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# The Canadian Independent.

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

Vol. 27.

TORONTO, THURSDAY, May 6, 1880.

New Series. No. 19.

## Topics of the Week.

THE Rev. Canon Ryle, so well known for his many popular and evangelical writings has been appointed to the new bishopric of Liverpool, England.

THE London Missionary Society has no more successful agent in its employ than Griffith John of Hankow, China. During the past year he was permitted to receive eighty-five Chinese into his church.

DR. HENRY ALLON of Islington has been nominated for the chairmanship of the English Congregational Union for next year. Dr. Allon has occupied the chair once already, but he is well worthy of a second term.

DEAN STANLEY is known to be very broad, and he seems to delight in acts that startle and shock people. His last move is the securing of Mr. Ernest Renan to deliver in Westminster Abbey four lectures bearing on the early history of Christianity.

PRINCESSES are getting cheap. A Hanoverian Princess has just married her father's secretary, who is only a baron, with the hearty approval of the Queen of England, while the King of Wurtemberg has given his consent to the marriage of his daughter, the Princess Pauline, to a young physician of Breslau. And why not? The chances are all that the men were as good as the women; perhaps better.

THE Moderator of the approaching Synod of the Presbyterian Church of England will be the Rev. Donald Fraser, D.D., of Marylebone; of the General Assembly of the Church of Scotland, Rev. Dr. Watson, of Dundee; of the General Assembly of the Free Church of Scotland, Rev. Thomas Main, of St. Mary's, Edinburgh; of the Synod of the United Presbyterian Church, Rev. Professor D. Duff, D.D.

THE Catholic Archbishop of Dublin in a pastoral just issued says: "Doctrines destructive of mutual confidence are laid down by some public speakers as the first principles of morals. Patriotism is invoked as a spirit of disunion between priests and people. The evil genius of Communism which brought such fearful woes on other lands is only watching the opportunity which that disunion may give it, to try to establish its hideous throne among us. Our people have yet many wrongs. Our educational system is imperfect. Our land laws, though reformed, can still be employed as instruments of great injustice, and we must use every means on which God's blessing can be invoked to redress these wrongs."

A NEW ENGLAND contemporary has the following statement of fact. He does not give the reason, but it is not far to seek nor difficult to find: "A depreciation in the value of the farms has marked the advance of Romanism in New England, and especially Massachusetts. Where the Irish Roman Catholics have supplanted the thrifty and industrious 'Yankee'—as in Berkshire and other counties in Massachusetts—tidiness has given place to slovenliness, and thrift to squalor. Not only so, but farms there which thirty years ago easily brought from \$50 to \$200 an acre, can be had for from \$20 to \$100. Wherever the farmers are Irish Roman Catholics, as a rule the land is cheap, the farms have deteriorated in quality, and society has travelled backward.

ERNEST RENAN has been delivering a series of lectures in London. He was introduced to his audience by Lord Houghton. The influence of Rome upon Christianity was his general topic. He was

patronizing somewhat in his references to religion, saying of it, "All religion, perhaps, is defective and partial, but it has none the less in it something of the divine." He placed Christianity and Islam together, as "universal religions." But even Renan, with all his sceptical and Jewish prejudices, could not be indifferent to the unrivalled excellence of the true faith, and had to confess that "the origin of Christianity was the most heroic episode in the history of humanity, and the world has never seen more devotedness, more love of the ideal, than were exhibited in the one hundred and fifty years from the time of the sweet vision of Galilee under Tiberius to the death of Marcus Aurelius."

THE New York "Evangelist" says "good-bye" to Dr. John Gibson, of Chicago, in the following terms. "While greatly regretting, in common with his people, this decision, we are sure that no one who knows Dr. Gibson will ascribe to him any but the highest motives in determining his course. The church in St. John's Wood stands next in importance among the Presbyterian churches of London to Dr. Fraser's in Regent square. It has secured a pastor worthy of such a position. He may perhaps feel that he will be more at home in London, and that his usefulness will also be increased. It may be so. We can only say that he has made a capital American while he has been among us; that he has been equally loyal to his Church and his country; and that he goes from us with the high respect, as well as with the esteem and affection, of all his American brethren. We trust that his ministry in another field may be one of no less usefulness and happiness than it has been here."

THE folly of tying up charitable bequests with close restrictions, has had many illustrations. The London School Board has brought to light a number of charities in which the benevolence of the givers was certainly very short-sighted. One of the parishes in that city has an endowment left for the purpose of paying for sermons on England's Deliverance from the Spanish Armada, and the Gunpowder Plot, and in Commemoration of Queen Elizabeth's Accession to the Throne. The parish of St. Pancras has a fund provided for paying for "two lanterns and four candles in Soper Lane, and the keeping clean of the preaching-place at St. Paul's Cross." Of course in these days of gas and electric lights, such bequests are useless. A legacy was left to the parish of St. Dunstan, to provide the vicar, churchwardens, and as many ancient parishioners "as it could reasonably serve," with a dinner, of two courses only, once a year. The income from this trust amounted to one hundred and twenty-two pounds ten shillings last year, of which twenty pounds were expended for the dinner, and the rest was given to miscellaneous purposes. One Richard Budd left property valued at about £300 two hundred and fifty years ago, the income of which was to be spent in bribes of threepence each to such of the poor as would attend prayers on Friday mornings in the Church of St. Giles. The parish of St. Michael has a bequest of thirteen shillings and fourpence "to keep the parish pump in order." Thousands of pounds have been tied up in the hard knot of restrictions like these in that city, the object for which the original bequest was made being no longer desirable, if not obsolete. And at the same time the want and suffering in that great city continues to supplicate for the aid held in the clutch of these dead hands. There may be a charity, as well as a zeal, which is not according to knowledge.

THE West Point outrage is still exciting keen and angry discussion among our neighbours. No wonder.

The theory now in favour with those who wish to screen the white cadets, who are in training at that National Institution for becoming military "gentlemen," is that Whittaker did it all himself—bound his own hands, slit his own ears, and otherwise outraged his own person—in order to excite indignation against his fellow-students and draw favourable attention to himself. This is too absurd. The cadets were all put upon their oath and all swore they knew nothing about the outrage and had no hand in it. This, the military authorities declared, was all that could be asked, for "gentlemen could not lie." The New York "Independent" takes a different view, for it says:—"But it has become evident to the public that it is not simply Whittaker's case that is under investigation; but the Military Academy itself. Only one thing in favour of the Academy has been brought up. It is said that its students will not lie. They may do anything else that is bad; but they will under no circumstances lie. They may be drunken, brutal bullies, but they will not lie. But, if this is so, then Whittaker does not lie, unless the law is that *white* cadets will not lie. But we confess to no great faith in a claim that the discipline of a military academy will make its students better morally than other students. We know of no civil school and do not believe there is a military school on the planet in which the vicious boys do not lie." As far as we have seen, only one Canadian paper has sought to vindicate the colour hatred by which these young incorrigibles are animated, and it is one of no standing either in the way of ability or circulation. As a matter of fact however we have still among us far too much of the same unreasoning prejudice though it might not go the length of either mutilation or murder.

THE April number of the "Missionary Record" of the Church of Scotland devotes several pages to accounts of the progress of the work of the Church among the Jews, which is very extensive. Five stations and one sub-station are maintained at Constantinople, Smyrna, Alexandria, Beirut, Salonica, at which there are five ordained missionaries, with seventeen or eighteen male and female teachers, colporteurs, and evangelists. The past year has been one of much encouragement. The Jews seem to be awakening to a spirit of inquiry into Christianity. At Smyrna the attendance on the weekly meetings for the study of the prophecies increased, until it reached on several occasions to upwards of 100. One week there were 119 present, probably the largest number of Jews who ever attended a missionary meeting in Turkey. Many Jews visit the missionary, and many are under regular instruction as professed inquirers. The schools at the various stations have also been well filled. The "Record" says the greatest obstacle to be met in Jewish missions is not the obstinate belief of that people, but the indifference of the Church at home. "The excuses for the neglect of the evangelization of the Jews will not stand the test of history or Scripture. Their conversion has not been found impracticable. The testimony of those who have studied the subject is that the success of Jewish missions, since the beginning of the century, when the work was fairly entered on, has been, at least, as great as that of missions to the heathen. Even in our own small staff six agents are converted Jews." Missions among the Jews in Turkey were begun upwards of thirty years ago. Since then thousands of Jewish children have been educated in the schools, and the day of reproach to girls for learning to read has passed, and they form the great majority of the scholars. In this period the Judæo-Spanish Bible has been prepared and published and much Christian literature circulated.

## EXPERIENCE AND THEOLOGY.

Although there is only one door to the kingdom of heaven, there is many an entrance to scientific divinity. There is the gate of free inquiry as well as the gate of spiritual wistfulness. And although there are exceptional instances, on the whole we can predict what school the new-comer will join, by knowing the door through which he entered. If from the wide fields of speculation he has sauntered inside of the sacred enclosure; if he is a historian who has been carried captive by the documentary demonstration or a poet who has been arrested by the spiritual sentiment or a philosopher who has been won over by the Christian theory, and who has thus made a hale-hearted entrance within the precincts of the faith—he is apt to patronize that Gospel to which he has given his accession, and, like Clemens Alexandrinus, or Hugo Grotius, or Alphonse de Lamartine, he will join that school where taste and reason alternate with revelation, and where ancient classics and modern sages are scarcely subordinate to the "men who spake as they were moved by the Holy Ghost." On the other hand, if "fleeing from the wrath to come," through the crevice of some "faithful saying," he has struggled into enough of knowledge to calm his conscience and give him peace with heaven, the oracle which assured his spirit will be to him unique in its nature and supreme in its authority; and a debtor to that scheme to which he owes his very self, like Augustine, and Cowper, and Chalmers, he will join that school where revelation is absolute, and where "Thus saith the Lord" makes an end of every matter. And without alleging that a long process of personal solicitude is the only right commencement of the Christian life, it is worthy of remark that the converts whose Christianity has thus commenced have usually joined that theological school which, in "salvation work," makes least account of man and most account of God. Jeremy Taylor, and Hammond, and Barrow, were men who made religion their business; but still they were men who regarded religion as a life for God rather than a life from God, and in whose writings recognitions of Divine mercy and atonement and strengthening grace are comparatively faint and rare. But Bolton, and Bunyan, and Thomas Goodwin, were men who, from a region of carelessness or ignorance, were conducted through a long and dark labyrinth of self-reproach and inward misery, and by a way which they knew not were brought out at last on a bright landing place of assurance and praise; and, like Luther in the previous century, and like Halyburton, and Whitefield, and Jonathan Edwards, in the age succeeding, the strong sense of their own demerit led them to ascribe the happy change, from first to last, to the sovereign grace and good Spirit of God. It was in deep contrition and much anguish of soul that Owen's career began; and that creed which is pre-eminently the religion of "broken hearts" became his system of theology.

"Children, live like Christians; I leave you the covenant to feed upon." Such was the dying exhortation of him who protected so well England and the Albigenes; and "the covenant" was the food with which the devout heroic lives of that godly time were nourished. This covenant was the sublime staple of Owen's theology. It suggested topics for his Parliamentary sermons:—"A Vision of Unchangeable Mercy," and "The Steadfastness of Promises." It attracted him to that book in the Bible in which the federal economy is especially unfolded. And, whether discoursing on the eternal purposes, or the extent of redemption—whether expounding the mediatorial office, or the work of the sanctifying Spirit—branches of this tree of life reappear in every treatise. In such discussions some may imagine that there can be nothing but barren speculation, or, at the best, an arduous and transcendental theosophy. However, when they come to examine for themselves, they will be astonished at the mass of scriptural authority on which they are based; and, unless we greatly err, they will find them peculiarly subservient to spiritual improvement and instruction in righteousness. Many writers have done more for the details of Christian conduct; but for purposes of heart-discipline and for

the nurture of devout affections, there is little uninspired authorship equal to the more practical publications of Owen. In the life of a Christian philosopher lately departed, it is mentioned that in his latter days, besides the Bible, he read nothing but "Owen on Spiritual Mindedness," and the "Olney Hymns;" and we shall never despair of the Christianity of a country which finds numerous readers for his "Meditations on the Glory of Christ," and his "Exposition of the Hundred and Thirtieth Psalm."—*North British Review*.

## H. OF GOOD CHEER.

Though tangled hard life's knot may be,  
And wearily we rue it,  
The silent touch of Father Time  
Some day will sure undo it,  
Then, darling, wait;  
Nothing is late  
In the light that shines forever.

We faint at heart, a friend is gone;  
We chafe at the world's harsh drilling;  
We tremble at sorrows on every side,  
At the myriad ways of killing;  
Yet say we all,  
If a sparrow fall,  
The Lord keepeth count: 'rever.

He keepeth count. We come, we go,  
We speculate, toil and falter;  
But the measure to each of weal and woe,  
God only can give or alter;  
He sendeth light,  
He sendeth night,  
And change goes on forever.

Why not take life with cheerful trust,  
With faith in the strength of weakness?  
The slenderest daisy rears its head  
With courage and with meekness;  
A sunny face  
Hath holy grace,  
To woo the sun forever.

Forever and ever, my darling, yes—  
Godness and love are undying;  
Only the troubles and cares of earth  
Are winged from the first for flying;  
Our way we plough  
In the furrow "now";  
But after the tilling and growing, the sheaf;  
Soil for the root, but sun for the leaf—  
And God keepeth watch forever.

—Mary M. Dodge.

## HOW TO KEEP OUR CHILDREN FROM BAD BOOKS.

MR. HARDCAP'S WAY.

You want me to tell you how to keep our children from readin' bad books? Why, stop 'em; that's all. That's my way. If I don't want my boy to do a thing I just tell him not to, and that's the end of it. He understands it. I'm master in my own household, and they all know that I'm master. I believe that doctrine—Dr. Dullard calls it the headship of man. He preached last summer a capital sermon on Eli; he shewed us how God punished parents that don't make their children stan' round.

Just how should I go to work if I found that one of my boys was readin' a dime novel? Well, I will jest tell you how I did go to work. I came into the sittin' room the other night and found Robert with a copy of the "Ledger" in his hand. It had come into the house—that I found out afterwards—wrapped round a pair o' boots from the shoemaker's. He was a readin' of it. "What have you got there, Robert?" said I. And he shewed me. I picked it out of his hand sooner than a flash of lightning, and threw it into the fire. "Don't you never let me see you a readin' of any such stuff as that agin," said I, "or you'll hear from me. If I catch you a readin' of any sensational litratooor you'll get a sensation from me, I can tell you. And he knows what that means. Some people say they don't believe in the rod. I do; and my boys know it."

"But, father," says he, "Dr. Hall writes for the 'Ledger.'"

"Never you mind who writes for the 'Ledger,'" says I. "You ain't a goin' to read it, not if the angel Gabriel writes for it." And no more he ain't; and I'll warrant you that I sha'n't catch Robert with the

"Ledger" in his hands agin in a hurry. And then I told my wife that I didn't want to see a copy of the "New York Ledger" in my house agin; and what's more—I wouldn't.

"It came wrapped around a bundle of shoes," said she.

"I don't care if i did," said I. "Don't you let any more of them paper. come into this house; not if you never get another pair of shoes. What's feet to the mind! I'd rather my boys should go barefoot all their lives than that any of them sensational papers should ever come under my roof. I won't have it, and that's all there is about it." What did she say to that? Well, she didn't say nothin'. I reckon that Mrs. Hardcap's too good a wife to say anything when her husband tells her what to do. Ain't I afraid that my boy will go off and read worse papers in secret? Well, I should jest like to see him do it, that's all. I guess he wouldn't do it more'n once. Don't I think that when he grows up he may take to worse books? That's what the Deacon says. But I tell the Deacon that's none of my business. If, when he gets to be of age, he chooses to take up with bad litratooor, that's his lookout, not mine. Besides, if you train up a child in the way he should go he won't depart from it. That's the promise, and I reckon it's safe to go on that. I won't have my children a readin' of any fiction. Walter Scott? No, not Walter Scott. Not a thing. Not a single thing. They shall read the truth and nothin' but the truth so long as they're under my roof. When they get out they can do what they please.

## THE DEACON'S WAY.

How would I go to work to keep my children from reading sensational books? The best way to answer this question is by telling you what I have done.

The other evening, coming into the sitting room, I saw James reading a dime novel. At least, I thought it looked like a dime novel. Mother had her sewing; Jennie was working on an afghan; Tommy was making a set of jackstraws out of a piece of red cedar. "Let's have some reading aloud," said I. "James, you seem to have got hold of an interesting book there, suppose you read it aloud to us." James looked up with a flush on his face.

"I don't believe you would care for this," said he; "it isn't much of a book."

"You're mightily interested in it," said Tommy, "for a book that isn't much of a book."

"Yes! come," said Jennie, "let's have some reading aloud. Why not, James?"

"Mother wouldn't like this book," said he.

"Why not?" said mother.

"Oh! you wouldn't, that's all," said James. "It's just stuff."

"If it isn't worth reading aloud it isn't worth reading at all," said Jennie.

"That does not follow," said I, "by any means. There are a good many books worth reading that are not worth reading aloud. But if James is too much interested in his story to put it aside, the rest of us will form a reading circle and get something that is worth reading aloud."

"Oh! I don't care anything about it," said James. "I was just reading to get through the evening. If you have got anything better on hand, let's by all means have it." With that, he laid the book by with a shove that sent it half way across the table.

"What shall it be?" said I.

"How would it do to begin a course of history?" "There's our 'Hume' in the bookcase. I don't believe that any of us ever read it through. How would that do?"

I thought to myself that probably none of us ever would read it through, but I did not say anything. I waited for some one else to respond.

"I've got a bully book up-stairs," said Tommy.

"What is it?" I asked.

"'David Crockett,'" said Tommy. "I will go and get it." With that, and before any of us could decide whether we wanted it or not, Tommy was off upstairs after his "bully book." He is as quick as a flash in everything. It proved to be one of Mr. John S. C. Abbott's Pioneers and Patriots series.

"What is there bully about it?" said I to Tommy, when he had produced it.

"Well, father, I didn't mean to say bully; only you know that word comes awfully convenient and I kinder ring it in without thinking. But it's full of adventure; about a fellow that lived in the wilderness when the country was new, and even Ohio was as wild as an Indian—what-do-you-call-it?"

"Reservation," said Jennie.

"Yes, reservation," said Tommy.

"What do you say, James," said I; "will you read aloud for us while I go to work on the shoe-box I am making for mother?"

James said he would, and we then and there inaugurated a reading circle. We have kept it up, so far, all winter; James and I taking turns in reading aloud and the rest going on with their work. Tommy is quite expert with his knife; and he has begged off from the reading to go on with his carpentry. We followed "David Crockett" with "Daniel Boone," and then took up Mrs. Brassey's "Voyage Round the World in the Yacht 'Sunbeam.'" We are reading that with an Atlas, and look up the places in the Atlas, and Jennie sometimes looks them up further in the Cyclopædia and tells us more about them at the next reading. And I haven't seen anything more of James' dime novel. My way to keep our boys from the bad literature is to overcome evil with good.

How can I find the time? Well, I believe that he that does not provide for his own family is worse than an infidel. And I think that it is part of my duty to provide my children with good books and good company in reading them. And I won't take so much work on my hand that I cannot do something for my own children. It is true, that when we had extra meetings through the week of prayer I only went to two of them; and I do not always go to the church sociable; and I have no lodge to go to; in fact I generally spend my evenings at home. I do not know any way in which a father and mother can spend all their evenings out, and make their children contented to spend them at home. My neighbours grumble a little but my children do not; and on the whole I would rather bear the grumbling of my neighbours than of my children.—*Christian Union.*

CHRIST AND HIS BRETHREN.

This is a ground of unspeakable consolation unto believers, with supportment in every condition: No unworthiness in them, no misery upon them, shall ever hinder the Lord Christ from owning them, and openly avowing them to be His brethren. He is a brother born for the day of trouble, a Redeemer for the friendless and fatherless. Let their miseries be what they will, He will be ashamed of none but of them who are ashamed of Him and His ways, when persecuted and reproached. A little while will clear up great mistakes. All the world shall see at the last day whom Christ will own; and it will be a great surprisal when men shall hear Him call them brethren whom they hated, and esteemed as the offscouring of all things. He doth it, indeed, already by His word; but they will not attend thereunto. But at the last day, they shall both see and hear whether they will or no. And herein, I say, lies the great consolation of believers. The world rejects them, it may be their own relations despise them—they are persecuted, hated, reproached; but the Lord Christ is not ashamed of them. He will not pass by them because they are poor and in rags—it may be, reckoned (as He Himself was for them) among malefactors. They may see also the wisdom, grace, and love of God in this matter. His great design in the incarnation of His Son was, to bring Him into that condition wherein He might naturally care for them as their brother; that He might not be ashamed of them, but be sensible of their wants, their state and condition in all things, and so be always ready and meet to relieve them. Let the world now take its course, and the men thereof do their worst; let Satan rage, and the powers of hell be stirred up against them; let them load them with reproach and scorn, and cover them all over with the filth and dirt of their false imputations; let them bring them into rags, into dungeons,

unto death—Christ comes in the midst of all this confusion and says, "Surely these are My brethren, the children of My Father," and He becomes their Saviour. And this is a stable foundation of comfort and supportment in every condition. And are we not taught our duty also herein, namely, not to be ashamed of Him or of His Gospel, or of any one that bears His image? The Lord Christ is now Himself in that condition, that even the worst of men esteem it an honour to own Him; but, indeed, they are no less ashamed of Him than they would have been when He was carrying His cross upon His shoulders, or hanging upon the tree; for of everything that He hath in this world they are ashamed—His Gospel, His ways, His worship, His Spirit, His saints, they are all of them the objects of their scorn; and in these things it is the Lord Christ may be truly honoured or be despised.—*Owen.*

A LIVING GOD.

Did you ever, I ask you, hear a religious man say, as years went on, that his religion had disappointed him? Nay, the life of our God is continued even now upon earth; and where that life is, there is the full, unending, irresistible power by which God will lead us from strength to strength, until at length we come to appear before our God in Zion. We worship no absent God. We serve no lifeless abstraction. We devote ourselves to no mere idle idea. We are buoyed up by no mere inflated enthusiasm. We serve a God living—a God present—a God who loves—a God who acts—a God who bids us trust Him to the uttermost, as we patiently pursue the path from whose end, even now, He is beckoning to us, whispering to us the while, as our minds are dark, and our hearts are cold, and our fears are great, these rich words of most abundant promise, "I have yet many things to say unto you, but ye cannot bear them now?"—*Canon Wilberforce.*

TEMPERANCE NOTES.

A DOCTOR'S OPINION OF ALCOHOL.

Alcohol is, like fire, a good servant but a bad master, and it becomes us as the conservators of the public health to be on our guard lest, through our incautious prescription, it should gain the mastery of any of our patients. The fact that many practitioners have ceased to administer alcohol in their practice without any diminution in their success ought to be sufficient evidence that its wholesale administration must be very prejudicial. Alcohol is only one of the many drugs which we have at our disposal, and those of us who feel compelled to be careful in our prescription of it need not feel ourselves embarrassed for an efficient substitute in very many instances—*Dr. James Muir Horne.*

ALCOHOL UNNECESSARY AND INJURIOUS.

Drunkenness is one of the diseases produced by the use of alcoholic drink, and it can only be cured by entire abstinence from the drink which causes it. This is now generally known. It is not, however, equally well known that all intoxicating drinks are not only unnecessary to persons in health, but positively injurious. But all who have studied the subject practically, by physiological research, by extended observation and personal abstinence, will endorse the opinion that strong drink is unnecessary and injurious. There is also a general opinion among persons who have studied the physiological action of alcohol, that the medical profession labour under error as to the use of alcohol in the treatment of disease—that it is used when unnecessary, and frequently with the most injurious results. The work of temperance reformers, then, is to obtain and diffuse correct information as to the nature and effects of alcoholic liquors, and the safety and advantages of abstinence. They are the true sanitary reformers; for temperance is a most important part of preventive medicine. Without saying a word in disparagement of other efforts for the promotion of the public health, we are convinced that nothing could conduce so much to the physical improvement and social elevation of the lower classes of our countrymen as total abstinence from strong drink.

THE VIPER IN THE FIRST GLASS.

One of the latest contributions to the literature of the bottle which I have seen is the following note, written last week, and now lying before me. "My dear Sir, I am sorry to inform you that I have again fallen, and am now held at Jefferson Police Court, Sixth avenue and Tenth street. Will you not, in God's name, come and pay my fine and deliver me? Please come at once. I will repay you. I am sick and almost beside myself." The author of the above distressing note is a young man of fine family, fine education, and attractive manners. He was for a short time a student in a theological seminary. Twelve hours before he was locked up in "Jefferson Police Prison" as a street drunkard, he was at Dr. Bunting's "Christian Home for Inebriates," in Seventy-eighth street. For several weeks he had been an inmate of that excellent institution. Knowing how often the wretched youth had fallen before, Dr. Bunting secured a good situation for him to keep him from the temptation of idleness. Before sundown he had slipped away from his new place of employment, and was arrested for drunkenness in the open street. And all this, too, in a young man of gentle, refined manners, not yet out of his twenties. What are the essons of this last text in the ever-enlarging chapter of damnation by the dram? Several lessons. The first one is that when a drunkard has "reformed" often, and fallen quite as often, he gets used to falling. His will grows weaker every time, like a rope that has been broken repeatedly, and is the worse for every mending. He becomes hardened in conscience by every blow given to conscience. His self-respect has been wounded so often that he grows reckless. He has broken so many good promises that he does not really believe himself when he signs the pledge for the twentieth time. 2. A second lesson from my fallen friend's case is that drunkenness becomes a horrible disease. It is as much a self-inflicted disease as a consumption would be which was brought on by sleeping on the wet ground. This young man tells me that when the appetite clutches hold of him he is powerless to resist. He is swept away like a chip on the rapids of Niagara. This utter impotence makes him the more desperate. Bitterly has he learned what God's word meaneth—"Whoso committeth sin is the slave of sin." What miracle the grace of God may yet work for my poor friend, no one can predict; but up to this time no efforts, prayers, or promises, have been of any avail. The demon of appetite still hurls them into the fires and into the flood; and when cast out he returns again with the seven other evil spirits, and the last state of that man is worse than the first. 3. But there was a time when my friend A— was a sober boy, untainted with the cup. When he let it alone, he was safe. He saw his father drink and began to tamper. His first glass opened perdition to him. Touching that first glass was like touching a victim of yellow fever; it was fatal. The last dram which sent him into a police cell was but the last drop of his first drink. Every day I see God's truth written up in more and more vivid lines of fire on the sky—"Look not on the wine when it is red; for at the last it biteth like an adder, and stingeth like a viper." Total abstinence is the only Gospel of salvation from the bottle. We have got to preach it from our pulpits, and teach it to our Sunday schools, and enforce it in our homes that the viper lies coiled up in the first glass.—*Dr. T. L. Cuyler.*

Everyday toil is everyday blessing,  
Though poverty's cottage and crust we may share;  
Weak is the back on which burdens are pressing,  
But stout is the heart that is strengthened by prayer.  
Somehow or other the pathway grows brighter,  
Just when we mourn there are none to befriending;  
Hope in the heart makes the burden seem lighter,  
And, somehow or other, we get to the end.

Births, Marriages and Deaths.

MARRIED.

On the 22nd April, at the residence of the bride's father, by the Rev. A. F. McGregor, B.A., the Rev. Andrew Oliver Cossar, of Belleville, to Miss Katharine Clinie, eldest daughter of Geo. S. Clinie, Esq., of Listowel.

THE  
CANADIAN INDEPENDENT.

TORONTO, THURSDAY, MAY 6th, 1880.

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

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

CHURCH DEBTS.

SO much has been written and said on this subject that it seems as if it were hopeless to attempt to say anything fresh, or to say it better, or more strikingly, than it has been said, yet the evil remains, in spite of all the preaching against it, yea, it would appear to increase, for surely never in the history of the religious bodies were there so many churches burdened with a load of debt, having their buildings encumbered with a mortgage, and the almost certain accompaniment of a floating debt, which, by a strange contradiction of terms, has a sinking instead of a floating tendency. During the last few years an epidemic which may be described as a church building mania has swept over the land, affecting cities, towns and villages, and entailing upon the most of them weaknesses from which they are suffering to-day, and will suffer for years to come. It is marvellous the blind faith in the possibilities of raising money which has possessed trustees, deacons, elders, building committees, not, of course, excepting pastors; first of all the measure is taken of their own people, and then if a few thousands are deficient in the amount required there is the satisfaction of knowing that the whole body is outside, and all that is to be done is to send the pastor on a begging tour through the churches and what is needed will be forthcoming! Now, apart from the delusive character of such ideas, for in the great majority of cases they are a delusion and a snare, the thing is unworthy Christian people and a Church of Christ. Let us not be misunderstood there are cases where a church may from the special circumstances in which it is placed—as the Winnipeg church, to which we alluded lately, fairly ask the aid of the churches, and receive it without loss of self respect or consistency, and no doubt there are other poor, isolated churches of which the same may be said, but, as a rule, the idea is bad, and the carrying out worse; there is a pride that is proper in churches as well as with individuals, and we cannot see why those who would scorn to ask aid from every one whom they met, to build a house for themselves, should adopt that practice when building a place in which they intend to worship God.

But beyond this there arises a far deeper evil. It would be difficult to say how much of the dissatisfaction in churches, the lack of growth, the spiritual deadness, arises from the incubus of a heavy debt—no small portion most assuredly. New comers are repelled from joining a place on which a heavy debt rests; members of the congregation get tired of incessant demands for money, money, money—and quietly drop off to a less impecunious place. Then some of the means used to raise funds, if not positively questionable, will be sure to be questioned, expenditure of a most needful kind will be begrudged, the pastor's salary will be regarded with anything but hearty approval, and it will be surprising if even more markedly evil results do not follow.

We need not pursue the matter; the story in all its particulars is too well known to many churches of our own, as well as of other denominations; the practical question is, what can be done? To the churches not thus entangled the reply is very simple, Keep out of debt; if you feel that it is necessary to build, count the cost, determine how much you can spend without asking anyone for aid or depending on lectures, bazaars, socials, etc., at the best a miserable help; settle that point, and don't go beyond it. You may not have so fine a church; it may not be so attractive externally as others; but you will save it from the attraction of a mortgage, you will save yourselves from the anxieties constantly arising from demands which you

have not the wherewithal to meet; especially, and this we deem of the very highest importance, you will be able to devote your time, your thoughts, your labours, to the true work of a church, the extension of the Redeemer's kingdom, and not to miserable expedients to make both ends meet.

But what to those who have got into the meshes, inextricably, in some cases it would almost appear? What are they to do? No one reply can be given; in fact almost each one would be different. To some it can only be said, there must be continued and increasing effort, even if it means some self-denial and hardship to the members; others by wise and judicious financial arrangements may spread the burden over a series of years, so that it may press lightly; while to others may come the necessity, hard as it may be, of letting their building go, and beginning again, free from debt, in a smaller and humbler way, as men in business are sometimes obliged to do. Only, to all let us say two words. Whatever you do keep together, be of one mind, love like brethren, and do not, even though you may be hard pressed, forget the objects that have claims on your sympathy and support, help others and you shall be helped yourselves. "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over." So saith the Master.

ORGANIZED INDEPENDENCY.

ORGANIZED Independency is the subject of the inaugural address of the Chairman of the Congregational Union of England and Wales, in May last. A few thoughts from that address may not be unworthy of consideration by our Congregational churches here.

The history of modern Independency need cause none of its friends to blush; he has read very particularly the history of the mother land or of the New England States, who does not know that wherever freedom of speech, press and worship is enjoyed, the Puritan can say, "I aided materially in the mighty struggle to wrench these boons from unwilling statesmen and ecclesiastics." In the manumission of the slave, Catholic emancipation, and public education, the Puritan Independent played no inferior part. Let the influence of Congregationalism be taken out from the political and religious life of England since the Stuart principle—"no bishop, no king"—was propounded, and "from the workhouse to the throne you would find another nation."

All struggles leave their impress upon the combatants, and the struggle, not yet completed—for equal rights, not mere toleration—has perhaps created an exaggerated jealousy of all outside constraint or direction, and led to distrust of organized bodies outside of individual churches, as the beginning of an accumulating power which may be used for purposes dangerous to freedom. And yet "I have yet to meet the man among us," said Mr. Cuthbertson, "who says absolutely, that the vision of Christ's Church upon earth, unveiled in the New Testament, is most perfectly represented by separate churches standing toward each other like so many globules of quicksilver, which may touch but never mingle." And in view of our struggling churches, virtual isolation, and internal troubles, alas! too frequent and public during the past few years, many hearts will respond to the want felt and expressed in the address upon which these lines are based:

"I do not say that our churches, working in comparative isolation, would accomplish little in this line, but I do say the full power and wisdom of a united denomination is needed to do for our age what we boast our fathers did in theirs. Without united and organized action I do not see how it is possible for us, in this new and solemn time, faithfully to fulfil our national duties. But if we, relying upon the abiding presence of the Spirit who is light and truth, meeting in prayerful Conference, devise plans of work which promise to utilize in concentrated power every gift and grace in our churches, and of which, in intention at least, as God-fearing men, we can say, 'It seemed good to the Holy Ghost and to us,' then I venture to predict that the glory of the latter time will exceed the glory of the former."

Our associations need to be pervaded by a more thorough *esprit de corps*, it requires to be more thoroughly understood that we represent something more

than negations, that Congregationalism is a set of principles, and that we need to come more together that we may understand and enforce them. If the comparatively compact Congregationalism of the mother land is striving for a more thorough organization of its forces, how much more do we need to set our house in order, and a simple statement of subjects that are so common-place that they are in danger of being practically forgotten, may afford suggestions for the consideration of our Central Association about to be revived, as well as other gatherings of our representative men. Will any one say that the subjects are not important? They are given from the objects of the Congregational Union and Association of the fatherland.

*Primary.*—To aid the weaker churches. To plant and foster new ones where needed. To provide means of grace in destitute localities.

*Secondary.*—To promote fraternal intercourse. To maintain and diffuse Congregational principles. To collect and disseminate information. To uphold and extend civil and religious freedom.

We trust these subjects will find earnest and practical treatment at the hands of Associations and Unions.

REV. DR. RALEIGH.

The death of Dr. Raleigh, which the cable announced last week, removes another of the links binding the Congregationalism of to-day to that of a past generation, for although Dr. Raleigh was not an old man he was the fellow of many of the noble names of our body now gone to their rest—Binney, Martin, James, Smith, and a host of others. There are but few representatives left; Dr. Stoughton is one, and Henry Allon is another; long may they be spared to work as their strength serves, and be gladdened by seeing that as the older heroes—their companions—pass away, their places are filled by men who will be a power for God in the denomination. We have not the particulars of Dr. Raleigh's life at hand, so we borrow the facts from the Boston "Congregationalist." Dr. Raleigh was born at Castle Douglas, in the southwest of Scotland, near Solway Frith, on the 3rd of January, 1817. Early in life he removed to Liverpool and became a worshipper at Crescent Chapel, then under the pastoral care of the Rev. John Kelly. The ability he manifested as a speaker, joined to a warm Christian heart, indicated him as one who would be useful in the ministry, and he yielded to the representations made to him in that direction. He commenced his training at Blackburn Theological Academy, and when that institution was merged in the Lancashire Independent College, he, with his fellow students, was transferred there. In 1844 he was invited to Greenock. His ministry there was marked by great power and success, but his health gave way and he had to resign his pastorate. In 1850 he was able to accept a charge at Rotherham. In 1855 he was invited to become the successor of Dr. Wardlaw, in Glasgow. Five years later he was taken and "torn up by the roots," as he himself expressed it, to become the pastor of the Canonbury Church, London, the old Hare Court cause. The spacious house was soon crowded, and enlarged only to be crowded still more; the church, which had been small, was increased to nearly one thousand members; chapels were built and sustained in Britannia row, in Milton road, and subsequently at Stamford Hill, in the latter case a joint pastorate. Latterly, Dr. Raleigh followed Dr. Stoughton at South Kensington, where he has been very acceptable and useful. In 1864 he visited this country and was most warmly received wherever he went, leaving behind him many tender memories and loving hearts that will be deeply pained by the news of his death. Dr. Raleigh was not a great author. Three volumes are all that he has published—"Quiet Resting Places," "The Little Sanctuary," and "The Story of Jonah." Another volume was announced—"Queen Esther"—and as the matter was, we believe, all in the printer's hands at the time of his death, it will no doubt be issued in due course. He died on the 21st of April. "Your fathers, where are they? and the prophets, do they live forever?"

We referred last week to the change of place for the Bible Society meeting in consequence of the action of the Bishop of Toronto. Since then a special meeting of the Committee has been held at which it was decided to return to the original proposal and hold the meeting in St. James' Square Presbyterian Church. This is as it should be.

We have been deeply pained, in common with the members of all our churches in Toronto, by the publication of statements reflecting upon the character of the pastor of the Bond street church. We know nothing of these matters beyond what is public property, therefore we abstain from any comment. Three or four meetings of the church were held last week, at one of which a letter was read from Mr. Handford, tendering his resignation. Rightly, as we think, the church declined to accept it, but, instead, appointed a Committee to investigate any charges and report thereupon to the church. We would very earnestly press upon the Bond street brethren that every consideration of justice to Mr. Handford, and to themselves as a church, together with the respect they owe to the denomination to which they belong and to our common Christianity, demand that the investigation shall be thorough and complete; nothing less can or ought to satisfy, in fact, anything less will be interpreted adversely to Mr. Handford. We are sure that the religious public, ministerial and lay alike, will rejoice to find that the charges and rumours are false and unfounded.

THE centenary of the establishment of Sunday schools, by Robert Raikes, is to be celebrated in England this summer on a scale commensurate with the importance of the subject. Representation has been invited from all the Sunday School Associations in the world, and the secretaries write that already the response has been large, from the United States especially. We are glad to be told that there is promise of a good delegation from Canada, Hon. Vice-Chancellor Blake, with others, having signified their intention of being present. The first meeting—one of reception and recognition—will be held on Saturday, 26th June, to be followed by various meetings during the following week. A grand mass meeting at the Crystal Palace, a meeting at the Guildhall, unveiling of the Raikes statue on the Thames embankment, meeting of delegates in Exeter Hall, etc. The succeeding week's observances will be initiated by meetings at Gloucester, the birthplace of Raikes, followed by meetings at other places. Altogether the arrangements promise a worthy celebration of one of the most important movements of modern times. We can promise our readers a full report of the proceedings from the pen of a delegate who proposes to be present at all the meetings and will give his experiences thereat in the columns of the INDEPENDENT.

IN reply to our paragraph of a fortnight ago respecting the "little manual" as proposed by a speaker at the meeting of the "Presbyterian Church Extension Society," "The Canada Presbyterian" says:

"Our good friend and contemporary, the CANADIAN INDEPENDENT is concerned about us poor Presbyterians, our accredited standards, and a threatened 'little manual,' the appearance of which, it fears, will shew that our Presbyterianism as 'formulated' in our symbolical books is not in accord with that which is actually held by our members and taught from our pulpits. There is not the slightest ground for anxiety, good friend. All that is aimed at is a handy little manual on Presbyterian Church Government, about which some think we have not lately been saying enough, because we have thought that the argument in its favour was so unanswerable and so evident as to need but little either of exposition or enforcement. No fear. Presbyterianism is not at all dead, neither are Presbyterians at all anxious to shift their ground or apologize for their existence."

Well, concern, let it be; only, however in this that Presbyterianism actual (we must be allowed the "actual" as distinguished from the "formulated") is becoming so Congregational that we shall begin to inquire soon, What maketh us to differ? Our anxiety is only to know what an accredited manual of to day, candid and bold, would make of the Presbyterianism of A.D. 1880 and onward? Will our big brother and kind,

really affirm that it is what it was, and that he is doctrinally where he was, say twenty-five years ago?

#### THE REV. DR. STEVENSON.

In February last the Rev. J. F. Stevenson, B.A., LL.B., pastor of Emmanuel Congregational Church, Montreal, visited the city of Kingston, to deliver one of the lectures of the Queen's College literary and scientific course, at the request of the Principal, the Rev. Dr. Grant. His subject was "Milton," and it was handled in his own inimitable way, to the great appreciation and delight of the large audience. The Sunday following was spent in ministering to our churches which were thronged with attentive hearers.

On the 27th ult., accompanied by Mrs. Stevenson, he visited the city again, and in the evening lectured in the First Congregational Church, on "The Pilgrim Fathers." Again there was a large gathering, representing all classes and creeds, who listened with intense interest to the thrilling story and telling truths relating to the spiritual ancestry of the present Congregationalism. It would be well if this lecture and others like it could be given in all of our churches, for then, aided by the knowledge of the history of the past, we would understand better than we do now the great blessings that we enjoy in civil and religious freedom and the great price at which our fathers purchased them for us.

On the following day, at the annual Convocation of Queen's College, the Vice-Principal, the Rev. Dr. Williamson, announced Mr. Stevenson's name, and introduced him to the Principal, as follows:

"Mr. Vice-Chancellor, I present to you the Rev. J. F. Stevenson, of Emmanuel Church, Montreal, as one worthy to receive the degree of Doctor of Divinity. Mr. Stevenson studied at University College, London, and took the degrees of B.A. and LL.B. from London University. Before coming to Canada he bore a high reputation in the Congregational Church in England—a Church which includes in its ministry a large proportion of thoughtful and highly cultivated men. Mr. Stevenson has well sustained in Canada his reputation as a preacher, lecturer, and writer, able to deal with the root questions of thought and life, and to adapt the Gospel to the actual necessities of the present day. His theology rests on the double basis of historic facts that mirror universal history, and of a sound philosophy whose principles are the laws of universal reason and conscience. He believes that science and scholarship are the best friends of religion; that truth is wider than any of our systems, and so mighty that it demands as the condition of its victory nothing but freedom. In token of their appreciation of his character, ability and services, his brethren have elected him chairman of the Board of their College and President of their Union, so that in honouring him we desire to honour the whole Congregational Church in the Dominion."

The Vice-Chancellor conferred the honorary degree amidst the enthusiastic applause of students and spectators and then requested the rev. doctor to make an address. This he did with exceedingly great felicity, figuratively "bringing down the house," for no one could receive a heartier ovation. I am sure that I will echo the sentiments of all your readers when I say Long live the doctor! and may his new *alma mater* flourish more and more. S. N. J.

Kingston, May 1st, 1880.

#### Literary Notices.

##### Farrar's Life of St. Paul.

Any elaborate life of the great apostle invites instant comparison with the standard work of Conybeare and Howson, which does seem to cover all necessary ground. Indeed, in its day, "Conybeare and Howson" seemed exhaustive; has our present work advanced upon its great predecessor? Canon Farrar owning his obligation to the older work, expressly disavows competition therewith. His purpose is confessedly different, though both aim at giving a "living picture of St. Paul himself, and of the circumstances by which he was surrounded." Indeed their object

is one, and the materials used the same, viz., the history in the "Acts," and the epistles of the apostle, with such side lights as history and geography afford. Jewish literature, e.g., the Talmud and Mishna, is becoming every year better known, and in this Canon Farrar has decidedly the advantage; yet, with this advantage, and excellently as all aids have been used, it is questionable whether the present work will prove as permanent as the earlier. Broadly, it may be stated that Conybeare and Howson have performed the work of commentators, and by a patient unfolding and illustrating of New Testament materials given us as far as possible not Conybeare and Howson's ideal Paul, but Paul as he appears in the authentic records. Hence, so long as these records hold sway over the Christian world, that work will have a permanent value. Canon Farrar has stood, as it were, apart and taken a perspective from his point of view, which is decidedly broad. With the same materials, from another point of observation, Spurgeon could draw another portrait as probably true. At the same time, let us confess that Farrar's Life of St. Paul is written more in accord with the spirit of the times, which demands vivid colouring rather than sober shading. Read the second paragraph of chapter x., for example—the product of a vivid and cultured imagination, which may strike the truth, yet in reality is only the author's colouring to a very imperfect outline. The Canon's attitude to "inspiration," though apparently equivocal, is really unmistakable. He characterizes the Acts as a genuine and trustworthy history *in its main outlines*, and in chapter viii. eighth paragraph, declares what inspiration is not. What it is or indicates is nowhere implied or stated unless as in Stephen's case, a "conviction—an inspiration from on high." That a scholar like Canon Farrar should play with learning as a toy, finding common-place where general readers are lost, is to be expected; yet in a work intended to interest general Bible readers, we do wonder at finding, e.g., this comment (?) on Paul's simple voyage to Samothrace: "Did Paul, as he gazed by starlight or at early dawn, talk to his companions about the Cabiri, or question any of the sailors about the strange names of Axocheirus, Axocheiros, and Axocheirsa. We would gladly know, but we have no data to help us," etc. It is to be doubted whether our knowledge of Paul would be enlarged by any reading of the mysteries of the Cabiri. Similar exhibitions of extensive reading really add nothing to the general reader's knowledge, and can only please a spirit such as that which demanded Latin quotations in sermons, upon the principle "we pay you for the best even though we may not understand." We are disposed to think that the difference between Paul and the Jerusalem church is somewhat overdrawn, and have the same feeling regarding the presentation of Paul's arraying Pharisee against Sadducee, towards the close of chapter xl. Nevertheless, there are overpowering excellencies in the work. The familiarizing of the epistles is well conceived and well carried out, and the obtruding of fresh renderings into our familiar readings and traditional modes of thought are admirably fitted to awaken slumbering interest and break the monotony of words which oft repeated "do ossify the very organs of intelligence." It is a real gain to see the great apostle as beheld by one of deep sympathetic heart and decided culture, to have our memories quickened and our curiosity excited by being led along unfrequented ways and antiquarian paths, and to be thus companioned with deep reverence joined with manifest sincerity. Our old Conybeare and Howson will be fingered none the less by having Farrar on our shelves; but we have made a real gain to our reference corner by placing therein the Life and Work of St. Paul as portrayed by the widely known Canon of Westminster. When in the standard series of I. K. Funk & Co. the text can be secured for 50 cents, no Bible student should remain without the work, if only to supply reading for a leisure hour.

It is said that there are only some 650,000 Protestants in France. Judging from their power in the country, one would say that there were three times the number.

## OBITUARY.

ROBERT ROBERTSON.

The subject of this sketch was born near Glasgow, September 25th, 1811, and emigrated to Canada in 1832. Settling in the township of Lanark, he knew well the hardships and privations of pioneer life. For thirty-eight years as farmer and lumberer, his strong will, robust health and shrewd judgment in business matters, aided by thrift and economy on the part of his wife, procured the means of raising a large family in comfort, and gave weight to his unflinching advocacy of the temperance cause in circumstances of unusual difficulty. Conversant with political issues, he viewed them in their bearing upon public morality, and took a prominent and liberal part in the establishment of a Congregational church. In 1870 he retired from the absorbing cares of public business, and removed with his family to a farm in Crowland, in the county of Welland, where he found abundant scope for his yet undiminished energies. After fifty years of uninterrupted health, about two weeks before his death, an attack of erysipelas rapidly wasted his strength. With great effort he said to the writer: "What could I do now without Christ? All of grace! All of grace!" One of his children failing to arrive when expected, he said: "It would be pleasant to see all here once more, but how much more blessed for all to meet me in the better land." On Tuesday, the 20th, he seemed to rally, and the physicians gave hope of recovery; but on Sabbath morning, the 25th of April, 1880, after saying he felt better and was glad all the children had come, he suddenly passed away, we reverently believe, to enter the Paradise of God, leaving a widow and ten children to mourn the removal of a husband and father, whose sterling character and childlike faith in his Saviour gave special value to his counsels. His departure leaves a blank in his own neighbourhood, and especially so in the Congregational church at St. Catharines, where his warm sympathy and liberal hand assisted much in the counsels and support of the church. On the 27th his body was laid in Don's Ridge cemetery, near Welland, in the presence of many mourners and sympathizing friends.

## 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.

## DR WILD AND ADVENTISM.

To the Editor of the CANADIAN INDEPENDENT.

DEAR SIR,—In your paper of the 8th inst., I notice a criticism of a work by Dr. Joseph Wild, a Congregational minister of Brooklyn, N.Y. He is described as "a believer in Second Adventism and Anglo-Israel." I don't know how the writer of the article has obtained his information, but if by "Second Adventism" he means the doctrine of the personal premillennial coming of the Lord Jesus Christ, I do not think he is correct.

I have not seen the work referred to, but I have seen a work of his entitled, "The Lost Tribes and 1882," being a series of lectures delivered by Dr. Wild in his own church, and published in 1879, and have failed to find therein any favourable reference to the premillennial return of the Lord. On the contrary, in this work he speaks of "the blunderings of prophetic writers and the leaders of adventism and millenarianism." And again, "Adventism, Millerism, Shakerism, Spiritualism are untimely excesses." And again, "and Jesus, our beloved Master, will not come till the world is settled long in perpetual peace—till the house is prepared for the bride, then shall He come." If Dr. Wild is an "Adventist" his change must have been very sudden and recent, for such a paragraph as this last could not have been written by one who believes that Christ and His apostles uniformly taught that the world will *not* be prepared for His return, that He will come as a thief, as a flash of lightning, and that the world will be in the same state in reference to His coming as was the world in

Noah's time, and Sodom in the days of Lot. Believers in the coming and kingdom of our Lord Jesus Christ see in Him "the seed of David," who is "to reign in righteousness," and "whose dominion shall not pass away," and are not looking for a descendant of Queen Victoria.

Whatever may be said of the "Anglo-Israel" theory, I beg you will not class the doctrine of the Lord's second coming as a "vagary."

It is not my purpose to write an article on this subject. There are now so many excellent works published at a low price, advocating and expounding this teaching, that ignorance of the views of those who hold it as a precious and blessed truth is inexcusable, yet the writer is free to say that he never heard anyone attempt a refutation of it, who appeared to apprehend what the doctrine really is.

Hamilton, April 23, 1880.

ED. SAVAGE.

## News of the Churches.

THE Rev. S. T. Gibbs has been engaged to supply the church at Lanark for a period of three months.

THE Rev. James Davies has received and accepted a call to the pastorate of the Congregational church at Banks, Michigan.

THE Rev. George Willett, through failure of health, has resigned his charge in Vankleek Hill and Hawkesbury and is at present staying at Eaton, Quebec.

THE Rev. W. M. Peacock, pastor of Bethel Church, Kingston, is somewhat improved in health, but will not be able to resume his work for some weeks to come.

THE proceeds of the lecture by the Rev. J. F. Stevenson, D.D., in the First Church, Kingston, on the 27th ult., was devoted to the appeal made for the starving Christians in Armenia, Turkey.

HENDERSON, ONT.—We have finished a picket fence, built by volunteer work, and have planted twenty-seven maple trees. The attendance at the Thursday evening prayer-meeting is increasing.—E. J. BURGESS.

AYR.—On Friday evening, 26th ult., the friends connected with the E. U. Church, Ayr, met at the residence of James Dryden, Esq., and presented their pastor, the Rev. James Davies, who is leaving Ayr, with a handsome purse of money, as a token of the appreciation in which he was held by them. They expressed their regret at having to part with such an amiable and devoted pastor. Mr. Davies replied at some length in a very feeling and suitable manner, and expressed great sorrow in having to part. In concluding his remarks the rev. gentleman thanked them for the present he had received and though, perhaps, they would never all meet again on earth, he trusted they would all meet in heaven above.—COM.

THE St. Francis Association meets in Melbourne, Que., Tuesday, May 11th, at four p.m. In the evening sermon by Rev. A. Duff, D.D., primary; Rev. G. Puskist, alternate; Essays, by W. H. Hubbard, on "Church Finance;" W. McIntosh on "Christianity and War;" by L. P. Adamson on "Temperance;" by J. G. Sanderson, subject not given; by R. K. Black, on "The Teaching of the Old Testament on Immortality;" by W. W. Smith, on "Ministers' Wives," in reply to the "Canadian Spectator;" by G. Purkis, "How to deal with Non-professors, or Pastoral Work among the Unconverted." Plans of sermons by all on Who are meant by "such as should be saved" (Acts ii. 47); Exegesis, James v. 14, 15, Rev. A. Duff. On Wednesday evening, at seven p.m., public meeting, addresses by several ministers.—A. D., Scribe.

COWANSVILLE.—On Saturday evening at an early hour between twenty and thirty young people assembled at the residence of J. P. Stinehour for the purpose of bidding the Rev. B. W. Day and wife farewell. After spending a few hours in social conversation, Mr. Jaques, on behalf of the young people, presented Mr. and Mrs. Day with an elegant silver cake basket, butter dish and knife, as a very small token of love and esteem felt by them towards their retiring friends. Mr. Day gave a very feeling reply, thanking

the young friends for their generous remembrance and expression of good will, also stating that his aim had ever been to promote their spiritual life. He urged them not to follow the example of others but to take Christ as their pattern and guide in everything. Mr. and Mrs. Day have many friends here among the young people, and their departure leaves a void in each heart that none others can fill, and should they ever return to Cowansville they will receive a hearty welcome from the young people of all denominations.

BRANTFORD.—A day or two since we referred to the fact that Deacon Thomas Cowherd had been the recipient of an address, accompanied by a well-filled purse, from the Congregational church. The following is the address, which explains itself, but we may just say that we know of no one who better deserves such an acknowledgement: "To Thomas Cowherd, Deacon, Congregational church: Dear Sir,—Your many friends and fellow church members desire to place on record the deep obligations they have been and are under to you for valuable service rendered, not only in the conducting of the church service from time to time in the absence of a stated pastor, but also to express their appreciation and regard for you as an active Christian worker, and as one who has always heartily co-operated in everything tending to advance the interests of religion and the Church with which you are intimately connected. You have lived an active and useful life in this community for many years, devoting considerable of your time in visiting the poor and the sick, and have shewn by your zeal and devotion in the great work in which the Church of Christ is engaged, what may be done by a life of daily activity in this service. We trust that you may be long spared in full health and vigour to this church and to your family, and that you may be enabled to continue the good work in which you have so long taken a foremost part. The accompanying purse we ask you to accept as a slight token of our esteem and regard. On behalf of your fellow deacons and congregation, James Wilkes. Brantford, April 22nd, 1880."—*Brantford Expositor*.

## Items from Abroad.

DR. JOSEPH ANGUS, of England, reminds the Christian world of the fact that with 50,000 missionaries at work, and \$75,000,000 a year to support them, the Gospel might be preached again and again to every human being within ten years.

THE supreme court of Illinois has decided—in the case of McCormick vs. Burt—that school directors may order Bible reading in schools and compel the pupils to desist from study while the reading is in progress. The plaintiff in this case is a Catholic.

IT is stated that the munificent bequest left by Mr. Muter for the Sustentation Funds of the English Presbyterian Church and the Free Church of Scotland, and which fell into Chancery, is in a fair way of being secured, and that each Church will receive something like £40,000.

REV. DR. WILLIAM M. TAYLOR will sail for Europe with several members of his family on the 2nd of June, in search of rest and recreation. His congregation have voted him a four months' leave of absence and a gift of \$2,500 to defray some of the expenses of his trip.

THE Abbe Thier cure at Montiers (Oise), has announced his intention to leave the Romish Church, and has begun delivering evangelical lectures in Montiers and the neighbourhood. The cure in an important town in the next department has taken the same step, and is about to commence his studies for the ministry in a Protestant faculty.

ON Sabbath afternoon, March 28th, the Rev. Mr. Borland, Clerk's Lane Evangelical Union Church, Kilmarnock, intimated at the close of the services that he thereafter ceased to be pastor of the church, and further, that his connection with the Evangelical Union body was at an end. It is thought (a Kilmarnock correspondent adds) Mr. Borland will join the Established Church, and the opinion prevails that possibly Clerk's Lane Church may take a similar course. It will be a rather curious theological turn to see the mother church of Morisonianism absorbed in the Establishment.

AN English correspondent of the "Evangelical Churchman," speaking of converts from Romanism in Ireland, says: "Here are a few interesting facts in connection with the work of the Irish Society in Ireland: 1. About forty persons instructed by the Society, once Roman Catholics, have entered the ministry of the Churches of Ireland and England. 2. In the general Synod of the Church of Ireland sit many of the convert clergy, one a dean of his diocese, several canons and prebendaries. 3. Nineteen churches have been built for converts, and one church has been built in America by emigrant converts from Galway."

## The Sunday School.

## INTERNATIONAL LESSONS.

## LESSON XX.

May 16, 1888. } THE MARRIAGE FEAST. { Matt. xxii. 1-14

GOLDEN TEXT.—"As many as ye shall find, bid to the marriage."—Matt. xxii. 9.

## HOME STUDIES.

M. Matt. xx. 1-19... The Labourers.  
 T. Matt. xx. 20-34... The Ambitious Disciples.  
 W. Matt. xxi. 1-16... Christ's Triumphal Entry.  
 Th. Matt. xxi. 17-32... Christ's Authority Questioned.  
 F. Matt. xxi. 33-46... Wicked Husbandmen.  
 S. Matt. xxii. 1-14... Marriage Feast.  
 Sab. Luke xiv. 16-24... The Great Supper.

## HINTS TO STUDY.

After receiving little children and replying to the rich young man, as recorded in the passage which formed the subject of our last lesson, Christ delivered the parable of the Labourers in the Vineyard, answered the ambitious request of James and John, and departed from Peira, directing His steps towards Jerusalem by way of Jericho.

In the neighbourhood of Jericho He healed two blind men, and having entered that city He visited Zaccheus and delivered the parable of the Talents.

Six days before the passover He reached Bethany. There He passed the Jewish Sabbath; and on the first day of the week occurred His triumphal entry into Jerusalem.

The episodes of the barren fig tree and the cleansing of the temple follow, the Saviour spending each night at Bethany and returning to teach in the temple each day.

In the course of this teaching in the temple during the week preceding His death He delivered the parable of the Two Sons, that of the Wicked Husbandmen, and that which forms the subject of our present lesson.

The teachings of this parable may be arranged under the following heads: (1) *Invitation Rejected*, (2) *Retribution*, (3) *Invitation Accepted*, (4) *An Unworthy Guest*.

**I. INVITATION REJECTED.**—Vers. 1-6. This parable, like the two preceding ones already mentioned, exhibits primarily the wickedness and ingratitude of the Jews in their persistent rejection of God's offers of mercy notwithstanding their high privileges, and their utter rejection as a people on that account. It has also a direct application to nations and to individuals, in all ages, who reject the Saviour as the Jews did.

A certain King made a marriage for His Son. The King represents God, and the marriage feast signifies the abundant provision made in the work of redemption for man's salvation, support, and happiness.

Sent forth His servants. This generous King would exclude no one from the feast—the wayfaring man, come whence he might, would be welcome, but He sent special invitations. His servants, the prophets, had called the Jews to repentance; and His servants, the priests, had shewn them as in a glass, darkly, Christ crucified.

To call them that were bidden. The ceremonial dispensation had been a constant bidding, a repeated invitation, to the Jews, and all its material rites and observances pointed to the salvation that is in Christ.

They would not come. Instead of humbling themselves before God and seeking the pardon of sin through the atonement prefigured in their animal sacrifices, they vainly endeavoured to work out a righteousness for themselves by strict attention to ritual and by rendering a superficial obedience to the moral law falsely interpreted and corrupted.

Again He sent forth other servants. This second mission is supposed to represent John the Baptist, Christ Himself and His immediate disciples, Stephen, Barnabas, Paul, and others, who called upon the Jews to "behold the Lamb of God," slain before their eyes.

All things are ready, said these last messengers, come unto the marriage. A few believed and lived, but the great bulk of the nation either gave no heed or manifested the most bitter opposition.

They made light of it. That was one class; one thought more of his farm and another of his merchandise than they thought of Christ or salvation. This class was very large; and this kind of Judaism is very popular in the present day.

Entreated them spitefully and slew them. "O Jerusalem, Jerusalem, that killest the prophets and stonest them which are sent unto thee" (Matt. xxiii. 37). See also Acts iv. 3; v. 18; viii. 3; v. 40; xiv. 15-19; xvii. 5; xxi. 30; xxiii. 2; vii. 58; xii. 2.

**II. RETRIBUTION.**—Ver. 7. The King in the parable surely had reason to be angry. Those who ought to have rendered obedience to his commands had treated even his kind invitations with contempt. God is long-suffering and not easily provoked; but He tells us that He is "angry with the wicked every day." His anger is no transient ebullition of passion, but an uncompromising opposition and an unrelenting hatred to that which is evil, accompanied by the most tender pity and love to those who are its victims. Those who choose evil and cast in their lot with it can look only for destruction.

Destroyed those murderers. About seventy years after these words were spoken Jerusalem was destroyed by Roman armies, and the beautiful temple given to the flames. National sin brings national disaster; but for the individual there is a still more terrible punishment beyond.

**III. INVITATION ACCEPTED.**—Vers. 8-10. The door

of mercy had stood open to all in all ages; but now the special advantages and privileges formerly possessed by the Jews alone, were to be transferred to other nations.

They which were bidden were not worthy. Jacobus says: "The unworthiness consisted in their rejecting the provision, as the worthiness of the guests lay in their accepting it. This indicates the sentence passed upon the despisers and neglecters of the Gospel, whether Jews or Gentiles. The Jews, in rejecting the message, proved that they were not worthy of their high privileges. 'Seeing ye put it from you and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles'" (Acts xiii. 46).

Into the highways. Translated by Wickliff "the ends of ways." It means literally the outlets of streets, where several ways met; and the intention seems to be to shew that the Gospel call is without distinction. Even the apostles were slow to believe this, and it was only by a special revelation that Peter was brought to understand that "God also to the Gentiles" had "granted repentance unto life."

Both good and bad. The Saviour here speaks after the manner of men; for the Gospel is addressed to all as "bad," that is as sinners; and no one is "good" until he has received the Gospel and is sanctified by the Holy Spirit.

The wedding was furnished with guests. It was much easier for God to do without the Jews than it was for the Jews to do without God. "For I say unto you that God is able of these stones to raise up children unto Abraham" (Matt. iii. 9).

**IV. THE UNWORTHY GUEST.**—Vers. 11-14. Not all who yield outward allegiance to the Gospel really become partakers of its benefits. There have been hypocrites and false professors in all ages.

To see the guests. The wheat and the tares are permitted to grow together until the harvest, but then an inspection and a sifting will take place.

Had not on a wedding garment. He could not plead poverty, for wedding garments had been provided in an outer chamber for all comers, as was customary on such great occasions; and for the sinner there is also provided the righteousness of Christ with which he ought to be clothed before he enters the guest-chamber on earth, and with which he must be clothed before he enters the guest-chamber above.

Friend, how camest thou in? There must have been some remissness on the part of the servants attending at the door of the guest chamber; but this does not lessen the man's own responsibility.

He was speechless. Literally *muzzled* or *gagged*. No man can offer any excuse at the judgment. "Every mouth shall be stopped" (Rom. iii. 19).

Cast him into outer darkness. The hypocrite keeps on hoping that he will not be detected; but the "hypocrite's hope shall perish" (Job viii. 13). Will not the sense of self-destruction, and the memory of the gracious offers of mercy rejected, be of themselves sufficient cause for weeping and gnashing of teeth.

## TEMPERANCE EDUCATION.

The subject of temperance education is, we rejoice, engaging public attention both in England and in the United States. At a recent meeting in London of the executive of the National Union of Elementary Teachers, it was moved:—"That it is desirable that the executive devote attention to the question of temperance teaching in elementary schools, and take the initiative in bringing the subject before conference."

Although no definite action was taken, the motion being defeated by a casting vote, and much difference of opinion was elicited, the discussion itself is a significant token of the vast change in public opinion which has taken place. The Board of Education of the city of New York has adopted as a text-book the well known "Temperance Lesson Book," by Dr. Richardson; and the same work which the English teachers proposed to use.

Dr. Holland, in an able discussion of the subject, asserts that the matter is one of vital importance, and that parents and teachers who fail to instruct their children in regard to the real nature, uses and dangers of alcoholic stimulants are guilty of culpable negligence and cruelty.

"It is a cruel thing," he says, "to send a boy out into the world untaught that alcohol in any form is fire and will certainly burn him if he puts it into his stomach. It is a cruel thing to educate a boy in such a way that he has no adequate idea of the dangers that beset his path. It is a mean thing to send a boy out to take his place in society, without understanding the relations of temperance to his own safety and prosperity, and to the safety and prosperity of society."

Dr. Holland, however, accepts the present plan of a special temperance lesson book as a make-shift. Temperance must be taught in the schools, and it is better that it should be done in this way than not at all. But he looks forward to the day when there will be no need of a special book; when no text-book on physiology or on political economy shall be deemed up to the mark which does not give this all-important topic its proper place.

The hallucination that there is some virtue inherent in alcohol, or some good to be done by it, can only be dispelled by an intelligent understanding of the subject.

Dr. Holland thus tersely sums up what children should be taught as to the effects of alcohol upon the processes of animal life: "Firstly they should be taught that it can add nothing whatever to the vital forces or to the vital tissues,—that it never enters into the elements of structure, and that, in the healthy organism, it is always a burden or a disturbing force. Secondly, they should be taught that it invariably disturbs the operation of the brain, and that the mind can

get nothing from alcohol of help that is to be relied upon. Thirdly, they should be taught that alcohol inflames the baser passions, blunts the sensibilities, and debases the feelings. Fourthly, they should be taught that an appetite for drink is certainly developed by those who use it, which is dangerous to life, destructive of health of body and peace of mind, and in millions of instances ruinous to fortune and to all the high interests of the soul. Fifthly, they should be taught that the crime and pauperism of society flow as naturally from alcohol as any effect whatever naturally flows from its competent cause. Sixthly, they should be taught that drink is the responsible cause of most of the poverty and want of the world. So long as six hundred million dollars are annually spent for drink in this country, every ounce of which was made by the destruction of bread, and no one ounce of which has ever entered into the sum of national wealth, having nothing to shew for its cost but diseased stomachs, degraded homes, destroyed industry, increased pauperism, and aggravated crime, these boys should understand the facts and be able to act upon them in their first responsible conduct.

The national wealth goes into the ground. If we could only manage to bury it without having it pass thitherward in the form of a poisonous fluid through the inflamed bodies of our neighbours and friends, happy should we be. But this great, abominable curse dominates the world. The tramp reminds us of it as he begs for a night's lodging. The widow and the fatherless tell us of it as they ask for bread. It scowls upon us from the hovels and hantms of the poor everywhere. Even the clean, hard-working man of prosperity cannot enjoy his earnings because the world is full of misery from drink. The more thoroughly we can instruct the young concerning this dominating evil of our time, the better will it be for them and for the world. Let us use the "temperance lesson book" wherever we may. Let parents demand that it shall be used, and particularly let all writers upon physiology and political economy for schools take up the subject of alcohol, and treat it so candidly, fully, and ably that their books shall no longer be commentaries on their own incompetency to fill the places whose functions they have assumed."

And now what can be done in our Canadian schools? Have the friends of temperance in the Dominion given the subject the consideration it deserves? The introduction into the schools of proper instruction on this question, would do more to promote the good work than any other agency they can employ.—*Evangelical Churchman*.

## LITERATURE FOR GIRLS.

If there were to be any difference between a girl's education and a boy's, I should say that of the two a girl should be earlier led, as her intellect ripens faster, into deep and serious subjects; and that her range of literature should be, not more, but less frivolous, calculated to add the qualities of patience and seriousness to her natural poignancy of thought and quickness of wit; and also to keep her in a lofty and pure element of thought. I enter not now into any question of choice of books; only be sure that her books are not heaped up in her lap as they fall out of the package of the circulating library, wet with the last and lightest spray of the fountain of folly, or even of the fountain of wit; for with respect to that sore temptation of novel-reading, it is not the badness of a novel that we should dread, but its over-wrought interest. The weakest romance is not so stupefying as the lower forms of religious exciting literature, and the worst romance is not so corrupting as false history, false philosophy, or false political essays. But the best romance becomes dangerous, if, by its excitement, it renders the ordinary course of life uninteresting, and increases the morbid thirst for useless acquaintance with scenes in which we shall never be called upon to act.

I speak, therefore of good novels only; and our modern literature is particularly rich in types of such. Well read, indeed, these books have serious use, being nothing less than treatises on moral anatomy and chemistry; studies of human nature in the elements of it. But I attach little weight to this function; they are hardly ever read with earnestness enough to permit them to fulfil it.

The sense, to a healthy mind, of being strengthened or enervated by reading, is just as definite and unmistakable as the sense, to a healthy body, of being in fresh or foul air; and no more arrogance is involved in forbidding the reading of an unwholesome book than in a physician's ordering the windows to be opened in a sick room. There is no question whatever concerning these matters, with any person who honestly desires to be informed about them; the real arrogance is only in expressing judgments, either of books or anything else, respecting which we have taken no trouble to be informed.

## CHOICE OF BOOKS.

Life being very short, and the quiet hours of it few, we ought to waste none of them in reading valueless books; and valuable books should, in a civilized country, be within the reach of every one, printed in excellent form, for a just price; but not in any vile, vulgar, or, by reason of smallness of type, physically injurious form, at a vile price. For we none of us need many books, and those which we need ought to be clearly printed, on the best paper, and strongly bound.

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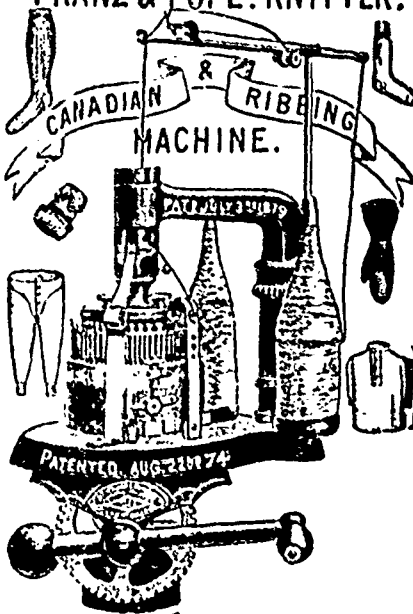
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Offices Everywhere.

Toronto Office, 66 King St. West.

R. C. HICKOK, Manager.

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MERCANTILE COLLECTION AGENCY NO. 4 TORONTO STREET, Toronto.

RICHARDSON & CO., FINANCIAL, REAL ESTATE,