

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Title on header taken from: /
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments: /
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>
12X	16X	20X	24X	28X	32X

The Canadian Independent.

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

Vol. 27.

TORONTO, THURSDAY, March 4, 1880.

New Series. No. 10.

Topics of the Week.

COFFEE Palaces, as an antidote to the liquor saloons, are coming widely into favour in Europe. A company has been formed at Amsterdam with a capital of \$75,000, and one has been opened there at a cost of \$17,500.

WE learn that the Collins street Church, Melbourne, Victoria, of which Thomas Jones is now pastor, has tried to secure the Rev. J. A. Macfadyen, Manchester, as successor to Mr. Jones, but has failed. Mr. Macfadyen is a power in Manchester, and would have been sorely missed had he gone to Melbourne. But what will Melbourne do?

THE Pope is said to have written a letter to the German bishops, in which he quotes the admonitions contained in the New Testament as to the duty of Christ's apostles to sacrifice and suffer all things for the welfare of the Church; and exhorts them to use their utmost efforts to bring about a *modus vivendi* between the Papacy and the German empire.

WHAT do you think of this? The Surrey Tabernacle people in the British metropolis, conduct in connection with the Tabernacle nineteen Sunday schools, in which there are five hundred teachers, and nearly six thousand scholars. Mr. Spurgeon has educated his brethren in the right direction. He has got them to believe in and obey the apostolic commission: "Go into all the world." Cannot others do the same thing?

WE see that the Augustine Church people in Edinburgh have given their new pastor, Rev. James Gregory, a hearty reception. They held a social meeting on the 20th of January, and fraternal addresses were delivered by Mr. McLaren, senior deacon, Dr. Lindsay Alexander, Dr. Walton Smith, and others. Augustine Church has a noble history before it. We hope that the history which it is still to make will be worthy of what it has made already.

THE many friends of Mr. George H. Stuart, of Philadelphia, who recently lost his fortune, and thereby failed of a re-election as President of the Mechanics' Bank, will be glad to read that a new bank has been established by those who honour him for his true record, of which he will be made President. The \$500,000 capital needed was subscribed in ten days, and a building has already been leased. It does one good now and then to know that virtue is really prized in this world, and sometimes rewarded.

TROUBLE has arisen in Horsham Workhouse in consequence of the chaplain, Rev. J. F. Cole, having cut out a piece from the apron of one of the female inmates. In administering to her the communion, a drop of the "consecrated" wine fell upon the apron, whereupon the chaplain insisted that he must cut out the portion touched by it, and reverently deposit it in a box in the church. He thus became liable for "damaging workhouse property." The fault was not Mr. Cole's, but that of the Anglican system, which fosters an absurd and superstitious reverence for the emblems of the eucharist, which it took from the Romish Church, and has not yet had spiritual vitality enough to slough off.

TEMPERANCE legislation is likely to come to the front in the British Parliament before long. The Church of England Temperance Society has suggested a measure for the restricting of the liquor traffic, and

one of the members for Manchester, Mr. Hugh Birley, has promised to introduce it in the House of Commons. We see, too, that several candidates for Parliament have declared themselves in favour of Sir Wilfrid Lawson's local option resolution. Among them is Mr. E. N. Buxton, a Liberal candidate for South Essex, who is a brewer, and Sir Arthur Hobhouse, a Liberal candidate for Westminster. "Agitate! agitate!" should be the motto of the friends of temperance in England. Keep the question before the people, and ere long the liquor traffic will be more restricted than it is at present, and the evils arising from it will be diminished.

THE South Country, or Negeb, of Palestine, and the regions adjoining the western shores of the Dead Sea, are inhabited by rather local yet nomadic tribes of Bedwân Arabs. Along the borders of both these districts toward the high land of Palestine proper, there is much fine pasturage in spring time, to which the *fellahin*, or native peasants, descend; but, in order to share it peacefully with the Arabs, they enter into an arrangement with some one of the tribes, by which they are protected from the rapacity of others, or from losses by strangers. In this, as it appears to Lieutenant Conder, the old system is perpetuated under which David's band refrained from and protected the possessions of Nabal. (Cf. 1 Sam. xxv. 7, 15).

A STRONG proof of the progress made by Protestantism in France is given in an article describing the "Religious movement at St. Just (Oise)." In the public square of the city is a spacious and imposing church, where, till a few months ago, the Catholics worshipped. As this church is replaced by a new edifice, they do not occupy it any longer, and the municipality disposed of it at its pleasure, and the Protestants have engaged it for their services. M. de Pressensé and M. Dhombres have preached there to a thousand or twelve hundred listeners crowding in the hall. As the latter was recently preaching on the distinctive characteristics of Protestantism the large audience listened with great satisfaction, and at every instant they applauded his sentiments. When his discourse was at an end M. Dhombres said: "Gentlemen, I am going to do an act of courage and of Christian fidelity. I invite you to stand up and to join in the prayer which I am about to address to our Heavenly Father;" and lo, the entire assembly stood up, and a thousand Catholics joined in an evangelical prayer, offered with deep emotion in the French language, under the astonished vaults which for centuries have been the witnesses of Roman ceremonies.

A GENEVA paper says a temperance movement has been started in Switzerland. M. Bodenheimer, formerly of the Federal Assembly, has been delivering lectures in Neuf-hôtel and other places, exhorting the people to take measures to prevent the further spread of drunkenness, which is increasing at an alarming rate. The number of distilleries has increased enormously, especially in the cantons of Argau, Soleure, and Lucerne, while in the canton of Berne alone there are 12,000 stills. There are stills in nearly every farmer's house and peasant's cottage, alcohol being made from potatoes and beet root; while from Germany is imported a quantity of so-called "mixed brandy," which possesses the most deleterious properties. M. Bodenheimer suggests that the most effectual means of meeting the evil would be to increase the duty upon alcohol, which at present amounts only to thirty-five centimes per head of population, while wheat is taxed at the rate of forty-four

centimes per head, or twenty per cent. more than alcohol. In other words, the duty on alcohol imported into Switzerland is less than a thirtieth of the amount levied in England; while there is no restriction upon the number of distilleries, which do not require a license and pay no tax.

ADVICES received state that in Uganda the French missionaries still enjoyed the protection of King Mtesa. The English, for unknown reasons, were about to leave that region. In Ulundi the French missionaries had erected a station, where they rescued abandoned infants. The Belgian explorers had reached Tabara, two of their four elephants surviving this experimental journey. Dr. Van den Hercken was there awaiting the two other Belgian explorers, who left Brindisi last month, while Captain Popelin had gone on to Tanganyika to rejoin M. Gambier. Two new members had reached the English mission at Ujji, but the third had died *en route*. M. Debaiza, after long absence in search of his baggage, left at Simba, had returned to Ujji. Mr. Stanley's expedition up the Congo, Captain Carter's arrival at Unyanyembe with the elephants sent by the King of the Belgians, and the impending arrival of a caravan of Algerian missionaries, with Belgian and English auxiliaries, were known at Tanganyika. The death of Mirambo was positively asserted, but required confirmation. The Algerian missionaries were enraptured with the kindness of the English encountered on their route. Missionaries of the Church Missionary Society gave them oxen and sheep, the Uganda English lent them a sailing boat to cross the Victoria Nyanza, and the Tanganyika English lent them their warehouses, thus following the example set by Dr. Kirk, the Consul at Zanzibar. One of the Algerians, on the other hand, cured an English missionary of a wound in the hand, threatening mortification.

THE American Missionary Association records a good year's work in its thirty-third annual report. The debt of \$37,380.79, with which it was burdened at the beginning of last year, has been paid, and for the first time in sixteen years the Association is free from that incubus. Its work among the Freedmen, the importance of which is not at all understood by the majority of Northern people, has been carried on with energy and wisdom. The report says very suggestively: "The only permanent guarantee against the abuse of any race or class, either North or South, is the diffusion of Christian intelligence among the abused, and of the spirit of Christian love among those who abuse them." The Association has 8 chartered institutions, 12 high schools and 24 common schools under its charge in the Southern States, with 163 teachers and 7,207 pupils. To these must be added 5,265 Sunday school scholars. These institutions are all schools of training in Christian knowledge and character. Of 52 graduates of Atlanta, 50 were professing Christians at graduation. Churches to the number of 67 are kept in active operation, with a membership of 4,600, of whom 745 were added during the past year. Three new churches were established during the same period. The work in Africa has made similar progress. The Association has decided, on the condition of the receipt of £3,000 from Mr. Robert Arthington, of Leeds, England, and of £3,000 additional through the efforts of Dr. O. H. White in England, to establish and permanently sustain a new mission in Eastern Africa. The twelve schools for the Chinese which the Association carries on on the Pacific Coast have done good work and promise the most substantial results. The total income of the year was \$215,431.17, an increase of nearly \$20,000 over that of the previous year.

LETTER FROM MINNESOTA.

BY S. T. L. H. COBB.

Dear brethren in Canada, greeting! My heart reaches over the "line" to shake hands, as my hand would gladly do if my arm were long enough! But this is a land of "magnificent distances." It is a long way to almost anywhere. And yet distances are nothing as compared with what they were when "Father Guignas" came to this land of the Dakotas in 1641. The "iron horse" makes daily or semi-daily trips now over some 3,000 miles of Minnesota. It was a long way from Minneapolis to Manitoba once. Now one can take a palace car at ten a.m. and at midnight be in Winnipeg, that rapidly growing city of the great North-west. It took the writer of this, only five years ago, two days to make a point he can now reach at twelve m. the same day. Christian work, too, was sparsely scattered. A short notice now will bring a good number from a comparatively small region for a fellowship meeting or conference. We are having a novelty in this line in the North Star State just now. A layman, whose only ordination to preach is that of John xv. 16, Brother K. A. Burnell, of Aurora, Ill., is making a State campaign for Christ. He began in October and goes on, with here and there a recess, to June, with meetings, two or three days in a place, covering a large part of the State. Some sixty places have been or are to be visited. Revivals have sprung up in several places thus visited by Brother Burnell. Surely Eldad and Medad do prophesy in the Congregational camp, and neither Moses of old nor the prophets of to day forbid them. If any man has a message from God, no man seems inclined to forbid, but will come and hear him deliver it. Nevertheless, there never was a firmer adherence to the orderly ways, in which our work has been done during our whole history. Our churches demand men of God—men thoroughly furnished unto all good works. Such men are shewing that it pays to be well fitted at the outset, and to study ever after, as long as they attempt to preach and teach. Intelligence is spreading. Education among the masses is raising the standard of work in the ministry.

The good brother whom the Lord has recently—within a year—sent to Manitoba is a fair sample, and the way the intelligent people of that rapidly growing town of Winnipeg receive him, shews the demand for men of culture in the best sense of that term.

On the very frontier of our work in the States men are to be found who have Greek Testaments in their pockets. They began study,—worked too hard,—broke down in health,—came here to regain it. Some will carry only one lung to the grave. But they have not lost their heads nor their hearts. Their taste for good preaching is as keen as ever. Third or fourth rate men go hard. Leaders in business demand leaders in thought for their religious teachers. A sifting process is going on. Men who keep abreast of the best thought of the day are wanted and retained. Men who are in a old rut, into which they fell in theological study, who are doing no thinking no study, drop behind.

So among the polities. That polity that is pliable, readily adapted to any need, not loose nor hidebound, like our good New Testament polity is winning. Men are growing to like it more and more the better it is known. I am glad to see the INDEPENDENT discussing it. That is what it wants—light let in on it. It is not a perfect system, but its few defects can be remedied. Our polity will win very much in proportion as we work it. I hope it will be in the power as I have no doubt it is in the heart of your Canadian Missionary Society to send more like Brother Ewing of Winnipeg to the great harvest fields of your Western Dominion. More aggression is needed. Satan is awake. We must go with the first settlers and forestall his work. My heart rejoices, and our work is strengthened, by the spread of the work over the line.

Minneapolis, Minn.

HONOUR TO A PROTESTANT CANADIAN.

Paul Vernier, formerly a pupil at Pointe Aux Trembles, after having studied theology at Geneva, was for

some time sub-director of the missionary school at Smyrna, in Asia, afterwards became sub-director of the important academic institution of Kronthat, of which his father-in-law, M. Pfeiderer, is the director, till the end of the year 1879.

A great lover of languages, dead and living, of idioms, of dialects, and even of patois, he passed, a few months ago, an examination which is said to have been splendid, and obtained the Diploma of Professor of Languages in Wurtemberg. At the same time, or soon after, the Faculty of Stuttgart offered him a professor's chair. It is a position which has scarcely ever been occupied by a foreigner, for it is for life, with a good salary, and provides a pension for the incumbent when old.

Paul Vernier accepted it, and thus a Protestant Canadian holds an honourable position in the capital of Wurtemberg.—From "L'Aurore," Feb. 19.

NOTE.—The father of Mr. Paul Vernier was a devoted missionary of the French Canadian Missionary Society in Lower Canada, and lost his life by shipwreck while returning from Europe, whither he had gone to obtain more labourers for the Canadian field.

EXEMPTIONS.

We are very thankful that our local Government has taken up the vexed question of exemptions from taxation, and has prepared a measure which will so far abate the anomaly, and lessen though not altogether put an end to the wrong. In such a country as ours every one is, in theory, expected to bear his share of the common expenses incurred in carrying on the affairs, both local and general, of the community, and none are understood to be exempted from doing this, except children, paupers and lunatics. But while this is theoretically the fair and right thing, and while it is said that every one who can shall pay his own way, unfortunately even in Canada this course has not, in practice, been uniformly adopted. Unjust and invidious privilege has found its way even into this new land, so that it has been thought the right and proper thing to exempt from their share of the general and local expenses some who certainly are not children, and who would perhaps be angry if they were to be classified either as paupers or lunatics.

We hold strongly that the whole system of exemptions is only evil and that continually—bad, illogical, and indefensible in theory, and as unjust as it is injurious in practice. To exempt church property and church officials from their fair share of the common burdens is especially invidious and has always, wherever tried, been followed by the most injurious results. It has put religion at a disadvantage; has created prejudices against its doctrines; provoked hostility to its preachers, and hardened hearts against obedience to its commands. It can only be excused on the plea which justifies the endowment by the State of one or more forms of religious worship, and even on that plea can only be excused, not logically defended.

In Ontario, however, the battle of Church establishments is not now to be fought, though in some of the exemptions from taxation we have still the fragments of the system which, as such, has by common consent been set aside. The sooner these are got quit of, the better, we are persuaded, it will be for all concerned.

It is possible that the country may not yet be prepared for the entire abolition of all exemptions, though why, we fail to see. Surely, however, it is not saying too much to affirm that clergymen in general have no desire to appear in the unpleasant position of sitting tax free at the expense of the general community among whom their lot is cast. The grocer is not expected to let the minister have his goods for nothing. As little would it be thought reasonable to force the baker and butcher to supply him with the articles in which they deal. Why then should the community, as such, be forced to supply him with gas, or streets, or protection, without his paying his share?

We can think of no reason and we do not believe that there is a single clergyman in the Province that respects himself and his office who wishes to have any such invidious privilege. It is only too true that most of Canadian clergymen are paid but inadequately—in

many cases shamefully so. The community, as such, however, has nothing to do with that. It is a matter to be settled exclusively between the individual himself and those to whom he ministers. Let the different congregations pay their pastors better and this will enable these gentlemen to pay their own way like other people. The whole system of exemptions is, in short, a paltry, contemptible one, based on the false and offensive idea that ministers of religion are so poor and ill-paid that as a matter of charity it is indispensable to help them to make ends meet, by letting them sit tax free, allowing them to ride on railways at half-fare, and giving them other poor little immunities which every self-respecting man ought to repudiate and resent.

A tax on income is, at best, invidious and inequitable. But so long as it is levied, the clergymen of our Province will, in general, prefer to pay it along with their neighbours. And Mr. Mowat need not fear for his Bill if he put clerical incomes on exactly the same footing with those of the rest of the community. The time has passed for clergyman to sue, whether directly or indirectly, *in forma pauperis* for accommodation which they are not ashamed to use, though disinclined to pay for. Rather than have their names bandied about, as they have been for years past, sensitive, high-minded men, as the clergy of all denominations in Ontario are, would pay the tax twice over, and congregations that respect themselves and their ministers will, we doubt not, henceforth take good care that as far as they are concerned any ground for discussion or complaint on this subject shall be finally and for ever at an end.

We have heard it said that though church property is now in certain cases to be taxed, there is no provision made for enforcing the rate against recusant trustees who do not form corporations. If this be so, and the wording of the Bill is rather ambiguous though we think it makes the trustees personally responsible, we have no doubt the omission has been merely the result of oversight, and will be rectified before the measure become law. Mr. Mowat and his colleagues are perfectly incapable of resorting to what could only be characterized as a dodge by which they might seem to tax church property while providing no machinery for the collection of any rate imposed.—*Canada Presbyterian*.

SATAN'S SOCINIANISM.

Did Satan really believe that it was possible to overcome Jesus by temptation? (See Matt. iv. 1-10). If he did, on what ground did he think so? If he did not, why then tempt at all? Some may say Satan tempted just because he loves to do wrong; and where he knows he must fail, yet he plies his temptations, partly because where he cannot destroy he loves to annoy, and partly because wrong-doing affords him, for the nonce a sort of horrid pleasure. Well, there may be some truth in that.

Then, surely God's hand was in this temptation, in this profound sense, that to Christ Himself it was indispensable, in order to qualify Him fully to sympathize with us and succour us in our day of trial. Tempted Himself and tried in all points as we are, He is fitted experimentally to understand precisely our position and what help is needed. As an example, too, to his people in every age how to bear themselves under trial, and how to fight the enemy and win, Christ's case became "a need be." But besides all this,—may not Satan's extraordinary rashness and hardihood be accounted for largely on this ground? For the time being he fell into the mistake of the Socinian and fancied that Jesus was not divine at all, but only a creature like himself—sinless meantime as Satan himself once was, and Adam once was, yet capable of falling from His integrity?

If for the moment Satan fancied that Jesus was human and nothing more, it is not surprising that he should measure swords with Him and hope to win. But if he remembered all the time that Jesus was God, "very God of very God," as well as man, it is perfectly astounding that he should rush to certain defeat as he did on this occasion.

"*Quem Deus vult perdere, prius dementat,*" saith

the proverb. "Whom God purposes to destroy, He first dements." So here Christ was "very God." Satan knew he must be prescient and omniscient. Knowing all things, and knowing all things always, even from eternity, Jesus foresaw this temptation in all its parts—where it should take place, when, how, and how it should end. "To be forewarned is to be forearmed," and armed Jesus was, awaiting the attack. Satan knew, too, that if Jesus was God He was omnipotent and possessed all power in heaven and earth. One word from Him would suffice to lay the tempter low; one flash from his fiery eye and Satan must fall paralyzed, did Jesus only exercise his divine prerogative. But, assuming what I think we are warranted to hold, that for the moment Satan doubted or disbelieve the divinity of Christ, it is not so strange that he rushed to conflict. In proof of this view see verses seventh and tenth, where, twice in close succession, Christ asserted his divinity and summoned Satan to take note of the fact. "Thou shalt not tempt the Lord thy God." "Thou shalt worship the Lord thy God, and Him only shalt thou serve." God alone is to be worshipped, this is the doctrine of Holy Writ. Worship rendered to any object whatever, save to God, is idolatry.

Should any being save God claim worship for himself he would be guilty of treason against the Almighty. Now on this occasion Jesus did claim to be God. He did not only demand service from Satan, but *worship* as well. But could He do this, would He do this, were He not, as He claimed to be, the true and living God—God incarnate.

In all Scripture where can be found a more conclusive proof of Christ's divinity than this temptation-struggle supplies? Blessed, thrice blessed fact—Emmanuel with us, we are surely on the winning side.

"WILL YOU GIVE ME A LIFT TO-DAY?"

This is a question that some persons are always asking. They seem to think that it is the business of somebody else to carry them, not merely to pick them up when they are flat on their backs and unable to get on their feet without a helping hand,—not merely to tide them over an occasional emergency, when a little outside help may bring everything right again, but they expect us absolutely to take them up in our arms and *carry them*. So far as you can see, a man who thus drops down upon you is just as able to walk as you are; he has the same organs that you have, he is apparently as strong as you are, he can eat as much food as you do,—if you will *give* it to him,—and there is no more reason why you should carry him than that he should carry you. And yet he is sure to regard it as a great wrong if you tell him to shift for himself, as other people do. In all departments of life there is a certain proportion of men who turn out to be failures—not always through any fault of theirs—and they must be aided, or left to starve. And the higher the vocation the sadder is the failure, when it comes,—a clergyman, or a lawyer, or a physician, with nothing to do, is more hopeless than a day labourer. The latter has fewer wants, and may manage to earn a penny by sawing wood, or cleaning the sidewalks, which the decayed gentleman is hardly prepared to do. Let us be very pitiful to those who have tried to fill a hole that is too large for them, and have dropped through. A little outside help may well be bestowed upon those who have tried to earn their own living and tried in vain; but what claim have those persons who never really try,—just hanging around and waiting for somebody to give them a start, and wondering why they do not get on in the world like their neighbours? Must we let them starve, too? An occasional twinge or two in this line might do them good. Again: no man has the right to ask for help when he has reason to believe that, while it may not suffice to rescue him from ruin, it will be very likely to ruin the friend who furnishes the aid. "Only let me have the use of your name for thirty or sixty or ninety days, and I shall then be sure to be in funds, and it will all be right,"—how many men, who have earned a competency by their own efforts, and retired from business to enjoy the fruit of their honest toil, are living in poverty to-day,

because they had not the strength to say "No" to this appeal? I believe that the community would be better off if every man were obliged to stand on his own merits and the whole system of endorsements were swept away. I know what may be said about enterprising young men who, starting without any capital of their own, if they can only get a lift for a year or two, are almost certain to make a good business and get rich; but if, in the beginning, his own arm is long enough only to reach the lowest round of the ladder, let him take hold there and lift himself up gradually by his own strength, instead of striking off to hit the middle or top of the ladder at one leap, with a fair prospect of breaking his neck in the attempt. Excessive reliance upon other people, or "outside help," is one of the great causes of our late financial distress.—*Bishop Clark.*

TAKING THINGS FOR GRANTED.

Half the failures in life result from the habit so many people have of taking things for granted. The business man assumes that his credits are good, or he takes it for granted that his wife knows what style of living his income will warrant, until the logic of addition, subtraction and multiplication proves too much for him, and down comes his business in ruins. The young professional man takes it for granted that veneering instead of solid acquirements will enable him to succeed, because there are so many notorious examples of men's rising and maintaining themselves in public life through pure audacity, native wit, and an utter lack of conscience. He will find too late that it won't do to play and risk a career by the exceptions rather than the rule. The farmer keeps no accounts; crops his farm according to the season, or last year's markets, or his neighbour's success; takes it for granted that the laws of nature and of trade will accommodate themselves to his necessities; sinks deeper into debt, and wonders why farming doesn't pay.

And so on to the end—men everywhere want success without paying its price in thorough preparation, honest hard work, intelligent calculation and foresight, patient attention to details. They take for granted things which it is their business to know, and trust that to fortune which common sense and experience should teach them is controlled by law.

In domestic life the same fatuity is felt. The unhappiness unconsciously and thoughtlessly inflicted aggregates a good part of the total felt in the average life. How many husbands take it for granted that their wives know they love them, and so never shew it in the old lover-like way! How many take it for granted that wife will ask for money if she needs it,—heedless or ignorant of the pain it gives a sensitive woman to ask for every dollar she receives! How many fathers take it for granted that daughters need nothing but a home and clothing,—that boys cannot suffer for want of amusement, recreation, sympathy or companionship,—that the tired mother would herself plan and execute a vacation rest if she needed it!

There is of course something to be said on the other side; but as a rule women are much more thoughtful in such matters than men are. If, however, any of them who read this conclude, on reflection, that they are receiving a little too much as a matter of course the results of a husband's toil and fidelity, they will know how to make amends. The splendid devotions and sacrifices of manly men, illustrated every day and in all walks of life, are not matters to be accepted in an unsympathetic, listless, matter-of-fact way. It is not enough in this world to "mean well." We ought to do well. Thoughtfulness therefore becomes a duty, and gratitude one of the graces. Alike in the fine things of life, and in its common work and duties, let us not take—or leave those whom we love, to take—too many things for granted.—*Golden Rule.*

MATERIAL BENEFITS OF MISSIONS.

Human nature being what it is, we are quite sure that the division of Christendom into different sects or Churches, if it be an evil, is not without a compensating good. Probably more is thus effected than

could be were the forces of our entire Protestantism massed, and wielded by a single organization. These many subdivisions secure a careful and detailed supervision, a vigilance and economy, that are frequently wanting in large and complicated enterprises, such as the missionary work would be were it carried on by a single agency. If we may trust a recent computation, the seventy missionary societies of Protestant Christendom have now about 2,500 missionaries scattered over almost the entire heathen world, with 20,000 native labourers and probably 700,000 communicants, and 1,650,000 native Christian adherents. It costs a great sum, in the aggregate, to maintain this "salvation army" in the field (nearly seven millions of dollars a year); but these figures are insignificant when compared to the army or naval expenditures of even one of the smaller powers of Europe. It is asserted on high authority that the American Government has spent twice as much every year, for forty years, in fighting the Indians on the borders, as all the missionary societies of the world are spending for the conversion of the heathen.

The educational work of missions is a great one, and without intending it, it is at some points the leading interest, but it is Christian education, thoroughly so, of which we have in our own country rather the tradition than the reality. A half million scholars are being taught in twelve thousand of these Christian mission schools, and thus the kingdom is coming in many obscure places, literally without observation.

A great preparatory work has been done, in the way of a many-tongued Christian literature. That main reliance of Protestantism—rather, we should say, of all enlightened Christians—the Bible, has been translated into 226 languages and dialects, and printed in nearly 400 versions. Many of these languages were first put into writing by the missionaries.

Christianity carries civilization with it. Thus as an incident of missionary influence, we just now hear that there is an increasing inquiry from the remote countries where they live and teach, as to the cost of agricultural and mechanical implements. It is probable that the demand for our products of this description will soon be very considerable, and it is not impossible that the next generation of our countrymen may thereby reap a substantial return from the wise economy, as well as Christian liberality, of their predecessors.

But we are not to regard a work so sacred as that of Missions in a mercenary spirit. It is to be prosecuted for the glory of Christ and the salvation of men. And notwithstanding the Providential divisions to which we have alluded, there is a real unity. The spirit that animates is the same, and the ends to be accomplished are identical. That great consummation, the conversion of the world, will carry with it all the minor and the material blessings that go along with Christian civilization.

BE TRUE.

There are persons whom you can always believe, because you know they have the habit of telling the truth. They do not "colour" a story or enlarge a bit of news in order to make it sound fine or remarkable.

There are others whom you hardly know whether to believe or not, because they stretch things so. A trifling incident grows in size, but not in quality, by passing through their mouth. They take a small fact or a slender bit of news and pad it with added words, and paint it with high-coloured adjectives, until it is largely unreal and gives a false impression. And one does not like to listen to folks when so much must be "allowed for shrinkage."

Cultivate the habit of telling the truth in little things as well as in great ones. Pick your words wisely, and use only such as rightly mean what you wish to say. Never "stretch" a story or a fact to make it seem bigger or funnier. Do this, and people will learn to trust and respect you. This will be better than having a name for wonderful stories or making foolishly and falsely "funny" remarks. There are enough true funny things happening in the world, and they are most entertaining when told just exactly as they came to pass.

Dear young friends, be true. Do the truth. Tell the truth. There are many false tongues. Let yours speak the things that are pure, lovely, true.

THE
CANADIAN INDEPENDENT.

TORONTO, THURSDAY, MARCH 4th, 1880.

All communications for the Editorial, News of Churches, and Correspondence Columns should be addressed to the Managing Editor, Box 1648, P.O. Toronto.

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

"SHALL WE HAVE A REVIVAL?"

TURNING over the pages of a former volume of the CANADIAN INDEPENDENT, the other day, we came across an article with the above heading. Quickly the answer came back to our lips—"O Lord, thy work revive!" The true revival ever comes down from above, instead of being "got up" by a sort of high pressure, in the form of a protracted meeting, on which churches too often rely. From such purely human—we had almost said mechanical—efforts, only human results can flow. "That which is born of the flesh is flesh."

On the other hand, there is a time and a place in the economy of God's kingdom for special and protracted effort to revive the Church, and to bring within its pale such as are already converted, though not yet professors of faith in Jesus—of whom, we are persuaded, there are far more among the hearers of the Gospel than is generally supposed—and lead to Christ those who are yet unsaved. The solemn pass-over services, in the reigns of Asa and Josiah, and other of the kings of Judah, when the people "entered into a covenant to seek the Lord God of their fathers with all their heart and with all their soul," were of this character. In some instances these sacred feasts were protracted several weeks beyond the time prescribed by the law (2 Chron. xxx.), so great was the joy of the people at their re-consecration of themselves to the service of the Lord; and that the Lord accepted of them we know, for "their prayer came up to His holy dwelling place, even unto heaven." And yet, humanly speaking, there never was a more discouraging time in which to attempt any special effort for the revival of God's work. The darkest hour, as it generally is, was just before the dawn!

But should not such special efforts be undertaken and conducted by pastors of churches themselves, rather than by calling in foreign aid? Who can be so well acquainted with the spiritual condition of their several charges as they? Undoubtedly, a revival springing up *within* a church, under the faithful and regular ministration of the Word and ordinances, is, other things being equal, the most likely to be genuine and lasting in its results. There will be less of the wild-fire that is kindled by novelty and eccentricity—less of the hand of man, and more of the power of truth and of the Spirit of God. The best preaching is that which exalts Christ and His work, and sinks the man out of sight, and that is, perhaps, hardly the characteristic of the kind of revival effort that is imported, and pre-advertised, and paid for! Big "I" is often far too prominent in such cases, though doubtless, to a large extent, it is the natural result of the prominence into which a man is thrust by his success and by the courtesy of friends.

Of course, everything human is imperfect, and in regard to this as in regard to everything else, our rule must be to seek the greatest good to the greatest number, for in so doing we shall best promote the glory of the Divine Redeemer. The Lord works oftentimes by the humblest and most unlikely instruments, while those on which we most rely for success are sometimes rejected. He will not give His glory to another. We do know that the faithful, loving, tearful sowing of the good seed shall not be in vain. Help from without may be very properly sought where we are sure the preaching will be that of "Christ crucified," and that the methods will comport with the message. We often hear it said, that if only one soul is saved by such special efforts it will more than repay all the labour and cost. But if by improper measures many souls are put farther away from the kingdom than before, and go back from the anxious seat never

more to be reached by either ordinary or extraordinary means, the seeming gain is but a real and terrible loss. Let us therefore be wise as well as zealous in our work. Only as "workers together with God" can we be sure of His blessing, and of true success.

ACCORDING TO USAGE OR NOT.

OUR brethren in Michigan have been holding a little controversy of their own lately. The trouble has been about the validity of a certain ordination service. One party maintains that it is invalid, because it was not performed by a regular Council of pastors and churches, while they claim to be the denominational usage. The Rev. A. Hastings Ro's of Port Huron is the champion of this view. Another party—led by Rev. J. Morgan Smith of Grand Rapids—holds that the service was strictly valid, and in keeping with Congregational custom. So for some weeks past these gentlemen have been arraigning each other's views, contradicting one another, and reading out of old musty documents to each other those scraps which seem to support their divergent opinions. Both sides have been appealing to "usage," and the difficulty is that they each interpret usage differently, and they seem as far as ever from coming to any agreement.

Out of this controversy this question starts up, How far is it wise to appeal to denominational custom? How far must our churches be bound by usage? It has long been our boast that in our communion there is play room for individuality of doctrine and of plan. Our claim of superiority over other systems has been shored up by the fact, that while the decisions and work of others have to be subject to a long line of usages, we have perfect freedom to decide every case upon its own individual merit. If the matter in hand coincides with denominational custom, very well. But if not, it can stand on the footing of its individual rectitude and merit. When then we consider any question from the standpoint of usage first, are we not transgressing the fundamental principles of our communion? Do we not forsake the genius of our whole denominational history when we make so much of custom? Has not our history been one continued protest against customs which laid claim to value because they were customary? Then how is it consistent that we should fall back on usage, when we have protested against such a course by others?

In considering any subject anywhere should not the questions, "Is it right?" "Is it prudent?" have the pre-eminence over the question, "Is it customary?" Usage can never be so good a criterion as rightness and prudence. Yet a great many are continually appealing to it as if it was the best arbitrator they could have. How often in church meetings and other gatherings plans are proposed which are decidedly meritorious, being feasible and wise; but they develop a strong opposition from those who allege that they are not customary. This argument of "usage" has kept back more reforms in State and in Church than any other. Matters have been considered through the plans of the fathers, rather than through what may be most prudent for their sons to adopt or do. And this taskmaster has held the lash over many persons, and whipped them into obedience to the past merely because it is past. In saying this, we are not maligning the past. We are grateful for every healthful influence which comes from out the past. But we protest against making an appeal to the past, to custom, the primary appeal. Rightness and prudence form the first principle of our judgment of any belief, of any work; and then an appeal to usage may be in place. And if it be confirmatory of what we have first discovered to be right or prudent, then we welcome it as an entrenchment to the position we have taken. But we contend that "usage" must not be made either primary or prominent.

ZION CHURCH, MONTREAL.

WE saw with deep regret an announcement in the Montreal correspondence of the Toronto papers that the congregation of Zion Church, Montreal, had

decided to sell the building as they found the debt too burdensome. We are sure that the knowledge of this will cause a pang of sorrow throughout our denomination in Canada. Zion Church, associated as it always will be with the honoured name of Dr. Wilkes, has held for more than a generation the position of the leading church of the Dominion, and its extinction would be like the blotting out a bright particular star from the firmament of heaven. We hope, however, that such will not be the result, but that in another part of the city, under the old name we trust, Zion Church will be revived to be a pillar of strength to our body. If anything can mitigate the pain of the present burden and anxiety under which the church labours, it is that it has been mainly brought about by a large-handed liberality in church extension work. The facts appear to be as follows: Some years ago Zion Church expended \$7,000 on the purchase of land and the erection of the Eastern Congregational Church, which money was borrowed. Again, it gave \$5,000 towards the erection of Calvary Church, also borrowed, making a mortgage debt of \$12,000. Then came the formation of Emmanuel Church, for which purpose one hundred and twenty members left Zion, greatly weakening it, of course. In addition to the above named mortgage there was a floating debt of \$3,000 at that time, which was assumed by the old church. Further, with a most laudable anxiety to do the best possible for its pastor, Mr. Bray, the church fixed his stipend at a sum which proved to be beyond its financial strength, thus entailing an increasing deficit during the first two years of his ministry, so that the debt is now in the neighbourhood of \$18,000. A reduced annual expenditure was commenced in October last, but even with the reduction it appeared likely that there must be another deficit of from one to two thousand dollars.

This being the case, and there having been a plan years ago to sell the church building, and to move up northward and westward, it has been deemed well to sell the property, pay off the indebtedness and treasure up the balance as the commencement of a fund with which to erect another building, not so large or expensive.

We believe that the present idea is to take the Queen's Hall and to have service there twice on the Sunday, and to hold the Sunday school in an adjoining room.

If it be thought that the publication of these facts is making private matters too public, our reply is that the position of Zion Church, Montreal, in the body demands that there should be no misconception of the causes that have led to this result, and we are mistaken if the knowledge does not produce a kindlier feeling and deeper sympathy with the church in its time of difficulty than uncertainty or ignorance could have done.

HINDRANCES TO CHRISTIAN UNITY.

CONCLUDING PAPER.

ACCEPTING Dr. Wilkes' statements, given in our last, as substantially correct in their utterances regarding Congregationalism as a denomination, we now inquire what hindrances do they present to enlarged Christian union, or to forming the basis of a catholic Church; for though a Church may be conceived as embracing *all* professed followers of Jesus, *in fact*, no such church exists. Yet is it possible that a Church's principles may be such that all who profess and call themselves Christians, and whose lives do not give the lie to such profession, may be included within its pale? This would be true catholicity. Can the Congregational Church be truly catholic?

Two principles are posited, and we maintain rightly, in the extract made from Dr. Wilkes' paper,—the first—independence of all extraneous ecclesiastical control—is rather a negative position which may be stated as a "disallowing the utility of creeds and articles of religion as a bond of union, and a protesting against subscription to any human formularies as a term of communion;" in which case the sanction of the earliest churches is given to the Congregational principle as Mosheim and Neander very plainly declare; and

as a fact, the principle is being practically conceded by both Pre-byterian and Episcopal communions. Notwithstanding the protest of presbyter and priest, "this is rank Congregationalism," the rights and liberties of individual congregations are being more largely recognized, and as for creeds, "articles of religion" certainly sit lightly on the Anglican Church, and when, as in the case of the Presbyterian Assembly at Halifax, A.D. 1877, "doubts and difficulties" regarding what was viewed as a fundamental doctrine were legalized, we have arrived a long way toward the disavowal of creeds as a permanent bond of union. There appears no reason why this first principle of Congregationalism should be departed from, either in the present march of progress or in the example of the Church in its most successful missionary days. Indeed the principles of self-government and of personal and congregational freedom are permeating the entire sphere of Church life. Is there not danger in this unrivalled extension? Not if we recognize the conserving promise, Zech. ii. 5. When the restraints of outward law are repudiated it becomes all the more necessary to cultivate true spirit life, yet this will find expression in a positive form which Dr. Wilkes' second principle expresses—sympathy, confidence and co-operation of sister churches, intercommunion, mutual love and respect; and some writers contend that Congregationalism differs from Independency by its recognition of this practical fellowship between the churches. If this distinction may be permitted for the purpose of perspicuity in the present article (though we may be disposed to question it in its general application), then must it be admitted, Independency can never bring about Christian unity, rather disintegration, and therefore like to grease upon the broken edges of a china vase, fatal to all efforts made to cement them. Plymouthism is independence with a vengeance; all seekers for Christian union that approach its doors may read on the lintel what Dante read over his Inferno: "All hope abandon ye who enter here." It may be a question for our Canadian churches to consider how far they have, in contending for their Independency, allowed this second principle to drop out of sight. To a very great extent Congregationalism has been a teacher of other denominations. May it not without loss of dignity or principle become in time a learner? Free from all effete systems, false to confession, unbelieving articles, let it manifest now its power of co-operation, it has in its principles capacity for proving itself no unimportant factor in the uniting work of the future. Let it hold fast that which it has, that none take from it its crown.

These papers started avowedly with the limited design of pointing out the direction in which he hindrances to Christian unity. That task we now propose to bring to a close. Some future and occasional papers may appear upon the constructive aspect of the question. In the meantime, congratulating our Anglican, Presbyterian, and Methodist brethren upon their growing congregational proclivities, we would to our own following say in the words of a recent writer: "Congregationalism has a noble future before it, if it is able to shake itself free from the influence of conventionalism, to shew in its practice more of that elasticity which it prides itself upon possessing, to use wisely that liberty for which it has so gallantly struggled, and to develop that power of Christian *willinghood* on which it has always insisted as the basis on which the support of all religious institutions must rest. Vapouring talk about principles will profit nothing in the absence of practical evidence of their life-giving influence. Self-sacrificing zeal, wise understanding of the signs of the times, promptitude and diligence in meeting the demands of the age, boldness and decision in carrying on the conflict against error and sin, are the essential qualifications for progress. We cannot live upon the traditions of the past in an age when the claims of every system are being scrutinized, and when those organizations only will endure, which shew that they have a work to do, and that they know how to do it. Never was there grander opportunities. May He who has placed us in the midst of them give us His spirit—the spirit

of wisdom, of love, and of power—to teach us how to improve them for His own glory, and the salvation of that world for which the Lord shed His precious blood."

OUR Business Manager asks us to state that the price of the "Ye u Book" is twelve cents each, postage or express charges included; that the edition is now exhausted, while orders for it are still coming in, and should any church or individual have copies that they do not require, they will confer a favour by sending him a post card stating the number that may be had from them.

WE are glad to know by the following cutting from the Toronto papers, that one church has the courage to free itself from the stigma of the members of its choir being also members of an operatic company, and, as such, appearing at a theatre. We heartily thank the pastor and officers of the Metropolitan Church for this service to religion:

Each of the members of the Metropolitan Church Choir who has joined himself or herself to the frivolities of "Pinafore" received a copy of the following letter:—

METROPOLITAN METHODIST CHURCH,
Toronto, Feb. 25, 1880.

MADAM (or SIR), The Trustees of the Metropolitan Church having learned from a lady that you are a member of an organization known as the "Toronto Church Choir Opera Company," and also that you have announced yourself in said bill as a member of the Metropolitan Church Choir, I am instructed by the Board to inform you that you are hereby dismissed from membership in said choir. And, further, that should you hereafter use the name of this church for similar purposes the Board will take such proceedings to restrain you as they may be advised.

I am, Madam (or Sir),
Yours, etc., etc.,
T. F. MASON,
Sec. Trustee Board.

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.

Rev. A. O. Cassar and A. J. Colwell and "Senex," next week

LOVE GIFTS.

To the Editor of the CANADIAN INDEPENDENT.

SIR,—I desire to shew that at least one pastor is in full sympathy with the remarks of "Layman," in your issue of a few weeks since. The reply which "Pastor" attempts to make is, to my mind, not at all satisfactory. Few could set a higher value on love presents than I, but I should desire them to express love simply and unmistakably, without having behind them a hint of my real or supposed poverty, such as I should suppose to be included in the gift of a suit of clothes. The same principles may be applied and the same practices followed in manifesting love to a pastor as in manifesting love to any other person. In the list of gifts which "Pastor" suggests, I should object to none except the suit of clothes. And my reason simply is, that I wish to be treated by my friends on the same terms as others. At Christmas I gave a friend an expression of my good feeling by the gift of a book, but the bestowal of sundry articles of wearing apparel I should have considered insulting. Gifts in these cases are bestowed not to relieve necessity but to express affection, and the more the latter is secured without a suggestion of the former, the pleasanter it is for the recipients of love gifts.

Frome, 27th Feb., 1880. W. J. CUTHBERTSON.

MR. LOWRY'S BEGGING LETTER.

To the Editor of the CANADIAN INDEPENDENT.

SIR,—I should like to say a few words in reply to the Rev. W. F. Clarke's communication in your last issue. Surely Mr. Clarke speaks with great authority when he gives us the following sentence, "Mr. Lowry must not be permitted to start a missionary society on his own account within the jurisdiction of the Western Committee."

There is nothing in Mr. Lowry's appeal to indicate

such a step being contemplated. He or any other brother is at liberty to start a cause at Strathroy or any other place, also the same liberty to make an appeal to Congregational churches for assistance under such circumstances. It is quite true we have a "Missionary Society;" also, its treasury possesses not the funds to launch forth into new fields of labour. I think any man may be justified (if in good standing with the body) to make such an appeal for aid.

We should strive to assist each other to advance and extend our borders, instead of casting the least shadow over the pathway of any brother. As Mr. Lowry has been labouring for some time amongst us, and having taken possession of his present field of labour, I trust he may be sustained if he is worthy, and if not, let some one say so, or else hereafter hold their peace.

JUSTICE.

To the Editor of the CANADIAN INDEPENDENT.

SIR,—Will you please allow me a short space in your valued paper to reply to Rev. W. F. Clarke's letter. Had this gentleman been aware of the facts of the case, I don't think he would have been so ready to have rushed into print. There has never been a Congregational church here. A few services had been held by some of our ministers prior to my coming in October, but we have no organized membership as yet, and so those who attend our ministrations were formerly members of other churches. We hope, however, to organize as soon as numbers will warrant. There are some here who have been Congregationalists many years ago, in the old country, but have not been connected with any of our churches in Canada, except one lady whom I know, who still retains membership in the church in London. As there was no Congregational church here they and their families have been connected with the other churches for years, and thus have been lost to us as a denomination. As I understand the matter, we must have an organized membership before we can apply in proper form for missionary aid. We can hardly claim support from those who are not members and yet they are nobly doing what they can and are anxious that we should be sustained here. Our cause looks hopeful and the attendance is increasing although there are able ministers and strong churches in our midst. It was by and with the consent and advice of two or three of our firm supporters that we made the appeal, so we have not been ignoring or disregarding the jurisdiction of the Missionary Association, when the facts are understood. It was on the broad platform of Scriptural principles we appealed. "Bear ye one another's burdens and so fulfil the law of Christ." "Let the strong bear the infirmities of the weak." Already seventeen or eighteen subscribers are taking our paper now. We have a good opening for a church and an important field of labour, and we thought sister churches would gladly assist our struggling infant cause till we could obtain help from the Missionary Society. We have the respect and sympathy of other churches in our town who wish to see us prosper. We are in the Master's work and why should we not receive the encouraging and fostering care of sister churches. There is no refusal "to cluster around" me. I bear the love and esteem of ministers and members of our town churches, as well as of others here and elsewhere of our own and other denominations who know me.

M. LOWRY.

Strathroy, February 21, 1880.

To the Editor of the CANADIAN INDEPENDENT.

SIR,—In reference to the mistake in the INDEPENDENT, last issue, I was ordained to the pastorate of the Milwaukee and Bayview Congregational churches. I received a discharge signed by the Council that dismissed me to another pastorate and from there to my present pastorate at Alton. I received a letter signed by the Clerk of the Convention in which my church was located, to the Presbytery of Chatham, March 19th, 1877. Also a letter from Rev. Mr. King, Presbyterian minister, Buxton, the moderator of my session at Tilbury, where I laboured for many months. I have a letter also, highly recommending me, from there, by one of our own ministers,

the adjoining parish to mine. I will send you the receipt in every place where I preached or lectured for the "Waubano" sufferers, if you guarantee me their publication. Also Mr. Hodgitt's letter of authority, also a defence in any matter you may know of.

JAMES T. BREESE.

Pastor of Alton Congregational church. Presbyterian Manse, Elora, Feb. 23, 1880.

P.S. When you see you are mistaken in all the other points respecting the action of Convention, please correct, as I think, from what Rev. Mr. Duff told me last week, that all would be glad of my success and receive me next term. J. T. B.

Since the above was received Mr. Breese has called upon us and presented the following among other papers as proof of his ministerial standing, and the position he occupies among those for whom he has laboured. As we are just leaving town we cannot write at length on the matter, but will do so next week. Papers produced by Mr. Breese. 1. Ordination papers, Milwaukee, Nov. 27th, 1873.--2. Authority to take subscriptions for the "Advance," April 12th, 1877.--3. Letter of Rev. Wm. King to Rev. W. Cuthbertson introducing Rev. Mr. Breese and commending him for work.--4. Letter from Rev. J. Burgess to Rev. Mr. Wood commending Rev. Mr. Breese, April 30th, 1878.--5. Certificate of the Alton church to Mr. Breese for collection purposes, signed by a committee of five, Oct., 1879.

THE Western Association held its February session at Southwold. The weather was just about as inconsiderate of human comfort as it could be, but that did not kill the interest of the meetings. Rev. Messrs. Allworth, Claris, Cuthbertson, Hay, Davis, and Wallace were present, as also deacons Horton and Silcox, of Frome, and George James and A. C. Johnston, of London, as delegates. Mr. Davis preached the Associational sermon. The Lord's supper was a precious season of fellowship. The topics discussed were, "Enlivening the Prayer-meeting," "Lay Help in the Church," "Truth Necessary to Church-fellowship," and "Obedience the Key of Spiritual Knowledge." This last was introduced by a plan of a sermon by Mr. Hay. The Secretary read a paper on "Church Extension," which, if the expressed wish of the Association is acceded to, will yet have a hearing from the whole denomination. A Sunday school question drawer was opened, and light was thrown on that important work. The platform meeting at Shedden was seriously affected by the north-west blizzard which raged all the evening; and yet, despite the elements, a good time was spent. The hospitality of the Southwold people was very cordial, and was duly acknowledged. The Association adjourned to meet in October next at the call of the Secretary.

News of the Churches.

HENDERSON.—A Congregational church of sixteen members was organized at the village of Henderson, Tilbury station, on the 17th February, Rev. E. J. Burgess, pastor.

LANARK.—The Rev. George Willet, of Hawkesbury, has received a unanimous invitation to become the pastor of the Lanark Congregational church, made vacant by the resignation of the Rev. John Brown who removes to Manitoba in a few weeks.

PINE GROVE.—A series of monthly Sabbath school or Bible lessons have been begun in this church. These services are held on Sabbath evening, at the full of the moon, and are largely attended. Last Sabbath evening the church was crowded. Special religious services have been begun in this church this week.

LONDON.—The Rev. R. W. Wallace had a pleasant surprise a few evenings since. His Bible class were at his house spending the evening, when, without any premonitory symptoms, they read a very pleasant address to him, and at the same time handed to him a very beautiful mantel time-piece. The surprise was complete, as the recipient had not the remotest hint of any such intention on the part of the class. He

made a reply to the donors, which, however much it lacked arrangement, did not lack gratitude. The London Sabbath school is in capital working order, and one of its most pleasing features is the large attendance of young men and women, who have not outgrown their love for the school.

COWANSVILLE, QUE.—Under date of 24th February, the Rev. K. Mackay, of Kingston, writes: "I came here nearly a fortnight ago to assist my old friend and fellow-labourer, the Rev. B. W. Day. I was glad to find him strong in bodily health—stronger, indeed, than I ever saw him before, and as devoted as ever in his blessed work. He has the pastoral care of two churches—one here, and the other in Bringham, six miles distant. The Lord has given him much encouragement in this field notwithstanding difficulties of a peculiar nature. There has been an addition of about fifty to the membership of the churches during the three years of his ministry. We are having special evangelistic meetings every evening which are well attended, and while there is not such a mighty movement as we might have been privileged to witness in some other places, yet the Holy Spirit is working very manifestly. God's people have been wonderfully stirred up, and a number have been awakened, while some have found rest in Christ."

The Sunday School.

INTERNATIONAL LESSONS.

LESSON XI.

Mat. 14. } THE FALSE AND THE TRUE. } Mat. 11
1880. } 15 29.

GOLDEN TEXT.—"But be ye doers of the word, and not hearers only." James i. 22.

HOME STUDIES.

- M. Matt. vii. 15-29. The False and the True.
- T. James i. 12-27. Doers of the Word.
- W. Isa. xxviii. 5-17. The Sure Foundation.
- Th. 1 Pet. ii. 1-8. A Lively Stone.
- F. Ps. xi. 1-7. The Righteous Tried.
- S. Luke vi. 43 49. On a Rock.
- Sab. Eph. ii. 13-23. A Holy Temple.

HELPS TO STUDY.

This lesson is founded on the closing sentences of Christ's "Sermon on the Mount."

We make room for a valuable introductory paragraph from the "National S. S. Teacher."

"We are continuing the study of contrasts. We have had set before us treasures in heaven and treasures upon earth—the service of God and the service of mammon— anxious thought for the morrow and entire trust in God— censoriousness and charity of judgment—the wide gate and the narrow one—the broad way and the narrow way. In this lesson the same method of enforcing truth is pursued in contrasting the good trees with the corrupt trees—saying with doing—professing Christ with working iniquity— building on the rock with building on the sand—standing the storm with being overthrown by it—teaching with authority with teaching as the scribes. One of the most forcible ways of presenting the things of the kingdom of Christ is thus to set them over against the things of this world. It will be noticed that the principles thus illustrated are uncompromising, and offer no pillow of ease for one to lie down upon. And yet they are attractive—for purity and holiness are always attractive, no matter how sensual one may have become. He may hate, but he cannot help but admire. The attraction which the Gospel offers is not in the beginning, but in the end of the Christian's journey. It places before him the things which endure in contrast to those which soon pass away."

The matter may be divided as follows: 1. Profession and Conduct, subdivided thus: (1) Sheep and Wolves, (2) The Tree and the Fruit, (3) Saying and Doing. 2. Foundations of Character, with the following subdivisions: (1) A Wise Builder, (2) A Foolish Builder, (3) The True Teacher.

I. PROFESSION AND CONDUCT.—Vers. 15-23 There is no break in the connection between this lesson and the last. In the Greek our present lesson begins with the word "but."

1. Sheep and Wolves.—Ver. 15. In searching for the narrow way that leadeth unto life, and in following it up, beware of false prophets. The word "prophet" as generally used in the New Testament is not confined in its signification to those who foretell future events, but includes those who preach or teach.

In sheep's clothing. The Christian's enemies are not all outside the fold. Thoroughly worldly and designing men had what they suppose to be their own interest in assuming the outward appearance of Christ's followers.

The publication already quoted says:

"They have put on the guise of Christians. They are meek and gentle in appearance. They wear a mask of piety. The fangs and the disposition to devour are all concealed. They 'steal the livery of heaven to serve the devil

in.' Neither the devil himself, nor any of his agents, would have any influence except as they put on the garments of light.

"Inwardly they are ravening wolves. The mask is put on for a purpose. It is that they may glut their appetites with prey. The fold is a great temptation to the wolf. He would be willing to assume almost any disguise that he might get into it. Equally so is the Church a great temptation to the unscrupulous man, who sees in it, among its unsuspecting members, opportunities for spoil that elsewhere he could not have. He joins the Church, preys upon his brethren, enriches himself at their expense, and, sometime or other, does some exceptionally scandalous deed—and then there is an exposure, and a stigma is fixed upon the Church. It is nothing except the bringing to light, at last, of his true nature. He has been a ravening wolf all the time, in sheep's clothing."

Oh, yes, says the infidel, Christians are all hypocrites—all wolves in sheep's clothing. Not so, for if there were no sheep in the world the wolf's occupation would be gone; and where could he get even the clothing? The prevalence of the counterfeit is one of the plainest proofs of the existence of the genuine.

2. The Tree and the Fruit.—Vers. 16-20. Keeping in mind the warning against censoriousness given in last lesson, we are at the same time called upon to judge of people's professions by their conduct.

Ye shall know them by their fruits. The frequent use of the word "fruits," throughout the New Testament, for conduct, shows that good works are, not the means, but a result, of salvation.

Jacobus says: "The teachers themselves commonly show the effects of their faith in their conduct. This is as natural as that trees should yield their own fruit and not another kind. Yet in so judging we are to 'beware of the leaven of the Pharisees and the Sadducees, which is hypocrisy.' The pure Word of God circulated in the Scriptures, will serve to confound error of every kind." To this test all teaching and character must be brought.

3. Saying and Doing.—Vers. 21-23. "Good words are worth much;" they are not at all to be despised; but when belied by deeds they only increase condemnation.

11. FOUNDATIONS OF CHARACTER.—Vers. 24-29. We are all building for eternity. We have no choice as to whether we will build or not. We must build. And every thought, word and action enters into the structure.

Faith in Christ is the true foundation of a good moral character. Away from this, all morality is superficial and merely imitative.

1. A Wise Builder.—Vers. 24, 25. It is quite fashionable in the present day to admire the "Sermon on the Mount," but if its precepts are not put into practice—the Gospel it proclaims is not embraced, and the law it establishes not obeyed—what then? It is whosoever heareth these sayings of Mine and doeth them that is compared to a wise builder, and not those who merely hear or even admire them.

2. A Foolish Builder.—Vers. 26, 27. "Think," says Thomas, "of the amount of his loss. All the money, anxiety and labour which it cost him, sacrificed forever. Think of the time of his loss; the house is destroyed at just the period when most required—in the tempest. Think of the irretrievableness of his loss; the materials are probably borne away by the flood, and a re-erection is impossible. In sublime contrast with this, behold the stately and stable dwelling of the 'doer of the word,' upon the rock."

3. The True Teacher.—Vers. 28, 29. The great sermon is ended. The principles have been proclaimed, (1) that true happiness is not where the world would place it, (2) that the Gospel establishes the law, (3) that a mere outward religion is vain. The people are astonished, not this time at Christ's miracles, but at His doctrine. His teaching was altogether contrary to their preconceived notions of life and its aims and duties; and yet those teachings carried with them the force of truth divested of all sophism. The light which He gave forth was not reflected light, but the very beams of the "Sun of Righteousness." He taught as one having authority and not as the Scribes.

CONSUMPTION CURED.

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

THE greatest indignation is manifested in London, and in Ireland it is said to be worse, in regard to the tactics Mr. Parnell has adopted, probably with every good intention, to advance his countrymen's cause.

RUSSIA has no disposition to occupy Merv so long as England confines her operations to the eastern part of Afghanistan. It is understood that a proposition has come from India for the division of Afghanistan between Russia and England, the respective outposts to be fixed at Herat and Cabul.

Scientific and Useful.

VERY GOOD SHORT CRUST FOR FRUIT TARTS.—To every pound of flour allow three-fourths pound of butter, one table-spoonful of sifted sugar, one-third pint of water; rub the butter into the flour after having ascertained that the latter is perfectly dry; add to sugar, and mix the whole into a stiff paste, with about one-third pint of water; roll it out two or three times, folding the paste over each time, and it will be ready for use.

FAT.—In most families many members are not fond of fat; servants seldom like it, consequently there is often much wasted; to avoid which, take off bits of suet; fat from beefsteak, etc., previous to cooking; they can be used for puddings. With good management, there need not be waste in any shape or form. It is quite as well to keep it for soap fat. Let everyone make their own soap; they will then put fat to a much better use than making puddings with it.

CORN-STARCH PUDDING.—One pint sweet milk; whites of three eggs; two table-spoons corn-starch; three of sugar and a little salt. Put the milk in a farina-kettle, or in a small bucket; set in a kettle of hot water on the stove; when it reaches the boiling point add the sugar; then the starch, dissolved in a little cold milk; lastly, the whites of the eggs, whipped to a stiff froth; beat it; let it cook a few minutes, and pour into a mould. For sauce, make a boiled custard as follows: Bring to a boiling point one pint of milk; add three table-spoonfuls sugar; then the beaten yolks thinned by a table-spoonful of milk, stirring all the time till it thickens. Flavour with lemon or vanilla, and set to cool.

THE TIME FOR SLEEP.—Sleep obtained two hours before midnight, when the negative forces are in operation, is the rest which most recuperates the system, giving brightness to the eye and a glow to the cheek. The difference in appearance of a person who sits up until twelve is quite remarkable. The tone of the system, so evident in the complexion, the clearness and sparkle of the eye, and softness of the lines of the features, is in a person of health kept up at a "concert pitch" by taking regular rest hours before twelve o'clock, thereby obtaining the "beauty sleep" of the night. There is a heaviness of the eye, a sallowness of the skin, and absence of that glow in the face which renders it fresh in expression, and round in appearance, that readily distinguishes the person who keeps late hours.

TREATMENT OF HOUSE-PLANTS.—In watering plants in rooms, discretion must be used. Cactus, cereus and, in fact, all the so-called succulents require but little water in winter; simply enough to keep them growing. Callas and all that class of aquatic or semi-aquatic plants will bear watering to saturation. As a rule, smooth-leaved and hard plants require less watering than pubescent and soft-leaved plants. Many small pots require water every day, sometimestwice a day—they dry out so fast—unless plunged into some moist material. The difficulty with amateurs is, they usually give small pots too little water and large pots too much. Until the true habit and necessities of a plant is learned, it is better that it dry sufficiently to droop a little rather than that the soil be kept saturated. Over saturation kills more plants than too much dryness.

GRAHAM FLOUR.—To have gems in perfection one needs to have good Graham flour. And to have good Graham flour the true way is to take the very best wheat and have it ground without bolting. Many farmers live conveniently near to a corn mill, but have no flouring mill except at a distance. Such farmers can have their wheat ground at any common corn mill, and can have bread which is far better than that made from fine flour. Graham flour that is sold at grocery stores is often a poor article. Very frequently there is twice the amount of bran that there would be if none had been added over and above what came out of any given quantity of ground wheat. If families would live more on gems or bread made from unbolted flour, they would be far healthier. Children, by having material for bone growth, would have fine and largely developed forms, and their teeth would remain good for a great length of time. The phosphate which is in the bran of wheat, and a most important element to a complete diet, we are largely deprived of when we eat bread made entirely from fine flour.

1880.

Harper's Weekly.

ILLUSTRATED.

This periodical has always, by its able and scholarly discussions of the questions of the day, as well as by its illustrations which are prepared by the best artists—exerted a most powerful and beneficial influence upon the public mind.

The weight of its influence will always be found on the side of morality, enlightenment, and refinement.

The Volumes of the "Weekly" begin with the first Number for January of each year. When no time is mentioned, it will be understood that the subscriber wishes to commence with the Number next after the receipt of order.

HARPER'S PERIODICALS.

HARPER'S MAGAZINE, One Year . . . \$4 00
HARPER'S WEEKLY, " " " " " " 4 00
HARPER'S BAZAR, " " " " " " 4 00

The THREE above-named publications, One Year . . . \$10 00

Any TWO above named, One Year . . . 7 00
HARPER'S YOUNG PEOPLE, One Year . . . 1 50

Postage free to all subscribers in the United States or Canada

The Annual Volumes of "Harper's Weekly," in neat cloth binding, will be sent by mail, postage paid, or by express, free of expense (provided the freight does not exceed one dollar per volume) for \$7 each. A complete Set, comprising Twenty three Volumes, sent on receipt of cash at the rate of \$3 25 per volume, freight at expense of purchaser.

Cloth Cases for each volume, suitable for binding, will be sent by mail, postpaid, on receipt of \$1 each.

Remittances should be made by Post Office Money Order or Draft, to avoid chance of loss.

Newspapers are not to copy this advertisement without the express order of Harper & Brothers.

Address HARPER & BROTHERS, New York.

1880.

Harper's Magazine.

ILLUSTRATED.

"Studying the subject objectively and from the educational point of view—seeking to provide that which, taken altogether, will be of the most service to the largest number—I long ago concluded that, if I could have but one work for a public library, I would select a complete set of "Harper's Monthly."—CHARLES FRANCIS ADAMS, JR.

Its contents are contributed by the most eminent authors and artists of Europe and America, while the long experience of its publishers has made them thoroughly conversant with the desires of the public, which they will spare no effort to gratify.

The volumes of the "Magazine" begin with the Numbers for June and December of each year. When no time is specified, it will be understood that the subscriber wishes to begin with the current number.

HARPER'S PERIODICALS.

HARPER'S MAGAZINE, One Year . . . \$4 00
HARPER'S WEEKLY, " " " " " " 4 00
HARPER'S BAZAR, " " " " " " 4 00

The THREE above named publications, One Year . . . \$10 00

Any TWO above named, One Year . . . 7 00
HARPER'S YOUNG PEOPLE, One Year . . . 1 50

Postage Free to all subscribers in the United States or Canada

A Complete Set of "Harper's Magazine," comprising 59 Volumes, in neat cloth binding, will be sent by express, freight at expense of purchaser, on receipt of \$2 25 per volume. Single volumes, by mail, postpaid, \$3. Cloth cases, for binding, 38 cents, by mail, postpaid.

Remittances should be made by Post Office Money Order or Draft, to avoid chance of loss.

Newspapers are not to copy this advertisement without the express order of Harper & Brothers.

Address HARPER & BROTHERS, New York.

Golden Hours

FOR THE YOUNG.

A BEAUTIFULLY ILLUSTRATED
NON-DENOMINATIONAL

Sunday School Paper,

PUBLISHED MONTHLY.

It is sure to prove a great favourite with the children of

CANADIAN SABBATH SCHOOLS.

C. BLACKETT ROBINSON,
No. 5 Jordan Street, Toronto.

ENCOURAGE HOME COMPANIES.

SUN MUTUAL

LIFE AND ACCIDENT INSURANCE COMPANY.

Capital, \$500,000.
Deposited with Government, 56,000.

President, **THOMAS WORKMAN, Esq.**
Secretary, **R. MACAULAY, Esq.**

DIRECTORS:

T. WORKMAN, Esq. T. J. CLAXTON, Esq., Vice-President.
A. F. GAULT, Esq. JAMES HUTTON, Esq.
M. H. GAULT, Esq., M.P. T. M. BRVSON, Esq.
A. W. OGLIVIE, Esq. JOHN MCLENNAN, Esq.
DAVID MORRICE, Esq.

TORONTO BOARD:

Hon. J. McMURRICH, Hon. S. C. WOOD.
A. M. SMITH, Esq. JAMES BETHUNE, Esq., Q.C., M.P.P.
WARRING KENNEDY, Esq. JOHN FISKEN, Esq.
ANGUS MORRISON, Esq.

Henry O'Hara, 30 Adelaide Street East, Toronto,

Manager Toronto Branch, and General Agent North Western Ontario Active Agents Wanted.

"THE MAGNETICON."

The Celebrated English Magnetic Appliances

FOR THE CURE OF DISEASE.

CANADIAN OFFICE:

125 CHURCH STREET, TORONTO,

The Parsonage, South Caledon, August 25th, 1879.

Mr Thos. J. Mason

DEAR SIR, I am glad to report that the "Magneticon" obtained from you last May has been of immense service to me. After wearing the Belt and Square appliance three days there was a marked improvement, and in from two to three weeks the pain had ceased. Since that time I have had no pain of any moment, although much in the saddle and exposed to the weather. I look upon this cure as remarkable, having been a very troublesome case of Sciatica of over two and a half years standing. Heartily recommending the "Magneticon"

I am yours truly,
FRANCIS WRIGLEY,
Pastor South Caledon Cong'l Church.

EXETER, August 20th, 1879.

Mr Thos. J. Mason.

DEAR SIR, I informed you some time since of the benefit I had received from the "Magneticon" Chest Protector which you sent me from England, and having now given your Belt a thorough trial also, I am glad to say that it has quite relieved me of the weakness and pain so long sustained in my right side.

I have at the same time been carefully watching the effect of the "Magneticon" appliances upon a large number of others, being led to do so not only because of the benefit I had received but from their apparent adaptability to the requirements of such a diversity of cases, and the singularly good effects following the action of their gentle, constant currents of magnetism whenever applied. Among the instances thus noticed have been three cases of nervous and constitutional weakness, three cases of weak and affected lungs, two cases of neuralgia, two cases of bronchitis, two cases of swelling on the knee, four cases of lame back, rheumatism, etc. With each of the persons thus afflicted I have had a personal acquaintance, and in almost every case there has been a decided cure. I have much pleasure in thus bearing testimony to the value of your appliances, and am

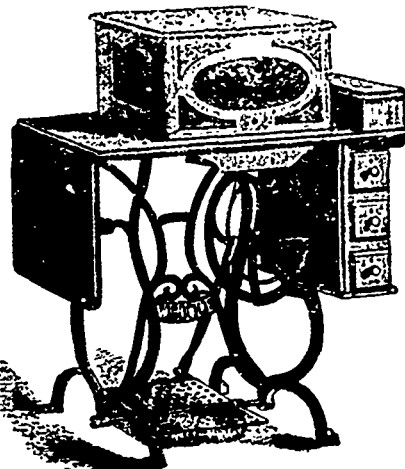
Very truly yours,
S. JAS. AILIN,
B. C. Minister.

Illustrated Pamphlets, containing Price Lists, Testimonials and all information are supplied free on application, or sent by post to any address. See also descriptive adv't in former Nos. of this paper. The Appliances are sent by Post or Express to any address, on receipt of price.

ADDRESS.

THOS. J. MASON, American Representative,

125 CHURCH STREET, TORONTO.



All Who Have Tried the
NEW WHITE SEWING MACHINE
ARE DELIGHTED WITH IT.

IT IS SIMPLE, DURABLE, LIGHT RUNNING, ADAPTED TO SHIRT MAKING, DRESSMAKING AND TAILORING,

and has no equal for the Family.

Self-setting Needle.
Self-threading Shuttle.

Be sure you see the White Machine before you purchase any other. It is sure to please you.

Office 57 Queen St East opposite Metropolitan Church.

D. S. ADAMS.

"Canadian Independent"
BUSINESS DEPARTMENT.

Terms: One copy per year, postage prepaid, \$1. Subscriptions received for portions of a year at yearly rate.

Remit by Post Office Order, bank draft, or registered letter. Money mailed in unregistered letters will be at the risk of the sender.

Subscribers in Great Britain, may remit fifty penny postage stamps as the subscription for one year to this paper.

Orders to discontinue the paper must be accompanied by the amount due; subscribers are responsible until full payment is made. The Post Office should be given as well as the name.

Single copies of the "Year Book" mailed, postage free, to any address in Canada, or the United States, for 12 cents each.

Advertisements inserted at the rate of 10 cents a line each insertion. Liberal reductions if continued.

Advertisements, subscriptions, moneys for the "Year Book," and all letters on the business of the paper to be addressed to

A. CHRISTIE, BUSINESS MANAGER,
No. 9 Wilton Avenue, Toronto, Ont.

Richard Institute,

67 West Block St. (Opposite Queen's Park),
TORONTO, ONT.

FRENCH AND ENGLISH BOARDING, AND DAY SCHOOL FOR YOUNG LADIES.

Directed by REV. MONSIEUR AND MADAME RICHARD, with the assistance of seven competent teachers. Unusual facilities for the theoretical and practical acquisition of French, which is the language of the School. Prospectus gives full particulars. Second Session begins February 1st.

**HUMPHREY & FALCONER,
UNDERTAKERS!**

319 Yonge Street, Toronto.

Orders attended to at any hour, night or day. Re-rides on promise. Charges moderate.

J. O'DONNELL L.D.S.,

Hon. L.D.S., Quebec.
Specialties: Neuralgia of Head and Face, Dental Surgery, Chronic Diseases of Teeth and Gums, Preservation of Natural Teeth and Intricate Operations in Dentistry. Office, 39 King Street West, Toronto, Ont. Over Hunter & Co., Photographers.

**J. CHARTERS,
GROCER & PROVISION DEALER.**

FLOUR AND FEED, FRUITS AND VEGETABLES always on hand. Importer Crosbe & Blackwell's Jams, Jellies, and Potted Meats.

OYSTERS IN SEASON.
467 & 469 Yonge St., Cor. of Wood, Toronto.

MCCAW & LENNOX,

Architects, Building Surveyors, Etc.
Imperial Buildings, No. 30 Adelaide Street East, next Post Office,
TORONTO, ONTARIO.

W. Fd McCaw P.O. Box 986. Ed. J. Lennox.

**SMITH & GEMMELL,
ARCHITECTS, ETC.,**

31 Adelaide Street East, Toronto.

C. PAGE & SONS

IMPORTERS OF

STAPLE & FANCY DRY GOODS,

MANUFACTURERS OF

Ladies' and Misses' Underclothing,
BABY LINEN, CHILDREN'S
DRESSES, ETC., ETC.,
in all branches

They were awarded at Toronto Exhibition Diploma and several Extra Prizes for their beautifully made goods.

194 & 196 Yonge Street, Toronto.

\$72 A WEEK. \$12 a day at home easily made. Coolly outfit free. Address TRU & Co., Augusta, Main.

Creelman Bros., Georgetown, Ont.,

MANUFACTURERS OF THE
FRANZ & POPE KNITTER.

ACTIVE AGENTS

FOR THE
SELLING OF

THE NEW
RIBBING MACHINES

most perfect out

MADE WITH OR

WITHOUT FEEDERS

DIPLOMAS,
MEDALS

FIRST PRIZES,
EXTRA PRIZES,

AT

Leading fairs, 1870

DON'T FAIL TO BRING

Send for Circular.



THOUSANDS

IN USE,
TRIED & PROVED

TO BE A
SUCCESS

ALL HOSEY MAN
UFACTURERS

Give it preference.

OUR SEAMLESS
HOSEY

IS NOW IN UNIVERSAL
DEMAND

A Cash Payment,
GOOD ENDORSED NOTE,
WILL

PURCHASE ONE
ON

EASY TERMS.

All Samples Shown made any Size or Shape.

**THE UPPER CANADA
TRACT SOCIETY**

offers for sale at its Depository a large and well assorted stock of

RELIGIOUS LITERATURE,
suitable for Ministerial, Congregational, and Sunday School Libraries. Special discounts given from catalogue prices. Catalogues furnished free on application.

The Society also supplies all the best

SUNDAY SCHOOL PERIODICALS,
whether for Teachers or Scholars. Illustrated Periodicals for Children supplied in quantities at the lowest subscription rates. Price lists sent free.

JOHN YOUNG,
Depository 102 Yonge Street,
Toronto, Ont., 1878.

Third Series now Published.

"It is sufficient to say of this book that it is like its predecessors—it is fully equal to them, and that is no small merit."—S. S. Times.

**GOSPEL HYMNS
AND
SACRED SONGS.**
Canadian Copyright Edition.

FIRST SERIES.

Music and Words, Tinted Covers .. 30 Cents.
do do Boards .. 35 do
Words only, Tinted Covers .. 5 do
do do Cloth .. 7 do

GOSPEL HYMNS, No. 2.

Music and words, Tinted Covers .. 30 Cents.
do do Boards .. 35 do
Words only, Tinted Covers .. 5 do
do do Cloth .. 7 do

GOSPEL HYMNS, No. 3.

Music and Words, Tinted Covers .. 30 Cents.
do do Boards .. 35 do
Words only, Tinted Covers .. 5 do
do do Cloth .. 7 do

GOSPEL HYMNS, Nos. 1 & 2 in one Book.

Music and Words, Stiff Board .. 65 Cents.
Words Only, Stiff .. 17 1/2 do

GOSPEL HYMNS, Nos. 1, 2 & 3.
COMPLETE IN ONE BOOK

Music and Words, Cloth .. 51 00
Words Only, Cloth .. 0 20

COPP, CLARK & Co.,
47 Front Street East, Toronto.

ESTABLISHED 1871.

MERCANTILE COLLECTION AGENCY

NO. 4 TORONTO STREET, Toronto.

RICHARDSON & CO.,

FINANCIAL, REAL ESTATE,
and
ADVERTISING AGENTS.

BUCKEYE BELL FOUNDRY

Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent Free.
VANDUZEN & TIT, Cincinnati, O

ESTABLISHED 1842.

**Dominion Wedding Cake House,
T. WEBB, Proprietor.**

Received Highest Awards at Provincial Exhibition, 1878.

Bride's Cakes of unequalled quality and finish constantly on hand and securely packed and shipped by Express C.O.D. to any Express Office.

All orders for every requisite for WEDDING BREAKFASTS carefully filled under personal supervision—city or country.

A full supply of
WEDDING AND SUPPER PARTY COSAQUES
always kept in stock.

CORRESPONDENCE SOLICITED.

NOTE THE ADDRESS,
T. WEBB,

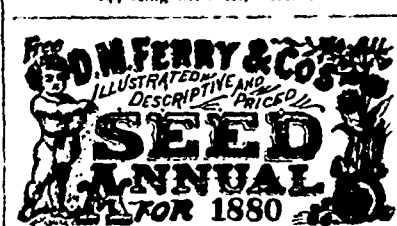
322 & 304 YONGE ST., TORONTO.

BALDNESS!

For testimonials, address,
CHARLES MAITLAND WINTERCORBYN,
144 King St. West, Toronto.



For testimonials, address,
CHARLES MAITLAND WINTERCORBYN,
144 King St. West, Toronto.



Will be mailed FREE to all applicants, and to customers without ordering it. It contains four colored plates, 600 engravings, about 200 pages, and full descriptions, prices and directions for planting 1500 varieties of Vegetable and Flower Seeds, Plants, Broom, etc. Invaluable to all. Send for it. Address,
D. M. FERRY & CO., Detroit, Mich.

L. E RIVARD,

56 1/2 CRAIG STREET, MONTREAL,
Publisher and Importer of English and American cheap Music. Orders by mail promptly filled. Catalogues sent free.

\$66 a week in your own town. Terms and \$4 outfit free. Address H. HALLATT & Co., Portland, Maine.

THE ONTARIO
WEDDING CAKE MANUFACTORY



First Extra Prizes at London, 1877, & Toronto, 1878

WEDDING AND CHRISTENING CAKE ORNAMENTS.

The largest stock in the Dominion of Cosaques of all kinds, including French, English and German Costumes Cracker and Wedding Cosaques, Macaroon and Meringue Pyramids, Chantilly, and all kinds of Fancy Spin Sugar Baskets, Ornamented Jellies in all styles, Creams of all kinds, Charlotte Russe, Trifles, Salads, Soups, Oyster Patties, Ices, Ice Buildings, Fruit Ices and all kinds of Cakes and Confectionery. Luncheons, Suppers, Evening Parties, and Wedding Breakfasts supplied with every minutiae. Silver and Cutlery for hire. No charge for Trifle, Salad or Jelly Dishes when supplied. Wedding Cakes of superior quality and finish shipped to any part of Canada, and satisfaction guaranteed. Address all orders,

HARRY WEBB,
483 Yonge Street (Opp. the Fire Hall) Toronto.

356,432

GENUINE SINGER

SEWING

MACHINES

SOLD LAST YEAR, ABOUT

300,000

MORE THAN WAS SOLD OF ANY OTHER MACHINE.

BEWARE OF IMITATION.

See Brass Trade Mark on Arm of Machine, and the Singer Manufacturing Co's Stamp on top.

None Others are Genuine.

Offices Everywhere.

Toronto Office, 66 King St. West.

R. C. HICKOK, Manager.

\$5 TO \$20 per day at home. Samples worth \$4 free. Address STYRON & Co., Portland, Maine.