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# The Canadian Independent.

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

Vol. 28.

TORONTO, THURSDAY, August 26, 1880.

New Series. No. 9.

## Topics of the Week.

DEAN STANLEY was not equal to his opportunities when he performed the marriage ceremony of Prof. Tyndall. The Dean should have asked the groom, "Do you take this authropoid to be your co-ordinate, to love with your nerve centres, to cherish with your whole cellular tissue, until a final molecular disturbance shall resolve its organism into its primitive atoms?"

FROM the report on statistics, presented at the late meeting of the Presbyterian Synod of Jamaica, in connection with the United Presbyterian Church, Scotland, it appears that there are now thirty-nine stations connected with that mission; that during the past year 754 persons had been admitted or restored to fellowship; that the members in full communion at the close of the year were 6,960, an increase of 267 over the previous year; that the number of candidates for Church fellowship was 1,425 and the attendance of young people at the Sabbath classes was 4,862. The money raised in the different congregations for religious purposes was £4,182, and the number of pupils at sixty week-day schools connected with, and supported by, the missions was 4,559. Yet some people are continually saying that missions of this kind are not successful and effect no good!

EDMUND YATES says that "London just now is presenting a *fac simile* of the social conditions and incidents which existed in Rome less than a score of centuries ago." The end in Rome was the complete corruption of society and the decay of the empire. Are we to pass through a similar process and reach a similar end in modern days? Unless Christianity prevent such a result there is no reason why any other should be expected. But, while a certain section of London "society" may be as bad as that of Rome in the first century, we more than doubt if the evil is so widespread or so all-pervading as it was then, even though morality is voted by many to be an old-fashioned fraud, and decency is too often turned out of doors. Fashionable harlots have not yet everything their own way in London's so-called "best society," though things tend pretty much in that direction.

MR. JOHN RUSKIN administered a test to Darwinism after his own fashion. He went to Mr. Darwin's work for the law which regulates the distribution of colour in the peacock's feather. He says that he was informed that peacocks have grown to be peacocks out of brown pheasants, because the young feminine brown pheasants like fine feathers—just as a maiden of the period considers a suit of white cricket flannel on a young man "perfectly lovely." Whereupon Mr. Ruskin argued, "Then either there was a distinct species of brown pheasants originally born with a fine taste for fine feathers, and therefore with remarkable eyes in their heads—which would be a much more wonderful distinction of species than being born with remarkable eyes in their tails—or else all pheasants would have been peacocks by this time." So Mr. Ruskin dismissed Mr. Darwin and evolution.

THE following is given by "Whittaker's Almanac" as the extent and population of the British Empire at the beginning of 1880: Great Britain and Ireland, area in square miles, 121,115; population, 35,590,000. Indian possessions, etc., area in square miles, 1,558,354; population, 251,000,000. Other eastern possessions, area in square miles, 30,000; population, 3,200,000. Australasia, area in square miles, 3,173,310; population, 2,500,000. North America, area in square miles, 3,620,500; population, 4,000,000. Guiana, etc.,

area in square miles, 100,000; population, 200,000. Africa, area in square miles, 12,707; population, 1,500,000. West Indies, etc., area in square miles, 12,107; population, 1,140,000. European possessions, area in square miles, 120; population, 160,000. Various settlements, area in square miles, 96,871; population, 200,000. Totals, area in square miles, 8,781,197; population, 279,400,000. The same authority says, "This table, short as it is, presents a result unparalleled in this world's history. The British Empire is grander than those of Greece or Rome, or any other country. And it may be safely asserted that its rule is more beneficial."

THE tiresome nonsense that is so often heard about murderers, and the idiotic sympathy often got up for them when they are awaiting trial or under sentence of death are well rebuked in the following sentences, from the New York "Evening Post": "Not long since two burglars, armed to the teeth, broke into a gentleman's house at Bay Ridge. An alarm was given; the men were invited to surrender, the house having been surrounded. They were fired upon as they attempted to fight their way out, and both of them were killed. This was an awful and summary retribution visited upon the law breakers. But the verdict of the community, without exception, was that they were served quite right. The owner defended his property and his personal safety by taking life, and he was thoroughly sustained by public opinion. If one of these burglars had been surprised in his midnight prowling, and had slain the owner of the property, and had been caught, tried, condemned, and reprieved, he might have been alive to-day, a prosperous gentleman. He would have been able to plead that he did not intend to kill anybody, merely to rob the house; and multitudes of well-meaning, weak people would persuade themselves that he was a poor unfortunate whose life should be saved, if possible, and who, in any event, should be petted and delicately tended if he must go to the gallows. The householder kills the murderous burglar, and his act is applauded. The law hangs the murderer, and silly people weep."

THE "Christian at Work" utters some sensible comments on the treatment which known murderers receive. It calls for a legislative investigation of the conditions which make it a fact that only four per cent. of that class suffer capital punishment. It requires, secondly, a revision of the laws of such a character as would be influential in preventing crime. Thirdly, it declares that "all capital cases of trial and appeal should take precedence of all pending cases." And fourthly, it exclaims, "An immediate stop should be put to the pampering and glorification of this criminal class; and the first step should be taken by the chief transgressors—the daily press, which almost daily from the hour of sentence report the murderer's conversations, compliments, jokes, prayers, letters, and even tell us what particular article he ate for dinner and how much coffee he drank all this, until the coroner holds his inquest." Wealth and political favour seem to be the most powerful shields of the offender, we would answer; but these are wonderfully reinforced by public indifference or a sentiment really opposed to the death penalty. Such a revision of the laws as is demanded would, of course, include legal prohibition. The fourth position assumed by our exchange is invulnerable; but the reform in the press must proceed from the managers and the reading public. Even the "Tribune" devoted nearly a column of fine type to an account of Balbo's last hours. The editor doubtless found it a repulsive thing to do; but the "Tribune" must be read, and New Yorkers take such trash.

## OUR COLLECTIONS.

Most readers will think this a very reasonable but a very prosaic heading. For there is no hour of night or day when our Church is not in need of money for some scheme or other. Few days pass without some epistle, printed or written, arriving at the manses of our ministers, all weighted with the same burden—money! more money! And we are far from joining in the vulgar outcry against these demands. Money must be had. If it does not pour in spontaneously, our amiable and energetic secretaries, conveners, etc., must do all they can to stimulate the flow of charity. Sure we are that they do their work ably and well. But we cannot avoid the impression that our title has a most prosaic sound. All of us have had the feeling after listening to an eloquent sermon—oh, that that horrid collection could be left out to-night! When pressing the careless and the worldly to go along with us, we have suddenly recollected the collections and pew rents, and our eloquence has somehow been less energetic in consequence.

And yet it was not always thus. When the tribes came pouring in with jewels and gold and silver, with oil and incense, with costly draperies and fine wood, for the service of the sanctuary, there was no touch of the prosaic to mar the beauty of the picture. When the offerings of the early Christians were brought solemnly into the church on the Lord's day, and deposited upon or beneath the Lord's table at the most impressive moment of the service, no one thought it prosaic. And we know how the charity of entire Christendom was inflamed during the crusades, and when the splendid cathedrals of Europe were being erected in the Middle Ages. We know how men burned with a sacred thirst, not for gold, but for parting with gold.

It might be worth while in a paper of a different kind from this to marshal some of the causes which have led people to look upon the collections with so much disfavour or indifference. We think the chief cause of it has been that the Lord's offering has ceased to be an important part of Christian service. It is taken at the door and then huddled away in the vestry or session house till after service. We hear and see no more of it. Hence our people have ceased to feel that it has a symbolical significance, symbolizing the sacrifice itself upon the altar—the consecration of ourselves and all that we have to the service of the Redeemer, of which consecration these offerings are a symbol, a far too inadequate one. Much good might be done if the offertory could be made a public and solemn act of worship.

In the meantime, we fear a large proportion of Christian people in all the churches look upon the collection box most unlovingly. They feel as if somehow people should not be taxed for religion. They would give largely to some case of severe poverty, would respond to an appeal for some splendid missionary enterprise, but nothing that can be said or done will awaken and keep alive an enthusiasm which shall be bright and responsive every Lord's day. And yet money is the sinews of war in religious as well as in political or military campaigns. Our Lord has left behind Him no mode of advancing His Gospel which shall dispense with hire for the labourer, passage money for missionaries, funds for building churches, colleges, hospitals, etc. It may seem a strange thing that His kingdom should rest on such a material substratum. Surely, some will say, Christian zeal and enterprise would find some way of doing their work, though not a penny flowed into the treasuries of the Church for a century. But mark, if the work were done, money would have to be spent and sacrifices incurred by some one. It would not flow into

any public treasury, but it would have to flow from the pockets of a thousand private individuals, and probably far more would be required than at present. Our organizations enable us not only to consecrate our efforts, but to do the work more cheaply. But when we say the Church rests on a substratum of cash, that without money her enterprises would be paralyzed and ruined, we are far from admitting that it rests on a material substratum. The money is the exponent of profound religious conviction. It is a vast sacrifice which the Church offers every year to her Founder. It is an annual triumph of Christianity to be able to extract so many millions from men and women who, but for her influence, would be as sordid as their neighbours, to redeem from the basest to the noblest uses a portion of the vast sum which is spent every year upon the gratification of low passions and frivolous propensities. That is, always presuming that the money has been given by the right people, in the right proportion, in the proper spirit, and that legitimate methods have been used to gather it in.

1. We reassert the principle so often forgotten—the Lord's work by the Lord's people. The Lord's offering from the Lord's people. Believers only can give to the cause of Christ with consistency, with entire satisfaction, with prayer that their gifts may be blessed. Most accursed is that Church, we all feel, which subsists upon money wrung by means of taxes or tithes from an adverse, perhaps an infidel, population. And not less accursed is the dissenting Church which depends upon the pompous patronage of a few rich men who give with a grudge and give with the intention of getting back their money's worth in reputation or influence. Such a state of matters may be pronounced impossible, but we have seen ugly symptoms of something very like it. We do not say that if a man who is not a professing Christian should bring his gift to the altar, it is to be rejected. "The money is not heretical," as the witty friar said to the American tourist when he told him he was a heretic. But woe to the Church which depends to any great extent upon selfish worldly men. Not less degrading is it when frequent appeals have to be made to a careless and mocking public, in the shape of soirees, popular lectures, entertainments, etc. We wonder what the apostles would have said if they had foreseen that the finances of Christian congregations would be supplemented in this way, that the warm tide of Christian benevolence, flowing in imperceptibly and without effort, was to be superseded by a general meanness which should leave holy things and holy men to the cold sneering charity of the world. More upon this part of our subject we dare not permit ourselves to speak. Let Christian societies take upon themselves no liabilities that they have not a reasonable prospect of meeting; and while that liability exists, let it be felt as a personal debt resting upon each individual of that society. Let us act with the *caution* implied in the first clause of the above sentence, and let us try to stimulate the *honourable* sentiment implied in the second, and we should soon hear less of the difficulties in Christian finance.

2. Good people should give in good measure. Probably there are very few in any congregation who have ever taken the trouble to make an inquiry into their affairs and to ascertain how much they ought to give to the house of God. Till this is done, how can a man say he is giving in good measure? He may be giving too much or too little. In either case he is doing wrong. It is right that every man should ascertain what proportion of the expenditure of the Church falls to his share. Divide the total sum wanted annually by our membership, and we believe the quotient would be a sum that most of our members could raise if they chose. Now, if to a large income raised in this way, as a voluntary tax, without entreaty, without compulsion, without deputations, we were to add all given over and above their due share by the rich and benevolent, what a glorious financial position we should occupy! Our Church might then pass on without fear to occupy new ground and win fresh laurels. Till that is done, our progress will be a scramble, not a general advance, and all our movements hampered by a discreditable meanness.

3. Let good people give in a good spirit: It is a melancholy fact that many of our churches must have a tea meeting once a year to raise the funds, not because it will do good, but because the members would not give a farthing *directly*. They must give in this vulgar ostentatious way. They must have a *quid pro quo* for their money in the shape of a newspaper report next morning, with the names of Mesdames A, B, C, and Misses D, E, F, duly recorded. It is said, moreover, that frequently the church is the loser to the extent of several pounds by this desire for notoriety. They would have had far more money in hand, if they had all simply laid down their contributions in solid cash upon the table. Now is not this a most degrading state of matters in a Church like ours? Would it not be far better for such a congregation simply to lessen its expenditure, reduce the salaries, if need be, than pander to such an unchristian spirit? We fear the whole system of Christian finance in this country tends to foster the vice of ostentation. Instead of Christian men being nervously anxious to conceal their charities, they are anxious to proclaim them to the world. In many churches the minister is soon made aware of the fact that So-and-so and So-and-so are the main supports of the congregation. What right has he to know this, if these men or their friends observed our Saviour's precept? Does not the system of eternally proclaiming to the world lists of contributors to our schemes stimulate this unhealthy state of matters? Then, what a fuss is made, often by ministers who ought to know better, if a rich man gives a large sum for some special purpose; what endless reference to the fact, what trumpeting about it in speeches and reports. Would it not be better if men would drop their gift into the treasury and let no one be the wiser of it? Is it not enough if God knows about it? The right spirit in which to give is that of humility. A man should feel that when he has given most, he has given no more than he ought to have done. We greatly fear that if all the unhealthy stimulants to Christian liberality now in vogue were withdrawn, a good many would withdraw their subscriptions. They would not give in the dark, even though the eye of God made it luminous. But what of that? A blessing would rest on what was given, and by-and-by Christian men would begin to find a positive luxury in secret benevolence. Certainly England at the present time would seem to be the last country in the world for making such an experiment. You cannot pass along a street in any town without seeing advertisements which prove that the Christian public no more realize their responsibility for their own debts than they do their responsibility for those of the Emperor of China. It is considered rather a chivalrous thing than otherwise to build a huge chapel and leave it with a huge debt to successive generations of half-starved ministers and grumbling and dwindling congregations. When we read of the tumultuous applause with which the treasurer's sheet is received at the large annual gatherings, we sometimes wish that some superhuman intelligence, some Asmodeus, could first discover and then narrate how each particular penny was gathered in. How small the bloated sum total would often appear in the eyes of those who look to the motive as well as to the sum given. And yet bad as things are, they are getting worse, we believe. Our Church must look to her hands and try to keep them clean. Let us abolish this parade of benevolence; let us have voluntary contributions in the strict sense of the words; let our people be made to understand that we can do without their money rather than give them an equivalent for it in the shape of teas and concerts. No doubt such a system would entail losses and sacrifices at first, but, we believe, it would result in an ultimate success. It would be a glorious thing to be pointed at as a Church whose members gave as a duty, gave as a privilege, gave without being asked. The best men in all the Churches feel that the present condition of things is intolerable and cannot last long. People who have to be periodically whipped up to give will soon be beyond the reach of such a process. They will go to their own place. We have had many worthless revivals in England of late years; where is the man

who will revive the dead sentiment of Christian honour in the hearts of thousands of professing Christians, and succeed in making them feel that the debts of the Church are their debts? *London Weekly Review.*

### THE DISCOVERY OF AN ANCIENT MANUSCRIPT OF THE GOSPELS.

The general feeling of scholars in regard to manuscripts of ancient writers, is that almost all has been discovered that there is any hope of discovering. This feeling, however, has been happily disappointed in several cases. The recent find of a manuscript of Clemens Romanus and other early ecclesiastical writers in Constantinople, gave an agreeable surprise to students of Church history. In no department have such discoveries been more surprising and more valuable than those in connection with the New Testament. Tischendorf in his wanderings among libraries in all parts of the world, came upon many leaves of old New Testament manuscripts, and crowned his investigations by unearthing in the Sinaitic monastery the most complete manuscript of the New Testament in existence belonging to an early date. The issuing of a trustworthy edition of the "Codex Vaticanus" in our age may also be deemed a real discovery. In this way the two manuscripts which will be held in future as most valuable in determining the text of the New Testament, have become known to scholars only within the last twenty years.

We have now to record the discovery of another manuscript of a portion of the New Testament, written at a very early period. The merit of the discovery is due to two German scholars, Oscar V. Gebhardt and Adolf Harnach, whose edition of the Apostolic Fathers has deservedly received the warmest commendation. These scholars were enabled, through the munificence of the German Government and an endowment attached to Leipzig University, to make a journey in March of this year to Southern Italy and Sicily, in which places they resolved to search for manuscripts. Their attention was specially directed to notices of a monastery at Rossano, near the Gulf of Tarentum, in which important manuscripts were said once to have been. They could find no traces of the monastery, but they heard that there was a very old book preserved in the palace of the Archbishop of Rossano. Accordingly, they asked permission to see it, and to their great joy found that it was a very valuable manuscript of the gospels of St. Matthew and St. Mark. They now issue an account of it in a volume just published—*Evangeliorum Codex Græcus Purpureus Rossanensis Litteris Argenteis sexto ut videtur sæculo scriptus picturisque ornatus, seine Entdeckung, sein wissenschaftlicher und künstlerischer Werth dargestellt von Oscar V. Gebhardt und Adolf Harnach.* (Leipzig: Giesecke & Devrient.)

The leaves of this manuscript are made of purple parchment, and the material used throughout in writing is silver, except in the first three lines of each gospel, where the letters are golden. There is only one other manuscript of this kind in existence, containing any portion of the New Testament, and it is in a mutilated condition, four of its leaves being in London, six in Rome, two in Vienna, and thirty-three have been more recently discovered in the Island of Patmos. The present volume, on the other hand, consists of one hundred and eighty-eight leaves, and contains the whole of the gospel of St. Matthew and the gospel of St. Mark down to the middle of the fourteenth verse of the sixteenth chapter. All the criteria used in judging of manuscripts indicate the end of the fifth or the beginning of the sixth century as the date of this. The manuscript is written in uncial characters, with two columns in each page. There is no separation of words, no breathing, no accent, and only the slightest attempt at punctuation. There are capitals double the size of the uncials, the Ammonian sections are indicated, and the Eusebian canons must have been given, for it contains a portion of the letter of Eusebius to Carpianus; and there is good reason for conjecturing that this was followed by a table of the Eusebian canons. The letters bear the closest resemblance to those occurring in manuscripts of the fifth and sixth centuries.

The editors reserve their remarks on the nature of the text till they publish it in full. All that they state now is that it bears a striking resemblance to that found in the other manuscript of purple parchment, that it contains some unique readings, and that it rather goes with the later manuscripts where the Sinaitic and Vatican differ from them. Considerable interest attaches to this manuscript from the circumstance that it contains a number of painted miniatures, illustrating the life of Christ. These are among the earliest works of this kind that are extant. The editors have prepared outlines of them, and discuss their merits. The subjects are . . . The Resurrection of Lazarus, The Entrance into Jerusalem, The Purification of the Temple, The Wise and Foolish Virgins, The Last Supper and Washing the Feet, The Distribution of Bread and Wine, Christ in Gethsemane, The Healing of the Blind, The Kind Samaritan, Christ before Pilate, The Repentance and Death of Judas, The Jews before Pilate, and Christ and Barabbas. In all of them the grouping is done very artistically, and on the whole the figures are well drawn, with much animation and expression. Some of them are interesting from an historical point of view, as that which portrays the distribution of bread and wine at the Eucharist. All of them throw light on early Christian art, and Harnack thinks that he sees a closer connection between these works and Giotto than between later miniatures and that artist. Beside the New Testament scenes there are forty heads of prophets and one or two other subjects.

The volume we have already mentioned will excite the curiosity of critics and artists in a high degree, and we trust that the two discoverers will not be long in issuing their edition of the manuscript in a complete form to the world. In the meantime we may offer our heartiest congratulations to the discoverers whose activity, ability, and generous spirit in critical inquiries into early ecclesiastical writings have already gained for them a high European reputation.—*Edinburgh Scotsman.*

#### MAKING DRUDGERY DIVINE.

It is the light in which we look at the work we have to do, which settles the question whether we count it mere drudgery or a desirable service. Severe exercise and scanty fare seem very different to a young man, when they are the necessity of poverty, from what they seem when he is in training for a college boat race. In one case he thinks of his deprivations; in the other of his hope of glad triumph. The details of every-day business in a counting-room are one thing to a clerk who has no thought beyond earning his wages, and quite another thing to a partner in the house who expects to make a fortune through attention to those details. And when a clerk is fired with ambition to prove himself so useful there that he also shall become a partner, the more he has to do the better. What is treadmill stepping to his companions is ladder-climbing to him. Toiling up a mountain side is wearisome work to one who thinks only of the rugged path and the cheerless surroundings; but it is an inspiring effort to the enthusiastic lover of nature who anticipates a matchless view of grand and beautiful scenery from the summit.

But there is nothing in any hope of personal gain which so ennobles service, so renders drudgery a delight, as the fact that that service—drudgery though it may be—is for the welfare and happiness, or is at the call, of one whom we love. Perhaps there is no life on earth where there is so much drudgery—and, for a time, so little else—as the life of a young mother. It is do, do, do for that exacting, helpless baby, day and night, week in and week out. Distasteful things, patience-trying, strength-exhausting things, must be done for the troublesome child; and when they are once fairly done, they are all to be done over again. What mother could endure this if she looked only at the drudgery side of it? But it is her darling who calls for it; and as long as that darling has need of it, her service is ennobled, and she finds joy in its performance. It is the thought of all this loving care and patient endurance of the parents in the days of one's infancy, that makes a dutiful son or daughter

glad to do or to endure for a father or a mother enfeebled with age, and possibly in the helplessness of a second childhood. There is no dry drudgery in the ministries of affection then called for by that parent. Grateful recollections make every possible service a privilege and a pleasure.

And above all, that which glorifies service, and which makes drudgery divine, is the thought that it is for Him who should be dearer than parent or child, than husband or wife, than brother or friend. All proper service, all needful drudgery, of the Christian believer, is just this—nothing less, nothing more. St. Paul urged on slaves who were under the Roman yoke to count the daily tasks assigned to them by their heathen masters as the Lord's call to service. "And whatsoever ye do," he said, "do it heartily, as to the Lord, and not unto men." Jesus declares that in the great day His test of the fidelity of His disciples will be their humble, faithful ministry to the poor and the needy on earth who loved and trusted Him. "Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me."

Yet just here is where there is greatest danger of counting as drudgery that which is a divine ministry. In all specific service for Christ there is much of dry detail to be attended to, which may be counted wearisome and ignoble when it ought to be looked at as glorious and ennobling. Think not of this visiting of the sick, of this attending on hospital or missionary society committees, of this leading of prayer meeting exercises, of this preparing of sermons, of this writing of newspaper articles, of this teaching in the Sunday school, as a tedious and perfunctory service; but look at it all and always as representative work for the King of kings, and the Lord of lords. It is this nobler and diviner way of viewing every duty to which a servant of Christ may be called that is illustrated by the old writer who has said. "If two angels were sent down from heaven to execute the divine command, and one was appointed to conduct an empire, and the other to sweep a street, they would feel no inclination to change employments."

#### SOMEHOW OR OTHER.

Life has a burden for every man's shoulder,  
None may escape from its trouble and care,  
Miss it in youth, and 'twill come when we're older,  
And fit us as close as the garments we wear.

Sorrow comes into our lives uninvited,  
Robbing our hearts of their treasures of song;  
Lovers grow cold and friendships are slighted,  
Yet somehow or other we worry along.

Everyday toil is everyday blessing,  
Though poverty's cottage and crust we may share;  
Weak is the back on which burdens are pressing,  
But stout is the heart that is strengthened by prayer.

Somehow or other the pathway grows brighter,  
Just when we mourn there are none to befriend;  
Hope in the heart makes the burden seem lighter,  
And, somehow or other, we get to the end.

#### ERRORS IN MARRIAGE.

Many of the errors of life admit of remedy. A loss in one business may be repaired by a gain in another; a miscalculation this year may be retrieved by special care the next; a bad partnership may be dissolved, an injury repaired, a wrong step retraced.

But an error in marriage goes to the very root and foundation of life. It has been said no man is utterly ruined until he has married a worthless wife; and so every woman has a future before her until she is chained, in a wedlock which is a padlock, to a wretched and unworthy man. The deed once done cannot be recalled. The wine of life is wasted and the goblet is broken, and no tears or toils can bring back the precious draught. Let the young think of this, and let them walk carefully in a world of snares, and take heed to their steps lest in the most critical event of life they go fatally astray.

But here we must guard against another error. Many people think they have made a mistake in marriage, when the mistake is only in their own behaviour since they were married. Good husbands make good

wives, and good wives make good husbands; and the scolding or intemperate, or slatternly partner often has but himself or herself to blame for the misery that clouds the life and desolates the home. Multitudes who feel that their marriage was a mistake, and who make their existence a life-long misery, might, by a little self denial, and forbearance, and gentleness, and old-time courtesy, make their home brighter like the gates of Eden, and bring back again the old love that blessed the happy golden days gone by.

Suppose the wife does not know quite so much as you do, well, you shewed your great judgment when you thought her the chief among ten thousand! Or, if your husband is not the most wonderful man in the world, it simply illustrates the wit and wisdom of the young woman who once thought he was, and could not be convinced of the contrary! So perhaps you are not so unevenly mated after all; and if one has had better opportunities since married, then of course that one should teach and cultivate, and encourage the other, and so both journey on together. But if one has grown worse and sunk lower than at the beginning, perhaps even then, patience and toil and sunshine may bring back the erring one to duty, lift up the fallen, rescue the perishing, and save the lost. How glorious for a wife to pluck her husband from the jaws of ruin and bring him safely to the heavenly home! how blessed for the husband to bring back to the gates of Paradise the woman who, through weakness, had been led astray!

#### UNDER HIS WINGS.

"Under His wings shalt thou trust."—Ps. xci. 4.

That means to-day, not some other time! Under His wings, the shadowing wings of the Most High, you, poor little helpless one, are to trust to-day.

When the little eaglets that have not yet a feather to fly with, are under the great wings of the parent eagle, how safe they are! Who would dare touch them? If a bold climber put his hand into the nest then, those powerful wings would beat him in a minute from his hold, and he would fall down on the rocks and be dashed to pieces. So safe shall you be "under His wings," "nothing shall by any means hurt you" there.

When the wild snow-storms rage round the eyrie, and the mountain cold is felt, that is death to an unprotected sleeper, how warm the little eaglets are kept! Not an arrow of the keen blast reaches them, poor little featherless things, not a snowflake touches them. So warm shall you be kept under His wings, when any cold and dark day of trouble comes, or even any sudden little blast of unkindness or loneliness.

"Under His wings shalt thou trust." Not "shalt thou see." If one of the eaglets wanted to see for itself what was going on, and thought it could take care of itself for a little while, and hopped from under the shadow of the wings, it would be neither safe nor warm. The sharp wind would chill it, and the cruel hand might seize it then. So you are to trust, rest quietly and peacefully, "under His wings;" stay there, not be peeping out and wondering whether God really is taking care of you! You may be always safe and happy there. Safe, for "in the shadow of Thy wings will I make my refuge." Happy, for "in the shadow of Thy wings will I rejoice."

Remember, too, that it is a command as well as a promise; it is what you are to do to-day, all day, long: "Under His wings shalt thou trust."

"I am trusting Thee, Lord Jesus,  
Trusting only Thee!  
Trusting Thee for full salvation,  
Great and free."

"I am trusting Thee to guide me,  
Thou alone shalt lead!  
Every day and hour supplying  
All my need."

—*Frances Ridley Havergal.*

THERE is a gift that is almost a blow, and there is a kind word that is munificence; so much is there in the way we do things.

A GENTLE person is like a river flowing calmly along; while a passionate man is like the sea, casting up mire and dirt continually.

THE  
CANADIAN INDEPENDENT.

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.

TORONTO, THURSDAY, AUGUST 26th, 1880.

OUR SUBSCRIBERS

will please notice that as new financial arrangements have been made for the carrying on of THE INDEPENDENT, all remittances for the current volume, and communications on business, are to be addressed to the Business Manager, box 2648, Toronto. We would earnestly appeal to all to pay up their indebtedness—it is small to the individual subscriber, the aggregate is large, and if paid would remove all difficulty. Kindly send us your dollar at once. Payment for back volumes up to 1st July last can be sent to Mr. A. Christie, 9 Wilton Avenue, Toronto.

UNSEEN GUARDS.

IN one of Southey's poems Caradoc lies sleeping; pleasant were the dreams of his country and prospective home; the foe unexpectedly steals upon him, and, exulting, raises the spear to smite him as he lay;

"That instant, o'er the Briton's unseen harp  
The gale of morning passed, and swept its strings.  
Into so sweet a harmony, that sure  
It seemed no earthly tune;"

and the savage quails; thinking that some protecting spirit watched beside his intended victim, he abashed withdraws. It was a favourite opinion of old that each individual was under the eye of his guardian angel; certain it is that "the angel of the Lord encamps about those that fear Him;" and though these are the days of critical scepticism, we may still read with pleasure what Edmund Spenser wrote concerning angels:—

"How oft do they their silver bowers leave,  
To come to succour us that succour want!  
How oft do they with golden pinions cleave  
The fitting skies, like flying pursuivant,  
Against foul fiends to aid us militant;  
They for us fight, they watch and duly ward,  
And their bright squadrons round about us plant  
And all for love and nothing for reward,  
Oh! why should God to man have such regard?"

The morning breeze as it awoke the soft notes of the harp was an angel's touch to the sleeping Briton nor should we disdain to find comfort in the truth that angel hosts encamp around; it may be were our eyes touched by a prophet's prayers we too, as Elisha's servant, would see the mountains filled with the guardian host.

"A prophets prayer"—has prayer power to guard? to shield a loved one from evil? Abraham's prayer would have prevailed for Sodom had ten righteous men been found, and then unconsciously, by an unseen and unknown power, the doom from the city had passed away. But the ten were not to be found, and Sodom fell; which fact leads us to the thought that there are conditions to prayer, to the safety given by the unseen guards, conditions which lie consciously or unconsciously in the individual whose blessing or security is in question. Even ministering angels may be balked of their intent by the perversity of the individual guarded. Christ did not many mighty works there, because of their unbelief. The wind may play through the strings of the Aeolian harp, but if no ear is near or attentive, its sweetest powers are mute; only as the listening ear is open are its strains full melody. The unseen guards around us meet only faith's keen sight, and the complement of the blessing rests with the soul to be blessed. The ten righteous without an Abraham's prayer had been in Sodom in vain, and the efficacy of a mother's prayers for her prodigal boy has hope in this, that some crushed, smothered germ of conscience may be freed and live. They who need, and they who would become, the power of an unseen and unknown guard, may trust and toil with confidence. Mahanaim is still the name of the place where the

believer abides, and those hosts appear as the need and circumstances require. To Joshua with the foe before him, the captain of the Lord's host held the drawn sword in his hand; to us in our hour of sadness they come by some silent motion which may be contemporary with the prayer a friend for us is offering at the mercy seat. Thus to us our guardian angels hover round, bringing to one man wisdom, to another peace, lifting a Martha's weight of cares, a Mary's load of sin; giving strength to the weak, companionship to the solitary, power to the toiler, deliverance to the threatened, to each his heart's desire, if the heart but rests in God.

SHOULD THERE BE A CREED?

"I HAVE no creed but the New Testament," said an impugne of creeds to a fellow-traveller, who acknowledged one. An examination of the relative position of the speaker to the various sections of professing Christendom may aid us in our inquiry. He who had no creed but the New Testament had very decided convictions of what he found there. He was a rigid Trinitarian, Calvinistic to the backbone, a premillenarian and a firm believer in the unending character of the future state of retribution. Yet the Arian, Arminian, post-millenarian and restorationist say with apparently equal sincerity, my creed is the New Testament only.

All who read the Bible intelligently must conclude that it teaches something, and that something, written, expressed, thought, is a creed; and until all minds are made and educated alike, different conclusions will be reached, hence creeds will differ. The cry against creeds *per se* is mere meaningless rant, only this and nothing more. A man must find some definite proposition in the Bible; that proposition, if the Bible is accepted as authoritative, goes to make up his creed. The man who has "no creed," if not a nothingarian, is one of the narrowest of all sectaries. However, as Mr. Powis said in the Union sermon, the tendency of the day is not in the direction of over-devotion to creeds, but of indifference thereto. Yet confessedly, how to handle a creed is a question more readily asked than answered. The statement of facts in our article last week, which statement is capable of indefinite extension, shews plainly that subscription does not, and if experience justifies any assertion, cannot secure even an approach to uniformity of belief; no, nor secure substantially similar teaching for the masses. All possible shades of belief are found regarding what the Gospel is between the volume of Scotch sermons, referred to in our last, and Boston's Fourfold State; between Dean Stanley on the one hand and Canon Liddon on the other, and the same state of things is fast approaching in our American and Canadian churches where subscription is demanded.

It will hardly do to make a wholesale charge of dishonesty against those who manifestly depart from their subscribed creed, for among other considerations unless the infallibility of the creed is assumed, how could it be charged were neither mouse nor bird permitted to peep or mutter? Besides, men of otherwise undoubted integrity and Christian character do stand in the equivocal position. By common consent subscription is nowhere assumed to be a covenant binding to the letter of the bond. Why then subscribe at all? The mind does not work in the line of mechanical art by square and compass and rule, it must be free; obligation and subscription imposed as conditions seem to threaten if not violate the necessary freedom of the mind, and hence become shackles, or are disregarded save by those who find liberty within the circumscribed boundaries.

Is there not a better way? We think there is, and it is here. A church must have principles which it holds to be vital; in simple straightforward language let such be stated; we need neither false colours nor hidden light. Having thus raised its standard it thereby invites all who can rally around it to fellowship and co-operation. Our creed then becomes a rendezvous not a prison.

But traitors may rally. Judge no man, but where what we deem vital principles are ignored or under-

mined, from such let us withdraw ourselves. Let attention be directed to that word "withdraw," used twice in our English Bible in such connection, 2 Thess. iii. 6; 1 Tim. vi. 5. We should ever be above the *odium theologicum*. Even the unbeliever may be a darkened soul struggling for the light, "treat him not as an enemy, but admonish him as a brother."

Our position, then, regarding creeds is simply this: A creed is a mental, a spiritual necessity; let a church's creed or covenant be as simple and straightforward as possible, eschew all attempts after how not to say it, let that creed or covenant stand not as a prison wall, but as a standard shewing where that church may be found, and where honest men may gather.

SHORT TALKS ABOUT OUR CHURCH POLITY.

NO. 2. CONGREGATIONAL.

IN our last article we spoke of the "Independent" side of our polity, we desire now to say a little on its other aspect, the *Congregational*. What are we to understand by that term, and what does it include? It asserts a privilege and inculcates a duty which our church members too often neglect—that everyone should have a share in the management of the church. We often hear complaints as to the working of churches. In one case it will be the pastor who will lord it "over God's heritage," in another case it will be some Diotrephes "who loveth to have the pre-eminence." Here the church is said to be too much under the influence of one man, there under a body of deacons, or some special clique. We fully believe that in most cases there is but little ground for such complaints as these, it is apparent, not real, while in many instances individuals are forced by the indifference or neglect of duty of others to put themselves forward, and assume positions of prominence and responsibility from which they would gladly have been spared, and would thankfully be relieved; and a pretty long experience convinces us that churches oftentimes owe more to such men than they can readily apprehend. There can be, and is, true self-sacrifice here, as well as in other departments of Christian service. However that may be, it is unquestionable that a large number of church members fail to recognize the duty of doing their part in the business of the church, in other words, of being "Congregational." Many a church has had its well being imperilled, some it may be have suffered shipwreck, because their members have failed just here. We have heard regrets and condemnation of the action of churches in various matters by the members, and have not unfrequently found that these very members took no part and had no interest in the deliberations which led to the course they condemn. Let every member feel that he or she individually is responsible for all that the church does, and strive to fulfil that duty in the fear of God.

But, it may be said, is said, will not this bring confusion and disorder? will not the church meeting degenerate into a mere debating club? and will not there arise factions and parties in the church? Yes, if the pastor is an unwise, unspiritual man, and if the membership is a mere heterogeneous mass of men and women without the principle of a living faith, and the sense of responsibility to guide them, and when that is the case, not only will these results follow, but the sooner they do, and put an end to the whole farce of a church, the better. No, if pastor and people be alike imbued with the spirit of the religion they profess, with a spirit of consideration, of forbearance and of Christian love. Let these prevail and the most difficult questions may safely be left to the assembled brethren. Circumstances may arise, such as cases of discipline, when it will be best that the church should ask brethren in whom it has confidence to investigate and report to them, and then follow their recommendation in the disposal. These, however, are exceptional cases, and only prove more clearly the rule of duty as generally binding.

May we not carry the idea of the word one step further, and ask if it is not "Congregational" for churches, by such as they shall choose, to meet to-

gether as opportunity serves, and discuss any matters and subjects relating to their common welfare, to unite for aggressive work for the Master either in home or foreign fields, together to assist weak and struggling churches, and if need be to tender to those churches such counsel as their circumstances may need, nay, farther, if those churches so assisted adopt a course that is unitedly deemed inconsistent or unwise, and persist in it, to withhold aid and assistance? This is no violation of Independency, and it is, we believe, true Congregationalism. There have been cases of churches assisted year after year, and which have, in the exercise of a spurious Independency, endangered their work, it may be their very existence. In such cases those helping have but one duty, and no talk about violation of principles should deter them from it. The neglect of such duty would, indeed, be a violation of the highest principles.

Would it not be well if our churches recognized this aspect of Congregationalism in their own experience, in every time of doubt and difficulty to seek the counsel of sister churches? We know that this, as a duty, has been affirmed and assented to at more than one Union meeting, but almost constantly ignored in practice, some of the very men who proposed and advocated such action forgetting it in their own case. Let us have Independence, it is a great, a grand truth of ecclesiastical life, but let us not forget the sister truth, Congregationalism. Built on Christ and shaped by these, our churches will be strong and useful to the glory of God. A few words on the practical working of these principles will follow.

WE have received from "An Officer and Member of the Hamilton Church" a very warm reply to the remarks in the letter of E. D. Silcox, commenting on Mr. Griffith's sermon "Moral Suasion vs. Legal Enactment," or "Moral Si. sion and Legal Enactment" as the writer of the letter says that it should be. We do not publish the letter this week because we think that the matter had better stand until Mr. Griffith returns, had we been aware of his absence we should have kept back Mr. Silcox's letter. The Hamilton pastor is entitled to a full reply either from himself or his friends, and our columns are open. In the meantime this notice will shew that judgment is not to go by default.—ED. C. I.

**STREET-CAR EMPLOYEES' EXCURSION.**—Yesterday (Sunday being the only available day) the third annual excursion of the employees of the Hamilton Street-Car Company took place. The party, numbering some 150, including women and children embarked on board the "Geneva" at Hamilton at half-past nine, and arrived in this city at about half-past twelve. On board the steamer were Messrs L. Springer, Managing Director of the Company, and several well-known citizens of Hamilton. The party visited the Island and other places of interest, and returned home at five o'clock.

The above is from the "Globe" of Monday, 16th inst. We draw attention to the parenthesis "Sunday being the only available day," and would remark first: The excursion was either lawful or not. If lawful there was no need for the apologetic "only available day," if unlawful, what necessity which overrules law can be pleaded? The Grand Trunk Railroad is not over scrupulous in the matter of Sabbath observance, yet it can so arrange its line as to give employes picnics and excursions without seriously interfering with its traffic or organizing an out-and-out Sunday excursion. The plain truth is, and the truth may just as well be spoken, it was a matter of finance as against the Sabbath quiet which the Hamilton Street Car Company had to settle, and they settled it as all mere money-making corporations ever settle such questions on the side of the dollar, which to them is the great end of life. Of course the Managing Director, who it seems was present, will palaver about the poor employe with his long weary hours in the public service, and the need for one day to breathe fresh air and behold God's world. Who compels the long weary hours and shuts up every day but Sunday from the boon of an excursion? Not God, nor the "bigoted Sabbatharians," not even the self-righteous Pharisee, but the men who buy labour at its lowest price and prolong it to its utmost bound to swell the dividends of capital. Working men, there is a snake in the

grass; let but the principle some of you aided in establishing by joining that excursion prevail, and Sunday too will be filched from you by the same greed for the almighty dollar; for, if the pilot, engineer, fireman, crew of the "Geneva" could be lawfully employed for your benefit on the Sunday, why should not you ultimately be compelled for the sake of the public convenience (?) to run your cars and workshop seven whole days in the week? The Sabbath question is truly upon us, let not Christians close their eyes to their responsibilities in the matter.

### Literary Notices.

HARPER'S MAGAZINE for September is fully up to the average standard of excellence, which is saying a great deal. There are no less than eight articles with an aggregate of seventy illustrations, all first-class, besides several papers not illustrated.

SCRIBNER'S for September shews no falling off in the enterprise of the publishers or that of the editor. The first article will be especially interesting to the readers of Charles Dickens, being views of several of the places mentioned in his works, such as Canterbury, Dotheboys Hall, White Hart, etc. The article descriptive of the loss of the "Oneida" by collision with the "Bombay" is graphically told and so fully illustrated as to enable the reader to realize all the sad facts of the story. In all respects it is a good readable number.

### LABRADOR MISSION.

The ladies who have charge of this mission are in difficulty. The Rev. G. R. Butler must leave it in September, at least for a year, on account of his health. Miss Warriner, teacher and female missionary, is willing to remain, provided a companion lady would join her in the work. The committee have not thus far been successful in finding such a lady. The two could conduct not only the school, but such Bible reading and other services as would keep the small church and congregation together. If these lines should meet the eye of any Christian lady who would be willing to spend a year in such work, she will oblige by immediately communicating with Mrs. Wilkes, 249 Mountain street, Montreal. She must be ready to start at a short notice and early in September. She will of course give references.

Montreal, Aug. 17th, 1880.

### Correspondence.

#### TO CORRESPONDENTS.

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

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

### CANADA CONGREGATIONAL INDIAN MISSIONARY SOCIETY.

To the Editor of the CANADIAN INDEPENDENT.

DEAR SIR,—Please insert the following letter addressed to me from our Indian Missionary, Rev. W. Walker of French Bay, describing his recent tour among Indians, and oblige, JAS. HOWIE, Sec.

"DEAR SIR,—I came home last Thursday from the North Shore of the Georgian Bay and Manitoulin Island. On my way up I visited at Sucker Creek. The Indians of said Creek were glad to see me. I held a few meetings with them. They told me they were thirsty for the living water, and felt wandering without a shepherd. I rejoiced to direct them to Jesus as the true and living Shepherd, who never forgets his flock.

"I visited She-shi-gwali-ning, where once I laboured for two and a half years, and visited every house there. Many of them are living on their gardens, or small farms. I saw the head chief, 'Sampson E-duh-wush-kush.' He was glad to meet me. I held a meeting of his band at the house of the second chief. The head chief, who had previously forbidden other missionaries having a hearing, was also present. The Indians, including himself, were very attentive. One John Sampson told me they would like some one to

visit and to preach to them often. They are as anxious for education as ever. Several of their children had gone to Shing-wauk Home, an institution where they are taught by a white school-mistress, but they told me they would rather have one of our schools. I think whoever goes to the North Shore to labour should visit She-shi-gwali-ning occasionally, to preach the Gospel to them. They need it!

"At Mississaga, I found Sister Baylis occupying the field, working most faithfully. She has all the whites and the half-breed children, and some of the Indians attending the school daily, and has a good Sabbath school. . . . Some of the whites told me if a missionary were there who could speak in the Ojibwa tongue he could soon have a good congregation. I held meetings with Miss Baylis' scholars. Some few adults came, but not so many as I had hoped for, there being a good number of camps round about. The priest having forbidden them they are afraid to come. The chief, however, is determined to hold to our school. There are four or five families of Pagans that would gladly have the services of one of our missionaries among them. I had some good meetings.

"Serpent River I also visited, and was glad to find the Indians all in good health. They were all glad to see me, but the priest, through neglect on our part, I fear, has now secured more than half the number here. I held services, and had pleasant meetings among them. I had the pleasure of baptizing two young men and six children whose parents promised to seek to bring them up in the fear of the Lord, and that all interference from without shall be forbidden; that, too, they will only hold to the profession they have made. The second chief has recently died and his great wish was that his people should have a good education. This band therefore is hoping that a teacher may be sent among them. The Society, I trust, therefore, will be able to send such (an Indian) right away, to labour among them always.

"At Spanish River, on my visit there, I was happy to meet Miss Baylis' old interpreter, Jas. Nah-we-gezh-ig, who still holds on in his profession. As I visited the camps I counted eighteen. These Indians are chiefly from Lacloche and Saguhmoh. I held meetings among them, and very pleasant ones they were. In visiting the camps I met with the priest, who inquired where I came from, and after some pleasant talk with the Indians he left.

"I visited Mr. Garrel, manager of the saw mills, which I find have been running for a short time this year, and spoke to him about the Society's boat, which needs considerable repair. He said he would get it done as soon as possible. Mrs. Garrel longs for Miss Baylis to come back, speaking very highly of her, and of her work. I hope the Lord will guide and open the way.

WILLIAM WALKER.

"French Bay, July 12th, 1880."

The wish above referred to will doubtless be shortly realized.

Since Mr. Walker's return, he has learned that his labours while away were not in vain, but that some at Sucker Creek were deeply affected, as were some at Spanish River, from whom he hopes to hear a good account. J. H., Sec.

### ABOUT THE COLLEGE.

To the Editor of the CANADIAN INDEPENDENT.

DEAR SIR,—In your issue of the 12th inst. appears a letter from the Rev. Dr. Wilkes, referring to the article "Wanted," written by me, and which appeared in an abridged form in your issue of the 15th ult.

The College allusion in the article is what called forth the letter.

In regard to the whole question I would simply say that being urgently requested by Mr. Silcox, the then acting Editor, to write something for THE INDEPENDENT, I sent in an article headed "Wanted," which had it appeared in full, would, I presume, occupy two columns of THE INDEPENDENT. Being aware that "the Editor is not responsible for the opinions expressed by correspondents," I dealt, as I deemed, vigorously with the several "wants" indicated. In reference to the College I particularly specified important changes which would be desirable in the cur-

riculum of studies, and volunteered certain general observations, commending them to the earnest consideration of the Board of Directors. Instead of the article appearing in its entirety, Mr. Burton, acting Editor, at the time, thought it wise simply to specify the heads of the paper. By presenting the *bold* heading about the College I was made to say what was never intended to be said, without the accompanying suggestions and observations.

I am in hearty accord with the sentiment expressed in Dr. Wilkes' letter, viz., "That the College is confessedly so important to us as an institution that we must not let false delicacy, or any other consideration, stand in the way of making it the best possible in our circumstances."

What we want is a fearless discussion of the merits or demerits of all our institutions. Let THE INDEPENDENT be made even more lively by frank and open discussion of questions that lie at the very foundation of our denominational prosperity.

August 18th, 1880. DUNCAN MCGREGOR.

[We have thought it best to print that portion of Mr. McGregor's article which referred to the College, as his views are there fully stated.—ED. C. I.]

We want more interest to be taken in our College. There is no use concealing the fact that there exists a widespread dissatisfaction with its present condition. The College constituency is professedly the whole of British North America, its real constituency is much more limited. Why does it not command a wider and more generous practical endorsement? It has filled a most important place in the history of Canadian Congregationalism in the past. It should occupy even a more commanding position in the present day. Does it not lie at the very foundation of our Denominational prosperity? It may be putting it too strongly to say, "No College—no Denominational place or power;" but it is not too much to say, "a weak College—a weak Denomination." True, there is hope of an improved condition of things, by the completion of the College Endowment Fund. Should not the normal state of affairs be, for the College to supply pastors for all our churches? The truth now is that it fails to do this. It may be considered *ultra vires* for the College to assume any such work. Doubtless, any church may call its pastor from any part of the world, but would it not be an inducement for men to enter our own College, providing they were permitted to indulge in the hope that they would be invited to the pastorate of any of our vacant churches, whether in city, town, or country? Is it the fact now that there is such a discrimination made in favour of our own men? If this be an evil, and a reason why many young men refuse to enter our College, seeing that "promotion cometh neither from the east nor from the west" but seldom, then is there any way of remedying matters? Looking in this direction let me here suggest for the serious consideration of our College Board of Directors, that, in view of the urgent demand of the times for a thoroughly equipped Christian ministry, they change the present "five years' course," when so needed, into one of six years. This will enable a student to undertake the work specified with more satisfaction to himself and finish his course with greater credit to the College. Let me further suggest that the present "three years' course" be changed into one of four years. In this course let there be no choice, let it represent the minimum requirements of any student entering College. This last will be a "short" enough course for anyone. By such extension of courses a wider range of studies will be compassed, and the dread of failure on the part of the student minimized. Churches might then, according to their requirements, be supplied with pastors after their own heart.

The advantages of such a change as I have just indicated will be duly appreciated and endorsed by our churches. The College will then be well able to supply the demand for men made throughout its entire constituency. The immediate need of our Denomination is not *despatch* in the production of College men, but its crying need is for the *right men in the right places*. Men with a sanctified common sense, and called of God to the work of the ministry, while largely innocent of the learning of the schools, will ever be in demand, and will do a work for God and man which College men cannot do, or at least are unwilling to do. What our College wants at present is the utmost confidence of our churches, possessing which, its pecuniary needs, I am bold to assert, will be abundantly supplied.

REV. MR. MACKAY.

To the Editor of the CANADIAN INDEPENDENT.

DEAR SIR,—I am "off on a holiday," so says the Kingston "Church Miscellany." Yes, brethren, yes, it has been a glorious holiday to me so far. Since I left Kingston, on the 1st of July, I have preached twenty-seven times, and addressed eight meetings, besides making a number of visits to the sick and the dying. I guess this would be regarded by some as pretty hard work even though they were not upon a holiday as I am. In passing through Montreal I saw

Dr. Wilkes and Professor Fenwick, both of whom wished me Godspeed on my journey. I had a pleasant run to Halifax by the Intercolonial railway, a distance of over 1,000 miles, and occupying from Thursday night till Saturday at noon. In Halifax I was kindly entertained by Captain Mylins, a noble man of God, who has studied his Bible well, and is looking and waiting for the coming of our blessed Lord Jesus Christ. Having to remain in Halifax over Sunday, I had an opportunity of preaching in Poplar Grove Presbyterian Church, to a large and respectable congregation. In the evening I addressed a meeting in connection with the city mission. Mr. Logan, the missionary, is doing a good work among the non-church-going classes, of whom there are many in the city.

On Monday I visited the Sailors' Institute, an institution which is well managed and helpful to many seamen.

Through the kindness of my host I was taken to see his own steamer, and afterwards the "Northampton," one of the most powerful ships in the Royal Navy. This was an enjoyable sight; the only thing I wished was that all the boys and girls in our Sunday schools could have the same opportunity.

On Tuesday we left Halifax by the steamship "Nova Scotian" for St. John's, Newfoundland, where we arrived on Thursday evening. The passage was a pleasant one, notwithstanding that we had fog most of the time, and a sharp lookout had to be kept for icebergs and craft. On nearing the coast of Newfoundland we passed a large iceberg, and, upon getting still nearer, we saw, in the distance, other five large bergs. Among our fellow-passengers, were nineteen engineers from Canada, on their way to survey for a railway from St. John's to Harbour Grace, etc. These engineers have caused a terrible commotion in Newfoundland, as many of the people are opposed to a railway. A few days ago, in a place called Fox Trap, about twenty miles from here, they had a regular battle. The women, to the number of 300, turned out, armed with pitchforks, pokers, tongs, etc., etc., and opposed the advance of the invading army of engineers, the latter were defeated, and had to send for reinforcements from St. John's. A number of policemen, accompanied by Judge Prowse, proceeded with all haste to the scene of action. At one critical moment, were it not that the allied army gave way, the Amazons would have had it their own way and there would have been bloodshed certainly. A portion of the Press in St. John's which designate the engineers as "Canadian cormorants," are stirring up the worst passions of these ignorant people. This is only a political move by those who are in opposition to the present Government.

In passing through the narrows all on board were greatly interested with the wild grandeur of the scenery. The rocks on the north side, called Signal Hill, attain an elevation of 520 feet, the south side hill is 700 feet above the level of the sea. The harbour is a splendid one, and perfectly safe during all seasons of the year.

Mrs. Hall, the good and kind wife of Bishop Hall, accompanied by Archdeacon Cruickshank, was at the wharf meeting me; I need not say that I received a cordial reception, and have been treated in a right royal manner by Mrs. Hall ever since. St. John's is an interesting, old-fashioned place, reminding me very much of some of the old country towns in Scotland.

The Congregational chapel, a substantial stone building, seated for 800 people, was erected about thirty years ago, the church was organized over one hundred years ago, and is the oldest in any of the British colonies. Rev. Thomas Hall, the pastor, was from home during the first fortnight of my stay, he has been at home, however, during the past two weeks, and we have laboured together. He has done, and is still doing, a most blessed work here, and if he leaves, his place will not be easily filled. He is supported by a warm-hearted Christian people. The Church Missionary Society and Ladies' Auxiliary are in a flourishing condition. Three missionaries and several teachers are sustained in connection with the mission.

I have been authorized to secure a missionary in Scotland to labour in Fortune Bay. The majority of people who think of this country at all, think of it only as a land of fog and cod-fish; there is no denying that there is plenty of both, but at this season of the year, especially, it would be difficult to find a more pleasant dwelling place. Last week the thermometer reached 86° in the shade; the previous week, for three days, it averaged 85°. The growth of cereals, and vegetation in general, has been most rapid. Six weeks ago the trees were only beginning to bud, now the farmers are hay-making; the crop of hay would do credit to Ontario. The land is not like Manitoba, but I am convinced, from what I have seen, that there is a great deal of productive land here, and when the country is opened up by railways, many will be found who will be willing to settle, and devote their attention to farming and especially to stock raising.

The educational system is very defective, the schools are all denominational, there is no hope of giving children a liberal education without sending them out of the country at a very large expense, and the majority of the people cannot afford to do this.

I had my closing services last night. Another—Mr. Thomson, missionary—will give you an account of my labours here. To-day I leave *via* Liverpool for Scotland by the steamship "Caspian."

R. MACKAY.

St. John's, Newfoundland, 5th Aug., 1880.

## News of the Churches.

GUELPH.—The Rev. Wm. Manchee preached on Sabbath last in Zion Chapel, Guelph, to large and appreciative audiences. The morning subject was "Divine gentleness operating to make men truly great." The evening subject was just the complement of the morning one, "The power received through faith in Christ to make men the true sons of God." Mr. Manchee is expected to preach in the same place next Sabbath. J. H.

OWEN SOUND.—The town council has ordered the erection of a bridge over the Sydenham River, opposite the Congregational church. This will bring the church in close proximity with the business centre of the town, and supply a want long felt. A prejudice against the locality will now be removed. The church is still without a pastor, and closed. An excellent opportunity is here offered to a young minister who has the ability, and desires to do a good work for the Master.

TORONTO.—DON MOUNT.—On Sunday, August 15th the anniversary services of the Mount Zion Mission were held, Mr. Adams of the Baptist Church preaching in the morning, and Mr. Currie in the evening. After the sermon Mr. Currie gave a brief account of the year's work, in the course of which he referred feelingly to the many friends in the city who have helped us by all means in their power. We have two Sunday schools in connection with this mission, one at a quarter past nine a.m., with an average attendance for the year of 109, and for the last six months of 120; and one at three p.m. with an average of 71, also shewing an increase for the last six months. We have two public services on the Sabbath day, at eleven a.m. and seven p.m. The attendance at these services is very encouraging, as it is also at the cottage meeting on Tuesday and the prayer meeting on Thursday evenings. Special services were held from March 12th to the 29th. The total receipts for the year were \$318.90; expenditure, \$294.26; balance, \$24.64. Four persons have been joined to us on profession of faith during the last six months, making a membership of twenty. The devil has a strong hold in Don Mount, and prayer and work, work and prayer, must go hand in hand without ceasing. Will the brethren pray for us that our faith fail not, and that we may be strong to sow and to reap to the glory of our risen Saviour Jesus Christ. G. G.

THE state of matters seems to be becoming continually worse in Ireland, and open rebellion appears more and more likely in the not far off future.

The Sunday School.

INTERNATIONAL LESSONS.

LESSON XXXVI.

Sept. 5, 1880. } LOTS ESCAPE FROM SODOM. { Gen. xix. 12-26.

GOLDEN TEXT.—"Remember Lot's wife."—Luke xvii. 32.

HOME STUDIES.

- M. Gen. xix. 12-28...Escape from Sodom.
- Tu. Luke xvii. 20-37...Remember Lot's Wife.
- W. 2 Pet. i. 1-9.....Ensamble to the Ungodly.
- Th. Judge 1-7.....Vengeance of Eternal Fire.
- F. Ps. xci. 1-16.....The Godly Safe.
- S. Mark vi. 1-12....A Sadder Punishment.
- Sab. Ps. cvii. 31-43...A Fruitful Land to Barrenness.

HELPS TO STUDY.

In our last lesson we found that two of Abraham's heavenly guests, on leaving him, went toward Sodom. Accordingly in the beginning of this nineteenth chapter we are told that "there came two angels to Sodom at even," and that they were met by Lot, who "sat in the gate," with offers of hospitality, which after considerable pressure they accepted.

If any evidence were wanting of the gross wickedness of the inhabitants of the city, it was abundantly furnished by the conduct of the mob that gathered around Lot's dwelling in the night with evil intent towards the strangers. Lot found himself powerless to protect them; and the wretched Sodomites, mad with ungodly lust, and brutalized by indulgence in indescribably abominable sensuality, were only restrained when miraculously smitten with blindness by the angels, so that "they wearied themselves to find the door."

Here our present lesson begins. It may be divided as follows: (1) The Warning, (2) The Escape (3) The Destruction of the Cities, (4) Lot's Wife.

I. THE WARNING.—Vers. 12-14. The angels now declared the purpose of their visit, viz., the destruction of the place, and told Lot to collect his children and connections in order that they might escape. This behest he endeavoured to obey, but he had been silent all too long, and when at last his voice was raised in warning he seemed as one that mocked unto his sons in law. The Hebrew word translated married is sometimes used to mean betrothal, and may possibly bear only that sense in this place; if the word is correctly rendered, then Lot had other daughters besides the two saved, and these (with their children if they had any) all perished.

Instead of a place (Sodom) put a condition (the state of sin in which all are by nature) and the warning to escape has an application to all who have not already done so. In order to get away from this condition and from the everlasting misery which may at any moment become the unalterable doom of those who remain in it, we must be converted—that is, believing in the Lord Jesus Christ as our own Saviour and finding our justification in the atonement which He has made, we must yield to the strivings of God's Spirit and turn (vito, I turn) from sin unto holiness. Those who are themselves converted will try to arouse others, especially those who are near and dear to them, and they are encouraged to persevere in their efforts—Hast thou here any besides? Read the first chapter of Bunyan's "Pilgrim's Progress."

II. THE ESCAPE.—Vers. 15-22. Lot had much to leave—property, luxurious life, neighbours, acquaintances, perhaps children—and he lingered. All these he must relinquish, and that very speedily, or perish with them, but still he lingered; and it was only by the exercise of a merciful violence that the angels placed him and his wife and daughters outside the city walls in time.

So it is sometimes with the half-awakened sinner; he is loath to leave his old life, his old habits and associations—things that by long use have become natural to him—his carnal heart pleads for respite. He sees no need of such a sudden and violent change. There is time enough he thinks. He purposes to break off his old courses gradually. He resolves to get away from his burning dwelling by and by, at his leisure. What the Word of God, all through, says to such a person is just what the angels said to Lot: Escape for thy life; look not behind thee; neither stay thou in all the plain; escape to the mountain lest thou be consumed.

Oh, not so, my Lord. "We wish to be saved, but we do not wish to be saved too much. We will follow Christ, but we will do so at an exceedingly respectful distance. There is great danger of being too holy. People will call us saints and mock us. Let us have moderation in all things—some prayer meetings and some ball-room festivities. Let us keep as far away from heaven as possible; it is very good to have such a place to go to after death, rather than go to hell; but while we are in Turkey we must do as the Turks do." If we must leave Sodom let us not be driven beyond Zoar at the farthest. As for this or that worldly practice to which we are addicted, it may be a sin, but is it not a little one? Such language as this would be frequently heard in our day if speech always agreed with conduct. If we are Abraham's spiritual seed we would need to have some better way of proving our descent than by exhibiting such a close resemblance to Abraham's nephews; and if we content ourselves with Lot's standard of piety we must expect to undergo Lot's course of discipline. He was chased from Sodom by fire and brimstone; he afterwards fled from his chosen Zoar in terror for his life, and needed

no urging to make him climb the once dreaded mountain, and we are left to infer (for he is spoken of in Scripture as a "righteous man") that when he had only a cave to live in and probably but a few goats to sustain him, he at last gave himself unreservedly to God.

III. THE DESTRUCTION OF THE CITIES.—Vers. 23-25. Regarding the mode in which the four cities, Sodom, Gomorrah, Admah and Zeboim, were destroyed, the "Westminster Teacher" says: "The words should be taken quite literally. Brimstone and fire, that is to say, burning brimstone, fell from the sky. Some suppose that it was a storm of lightning; but lightning is never called fire and brimstone. Some suggest a subterranean eruption; but it is said here that Jehovah 'rained' the consuming fire 'from Jehovah out of heaven.' Others say that the bitumen with which the soil was charged was set on fire and exploded. But the language used excludes that thought. Besides, the idea of miracle is not shut out by supposing that the forces of nature were used in this act of God. The fact that the terrible conflagration took place at a time previously designated; that it was delayed till Lot had escaped; that Zoar was preserved—all shew the direct act and vengeance of God. Even so the use of water in the flood and in the overthrow of Pharaoh in the Red Sea, does not weaken in one jot or tittle the proper definition of a miracle."

This instance of the divine wrath against sin is referred to in many passages both of the Old and New Testaments. See Deut. xxix. 23; Isaiah xliii. 19; Lam. iv. 6; Amos. iv. 11; 2 Pet. ii. 6.

Thrice in the gospels is the Saviour's solemn warning recorded to the effect that it shall be more tolerable for Sodom and Gomorrah in the judgment than for the cities that saw His mighty works and repented not (Matt. xi. 24; Mark vi. 11; Luke x. 12). And the warning applies with cumulative force to the cities and towns of modern times, for the evidences of Christianity are always increasing.

IV. LOT'S WIFE.—Ver. 26. Her name and lineage are unknown. Whether Lot brought her with him from Ur of the Chaldees or found her in Sodom is not stated. Nothing is recorded of her but her conduct on this occasion and her sad end. The angels' order, to Lot and his family was "Look not behind thee." This order she disobeyed and she became a pillar of salt. She was outside the walls of the doomed city, well on her way across the plain; a place of safety was in sight; but her heart yearned after her household gods, whatever they might have been, and she looked back toward the city that contained them. She was almost saved, but she perished after all. Almost saved means lost. And this is the reason why the loving Saviour, in describing the nature of His kingdom, the necessity of an unreserved self-surrender on the part of those who would enter it, and the danger of half-heartedness, has left us the words of our Golden Text, Remember Lot's wife.

HIS SECOND CHOICE.

"Hester!" exclaimed Aunt Susan, ceasing her rocking and knitting, and sitting upright, "Do you know what your husband will do when you are dead?"

"What do you mean?" was the startled reply.

"He will go and marry the sweetest-tempered girl he can find."

"O, auntie!" Hester began.

"Don't interrupt me till I have finished," said Aunt Susan, leaning back and taking up her knitting. "She may not be as pretty as you are, but she will be good natured. She may not be as bright as you are, but she will be good natured. She may not be as good a housekeeper as you are, in fact I think she will not, but she will be good natured. She may not even love him as well as you do, but she will be more good natured."

"Why, auntie?"

"That isn't all," continued Aunt Susan. "Every day you live you are making your husband more and more in love with that good-natured woman who may take your place some day. After Mr. and Mrs. Harrison left you the other evening the only remark made about them was, 'She is a sweet woman.'"

"Ah, auntie?"

"That isn't all," composedly resumed Aunt Susan. "To-day your husband was half across the kitchen floor bringing you the first ripe peaches, and all you did was to look up and say, 'There, Will, just see your muddy tracks on my clean floor. I won't have my clean floor all tracked up.' Some men would have thrown the peaches out of the window. One day you screwed up your face when he kissed you because his moustache was damp, and said, 'I never want you to kiss me again.' When he empties anything you tell him not to spill it, when he lifts anything you tell him not to break it. From morning till night your sharp voice is heard complaining and fault-finding. And last winter, when you were so sick, you scolded him for allowing the pump to freeze, and took no notice when he said, 'I was so anxious about you that I could not think of the pump.'"

"But, auntie?"

"Hearken, child. The strongest, most intellectual man of them all cares more for a woman's tenderness than for anything else in this world, and without this the cleverest woman and the most perfect housekeeper is sure to lose her husband's affection in time. There may be a few more men like your Will, as gentle, and loving, and chivalrous, as forgetful of self, and so satisfied with loving that their affection will die a long, struggling death; but, in most cases it takes but a few years of fretfulness and fault-finding to turn a husband's love into irritated indifference."

"Well, auntie?"

"Yes, well! You are not dead yet, and that sweet-tem-

pered woman has not yet been found; so you have time to become so serene and sweet that your husband can never imagine that there is a better tempered woman in existence."—Advocate and Guardian.

CUMBERED ABOUT MUCH SERVING.

Christ never asks of us such busy labour  
As leaves no time for resting at His feet;  
The waiting attitude of expectation  
He oftentimes counts a service most complete.

He sometimes wants our ear—our rapt attention,  
That He some sweetest secret may impart;  
'Tis always in the time of deepest silence  
That heart finds deepest fellowship with heart.

We sometimes wonder why our Lord doth place us  
Within a sphere so narrow, so obscure,  
'That nothing we call *work* can find an entrance;  
There's only room to suffer—to endure!

Well, God loves patience! Souls that dwell in stillness,  
Doing the *little things*, or resting quite,  
May just as perfectly fulfil their mission,  
Be just as useful in the Father's sight,

As they who grapple with some giant evil,  
Clearing a path that every eye may see!  
Our Saviour cares for *cheerful acquiescence*,  
Rather than for a *busy ministry*.

And yet He does love service, where 'tis given  
By grateful love that clothes itself in deed;  
But work that's done beneath the scourge of duty,  
He sure to *such* He gives but little heed.

Then seek to please Him, whatso'er He bids thee!  
Whether to do—to suffer—to lie still!  
'Twill matter little by what path He led us,  
If in it all we sought to do His will.

—Christian at Work.

WORK AND PLAY.

And then remember, my son, you have to work. Whether you handle a pick or a pen, a wheelbarrow or a set of books, digging ditches or editing a newspaper, ringing an auction-bell or writing funny things, you must work. If you will look around you, you will see that the men who are most able to work are the men who work the hardest. Don't be afraid of killing yourself with overwork, son. It is beyond your power to do that. Men cannot work so hard as that on the sunny side of thirty. They die sometimes, but it's because they quit at 6 p.m., and don't go home until 2 a.m. It's the interval that kills, my son. The work gives you an appetite for your meals, it lends solidity to your slumber, it gives you perfect and graceful appreciation of a holiday. There are young men who do not work, my son; young men who make a living by sucking the end of a cane, whose entire mental development is insufficient to tell them which side of a postage stamp to lick; young men who can tie a necktie in eleven different knots and never lay a wrinkle in it; who can spend more money in a day than you can earn in a month, but who will go to the sheriff's office to buy a postal card, and apply at the office of the street commissioner for a marriage license. But the world is not proud of them, son. It does not know their name, even a Nobody likes them, nobody hates them; the great, busy world doesn't even know they are there. Things will go on just as well without them. So find out what you want to be and do this: take off your coat and make a dust in the world. The busier you are the less devilry you will be apt to get into, the sweeter will be your sleep, the brighter and happier your holidays, and the better satisfied will the world be with you.—Burlington Harbinger.

As flows the river calm and deep,  
In silence toward the sea,  
So floweth ever, and ceaseth never,  
The love of God to me.

What peace He bringeth to my heart,  
Deep as the soundless sea,  
How sweetly singeth the soul that clingeth,  
My loving Lord, to Thee.

A MORE glorious victory cannot be gained over another man than this, that when the injury begins on his part, for the kindness to begin on ours.

THE humble man, though surrounded with the scorn and reproach of the world, is still in peace, for the stability of his peace resteth not upon the world, but upon God.

Births, Marriages and Deaths.

DIED.

On Tuesday, 17th August, at his residence, Matland street, Toronto, Mr. Henry Hewlett, in the 73rd year of his age. He bore a long illness with quiet, submissive faith, and his end was peace.



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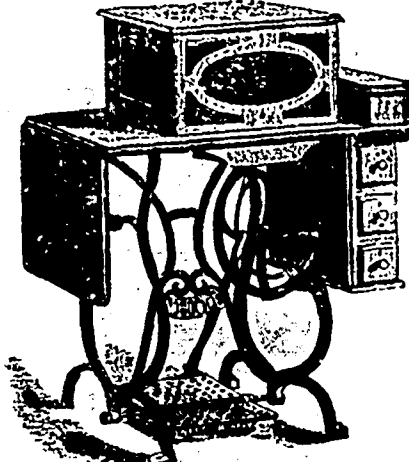
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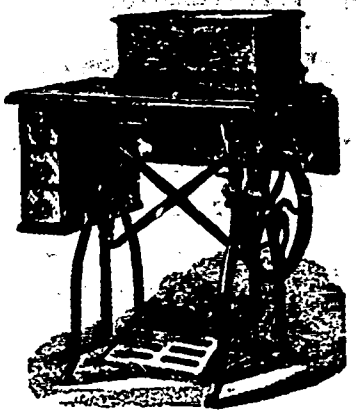
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