. The company were engaged in the consideration of proposals made with a view of securing harmony of rendering.

THE Episcopal diocese of Wellington, in New Zealand, is about to try a bold experiment. It has committed itself to the principle of a general Sustentation Fund for the maintenance of the clergy. From the 1st of July the clergy are to receive guaranteed stipends from a common fund, to be maintained by subscription, and the seat-rents payable in the various parishes which are to become part of the common stock, the offertories alone being retained by the parish officers for their general expenses. The Bishop of Wellington has zealously advocated the plan, and the archdeacon of the diocese is to be released from parochial duties to devote to it his whole time.

THE death is announced of the Rev. Alfred Saker, for many years a missionary of the Baptist Society in the Cameroons, and the pioneer of missionary enterprise on the West Coast of Africa. Mr. Saker was originally employed in the dockyard of Chatham. He sailed some thirty years ago in the Baptist Missionary Society's vessel, the "Dove," for Western Africa, to whose best interests he has sacrificed his life. He laboured with his own hands in shewing the people how to erect houses and other buildings, and how to manufacture clothes and other articles of wearing apparel, until, becoming interested in these things, as an obvious path to comfort and prosperity they were drawn to Mr. Saker as their true benefactor and friend, and were every ready to afford him opportunities for imparting that spiritual instruction to which he ever made all things else subservient. He reduced the Duilia language into writing, and issued the first

book ever printed in that tongue. He returned to England two or three years since in broken health, but continued to labour. His age was sixty-five.

A LETTER from the Rev. Joel Osgood, of the Methodist Mission at Bopora, Africa, gives an interesting account of his return journey from a visit to the Mublenberg Mission. Bopora is about ninety miles from the coast. The journey is through forests, by rapids, over hills, and through valleys, and the route strikes few towns, most of which are kept in a constant state of alarm by the terrible incursions of King Zoolah, who lives on one of the most lonely hills. Mr. Osgood says: "The whole country is in hard case. Many are complaining for want of food. Farming is mostly suspended, and everything is about eaten up." He saw the head of a warrior exposed along his path, who had fallen a victim to Zoolah and who had been treated with the utmost cruelty, being tortured to death by women. Of the mission at Bopora, Mr. Osgood writes: "Our mission in the interior is being founded with very good prospects. To the north-east of us are the Pessah people; to the west are the Bopora people, consisting of the Mandingoes and Mamboomahs or Bundies; south or south-west are the Golahs. Our school has been very successful thus far. You would be surprised to hear them (the children) relate the most prominent events of the Old Testament and of the Gospel. I can ask them questions for four or five hours, and they will scarcely fail to answer one. Three months ago they knew nothing but what they had learned as savages in the wilds of a heathen land. I have fifty children engaged; but fear to take them before hearing from the Board about their support. The school will be composed of Golah and Pessah children, our mission being situated about on a dividing line between these tribes."

M. DE LESSEPS, of Suez Canal celebrity, has recently made a communication to the French Academy of Science on the topic of the passage of the children of Israel through the Red Sea, to the following effect: About the time the Israelites, under the direction of Moses, left Egypt, the waves of the Red Sea broke at the base of the Serapeum, in the vicinity of Lake Timsah—this Temple of Serapis being, after the capitol at Rome, the most beautiful building of Roman antiquity. The Bitter Lakes were filled with salt water, for not more than eleven hundred years ago they periodically received their water from the Red Sea. But, as in the course of time the waters of the Bitter Lakes received supplies only at the equinoctial seasons, or even at longer periods, the deposits of salt began to be made. Now the latter are seen to be composed of horizontal strata, whose thickness varies from two to ten inches, and whose separation is easily discernible by layers of sand occurring between. The whole deposit reaches a depth of thirty feet or more. All of which points to a previously existing marshy region in this locality, overflowed at times and difficult to cross. Indeed, even to the present day this condition remains, for on one occasion M. de Lesseps once riding on horseback in this quarter, became involved in a morass, and escaped with his life only by great exertion. Accordingly at the time of the exodus the head of the Red Sea stretched far toward the north—much farther than at the present time; and the Hebrews, in their passage, crossed not at the present head of the Red Sea, but at a point lying either north of the Bitter Lakes or, according to the researches and belief of M. Lecomte, at the very spot of these lakes. On this theory, Baal-zephon would be assigned to the *senil*, or entrance of Serapeum, toward Ismailia.

LETTING THINGS ALONE.

As the mind grows brighter, and the intellectual and moral fibre becomes finer, there arises a whole class of temptations and sufferings of which rougher and coarser natures know nothing. A keen conscience is troubled by a thousand annoyances which never come to a blunt conscience; and the sharper the faculties of apprehension and reflection, the greater the danger from worry and painstaking analysis. Things from without and from within vex and annoy those whose eyes behold them, while a duller vision does not suffer at all from the sight of that which it is unable to perceive.

Therefore it is that the lives of some of the very best people in the world are made miserable by that which to most men and women seems ridiculous and imaginary. While the coarse sinner eats, drinks and is merry, the gentle saint, who seems to have nothing to vex his soul, spends his days and nights upon a rack of self-inquisition tenfold worse than any material torture. Indeed, self-consciousness seems to increase directly with intelligence and the sense of moral responsibility. Brutes, and brutal men and women, live as unconsciously as trees and grass; but as the nature of man rises from this lowest level, the cultivation of artlessness and the banishment of morbid self-examination becomes one of the most pressing of duties. No moral victory is harder to attain, for many a soul, than rightly to combine that constant watchfulness which every Christian soldier should have, with that manly independence which is the privilege of God's freemen.

Some people are so conscientious that they really do nothing at all, because they are afraid of doing something wrong. They debate and discuss, they look at every real and imaginary difficulty, they torment themselves and their friends with questionings and quibbles, and they return a thousand times to settle a point which they have a thousand times banished forever. The result is that they do less than those with half their gentleness of spirit and sincerity of endeavour. Because they can let nothing alone, they do nothing well. They think when they should act; they pull to pieces when they should build; they sigh and lament when they ought to take courage and work; they spend in ceaseless introspection the strength that should be used in doing God's work; they battle with chimeras and phantoms when flesh-and-blood opponents surround them on every hand.

To learn how to let things alone is as important a lesson as to learn how to take things up. If, in considering any question, you have asked God for strength and guidance, and have made your decision to the best of your ability, that decision ought to be as much a matter of verity as the existence of the law of right and wrong. It is useless to talk about human fallibility; God and conscience and the Bible are not fallible, and when we have obeyed their commands our duty so far is done. If we have erred, we have erred by the light of the only lamp we had. When we have decided to follow God, we ought never to heed the devil's suggestions that perhaps our God is not the true God, after all. Satan knows how to tempt us on the line of deep piety and sincere desire to do right, just as dangerously as on any other line. He asks no better servant than one who can never make up his mind on which side he is fighting. A gun that is never fired is as useless as no gun at all.

In lesser matters, as well as in great, the person who does not know when to let things alone becomes a bane to himself and to those who surround him. He is miserable before he acts, lest he act wrongly; and afterwards, for fear that he has made a hopeless mistake. He is in constant fear of being misunderstood; he is ever offering excuses before they are asked for; he is possessed with a constant desire to "review his record" and "vindicate his course," as the politicians say; and he fans into a lasting flame, by his misdirected attempts to put it out, a spark that otherwise would have died of itself. He starts quarrels in the zeal of his efforts as peacemaker; he arouses suspicions that but for him would never have existed; and he brings all about him into a wretched state of uncertainty as to what he is going to do next.

Being eternally irresolute, he makes a little task more laborious and disquieting than a great work ought to be. "The irresolute man," says a clever essayist, "whatever his position and powers, not only fails to himself, but is felt by those about him to be useless for the parts of counsellor, supporter, or advocate. He is essentially incompetent for these offices. His own course is determined, not by intention, but by chance; his judgment wants the education of personal experience. No one can remain eternally suspended between two courses of action, for the world moves and situations change, however much a man may desire to keep them at a standstill until his mind is made up. Something irrespective of his judgment steps in and takes the matter in hand. While he deliberates on the highest conceivable best—best in itself or best for him—while he fluctuates, accident settles the matter, with little regard for his credit or interest."

Thus it is that he who cannot let things alone, not only injures himself, but hurts the good cause he ought to aid. It is as true in morals as it is in hygiene, that good health and good work cannot be found in one who is forever dosing himself. Some of the best intellectual and spiritual material in the world is at this minute going to waste simply because certain men and women are asking what they shall do, instead of what they shall let alone.—S. S. Times.

"MASTER, SAY ON!"

Master, speak! Thy servant heareth,
Longing for Thy gracious word,
Longing for Thy voice that cheereth;
Master let it now be heard.
I am listening, Lord, for Thee;
What hast Thou to say to me?

Master, speak in love and power;
Crown the mercies of the day,
In this quiet evening hour
Of the moonrise o'er the bay,
With the music of Thy voice;
Speak, and bid Thy child rejoice.

Often through my heart is pealing
Many another voice than Thine,
Many an unwilling echo stealing
From the walls of this Thy shrine,
Let Thy longed-for accents fall;
Master, speak! and silence all.

Master, speak! I do not doubt Thee,
Though so tearfully I plead;
Saviour, Shepherd! oh, without Thee
Life would be a blank indeed,
But I long for fuller light,
Deeper love, and clearer sight.

Resting on the "faithful saying,"
Trusting what Thy Gospel saith,
On Thy written promise staying
All my hope in life and death;—
Yet I ask for something more
From Thy love's exhaustless store.

Speak to me by name, O Master,
Let me know it is to me;
Speak, that I may follow faster,
With a step more firm and free,
Where the Shepherd leads the flock,
In the shadow of the Rock.

Master, speak! I kneel before Thee,
Listening, longing, waiting still,
Oh, how long shall I implore Thee
This petition to fulfil!
Hast Thou not one word for me?
Must my prayer unanswered be?

Master, speak! Though least and lowest
Let me not unheard depart;
Master, speak! for oh! Thou knowest
All the yearning of my heart;
Knowest all its truest need;
Speak! and make me blest indeed.

Master, speak! and make me ready
When Thy voice is truly heard,
With obedience glad and steady
Still to follow every word.
I am listening, Lord, for Thee:
Master, speak, oh speak to me!

Francis Ridley Havergal.

RELIGION IN TRADE.

BY A BUSINESS MAN.

It is a very difficult matter to determine what avocations are, and what are not, in harmony with or

prevented by a Christian profession in the present age. "The world" looks upon a man's means of obtaining a livelihood as something, as it were, sacred, and, if it is lawful and respectable, as of much more account than his religious views or personal practice; and I am sorry to have to say that the life and conduct of many Christians shew that they must be of the same mind.

The one great object in life seems to be to make money; and, if the business is a profitable one, it "covers a multitude of sins," and I believe that one of the greatest obstacles to the progress of Christianity is the disposition of clergymen to wink at or condone offences against the spirit and teachings of Christianity, when committed by those who contribute largely to their support in things temporal.

I was intimately acquainted in my younger days with an officer of one of the largest and most influential churches in New York city, who thought it perfectly right and consistent to sell intoxicating liquors at retail (not by the glass), and he prayed in public in the church, always had family worship, and used his best endeavours to get those in his employ to become Christians; but, although I watched his life for thirty years, I never knew one of his clerks to become a Christian while in his employ. I was often at his house and attended family worship and often heard him pray in church meetings, but there was a formality and lack of heart and spiritual interest that seemed to chill rather than warm the hearts of his hearers. While he professed and talked religion, he clearly indicated to those in his employ that his business and their attention to it was of much more account to him than their attendance upon religious duties. He was for years a pillar in his church, so far as contributing to its finances was concerned, but his selfish spirit and manifest greed of gain neutralized it all, and he helped no one that knew him intimately to Christ.

I am becoming more and more convinced that the influence of money, with the homage paid to wealthy members of evangelical churches in our land at the present day, is seriously retarding the progress of vital Christianity, and our largest and wealthiest churches are violating directly the teachings of the Apostle James in regard to the treatment of the rich and poor.

If I read and understand rightly the teachings and spirit of the New Testament, I cannot engage in any business or avocation that is not helpful to society in all respects, and I could not engage in or get my living by any business that was not a help to those who used the article sold or made; consequently I cannot engage in or get my living in any way through the buying, selling, raising or manufacturing of tobacco, alcohol, or any other article that is not useful to and necessary for the sustenance of mankind, or that will tend to industrious thrift, and is conducive to the health of all that use it, and be a Christian. In other words, I must employ myself in such a way that I will be in accord with the teaching of the Apostle Paul, when he says "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus" (Col. iii. 17). And I must let my daily life be occupied in doing that which will only tend to the glory of God and the good of mankind. "God is love." "Love worketh no ill to his neighbour."

DR. PARKER'S paper, the "Fountain," states that the Rev. Paxton Hood, who has resigned the pastorate of Cavendish Chapel, Manchester, is about to join the Church of England.

"THERE can be no pretence," says Dr. Mark Hopkins, in the "Congregationalist," "that man is contained in a monkey; there is much more evidence that a monkey is contained in a man." And he puts well the gist of the whole matter thus: "It would seem then, that evolution can give no account of the origin of anything. What is called evolution may be, and seems to be, a method by which God works to some extent, but as a rational account to the intellect of man for the present state of this world, or as making provision for the wants of his heart and his moral nature, it is an utter failure."

The Sunday School.

INTERNATIONAL LESSONS.

LESSON XXI.

THE JUDGMENT.

May 23, 1880.

Matt. xxv. 31-46.

GOLDEN TEXT.—"And these shall go away into everlasting punishment; but the righteous into life eternal."—Matt. xxv. 46.

HOME STUDIES.

- M. Matt. xxii. 15-33 ... About the Resurrection.
- T. Matt. xxii. 34-46 ... Lawyer's Question.
- W. Matt. xxiii. 1-12 ... Warnings against Evil Examples.
- Th. Matt. xxiii. 13-49 ... Woes against Scribes and Pharisees.
- F. Matt. xxv. 1-13 ... Parable of Ten Virgins.
- S. Matt. xxv. 14-30 ... Parable of Ten Talents.
- Sab. Matt. xxv. 31-46 ... The Judgment.

HELPS TO STUDY.

After delivering the parable of the Marriage Feast, which formed the subject of our last lesson, the Saviour wisely answers the insidious questions of the Pharisees regarding the payment of tribute to Cæsar and of the Sadducees regarding the resurrection; re-affirms the moral law in reply to a lawyer; and addresses His disciples and the multitude in condemnation of pharisaism and hypocrisy.

Then follows the account of the widow casting her two mites into the treasury, recorded by Mark and Luke, but omitted by Matthew; and that of certain Greeks desiring to see Jesus, preserved only by John.

Matt. xxiv. tells us of Christ's taking leave of the temple; His prophecies regarding its destruction and the persecution of His disciples; the signs of the end of the Jewish state and dispensation; with an almost imperceptible transition to His final coming at the day of judgment. The chapter closes with an exhortation to watchfulness. Close parallels are to be found in Mark and Luke.

Matthew alone has preserved the parable of the ten virgins, that of the five talents, and the description of the scenes of the judgment day, which is the subject of our present lesson.

The following is a convenient division: (1) *The Judge*, (2) *The two Classes to be Judged*, (3) *The Award of the Righteous*, (4) *The Sentence of the Wicked*.

I. THE JUDGE.—Vers. 31. Christ has come, in humilitated, to save; He will come again, in glory, to judge. The Son of Man: The divine representative of humanity. The union of the divine and human natures in Christ, besides rendering Him a suitable Mediator between God and man, also qualifies Him to act as judge of the whole human race. John v. 27: "And hath given Him authority to execute judgment also, because He is the Son of Man."

The holy angels, as distinguished from the fallen angels (See Jude, vi.) shall be His attendants.

II. THE TWO CLASSES TO BE JUDGED.—Vers. 32, 33. "The hour is coming in the which all that are in the graves shall hear His voice, and come forth; they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation."

All nations. This term is used to denote the whole human race, probably for the purpose of correcting a mistaken notion, common among the Jews, to the effect that the Gentiles were to have no part in the resurrection.

And He shall separate them. There is nothing to indicate any difficulty in distinguishing the two classes from each other—no greater difficulty than a shepherd would have in distinguishing sheep from goats. The criterion is, not nationality or rank, or wealth, or knowledge, but *character*, as exhibited in the record of past deeds. "For we must all appear before the judgment seat of Christ, that every one may receive the things done in his body." (2 Cor. v. 10).

There will only be two classes before the judgment seat, and every human being that has ever lived, lives now, or shall hereafter live, in this world, must take his place in one or the other of these two classes. The question, Which class shall it be? is our great life-question; it must be decided before life's close; and to make sure of that it must be decided now.

III. THE AWARD OF THE RIGHTEOUS. Vers. 34-40. Some one says, "We are justified by faith but we shall be judged by our works." This is in accord with the whole teaching of Scripture, and in particular with the teaching of the passage now before us. It is those who believe in Christ that are made holy; it is those who have been made holy that shall stand at the Judge's right hand in the judgment; and it is by the record of the good deeds that they have been enabled to accomplish that their sanctification shall there and then be proved before the universe.

The King. Christ had often spoken of the kingdom, but He now for the first time calls Himself the King. As King of the whole earth He shall judge the nations.

Come, ye blessed of my Father. Christ now says to all, even to the vilest sinners, "come;" but in that day He will say it only to the righteous. It is those who "come" now and seek the kingdom of God and His righteousness that shall in that day be invited to "come" and inherit the kingdom.

Prepared for you. "It did not," says Jacobus, "come to them of chance or of their own superior goodness, or of their sovereign will, but of God's free choice, according to the election of grace (Rom. viii. 29, 30; 1 Pet. i. 2). And this was obtained in God's gracious purposes. From the

foundation of the world, that is from all eternity. (Comp. Ephes. i. 4, 5). This points back before the world was, to a founder, builder, designer of it. The same God wrought their salvation. This shows that on God's part their salvation is all of grace. No man deserves it—none can have any claim—and if He has chosen to save some, and so has sent Christ into the world, none can complain, for it is a free gift, and He can do what He will with His own (Matt. xx. 15). Besides, while it is of free grace on God's part, it is shewn to be according to their works. "Without holiness no man shall see God."

For I was an hungred, etc. In agreement with the tenor of the intercessory prayer recorded in John xvii., Christ regards His people as one with Himself, and assumes the obligation of rewarding all services rendered to them. It is unpretending service, for which no credit is claimed, that shall be praised and rewarded at the judgment.

IV. THE SENTENCE OF THE WICKED.—Vers. 41-46. As long as we are in this life Christ keeps saying "come." He never tells anybody to go away from Him till the very last.

Depart from me. Will He not once more say "come?" Not to those who have refused. It is in this life, and not in the judgment, that salvation is to be secured, if secured at all.

What dreadful crimes have those on the left hand committed? Why should these terrible words of unalterable doom be addressed to them? What have they done? Nothing—that is enough to condemn them. There are criminals of all degrees among them, and no doubt their crimes will all be laid bare; but in the Judge's summing up there is not a word said about positive evil-doing; it is sufficient for the condemnation of any one that he has never performed an action springing from a pure and disinterested motive, or prompted by genuine love to God and man, and that he thus has nothing to shew whereby to prove his sanctification.

Everlasting punishment life eternal. Both of these must be regarded as unending. It is the same Greek word that is translated "everlasting" and "eternal."

"THE TIME IS SHORT."

I sometimes feel the thread of life is slender,
And soon with me the labour will be wrought;
Then grows my heart to other hearts more tender,
The time is short.

A shepherd's tent of reeds and flowers decaying,
That night winds soon will crumble into naught;
So seems my life, for some rude blast decaying,
The time is short.

Up, up, my soul, the long spent time redeeming;
Sow thou the seeds of better deed and thought;
Light other lamps, while yet thy light is beaming,
The time is short.

Think of the good thou might'st have done, when brightly
The suns to thee life's choicest seasons brought;
Hours lost to God in pleasure passing lightly,
The time is short.

The time is short. Then be thy heart a brother's,
To every heart that needs thy help in aught;
Soon thou may'st need the sympathy of others,
The time is short.

If thou hast friends, give them thy best endeavour,
Thy warmest impulse and thy purest thought,
Keeping in mind, in word and action ever,
The time is short.

Where summer winds, aroma-laden hover,
Companions rest, their work forever wrought
Soon other graves the moss and fern will cover,
The time is short.

Up, up, my soul, ere yet the shadow falleth;
Some good return in latter season wrought,
Forget thyself, when duty's angel calleth,
The time is short.

By all the lapses thou hast been forgiven,
By all the lessons prayer to thee hath taught.
To others teach the sympathies of heaven,
The time is short.

WHAT IS TO BECOME OF OUR YOUNG PEOPLE?

When vacant churches are looking out for a minister, what point, among others, is uppermost in their minds? Is it not that someone shall be called who can attract the young people? And further, is it not a complaint that is not infrequently made against a conscientious and faithful pastor, "The young people don't seem to be interested in him!" That will in all probability be made the entering wedge to his dismissal. Who are these "young people?" Why, in the majority of cases, they are children of members of the church. To whom, under God, are they primarily responsible? To their parents? Of course, will be the prompt answer. Who is responsible for their religious training and culture? Why, their parents. Is not the Bible very explicit on that subject? But, as a matter of fact, it is well known that many, very many parents are "very guilty" in this matter. Are they

authorized to expect a blessing upon their children when they fail to do what God requires them to do? Is not the principle, "If I regard iniquity in my heart, the Lord will not hear me," as applicable to this as to all other departments of Christian duty? Reducing the subject down to its last analysis, what is the requirement that parents really make of pastors? Why, that they shall cure their defects; that they shall do a work which God says parents must do. The question, then, "Will this or that minister attract the young people?" is a question that has no right to exist. What, then, is to become of our young people? Why, they must be cared for as the Bible directs. Parents and churches must get back to Bible principles on this subject. Parents should feel that they are to blame if their children do not love the church, and walk in the ways of truth and godliness. Take them with you to church from their infancy. Teach them the truths of our holy religion. Pray with and for them. Let parents do their duty, and the question, "What is to become of our young people?" will be satisfactorily answered.

WHO WAS THE BAD BOY?

Little Annie was prettily dressed and standing in front of the house waiting for her mother to go out to ride.

A tidy boy, dressed in coarse clothes, was passing, when the little girl said:

"Come here, boy, and shake hands with me. I dot a boy dus like you named Bobby."

The boy laughed, shook hands with her and said: "I've got a little girl just like you, only she hasn't got any little cloak with pussy fur on it."

Here a lady came out of the door and said: "Annie, you must not talk with bad boys on the street. I hope you haven't taken anything from her? Go away, and never stop here again, boy!"

That evening the lady was called down to speak to a boy in the hall. He was very neatly dressed, and stood with his cap in his hand. It was the enemy of the morning.

"I came to tell you that I am not a bad boy," he said;

"I go to Sunday school, and help my mother all I can. I never tell lies, nor quarrel, nor say bad words, and I don't like a lady to call me names, and ask me if I've stolen her little girl's clothes from her!"

"I'm very glad you are so good," said the lady, laughing at the boy's earnestness. "Here is a quarter of a dollar for you."

"I don't want that!" said Bob, holding his head very high. "My father works in a foundry, and has lots of money. You've got a bigger boy than me, haven't you?"

"Yes, why?"

"Does he know the Commandments?"

"I'm afraid not very well."

"Can he say the Sermon on the Mount, and the twenty-third Psalm, and the Golden Rule?"

"I am very much afraid he cannot," said the lady, laughing at the boy's bravery.

"Does he not ride his pony on Sunday, instead of going to church?"

"I am afraid he does; but he ought not," said the lady, blushing a little.

"Mother don't know I came here," said the bright little rogue; "but I thought I would just come round, and see what kind of folks you were, and I guess mother would rather your boy would not come round our doors, because she don't want little Mamie to talk to bad boys in the street. Good evening!" And the boy was gone.

THE work of Protestant missions in China since 1842, when they were first planted there is thus summed up: Chinese communicants 13,000, of whom two-third are men. Organized congregations 312, with nearly 700 church edifices and chapels. There are 473 foreign missionaries, 73 native ministers, 92 Bible women and 21 theological schools. Children attending Sabbath school, 3,000, and 7,000 receiving secular education from the missionaries. The converts contribute \$9,000 annually; 18 churches are self-supporting, 243 partially so.

A poor old deaf man resided in Fife; he was visited by his minister shortly after coming to his pulpit. The minister said he would often call and see him; but time went on, and he did not visit him again until two years after, when, happening to go through the street where the deaf man was living, he saw his wife at the door, and could therefore do no other than inquire for her husband. "Well, Margaret, how is Tammas?" "None the better o' you," was the curt reply. "How! how! Margaret?" inquired the minister. "Oh, ye promised twa years syne to ca' and pray once a fortnight wi' him, and hae neer darkened the door sin' syne." "Weel, weel, Margaret, don't be so short? I thought it was not so very necessary to call and pray with Tammas, for he is sae deaf ye ken he cannot hear me." "But, sir," said the woman, with a rising dignity of manner, "the Lord's no deaf!" And it is to be supposed the minister felt the power of her reproach. *Leisure Hour.*

THE world does move, even in Spain. A little child was to be buried in the cemetery at Maltona, near Bilbao. His father had become a Protestant and was determined that his child, though baptized by the priest, should be buried in the Protestant part of the cemetery. The priest objected on the ground that the child belonged by baptism to the Romish Church. When the coffin reached the cemetery it was seized and placed in the receiving vault. Priest and Protestant then appealed to the Governor, and he to the Minister at Madrid. The latter telegraphed. "Parents have the right to decide for themselves in what cemeteries the bodies of their children shall be buried."

THE
CANADIAN INDEPENDENT.

TORONTO, THURSDAY, MAY 13th, 1880

THE MINISTRY OF WOMAN.

WE believe most heartily in the ministry of woman. Not in the pulpit, or on the lecture platform, for God never appointed her her sphere in either, and what God did not make her for she can never do successfully. We try in vain to reverse the instincts, and social and spiritual aptitudes, of the sexes. The Creator has given to woman her sphere in the home, and in the quieter circles of social life, and, with rare exceptions, she fails when she attempts the more public arena of the lyceum or the pulpit. We hardly need the teaching of an apostle to convince us of that. "Doth not even nature itself teach" us.

But none the less she has a sphere, and a work for Christ and the Church, peculiarly her own. No doubt a mother's first care is her family and her home. Rowland Hill is said to have once quietly rebuked a member of his church, whose attendance at the prayer-meeting was exemplary, but whose household was at times rather neglected, by asking her if her stockings were all mended! The danger, however, generally lies in the other direction—that of absorption with domestic duty and care, to the neglect of the claims of personal religion and church work.

Next, perhaps, to the duties of the household, are those relating to the young, the poor, and the afflicted. God has given to the weaker sex a tender, sympathetic nature which peculiarly fits them for teaching, and nursing, and comforting. What men utterly fail in doing by the exercise of authority or sternness, woman often accomplishes by winning and persuasion. "The mild power subdues." Love shall yet conquer the world. And efforts to save the soul have often to be prefaced by ministering to the distresses and wants of the body. There is no more beautiful and affecting picture in the New Testament than that of the widows gathered around, and weeping over the mortal remains of Dorcas, their departed benefactress at Joppa, "and shewing the coats and garments which she had made while she was with them." No wonder that her name has been handed down to all generations along with that of the grateful Mary, of whom the approving Master said, "She hath done what she could." It is less needful in this country, it may be, than in some others, but every church should have its "Dorcas meeting." Work of that kind will be found to help the church, and honour Christ, quite as much as the frills and furbelows that take the eye, and draw in the cash so, at bazaars.

Let our sisters not stop, however, at efforts for the relief of physical suffering. The divine Master seems rarely to have healed the body without also ministering comfort and healing to the soul. Let us have a ladies' visiting committee in each of our churches, whose work it shall be to search out the neglectful and neglected classes, and bring them to the house of God; to gather in the children, and if need be, clothe them, that they may be able to attend the Sabbath school. There is a vast amount of work to be done right at our doors, much of which, from the very nature of the case, can be done only by women. There is much also that needs to be done within the Church which neither pastors nor deacons can do so effectively as they. They, more than any others, can cement the membership of the churches by the thousand and one little acts of kindness and cordiality which they know so well how to perform. Blessed indeed is the pastor who has as his helpers, if not a band of Christian women such as Paul speaks of at Philippi, at least one true "deaconess" like Phebe at Cenchrea. Such a pastor can hardly fail to succeed.

SOME MORE THOUGHTS ON ORGANIZED INDEPENDENCY.

ALL instrumentalities worked through human agencies have their inconveniences—"no perfect whole can our nature make" free, therefore, are we

to admit that "independency" has its inconveniences and that it has made mistakes. Let, however, its course be read, not by decades, but by centuries, and its advocates need not lose faith in its principles and power. In presupposing Christian character as the one condition of membership, relying on the unifying power of Christian sympathy and life, it encourages individual earnestness and responsibility whilst it prevents ecclesiastical tyranny and exclusiveness. *Vox populi* is not always *vox Dei*, yet it may be reasonably maintained that the voice of a Christian people is the court of appeal which of all other human tribunals is the safest and the best; liable to err, it may be; but has any selected court proved itself infallible?

In discussing our Congregationalism we have maintained as inviolate the rights of the individual churches. It may be questioned whether we thus ever secure the true voice of our Christian people in certain important instances. Generally, each individual church may be safely entrusted with its own work and rule, but there are surely occasions when denominational interests, or still wider Gospel interests, demand a more extended franchise. We speak now of denominational interests.

Ruskin, writing of the doings of the Commune of Paris in their wild work of 1871, thus expresses himself: "I am myself a Communist of the old school, reddest also of the red. We of the old school think that our property belongs to every one, and everybody's property to us; so, of course, I thought the Louvre belonged to me as well as to the Parisians, and expected they would have sent word to me to ask whether I wanted it burnt down." Read between these lines and see if there is not a principle we need to respect. An individual church may become a Louvre in which the entire denomination has an interest. Is it nobody's business? An individual has undoubted rights and liberty; so has society which he helps to form, but those rights and liberty are assuredly to be used to the general weal. We may lawfully look to our own things; we are also bound to consider those things in their attitude towards the things of others. There is a loyalty which denomination as such may claim, and we have strangely read New Testament Church history if we find it abetting among churches the state of Israel with no king—each church doing that which seemeth right in its own eyes. There are interests other than local, and which are best served by being considered out of local inclinations and prejudices. The undoubted right of a church to call and settle its own pastor must be zealously guarded, yet a denominational interest is also touched, and the churches that are called upon to acknowledge fraternally the pastor thus called, have their rights which should be respected. The establishment of a new church may be so determined by the two or three who claim their rights as to be but a rival of an existing one. The evil against which Thomas Binney spoke when he said "we have nothing to gain by multiplying little churches and little men," requires some conference of churches rather than the notion of some individual. The entering upon new fields is often a denominational work rather than that of a single church. We are in danger of losing that strength which is found in unity if we press our independency to the exclusion of warm and practical co-operation. There is safety, moreover, in extending beyond the bounds of a local interest our counsel and sympathy. Organization may be used with "Star Chamber" power. Ecclesiastical courts have become tyrannies; but organization for counsel and for the guarding of sacred interests, even though some abstract individual right may be sacrificed, will bring its blessings and its power.

Some observations on Councils and Associations may in our next be submitted for reflection, affording some practical direction to these thoughts.

HON. GEO. BROWN.

THE death of the Hon. Geo. Brown, from the effects of a pistol shot wound received several weeks ago, has thrown a feeling of sadness over the entire Province, it would hardly be too much to say over the

Dominion. By the side of his death-bed the bitterness of party strife is hushed, and those who were most strongly opposed to him and fought him and his principles with the violence of political animosity, recall now the good in the man, and join in the mourning of his attached friends. The political journals have already given a full account of his life, with an estimate of his character and services as a public man; we do not enter upon that, but we would lay a tribute upon his grave, remembering how stoutly he has fought in the past for the principles of ecclesiastical liberty we hold, how sternly he has resisted all spiritual domination, and how from the time he came to Canada with his honoured father, he has been the advocate of liberty and righteousness. It is sad to think that such a man, with his large experience, mellowed and softened by age, who might by his matured wisdom have yet done so much for his adopted country by action and counsel, has been cut down by an assassin's hand. We can only bow in submission, and trust that the bold, heroic spirit may descend as a mantle upon some of our public men, and while it is certain that his name is built up into the history of the Dominion we would trust that the principles with which his name is associated may more and more be regnant in our midst.

Literary Notices.

The Standard Series.

New York: I. K. Funk & Co.

The second volume of "Knight's History of England" is before us, covering the important reign of the Eighth of the Henrys. The characters are upon the whole impartially and vividly presented. The life of the Rev. Rowland Hill is the last addition to this series of really useful and cheap reading.

Littell's Living Age.

The numbers of "The Living Age" for the weeks ending May 1st and 8th respectively, contain the following articles: "The Deep Sea and its Contents," by Dr. Wm. B. Carpenter, and "Agnosticism and Women" (Nineteenth Century); "Metternich" (Contemporary); a continuation of "Bush Life in Queensland" (Blackwood); "Backsheesh," and "Adam Sedgwick" (Macmillan); "The Regicides of this Century" (Cornhill); "A Swiss Novelist" (Fraser); "Artificial Diamonds" (Popular Science Review); "Civil Code of the Jews" (Pall Mall); "The Jesuits and the Civil Power," and "Out of it" (Saturday Review); "Temperature of the Soil during Winter," and "Musical Pitch" (Nature), with instalments of Mrs. Oliphant's story, "He that Will Not When He May," and "The Crookit Meg," and the usual amount of poetry. For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year), the subscription price (\$8) is low; while for \$10.50 the publishers offer to send any one of the American \$4 monthlies or weeklies with "The Living Age" for a year, including the extra numbers of the latter, both postpaid. Littell & Co., Boston, are the publishers.

THE WINNIPEG CHURCH.

I beg to acknowledge further receipts of the following amounts for the building fund of the Winnipeg Congregational church: Guelph, Ont., \$5; Paris, Ont., \$15; Middleville, Ont., \$4.80; Cowansville, Que., \$6.31; Kingston First, \$24; total, \$55.11. Amount previously acknowledged, \$103.85; total to date, \$158.96.

SAMUEL N. JACKSON.

Kingston, May 10th, 1880.

Official Notices.

CONGREGATIONAL UNION OF ONTARIO AND QUEBEC.—The arrangements in regard to travelling expenses to and from the Union will be published in the next number. JOHN WOOD, Secretary.

CONGREGATIONAL COLLEGE OF B.N.A.—Students are for the vacation labouring thus: Mr. C. H. Keays, Hawkesbury and Wakeleek Hill; Mr. McIntyre, Turn-

berry; Mr. Black, Unionville; Mr. Skinner, Church-hill; Mr. Robertson, Cowansville; Mr. Bolton, Inverness. We suppose that Mr. McKinnon is at Manila and will be at Kincardine, and Mr. Currie at Don Mount mission.

HENRY WILKES.

May 6th, 1880.

OBITUARY.

HONOURABLE FREEMAN TUPPER, M.L.C.

In the death of the Honourable Freeman Tupper, the province of Nova Scotia has lost a true patriot, the Legislative Council one of its oldest and most respected members, Queen's County its chief magistrate, and the Congregational church of Milton one of its most esteemed and influential members. Mr. Tupper's death which took place at his own home, at Milton, on Monday, the 19th of April, in the seventy-seventh year of his age, was preceded by an illness of several months, during the latter part of which he suffered great distress at times, all of which was borne by him with remarkable patience and Christian resignation. At no time did his trust in Jesus for acceptance with God waver, and the last words he was heard to utter were the Saviour's promise to His afflicted apostle, "My grace is sufficient for thee." As a public man Mr. Tupper will long be remembered as a man of singular uprightness and integrity, as seen by his choosing to suffer pecuniary loss to a large extent on more than one occasion, rather than sacrifice principle and honesty. In politics he was ever the firm and earnest supporter of the Liberal party, although in the treatment of political opponents free from that bitterness and rancour which is by far too common a fault with our provincial politicians. Mr. Tupper made no pretensions to eloquence, although when he spoke in the Legislative Council his singularly fine presence and sound practical sense gained for him a more respectful hearing than was accorded to many more loquacious speakers. In Queen's County, of which he was Custos, he was universally respected and very widely known, enjoying his own share of the prosperity of the county in early days, and suffering much more than his own share of the pecuniary disasters that have overtaken that county of late years. In private life Mr. Tupper was much beloved by his friends, to all of whom he was ever ready to extend the most cordial hospitality. In the church at Milton, of which he was a member ever since its commencement, he was a most constant attendant on all the means of grace—Sabbath and week day—the warm friend of the minister, and most courteous in his treatment of his brethren. To all charitable and denominational objects he was ever a most willing contributor. To his family circle, by whom he was much beloved, his loss is irreparable. He leaves a widow, three sons and two daughters. By a letter from Milton we learn that the deceased was buried in the Milton cemetery, on the 22nd April, the day being one of the loveliest, awakening nature's dormant powers into life by the balmy breath of spring, quickening, too, our faith in the assurance "that our dead men shall live, yea, that they who dwell in dust shall awake and sing." The attendance at the funeral was very large, representing the whole country-side. The services were conducted by the Rev. A. McGregor, of Yarmouth, in which he was assisted by resident ministers of various denominations. Mr. McGregor preached from Rev. xiv. 13, "Blessed are the dead who die in the Lord," etc., in the course of which he dwelt upon the character of those spoken of as "blessed," wherein this blessedness is described as consisting, and the means to realize it. The occasion was a solemn one, and it is to be hoped that purposes were then formed and resolutions made which will yield fruit to the praise and glory of God.

R. K. B.

News of the Churches.

BELLEVILLE.—One of the largest and most enjoyable parlour socials ever held in this city was that given in honour of Rev. Mr. Cossar and wife at the residence of J. J. B. Drewry last night. The rooms were all full, and the programme of entertainment was an excellent one.—*Daily Ontario.*

STONEYVILLE. Rev. J. B. Silcox gave his lecture on "Grip and Grip" on Tuesday, 27th ult. Rev. H. D. Powis lectured on "John Bunyan" on the 4th inst. Rev. B. W. Day preached last Sunday. On Tuesday last the pastor buried Mr. Jas. Mair (Presbyterian), aged ninety-six years less three months.

WINNIPEG.—The communion season this month was an unusually happy time. Three were received into the fellowship of the church on profession of their faith, and five by letter. The pastor of the church was pleased to receive a visit from our old friend, Rev. J. Brown, who reports an open door and urgent need in the Pembina Mountain district.

SARNIA.—The anniversary tea meeting of the church here was held on the 28th ult. The house was comfortably filled, the pastor in the chair. After tea was served an interesting programme was enjoyed, which consisted of music by the choir and several amateurs, an address by Rev. J. W. Cuthbertson, and a reading from Mr. J. Mitchell. The last item of interest was a presentation to Miss L. Mitchell of an address and a handsome gold locket as a slight token of appreciation for services rendered as organist.

NEWMARKET.—Living as I do so far (fourteen miles) from the Congregational church at Newmarket, I have not the pleasure of meeting with them but seldom. I had the privilege last Sabbath, and felt truly thankful to see the congregations both morning and evening, and to feel that the Master was present. It was good to be there. I am glad to say that there is steady progress, several additions, more expected soon, pastor working steadily and faithfully, people giving liberally, and peace and harmony prevailing.—T. S.

SPEEDSIDE.—The pastor has for some time been holding a monthly meeting on a Sabbath evening at Drumhill. On Friday evening, the 16th ult., a deputation of two young men, Mr. Peter and Mr. James McDonald, armed with an address, arrived at the parsonage and read it to the Rev. C. Duff, presenting him at the same time a fine buffalo robe and a beautiful silver mounted whalebone carriage whip, with the name of the reverend gentleman engraved on the second ring of the handle, as a small appreciation of his services in their behalf.

TORONTO—DON MOUNT.—A very pleasant social was held Tuesday evening, 4th inst., at the Don Mount Congregational mission. The occasion was the welcoming of Mr. Currie to that field of labour for the summer months. Over two hundred, of all ages, were present. Tea was served. Addresses were delivered by Messrs. Burton and Warriner of the Northern and Yorkville churches, some kind words were spoken by Messrs. H. J. Clark and J. Adams, a humorous address and kind from Rev. J. E. Sanderson of a neighbouring Methodist church, then a few well chosen remarks by Mr. Currie, and the friends separated for home with deepened sympathy for a mission where a few earnest friends, in faith and lowliness, have perseveringly sowed "beside all waters."

ST. JOHN'S, N.F.L.D.—On the evening of April 8th, the members of the Young Men's Mutual Improvement Association in connection with the Congregational church of this city were entertained at the manse by the President, Rev. Thomas Hall. At half-past six o'clock the guests assembled and were cordially received by the pastor and his amiable wife. After an hour had been spent in tea, etc., the members returned to the drawing-room, where an address was delivered by the President, in the course of which he briefly reviewed the career of the Association since its inception, and congratulated the members on their progress in the pursuit of intellectual acquirements. At the close of the reverend gentleman's remarks two of the guests withdrew, and shortly after returned, one bearing a beautifully wrought silver tea service, the other holding in his hand an address. The address and reply are annexed. "Address to Rev. Thomas Hall, President of the Young's Men's Mutual Improvement Association. Rev. and dear Sir,—We, the members of the Young Men's Mutual Improvement Association, desirous of testifying in some hum-

ble way our appreciation of the untiring zeal and unflagging interest always manifested towards us as individuals and as an association; and feeling at the same time deeply conscious that we are utterly unable to recompense you for all the trouble which you have gratuitously imposed upon yourself, beg your acceptance of the accompanying tea service as a slight token of the respect and esteem we entertain for you. Praying that you and your family may be speedily in health for many years, and that the choicest blessings of a kind Providence may be your heritage both here and hereafter, we remain, on behalf of Y.M.M.I.A., L. T. Chancey, A. A. Parsons, Robt. Barnes, A. Linstrom, D. A. McLaren, John Cowan." "Reply to the members of the Young Men's Mutual Improvement Association. Gentlemen, I am utterly unable to command words on the present occasion to thank you for this unexpected testimony of your appreciation of my poor services. During the five years I have had the honour to preside over your Association, I have thought of no other reward than your advancement, and without hesitation I can say, I have not been disappointed. I accept your handsome and valuable gift with profound gratitude. No doubt it will keep alive in years to come the memory of the delightful hours we have spent together. I thank you for your kind wishes for my family, and I earnestly reciprocate your prayer that Providence may bestow upon you present and eternal blessing. I assure you so long as the Almighty permits me to labour in your midst, nothing will be omitted on my part to promote the noble object for which we are associated. I remain, gentlemen, gratefully yours, T. Hall Parsonage, St. John's, April 8th, 1880."—*St. John's Telegram.*

NEWFOUNDLAND CONGREGATIONAL HOME MISSIONARY SOCIETY

The tenth annual meeting of the above Society was held in the lecture room of the Congregational church, St. John's, on Wednesday 17th of March. The President, Rev. J. Hall, occupied the chair, and was surrounded on the platform by the officers and committee. A large audience testified their devotion to the important work in which the Society is engaged. The President briefly reviewed the history of the Home Mission; shewing how from year to year the income of the Society had been increasing, and that the past year was no exception. He referred to the precious fruit that had appeared on the various stations even during the past year; and regarded the conversion of sinners to Christ as the very best proof that our agents were not labouring in vain. He had no doubt but there was a prosperous future before the Society. "They that sow in tears, shall reap in joy."

The Secretary's report being read, and the Treasurer's account submitted, the following resolutions were introduced by the gentlemen named, all of whom not only evinced thorough acquaintance with the work, but sincere devotion to the cause of missions.

The choir was in attendance, and enlivened the proceedings by several missionary hymns and anthems. For three hours the audience manifested no signs of weariness. We have no hesitation in saying that no former meeting of the Society was so enthusiastic. The church's watchword for the year 1880, is the motto engraved on our missionary banner, "Work for the night cometh."

The following are the resolutions passed.—

(1) Moved by Mr. J. Hadden, seconded by Mr. Wm. J. Barnes, "That the reports now read, with the statement of account, be adopted, printed, and circulated, under the direction of the Committee."

(2) Moved by Mr. L. T. Chancey, seconded by Mr. J. H. Martin, "That this meeting acknowledge with devout thankfulness the continued manifestations of Divine favour during the past year, and pledge itself to more prayerful effort during the ensuing year."

(3) Moved by Mr. J. Beer, seconded by Mr. Robt. Barnes, "That the most cordial thanks of this meeting are due and hereby given to the Ladies' Auxiliary for their valuable assistance and co-operation during the past year."

(4) Moved by Mr. A. Lindsay, seconded by Mr. J. Shepherd, "That the best thanks of this meeting are due and hereby given to the Juvenile Missionary Society for the remarkable zeal displayed by them in the past year, resulting in such substantial assistance to the funds of this Society, and also to Miss Chancey and her little band for giving their usual concert for the benefit of this Society."

(5) Moved by Mr. H. W. Seymour, seconded by Mr. P. D. Knight, "That this meeting is profoundly thankful to the Colonial Missionary Society for their assistance during the past year, and would earnestly solicit from them increased help in our important work."

(6) Moved by Mr. L. Garland, seconded by Mr. T. Davis, "That the thanks of this meeting be given to the Officers and Committee for the past year, and that the following be the Officers and Committee for the present year: President, Rev. T. Hall; Vice-President, Mr. Joseph Beer;

Treasurer, Mr. H. W. Seymour; Secretary, Mr. P. D. Knight. Committee: Messrs. Cruickshank, L. T. Chancey, Robt. Barnes, J. Calver, J. H. Martin, E. Thomas, Wm. J. Barnes, Robt. Chancey, A. A. Parsons, T. Davis, J. Shepherd, T. Gale, A. Northfield, J. Hadden, A. Lindstrom, L. Garland, C. Smith, G. P. Hutchings, Wm. Martin, J. Cowan, S. Shaw, A. Taylor, Ed. Colton, Wm. Radford, Hy. Heath, and D. Smallwood."

TENTH ANNUAL REPORT OF THE NEWFOUNDLAND HOME MISSIONARY SOCIETY.

In submitting the Tenth Annual Report of the Home Missionary Society, your Committee feel thankful to the God of Missions that a measure of success has attended their efforts during the past year. The reports from the various mission stations give us much encouragement, and should prompt us to renewed exertions in the future; the work being not ours but God's, we can confidently look to Him for all needed blessing.

In June last, a petition from a number of the heads of families at Smith's Sound, Trinity Bay, was received, praying to be organized as a Congregational church, and your President, accompanied by two deacons of Queen's road chapel, met there and complied with their request by organizing a church and electing seven deacons. Mr. Squires was ordained as their pastor in accordance with their earnest desire. A commodious school and teacher's residence have been erected there under the auspices of the Ladies' Auxiliary, valuable assistance having been rendered by the people of the settlement, and the building formerly used as a school and chapel is now beautifully fitted up as a place of worship exclusively. The following extracts from the reports of the pastor and teacher are very encouraging:

"I am happy to tell you that the Lord has been blessing us here this winter; we have had some very happy times; a great many of the young people are coming out on the Lord's side. I think it is the beginning of brighter days. Dear Mr. Harrington often told me his prayers would be answered after he would be gone home, and I believe it is so. Our Sabbath school has increased very much this winter; all the young men and women attend."

"The Lord has been pouring out His Spirit upon us. What a blessed change in Smith's Sound! best of all to hear hardened sinners of a month or two ago, praising and glorifying God for giving them new hearts. We hold a young men's meeting every Friday evening and a cottage prayer-meeting every Wednesday evening, at Skinner's Cove and Lance Cove alternately. We ask the prayers of your people that those who are still hardened in sin may be brought in."

The Fortune Bay Mission has been worked as usual during the year, the missionary visiting round the extensive bay during the summer months and concentrating his efforts in the larger settlements during the winter. This extensive mission will require at least another missionary from your Society, and, did our funds permit, we would counsel the employment of such an agent as soon as practicable. Subjoined is the report from this field of labour:

"In view of the approaching annual meeting of the Home Missionary Society, when, no doubt, the friends and supporters of our missionary operations will be anxious to hear the result of our efforts, I beg to submit a brief report of the past year's work in this bay.

"During the year fifteen of the most important settlements were visited, some of them often, others only seldom, owing to the poor travelling facilities within my reach. At all these places either the Gospel was preached in its simplicity, or the people were visited in their homes, where, as is usually my custom, a few verses of Scripture bearing upon the glorious theme of the soul's salvation, were read, explained and applied in a familiar way, and prayer offered for God's blessing to follow. The tracts which are distributed from time to time are frequently the means of accomplishing much good. They seem to attract the attention of the careless to the importance and reality of the 'things which are eternal' when perhaps they would not take the time to read a larger work. In some instances a single interesting tract goes the whole round of a community, and often several groups together in order to hear it read. Two whom it was my privilege to visit in their last illness, have passed away during the year, leaving an undoubted testimony that they were going to be with Jesus.

"While, owing to the settlements being so scattered, and the almost utter impossibility of visiting them frequently, we cannot expect to see all the fruit in this life, yet, I am thankful to say, some of the seed is already bearing fruit to the glory of God.

"Notwithstanding the intense cold, the attendance at all our religious services held of late has been generally large, and there are cheering signs of the Spirit's presence."

Your Committee, owing to the people of Mose Ambrose, Fortune Bay, having failed to build a school-room as agreed upon, have recalled for the present the teacher stationed there.

The missionary work at Twillingate has been proceeding satisfactorily during the past year. Our people there have taken possession of their church property and have altered and improved the building to suit the purpose for which it was purchased. We gather from the subjoined report that this church is fast approaching the point of self-support. No doubt when the balance due on the building is paid and a contemplated parsonage is erected, this new interest will be independent of your Missionary Society.

"Our liabilities up to the end of the year will be discharged, after which there will be a balance of \$26 towards our last instalment of \$200 for payment of the church building."

"During the past year Brother Hodder presented the

church with an eligible piece of land near the Bluff Head Cove road for a burial ground. The hallowed spot should be properly cared for.

"Our financial state, for so small a congregation, is, we think, creditable; at the same time, perhaps it was possible for us to have been more liberal, which would not only have been more satisfactory financially, but might have placed us in a higher social and spiritual position.

"It will be necessary, we suppose, this year, to put a respectable fencing round our church property. This and the other claims coming in upon us will tax our liberality, but with united effort and the blessing of Jehovah, there is not the least doubt of the removal of the mount of difficulties.

"Pray for the peace of Jerusalem: they shall prosper that love thee."

The pastor of Twillingate church has been conducting his labours during the year acceptably to the people, but your Committee regret to learn that his health is failing and it may probably be necessary for him to retire to his native country.

The Juvenile Society have shewn a far greater amount of zeal and energy during the past year, and their interest in the work of Missions seems only now to have begun in earnest. By their uniting and united efforts the handsome sum of £36 0s. 4d. was added to the funds of the Society in the past year, and the Committee would now publicly express their appreciation of the substantial assistance rendered by them, and tender them their best thanks for so materially helping in the spread of the "good tidings."

To Miss Chancey and her juvenile troupe your Committee is also deeply indebted, for they have added very considerably to the funds in the past year. The proceeds of the two concerts given amount to £12 3s. 9d. Miss Chancey and her little band of singers and reciters have the hearty thanks of the Committee.

Your Committee would acknowledge with heartfelt gratitude the continued assistance of the Ladies' Auxiliary (who during the past year have contributed £28 5s. 6d. to the funds of the Society) and take this opportunity of warmly thanking them.

The Rev. J. B. Saer's course of study being now completed, he is expected shortly to return, and, no doubt, with his characteristic zeal, will do a good work for your Society in the cause of God. This might be the proper place to commend our denominational College in Montreal to the support of this Society, for it affords facilities to young men of approved piety and ability to obtain a thorough preparation for the work of the ministry at a moderate expense, being as it is, affiliated with McGill University.

In June last the Rev. Mr. Black visited us as a deputation from the College, and was successful in collecting \$270. We trust that from year to year some support may be continued from our people to this valuable institution.

Your agent, Mr. J. B. Thompson, has applied for permission to proceed to the above-named College to take a course of study for the ministry, promising to return at its completion to his native land. This request your committee has cordially granted, and there are others who will likely accompany him. We rejoice in the fact that a native ministry is being raised up here.

This Society is still indebted to the Colonial Missionary Society for valuable assistance, and we believe that if they were acquainted with the pressing need of this country, they would make an effort to increase their gifts.

In order that your Committee might be better acquainted with the progress of the mission stations during the year, they passed a resolution in June last "That half-yearly reports be sent in from all the agents of the Society."

Your Committee would be guilty of gross ingratitude, were they to close this report without referring to the "St. John's Training School," which, though not under the auspices of your Society, has rendered invaluable aid to the mission work during the past six years. The Misses Good, who by their own exertions and self-denying energy are conducting this noble institution, not only impart a sound education to a large number of scholars, but are providing us with trained teachers to take charge of our elementary schools in the outport mission stations. We tender these truly missionary ladies our high appreciation of their services, and our warmest thanks.

Your Committee have long felt the necessity of having more funds at their disposal to enable them to provide missionaries and teachers for the many destitute settlements round our coasts where the Word of life is seldom heard, and the children are growing up in ignorance and vice for the want of teachers, and have been considering what the best means would be to adopt to secure assistance outside this Colony, and your Committee hope that some conclusion may be arrived at and measures taken ere long to enable this Society to send the blessed Gospel and education to those settlements where sin and ignorance abound.

In closing this report your Committee would earnestly appeal to all interested in mission work to double their diligence this year, and solicit the prayers of God's people for the Divine blessing on the labours of this Society during the year on which it has just entered.

On behalf of the Committee, respectfully submitted,
P. D. KNIGHT, Sec.

St. John's, Nfld., March 17, 1880.

NEWFOUNDLAND HOME MISSIONARY SOCIETY IN ACCOUNT WITH THE TREASURER.

DR.

1879. To Paid Missionaries Thompson, Wilson, Squires, twelve months, each £60; School Teachers, twelve months, £28; Insurance on property in outports, £6; Printing annual report, £2 10s.; Deputation to Smith's Sound, £4

10s.; Stationery, 3s. 6d.; Paid on account of the estate of late Missionary Harrington, £20; Balance in Commercial Bank, £89 14s.; Total, £330 18s.

CR.

1879. Balance from last year, £82 11s. 6d.; Collection at annual meeting, £4 11s. 3d.; Children's concert, per Miss M. K. Chancey, £12 3s. 9d.; Monthly prayer meetings, £5 6s.; Christmas cards, per Sabbath school children, £36 4d.; J. W. Hunt, Esq., England, £1 5s. 2d.; E. U. Motherwell, Scotland, Sabbath school, per J. Neilson, Esq., £3 12s.; Ladies' Auxiliary, £28 5s. 3d.; Messrs. J. H. Martin, £8; A. Taylor, £5; L. T. Chancey, £1; J. Beer, £1 5s.; Richard Barnes, £1; P. Bulley, 10s.; Charles Barnes, sen., 10s.; Robert Barnes, £1; C. Smith, A. Lindstrom, W. Radford, each 5s.; J. McDonald, James Hutchings, each £1; T. Gale, 3s.; P. D. Knight, W. J. Barnes, each £1; W. T. Freeman, 1s. 3d.; Mr. and Mrs. T. Hall, £2 10s.; Capt. McDougall, 10s.; Mr. H. W. Seymour, £2; An Old Salt, 2s. 6d.; Mrs. L. T. Chancey, £1; Mrs. W. Murray, £1 16s.; Mr. Richard Knight, £1; Mrs. Chancey, sen., 10s.; Mrs. Colton, 2s. 6d.; Mrs. Jackman, 2s. 6d.; Mrs. Duckworth, 5s.; Colonial Missionary Society, £120; Total, £330 18s.

H. W. SEYMOUR, Treasurer.

Audited and found correct: L. T. CHANCEY, A. TAYLOR, Auditors.

St. John's, Nfld., March 15, 1880.

REPORT OF LADIES' AUXILIARY OF THE NEWFOUNDLAND HOME MISSIONARY SOCIETY.

In presenting the Second Annual Report of the Ladies' Auxiliary to the Home Missionary Society, the committee desire to tender their best thanks to the subscribers for their continued support, also for the kind and courteous manner with which the collectors have been received. And although their receipts have not been so large as in the previous year, owing to some having discontinued their subscriptions, still the Committee are not discouraged, believing it is the Lord's work, and it must prosper. And it is their earnest desire to put forth increased effort and seek to create a greater interest in the mission cause.

At the request of the committee, the Rev. J. L. Forster delivered a lecture in the basement of the church, in aid of their funds, on which occasion the sum of £4 13s. was realized.

The committee also received a donation of material from the Misses Good, which was worked up by the children of their school, and sold for the benefit of our Auxiliary, proceeds of which amounted to £4 11s. 15d. In concluding their report, the Committee would earnestly invite the ladies of the congregation to unite with them in this good work, remembering our watchword, "The Night Cometh."

M. A. CRUICKSHANK, Secretary.

COLLECTED BY MRS. CHANCEY AND MISS EARLE.

Mrs. Hall, £1; Mrs. Martin, £1 4s.; Mrs. Matthews, 9s.; Miss Good, 5s.; Mrs. Davis, 7s. 6d.; Mr. L. T. Chancey, 15s.; Mrs. L. T. Chancey, 5s.; Mrs. Duckworth, 6s. 6d.; Mrs. Freeman, 8s.; Miss Knight, 3s. 9d.; Mrs. Lindstrom, 7s. 6d.; Mrs. Cowan, 5s.; Miss Radford, 6s.; Mrs. Taylor, £1; Miss Barnes, 12s.; Mrs. Parsons, 2s. 6d.; Mrs. A. Parsons, 14s.; Mrs. Garland, 8s. 6d.; Mrs. Beer, 12s.; Mrs. Colton, 3s. 4d.; Mrs. Sheppard, 7s.; Mrs. Simmons, 5s. 6d.; Mrs. Nichols, 1s.; Mrs. E. Chancey, 1s.; Mrs. Wiseman, 2s.; Mrs. Tynes, 5s.; Miss Nichols, 1s.; Robt. Hall, 1s.; £10 18s. 1d.

COLLECTED BY MISS CRUICKSHANK AND MISS BARNES.

Mrs. Smith, £1; Miss Radford, £1; Mrs. W. Barnes, 10s.; Mrs. Murray, 10s.; Mrs. Seymour, 10s.; Mrs. E. Barnes, 5s.; Mrs. Butler, 4s.; Mrs. A. Barnes, 3s.; Mrs. E. Colton, 5s.; Mrs. Ainsworth, 3s.; Mrs. Cruickshank, 5s.; £4 15s. Proceeds of lecture, £4 13s.; proceeds of clothing made by children in training school, £4 11s. 5d.; clothing sold, £3 7s. 9d.; total, £28 5s. 3d.

E. GOOD, Treasurer.

CONSUMPTION CURED.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure for Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge to all who desire it, this recipe, in German, French, or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. W. SHERAR, 149 Powers' Block, Rochester, N. Y.

FORM a habit of quoting from the books you read. If you try to quote and fail, don't be discouraged, but look the matter up and succeed better next time. When you visit, talk about your books rather than about your neighbours. Persevere in your labour, and great shall be your reward. Do not be discouraged if at first you do not like this or that standard author. Remember that men of culture do like him, and you will like him when you have made their culture yours. In boyhood one thinks "Yankee Doodle" on a fiddle, or a picture of Peter with a green beard, the perfection of music and art; while Beethoven and Raphael have no charms. But years and culture bring a change. And so in reading. Persistent effort in the line of right will bring its reward.

Words of the Wise.

PRACTISE in life whatever you pray for, and God will give it you more abundantly.—*Dr. Pusey.*

A CONTEMPLATIVE life has more the appearance of a life of piety than any other; but it is the divine plan to bring faith into activity and exercise.—*Cecil.*

Do little things as if they were great, because of the majesty of the Lord Jesus Christ, who dwells in thee; and do great things as if they were little and easy, because of His omnipotence.—*Pascal.*

THE saddest, the most pathetic utterances, are the utterances of men who with the furthest and subtlest reach of thought grasp only negatives. A man can no more live on negatives than he can live on stones; a negative creed is the creed of death.—*Prof. Borden P. Bowen.*

We cannot hasten Christ's coming. "Of the day and the hour knoweth none." But the kingdom of God is as a grain of mustard seed—we can sow of it; it is as a foam globe of heaven—we can mingle it; and its glory and its joy are that even the birds of the air can lodge in the branches thereof.—*John Ruskin.*

HAVE you ever observed how entirely devoid is the Lord's prayer of any material which can tempt subtle self-inspection in the act of devotion? It is full of an outflow of thought and of emotion towards great objects of desire, great necessities and great perils. "After this manner, therefore, pray ye."—*Prof. Austin Phelps.*

THE earnest men are so few in the world that their very earnestness becomes at once the badge of their nobility; and as men in a crowd instinctively make room for one who seems eager to force his way through it, so mankind everywhere open their ranks to one who rushes toward some object lying beyond them.—*President Dwight.*

THE sentinel picketed to watch the enemy does his duty by giving the alarm if the enemy approaches—not by advancing single-handed to the conflict. So the duty of a Christian, watchfully discerning the approach of temptation, is to convey the case to God; it is foolhardiness to adventure into the combat unaided and unprovided for.—*Budington.*

No Christian, though the poorest and humblest, ever need despair of doing a noble work for God. He need never wait until he can obtain the co-operation of the multitude or the wealthy. Let him undertake what he believes to be his duty, on ever so small a scale, and look directly to God for aid and direction. If it be a seed which God has planted, it will take root, grow, and bear fruit, "having seed within itself."—*Francis Wayland.*

LET us remember that we cannot fairly throw ourselves upon God's fatherly care unless we also do our best to do His will. To be able to feel this freedom, we should be of the number of those to whom He has pledged Himself that all things work together for good; and that class is the class of those who "love God." To throw ourselves upon Him is an act of love, and it is a hypocritical act unless it is connected with a sincere resolution to obey Him.—*Canon Mozley.*

LET no one hold his prayer cheap; He to whom we pray holdeth it not cheap. Ere it is gone forth out of our mouth, He has it written in His book. One of two things we may without doubt hope, that He will either give us what we ask, or what He knoweth to be more useful to us. For we know not what to ask for as we ought, but He hath pity on our ignorance. He graciously receiveth prayer, but He giveth not, either what is not altogether good for us, or what need not be given us yet. But the prayer will not be without fruit.—*S. Bernard.*

"God is love," 1 John iv. 8.—"God is love." All His perfections and His procedures are but so many modifications of His love. What is His omnipotence, but the arm of His love? What the threatening of the law, but the warning of His love? They are the hoarse voice of His love, saying, Man! do thyself no harm. They are a fence thrown round the pit of perdition, to prevent rash men from rushing into ruin. What was the incarnation of the Saviour, but the richest illustration of His love? What were the miracles of Christ, but the condescension of

His love? What were the sighs of Christ, but the breath of His love? What were the prayers of Christ, but the pleadings of His love? What were the tears of Christ, but the dew-drops of His love? What is the earth, but the theatre for the display of His love? What is heaven, but the Alps of His mercy, from whose summits His blessings, flowing down in a thousand streams, descend to water and refresh His Church situated at its base?—*Rev. Dr. Waugh.*

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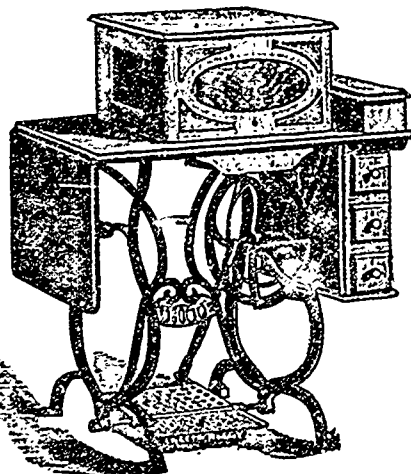
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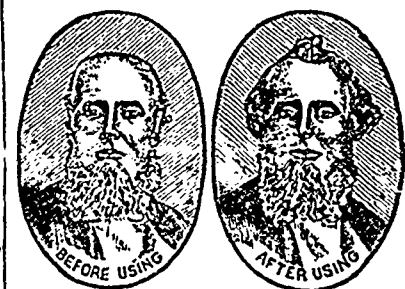
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