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# The Canadian Independent.

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

Vol. 28.

TORONTO, THURSDAY, July 1, 1880.

New Series. No. 1.

## Topics of the Week.

THE number of Sabbath school teachers in Great Britain and Ireland is estimated at 400,000 and the scholars at 4,000,000.

THE two candidates for the Presidentship of the United States have now been nominated. It so happens that both are military men, and both had a good record on the Northern side in the great war. Personally they are both very respectable, and that is so far well, though it does not follow as a mere matter of course.

THAT Rome does not want the Scriptures, and cares not to give them to the people, is manifest from the fact that its missionaries were in Japan from 1549 to 1587, but attempted no translation of the Scriptures, though they claimed to have 300 priests, a college, and 300,000 converts, in the country. Protestants have been there for a quarter of a century and the translation of the New Testament is complete. The difference is palpable, and it is an immense difference.

BENNETT, who shot the Hon. G. Brown, has been tried, convicted of murder, and sentenced to be hanged on the 23rd July. That the verdict was in accordance with the evidence can scarcely be doubted, and the sentence followed as a matter of course. There has been some talk of a petition in favour of having the sentence commuted, but on what grounds, except on that of opposition to all capital punishment, it is not very easy to make out. The doomed man is more than usually callous and defiant. More, we suspect, from perusal of animal indulgence than from any mere speculative unbelief.

THE London City Mission Society reports 447 missionaries in its employ. Its income the past year was \$259,820. Of the 447 missionaries, sixty-nine are set apart for special work, nineteen of whom are employed in visiting public houses and coffee houses, nine among foreigners from various lands, four among the Jews, three among Welshmen in London, eight in hospitals, work-houses, and infirmaries; others among omnibus and tram-car men, letter-carriers, telegraph boys, factories, workshops, railway stations, hotels, soldiers in London, and one special missionary to thieves. Canal boatmen, drovers, Billingsgate fish people, and bakers have each a separate missionary.

A STRIKING illustration of the weakness of infidel arguments may be found in the remarks of an English miner, at the close of a lecture by Mr. Bradlaugh, who challenged any one present to reply to his argument. The collier arose and said: "Maister Bradlaugh, me and my mate Jim were both Methodys, till one of these infidel chaps cam' this way. Jim turned infidel, and used to badger me about attending prayer-meetings; but one day, in the pit, a large cob of coal came down upon Jim's head. Jim thought he was killed—and, ah mon! but he did holler and cry to God." Then turning to Mr. Bradlaugh—with a knowing look—he said: "Young man, there's nowt like cobs of coal for knocking infidelity out of a man!"

NEW ZEALAND, by the last census, taken in 1878, had a population of 414,412. In addition to these there were 43,595 Maori, making in all 458,007. Of these 10,564 objected to making any statement as to their religious belief. Of the rest 334,745 declared themselves to be Protestants, and of Roman Catholics, including the Greek Church, there were 58,881. The largest body of Protestants were connected with the

Church of England. These amounted to 176,337. The Presbyterians came next, 95,103. We notice that thirty registered themselves as Atheists. The ratio of Presbyterians to the entire population has for the last twelve years been on the decrease. In 1867 it was 25.12 per cent., while in 1878 it was only 22.95.

IN a sermon lately preached in Manchester, by the Bishop of the diocese, reference was made to the supine or contemptuous indifference which there seemed to the preacher to be at the present day in regard to the result of great issues which were being tried at the bar of public opinion, and said he thought there never was, perhaps, more excitement about questions of the hour and of the surface, and less seriousness about questions that went down into the depths of every matter affecting the welfare of the Church or of society for centuries. He urged the necessity of unity amongst Protestant Churches, but said he had no scheme of union to produce. Men's minds were hardly yet in the temper to entertain schemes. They were too captious, or too critical, or too prejudiced.

AN English Church Association in Manchester has hit upon an admirable device for relieving distress. The ladies purchase materials and cut out garments for distribution among the poor, and then hire needy women to make them at low wages. The sewing women work from eleven to four, are given a good dinner and paid an English sixpence for a day's work. The advantage of this system of relieving the poor is that it brings them out of their homes into a room which belongs to the ladies, and where the latter can exercise some beneficial influence upon the poor women whom they thus gather together. None but the really destitute care to work for such low wages, and the fact that they are thus willing to help themselves is proof that they are at least deserving of assistance.

BRADLAUGH is trying to become the hero of the hour, and some not very wise people are doing their best to help him, by making him a martyr. He is not a very encouraging illustration of what Atheism does for anyone's manhood. He first said that an oath could have no binding force with him, and that, therefore, he could not take it. When he found he could not retain his seat without taking the said oath the poor creature was quite ready to "eat his leek" and swear, and his only regret was that he was not allowed to complete his personal degradation. Honour must not be much to such folks, though it is as much in this case as with those who are ready to sign confessions of faith in which they do not believe or to appeal to a God whom they neither reverence nor love.

THE \$2,500,000 which George Peabody left to establish homes for the poor of London had grown to over \$3,500,000 last December, through additions of rent and interest money to the principal. The trustees of the fund have already housed 9,905 persons in 2,355 separate dwellings, and have made arrangements to buy nine acres of land in Glasshouse street, near the mint; Whitecross street, St. Luke's; Bedfordbury; Great Wild street, Drury Lane; Peartree court, Clerkenwell; and Old Pye street, Westminster. To cover these sites with buildings the trustees have obtained a loan of \$1,500,000 from the fund, in yearly instalments of \$500,000, and on the condition that the whole shall be repaid in fifteen years. They calculate that this sum will provide homes for 10,000 persons. The average weekly earnings of the head of each family in the Peabody buildings last year was about \$6, the average rent of each dwelling about \$1, and of each room about fifty cents.

THE following decree is taken from a proclamation by the King of Siam issued at the request of Rev. Mr. McGilvray: "That religious and civil duties do not conflict, and that any religion that is seen to be true by any person may be embraced without any restraint; that the responsibility of a correct choice rests on the individual making it; that there is nothing in the foreign treaty, nor in the laws and customs of Siam, to throw any restrictions upon the religious worship of any. To be more specific, if any person or persons wish to embrace the Christian religion, they are freely allowed to follow their own choice; and this proclamation is designed from this time forth to remove any fear that may have existed to the contrary. It is, moreover, strictly enjoined on the princes and rulers and friends of those who may wish to embrace Christianity, that they throw no obstacle in the way, and that no creed be enforced upon the Christians, nor work demanded of them, which their religion forbids them to hold or to do, as the worship and feasting of demons or departed spirits, and working on the Sabbath day.

A CORRESPONDENT of the New York "Times" says: "It is not to be wondered at that some of the Nonconformists and Liberal churchmen who voted for Gladstone and his party at the last election should have taken alarm at his appointment of Lord Ripon to India, the Lord Ripon who, being converted to Rome, submitted so promptly to the Papal discipline as to resign the proud position he occupied at the time of Grand Master of the English Freemasons. Now, without 'impeaching' the Premier on religious grounds, or indorsing the agitation which has already commenced, it is just as well to look the business 'straight in the eye.' Mr. Gladstone's sister, who lately died, was a Roman Catholic. His cousin, Mr. Hugh Gladstone, is a Roman Catholic. Earl Spencer, Lord President of the Council in the present Government, is a Catholic. The mother of the Duke of Argyll, Lord Privy Seal, is a Catholic. Earl Cowper, the Viceroy of Ireland, is a 'Prince of the Holy Roman Empire,' and therefore, in alliance with the Pope. The wife of Milner Gibson is a Roman Catholic, and Mr. Gladstone has raised him to the peerage."

PROTESTANTISM makes encouraging progress in Spain. The Act of Religious Liberty was decreed by the Cortes, May 5th, 1869. There are now six congregations and missions in Madrid; three in Barcelona, one in Granada, Cordova, Huelva, Jerez, San Fernando, Uterera, Puerto de Santa Maria Algeciras, La Linea, Malaga, Camunas Zaragoza, Valladolid, Salamanca Bilbao, and in over twenty cities besides. It is estimated that there are at least ten thousand attendants on Protestant worship and over five thousand children in the schools. When King Alfonso came to the throne in 1875, it was supposed that religious liberty was at an end. The new constitution conceded religious liberty to non-Catholics, but prohibited public manifestations of religious dissent. This left the whole very much at the mercy of those who administered the law. One might think everything a public manifestation of dissent, while others would view matters differently. As it is generally understood no inscription can be put over schools or rooms for public worship, or for the sale of Bibles, etc. Bibles, however, can be exposed for sale in stores or by colporteurs, and new churches and schools have to give twenty-four hours' notice. All this may appear to Protestants to be the day of small things, but it is a mighty step in advance in Spain, and it has been taken in spite of the Roman Catholic Church, which there, as wherever it has power, is the enemy of free discussion and anything like freedom, even of thought.

## MINISTERS' WIVES.

BY REV. W. W. SMITH.

We take it as a matter thoroughly settled among ourselves that the apostolic dictum "the husband of one wife," is neither to be taken that a "single" man is not to be employed in the public service of the churches, nor that a man once married, and bereaved, is to be prohibited from re-entering the married relation—but simply and only as prohibiting a plurality of wives. The rule ends there. It has its complete fulfilment in the observance of that prohibition. But there are a great many things inferred, where they are not direct. Nay, an inference is sometimes stronger than a direct assertion. We may take as an example that famous saying of Paul's, "If one died for all, then were all dead," or more correctly, "If one died for all, then all died." Here the universality of the atonement is not the direct subject of proof—it is only inferred; and an argument is built upon the reference. He refers to it as a great fact and doctrine already well known, and sufficiently proved and defended; and which he would not, just then, stop to again prove. So we have an inference here—that married men may be pastors, and pastors may be married men. Nay, Paul seems to assume that all the pastors would, as a matter of course, be married men—being chosen from among the more matured and experienced Christians—and gives directions and cautions respecting their family life and reputation.

We arrive then at this starting point; that a Christian minister may be a married man; and that as a matter of fact, he may be expected to be a married man; and are prepared to advance to the question, "What kind of a woman should his wife be?" One general and invariable rule for all Christians is (and as ministers are representative Christians, very conspicuously for them), to "marry only in the Lord." A minister's wife, therefore, must be a Christian. But the definition is not exhaustive. A minister must be a Christian; but not every Christian is a proper person for a minister. In like manner, a minister's wife must be a Christian, but not every Christian woman is a proper person for a minister's wife. The question starts at once, "Why not?" And this leads us to further definition. We ask, "What should a minister seek for in a wife?" And no one answer will apply to all cases. As in other cases of Christian men and women, so in this. A man of a pronounced physical temperament wants a wife of a somewhat opposite temperament—that the one may be the complement of the other. A man who is all fire and energy, who promises fair to burn out and wear out in a few years, should have a wife who is restful, cool, placid, with good sense, and truest sympathy. A man whose conscience is often at war with his intellect and his volition, who is naturally indolent and dilatory, should find in his wife an active counterpoise—she should spur him up to activity and perseverance. These are general principles; and in the case before us these general principles must not be ignored. But there are also particular directions and cautions, applicable to the particular case. In Paul's directions to Timothy and Titus the hints as to the proposed bishop or deacon's family and wife, would not have been given if it were not to be taken into consideration as a factor in the choice of the officer in the church. And, we must conclude, that though, individually and personally, in every relation with the church and with the public, the men were qualified, yet eminent disqualifications in his wife or family would make his election to office improper and inexpedient.

And though it is true that a minister's wife has no public duties laid upon her more than upon other Christian women (with the exception, perhaps, of a more enlarged hospitality), yet her relation to her husband's character, and reputation, and work, inseparable from her position as his wife, renders imperative beyond all possible cavil, that she is to be "grave, not a slanderer, sober, faithful in all things."

Perhaps nowhere is "the falsehood of extremes"—as Tennyson phrases it—more conspicuously seen

than in two opposite theories about ministers' wives. The one theory is, that the minister's wife should do the work of a deaconess, visiting and counselling the sick and despairing—originate and preside over all charitable doings among the women of the church—teach and superintend either the infant class or the young women's Bible-class in the Sunday school, or if possible, both—and should, as a matter of duty on her part (seeing her husband is the salaried minister of the church), preside and be present at "Dorcas meetings," "mothers' meetings," and all such meetings. Now, the "falsehood" of this "extreme" is, that this is making the minister's wife a public servant—and a very active and responsible public servant—of the church, and to this there are two fatal objections. (1) The church has seldom the opportunity of *knowing*, and almost never the opportunity of *testing*, the qualifications of such a church-servant beforehand; she comes, just because the minister comes—not because she is selected and judged fit for such work. (2) She could not be "faithful in all things," if, having children at home requiring her Christian maternal care, she should neglect "her own house." And this she must needs do, to be director-general of all the female Christian work in the church. It must be some one who can be almost entirely spared from home duties, and who has besides, a peculiar qualification for such work, who is "called" by the Lord thus to labour. But it is a grand work, for a woman who has the time and the aptitude for it!

The other extreme is that sometimes (and I am afraid not always conscientiously and calmly) taken by some ministers, that if they please themselves in their marriage, and do their own personal and individual work somewhat faithfully and efficiently, the church and the world have no right to inquire what kind of a wife they have chosen! No man can be emancipated from rules that apply to the whole human race, and no Christian can, for one moment, sustain himself in a position which virtually claims freedom from Christian rule. A minister's wife is so intimately connected with his success, and right influence, and outside reputation, and is herself so potent an influence in determining him toward strong faith, and right endeavour, and every good thing wherein a minister of Jesus Christ ought to excel—or else, the contrary of all this—that it is a matter of great importance to the church, "what kind of a wife the minister has."

Her duties, like every other Christian matron, are chiefly at home. There her influence ought so to shine, that the "parsonage" becomes a model Christian home. Her truest influence will not be found in the church-meeting; not always even in the prayer-meeting, but reflected through her husband, her children, her guests, her unobtrusive sympathies and charities.

A foolish and unfounded prejudice exists with many (even Christian) parents, against any of their daughters "marrying a minister." It is one of the most senseless and cruel of prejudices. In a mere money point of view, the almost certainty is "neither poverty nor riches;" a quiet home, in very moderate circumstances. How much better is the average prospect outside the ministry? In business circles twenty men out of a hundred rise to wealth, and ten of them lose it again by speculations. In agricultural circles, fifty out of a hundred "do well," as it is called, but the life of the farmer's wife is a life of unintellectual depressing toil. The *beautiful* is all gone out of such a life. Not necessarily so, but I speak of things as they are. The minister's wife, with far less anxiety about her *position*—that is secured to her, and if she is a sensible woman, it will seem to her an agreeable one—and far less anxiety and apprehension about "fortune" and "success" and "means" and "solvency," than the wife of the business man, has a far better home than hers; better because more elevating discourse, higher aims, good books, good company, something to *live for*, and something to *do*; are found there, far more frequently. And, in comparison with the farmer's wife, she finds she has the continual opportunity and inducement to cultivate her intellectual and spiritual self—which opportunities are too often sadly lacking in the farm house.

There is the unnatural "itineracy"—which, if John Wesley had been married from the beginning, and happily married, he would never have recommended as a rule for the Christian ministry—which detracts something from the general estimate now made. But we must not judge of an institution by excrescences that have grown upon it, and the wives of the Methodist ministers would soon settle the question of itineracy if it was left to them!

And not at all remotely connected with this subject is the position of the pastors of a corrupt portion of the Christian Church, who are forbidden to marry, just as Paul prophesied of them (1 Tim. iv. 3). It is, I think, perfectly safe to hazard the assertion, that if, by a change in their polity, these men were allowed and encouraged to marry, and the marriage relation became as universal among them as among Protestant pastors, that the sweet amenities of home, the holy associations of the Christian family, in a few years, bring them over in thousands to Bible Christianity! An enforced celibacy, whether in army or Church, is but a gigantic hot-bed for cultivating vice; and where vice is, truth cannot flourish!

I have no novel theories to present. If women became bachelors of Divinity, or pastors of churches, they could not be mothers of families and good men's wives, and if such in any large number, the influence on the *family*, in the way of disparaging the influence of that divine institution would be disastrous. There are exceptional men now, just as there once was an exceptional Paul, who can do a glorious and special work, separated (and better because they are separated) from family ties. So there are exceptional women, who as nurses, physicians, authors, teachers—preachers even, and pastors—may do good and lasting work. But this is all exceptional, work and actors alike. The true place of a Christian woman is in a Christian home. And in most cases, the most enduring influence of a Christian matron on the world at large, has been through *her sons*, at least she has thought so, and the world has agreed with her. This field of influence is, in an unusual degree, open to ministers' wives. Their influence extends through a wider and more attached circle than that of the wives of any other class. Not only their own sons (and the theory of "ministers' sons turning out badly," is now exploded, exploded because thoroughly and carefully disproved), not only their own sons but other women's sons come under their good influence. And many a minister never knew how much influence he had among his people, nor where a *good deal* of that influence came from, till death took away his helpmeet, and with her much of hitherto undiscovered power. Our churches could ill do without—our parsonages and manses would largely cease to be centres of Christian *work* without, and our pastors would soon become jaded and spiritless and shorn of their *strength* without—good, patient, cheerful, unselfish, and every way admirable MINISTERS' WIVES!

## DEBT.

On this subject Mr. Spurgeon says:

Living beyond their incomes is the ruin of many of my neighbours; they can hardly afford to keep a rabbit, and must needs drive a pony and chaise. I am afraid extravagance is the common disease of the times, and many professing Christians have caught it, to their shame and sorrow. Good cotton or stuff gowns are not good enough now-a-days; girls must have silks and satins, and then there's a bill at the dressmaker's as long as a winter's night, and quite as dismal. Show and style and smartness run away with a man's means, keep the family poor, and the father's nose on the grindstone. Frogs try to look as big as bulls, and burst themselves. A pound a week apiece five hundred a year, and comes to the county court. Men burn the candle at both ends, and then say they are very unfortunate—why don't they put the saddle on the right horse, and say they are extravagant? Economy is half the battle in life; it is not so hard to earn money as to spend it well. Hundreds would have never known *want* if they had not first known *waste*. If all poor men's wives knew how to cook, how far a little might go! Our minister says the

French and the Germans beat us hollow in nice cheap cookery; I wish they would send missionaries over to convert our gossiping women into good managers; this is a French fashion which would be a deal more useful than those fine pictures in Mrs. Frippery's window, with ladies rigged out in a new style every month. Dear me! some people are much too fine now-a-days to eat what their fathers were thankful to see on the table, and so they please their palates with costly feeding, come to the workhouse, and expect everybody to pity them. They turned up their noses at bread and butter, and came to eat raw turnips stolen out of fields. They who live like fighting cocks at other men's costs will get their combs cut, or perhaps get roasted for it one of these days. If you have a great store of peas, you may put the more in the soup; but everybody should fire according to his earnings. He is both a fool and a knave who has a shilling coming in, and on the strength of it spends a pound which does not belong to him. Cut your coat according to your cloth is sound advice; but cutting other people's cloth by running into debt is as like thieving as fourpence is like a groat. If I meant to be a rogue I would deal in marine stores, or be a pettifogging lawyer, or a priest, or open a loan office, or go out picking pockets, but I would scorn the dirty art of getting into debt without a prospect of being able to pay.

You have debts, and make debts still,  
If you've not lied, lie you will.

Debtors can hardly help being liars, for they promise to pay when they know they cannot, and when they have made up a lot of false excuses they promise again, and so they lie as fast as a horse can trot:

Now, if owing leads to lying, who shall say that it is not a most evil thing? Of course, there are exceptions, and I do not want to bear hard upon an honest man who is brought down by sickness or heavy losses; but take the rule as a rule, and you will find debt to be a great dismal swamp, a huge mud-hole, a dirty ditch; happy is the man who gets out of it after once tumbling in, but happiest of all is he who has been by God's goodness kept out of the mire altogether. If you once ask the devil to dinner it will be hard to get him out of the house again: better to have nothing to do with him. Where a hen has laid one egg, she is very likely to lay another; when a man is once in debt, he is likely to get into it again; better keep clear of it from the first. He who gets in for a penny will soon be in for a pound, and when a man is over shoes, he is very liable to be over boots. Never owe a farthing, and you will never owe a guinea.

My motto is, pay as you go, and keep from small scores. Short reckonings are soon cleared. Pay what you owe, and what you're worth you'll know. Let the clock tick, but no "tick" for me. Better go to bed without your supper than get up in debt. Sins and debt are always more than we think them to be. Little by little a man gets over his head and ears. It is the petty expenses that empty the purse. Money is round, and rolls away easily. Tom Thriftless buys what he does not want because it is a great bargain, and so is soon brought to sell what he does want, and finds it a very little bargain; he cannot say "No" to his friend who wants him to be security; he gives grand dinners, makes many holidays, keeps a fat table, lets his wife dress fine, never looks after his servants, and by-and-by he is quite surprised to find the quarter-days come round so very fast, and that his creditors bark so loud. He has sowed his money in the field of thoughtlessness, and now he wonders that he has to reap the harvest of poverty. Still he hopes for something to turn up to help him out of difficulty, and so muddles himself into more trouble, forgetting that hope and expectation are fool's income. Being hard up, he goes to market with empty pockets, and buys at whatever prices tradesmen like to charge him, and so he pays them double, and gets deeper and deeper into the mire. This leads him to scheming, and trying little tricks and mean dodges, for it is hard for an empty sack to stand upright. This is sure not to answer, for schemes are like spiders' webs, which never catch anything better than flies, and are soon swept away. As well attempt to mend your shoes with brown paper, or stop a broken window with a sheet of ice, as to try to

patch up a falling business with manœuvring and scheming. When the schemer is found out, he is like a dog in church, whom everybody kicks at, and like a barrel of powder, which nobody wants for a neighbour.

They say poverty is a sixth sense, and it had need be, for many debtors seem to have lost the other five, or were born without common-sense, for they appear to fancy that you not only make debts, but pay them by borrowing. A man pays Peter with what he has borrowed of Paul, and thinks he is getting out of his difficulties, when he is putting one foot into the mud to pull his other foot out. It is hard to shave an egg, or to pull hairs out of a bald pate, but they are both easier than paying debts out of an empty pocket. Samson was a strong man, but he could not pay debts without money, and he is a fool who thinks he can do it by scheming. As to borrowing money of loan societies, it's like a crowning man catching at razors; Jews and Gentiles, when they lend money, generally pluck the geese as long as they have any feathers. A man must cut down his outgoings and save his incomings if he wants to clear himself; you can't spend your penny and pay debts with it too. Stint the kitchen if the purse is bare. Don't believe in any way of wiping out debts except by paying hard cash. Promises make debts, and debts make promises, but promises never pay debts; promising is one thing, and performing is quite another. A good man's word should be as binding as an oath, and he should never promise to pay unless he has a clear prospect of doing so in due time; those who stave off payment by false promises deserve no mercy. It is all very well to say, "I'm very sorry," but

A hundred years of regret  
Pay not a farthing of debt.

#### A BRAVE LITTLE WOMAN.

In his response to the words of welcome spoken to him in New York, October 30th, 1879, on his return from a prolonged absence in Europe, John B. Gough related several interesting incidents. Among other things, he spoke of his desire to meet Mr. Spurgeon, whom he had repeatedly been disappointed of seeing in consequence of his ill-health and pressing engagements.

"At length" he says, as reported in the "Temperance Journal," "I met his brother, and said: 'I am determined to see your brother Charles, and I will see him.' Spurgeon very kindly wrote: 'You wish to see me not more than I wish to see you.' I went to his house and he captured me.

"I fell in love with him at first sight, and I believe my wife fell in love with his wife. They are wonderful people. He took me with him to see his orphanages. I said to him 'What is necessary for admission here?' He said: 'Utter destitution. There is nothing denominational. We have Roman Catholics, Church of England people, Baptists, Congregationalists, and Independents, and it don't make a bit of difference who they are, so long as they are utterly destitute.' He gathered around him two hundred and forty boys, and made them go through their exercises, and asked me to speak to them. I could not say anything. He said 'You must say something.' After the speech, he gave each of those boys a penny, and away he went with the cheers of those boys following him.

"I wish to say here distinctly, that Mr. Spurgeon is a thorough total abstainer. His wife, too, is a pronounced total abstainer. She has not been out of her house, except taken out in a chair, for twelve years. She has some internal disease that is exceedingly painful, so that about one day in three she is confined to her bed and can see no one. Mr. Spurgeon said to me:

"My wife is a brave little woman. She said to me when she was taking wine and ale by the doctor's prescription, eight years ago: 'Charles, did you ever know of a lady becoming a drunkard?'—'Yes, my dear.' 'Did you ever hear of a lady in my position becoming a drunkard?'—'Yes, my dear, I have.' Then she said: 'You will never hear that of me for I will never touch another drop.'

"But, my dear, you must; the doctor will oblige you to do it.—'No, the doctor will not oblige me to do that, for I will never taste it—it shall never pass my lips.' From that time to this, in all her sufferings, and spasms, she has never used intoxicating liquor.

"Mr. Spurgeon says that she is very slowly getting a little better. He said to me that a certain physician prescribed for her, and said that she must learn to be an opium-eater, if she would be relieved from her pain. 'That doctor,' said Mr. Spurgeon, 'has been dead for several years, and my wife is living yet.'

"I wish to say that Mr. Spurgeon has not been a total abstainer for a great length of time. He said to me: 'My constitution is such that I need and must have bitter. I am very fond of bitter beer; I enjoyed it and drank it freely. But now I have substituted something that is bitter without a particle of intoxicating spirit in it, and that I use.' He asked me to taste it, and I did. It was very bitter, but there was no alcohol in it.

"One reason why Mr. Spurgeon stood aloof from the

temperance movement is, that there were so many infidels and so much irreligion connected with it; but the whole movement is being leavened with the love of Christ and with religious influence."—*The Army*.

#### THE PERFECT DEATH.

*Dixie mori.*

Where shall we learn to die?  
Go, gaze with steadfast eye  
On dark Gethsemane,  
Or darker Calvary,  
Where, through each lingering hour,  
The Lord of grace and power,  
Most lowly and most High,  
Has taught the Christian how to die.

When in the olive shade,  
His long last prayer he prayed;  
When on the Cross to heaven  
His parting spirit was given,  
He shewed that to fulfil  
The Father's gracious will,  
Not asking how or why,  
Alone prepares the soul to die.

No word of angry strife,  
No anxious cry for life;  
By scoff and torture torn  
He speaks not scorn for scorn;  
Calmly forgiving those  
Who deem themselves His foes,  
In silent majesty  
He points the way, at peace, to die.

Delighting to the last  
In memories of the past;  
Glad at the parting meal  
In lowly tasks to kneel;  
Still yearning to the end  
For mother and for friend  
His great humility  
Loves in such acts of love to die.

Beyond His depths of woes  
A wider thought arose,  
Along His path of gloom  
Thought for His country's doom,  
Athwart all pain and grief,  
Thought for the contrite thief—  
The far-stretched sympathy  
Lives on when all beside shall die.

Bereft but not alone,  
The world is still His own;  
The realm of deathless truth  
Still breathes immortal youth;  
Sure, though in shuddering dread,  
That all is finished,  
With purpose fixed and high  
The Friend of all mankind must die.

Oh! by those weary hours  
Of slowly ebbing powers,  
By those deep lessons heard  
In each expiring word;  
By that unfailing love  
Lifting the soul above,  
When our last end is nigh,  
So teach us, Lord, with Thee to die!  
—Arthur Penrhyn Stanley.

#### USE THE BRIDLE.

A bridle is very necessary in guiding and restraining an unruly horse; and it is very needful in controlling that unruly member, the tongue. "Don't go without the bridle, boys," was my grandfather's favourite bit of advice. If he heard any one cursing or swearing, or giving too much vain and foolish talk, "That man has lost his bridle," he would say. "Without a bridle the tongue, though a little member, 'boasteth great things.' It is an unruly member, 'full of deadly poison.' Put a bridle on, and it is one of the best servants body and soul can have. 'I will keep my mouth with a bridle,' said King David. Be sure, too, to keep a bridle on your appetite. Don't let it be your master. And don't neglect to have one for your passions, or they will get unmanageable, driving you down a headlong course to ruin." My grandfather was speaking of the bridle of self-government. Good parents try to train and restrain their children; and you can generally tell by the children's behaviour whether they have such wise and faithful parents. But parents cannot do everything. Boys and girls must have their own bridles; they must learn to check and govern themselves. Self-government is the most difficult and the most important government to teach us; but it becomes easier every day if you practice it with a steady, resolute will, and a firm trust in Him who alone can teach us wisely to rule our own spirits.

"I cannot understand why those who have given themselves up to God and His goodness are not always cheerful; for what possible happiness can be equal to that? No accidents or imperfections which may happen, ought to have power to trouble them, or to hinder their looking upward. Be tranquil, and abide in gentleness and humility of heart."  
—Ex.

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, JULY 1st, 1880

THE Rev. John Burton, B.A., will take charge of the INDEPENDENT until the editor returns from England. Communications for the editor to be addressed as indicated above.

WE have received a letter from the Rev. E. Ireland, of Richmond, Michigan, asking why his application for a letter from the Union was laid over for a year. The Editor of the INDEPENDENT is not in a position to give Mr. Ireland the needed information. If he will write to Rev. John Wood, the Secretary of the Union, he will doubtless get the desired explanation.

THERE are many in Canada who have very kindly remembrances of the Rev. Prof. Chapman, now in Western College, England. His friends will be glad to hear of his success there. A recent letter from England says: "Mr. Chapman is very happy in his work, and much of the increase in numbers at Western College is to be attributed to the reputation he is making as an acute and original thinker. He deals with the theological difficulties of the day in a style which secures the confidence and satisfies the judgment of his students and enables them fearlessly to grapple with problems which sometimes lead to much stumbling and difficulty for the unwary. This should be said of all theological colleges, but is it so? Let the answer come."

THERE was some misunderstanding at the Union meeting concerning the reception of ministers from the States. Some thought that a letter from the State Association was necessary, others contended that only the minor Associations granted letters. The latter is the correct view, and Dr. Sturtevant in the "Advance," of June 10, incidentally refers to this matter. He says: "The Congregationalists of the Interior and the West have a nearly uniform system of State organizations. These Associations, as most of them are called, are organizations of ministers and churches. They rely for the standing of the ministers and the soundness of the churches entirely upon the warrant of the minor Associations. The minor Associations who never assume, and so far as I know never have attempted to assume, any ecclesiastical authority, or any function which belongs to mutual or ex-parte Councils, judge ministers and churches solely with reference to a place in their membership. The State Associations, admit all members of the minor bodies to membership."

ORGANIZED INDEPENDENCY.

THE Rev. Joseph King, Chairman of the Congregational Union, of Victoria, in his annual address delivered in April last, and published in the May number of the "Victorian Independent," made some remarks on the above topic that are of interest to our readers. It appears from the address that some in Australia and Canada are thinking in parallel lines. While some in our churches are wanting closer organization, there are many others who feel that our need is not more organization but more life, more of the Spirit's power. We have machinery enough, what we need is divine force and energy. Organization cannot give us this. It comes from above. However, as Mr. King puts the one side of the subject in a clear and forcible manner we let him speak here. He says:

The fact that Independency has thriven as it has during the past three centuries is a proof of the vitality which has existed in our churches. Unassisted by any central organization, our churches have sprung spontaneously from the soil, and have borne rich fruit.

The thousands of Congregational churches which exist to-day, spread all over the British empire, and in America and in other lands, afford unmistakable evidence that there has been life without united organization. This fact, especially at the present time, should not be forgotten. There are many who, acknowledging gratefully all the success which has been granted to us, are asking whether that success might not have been greatly increased if our human machinery had been more perfect. So persistently is this question being asked, so emphatically is it the question of the day in our churches, that in choosing a subject for this address I felt that the force of a necessity was laid upon me to say something about it.

ORGANIZATION.

Is there anything, then, in our Church polity to prevent an organized union of our forces for practical work? If such union is alien to our principles, I, for one, should begin to doubt whether, after all, our principles are so sound as we have fondly imagined. But I think it can be shewn that there is nothing in our traditional Independency to prevent such union. Facts, perhaps, supply the best proof of this. When the London Missionary Society was established, at the end of last century, it was an undenominational institution; but it soon assumed the character of a Congregational Society, and for many years it has been under the control of the Congregational churches of Great Britain. It is still, to a certain extent, undenominational in its working—not a few Presbyterian ministers are labouring under its auspices; but practically it is managed by Congregationalists, and mainly its agents and supporters are Congregationalists. We need not remind you of the great work this institution has accomplished. No foreign missionary society perhaps can point to greater triumphs, to more solid and extensive results. The area covered by our efforts is large. In India, China, Africa, Polynesia, Madagascar, our missionaries are labouring, and they have gathered many churches from the heathen population of these lands. But even supposing our success had been less than it has been, the very existence of such an institution supplies an answer to the question we are considering. This organized union, of which so much is being said at the present time, is no new idea. Not only has the idea been conceived before but for well nigh a century it has had a practical realization in connection with our churches. Organization is being spoken of as a new departure from the old lines of Independency. The word is repeated almost in a whisper, as though some great danger lurked beneath it. Instead, however, of being a new departure, it is but a new name for an idea with which we have been long familiar, and which has led to many practical results in our past history. Not only for mission work amongst the heathen has there been united effort. The Home-Missionary Society and the Colonial Missionary Society are examples of the same thing. The statement that organization for Christian work is alien to our principles, has therefore no foundation. Facts shew that Independent churches, as well as other churches, can combine to help each other in discharging common responsibilities, and that they can do this without in any way sacrificing the principles of Independency.

I know that the organization which is demanded at the present time is intended to be on a much more extensive scale than anything in the past. Be it so. If the lesser can be justified, on what ground can the larger, the more complete, be condemned? If Independents can combine to educate missionaries, and to send them forth to plant Christian churches in Central Africa, in the great cities of Asia, in the palm groves of the Pacific, on what ground can an objection be raised to a similar course being pursued in evangelizing the unenlightened in the cities and districts nearer home, and where the English language is spoken? Not only can no reasonable objection be urged to this course, but many of the strongest reasons can be assigned for the hearty and more thorough adoption of such a policy.

INDEPENDENCY AND CO-OPERATION.

Independency is not a repellent force. There is

nothing in our principles to drive our churches into selfish isolation. Rightly understood, our form of government is as favourable to combination and cohesion as systems whose organization rests upon extensive ecclesiastical legislation. From such legislation we claim absolute freedom. It is not to the authority of a Church court or convocation that we bow. Each separate church, we believe, may enjoy the guidance of Him whose will is the highest authority in spiritual things. "One is your Master, even Christ." But this belief does not make us independent of law. The very reverse. It makes us amenable to the most comprehensive, the highest, the most perfect law. We are independent of each other as the planets are; but there is a central sun from which we all derive our light. Each church is complete in itself, like the different vessels of a fleet; but we are not a fleet without an admiral, and His will is our law. There is a bond between our churches stronger than any of human invention, which not only draws us to each other, but which links us to Him who is head over all things to the Church; and from that highest voice in the universe there comes to us commands which we are pledged to obey. From every vessel in the fleet the admiral's flag is watched, and they fall into line when the signal to do so is given; and we, as churches, are to fall into line and put ourselves in battle array, because the signal at the mast-head of our flag-ship indicates that such united action is our Divine Leader's will. The mind of Christ, revealed by the Spirit of God to men of spiritual research and faith, is our standard in all things connected with our Church work and responsibility; and if we have read aright the expression of that mind, it calls us, especially at the present time, to gather closer together for the defence of His divine cause and the wider extension of His spiritual kingdom.

AMERICAN CONGREGATIONALISM.

IT is often said that Congregationalism has not made that progress in numbers that other denominations have, and this is instanced as a weakness in our Church polity. But there is another and a truer reason why Congregationalists are not numerically stronger than some other denominations. The "Victoria Independent," in a recent issue, puts the facts of the case well and truly when it says:

"If throughout the world we have not kept our relative position, of which we have never seen any proof whatever, it is certainly not to America that we would go to sing a dirge. The want of progress of American Congregationalism is—paradoxical as it may seem—to a large extent the glory of American Congregationalism. For, of all denominations, the Congregational was most faithful on the subject of slavery. New England—the stronghold of Congregationalism—was ever the deadly antagonist of slavery. Our free polity rendered church membership impossible in slave-holding states. The very democratic autocracy of Congregationalism was sedition under Southern laws. So effectively was one half of the country shut against us that, at the close of the Southern rebellion, there were only two, or at most three, Congregational churches in the slave states of the South—states where Methodism could number a million and a quarter of members. In America, as elsewhere, Congregationalism has suffered on account of fearless adherence to principles, and because her ministers and leaders have been men who dared to suffer for conscience sake. In Dr. Paton's paper there is the following quotation from John Whittier, with reference to the celebrated Dr. Hopkins, of Newport, the centre of the commercial interests of the American slave trade:—"It may well be doubted whether, on that Sabbath day, the angels of God in their wide survey of His universe looked upon a nobler spectacle than that of the minister of Newport rising up before his slave-holding congregation, and demanding, in the name of the Highest, the deliverance of the captive, and the opening of the prison-doors to them that were bound." When we remember the unfaithfulness of the Episcopal, Methodist, and Presbyterian denominations, as denominations, in the matter of slavery, and the abeyance in which the Bap-

tists in the South held their principles of church membership; when we think of who the anti-slavery leaders were, and remember the Beechers, Edwards, Hewitt, and Abraham Lincoln, we count not American Congregationalism by units, but by power, and place her there in the first rank—God's salt that preserved a great people.

"And now that—largely by the honesty and fearlessness of our people—slavery is no more, we find American Congregationalism again coming to the front, and increasing, in point of numbers, as it has never increased before."

### CHURCH EXTENSION AND DEBTS.

A PRACTICAL APPEAL TO THE CHURCHES OF THE CONGREGATIONAL ORDER IN CANADA.

It is to be hoped that no member, lay or clerical, will put the subject of this paper past him, but consider rather that it makes a personal and pressing appeal. This is no time for fine words or simple talking, but for prayerful effort and earnest work. Read again the article "Consolidation or Disintegration," in our number of May 27th. Read it in its statistical bearing, and consider the following practical overtures. Wisely or unwisely, our more central churches, from which mission aid should largely flow, are debt burdened, debt paralyzed, and some of our rural churches have their energies exhausted interest paying. We have not paid as we have gone on, the "Spirit of the age" has caught us. Repudiation is cut of the question, and we must go on. I have neither time nor space to develop this aspect of our present position; let the reader awaken to a sense of its gravity. It is far from hopeless, but it needs more than fine words to meet it.

The paying of interest upon debts when that interest equals one-fourth or more of the annual expenditure not only presses heavily, but disheartens. Financial energies are taxed to the utmost and no progress made. Our efforts to meet the payments are often like the taking out of one pane of glass in a window to repair a break in another window of the same room, and repeating the process *ad infinitum*; the hole still remains and we have our labour for our trouble. Men would willingly bear an extra burden did they see "daylight through the thicket." Is there any end?

In England our Churches have Chapel Building Societies, by which, for building purposes, money is lent on thorough security, without interest or at a nominal rate, repayment to be made by regular instalments. One of these contemplates in its field of operation "the Colonies." At our late Union meeting, in Montreal, a Committee was formed to negotiate, if possible, the forming of a Canadian auxiliary to that Society for Ontario and Quebec, thus securing some measure of relief to our burdened Canadian churches. A meeting of that Committee was called at the close of the Union on Monday evening, 11th inst., for organization. Several had left the city; but it was felt delay must not be. George Hague, Esq., of the Merchants' Bank, Montreal, was appointed chairman, and the writer of this article secretary. At this stage the details of the scheme cannot be perfected, but its general outline, as then determined upon may be thus given:

We need, say, fifty thousand dollars as a first capital, of which we must raise one-fifth (\$10,000), in our own provinces, the other forty thousand we hope to borrow from the parent society, giving security therefor. This ten thousand dollars must be guaranteed before any formal application can be made to the English Chapel Building Society for affiliation therewith. To this end I have, on behalf of the Committee, to ask for the following, and to urge immediate attention thereto:

1. A promised subscription (payable when this auxiliary shall become properly organized, from individuals), towards the reserve fund of \$10,000. Which subscription shall form the beginning of a strictly Canadian Church Building Fund when the present proposed arrangements shall have fulfilled their work.

2. Let every member of, and well-wisher within,

our denomination resolve to devote say fifty or twenty-five cents each year, for, say, ten years, to this object.

3. Let such churches as may desire an interest in this scheme communicate at once to the Secretary (1) as to the amount they could obtain and for which they can furnish thorough security; (2) the amount they will place to the credit of the reserve fund, reserving the right to receive such net sum back as their last payment upon the original sum borrowed.

The success of this scheme depends not upon everyone waiting to see whether it is successful, but upon everyone taking hold at once and making a beginning.

I remind other members of the Committee of their promised aid in this matter and confidently expect communications at once which will justify an early meeting of the Committee to arrange definitely the details of the scheme. Let there be no delay.

Already, as will be seen by the minutes of the Union, a gentleman in Toronto, and a member of the Committee, has engaged to be one of one hundred to give \$50 each. Were that spirit general we should have little difficulty in lifting our burdens and extending our lines. Let the secretary at once be burdened with the needful communications.

JOHN BURTON, B.D.

Northern Congregational Church, Toronto.

### Literary Notices.

THOMAS HUGHES' "ALFRED THE GREAT." (I. K. Funk & Co.'s Standard Series.)—Carlyle writes on history "The transactions of the day, were they never so noisy, cannot remain loud forever, the morrow comes with its new noises, claiming also to be registered. In the immeasurable conflict and concert of the chaos of existence, figure after figure sinks, as all that has emerged must one day sink. Look back from end to beginning over our own England, how in rapidest law of perspective, it dwindles from the canvas."—Scandalous Cleopatras and Messalinas, Calgulas and Commoduses, in unprofitable proportion, survive for memory, yes, and names also we would not willingly allow to sink in death and be forgotten survive. Such a name is that of the Saxon Alfred.

"A strong still man in a blatant land,  
Whatever you name him what care I;  
Aristocrat, autocrat, democrat, one,  
Who can rule and dare not lie."

There is a thoroughly manly ring about this biography, and an earnestness whose spirit we much need to correct the day when "every door is barred with gold and opens but to golden keys." The state of Saxon England when Alfred ascended the throne was such that even the Danish scourge was not an un-mixed evil. "Virtue," writes Hovenden, "had so utterly disappeared from among them that no native whatsoever, might compare with them for treachery and villainy." This may be an overdrawn picture, as our author judges it to be, still it is manifest that prosperity under the strong rule of Egbert had brought about security and selfish luxury.

"Common profyte was wasted and devo ured,  
Partial profyte was sped and observed,"

individual gain was paramount and the church of the Saxon which was sought for instruction by men from abroad became time-serving and formal. "So religion was separated from morality, and the inner spiritual life of the native was consequently dying out." In such descriptions as these our author is evidently reading the life and times of Alfred in their practical bearing upon the evils of the body politic of which he forms an active part. Indeed, in his preface he frankly avows the political bearing of his work, and this avowal so far from taking from, rather gives power to, the following well turned reflections:—"When the corn and wine and oil, the silver and the gold, have become the main object of worship—that which men above all things desire—sham work of all kinds, and short cuts, by what we call financing and the like, will be the means by which they will attempt to gain them. When that state comes, men who love their country will welcome Danish invasions, civil wars, potato disease, cotton famines, Fe'nian agitations,

whatever calamity may be needed to awake the higher life again and bid the nation arise and live." Under Alfred the nation did arise and live, and our author describes how "England's darling" toiled, suffered, and persevered, how the people for the most part fainted, shewed slackness, treachery, cowardice; how some few shewed there were still brave men and true, ready to dare and die for king and country. At last came Ethandune and its fierce hand-to-hand conflict; the solid Saxon column, repeated at Waterloo, which the brave foe could not break; then victory and peace. "Never was triumph more complete or better deserved, and in all history there is no instance of more noble use of victory than this," for Alfred was a merciful conqueror as well as a severe executioner. Then read we how, a thousand years ago, he who was first in war was first in peace, as well as first in the hearts of his countrymen. It is with wonder and admiration we are shewn the king's board of works, war office and admiralty, law, justice, exchequer and Church, and with reverence we gaze into the study and the home. We echo the words our author has quoted from Freeman's History of the Norman Conquest, that "Alfred is the most perfect character in history, a saint without superstition, a scholar without ostentation, a warrior all whose wars were fought for the defence of his country, a conqueror whose laurels were never stained by cruelty, a prince never cast down by adversity, never lifted up to insolence in the day of triumph—there is no other name in history to compare with his, and the secret of his strength lay in this, Alfred was king under heaven's "Over-king." He held, because he faithfully acknowledged, the Divine right of ruling righteously. Even when fugitive, that trust never failed him, and we hail this life as a contribution, worthy of acceptance in an age that begins to laugh at one ruling in the heavens, towards the evidences of Christianity, and of the truth that "there is one throne which men cannot pull down—the throne of righteousness which is over all nations; and one king whose rule they cannot throw off—the Son of God, and Son of man, who will judge them as He has judged all kings and all governments before them."

### 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.

To the Editor of the CANADIAN INDEPENDENT.

DEAR SIR,—I beg to acknowledge receipt of the following collections for the Provident Fund Society: Guelph church, \$10; Emmanuel Church, Montreal, \$25; total, \$35. I wish, also, to remind the beneficiary members of either branch of the fund, that the subscriptions fall due on the 1st of July, and a punctual remittance is requested.

CHAS. R. BLACK,

Sec.-Treas. Can. Prov. Fund Socy.

Montreal, June 22nd, 1880.

### News of the Churches.

UNIONVILLE.—Rev. B. W. Day has been supplying this church for a few weeks past.

EDGAR.—The pastor writes that at the May communion twenty-four members were received in Edgar and twelve at Rugby.

A SUCCESSFUL temperance meeting was held in the church at Vespra on the 18th ult. The temperance sentiment is strong in this church.

TORONTO.—The scholars, teachers and friends of the Western Church Sunday school to the number of 425 took their annual pic-nic to Lorne Park on the 24th ult.

A GOOD EXAMPLE.—At the last monthly meeting of Emmanuel Church, Montreal, the church, on recommendation of the Board of Trustees, unanimously resolved to effect an insurance for \$10,000 on the life of their highly esteemed pastor, Dr. Stevenson.

THE St. Catharines "Journal," says Friend Wethersald, who for some time back has conducted service

in the Tabernacle Congregational Church, in that city, has accepted the pastorate of the church and separated himself from his Quaker society in Pelham. He gives as a reason for this, Divine guidance; that the "hand of the Lord has been heavy upon him," indicating that he should remain with the church in St. Catharines, and he resigns his right of membership in the Society of Friends, "not because he loves them less, but that he loves the Lord more." A deputation of Friends waited upon him, but failed to shake his determination, and "inasmuch," say the Friends, "as he has departed from both faith and practice of Friends on some points, his resignation has been accepted." "Friend Wetherald," adds the "Journal," "is a man of considerable ability, and since his advent to St. Catharines has laboured very acceptably with his new charge, but domestic affliction at his home in Pelham has interfered with his constant supervision of the work of the church."

NOVA SCOTIA.—The "Mmas Basin Association" of Congregational Churches was organized at Economy, N.S., on Wednesday, 9th ult. It incorporates the churches at Economy, Cornwallis, Noel, Selmah, Moose Brook, Maitland, and South Maitland. A party of twenty-two from Cornwallis crossed the basin in a small yacht engaged for the purpose, and four came from Noel. The attendance at the meetings was excellent throughout, and the advantages of the Association were so evident that they were heartily embraced by the representatives present. The devotional meetings were marked by the Holy Spirit's presence. Besides the organization of the Association, an address was given by Rev. E. Barker on "Baptism," a sermon preached by Rev. J. W. Cox from Zech. x. 6, followed by the observance of the Lord's Supper and the reception of three new members to the Economy church. The ordinance of baptism was applied to one by immersion, to two adults by sprinkling, and to the child of Rev. J. W. Cox. The Association is to meet semi-annually, in June and October. The next meeting is appointed for Cornwallis. Rev. E. Rose was chosen chairman for the year, and Rev. E. Barker, secretary; who, with the other pastors, and one church-member in each pastor's field, make up the executive committee for interim business. The interest of this first meeting of the Association was very much enhanced by the hospitality of the young church at Economy, and by the progressive spirit manifested in both the religious and the material work of the church, the beautiful parsonage being beyond praise. E. B.

The Sunday School.

INTERNATIONAL LESSONS.

LESSON XXVIII.

July 11, } THE FALL AND THE PROMISE. { Gen. iii. 1-15.

GOLDEN TEXT.—"By one man sin entered into the world, and death by sin."—Rom. v. 12.

ROME STUDIES.

- M. Gen. iii. 1-15. . . . Fall and Promise.
- T. Gen. iii. 16-24. . . . Banishment from Eden.
- W. Luke ii. 8-20. . . . Promised Saviour.
- Th. Ps. li. 1-19. . . . Pardon and Purification Sought.
- F. Rome v. 1-21. . . . Death by Adam, Life by Christ.
- S. Matt. iv. 1-11. . . . Jesus Tempted and Triumphant.
- Sab. Gal. ii. 10-13. . . . Redeemed from the Curse.

HELPS TO STUDY.

God having, as we found in our last lesson, created Adam (earth) and placed him in the garden of Eden, made a covenant of life with him in the following terms: "Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die."

Eve (living) was then created and brought to Adam as a companion or "help meet"—that is, meet or proper help—for him.

Our first parents do not appear to have continued very long in their holy and happy state; the sad record of our present lesson follows closely. We find in it the following topics, (1) Temptation, (2) Sin, (3) Shame, (4) Trial and Conviction, (5) Promise of Salvation.

I. TEMPTATION.—Vers. 1-5. The fall of man from a state of holiness and happiness into a state of sin and misery is neither a myth nor an allegory; its consequences are all too evident within us and around us.

The Serpent. That was all that Eve saw, but Satan

was there—"that old serpent called the devil and Satan, which deceiveth the whole world" (Rev. xii. 9). In this passage "the serpent" evidently means the serpent that appeared to Eve in Eden, for that is the oldest serpent of which we have any particular account; and his appearance there was the beginning of his characteristic work of deceiving the "whole world." See also John viii. 44. It was only from without that he could tempt Eve, as she was holy in heart; he meets with no such obstacle now in deceiving fallen humanity.

Yea, hath God said, ye shall not eat of every tree in the garden? This question expresses surprise at such a restriction, the object being to make Eve discontented. Such insinuating questions form part of Satan's tactics still; but instead of a serpent, he now employs men and women to propose them.

And the woman said. In Eve's version of the terms of the covenant of life there are certain variations from the original which seem to indicate that the tempter's question was already producing its intended effect. She leaves out the words "every" and "freely," and she introduces "neither shall ye touch it," thus giving the covenant an aspect of severity.

Ye shall not surely die. First a confusing question, then a bold denial. Satan is still busy at this sort of work. How is it that this old lie is so favourably received in the present day among people who affect to despise old things?

II. SIN.—Ver. 6. Humanity, placed upon its trial in the persons of Adam and Eve, had the best possible chance of winning eternal life by works. These two alone came into the world at maturity; all others came as children. We were favourably represented in Eden, and all we can say is "we with our fathers have sinned."

Seeing that sin means a breach of the moral law, wherein did Eve's sin consist? In acting contrary to a particular injunction given by God, no matter how indifferent in itself the act might be, she broke the first commandment. When she listened complacently to the blasphemous words of God's open enemy, she no longer loved the Lord with all her heart and with all her soul. When she coveted the forbidden fruit she broke the tenth commandment. When she stretched forth her hand and took what did not belong to her she broke the eighth.

And when the woman saw. Human reason is not at all to be despised, but even at its best it has its limits. God knows best. But the adversary prevailed. He got these hitherto innocent beings to accept bondage under the name of liberty; and their descendants, listening to the same specious plea, rivet their fetters and multiply their chains.

III. SHAME.—Vers. 7, 8. "God made man upright but they have sought out many inventions" (Eccles. vii. 29).

And the eyes of them both were opened. They had now acquired the coveted knowledge but the acquisition was a terrible loss. A feeling, not hitherto experienced by them, because incompatible with perfect innocence, now took possession of them. Shame follows sin, and that closely in the case of inexperienced sinners; in every case it will catch up sometime.

IV. TRIAL AND CONVICTION.—Vers. 9-14. In their state of holiness our first parents loved God, and revered Him, and feared Him—that is feared to offend Him—but now they were afraid of Him; and this improper feeling still continues in the heart of man except where it is removed by that "perfect love which casteth out fear."

Where art thou? God evidently asks Adam this question in order to get him to realize his position, not locally, but morally and spiritually. God also puts that question to each one of us now individually. All who have not yet found life and salvation through Jesus Christ, "the second Adam," are where the first Adam was when the question was put to him—in a state of spiritual death, and therefore exposed to death eternal.

V. PROMISE OF SALVATION.—Ver. 15. In this verse we have the first intimation of a deliverer from the state of sin and misery into which man had just fallen. The first clause may be taken as referring at least in its most literal sense to the now well known antipathy towards serpents that man as a rule almost instinctively feels—I will put enmity between thee and the woman, and between thy seed and her seed; but in the second clause there is no mention made of the seed of the serpent; the reference is evidently to the serpent himself that is to Satan—it (the seed of the woman) shall bruise thy head and thou shalt bruise his heel. "It is to be observed" says a writer on this passage, "that in this clause, while one party is the seed of the woman, the other is not the seed of the serpent, but the serpent itself. The great adversary will do much injury to men, but in the end will himself be totally overcome. He will bruise the heel of his opponent but in return his own head will be trodden under foot. But who is meant by the seed of the woman? Undoubtedly, in the first instance, the human family, the term seed being itself indefinite. But as Satan is a spiritual foe the opposing party must be modified so as to denote the spiritual seed, the succession of the pious in all time. This spiritual posterity culminated in the person of Christ who gave Satan his death-blow on the cross."

THE BOARD FENCE.

"Shoo, shoo, get home you plaguy critters!" cried Mr. Babcock, waving his arms, as he chased a dozen sheep and lambs through a gap in the fence.

It was a wooden fence, and when he had succeeded in driving the animals to the other side of it, he lifted it from its reclining position and propped it up with stakes. This was an operation he had found himself obliged to repeat many

times in the course of the season, and not only of that season, but of several previous seasons.

Yet Mr. Babcock was neither slack nor thriftless; in fact, he rather prided himself on the ordinary appearance of his farm, and not without reason. How then shall we account for his negligence in this particular instance?

The truth was that this fence formed the boundary line between his estate and that of Mr. Small; and three generations of men who owned these estates had been unable to decide to whom it belonged to rebuild and keep it in repair. If the owners had chanced to be men of peaceful dispositions, they would have compromised the matter, and avoided a quarrel; but if, on the contrary, they belonged to that much larger class who would sooner sacrifice their own comfort and convenience than their so-called rights, this fence would have been a source of unending bickerings and strife.

And of this class were the present owners. Again and again had they consulted their respective lawyers on the subject, and dragged from their hiding-places musty old deeds and records, but always with the same result.

"I say it belongs to you to keep it in repair; that's as plain as a pike-staff," Mr. Babcock would say.

"And I say it belongs to you—any fool might see that," Mr. Small would reply; and then high words would follow, and they would part in anger, more determined and obstinate than ever. The lawyer's fees and the loss by damages from each other's cattle had already amounted to a sum sufficient to have built a fence around their entire estates, but what was that compared to the satisfaction of having their own way?

At last, one day, Miss Letitia Gill, a woman much respected in the village, and of some weight as a land-owner and taxpayer, went for Mr. Babcock to come and see her on business; a summons which he made haste to obey, as how could it be otherwise where a lady was concerned?

Miss Letitia sat at her window sewing a seam, but she dropped her work and took off her spectacles when Mr. Babcock made his appearance.

"So you got my message; thank you for coming, I'm sure. Sit down, do. I suppose my man Isaac told you I wanted to con-ilt you on business—a matter of equity, I may say. It can't be expected that we women folks should be the best judges about such things, you know; there's Isaac, to be sure, but then he lives on the place; maybe he wouldn't be exactly impartial in his judgment about our affairs."

"Jes' so," said Mr. Babcock.

"Well, the state of the case is this: When Isaac came up from the long meadow to dinner—they're mowing the meadow to-day, and an uncommonly good yield there is—when he came up to limer, he found that stray cows had broken into the vegetable garden."

"He did, hey?"

"You can fancy the riot made. I declare Isaac was almost ready to use profane language. I am not sure that he didn't; and, after all, I couldn't feel to reproach him very severely, for the pains he has taken with that garden is something amazing; working in it, Mr. Babcock, early and late, weeding, and digging, and watering, and now to see it all torn and trampled so that you wouldn't know which was beets and which was cucumbers. It's enough to raise anybody's temper."

"It is so," said Mr. Babcock.

"And that isn't all, for by the looks of things they must have been rampaging in the orchard and clover field before they got into the garden. Just you come and see;" and putting on her sun-bonnet, Miss Letitia shewed Mr. Babcock over the damaged precincts.

"You don't happen to know whose animals did the mischief?" said Mr. Babcock.

"Well, I didn't observe them in particular myself, but Isaac said there was one with a peculiar white mark, something like a cross on its haunch."

"Why, that's Small's old brindle," cried Mr. Babcock. "I know the mark as well as I know the nose on my face. She had balls on her horns, didn't she?"

"Yes, so Isaac said."

"And a kind of hump on her back?"

"A perfect dromedary," said Miss Letitia. "I noticed that myself."

"They were Small's cows, no doubt of it at all," said Mr. Babcock, rubbing his hands. "No sheep with them, hey?"

"Well, now I think of it, there were sheep—they ran away as soon as they saw Isaac. Yes, certainly, there were sheep," said Miss Letitia.

"I knew it—they always go with the cows; and what of me—?"

"It's to fix damages," said Miss Letitia. "As I said before, women folks are no judges about such matters."

Mr. Babcock meditated a moment, and then said, "Well, I wouldn't take a cent less than seventy-five dollars, if I were you—not a cent."

"Seventy-five dollars! Isn't that a good deal, Mr. Babcock? You know I don't wish to be hard on the poor man; all I want is a fair compensation for the mischief done."

"Seventy-five dollars is fair, ma'am—in fact, I might say it's low. I wouldn't have had a herd of cattle and sheep trampling through my premises in that way for a hundred."

"There's one thing I forgot to state; the orchard gate was open, or they couldn't have got in; that may make a difference."

"Not a bit—not a bit. You'd a right to have your gate open, but Small's cows had no right to run loose. I hope Isaac drove them to the pound, didn't he?"

"I heard him say he'd shut 'em up somewhere, and didn't mean to let 'em out till the owner calls for 'em. But, Mr.

Babcock, what if he should refuse to pay for the damages? I should hate to go to law about it."

"He won't refuse; if he does, keep the critters till he will pay. As to law, I guess he's had about enough of that."

"I am sure I thank you for your advice," said Miss Letitia, "and I mean to act upon it to the very letter."

Scarcely was he out of sight when Miss Letitia sent a summons for Mr. Small, which he obeyed as promptly as his neighbour had done.

She made to him precisely the same statement she had made to Mr. Babcock, shewed him the injured property, and asked him to fix the damages. It was remarkable before he did this, that he should ask the same question Mr. Babcock had asked; namely, whether she had any suspicion to whom the animals belonged.

"Well, one of them I observed had a terrible crooked horn."

"Precisely—it's Babcock's heifer; I should know her among a thousand. She was black and white, wasn't she?"

"Well, now I think of it, she was; one seldom sees so clear a black and white on a cow."

"To be sure, they're Babcock's animals fast enough. Well, let me see; what you want is just a fair estimate, I suppose?"

"Certainly."

"Well, I should say ninety dollars was as low as he ought to be allowed to get off with."

"Oh, but I fear that will seem as if I meant to take advantage. Suppose we call it—say seventy-five."

"Just as you please, of course; but hanged if I'd let him off for a cent less than a hundred, if it were my case."

"And if he refuses to pay?"

"Why, keep the animals until he comes around, that's all."

"But there's one thing I neglected to mention—our gate was standing open; that may alter the case."

"Not at all; there's no law against keeping your gate open; there is against stray animals."

"Very well; thank you for your advice," said Miss Letitia; and Mr. Small departed with as smiling a countenance as Mr. Babcock had worn.

But at milking-time that night he made a strange discovery—old brindle was missing! At about the same hour Mr. Babcock made a similar discovery; the black-and-white heifer was nowhere to be found. A horrible suspicion seized them both—a suspicion they would not have made known to each other for the world.

They waited till it was dark, and then Mr. Babcock stole around to Miss Letitia's, and meekly asked leave to look at the animals which had committed the trespass. He would have done it without asking leave, only that thrifty Miss Letitia always shut her barn doors at night.

While he stood looking over into the pens where the cows were confined, and trying to negotiate with Miss Letitia for the release of the heifer, along came Mr. Small in quest of his brindle. The two men stared at each other in blank dismay, then hung their heads in confusion.

It was useless to assert that the damages were too high, for had they not fixed them themselves? It was useless to plead that Miss Letitia was in a manner responsible for what had happened, on account of the open gate, for had they not assured her that circumstance did not alter the case? It was useless to say she had no right to keep the cows in custody, for had they not counselled her to do so? As to going to law about it, would they not become the sport of the whole town?

"He that diggeth a pit, he himself shall fall into it," said Miss Letitia, who read what was passing in their minds as well as if they had spoken, for the light of Isaac's lantern fell full on their faces. "However, on one condition I will free the cows and forgive the debt."

"What is that?" Both thought the question, but did not ask it.

"The condition is that you promise to put a good new fence in place of the old one that separates your estates, dividing the cost between you, and that henceforth you will live together peacefully, so far as in you lies. Do you promise?"

"Yes," muttered both in a voice scarcely audible.

"Shake hands upon it, then," said Miss Letitia.

They did so.

"Now let the cows out, Isaac; it's time they were milked," said she. And the two men went away driving their cows before them, and with a shame-faced air, greatly in contrast with the look of triumph with which they had before quitted her presence.

The fence was built, and the strife ceased when the cause was removed; but it was long before Miss Letitia's part in the affair came to the public ear; for she herself maintained a strict silence concerning it, and she enjoined the same upon her man-servant, Isaac.

#### "MISS HANNAH'S BOY."

It was a cold, dark afternoon, and Miss Hannah Reed drew her shawl more closely around her as she came down the school-house steps. She was a teacher in the public school, and since her father's death, had found urgent need for all that she could earn. Miss Hannah's strength was not great, and her work pressed heavily, so that often when night came she was too tired to read.

The day had been a trying one, and Miss Reed felt unusually weary; the Sunday before she had given up her Sunday-school class, because her week's teaching generally ended in a severe headache. Thinking over this fact, Miss Reed gave an audible sigh, and said half aloud:

"Well, well, there is no use in my trying to do anything

but earn a living; I have time and strength for nothing else."

At this moment she found herself opposite a locksmith's shop, and, remembering that she wanted a key altered, entered the shop. The master was out, but a pale, not very attractive looking boy sat at work, and he said that she could have the key by the next day. As Miss Hannah turned to leave, a weary look in the boy's face caught her eye, and she said in a kindly way:

"Do you like this work, my lad?"

The boy looked up surprised, but seeing a look of interest in her face, said humbly:

"I like it pretty well, ma'am, but I get very tired; I'm not used to be shut up so much."

"What have you been used to do?" said Miss Reed.

"I lived on a farm," said the boy; "but father didn't need us all to help him, so he said I had better come to the city, and I found this place."

"Do you earn enough to live on?"

"I only get about enough to pay my board, and have very little left."

"Where do you board?"

"Not far from here; there are six other fellows that board in the house."

"What do you do in the evening? Do you sit with your landlady?"

"She don't often sit anywhere, I think, for she's working most of the time, and we don't say much to her, except when we pay our bills. When I can earn a little extra, I go to the minstrels; it's right jolly there?"

"Do you ever go to church?"

"No, ma'am, I don't know much about the churches, and my clothes are not good enough to go."

"Do you ever read?"

"Not much; there are not many books at our house; one fellow takes a newspaper, and he lends me that sometimes."

It was getting late, and Miss Reed, after learning that the boy's name was Joseph Steele, said pleasantly: "Well, Joseph, we have had quite a talk, haven't we?"

When she went home, two voices seemed to be speaking to her; one voice said: "Here is a friendless boy, with no good influences around him, can you not help him a little?"

The other said: "I wouldn't trouble myself about him; you have enough to do." The first voice must have been the strongest, for the next day, when Miss Reed called for the key, she said to Joe:

"Wouldn't you like to go to Sunday-school with me next Sunday?"

Joe looked reflective, and said:

"I don't care much about it, but if you want me to go, I will."

"I would wish you to go once, and see how you like it," said Miss Reed; "and if you call on me at two o'clock next Sunday, we will go together."

When Sunday came, Miss Reed had a headache, and almost hoped that Joe would not appear; but as the clock struck, he came, looking quite clean and neat, and they soon reached the school. The room was a very attractive place, and Joe gazed curiously around. The superintendent shook hands with him very kindly, and then placed him in the class of a very earnest, faithful teacher. After school, Miss Reed found a chance to tell Joe's teacher a few facts about his new scholar, and then she walked some distance with Joe, and was delighted to hear him say that he liked that teacher first-rate, and he meant to come next Sunday.

This was the beginning of new things for Joe. Miss Reed never did anything by halves, and her interest in the boy did not wane. In a few weeks she was rejoiced to discover Joe Steele, dressed in a new coat, sitting in the church gallery. He smiled as he caught her eye, and, after church, he told her that his teacher had helped him to get the coat, and to please him he had come to church. Before long the good teacher invited his whole class to spend the evening with him. Joe told Miss Reed that it was the best evening he had ever spent; he said that they had "nuts and oranges, and the teacher's sister played on the piano, and the boys hardly wanted to go home when the time came."

A good many times Miss Reed purposely passed the little shop so that she might give a kindly nod to Joe as he worked, and it always seemed to Joe that he could work better after she passed by. Another ill-fitting key took Miss Reed again to the shop. And this time she invited Joe to come and see her some evening; and Joe ventured to call, a little scared at first, but greatly pleased. Miss Reed shewed him the pretty things in her parlour, and exerted all her tact to draw him out. She was pleased to hear him speak quite intelligently of his farm life, and shewing him her stereoscope, and treating him to fruit, it was time to go. Joe remarked that he had enjoyed himself wonderfully, and then Miss Reed lent him an interesting book, and after promising to come again, Joe took his departure.

Miss Reed felt very tired when her guest had gone, but to the boy the evening had been worth more than gold. The thought that any one in the great city cared anything about him was a great stimulant to his better nature. The contact with a refined, educated lady had given him a glimpse of a different life from that which he had known. Henceforth, Miss Reed became a synonym for all that was good and wise in the eyes of Joe.

The Reed household began to be interested in Joe, and they fell into the fashion of calling him "Hannah's boy." Even Mrs. Simmons, the old lady in the next house, became interested in him, and when he passed her window, she would nod at him and say, "There comes 'Hannah's boy'; what a deal of pains she would take for that lad; well, well, it may do him good," and then her thoughts would wander

to her own boy far away, and she hoped somebody might care for him.

One day Miss Reed met Joe coming out of a beer-shop, and as she came up, he looked a little confused. "Why, Joe," she said, "do you need to drink beer?" Joe said that he generally got very thirsty by noon, and liked to take one glass, and did not see any harm in that. "I don't know as there is," said Miss Reed; "but, Joe, many who begin by going to a beer-house, end by taking something stronger, and I would be glad if you never went again." Joe looked very grave as she passed on; but he told her afterwards that he was not going any more.

As the time passed on, a gradual change was visible in the locksmith's boy, Joe's coat was neatly brushed; his hair was smooth, and both language and manner changed for the better. Potent influences were at work, and there came a look of intelligence and resolution into his face which it did not seem to see. Some time after this the locksmith had to give up his shop, and Joe was without work; but his Sunday-school teacher succeeded in finding a situation for him in the large house in which he himself was employed, and Miss Reed was delighted at this good fortune, for though she saw Joe much less frequently after this she knew that he was going steadily on, winning the good opinion of his employers. Whenever she met Joe, the pleased look in his face shewed that she was still a dearly valued friend.

Two years have slipped away; and if you had been in Dr. G——'s church last Sunday, you would have seen a pleasant sight. Six young men walked into the church, and took their stand as true servants of God. Among them, with gentlemanly bearing and reverent face, stood "Miss Hannah's boy." Could that young Christian soldier be indeed the same boy? Yes, for in her pew sat Miss Reed, and as she looked at him, sacred joy shone in her face. The good teacher was also there, and as he and Miss Reed shook hands with Joseph Steele after church, there was a light on their faces akin to that which the angels wear when a soul is delivered from sin.

Miss Hannah Reed is still teaching, and is often weary; but in the better country her rest will be sweet, and to her the Master will say: "Inasmuch as ye did it unto one of the least of these, ye did it unto me." Are there not many in our great cities, who, like Miss Hannah Reed, might help one boy or girl to a better life?

#### LITTLE FIDGET.

Little Bridget was a fidget,  
Little Lucy like a mouse,  
O! so quiet, 'mid the riot  
Of her sister in the house.

Little Fidget troubled Bridget  
In the kitchen making pies.  
"O!" cried Bridget, "Naughty midget,  
Will you over, Miss, be wise?"

Little Bridget, in a fidget,  
Ran to mother to complain.  
Little Lucy had a juicy  
Applo-tart to eat again.

#### RULES FOR HEALTH.

We should not leave our souls to the ministers nor our health to the doctors. So the following simple rules for the preservation of health, especially through the changeable seasons of autumn, winter, and spring, should not be left entirely to health journals. We are right in the midst of the time when they apply:

Never lean with your back against anything that is cold.  
Never begin to journey until breakfast is eaten.  
Never take warm drinks and then immediately go out into the cold air.

Keep the back—especially between the shoulder blades—well covered; also the chest well protected.

In sleeping in a cold room establish a habit of breathing through the nose, and never with the mouth wide open.

Never go to bed with cold or damp feet; always toast them by the fire for ten or fifteen minutes before going to bed.

Never omit regular bathing; for unless the skin is in an active condition, the cold will close the pores and favour congestion and other diseases.

After exercise of any kind never ride in an open carriage nor near the window of a car for a moment. It is dangerous to health and even to life.

When hoarse speak as little as possible until the hoarseness is recovered from, else the voice may be permanently lost, or difficulties of the throat produced.

Merely warm the back by a fire, and never continue keeping the back exposed to the heat after it has become comfortably warm. To do so is debilitating.

When going from a warm atmosphere into a colder one, keep the mouth closed, so that the air may be warmed by its passage through the nose ere it reaches the lungs.

Never stand still in cold weather, especially after having taken a slight degree of exercise; and always avoid standing upon ice or snow, or where the person is exposed to a cold wind.—*Albany Argus.*

The more we do, the more we can do; the more busy we are, the more leisure we have.—*Hazlitt.*

"O! the Eternal fulfil His gracious promise on the instant, where would be the trial of faith, and our confidence in prayer?"—*Grace Aguilar.*



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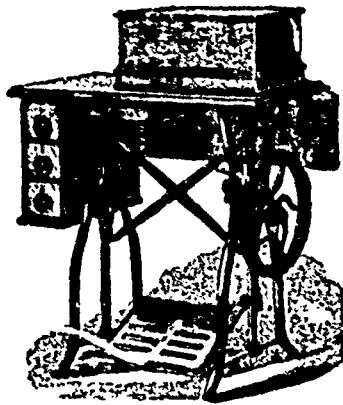
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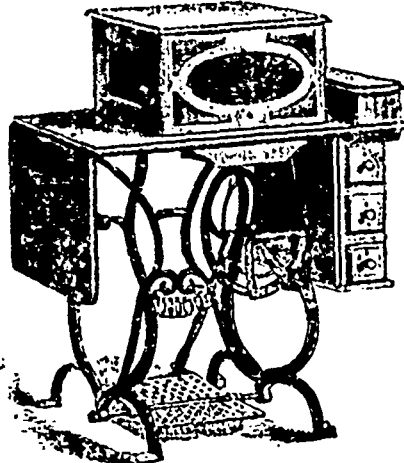
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