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The Canadian Independent.

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

Vol. 27.

TORONTO, THURSDAY, January 22, 1880.

New Series. No. 4.

Topics of the Week.

A MISSIONARY of the United Presbyterian Church of Scotland in Old Calabar, writes that one of the converts, a woman, is so anxious to keep the Sabbath regularly that she has provided herself with a board with seven holes and a peg tied to a string. The peg is shifted every day. Whenever it is in the first hole, she knows that Sunday has come. He says the heathen, whom he addressed in a recent tour strenuously objected to the fourth and seventh commandments, and declared that it was impossible to keep them.

THE Prince of Bulgaria, as a Protestant, adds one more to the number of rulers who adhere to a different religious profession from that held by the majority of their subjects. Herr Koch, professor of the German language and literature at Schaffhausen, has just been nominated Court Chaplain to Prince Alexander. We may add that the private secretaries of the Prince are young men educated at Robert College, Constantinople; and at Tirnova no fewer than forty members of the National Assembly are said to have been educated in that establishment.

SINCE the American Board of Foreign Missions was organized, seventy years ago, it has received and expended \$17,000,000 on Foreign Missions, has organized 350 churches, with 83,000 communicants; has sent abroad 550 ordained missionaries and 250 unmarried lady missionaries. The Board, through its servants, has also reduced to writing twenty-six languages, and has issued in forty-six languages upwards of 2,300 different educational and religious publications. There are 400,000 pupils under instruction in its schools, and its missionary constituency is estimated at 100,000,000 heathen. Twenty-six missionaries and assistants were sent out during the current year.

CLERICAL intolerance in England is not confined to the churchyard, as the Rev. Carr Glyn, Vicar of Kensington, is finding out. This gentleman is lessee of a house in Kensington, the lessors being the vicar and curate of another London parish. Mr. Glyn has turned the house into a boys' coffee palace, and, it will hardly be credited, the reverend lessors have begun an action of ejectment against him for so doing. It is pretty well understood that if Mr. Glyn, who is one of the most hard working clergymen in London, had stuck to questions of candles, ornaments, and vestments, instead of trying to do some real good in the world, he would have been free from such annoyance and parsonic opposition.

THE Pope's new organ, "The Aurora," announced some time ago, has made its appearance in Rome. The salutatory, according to a cable despatch, sets forth its programme as follows: It proposes to defend the liberty of the Holy See, to combat error, to respect persons, and to maintain justice and right. In another article it answers a Russian gentleman's exhortation to the Pope, advising him to give up Rome to the secular power, and, accepting Sardinia in exchange, to crown King Humbert Emperor of Italy. "The Aurora" demonstrates that Providence has destined Rome, not Cagliari, as the seat of Christ's vicar. "Italian traditions, from Dante to Foscolo," it says, "uphold the principle of the Pope's residence as sovereign at Rome."

THE December number of "The Missionary Record" of the Church of Scotland contains an account of the baptism of a Brahmin at Calcutta, which is full

of interest. Bisheswar Roy is about thirty-eight years of age. He was sent to the Church of Scotland's Institution at Calcutta when a boy, and subsequently to that of the Free Church. In the latter he received spiritual instruction from Drs. Duff and Ewart. He heard unwillingly, however, and would absent himself, sometimes for a week or so, to avoid hearing about the Scriptures. About nine years ago, some years after he had left the school, he became alarmed for himself, upon the thought of death. Circumstances threw him in the way of the Brahmo Samaj, whose religious system he carefully examined. He could not find that the Brahmos had any knowledge of the state of the soul after death. Mr. Sen admitted to him that he was collecting principles of morality from all religions and creating a new faith for India. Mr. Roy thereupon turned his attention to Christianity, and after four years of instruction decided, finally, at the cost of separation from a beloved wife and four children, to make a profession of Christianity.

A ROMAN CATHOLIC journal of Milan says. Since 1870 the Protestants built fourteen new churches in free Rome, opened many schools, asylums, meeting rooms; gave away millions of Bibles and tracts; distributed alms and made use of various means to induce the sheep to enter their fold. More churches and schools are to be built, and another new conventicle will be shortly erected in the Via Nazionale, near the Piazza Odeschalchi. This building is to form another Waldensian establishment. The Waldensian community is possessed of considerable resources, and has several houses in Rome, including one in the Corso near the Sciarra Palace. The Waldensians have twelve or thirteen thousand pounds sterling in hand ready for purchasing a site for a new church. This money was collected in a few months in Scotland by the exertion of Mr. Stewart, of Leghorn. The Waldensians offered a large sum of money for Dr. Gason's church in the Piazza San Silvestro, but that gentleman refused to sell it. Sir Augustus and Lady Paget are among the patrons of the Waldensians in Rome, and her ladyship was active in promoting the Waldensian bazaar this summer. The British Ambassador is not so liberal towards the British church, and, in fact, has deserted Mr. Wass, the Anglican chaplain, for the American church in Via Nazionale.

WITH singular patience and devotion, the Moravian missionaries have been working at Kyelang, in the Province of Lahoul, India, and waiting for an opportunity to enter Chinese Thibet. There has not been much encouragement for the missionaries, though their labours have not been wholly without results. Two small congregations have been gathered, one at Kyelang and the other at Poo, in the Province of Kunawur. Starting from Kyelang, as a centre, the missionaries during the last decade have made seven long journeys, preaching and distributing reading matter in the Thibetan language. They always visit the Buddhist convents and leave books and tracts, which they are sure will be preserved, because of the respect with which Buddhists treat all writings. There is no open hostility to the missionaries, save from the Mohammedans; but the Buddhists are difficult of access in the provinces of Lahoul and Kunawur because of the system of caste which they have. In the past ten years nine persons have been baptized, of whom six were natives of Ladak, in Kashmir. Among these converts was a Lama, a native of Lhasa, of high rank. Several attempts have been made to enter Chinese Thibet; but the officials always turn the missionaries back. Permission has also earnestly been sought for the opening of a station in Ladak; but it has not yet been granted.

FAITH AND HEALING.

BY REV. EDWARD MORRIS.

Many of the readers of this paper can remember Mr. James Hart, who, many years ago, resided about twenty miles west of London, an enthusiastic Christian pioneer, whose chosen line of work was in planning and fostering Sabbath schools. His sphere of effort embraced several townships, viz. Adelaide, Ekfrid, Mosa, and Metcalf, visiting them a-foot, in regular rotation, and conducting religious services. His memory is blessed! At a Sunday School Convention, held in Hamilton, some years ago, I referred to his labours and the large blessing that had crowned them, asserting that not less than *twenty congregations*, of various denominations, have sprung up in his tracks, when some person on the floor of the house interposed the qualification "*Say fifty.*" (Fifty congregations, instead of twenty).

Over thirty years ago this good man, and his whole family, who, like himself, walked diligently in the Lord's ways, removed to the state of Illinois. His eldest son, Joseph and wife, who came with his father, have remained in the same neighbourhood, (P. O. now Earl). He has filled various public trusts, political and social, as well as religious, having occupied a seat in the State Legislature, and long served as deacon of the Congregational church. Of their family consisting of four sons and four daughters, the youngest, Miss Anne Maulda, seventeen years of age, has for two years engrossed the sympathy and attention of all the household. For over twenty months she was closely confined to the bed. Excessive mental activity induced a morbid nervous excitability, which caused complete prostration, and physical derangement. At times, for six or eight days together, she could not take any kind of food. Her sense of hearing was so acute that it was necessary to keep the whole house painfully hushed. Not a slithered footstep, nor a whisper could escape her notice. In like manner her sight at times had to be guarded by the utter exclusion of light. Her sense of touch was sometimes so sensitive all over the body, that it was exceedingly difficult to render her necessary attentions. Her physical sufferings were greatly aggravated by occasional spells of cramping, when she lost muscular self-control but retained full consciousness. Her arms and limbs would then be drawn backward, and with sudden relaxation, unless prevented by force, her body would be projected off the bed. These paroxysms were occasional, and infrequent; they were accompanied by loss of speech. Three skilful medical advisers had her case in constant attendance; often one of them would watch her symptoms throughout the whole night. But they were entirely baffled, and at length, the patient manifestly failing, they confessed that their resources were nonplussed.

For a week or ten days, the parents had been intensely exercised in heart, and agreed that they would beseech the Lord, that if not consistent with His will to heal her, He would release her from life. In this extremity, the father had gone to Ottawa to have yet another conference with one of the advising physicians. The mother, left in charge of the sufferer, who by the way, was very exacting and difficult to please by anybody else, took up the Bible and proposed to read a few verses. She turned to Matt. ix. 20-22, and the parallel passage in Mark. After reading she said, "Tilla, do you believe that Christ is *able now* to heal you as He did this woman?" She responded promptly in the affirmative. The mother responded, "Do you believe He is *willing* to do so?" The daughter replied "No." After a short silence she qualified this, which led the mother to add, "I believe *He is willing!* Pray that He may give you faith to ask this blessing." Tilla was a pro-

fessing Christian, and had been for about two years. The mother kneeled and prayed; while uttering her petitions, Tilla interrupted her saying, "Stop mother; I am healed!" She at once sat up in the bed, and asked for her clothes that she might dress herself. But an urgent need of food at once asserted itself. Four times the mother went downstairs for supplies for her hungry daughter, before her cravings were satisfied. And what is very remarkable, this first meal was comfortably digested, and the functions of the body at once seemed renewed to their normal condition.

This occurred last October. I visited the family about a fortnight since, spending parts of two days with them, conversing freely with Tilla and her parents, and assuring myself of these facts, to which many additional particulars might be given, no less impressively confirming the assertion that she has been completely cured, without second causes, in direct answer to prayer. The parents are very sober-minded, intelligent Bible students, diligent and exemplary in all duties of domestic piety, and emphatically repudiate any fanatical inferences favouring the idea that faith in God supersedes the use of means; or that in all cases faith has warrant for the confidence which the Lord enabled them to exercise in this case. They and the whole family regard it as a special interposition of the Lord.

The young lady has resumed her studies at an institution seven miles from home, going on Monday and returning on Friday. Her enthusiasm in study is only second to her fervent home affections. Her fondness for her parents is remarkable. She is very gleeful, and grateful for this great mercy. That family has had indeed a merry Christmas and bright New Year. "The oil of joy is exchanged for mourning, and the garments of praise for the spirit of heaviness!"

Aurora, Ill., 6th Jan., 1880.

MISSION NOTES.

THE need of a wider diffusion of missionary intelligence is more and more felt by those engaged in this work. Men cannot be expected to give to or pay for a work of which they are ignorant. As the Rev. Dr. Noble, of Chicago, well said at the recent meeting at Syracuse. "It is for pastors and deacons and all good men and women who love missions and who appreciate the vital relations between missionary knowledge and missionary interest, to enter upon systematic and determined efforts to instruct, and to supply the means of instruction in missionary methods and movements. This point is fundamental and vital. We shall limp by the way; we shall lag in our giving; and we shall make but a sorry exhibition of missionary zeal, if the interest of our people is not inspired and kept alive by regular and reliable information." And Dr. Bacon, speaking to the ministers, said:—"Whatever else you neglect, do not neglect to keep yourselves and your people informed about the progress of the Kingdom of God." The setting apart of one Wednesday evening in each month for prayer and contributions for missions, when missionary information is given, will be a blessing to the Church and a great help to the cause at large. By this means the missionary spirit will be kept alive and active. They who remain at home should be interested in the labours of those who have gone to the uttermost parts, and we should follow them with our sympathies and prayers, and support them with our wealth.

A MISSIONARY making a tour among the Circassians of Western Turkey found this people "hungry for books," so that he could hardly satisfy them with Bibles, Testaments and hymn-books. Calling on a sick man, he was handed a Bible which he had sold there eighteen years before, when there was no recognized Protestant in the place. The whole household is now evangelical, and the testimony of the present was that this single Bible had been the means of bringing many to the knowledge of the truth as it is in Jesus.

THE American Board is quietly pushing on towards Central Africa. They have an offer of a capital leader in the ministry, and a medical associate, to lead

the expedition when matured. New men are offering. The Secretaries have just replied to another physician offering for Central Africa, also to another applicant from the Presbyterian Church of Canada. There is a decided missionary movement at Hartford; and two seniors from Andover Theological Seminary, have made application to be sent. An expedition is now organizing to enter from the western coast for the region of Bihé and the Coanzo River.

IT is a fact that is every day becoming more patent that the most bitter foe to the progress of the New Testament teachings is the Roman Catholic Church. It is in Papal lands that the Christian missionary suffers the severest persecution. Austria, Spain, and Mexico bear witness to this fact. Ireland is not far behind in its opposition to the Gospel. The School of the Irish Protestant Church Mission at Belleek, in the west of Ireland, was recently broken up and the building burned. Those in charge of the mission were so cursed and threatened by the priests that a special police had to be sent to protect them.

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

THE Congregationalists of the United States have recently organized another missionary organization, called the "New West Education Commission." Its object is "The promotion of Christian civilization in Utah and adjacent States and territories, by the education of the children and youth under Christian teachers, and also by the use of such kindred agencies as may be at any time deemed desirable." They ask the co-operation of all "who appreciate the necessity of doing what in us lies to help these neglected children and youth into intelligence and morality. This Society is beginning at the right end and they deserve to succeed. The Christian school is the weapon that is to strike down Mormonism, Romanism, and kindred evils.

THE following facts in connection with the American Board will be of interest to all our readers. The Board occupied 673 stations, having 141 ordained missionaries, with 227 assistants. These with their native force make a total of 1,171 pastors, preachers and catechists. In their thirty training and theological schools are over 900 young men, many of whom are fitting for the Christian ministry. In their thirty-four girls' schools of the higher order are enrolled over 1,200 pupils, many of whom will be Christian teachers, others Christian wives and workers, constituting the educational power of Christian homes for the next generation. In their common schools are over 24,000 pupils under Christian instruction. This Society is able to make the statement that, as far as is known, not a dollar has ever been lost of the benefaction of the churches by the maladministration of funds.

THE DRINKING CUSTOMS OF CANADA.

There is still far too much drunkenness in Canada, but there is one comfort, it is sensibly and surely abating. In city, town and country the same story is to be told. People don't drink so much as they did. The young don't, neither do the old. The poor don't, neither do the rich. Of course, we have still plenty of sots, and too many are still always passing over the dividing line which separates the sober from the intemperate. Homes are being laid waste and lives are being blasted by this abomination which makes desolate. Businesses are being ruined, and goals are being supplied with occupants, through strong drink; but things are not hardly as bad as they were. Let any one who knew what rural Ontario was

some twenty years ago, go through it now, and he will notice that the change is as marked as it is gratifying. Where the father was little better than a drunken sot, the sons are strictly temperate, and in many cases, zealous prohibitionists. Where whiskey was used on all occasions and was thought to be the indispensable proof of hospitality and good fellowship, it is seldom, if ever, produced. Where people were pressed to drink, they are not now even asked. Where merry-makings and business-bees could not get along without the "cratur," there is not a hint even of its necessity, and the entertainer does not think it necessary to apologize for its absence. In villages there is still a good deal of drinking about the taverns, and in towns and cities drunken sprees and broken heads are not yet unknown. But public opinion is against them, and even those who follow such courses cannot glory in them as they used to do in other days. No respectable man now confesses to having been tight! and to be seen staggering on the streets almost necessarily involves a loss of caste. We make bold to affirm that on this last New Year's day there was not one offer of wine to visitors, where ten years or five years ago there were ten. It is well to bear this in mind when there is any tendency to despond or to imagine that in the matter of society, Canadians shew no change for the better. There may be lulls in the agitation against these drinking customs. The Dunkin Act may be set aside in this municipality or in that. Very great scandals from drunkenness may sometimes crop out. But it would be far contrary to truth to suppose that all the labour of other years was lost, and that things were going from bad to worse. The whole tone of public sentiment and feeling is becoming more and more what it ought to be. There is scarcely a young minister of any denomination who is not a total abstainer. It is taken as a matter of course that he both is and ought to be. There may still be some aged toppers who write Rev. before their names, but as a class, they are dying out. Even those persons who "drink" themselves don't like to see their minister taking a horn. And, as a consequence of this, the drunken clergyman has become a rare and curious phenomenon. Let any one gather up the statistics and say how many ministers of the Gospel have been deposed for drunkenness, during the last ten years, in the whole of our Dominion, or let him try to estimate how many, or rather how few, get even the credit of being able to take a "pretty stiff tumbler." A poor wretch may still occasionally be found who has dishonoured himself and cast reproach upon the cloth by having looked on the wine when it was red, but the cases are very rare, and every year increasingly so. Public opinion gets too strong for old use and wont. Intoxicating liquors at ordination dinners, or where professedly religious people do congregate, are almost things of the past; and the old brag of the clerical worshipper of toddy has all but entirely disappeared. At Presbytery, Synod and Assembly meetings the contrast between the past and present is very marked. It used to be that total abstainers had to stand upon the defensive and give reasons why they were what they were. It is all changed now. Those who still drink, feel constrained to "rise and explain," even when none may be inquiring about their faith or finding fault with their practice.

The future, in short, is full of hopefulness. We confidently anticipate that at no distant day intoxicating drinks will neither be made nor sold throughout our wide, fair land, and that not by a mere catch vote either of the Parliament or the people, but by public opinion having come round to the right side with such overwhelming force that the liquor traffic, with all its abominations, have to disappear like snow before a summer's sun.

RELIGION AND BUSINESS.

In the course of a recent address to business men at Devonshire House, Bishopgate, the Rev. Dr. Oswald Dykes remarked:

In the heart of busy London stands the Londoner's cathedral church. It stands, like many an old minister in France, Germany, and Italy, just in the town market place, where traffic used to gather densest,

and the roar and chaffer of trade rang all day around the venerable walls. This is a better image of what we chiefly need; not the churchyard, but the minister in the market place. A higher life in business is the best security for the future life. We want God in our trade and commerce. It is a mere accident, but it is suggestive, that the only time this word "business" occurs in the gospels is in the first words recorded from Jesus' lips, "I must be about my Father's business." Business life is consecrated when you make this your motto. Bring God our Father into the office and the exchange, and treat trade as His work—to be done on His lines, for His ends, under His sanction—and you have the true alliance of religion with business. But it is of no use to stay too much by generalities. There are two degrees in which religion may enter into or influence city business men. The first I shall call the negative degree of godliness in trade. That is when the fear of God leads a business man to abstain under a sense of duty to the Lord of trade from all dishonourable practices in it. Primary laws of trade on the moral side are very simple. Unlike its economic laws, they need no philosophic Adam Smith to make them plain to common people. They are just two: Lie not in word; cheat not in deed. Both, in fact, are branches of a single canon: "Do justly." This does not exhaust the duty of man to man, but it may be said to exhaust the duty of trader to trader. I am assured that the carrying out of these laws has become extremely difficult—so difficult as to be practically impossible. It is said that in the unscrupulous competition and complicated ways of trade downright honesty will not pay. Into details I am not competent to enter; it is for men of business to do that. I only suggest these considerations: 1. The honest man is not a casuist. It is not by trying to sail close in the wind's eye that one manages to be upright. If you really want to be true and fair, it is possible to be so, whether it pay or not. 2. It is rather dangerous to pretend that business cannot be carried on profitably on honest lines; for some day people may ask whether trade be, in that case, worth preserving, or fit for honest men to embark in. 3. It seems to me that if modern business try conclusions with the moral laws of the world, these moral laws are likely to prove the stronger of the two. No trade has continued in the past to flourish that was not based on substantial fair-dealing. It was thus that English commerce was originally built up. The secret of success was uprightness. From the days of Elizabeth and James down, the vast edifice of our commercial supremacy was certainly reared on these principles—sterling work, full measure, fair profit, open dealing, a man's word his bond. In proportion as English commerce sticks to these will be its chance of credit and confidence in the markets of the world.

TRUE LOWLINESS GROWS.

Saul of Tarsus probably became Paul the apostle in the year 35 or 36. He was then deeply abased and soundly converted to God. In true lowliness of heart he took Christ's yoke upon him. His change was genuine, unfeigned, permanent. He entered Christ's service with his whole heart, and for twenty-four years he prayed, and preached, and suffered, and wept, and rejoiced, and triumphed in a remarkable manner.

In 59, he writes to a famous church an epistle, in which he says: "I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God" (1 Cor. xv. 9). This was both a genuine and an ingenuous confession of unworthiness. One would have thought he could hardly abase himself more profoundly.

In the year 60, he says to the same people, "I am become a fool in glorying; ye have compelled me; for I ought to have been commended of you; for in nothing am I behind the very chiefest apostles, though I be nothing" (2 Cor. vii. 11). Paul, what do you mean? Do you say that you are nothing, nothing? That is very strong language. You evidently mean to make the impression that in yourself you have nothing wherewith to trust, nothing whereof to glory before God. It is even so.

Nor does the great apostle ever retract these terms of self-abasement. Four years later, in 64, he says, "I am less than the least of all saints" (Eph. iii. 8). His meaning is that there is no true disciple of Christ, of whom he knows so much evil as he knows of himself—none, who, in his judgment, ought to take so low a place before God. He esteems his debt to the grace of God greater than that of any other man in the whole church of Christ.

Time rolled on, Paul came near his end. In 66, he writes an epistle to his beloved son Timothy. In that he thus sums up his creed and the sole ground of his hope of eternal life. "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief" (1 Tim. i. 15). Great humble man! Truly grace conquered you.

In twenty or twenty-four months after this, in a full assurance of salvation through the righteousness of the Lord Jesus, this humble man bade the world farewell, and triumphed in heaven. There his lowliness has not become less. On earth he said, "By the grace of God I am what I am." Doubtless he casts his crown at the feet of Jesus. On earth he said, "God forbid I should glory save in the cross of our Lord Jesus Christ." No doubt he is of the same mind still.

Yet his humility did not cast him into despair. Far from it. He knew that he was nothing. But Jesus Christ was something, something glorious—yea, all in all. Paul says, I am a great offender, but Jesus Christ is a great Redeemer. Paul, the chief of sinners, is saved by Jesus Christ the greatest of deliverers ever heard of in this or any other world.

Such lowliness was not confined to Paul. It is illustrated in the lives of many others. See the memoirs of Halyburton, of John Brown of Haddington, of David Brainerd, and of many others.

If these things are so, then all boasting is vain. Our works, our sufferings, our merits, are nothing whereof to glory. Good works, which give us a high conceit of ourselves, are the bait Satan uses to lead us on to ruin.

We must humble ourselves under the mighty hand of God. Jesus, our final judge, says, "Blessed are the poor in spirit." "He that humbleth himself shall be exalted." Paul says, "Put on humbleness of mind." James says, "Humble yourselves in the sight of the Lord." Peter says, "Be ye clothed with humility." By Isaiah God says, "I dwell in the high and holy place; with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Is your humility growing?—*Illustrated Christian Weekly.*

WHO IS SHE?

There is a little maiden—
Who is she? Do you know?—
Who always has a welcome
Wherever she may go.

Her face is like the May-time,
Her voice is like a bird's;
The sweetest of all music
Is in her lightsome words.

Each spot she makes the brighter,
As if she were the sun,
And she is sought and cherished
And loved by every one:

By old folks and by children,
By lofty and by low,
Who is this little maiden?
Does anybody know?

You surely must have met her;
You certainly can guess;
What I must I introduce her?
Her name is—Cheerfulness.

HINTS ON READING.

Make a boy feel that the dime novel is vulgar. The flooding of the land with dime novels and with infamous periodicals of the cheaper and coarser kind acts like Circe's enchantment on wide circles of youth. No doubt it is a frequent incitement to crime, and, on

the whole, is one of the most monstrous of the undisguised evils in these modern days of cheap printing. Let a boy learn that some publications are not fit to be handled with the tongs. Let parents exclude from the family mansion the frogs and vipers that swarm forth from the oozy marshes of the Satanic press. Let the dull boy make the acquaintance of Cooper, Scott, Defoe and "Pilgrim's Progress"—a book by no means outgrown. Personally I must confess great indebtedness to the "Rollo" books, the "Jonas" books, and "The Young Christian," by the late revered father of the editor of the "Christian Union." Richter, in his "Titan," represents one of his characters at the age of twenty-five as making a collection of all the books he had read while young, including the volumes he had studied at school as well as the fiction which had interested him in early days. Let a dull boy be incited by his parents, his school teachers, his Sabbath school instructors, and especially by his pastor, to dip deeply into the classics for youth. After the best works of historical fiction become fascinating to him, history will interest and biography will attract him. When a boy has once acquired a keen interest in biographical and historical reading he cannot thereafter be wholly vulgar in his taste for literature.—*Joseph Cook.*

MINISTERIAL INDUSTRY.

No preacher can take this view of Christian edification without having impressed upon his mind the necessity of untiring industry on his part, as under God an edifier of the Church. As the Church is to grow through *his* growing, he cannot be too diligent in adding to his faith knowledge. He has a troop behind him and their march depends upon his.

He should never picture for himself a life of ease. He should never say "How can I get most vacation and least work?" which is the appropriate question of a heartless hireling; but he should say, from the depths of affection for his work, "How can I take the least vacation consistent with physical health?" The phrases "a comfortable living" and "a fat pastorate" are brought to the front all too often in the minds of Christian ministers, and ecclesiastical sinecures are a travesty of holy things. Does a Humboldt or a Le Verrier, in his scientific course, seek to gain long vacations, and shall Christ's preachers shew less enthusiasm for their heavenly science than these explorers of physical nature?

The eager use of as much time as he can get for his holy work should mark the Christian preacher—a work whose very variety will check the inroads of fatigue and afford in itself the elements of the truest recreation. For a preacher to get the reputation of an idler is to prejudice the holy vocation through his apparent insincerity. He cannot himself have a profound sense of the human need of the gospel, or, on the other hand, of the mighty power of the gospel, if he is listless in the use of his office or degrades it to a perfunctory ritual. Apart, too, from this view of the necessity of ministerial industry is the argument of dignified example to men in all vocations that a preacher should exhibit. If he occupy the place in the regard of the community which his work and office bespeak for him, he will be naturally quoted as an example in all the moral characteristics of his life. An idle minister will promote idleness in his parish, and a busy minister will promote industry among his people.

But we are now looking at this quality of industry rather from an intellectual than a moral standpoint. We are insisting that the preacher's *mind* should be ever busy, searching, comparing, judging, combining, formulating, illustrating that truth which has revelation as its basis and for its aim the sanctification of mankind. Of course, this industry is to be the result of the highest enthusiasm for the work, the most thorough consecration to the Saviour himself; but of this we shall speak at another time. We have now only the quality itself to note, as one of the habits of mind, without which no man should ever enter the pulpit and be saluted as a guide in the Church of Christ.—*H. Crosby, D.D.*

CANADIAN INDEPENDENT.

TORONTO, THURSDAY, JANUARY 22nd, 1880

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

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

CHILDREN AND MISSIONS.

A LADY teacher in one of the mission schools of the American Board in Madura, India, writing home says: "I am teaching these girls to give, for which purpose they have a Missionary Society. They hold meetings to talk about it, and give money as well as the 'handful, from the daily portion of rice.' Another missionary in the same district gives the following incident: 'A small boy, a motherless child, came to me on Sunday and asked permission to go without his noon meal in order to give his rice in charity, as he has no money. I reluctantly consented, and now he eats only at morning and evening, and goes without his principal meal.' The leaders in the great missionary organizations of the churches to-day are realizing the necessity of engaging the young in the work of Christian missions. It is felt that a more faithful and systematic effort must be put forth to enlist the intelligent co-operation of the young in the work of carrying the gospel of Jesus to heathen lands as well as to the benighted in our own land. This is a move in the right direction. Pastors, superintendents and teachers should make it a matter of duty to develop a missionary spirit in the young. The A.B.C.F.M. made its first appeal to the young for help in 1856, when they asked for \$12,000 to build a mission ship, the "Morning Star." The response to this call came in gifts amounting to \$28,000, more than double the amount asked for. The young of the American Congregational churches during the last twenty-three years have contributed over a quarter of a million dollars for the mission school enterprise of the American Board.

We are persuaded that the youth of our Canadian Congregational churches will do equally well for our mission work if the matter is properly brought before them. That it has been brought before some of our schools is shewn by a review of the contributions of the churches to our Home Missionary Society as given in the "Year Book" just issued. From this source we learn that the Sunday schools of the following churches contributed to this Society during the last year: Melbourne, Montreal Zion, Ottawa, Kingston First, Cobourg, Toronto Western (both school and Band of Hope), Humber Summit, Brantford, and London. Other schools may have contributed, but only these are reported. Of these the schools of Melbourne and Ottawa contributed half of the amounts given by these churches. Surely they deserved to be on the honour roll. Those of Montreal Zion, Cobourg, and the Western Toronto, with its Band of Hope, contributed about one-fifth of the amounts given by these churches.

We recently noticed in the juvenile publication of the London Missionary Society that one of our churches in the provinces down by the sea, the church at Yarmouth, N.S., is doing its part to cultivate an interest in missions among the young. Under the lead of its pastor, the Rev. A. McGregor, a Juvenile Missionary Society has been organized, and regular meetings are held at which reports from the mission fields are given and collections taken. At the annual meeting the young members gave interesting addresses on the mission work now carried on in the different parts of the world. Their contributions to the London Missionary Society entitled them to the honourable mention made of them by the Society's organ. We will not be surprised in days hence to learn that some of these boys and girls thus trained have devoted themselves to mission work.

These facts and figures shew what the young can and will do for missions if they are invited to give. It is not only what they give now, but the greater good is that they are being trained to give and will be

the givers in the years to come. It is one of the hopeful signs of the times in connection with the Church of Christ that the young are being recognized as a part of the Church, and are to be trained up in the Lord for His service. An essential part of this training is that they be trained to give. Is every Sunday school teacher in our churches training the young to give to the Lord? What will the children and youth in our Canadian Congregational churches do for missions in 1880? Let the next "Year Book" answer

HINDRANCES TO CHRISTIAN UNION. I.

THESE reflections assume the truthfulness of what is generally known as Evangelical Christianity, being based on the broad principle "The Bible our faith." They moreover have no sympathy with the actions of little knots of well-intentioned but narrow men, who are ever railing against the divisions of the Christian Church, themselves multiplying and perpetuating the evil. The unsectarian "mission band" or "believer's meeting" is too often the most bitterly exclusive of sects. Denominationalism is a fact, and must be accepted by any who would work in the lines of the great onward march of gospel truth.

Divided, however, as the visible Church is in its organization, there is a growing desire for union—some form of organized unity, giving efficacy to its efforts and power to its aim. "Union is strength," is a maxim very generally received in theory, and for the neglect of which our Papal and Episcopal friends especially are very ready to rate nonconformists, dissenters, *et hoc genus omne*.

As our home is Canada, we shall deal with our question from a Canadian standpoint, and passing in review the leading denominationalisms inquire how far each is responsible for the division they all deprecate. We say "all deprecate," for though we are sometimes treated to certain platform utterances of the desirableness, or at least the usefulness of division, practically the opposite is declared, for how otherwise are we to account for facts of which the following are by no means exceptional examples. A village with 500 inhabitants all told; churches surrounding it within a radius of four miles, an Episcopalian, Canada Methodist, Methodist Episcopal, and Baptist church, each capable of seating at least 200 people, with four ministers at starvation point. A city with 12,000 inhabitants all told, and church accommodation for 10,000; every building burdened with debt, and the back country struggling to obtain scant pulpit supply. What may be done in staying this struggle for existence by diminishing the number of organizations thus struggling for their distinctive tenets and place may be learnt from the already recently accomplished union of the great Presbyterian bodies, and that of the old Wesleyan with the New Connexion. Many struggling causes have thus been united into vigorous societies, means and men set free for work elsewhere.

What hinders further consolidation—union? Of course the Episcopalian says "It is not in me," and the Methodist echoes "Not me." Our inquiry is, Where?

Again we say our standpoint is evangelical, ministerial, denominational, Canadian; it is also untheoretical, business like, faithful; and our laity, men of business and practical sense from whom come "the sinews of war," should compel a hearing to these considerations.

The charge of schism may be easily made. Is there anything that compels schism and perpetuates it, even as bad laws compel and perpetuate rebellion? For, after all, the twist of a theological or ecclesiastical screw may become so oppressive as to extort, *volens volens*, a cry of pain.

We shall generally divide our inquiries as suggested by the list of clergy in the "Canadian Almanac," where the leading denominations may be thus classified: The Church of England in Canada; Presbyterian Church in Canada; Methodist—Canadian and Episcopal; and Independent bodies; with a few preliminary reflections upon the Roman Catholic Church; and we shall endeavour to answer the question how far each or all of them impose in themselves an in-

superable barrier to Christian union. To this we shall devote some future papers, to which these remarks are a simple introduction.

BRANTFORD.

IN common we suppose with many of our readers, I we were shocked—we had almost said disgusted—by an account of a scene which took place in the Brantford church on the evening of Sunday, 11th January. We have taken some pains to arrive at the truth of the matter so far as possible, though it is always difficult in such cases to divest even the most honest-intentioned account of a bias and colouring.

We find that the Rev. S. P. Barker came to the church from Iowa, in Michigan, that he brought with him no credentials, or at any rate did not present them to the church, but being a man of talent and a good speaker he carried with him a majority of the church, and obtained a call to the pastorate. The sequel shews how dangerous such a proceeding was, and how important it is to have satisfactory proof—if such can be obtained—of the character and antecedents of the man to whom a church gives a call; better by far that it should be pastorless a few more months than run the tremendous risks the contrary action involves.

The causes which led up to the *finale* of that Sunday night scene we do not attempt to trace. Sufficient to say that there appears to have been a growing mutual dissatisfaction for some time, manifested in the usual manner—a falling-off in the finances, a deficit, and a hint on the one hand, or a supposition on the other that the pastor's salary would be reduced. On the afternoon of Sunday, 4th January, Mr. Barker suddenly intimated to the Treasurer his intention of resigning, and at the evening service did actually give in his resignation. On the following Thursday a church meeting was held to consider the subject, which was anything but harmonious and pleasant. The resignation was at first not received, but finally on the declared determination of Mr. Barker, accepted. On the Sunday evening he was to preach his farewell sermon, the church was crowded, and there and then Mr. Barker chose to launch out into what was really personal attacks on those of the people who had offended him. Whatever had previously passed, if he were the most injured pastor that ever presided over a thankless flock, nothing could justify the turning the House of God into a bear garden as he did, making the hour of worship a time of bitterness and rancour, and desecrating the holiest feelings by the introduction of invective and abuse. It has been said that the pulpit is "the coward's castle," a place from which a man may fling forth gall and bitterness while no one has the privilege of reply; and it would almost appear as if Mr. Barker had availed himself of this castle to the utmost, and done his best to break up the church that he could not retain; if the sheep would not follow him as shepherd, they should not, if he could help it, follow any other. All this is very sad and lamentable, but even out of such evil as this, good may come; the storm that strews the coast with wreck may purify the atmosphere and make it healthful and bracing. This is not the first time in our history that such an outbreak has happened; another of our churches was outraged in a somewhat similar, though certainly not so violent a way, not so many years ago, but the result was entirely different to what was anticipated; it drew the members closer together; their meetings for prayer were warmer than they had been for long before; a more living unity filled them, and by the good hand of God upon them; they were brought out into a pleasant place, and are happier and stronger to-day than ever before. Let our Brantford friends cast themselves entirely upon the great Head of the Church, earnestly seek Divine guidance, bury any angry feeling that may exist, and by-and-by they will emerge into the land of Beulah.

One word as to any suggestion of fault in the "congregational principle" in this outbreak. It has occurred in every denomination, no system has escaped, and none can, be they as rigid as they will, so long as ministers are men of like passions with ourselves.

Another word is, that our churches should be very careful in receiving ministers from England and the States, unless their record is good. It may be taken as a suspicious circumstance when a minister is found getting away from the scene of his former labours, and the most searching inquiry should be made in such cases.

TO CORRESPONDENTS.—An interesting communication from Rev. Thos. Hall is held over for the next number.

As a memento of Sabbath school work a quarter of a century ago, we would give some "Bible Readings" as they are now called, taken, without the slightest change, from a Sunday school scholar's note book. That men find it necessary to do what children were called upon weekly to perform, may suggest some reflections, and read some lessons, from a consideration of which we all may be wiser, humbler.

Humility.—Psalm xxv. 9-59; xxxii. 33.
Micah vi. 8
Proverbs xvi. 5, 18, 19; xviii. 12.
Isalah lvii. 15.
Matthew v. 5; xviii. 4; xxiii. 12.
Luke xviii. 14.
Rom. xii. 3-16.
Philipp. ii. 2, 3, 6, 7, 8.
Col. iii. 12.
1 Pet. iii. 4; v. 5, 6.
Examples.—Numb. xii. 3.
Dan. ii. 30.
Matt. xi. 29.
Luke iii. 16; vii. 6, 7.
Acts iii. 12; x. 25, 26; xiv. 15.
1 Cor. xv. 9.
Eph. iii. 8.
1 Tim. i. xv.

THE LABRADOR MISSION.

It has long been felt that the usefulness of this Society might be materially increased were its support and management undertaken by a more extended committee, thereby securing the more systematic co-operation, sympathy and interest of several of our Montreal churches. This step has at last been inaugurated, and the combined services enlisted of ladies from the following churches: Zion, Emmanuel, Calvary, Wesley Congregational, and American Presbyterian. Representatives from these churches have formed themselves into "The Ladies' Labrador Mission," having appointed as President, Mrs. J. F. Stevenson; Treasurer, Mrs. Wilkes; Rec.-Secretary, Mrs. Rushton; Cor.-Secretary, Mrs. Toller. Under these new and favourable auspices, the Society is hopeful of a more encouraging and prosperous career than it has lately experienced. In connection with the above, we beg to remind our former friends and all willing to help the cause of Christ, that we are still in debt to an amount exceeding \$600. As the new Society takes no responsibility for the past, we are the more anxious to rid ourselves of these depressing arrears. We, therefore, take this opportunity of urging the Sunday schools to help us out of our difficulties. It has very disheartening to us that although 150 copies of Rev. Mr. Butter's annual letter (specially for Sunday schools) were printed and sent out about two months ago, we have received but *two* responses! We can only add that we are still waiting for replies and subscriptions, which we trust have only been *delayed*. "Freely ye have received, freely give."

From our latest Labrador letters, we quote the following: "Bonne Esperance, Oct. 10th, 1879.—The fall has been a mild one compared with some past seasons, and we have only begun lately to have anything like hard frosts. Miss Warriner is quite well and we are glad to hear that Miss Hampton had a very quick passage up to Quebec. The people are beginning to move into winter quarters, but the delay of the Quebec vessel still keeps many at their 'outside' homes." Later on (October 14th) Mr. Butter mentions the arrival of the above schooner, and the consequent joy amongst the people on the coast; the winter supply of provisions for most of the families (the Mission house included) was on board. The people were beginning to express fears that it had gone ashore on the way down. Speaking of the

amount (\$12 50) collected from the "Young People's Missionary Society," Mr. B. says, "all have not brought in their contributions. One young man who has been two years in the United States sent me \$2 a few weeks ago, saying that although absent he felt he must do something for the Mission. The people generally have been rather slow in bringing in their contributions this year. Those from the vessels were pretty small: as the Nova Scotian vessels, which are the largest givers, were not so many of them here as usual. The amount is \$11.20, which I have used for some of the lumber from Quebec. Work on the church has gone on a little farther. I think it will be ready for us to occupy next year. With regard to the money sent by the children, I think it might be well to apply it to some foreign mission work. They have heretofore given to their own Mission, but I have thought that something might now be done outside, and that they should be encouraged to consider the work of missions abroad."

Any communications with regard to this Mission should be addressed to Mrs. Toller, care of Rev. Dr. Wilkes, 249 Mountain street, Montreal, P.Q. They will receive prompt attention. E. TOLLER,
Cor.-Secretary Labrador Mission.

January, 1880.

Received by Mrs. Wilkes for the Labrador Mission: Hamilton Sabbath school, \$10; Cobourg Sabbath school, \$5.50.

Correspondence.

To the Editor of the CANADIAN INDEPENDENT.

DEAR SIR.—The present issue of our "Year Book" contains a list of Congregational publications, in which is placed the "Spectator," edited by Rev. A. J. Bray. In so far as I can learn this paper is cosmopolitan in character, not Congregational; neither is it in any sense identified with our churches.

This being the case it has no claim to be placed on the list of Congregational publications. Yours truly,
Montreal, 12th Jan., 1880. B.

[We have received another letter, from Toronto, of the same purport.—Ed. C.I.]

To the Editor of the CANADIAN INDEPENDENT.

DEAR SIR.—Through your columns, I wish to notify the beneficiaries of the Provident Fund that their semi-annual subscriptions are due 1st Jan.; and they will please remit to me (509 St. Paul street).

I notice in my copy of the "Year Book" just received, that Mr. Barton's name is mentioned as Treasurer of the Society. This is an error, and unless rectified through your columns, might cause some annoyance.

May I ask the churches not to forget the Provident Fund in their collections this year?

CHAS. R. BLACK, Sec. and Treas.,
Cong. Prov. Fund Society.

Montreal, 12th Jan., 1880.

News of the Churches.

THERE are some Christian people who "let not their left hand know what their right hand doeth." This is well. But while we may suppress names as the scriptures often do in such cases, we may mention facts, to the praise of God's grace. The husband and wife who jointly handed thus to their pastor, for "a slight New Year's present," an envelope containing twenty five-dollar bills, after it was certain there was enough in the treasury to pay every dollar of his salary at the annual church meeting, will, when they read this, accept that pastor's hearty thanks for the same, with the assurance that he enters upon the duties of another new year more hopeful and better encouraged on account of their Christian and kindly consideration and liberality. Let others with similar ability bring to their pastors the same blessedness.

RAPID CITY.—The building that was to have been used for a church has been converted into an hotel, so that this important centre in the Canadian Northwest is still without a church edifice.

ECONOMY, N.S.—The friends of the Congregational church met on Christmas day, to hold a festival season in Athema Hall, the proceeds to go to their parsonage building fund. After a very crowded but happy evening, the receipts amounted to \$123, for which we are grateful to God. A fuller report of the year's progress will be sent next month.

TORONTO.—NORTHERN. The annual meeting of the church and congregation was held on Wednesday, 14th inst. There was a good attendance, and an excellent spirit prevailed. The pastor, Rev. John Burton, presided. The various reports of the church financial, Sunday school, and others were presented. The Rev. H. D. Powis was present and addressed the meeting in his usual hearty, happy style. The claims of the INDEPENDENT were presented and will no doubt be responded to. We believe that under its new pastor the church has made a fresh start in what will, we trust, prove a very happy and useful career.

YORKVILLE.—The annual Sabbath school festival of the Yorkville Congregational church, on the 6th inst., was as usual a very successful and happy affair. The school room had been beautifully decorated by the scholars, and the church was crowded to its utmost capacity. After tea the children entertained their parents and friends with hymns and recitations. One little fellow recited all the golden texts for the past year. Mr. Scott received from his class two handsome vases and bouquets, as a token of their appreciation of his services, and the superintendent and pastor also received presents after the meeting. This school, which has an average attendance of 160, is doing good work. Five scholars and two teachers united with the church during the past year.

SPEEDSIDE.—On the 23rd ult. the church at Speedside held its annual soiree. There was a large turn out, and the usual excellent spread, with all the manifestations of good nature compressible within the limits of good order. The pastor had invited nine clergymen, none of whom made their appearance. He therefore called upon Messrs. S. Goldie, Guelph, A. Johnston, D. Rae, J. Wood and others of the locality, who responded in brief but appropriate speeches. The choir of the church, under the leadership of Mr. Wm. Armstrong, did excellent service. On the evening of the 26th ult., the Sabbath school was entertained at a social, and many present pronounced it even better than the meeting of "the old people." The proceeds of both amounted to \$62. On the 14th inst. the contract was let for a new stone church, instead of repairing and enlarging the old one. The old one is to be taken down to make way for the new.

SIOUFFVILLE.—The thirty-second anniversary of the Sunday school was held on New Year's eve. The programme consisted of a sleigh-ride in the afternoon, and on their return a tea, addresses, music, and, before parting, each scholar received a handsome book. Twenty scholars who had attended school every Sunday during the year, received a special prize, the gift of Mr. H. J. Clark, of Toronto. The annual social of the church and congregation was held on the 15th inst. The reports read shewed the church to be in a thriving condition, the Sabbath congregations steadily increasing, prayer meetings largely attended, and the Sunday school greatly in advance of any previous year. The financial report shewed that besides meeting all current expenses, a large reduction had been made on the debt, which is now reduced to about \$300. The pastor, Rev. E. D. Silcox, is greatly encouraged. After tea and reports, the meeting was addressed by Revs. H. D. Powis and J. B. Silcox.

GARAFRAXA AND DOUGLAS.—In the church at the latter named place, these two churches joined on the 31st ult., in an installation service in connection with the recent settlement over them of the Rev. J. R. Black, M.A., late of St. Catharines. P. Martin, Esq., of the Sarnia church, was called to the chair. After the singing of a hymn, Rev. Mr. Laird (Meth.), read the Scriptures and student Gregg, of Knox College, Toronto, led in prayer. The Rev. C. Duff made a statement of Congregational principles, offered the installation prayer and addressed the people. The pastor gave a statement of doctrinal views, etc., and the

Rev. J. Harvie, of Guelph, gave the charge to the pastor. The attendance was not large, but the meeting was excellent. A tea meeting was held in the same place on New Year's evening. The attendance was overflowing, and addresses were delivered by Revs. Carson (M.E.), Milligan and Gregg (Pres.), and J. Howie, Guelph. The pastor, Rev. J. R. Black, M.A., presided. Proceeds amounted to \$75.

ULVERTON. Ulverton is, and has been for some time, without a regular pastor. Meanwhile a vigorous Sabbath school has been maintained. This proves more or less a germ of life and hope to the church. On the Friday evening after Christmas, 25th Dec., a very successful Sabbath school entertainment and Christmas tree were held. The evening was fine and audience large. After the disposal of the good things provided by the ladies, a lengthy yet interesting programme began. Short, pithy, pointed addresses were given by the Rev. Messrs. McIntosh and M. Scot (C.M.). Good music was interspersed by the Sabbath school and friends from a distance. Of the latter, thanks are due to the Misses Dickson and the two Misses Stevens. Two handsomely laden Christmas trees were then stripped of their cheery fruit. Each scholar was more than remembered. The meeting was a hopeful one, and no pupil seemed less happy than another. Some \$30 were taken at the door. The students supply the pulpit of the church during the winter season.

MCINTYRE.—The Rev. Mr. McKay, Kingston, visited our place last February. A report of the good work that then took place was given in the INDEPENDENT. He organized a church (twelve members), and forty persons professed to have come to Christ. Mr. McKay's visit and eloquent sermons and inquiry meetings will not be forgotten by us. He could not remain longer than two weeks, as he had other appointments. After his departure, ministers of other denominations eagerly sought to draw the young converts to their communion, consequently several united with the Presbyterians and Baptists. Last June we invited the Rev. Mr. McKinnon, Manilla, to help us, who very kindly came and laboured for two weeks, holding services during the week evenings. On the last Sabbath of his visit he dispensed the ordinance of the Lord's supper, and baptized one young man, who, along with others, were received into fellowship, twelve members being added to the church. We have now a membership of twenty-four. Since then no minister of the Congregational Church has visited us. Others, without an invitation, have done so. We are still holding the fort, looking to Jesus as our Lord and Master, and holding the inspired volume as our only rule. Could not some man of God find it convenient to visit our little flock occasionally?

Religious News.

In Scotland the Cameronians are preparing to celebrate the bi-centennial of their church organization.

REV. C. CHINQUY left Queensland in the beginning of October, after a very successful visit. Everywhere he was received with enthusiasm.

A ROME correspondent announces that the Pope has summoned all the German bishops to Rome to confer upon the affairs of their respective dioceses.

In sixteen months the Rev. Wm. Taylor, the Methodist Evangelist, has sent forty-six missionaries to South America, and will soon send about twenty more. Most of these derive their support from their own labour.

The wife of one of the St. Johnsbury, Vt., pastors heard her husband preach last Sabbath for the first time in eleven and a half years. This was accomplished by means of a telephone connecting the pulpit of the South Church with the house of the pastor. The entire morning service was in this way transmitted; every word uttered was distinctly heard.

At the Vatican it is asserted that the Pope conceives himself to have reason to fear fresh disturbances in France and some other countries, and that, greatly exercised in his mind by the present condition of Europe, instructions are being sent to all bishops to do their utmost for the preservation of tranquility. Meantime a diversity of opinion among the members of the Sacred College, and the opposition of certain groups of Cardinals to the policy of the Pope, have been acquiring intensity. The Holy Father has pointed out to them "officially" the absolute necessity that, for the welfare of society, all should support him in his difficult task.

The Sunday School.

INTERNATIONAL LESSONS.

LESSON V.

TRUE DISCIPLES.

John 1: 1-12.

Matt 9: 1-16.

GOLDEN TEXT.—"Ye are the light of the world."—Matt 5: 14.

HOME STUDIES.

M. John 1: 29-51.....The First Disciples.
L. Matt. iv. 18-25.....Four Disciples Called.
W. Matt. ix. 1-10.....The Paralytic Cured.
Th. Matt. xii. 1-15.....The Twelve Chosen.
F. Ps. xviii. 24-35.....Merciful to the Merciful.
S. Ps. xxiv. 1-11.....Clean Hands and Pure Heart.
Sab. Matt. v. 1-16.....True Disciples.

HELPS TO STUDY.

The opening sentences of what has been called "The Sermon on the Mount" form the subject of our lesson.

At the time of the delivery of this address Christ had been for some time engaged in His public ministry. The miracles which He performed, and the strange doctrines which He taught, attracted much attention, and He was followed by multitudes.

The mountain from which he spoke is supposed to have been in the neighbourhood of Capernaum.

A disciple is *one who is being taught*. The term is relative, and always suggests its correlate, *master, or teacher*. The disciples mentioned in ver. 1 probably included not only "the twelve" (or as many of them as had then been called) but all present who accepted the doctrines of Christ and attended regularly upon His ministry.

Ver. 2 indicates the beginning of a long and important address.

The verses following contain what are called "the beatitudes," from the Latin, *beatitudo*, happy, or blessed.

With the foregoing introduction we may bring the lesson under two heads: (1) *Marks of True Disciples*, (2) *Mission of True Disciples*.

I. MARKS OF TRUE DISCIPLES.—Vers. 3-12. These verses describe, not different classes of people, but one class, viz.: those who believe in Christ. They alone are blessed, and the characteristics or marks enumerated here belong in a greater or less degree to all of them: They are (1) Consciously Destitute, (2) Acquainted with Grief, (3) Mild and Unassuming, (4) Anxious to be Holy, (5) Kind, (6) Actuated by Unselfish Motives, (7) Desirous of Peace, (8) Persecuted and Calumniated.

1. *Consciously Destitute.*—Ver. 3. Poverty, in the ordinary sense, is not a blessing; neither is meanness or niggardliness. The meaning is that the believer is humble before God, perceiving that he has nothing meritorious of his own. Instead of feeling, like the Laodicean Church, "rich and increased with goods," true disciples are poor in spirit; and instead of being, like that same church, actually "poor and blind and naked," they were very wealthy, for their's is the kingdom of heaven. How much more blessed it is to feel poor and be rich than to feel rich and be poor.

2. *Acquainted with Grief.*—Ver. 4. There is a "sorrow of the world that worketh death," but there is also a "Godly sorrow" that "worketh repentance to salvation" (2 Cor. viii. 10). The mourning of the believer is short; his comfort is eternal.

3. *Mild and Unassuming.*—Ver. 5. Perhaps in some future age, when the quarrelsome and the self-asserting shall have exterminated each other, the meek..... shall inherit the earth; but the word translated *earth* might have been rendered *land* and may mean "the land that is very far off."

4. *Anxious to be Holy.*—Ver. 6. The words, *hunger and thirst*, used here, express an earnest desire and longing. Justification is an instantaneous act, but sanctification, or the attainment of holiness, is a progressive work. The more the true disciple learns of his Master, and the further he advances in holiness, the more deformed and loathsome does his remaining sinfulness appear to him, and the more anxious he is to be conformed to the image of Christ. This anxiety shall have its reward. Even the ten commandments—the terror of the legalist—may, without losing any of their force as a rule of life, become to the believer so many gracious promises, to the complete fulfilment of which he looks forward with the most eager anticipation.

5. *Kind.*—Ver. 7. "Forgive us our debts as we forgive our debtors." But true kindness may sometimes, necessarily, assume the aspect of severity, in rebuking evil or correcting error. The man who roughly hurries a half-awakened family out of a burning building will scarcely be accused of harshness.

6. *Actuated by Unselfish Motives.*—Ver. 8. The outward righteousness of the true disciple exceeds that of the Pharisee, who places his whole dependence upon it, and he is also—what the Pharisee is not—pure in heart. In so far as he is a true disciple, his words and actions are prompted by love to God and man.

7. *Desirous of Peace.*—Ver. 9. Is not the Master himself the great Peace-maker? Was it not to make peace between God and man that He came? And will not the disciples also be peace-makers? They shall be called the children of God for He is the "God of Peace" (Rom. xv. 33).

8. *Persecuted and Calumniated.*—Vers 10, 11. It is necessary to pay particular attention to the words for righteousness' sake in ver. 10, and to the words falsely, for

my sake in ver. 11. Augustine says "it is the cause that makes the martyr."

II. MISSION OF TRUE DISCIPLES.—Vers. 13-16. No doubt God can sanctify people and bring them to heaven immediately after they believe in Christ, but this is not the rule. They have a mission to fulfil, a work to do, on earth, which our lesson presents in three aspects: (1) *To Preserve the World*, (2) *To Enlighten the World*, (3) *To Glorify God*.

1. *To Preserve the World.*—Ver. 13. When believers are told that they are the salt of the earth the meaning plainly is that were it not for their presence the world would soon perish in its own corruption. How necessary then is it for them to keep themselves free from that corruption, and also to employ themselves actively in arresting its progress around them.

2. *To Enlighten the World.*—Vers. 14-16. As the moon removes physical darkness by reflecting the light of the sun, so believers are the means of removing spiritual darkness, or ignorance, by reflecting the light of the "Sun of Righteousness." Not those alone who preach, or teach, or write, enlighten the world, but those who by their actions shew others what they ought to be. The good conduct of converted persons, who were formerly known to be wicked is an unanswerable argument for the truth of Christianity.

3. *To Glorify God.*—Ver. 16. By their holy life true disciples rebuke the evil practices of a world lying in wickedness, check immorality and vice, and "shew forth the praises of Him who called them out of darkness into His marvellous light." It is very often the admirable character of the true disciple that leads the worlding to know and to admire the character of the Master, become a disciple himself, and thus take his place among the blessed.

TRUSTING GOD.

How often do we hear good men bemoaning the fate of the country, as they contemplate the evil days on which we have fallen! How sadly do we frequently see the patriarchs of the Church shaking their heads over the degeneracy of the times! Now we would not constitute ourself an apologist for whatever may be blameworthy, whether in Church or State. All we have to say, just here, is this. Groaning over it, and croaking about it, will be of no benefit to the subject of our despondency, and, least of all, to us.

When Whitlocke, in 1653, was about embarking for Sweden, it is said he was greatly distressed, as he rested at Harwich at night, while reflecting on the distracted state of affairs in England; so much so that he could not sleep. As he walked the floor in his excitement, his Christian servant said to him:

"Pray, sir, may I ask you a question?"

"Certainly," was the reply of the ambassador.

"Pray, sir, don't you think God governed the world very well, all the time before you came into it?"

"Undoubtedly," was the answer.

"And, sir, don't you think He will govern it just as well when you are gone out of it?"

"Certainly," said Whitlocke.

"Then, sir, don't you think you can trust Him to take care of it over night, and that it will be safe in His care, while you can go to sleep?"

It becomes us to realize that God rules, just as certainly as that He exists. Is there not enough in this to quiet our anxieties, and to banish all groundless and useless forebodings? After we have faithfully and humbly done our duty, may we not then leave ourselves, our families, our friends, the country, the Church—may we not leave all these with God, feeling, the while, that they are all safe in His hands? Why should we be bending double under our burdens, when it is written for our comfort and help: "Cast thy burden upon the Lord!"

REFINEMENT.

True refinement is not mere outside polish. It goes deeper, and penetrates to the foundations of character. A really refined person does not speak or think of what is coarse, or low or immodest. Her words are pure and her acts delicate. As sensitive as a flower, she does not like to associate with those who are not clean in life and behaviour.

We have seen perfect refinement in women whose education had been limited, whose opportunities had been few, and whose lives had been a struggle with poverty and care. Homely in manner, and not always grammatical in speech, the sweetness of a delicate nature was visible in all they did and said, shining as the flame of a lamp through an alabaster shade. And we have seen ladies arrayed in velvet and furs, ladies of great elegance of acquired art, who were still so coarse that one was reminded constantly of the jackdaw who borrowed the peacock's plumes. Along with true refinement go graceful ways of conferring favours, ready and pleasing tact in helpfulness, and gentleness, which is the crown of womanly beauty.

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On Christmas day, by the Rev. M. S. Gray, Mr. William John Hughes, of Weston village, and Mary Elizabeth, second daughter of Mr. William Akins, of the township of Howick.

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WICKS OF COAL-OIL LAMPS.—The wicks of kerosene lamps should be changed frequently, or if not too short, washed in strong, hot soapsuds, with some ammonia in the rinsing water. We think the trouble with poor light from kerosene lamps probably arises from the wicks being full of the sediment or refuse matter which comes from the oil, and that impedes the free passage of the kerosene through the wicks.

STUFFED BEEFSTEAK is as nice for dinner as a much more expensive roast, and it can be prepared from a rather poor flank or round steak; pound well, season with salt and pepper, then spread with a nice dressing, roll up and tie closely with twine, put in a kettle with a quart of boiling water; boil slowly one hour, take out and place in dripping pan, adding water in which it was boiled, basting until a nice brown, and making gravy of the drippings. It is delicious sliced down cold.

THE MIND AND HEALTH.—The "Journal of Health" says: "To regain or recover health, persons should be relieved from anxiety concerning diseases. The mind has power over the body. For a person to think that he has a disease will often produce that disease. The mind has power over the disease. This we see effected when the mind is intensely concentrated on the disease of another. It is found in the hospitals that the physicians and surgeons who make a speciality of certain diseases are liable to die of it themselves; and the mental power is so strong that people sometimes die of diseases, which they have only in imagination. We have seen persons seasick in anticipation of a voyage, before reaching the vessel. We have known a person die of a cancer in the stomach when he had no cancer or any other disease. A man blindfolded and slightly pricked in the arm has fainted and died from believing that he was bleeding to death. Therefore, persons in health and desiring to continue so should at all times be cheerful and happy, and those who are sick should have their attention drawn as much as possible from themselves."

VENTILATION OF BEDROOMS.—"The Lancet" has some comments on this topic which may be read with as much profit in Toronto as in London. It says: "If a man were deliberately to shut himself for some six or eight hours daily in a stuffy room, with closed doors and windows (the doors not being opened even to change the air during the period of incarceration), and were then to complain of headache and debility, he would be justly told that his own want of intelligent foresight was the cause of his suffering. Nevertheless, this is what the great mass of people do every night of their lives with no thought of their imprudence. There are few bedrooms in which it is perfectly safe to pass the night without something more than ordinary precautions to secure an inflow of fresh air. Every sleeping apartment should, of course, have a fireplace with an open chimney, and in cold weather it is well if the grate contains a small fire, at least enough to create an upcast current, and carry off the vitiated air of the room. In all such cases, however, when a fire is used, it is necessary to see that the air drawn into the room comes from the outside of the house. By an easy mistake it is possible to place the occupant of a bedroom with a fire in a closed house in a direct current of foul air drawn from all parts of the establishment. Summer and winter, with or without the use of fires it is well to have a free ingress for pure air. This should be the ventilator's first concern. Foul air will find an exit if pure air is admitted in sufficient quantity, but it is not certain pure air will be drawn in if the impure is drawn away. So far as sleeping-rooms are concerned, it is wise to let in air from without. The aim must be to accomplish the object without causing a great fall of temperature or a draught. The windows may be drawn down an inch or two at the top with advantage, and a fold of muslin will form a "ventilator" to take off the feeling of draught. This, with an open fire-place, will generally suffice, and produce no unpleasant consequences even when the weather is cold."

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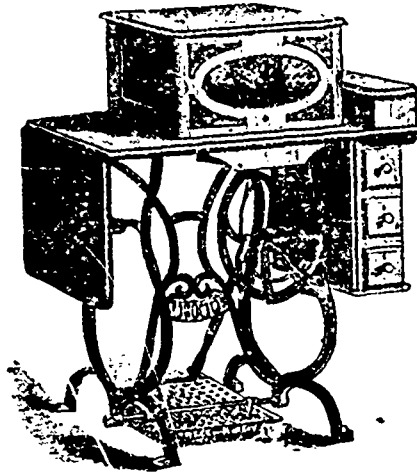
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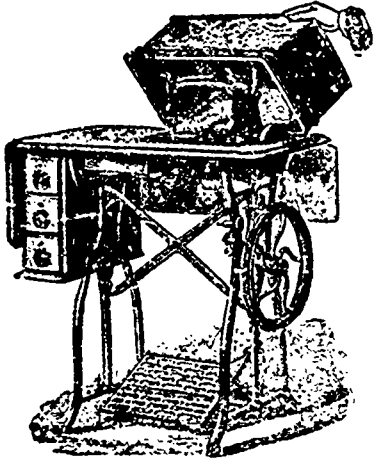
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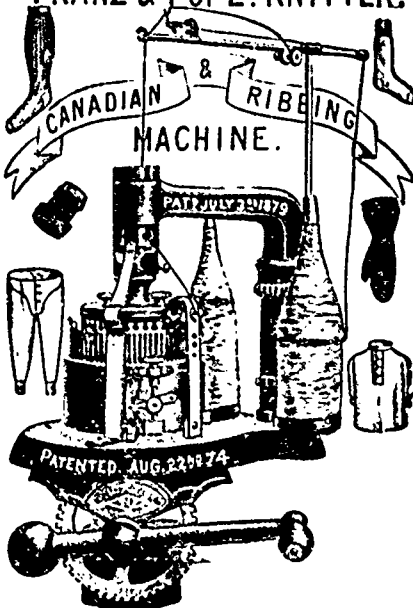
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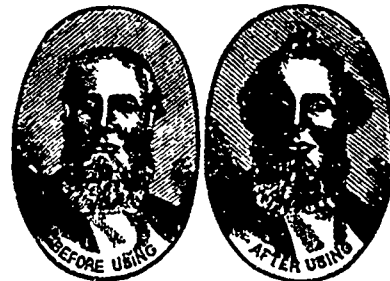
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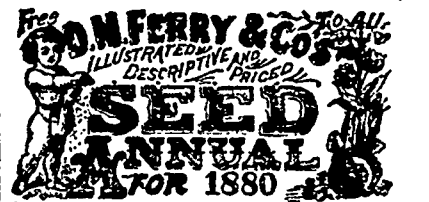
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