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The Canadian Independent.

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

Vol. 28.

TORONTO, THURSDAY, August 12, 1880.

New Series. No. 7.

Topics of the Week.

We would call special attention to the notice of the coming amongst us of the Rev. Dr. Hannay as mentioned by Dr. Wilkes, under our "official" heading. We had an interview with Dr. Hannay quite recently, and we know that he is very desirous of full information as to the state of our churches and the work here. Let no time be lost in making such arrangements as will enable him to do this, without laying too much labour upon him—that, we take the liberty of saying, must be avoided. The district secretaries, or secretaries of the Associations, should take the matter in hand.

THE controversy over the temperance question still goes on—the friends of the tavern-keeper becoming always more obstreperous and occasionally even threatening personal violence. Even Mr. Goldwin Smith comes out in the "Bystander" on the subject, and, as usual, proposes to settle the whole controversy with a magnificent wave of his hand and a few solemnly decisive sentences as to what is the right and proper and becoming attitude to be assumed in this case by every right-thinking and properly cultured person. All this is encouraging, for it shews that the good cause is sensibly gaining ground.

THE report of the American Presbyterian Board of Missions, speaking of the Gaboon and Corisco Mission in Africa, says that it lacks the exciting interest awakened by newly-discovered regions in the interior, but it is still a mission of great importance and will furnish a good base of operations from which to reach the interior. The Board is considering whether it is not expedient to establish a new station at Kabinda, on the coast, near the Congo, with the view of ascending that river when it is safe to do so. The mission now extends 370 miles along the coast, from 170 north to 200 miles south of the Equator, and has access to a considerable population, including a tribe of cannibals (the Fangwes) of the interior, who often come almost to the mission-doors at Kangwe.

LAST month a small number of Catholics in Spain celebrated with some solemnity the four hundredth anniversary of the Holy Inquisition's birthday. On the 1st of June, 1480, the Spanish Cortes, then assembled at Toledo, adopted a proposition submitted to it by Cardinal Pedro Gonzales de Mendoza, with the approbation of King Ferdinand and Isabella the Catholic, to constitute a Tribunal of Faith, which should be empowered to punish heretics, and passed a law to that effect by a majority of their numbers. Their coregnant majesties forthwith appointed two chief inquisitors, who were, however, superseded shortly afterwards by reason of their leniency toward unbelievers. Thomas de Torquemada, who never laid himself open to the reproach of over-mercifulness, was nominated grand inquisitor in their stead. During this functionary's tenure of office he caused 8,800 heretics to be burned in different parts of Spain. His successors did their best to emulate his activity, the gross result of their endeavours being that, down to the year 1808, when the holy office was finally abolished in the Iberian Peninsula, 31,912 men and women had been burned alive by its officers.

THE first edition, as it may be called, of the revised translation of the New Testament, may be expected in the autumn, and along with the English translation two recensions of the Greek text will be issued simultaneously; the one will proceed from the Clarendon, the other from the Pitt Press. The two texts will exhibit a notable and rather suggestive contrast in the different methods pursued in their construction. The

Oxford text will represent the critical spirit of the nineteenth century, which is somewhat prone to seek new departures and to break with the past. Accordingly, the Clarendon will publish the text which the revisionists have found it necessary to frame for themselves, after careful weighing and mature consideration of all available evidence for and against the readings adopted. For the behoof, however, of those weaker vessels who continue to have a superstitious veneration for the name of Robert Stephens and the Greek used only by the translators of 1611, all passages in which the Oxford text departs from the received text will be indicated by foot-notes, and in these notes the reading of the *Textus Receptus* will be given. The Cambridge text will, on the contrary, be neither more nor less than a reprint of the *Textus Receptus*, with foot-notes giving the reading adopted by the revolutionists. Professor Palmer is responsible for the Clarendon text; Dr. Scrivener for the other.—*London Athenaeum.*

A FEW of our weaker and more sycophantish contemporaries affect to be awfully shocked at our having said that some Canadian public men are no better than they should be, are of such a character that if not quite so bad as that wretched fellow Clarke, they are not much better. We are always pleased when any one, whether editor or more or less distinguished private citizen, poses in the character of one swayed by magnificent indignation or annihilating contempt. It needs to be well done though, and not too frequently attempted. The grand wave of the hand, the corrugated brow and the unutterable scorn, combined with such expletives as "slanderer," "libeller," and other similar prettinesses, are all very nice. The danger is that except in the hand of a master they are apt to become ridiculous. The idea of any one who has known anything of Canadian public men any time during the last quarter of a century affecting to get up a piece of poor theatrical indignation at the hardihood implied in associating "drunkard and debauchee," with any of their names is quite too deliciously absurd. No, gentlemen, you know right well that we were quite sure of the ground we stood on when we made the assertion, and it is as well to remember that it does not become any who have the dignity of the Fourth Estate at heart to be either the parasites or the apologists of high-handed sinners—be their social position or their party politics what they may.

THE Philadelphia "Presbyterian" complains of the departure from the Confession of Faith of such men as Drs. Story and Tulloch and Caird. Dr. Caird's new book, on the Philosophy of Religion, the "Presbyterian" charges with being Pantheistic. Principal Caird says: "What the knowledge an love of God means is the giving up of all thoughts and feelings that belong to me as a mere individual self, and the identification of my thought and being with that which is above me, yet in me—the universal or absolute self, which is not yet mine or yours, but in which all intelligent beings alike find the realization and perfection of their nature." "Whether we view religion from the human side or divine—as the surrender of the soul to God, or as the life of God in the soul—as the elevation of the finite to the infinite, or as the realization of the infinite in the finite—in either aspect it is of its very essence that the infinite has ceased to be merely a far-off vision of spiritual attainment, an ideal of indefinite future perfection, and has become a present reality. God does not hover before the religious mind as a transcendental object which it may conceive or contemplate, but which, wind itself ever so high, it must feel to be forever inaccessible. The very first pulsation of the spiritual life, when we rightly apprehend its significance, is the indication that the division between the spirit and object has vanished, that the ideal has become real, that the finite has reached its goal and become suffused with the presence and life of the Infinite."

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MANY of our readers have doubtless seen reference, during the summer, to the "Ober-Ammergau Passion Play." Some will understand the matter, others will not. It appears that every ten years there is a representation by the peasants of the Bavarian highlands of the passion and death of our Lord; it is under the direction of the Romish priests, and is repeated at intervals during the season, the representation takes up most of one day, and Sunday is generally chosen for the purpose. That godless *litterateurs* should glorify the performances and seek to dignify them with the title of "Art in the Mountains," etc., we can understand, but we cannot understand how Christian men, ministers, should fall into the same line of talk, and not only attend the performances, but go with the avowed object of reporting them for the edification of English Protestants. Stripped of all the glamour that has been thrown around them, these passion-play performances are simply blasphemous parodies of the sufferings of our Lord. The surroundings are of the usual character of such gatherings; for the spectators it might just as well be a horse race; they go to see a sight; while the real promoters, the Roman priests, chuckle at the thought that in this way, at any rate, they can "spoil the Philistines," i.e., get money out of Protestant pockets. We read, the other day, that a similar representation was being organized in one of the Western States. We trust that such impiety will never be allowed on Canadian soil, and that any attempt to introduce it to our people will be met with prompt and energetic action.

THE expulsion of the Jesuits from France has been conducted with firmness and yet great prudence and moderation, and the expatriated priests are not to be permitted to reside just over the borders, and thus be in a position to make incursions upon their old camping grounds almost at will. At least this is not to be countenanced by Spain. A circular of the Spanish Minister of Justice sets forth that the Government has resolved that in the provinces bordering on the territory of the French Republic, no convent, college, or seminary, belonging to religious orders expelled from France by the Ferry decrees shall be tolerated. And as regards other provinces, a residence will only be granted to them "in very special cases." The Jesuits possess a few schools in the southern provinces of Spain, and are allowed to reside in their founder's house at Loyola, in Guipuzcoa, by exception. Convents of women are pretty numerous, but the laws that abolished the religious orders in 1833 were never repealed. But these expelled meddlers are obliged to go somewhere, and we hear of them as about to establish novitiates in England and in Jersey. The Dominicans and a portion of the Franciscans are going to settle in the Tyrol; the Carthusians and Trappists proceed to England; the Recollets and Franciscans of the Observance, who devote themselves chiefly to missionary work in the Holy Land, intend to seek a refuge in the Levant, transferring their novitiates to the Tyrol. Many of them have been offered a temporary home by the bishops and secular clergy. A few, the Oratorians, for instance, assume lay attire, and it is probable some of these, and other orders as well will, seek asylum in the United States. A good many, it is said, are coming to Canada, and no doubt they will, as far as they can, go on in their old meddlesome way, but we don't fear their operations very much.

THE PENALTY OF SIN.

BY REV. W. W. SMITH.

The Lord God said to Adam in Eden, "In the day that thou eatest thereof, thou shalt surely die." Yet Adam, after he had eaten of the forbidden tree, lived many years. So it could not be the mere mortal death we every day witness, which was the penalty of sin. Nor was it the second death, for that is beyond remedy; and we have no reason to believe that Adam and the patriarchs died hopelessly. Then what was it? The Westminster divines had a knowledge of this deep truth when they wrote, "All mankind, by their fall, lost communion with God" (Short. Cat. xix). The rest of the answer is but explanatory of this. The penalty was the loss of communion—the oneness with God. "If a man abide not in Me, he is cast forth as a branch, and is withered." It is this cutting off, this casting forth, that was the penalty that fell upon Adam, the very day that he sinned.

And I humbly apprehend it is this same and all-embracing penalty that is threatened in Ezekiel (xviii. 20), "The soul that sinneth, it shall die"—shall be cut off from God. And I further apprehend that when Christ my Saviour took my place, and suffered in my room, He bore this very penalty for me. If not, why His cry upon the cross, "My God, My God! why hast Thou forsaken Me?" He was, for the time, cut off from God.

"Yea, once Emmanuel's orphan'd cry
The universe hath shaken—
It went up single, echoless,
My God, I am forsaken!"

But a branch that is cut off may be grafted in again. And God is able to do even this for us, "For God is able to graft them in again."

TEMPERANCE NOTES.

A CHINESE INDICTMENT AGAINST DRINKING.

An old Chinese legend tells how in the days of the great Yu, some two thousand two hundred years before Christ, a certain I Ti made wine and gave some to Yu, who, when he had tasted it, pronounced its flavour to be good, but poured it upon the ground, and ordered I Ti to be banished, forbidding its further manufacture, lest in after ages the kingdom should be lost through wine.

"Then," says the legend, "the heavens rained gold for three days," no doubt in approval of the wise conduct of the old Chinese prohibitionist, Yu. We are reminded of this ancient story on reading some extracts from a Chinese religious book called "Oneness in Virtue." This work is said to be of great age, but the blocks were destroyed during the late rebellion, and the present edition was printed only thirteen years ago from new blocks. The author is a Mr. Sun Chichchai. We think our readers will be interested in the opinions of this old native writer on wine-drinking. We are indebted for the translation to Rev. Frederick Galpin, of Ningpo:

"Wine confounds the character. Scarcely any man who drinks immoderately can possess self-control. Those whose dispositions naturally are stern, overbearing or tyrannical are helped to develop such evils by wine, and so with rapidity are thus made angry and mad. How great is the injury caused! For this reason several exhortations have been written. Wine may be used for religious obligations, but not to violate propriety by becoming drunk with it. A little may nourish, but a large quantity destroys. Man when drunk will do that which, when sober, he would not dare to do; he will do anything.

"Through wine the scholar loses his good name, the magistrate his office, the merchant his trade, and the artisan his work. Persons, property, friends, family, and life, are all injured. What difference is between it and a venomous serpent?

"Hence the first of the Buddhist prohibitions is, 'Abstain from wine.' Wine is a cruel axe that cuts down the character. Is it good or evil to give to or press upon a man, as a kindness, that which may injure him?

"Some may escape the evil, but nine out of every ten are destroyed. Wine may be of excellent flavour,

but it is a madman's medicine. Wine is a source of disorder, it bequeathes hosts of hideous things, it spoils longevity, and hands down vicious habits."

We now give the author's thirty-two evils of wine-drinking:

1. It robs the heart of its purity.
2. It exhausts money and property.
3. Door of much sickness and disease.
4. Root of brawls and quarrels.
5. It makes men naked and barefooted as oxen or horses, but (unlike cattle)
6. Reeling and dancing, idling and cursing. They are detested by all men.
7. Through it men never obtain what they should.
8. What they obtain they lose.
9. It causes men to waste deeds and exhaust speech; when they awake it is only to repent.
10. It causes the loss of much, and an awakening only to shame and confusion.
11. It destroys physical force.
12. It spoils countenance and complexion.
13. Heart and mind are led astray.
14. Wisdom and knowledge are beclouded.
15. It destroys the capacity to honour parents.
16. Through it men cannot reverence the gods;
17. Nor obey the words of good men;
18. Nor laws of empire.
19. It makes friendships with cruel and wicked men.
20. It causes a separation from the virtuous and good.

21. It makes men shameless.
22. It easily incites to ferocious anger.
23. It destroys the power to control the passions.
24. It gives men over to evil without limit.
25. It causes them to resist the devout.
26. Produces a heart without fear.
27. Turns day into night.
28. Makes infamous in crime and teaches iniquity.
29. Rejects virtuous laws.
30. Drives men from the true and happy end of life, Nirvana.

31. Sows the seeds of insanity and madness.

32. Corrupts the body, destroys the life, and causes men to fall into the wicked way.

One name for wine is "fountain of misery."

It is said that the Emperor Yuan Tsung, A.D. 713, refused to drink wine because of its evil influence, and it is remarked, "If the Son of heaven was willing to abstain, what must be the disposition of any man who will not follow such an example?"—*Shanghai Temperance Union.*

INTEMPERANCE IN HIGH LIFE.

Drunkness is not exclusively a vice of the so-called "lower classes;" this is a fact too often overlooked in the current discussions of intemperance and its remedies. We believe as fully as does Dr. Bartol or Dr. Clarke, in the principle of substitution, in the New Testament radicalism of overcoming evil with good. We have in these columns made frequent and earnest appeals for such an enlargement of the methods of temperance reforms as should treat the causes as well as the effects of the drinking habit, and seek to diminish the sale by stopping the demand for it. We have no patience with the assumption that society has fulfilled its duty, or that reform has done its work, when the sale or even the manufacture of liquor is legally prohibited. Neither appetite nor native depravity will explain the intemperance of the working and "lower classes." Go to their wretched habitations—learn the poverty of their lives, even greater than the poverty of their purses; see how they work, and eat, and sleep—and you will begin to understand that the delusive glitter of the drinking saloon is an effect rather than the cause of their misery. They should be helped out of this condition, and fortified against such temptations by every appliance that Christianity can suggest or philanthropy devise. Fight the rum-shop with the coffee-house, the tavern with the reading and recreation rooms, homelessness with evening homes, ignorance with education, darkness with light. But this is not enough. Is drunkness any less terrible when the drunkard falls under a mahogany table than when he tumbles into the gutter?—when he is sent home in a hack in-

stead of being hustled to the station house? Is it more dreadful for a drunken man of the lower class to break his wife's head than for a drunken man of the upper class to break his wife's heart? Is a skeleton in the closet less ghastly than a skeleton in the pitiless glare of the living room light? If you do not from your own observation know the wide-spread and baneful effect of intemperance among the well-to-do and wealthy classes, your experience of life must be very limited. Ask the physicians, ask the ministers of the city, and they will tell you whether the excessive use of strong drink is chiefly the vice of the working people. There is scarcely a family undefiled, in some of its connections, by the demon-touch of intemperance. The saloon is a pitfall; but so is the club. The bar-room is the devil's camp; the sideboard is his ambush. Whiskey is debasing; but French brandy is warmed with the same fire of hell. A "drunk" is not made innocuous because it costs three dollars instead of ten cents. Calling alcohol by fine names, and drinking it with that kind of moderation that stops just short of total intoxication, doesn't change its nature or avert its effect. With all our boasted advance in culture and civilization, drunkenness still remains the monster vice of society. And the unwise methods of any of the advocates of temperance, be they demagogical apostles or sincere fanatics, does not absolve any Christian teacher from the duty of placing the emphasis of his utterance upon the policy of abstinence.—*Exchange.*

PRESUMPTION.

A young German countess, who lived about a hundred years ago, was a noted unbeliever, and especially opposed to the doctrine of the resurrection. She died when about thirty years of age, and before her death gave orders that her grave should be covered with a solid slab of granite; that around it should be placed square blocks of stone, and that the corners should be fastened to each other and to the granite slab by heavy iron clamps. Upon the covering this inscription was placed: "This burial place, purchased to all eternity, must never be opened." All that human power could do to prevent any change in that grave was done; but a little seed sprouted, and the tiny shoot found its way between the side-stone and the upper slab, and grew there, slowly but steadily forcing its way until the iron clamps were torn asunder, and the granite lid was raised and is now resting upon the trunk of the tree, which is large and flourishing. The people of Hanover regard it with almost a kind of superstition, and speak in lowest tones of the wicked countess; and it is natural they should, for as I stood beside that grave in the old churchyard it certainly impressed me more deeply than I can express.—*Standard.*

THE HOUR BEFORE CHURCH.

I have in my eye at present the hour before you go to church on the Sabbath forenoon. I am anxious about it. The note struck then is likely to give tone to your spirits all the day. Redeem it. Redeem it as much as you can from family duties. Redeem it wholly from "plaiting of hair and putting on of apparel." Redeem it wholly from vain conversation. How very much the power of the minister's preaching depends on the preparing of the hearer's heart. If you come up to the church with your mind crowded with trifles and puffed up with vanity—what can ministers do? They can do nothing but beat the air. What else can they do if there be nothing before them but air to beat at? It will make a sound, and that is all. I fear that many of my dear people spend more time on the Sabbath morning in putting veils on their faces than in taking the veils off their hearts—more time in trying to make themselves appear before men what they are not, than in trying to make themselves appear before God what they are.—*Wm. Arnot.*

GET NEARER.

Some people imagine that Sinai is extinct. Certain pulpits seem to be pitched so far away from the sublime mountain that its august peak is no longer visible, and its righteous thunders against sin are no

longer audible. With this school of rose-water ministers the theology of law is voted obsolete and barbarous; the world is to be tamed and sweetened and sanctified entirely by a theology of love. They preach a one-sided God—all mercy and no justice—with one-half of His glorious attributes put under eclipse. Even sinners are not to be warned, with tears and entreaties, to flee from the wrath to come. They are to be coaxed into holiness by a magical process which makes nothing of repentance, and simply requires a "faith" which costs no more labour than the snap of a finger. This shallow system may produce long rolls of converts, but it does not produce solid, subsoiled Christians.—*Dr. Cuyler.*

BELIEF IN ONE'S WORK.

Successful workers will generally be found to be those who believe the most intensely. Even in speech, the effectiveness of an utterance may often be measured by the force of the conviction that prompted it. Much more is it true of work, that its results depend largely upon the faith with which we pursue it. So of a man's moral convictions; if they are feeble, his moral life will be feeble also. If he utters a truth, it will carry the impression that he is in some doubt about it; and even the most palpable truism might be taken from his lips at a discount.

Apply the principle to a man in business. Let him believe thoroughly in his work, that it is honourable and may be made profitable, and he will be likely to pursue it more enthusiastically and earnestly, and if there are either dollars or honours in it he will be pretty sure to gain them. A brickmaker with a firm conviction that there is a fortune in his bank of clay would be much more likely to realize it than the owner of a gold mine who doubted the success of working it.

Only let one's convictions be strong enough to stand alone, and there need be few fears but they will make their way. Their intensity will overcome not only one's own doubts, but those of other people. They will laugh at clouds, and come bounding into port on the crest of the very wave that croakers said would overwhelm them.

Of course it is essential that the convictions be wholesome and rightly aimed. The hunter does not hit the bird in the air who aims at its image in the water. Much less, if his gun be loaded with sand. Let truth be in the heart, and it will aspire upward instead of downward—provided a downward aspiration were possible. Then its beats will be blows, and every blow will drive falseness further back. The person with even a limited experience doesn't need to be told that weak opinions beget sickly offspring, and that all vagabond morals are born of doubt.—*Morning Star.*

YOUR HEART.

God wants not money alone. The silver and the gold are His; but He wants your heart, your feelings, your time, your anxiety. He curseth these mere money charities, making them engender poverty in far greater abundance than they annihilate it, and scourging them with the means of those who grudgingly bestow. The mere mammon-worketh mammon's work; divine charity worketh God's work. A Christian man may as well give over his faith into the hands of a public body, and believe what they appoint to be believed, as cast his charity over to a public body—yea, or to a private individual—and think that he thereby satisfieth God. Our right hand is not to know what our left hand doeth. It is with the heart, and soul, and mind, and strength that He is to be worshipped and served.—*Edward Irving.*

A WICKED messenger falleth into mischief; but a faithful ambassador is health. Poverty and shame shall be to him that refuseth instruction, but he that regardeth reproof shall be honoured.—*Proverbs xiii : 17, 18.*

THE habit of whispering in company, so often indulged in by young ladies in the presence of friends or strangers, savours strongly of rudeness, if not of gross ignorance. The vainest being or the most perfect suffers alike under that emancipation from the government of true politeness. We cannot help, though perfect we imagine ourselves, to consider our humble self the theme of a merry whisper, and the pain rankling in our wounded self-love leaves a thorn which sooner or later will sting the aggressors and prove a thorn to them. Whispering in the presence of strangers, without some apology, is therefore entirely out of place, and ought to be avoided, cost what it may.

MAKE CHILDHOOD SWEET.

Wait not till the little hands are at rest
Ere you fill them full of flowers;
Wait not for the crowning tuberoses
To make sweet the last sad hours;
But while in the busy household band
Your darlings still need your guiding hand;
O! fill their lives with sweetness.

Wait not till the little hearts are still
For the loving look and phrase;
But while you gently chide a fault,
The good deed kindly praise
The word you would speak beside the bier,
Falls sweeter far on the living ear;
Oh! fill young lives with sweetness.

Ah! what are kisses on the clay-cold lips
To the rosy mouth we press,
When our wee one flies to her mother's arms
For love's tenderest caress!
Let never a worldly babble keep
Your heart from the joy each day should reap,
Clinging young lives with sweetness.

Give thanks each morn for the sturdy boys,
Give thanks for the fairy girls;
With a dower of wealth like this at home,
Would you rife the earth for pearls?
Wait not for death to gem life's crown,
But daily shower life's blessings down,
And fill young hearts with sweetness.

Remember the home where the light has fled
Where the rose has faded away;
And the love that glows in youthful hearts,
Oh! cherish it while you may!
And make your home a garden of flowers,
Where joy shall bloom through childhood's hours,
And fill young lives with sweetness.

The Sunday School.

INTERNATIONAL LESSONS.

LESSON XXXIV.

Aug. 27. } THE COVENANT WITH ABRAM. } Gen. xv.
1880. } 1-18.

GOLDEN TEXT.—"Abraham believed God, and it was counted unto him for righteousness."—Rom. iv. 3.

HOME STUDIES.

M. Gen. xv. 1-21.... Covenant with Abram.
Tu. Rom. iv. 1-18.... Righteousness of Faith.
W. Rom. v. 1-11.... Justified by Faith.
Th. Gal. iii. 10-29.... Heirs according to the Promise.
F. Ps. xxxii. 1-11.... Sin Covered.
S. Rom. x. 1-21.... Christ our Righteousness.
Sab. James ii. 1-26.... Faith without Works.

HELPS TO STUDY.

In this lesson we take up the Bible narrative, unbroken, at the point at which our last lesson left it, viz., Abram's return from the slaughter of the eastern kings and the rescue of Lot.

The promise made to Abram some eight or ten years before we now find repeated, in more definite terms, and taking the form of a covenant, ratified on the part of Abram by offering sacrifice, and on that of God by sending down the fire of acceptance.

The following are the principal topics: (1) *Abram's Encouragement*, (2) *Abram's Complaint*, (3) *Promise of Descendants and Inheritance Repeated*, (4) *Justified by Faith*, (5) *Sacrifice and Vision*, (6) *Egyptian Bondage and Return therefrom foretold*.

I. ABRAM'S ENCOURAGEMENT.—Ver. 1. Here we have but a particular instance of the interest which God always takes in the welfare of His faithful people, and of the support which in one way or another He affords them in the struggles and trials of life.

After these things: that is, after Abram's victory over the eastern kings and his interviews with Melchizedek and the king of Sodom as recorded in the preceding chapter; the narrative now confines itself once more to the personal biography of Abram in its connection with the history of redemption.

The word of the Lord came. This phrase, so common throughout the prophetic books of the Bible, occurs here for the first time. These special revelations were made in the absence of the written Word, of which they now form part, helping to render fresh revelations unnecessary.

Fear not. Even Abram had his periods of fear and despondency, and of anxiety regarding the future. The particular cause of his fears on this occasion may have been that the recently vanquished enemies should return in greater force and avenge their discomfiture. The "fear nots" of the Bible are many, and full of promise to the believer. See Ex. xiv. 13; xx. 20; Isai. xxxv. 4; xlii. 1; Matt. x. 31; xxviii. 5; Luke ii. 10; v. 10; John xii. 15; Rev. i. 17.

I am thy shield. Compare Psalm iii. 3; lxxiv. 11; Prov. xxx. 5. Could not He who had already given Abram the victory over his enemies defend him from their future attacks? See Psalm xxvii. 1.

Thy exceeding great reward. God is the rewarder of those who seek Him, and their highest reward is to find Him. Man's chief end is to glorify God and enjoy Him forever. He Himself, greater than all His other gifts, is the portion of His people. These words of encouragement, addressed to the father of the faithful, are the inheritance of his spiritual children in all ages.

II. ABRAM'S COMPLAINT.—Vers. 2, 3. The following striking application of this part of the lesson is from the "S. S. Times":

"Lord God, what wilt thou give me, seeing I go childless. Abram didn't see how the Lord could make good all of his promises to him. The obstacles in the way seemed absolutely insurmountable. And that is what is the trouble with most of us in our doubting. The promises are plain enough; but how can God fulfil them, with things just as they are? If we have no money to pay the baker, how can God see that we have our daily bread? . . . With all the enemies who are about us, and with all the misleading appearances which give colour to their slanders, how can God shield our good name from dishonour? With that child's peculiar disposition indulged as it has been until now, what can God do that will give him a useful life, or make him a blessing to others? With things as we see them in our own case, or in the case of those about us, how is it possible for God to do as He has promised to do, and as we wish to have Him do? 'Yes, I know that God says so; but just look at the case as it is. How can God bring things out as He has promised when they have come to their present pass?'

"Look now toward heaven. Ah! that is it. You may be hemmed in on every side; but you are not hemmed in overhead. If you cannot see a great way before you, or on either hand, you can see far enough straight up. When you question what God can do, look above and see what God has done. This looking at obstacles, fixing our eyes on the hills or the bogs, on the lions or the bad men in our pathway, is discouraging business. It makes us believe that there is no way out of our difficulties. But to look up into the clear sky, and to see the moon and the stars in their beauty, inspires us to the feeling that there are no difficulties out of which God cannot find the way for us. What is it that has discouraged you? Is it your empty purse; or your dreary 'profit and loss' account; or the business outlook of the times; or the parched fields; or your wayward boy; or the suspicious looks of those who used to trust you? Whatever it is that has made you hopeless, 'look now toward heaven': there is nothing discouraging in that direction. If the Lord who made the heavens, and keeps the moon and the stars in their places, has given you a promise, you may be sure that He can make that promise good."

III. PROMISE OF DESCENDANTS AND INHERITANCE REPEATED.—Vers. 5-7. Abram's paradox was solved by a definite intimation that a son should be born to him in his old age, whose descendants, in accordance with the terms of the original promise, should be very numerous and inherit the Land of Canaan. See Deut. x., Heb. xi. 12. The "Westminster Teacher" says that the comparison of Abram's seed to the stars "relates emphatically to his spiritual seed, who 'shall shine as stars, for ever and ever' (Dan. xii. 3)."

IV. ABRAM JUSTIFIED BY FAITH.—Ver. 6. Compare Rom. iv. He believed the promise, and the promise contained the hope of salvation. Abram and all the other Old Testament saints lived and died in the faith—more or less clear—of a Saviour to come. Without Christ and His atoning sacrifice, the animal sacrifices of the old dispensation would be utterly meaningless. It is faith in Jesus Christ that in all ages puts the penitent sinner in possession of a righteousness that acquits him before the divine law which he has broken, and secures his eternal happiness—this is justification; but the salvation thus appropriated by faith partly, and mainly, consists in being freed from sin and made personally holy—this is Sanctification. These two go together. Who would have it otherwise? Certainly not those who have really accepted the terms of the Covenant of Grace.

V. SACRIFICE AND VISION.—Vers. 8-12. In answer to Abram's request for a sign, God directs him to prepare a sacrifice and, over it, makes with him a solemn covenant.

Take me an heifer, etc. Regarding this mode of covenanting the "National S. S. Teacher" says: "The animals mentioned are those that in ascertimes were specially ordained for sacrificial offerings. The age chosen was one that marked their full first maturity and vigour. An allusion is made to this method of covenanting in Jer. xxxiv. 18. The covenant was made according to an ancient custom, by which the animals were divided lengthwise along the spine, the birds being undivided, and the separated parts were put over against each other in their natural order, a path being left between them through which the covenanting parties could pass. The ceremonial of the covenant of old consisted in the contracting parties passing between the dead animals with the imprecation that, in case of a breach in the covenant, it might be done to them as to these animals."

VI. EGYPTIAN BONDAGE AND RETURN THEREFROM FORETOLD.—Vers. 13-18. The want of exactness in the number of years during which the bondage in Egypt was to continue is rather in favour of the truth of the Bible than against it. An impostor, inventing this prophecy after its fulfilment would probably have been careful to give the exact number, four hundred and thirty, as in Ex. xii. 40, whereas it was only the round number, four hundred years, or as we would say, four centuries, that was communicated to Abram.

THE
CANADIAN INDEPENDENT.

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

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

TORONTO, THURSDAY, AUGUST 12th, 1880.

OUR Kingston friends nobly responded to the call for aid to the indebtedness of the INDEPENDENT, by sending Mr. Burton away with a subscription list of over \$200, eighty of which is paid.

PUT YOURSELF IN HIS PLACE.

A HARD thing to do sometimes, but in the doing of which we shall be more likely than in any other way to realize the ability of fulfilling the golden rule, "Do unto others as ye would they should do unto you."

Put yourself in his place, *Pastor*—in the place of that hard-worked, sorely tried member of your congregation who, after a week of toil and difficulty, comes to receive a message from the Lord through your lips on the Sabbath day—don't try to feed him with the husks of a dead theology, or of mere critical analysis of the Word, think what his needs most call for, and present to him a living, sympathizing, strengthening Christ, one who knows and can supply his deepest wants, the heart of love with the hand of power, and if it happens that your hearer should be wearied, and the tones of your voice falling in regular accents upon his ear should have an effect other than what you desired and expected, do not be angry, put yourself in the place of the tired man and think if it would not be likely that you would have done just the same as he has done. Put yourself in the place of a member of that bereaved and suffering family—they are somewhat unreasonable perhaps, in their expectations, but think how you would feel in similar circumstances, how you would long for the face of a friend and for words of tender sympathy—realize this, and then, though it may entail some self-denial, you will not be a stranger in the house of mourning.

Put yourself in his place, *Deacon*—in the place of that hard-worked, poorly paid pastor of yours—let there be no aggravation of his circumstances by any neglect on your part, see to it that his salary is regularly and cheerfully paid. We have been told, but think that there must be some mistake in the matter, that deacons and elders have been known to supply their pastor with such things as flour, potatoes, etc., which he, simple man, thought was a gift, but the price of which he afterwards found was deducted from his stipend, and at the very highest rates. Give him the money he rightly expects, and if you can add to that out of the abundance with which God has blessed you, do it with a liberal hand, as ye would be done unto.

Put yourself in his place; *church member*—in the place of your pastor; do not neglect the gathering on the first day of the week. Nothing is more discouraging to a minister than to see empty places, places that he knows ought to and might be filled, he cannot think other than that it is from distaste to his ministry and teachings that your absence arises, and if others do as you do (which some will be almost sure to do) he will begin to doubt if he is in his right place, if he has not mistaken the leading of Providence in taking up his work with you, and if he had not better seek some other field of labour. Be in your place, strengthen your pastor's hands by your presence, and even if his ministry is not so attractive and profitable as you would like, you will find that the performance of duty on your part, and a prayerful preparation of the heart will bring you a richer blessing than all that the learning and eloquence of men could bestow. Still further, guard his good name and reputation as you would your own. It is a favourite saying to-day that "ministers are but men," meaning that they are not above the petty failings or the sins of others—true enough, yet church-members should

see that this is not aggravated by repeating tittle-tattle about their minister, or breathing a word that would dim the brightness of his reputation. Especially should the young people of church families be trained to thoughts of loving respect and care for him who is over them in the Lord.

Yet once more, Put yourself in his place, *Sunday school teacher*—in the place of that restless, wayward, boy or girl. You get disheartened and out of temper as, Sunday after Sunday, you go to your class prepared to teach, and are met with worse than carelessness, with wilful disregard. Remember what you yourself were at the same age, how trying to your teachers, how full of folly and nonsense. We have seen teachers who, as scholars, were most troublesome and perverse, when in the course of years they came to have charge of children, shew themselves impatient and ill-tempered, because their youthful charge were too much like what they themselves had been. Still further, teacher, remember your own feelings; be a boy with your boys, a girl with your girls; enter into all their little joys and sorrows, just as you formerly liked in that teacher of yours, and you will win their hearts and be surprised to find how they are changed toward you. But under any circumstances, and whatever their conduct, remember that they are but children, look for it that they will be such, teach them as such, bear with them as such, remembering that you were once a child yourself.

Finally, *everyone*, Put yourself in his place—in the place of his brother, in the place of her sister—then will large-hearted charity take the place of bigotry and exclusiveness, then will the spirit of the Divine Master fill the hearts of His followers, and loving patience toward the weak and erring, tender compassion to the fallen, with an abiding, active sympathy towards all, be the life of those who have named the name of Christ.

ARTICLES OF BELIEF OR UNBELIEF,
WHICH?

AT the Council of Nice, convened by Imperial authority to settle the differences of the Arian controversy, we have the first instance in ecclesiastical history of an authoritative creed and subscription thereto. The example there set has its questionable side. Eusebius of Caesarea, the father of ecclesiastical history, chaplain and confessor of the Emperor, with his namesake of Nicomedia, were in sympathy with the tenets of Arius which the council condemned, and for the exclusion of which the Nicene creed was compiled and offered for subscription. There was evident hesitation on the part of these bishops to append their names. Eusebius in describing his own case manifestly represents others. He deferred signing for a day to consult the "*animus imponentis*"—the mind of the one who imposed the obligation. This was his master and friend the Emperor, who, being a warrior and ruler, not a theologian, made the meaning wide enough to satisfy the scruples of the Bishop of Caesarea, who, in a letter written to his Syrian flock shewed how he could fairly condemn the use of expressions to which his signature was given. The other Eusebius is said to have, with two friends, cleverly inserted an *i* in the word *homoousion* making it *homoiouosion*, then subscribing without scruple. The reader not versed in theological discussions will be pleased to know that those words were the test words of either side of the controversy, the first being orthodox, the other Arian. With such mental reservation was the first recorded subscription to articles of faith performed.

Paley's Moral and Political Philosophy was, during the early part of the present century, a text book in our colleges, and the main points of his system are, under the more philosophic treatment of Mill, becoming again the basis of moral teachings. Paley was a dignitary of the Church of England, and of course was under subscription to the thirty-nine articles. He maintains that confessions of faith ought to be viewed in the case of establishments as articles of *peace*, i.e. engagements not to preach certain controverted doctrines, nor to revive certain controversies, and to conform to some established form of worship. There is

little doubt but that thus his name was added to his Church's articles.

A certain Scotch professor, as a condition of entering the duties and emoluments of his office, approached the table upon which lay the authorized declaration of faith made by the Westminster Assembly of Divines. "Does this contain the confession of your faith?" inquired the presiding officer. "Yes," said our professor, grasping the pen with a fearless hand, "*and a great deal more.*" Our valued contemporary the "Presbyterian," has noticed a volume of Scotch sermons, which, as it seems to us, he justly characterizes as rationalistic. From the character there given of the volume it would appear that not only could they be preached *ex animo* from the balddest Unitarian pulpit in the land, but by any Persian Dervish who might desire to engage the regard of a general cultivated audience. Yet the men whose sermons these are, have subscribed to the severest creed in Christendom, and are supposed to be still under subscription thereto. Nor can the argument of Paley that articles of faith are articles of peace be pleaded on the last mentioned case. The homilies, articles and prayer book of the Anglican Church form a kind of ecclesiastical equilateral triangle, in either angle of which, if one is not broad enough to comprehend the whole, refuge may be taken, but the confession of faith as subscribed to by the Scottish Churches (excepting the United Presbyterian, which has lately revised its terms) is a right line away from which no foot is permitted to stray. Even Eusebius might turn in his grave to hear the sophistry of these modern subscriptions. In a heresy trial the other day at Buffalo, the accused is reported to have said, "It is clear that many of the statements of the standards are not living convictions to-day, consequently *they are neither held nor preached as such,*" and we read no disavowal of the statement; indeed the statement is true.

Our Congregational faith and order is oftentimes opposed as having no settled principles, as being a Church without a creed. We shall have something yet to say about declarations of faith as rallying points; in the meantime, not seeking to draw invidious comparisons, but speaking a word in defence of our home we may ask, Is divergence of opinion wider in our ranks, as to faith, than that which is pointed out, and even has existed, among Churches under subscription? We believe the most ultra recognized Congregationalist will not ask the latitude taken in the volume of Scotch sermons already referred to, and at any rate we are saved from the demoralizing affectation of believing what we do not believe, from the religious pretence that paralyzes truth and nurtures scepticism.

SHORT TALKS ABOUT OUR CHURCH
POLITY.

NO. I.—INDEPENDENCY.

WHAT is Independency? The majority of our readers may doubtless know perfectly well, and be ready at once to give an answer for their ecclesiastical preferences. Some may not be so ready; the force of circumstances, of family connection, or of personal likes carries into every Church organization some who have but an imperfect conception of its principles, who, consequently, hold but lightly to its associations, and are ready when any strain comes to break away and transfer their allegiance to another denomination. For these then, and for the younger members of our churches we would write briefly, touching the foundation principles of our body, while even the better informed and more firmly grounded may not be the worse for having their pure minds stirred up by way of remembrance.

Broadly speaking, there are but three systems of Church polity. The Episcopal, the Presbyterian, the Congregational. The almost endless diversity of sects are resolvable, so far as their government goes, into one of these three. In the first we have the Romish Church, the Greek Church, the English Church, and perhaps that portion of the great Methodist body which prevails in the United States, the Moravians, and any other that recognize the office and authority of the diocesan bishop. In the second we have the entire Pres-

byterian body, with the Methodists of England and Canada, while the last form is represented principally by the Independents or Congregationalists everywhere, and by the Baptists—the only difference between these two bodies being in the subjects and mode of baptism. It is with this latter system that we have to do. While we are far from denying to the systems other than our own good features and special adaptation to some kinds of Christian work, while we cheerfully recognize the great service rendered by them to the cause of Christ, and while we are far from dogmatizing on the exact form of Church polity which was to prevail and be perpetual, we yet believe that the one approaching most nearly to the scriptural ideal, the intelligent outcome of an intelligent faith, is the Congregational-Independent.

There are two sides to our polity, it is Independent and it is Congregational. These two terms are sometimes used interchangeably, and while we may allow that in a popular manner, it is well that we should have the distinction clearly marked in our own minds. By our *Independency* we assert our belief in the essential independence and completeness of each individual church, that it has but one Master—Christ—that it owns no lord or lords over God's heritage, that it is free from the control alike of Prince and Parliament, Prelates, Synods, Presbyteries, Conferences, and all other individual or collective authority. We do not find that the word "church" is used in the New Testament in the sense in which it largely obtains to-day, as "the Episcopal Church," "the Presbyterian Church," "the Methodist Church," or local names as "the Church of England," "the Church of Scotland," "the Church of Rome." We see in that word but two meanings, the one of which represents the entire body of God's people in heaven or on earth, past, present or future, the complete body of the redeemed, the true "Holy Catholic Church." The other application we find to separate societies of believers, drawn together by a common faith, worshipping in one place, and holding Christian fellowship with each other. "It occurs frequently, and is employed with much precision." The single community is called a "church," communities in a province or district are referred to as "the churches of Galatia," "churches of Asia," "churches of Syria and Cilicia." When all the communities on earth are spoken of generally, it is as "churches," "churches of Christ," "all churches," "churches of the Saints." Other phrases, such as "visible Church," etc., are not scriptural, and are liable to convey a wrong impression. Here then is our position, each and every church is recognized as such, complete in itself, competent to do all the work of a church including the calling or dismissal of pastors, the admission or dismissal of members, to determine its doctrine and discipline, its mode and order of worship, its music, instrumental or otherwise, and the making of such rules and regulations as shall appear to the brethren best adapted for carrying on the work of God in their midst. There is absolutely not a shadow of evidence that in the apostolic days any one church or any number of churches claimed authority over any other one. The often quoted case of the Council at Jerusalem—we do not mind the phrase if any like it—was as distinct from some modern practices as is possible; it was as spontaneous asking for advice on the part of the church at Antioch, far more like a Congregational Council of to-day, where the advice of sister churches is sought and given, as equals to equals, without any pretence of enforcing that advice; it did not follow a precedent and did not become one, and it stands in the Word of God, an instance of the help that one church can give to another, and not of the authority which one is to exercise over another. We then are Independent, and yet not isolated; distinct, and yet one; each church complete in itself, and yet parts of one great whole, just as believers are "living stones," and being living, complete in themselves, yet all built up into the great, growing, living temple of the everlasting God, finding their perfection only in their union with other living stones, and all with God. This, after all, may be the chief lesson for our churches to learn, yet both are, we believe, God's truth—Independence and inter-

dependence, completeness alone but a more finished completeness in each other. These are truths God has joined together and must not by man be put asunder. We shall have somewhat to say on the *Congregational* aspect in another article.

THE RAIKES CENTENARY.

EDITORIAL CORRESPONDENCE.

Saturday morning, the 3rd July, had not been provided for in the programme of the Conference, being left open for any special demand for time. It proved an excellent opportunity for the presentation of various fields of labour for which a hearing had not been previously obtained. Among these was the work of the Canada Sunday School Union which was the subject of an address by its President, J. R. Dougall, Esq., Montreal, and by the Agent, Rev. J. McKillican; also from smaller associations in Europe, and from Tasmania in Australia; but perhaps the most interesting incident was the reading of a paper by the wife of Pastor Jacob, a Nestorian, from Oroomiah, in Persia, which told of the Sunday school work among that ancient people. Jacob was there, but not being able to speak English had to depute his work to his wife, who read exceedingly well. There was something both suggestive and inspiring in thus getting together tidings of the work from the newest and oldest parts of the world. The time to be given to this Conference was all too limited, noon being the time appointed for the unveiling of the Raikes statue, so that at the last there was a rush of speakers, but as noon approached the audience rapidly thinned, and when the moment for adjournment came the room was nearly empty; all felt, however, that it had been an excellent meeting, and were glad of this final opportunity of hearing of the work in many lands.

A large crowd assembled in the garden of the Thames Embankment to witness the unveiling, sheltered fortunately by a monster tent, for repeatedly during the ceremony the rain fell heavily. The position of the statue, as will be understood by those who know London, is one of the finest sites in the Metropolis. It is inside the garden of the Victoria Embankment, opposite the gate, in full view of the thousands of passers-by on that magnificent promenade, not far from Cleopatra's needle, itself a source of constant attraction, linking, as was happily remarked, the dark past, the days of ignorance and degradation, with the light and liberty and privileges of the present. The venerable Lord Shaftesbury, whose life has been a consecration, spoke with remarkable vigour; contrary to what we expected, he was heard by the whole assemblage, and we need hardly say that what he said was pertinent and good. Very appropriately he was followed by the Hon. Cecil Raikes, a descendant of the man whom the friends were gathered to honour. Several other speakers took part, including Vice-Chancellor Blake. A statement was given by Mr. Benham, one of the Committee of the London Sunday School Union, from which it appeared that the original idea was to erect the statue at Gloucester, but finally London was decided upon as being more cosmopolitan, the place above all others where it would be seen by the greatest number from all lands. The cost was estimated at £1,200, the whole of which was raised by the Sunday schools of England, but it was found (as is always the case) that expenses beyond those estimated had to be incurred, making an extra outlay of £200. Mr. John Wanamaker, of Philadelphia, then proposed that this deficit be contributed by the visitors from abroad, he himself heading the list by a subscription. This was at once responded to, and very soon the whole amount was subscribed, so that the statue stands free from debt, the one only thing that was wanting to fill the cup of satisfaction of the worthy Secretaries. We are happy to say that in the subscription Canada was well represented, in fact, next to England, we have now the largest share in the Raikes monument. As the pictures of the statue will soon be everywhere, if they are not already, we need not describe it, further than to say that the good man is represented with an open book, "the Book," as Sir Walter Scott said, in his left hand; and it is well to be so, for just

so long as Sunday schools are places where the Word of God is the foundation of all teachings, just so long will they be perpetuated and be an increasing blessing. From the Thames Embankment to the Albert Hall, to the final concert of the Sunday school choir—a smaller number took part here than at the Crystal Palace, the chorus numbering 1,600, but the volume of sound appeared nearly as great, probably from the fact that the building, immense as it is, is much smaller than the Palace, and what is of more importance constructed especially for concert music. Some of the pieces given at the Palace were repeated, but the majority were different, the execution, considering all the circumstances of the training, was admirable. That the audience appreciated them was sufficiently evidenced by repeated calls for encores, in fact if the conductor had consented nearly every piece would have been repeated.

This performance closed the week and completed the arrangements of the Committee of the Sunday School Union; but the hospitality of one gentleman, Mr. George Williams—known to many in Toronto during his visit at the International Convention of the Young Men's Christian Association a couple of years ago—would not allow them to part thus, and he issued an invitation to the delegates to a breakfast at the Aldersgate street rooms of the London Y.M.C.A. A large company gathered on the occasion, and, after they had partaken of the good things provided, were addressed by Samuel Morley, M.P., the prince of nonconformist merchants; Thos Chambers, M.P.; Mr. Gurney, whose name is associated with all the philanthropic movements in England; Dr. Vincent, Vice-Chancellor Blake, not forgetting a hearty welcome from Mr. Williams himself.

So terminated a series of meetings worthy of the occasion, as the occasion was worthy of the meetings. That they will exercise a mighty influence in all parts of the world we cannot for a moment doubt. Men fired with fresh enthusiasm will go forth—east, west, north, and south—and carry with them the flame of a new consecration, and we shall be much mistaken if such an impetus is not given to the Sunday school work as it has never yet seen. Looking at the whole field we should say that the mightiest power of onward movement will probably be on the continent of Europe; there everything appears in readiness, and in estimating the religious future of France, Germany, Italy, Switzerland, Austria, and Russia, we are persuaded that the Sunday school is one of the most important factors to be considered; it is a mighty leaven already working, but whose future influence it is impossible to overestimate.

In bringing these few very brief sketches of the Centenary week to a close it must not be understood that the series of meetings ended with the week; far from it, they were but as the signal fires, and through the length and breadth of Great Britain a response has arisen in almost every city and town, as we should judge looking at the announcements of meetings to be held when the week in London closed. For these meetings the services of foreign delegates were eagerly sought, and some we know have many places to visit. We should judge that it will be quite three or four months before the wave is spent and the gatherings ended. May much blessing spring from them all.

It only remains to say how excellent were the arrangements of the Committee of the Sunday School Union. No. 56 Old Bailey was the headquarters of the army of delegates, and they took it by storm, but the Committee were equal to the occasion. Dinner and tea were provided for the foreign visitors; the Canadian delegates having a special room for their gatherings. Arrangements for letters, also for supplying information and all that was needed, were excellent, and the resolution below was the very unanimous and hearty record of the feelings of the Canadian delegation—and now, what is to be the result of all with us?

At a meeting of the Canadian Delegates, at the close of the Centenary gatherings, the following resolution was agreed to, and forwarded to the Secretaries of the London Sunday School Union:—

Resolution moved by Senator Vidal of Sarnia, Ontario, seconded by the Rev. R. F. Burns, D.D., of Halifax, Nova

Scotia, and supported by Vice-Chancellor Blake, and Rev. W. Millard, of Toronto, in the name of the Canadian Delegates:—

"The Canadian Delegates desire to place on record their very cordial appreciation of the exceeding kindness extended to them by the Centenary Committee, whose unwearied and most thoughtful labours have contributed, under God, so much to the remarkable success of these ever to be remembered services.

"They gratefully acknowledge the many facilities furnished, in the very comfortable and commodious headquarters of the London Sunday School Union, 'whose praise is in all the churches,' and for the generous hospitality unostentatiously meted out to them. They carry home with them sunny memories of 56 Old Bailey, of the Memorial Hall, and of those other scenes of holy convocation, where the Master of Assemblies has shewn to us such tokens for good, and they earnestly trust and pray that an abundant blessing may result from the great Centennial gathering which has been so happily consummated."

London, July 6th, 1880.

Literary Notices.

CONGREGATIONAL CHURCH HISTORY.—By John Waddington, D.D. Continuation to 1850. (London: Longmans, Green & Co.)—This is the fourth and last of a series by the same author, this one relating the history, for the most part, of the first half of the present century. We shall have occasion to refer to the work again; meanwhile we may state that this volume has a special interest for Canada, Chap. xv. being devoted to Canadian Congregationalism; in it appear the historic names of Silcox, Climie, Wilkes, Roof Lillie and others. The work has evidently been the result of painstaking research, and the accounts drawn from contemporary records of early pioneer work in our own Province, may well stir us up to emulate in some measure our fathers in their zeal. There were giants in those days. The following extract from a letter of Rev. A. Wells, once Secretary of the Colonial Missionary Society, addressed to the Rev. Dr. Wilkes, A.D. 1850, may tell its own tale and suggest its own thoughts: "My convictions that Colonial Missions are the first work and the wisest policy of Congregationalists, are at this time far stronger than when, thirteen years ago, I entered on the service of this vital cause—the sowing a handful of corn in the earth, the fruit of which will shake like Lebanon." "Farewell! May all good attend you! May trade revive, annexation die out, the English element in your city and Province constantly increase, the pure Gospel have power, Zion Church send forth all around its sweet light, its healing waters, all debt be paid, and all hearts be glad." Amen."

A DICTIONARY OF CHRISTIAN ANTIQUITIES. By Dr. Smith and Prof. Cheetham. 2 vols. (Toronto: Willing & Williamson.)—Bingham and Coleman in our college days were our chief guides through the mazes of Christian antiquity. This work more than supplies their place. It covers the period between the close of the New Testament and the reign of Constantine. Next to the apostolic age no period is more fraught with interest and importance to the ecclesiastical student than this. The rise of the Episcopate, the closing of the canon, what development there may be in the Baptist controversy, are all to be traced herein, and settled as herein traced. Those were the days of early church life, when without prestige or worldly power Christianity compelled the proud Roman world to hear its simple story, and planted the cross on the ruins of the Capitol. The articles are characterized by fairness as well as scholarship, and for those who cannot consult original documents are upon the whole a safe guide. This is saying a great deal when the many controverted subjects falling under this era are considered. Facts rather than opinions prevail throughout. The article *e.g.* on the Catacombs of Rome is really a volume. On the question of Baptism we read with approval: "Direct evidence of the practice of infant baptism first occurs in Irenæus, who was born probably in the year 97 A.D., and who sat at the feet of Polycarp, the disciple of St. John. Tertullian was of full age before the death of Irenæus, and in knowledge of antiquity, and of the usages of the Church, was second to none then living. And he gives absolutely conclusive proof that baptism of infants was a common practice

of the Church in his own time." As to the mode, "the ordinary mode, at least in the case of adults, was to descend into a font of water, and while standing therein to dip the head three times under water. Yet there are not wanting indications of another usage, viz., that of the administrant pouring water out of the hand, or from some vessel, on the head of the baptized." It would be a winter's work to review thoroughly, but having read certain test articles, we do not hesitate to commend it as a worthy following of the Dictionary of the Bible. We shall anxiously wait its supplement—"A Dictionary of Christian Biography, Literature, and Doctrines."

OBITUARY.

It is our painful duty to record the very sudden death of Dr. Eckardt, of Unionville, which took place on Monday, July 26th. Those who were acquainted with him will remember that to all appearances he was a very healthy man, scarcely ever complaining of sickness of any kind. He was always regarded as one who was likely to enjoy a long and useful life. Yet God's ways are not as our ways.

On Monday morning a messenger came for him to attend a case of confinement. He immediately responded to the call, and arriving at the place, finding his services were not required for a little, he took a walk, after which he sat down and was reading. Shortly a woman came in and called him, but receiving no answer concluded he must be asleep. She called again, but received no response—her feelings can be better imagined than described when she found he was dead. He still held the book in his hand as though he were reading, so that death must have been without a struggle. His brother was sent for and his body was taken home, where only a few hours before he had left in his usual good health. The previous Sunday he was boasting to one of his friends how well he was, and said he never felt better than now.

On Tuesday a *post mortem* was held, and the decision at which the physicians arrived was, that the deceased came to his death from atrophy of the walls of the heart.

His funeral took place on Wednesday, and was attended by an immense concourse of friends and acquaintances. The procession was over a mile in length, and consisted of 112 conveyances besides many on foot. The funeral service was conducted by the writer in the new Congregational church, Rev. H. D. Powis preaching the sermon from Rev. vii. 13-17. Besides the two named the following ministers were present: Rev. Messrs. Warriner (Yorkville), Cash (Michigan), Malcolm (Whitby), also Mackintosh and Carmichael (Presbyterian), and Seymour (Methodist).

The pall bearers consisted of six gentlemen of the medical profession. As the deceased was superintendent of the Sunday school a large number of children marched in the procession and sang Sunday school hymns at the service, viz.: "Work for the night is coming," "Rock of ages," and "Shall we gather at the river." The pulpit was draped with mourning, and the entire service was very impressive. The church was crowded to its utmost capacity and many could not get in.

This sudden death has cast a gloom over the whole community, as the Doctor was highly respected by all. He had a very extensive practice and was regarded as an excellent physician. He was a noble Christian man and has been a member of the Congregational Church for many years. He was always foremost in every good work, not only by his words but by his benevolence. He gave one-tenth of all his income to the Lord, and this would amount to several hundred dollars per annum.

He was one of the principal promoters in building the new church, to which he gave over \$700, and was heard to say a few days before his death that he intended to see every cent of the remaining debt paid. We little thought when building the church that his would be the first funeral sermon preached in it, yet such was the case.

In his death the family has lost a good father and a devoted husband, the Church a faithful and consistent

member, the community a good citizen. He had a very kind disposition, and was scarcely ever seen out of temper. He was always full of hope, and even when everything seemed dark and discouraging he never gave way to despondency, but was always cheerful and looked at the bright side of the picture. He took a very great interest in the young, and it was greatly for their benefit that he was so anxious to have a new church built with a suitable school room. He saw the desire of his heart but only to enjoy it for a few short months. The children will sadly miss him.

It is only nine months since two of his children died of diphtheria. They were "waiting and watching" for him, and he soon joined them beyond the river. He leaves a wife and two children, the youngest of which is only two months old. His life was insured in the "Confederation" for \$2,000.

Thus another good and useful man has passed away to his rest and reward. We felt we could not get on without him, but God knew best and took him "up higher." He is "with Christ" which is far better.

How true is it that "God moves in a mysterious way," but the consoling thought is it is the *right* way, and we can say through our tears, "Even so, Father, for so it seemed good in Thy sight."

"How blest the righteous when he dies!
When sinks a weary soul to rest;
How mildly beam the closing eyes!
How gently heaves the expiring breast!"

"Life's labour done, as sinks the clay,
Light from its load the spirit flies;
While heaven and earth combine to say,
How blest the righteous when he dies."

E. D. STUCCOX.

Stouffville, Aug. 2nd, 1880.

Correspondence.

TO CORRESPONDENTS.

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

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

OUR COLLEGE.

To the Editor of the CANADIAN INDEPENDENT.

DEAR SIR,—Returning home yesterday after an absence of sixteen days, your issue of the 15th ult. came under my notice, and the "Wanted" of my friend, Rev. Duncan McGregor, of Guelph. His description of our needs is accurate, one of which is "a more lively interest in our College." You note, however, his remark that there is a widespread dissatisfaction with it, and very properly declare that if so there should be more done than making the statement. I am quite sure that Mr. McGregor would not have said this without specific knowledge, and certainly the Board of Directors would be glad of the information which he can communicate. He should be written to personally on the subject, only the result could not be satisfactory, for we desire to hear from all quarters whatever there may be of dissatisfaction. The College is confessedly so important to us as an institution, that we must not let false delicacy or any other consideration stand in the way of making it the best possible in our circumstances. It is not said whether the dissatisfaction is with the professional staff, or with the plans adopted years ago after careful and elaborate discussion and preparation, or with the management of the Board of Directors. Moreover, it is quite possible that it may be based on a misunderstanding of the facts of the case, particularly as it so happens that several students have recently left us without completing their curriculum. It is plain that we cannot correct misapprehension without knowing what it is, that we cannot remove what may be objectionable without being informed of that to which exception is taken, and that the dissatisfaction must continue, so far as we are concerned, unless we have the grounds of it laid before us. May I without offence express surprise that advantage was not taken of the recent annual meeting of the constituency to give utterance to complaints. Certainly every opportunity to do so was afforded. A committee might have been appointed to inquire and consider, without any suggestion from the Board. It could not indeed have made

such suggestion being unaware of the dissatisfaction. Even now, however, let us know what are the complaints—what the grounds of the dissatisfaction. I have no means of consulting my fellow-labourers in the College, hence I write simply under personal responsibility.

HENRY WILKES.

Montreal, July 31st, 1880.

MORAL SUASION VERSUS LEGAL ENACTMENT.

To the Editor of the CANADIAN INDEPENDENT.

DEAR SIR,—I very much regretted to see by reports in both "Globe" and "Mail" that our Hamilton bishop had preached a sermon on "Moral Suasion and Legal Enactment." The discourse had reference to the Scott Act agitation, and the rev. gentleman is reported to be clearly in favour of moral suasion being used to effect the desired reform rather than repressive legal measures. I regarded it as a most unwise thing for him to do just at this present juncture when the Scott Act is being tested in that city. For a minister of the Gospel to advocate such views at such times may tell very seriously on the minds of his hearers, either causing them to vote against the Act or not to vote at all. The opinion obtains to-day among the best Christian workers, that any *Temperance* reform must be carried on by the organized churches. Temperance societies may do much, but nothing solid or permanent will be done until the churches unitedly take hold of the movement. I cannot think that Mr. Griffith is so foolish as to try and erect any barrier to the passing of this Act, which the reports seem to indicate. I should be sorry to think that he would try and influence his church against this Act. His sermon, if one may depend upon reports (which we cannot always do), would wonderfully please the "Licensed Victuallers' Association," and no doubt they would pay him handsomely to go through the country and preach it from any pulpit. Mr. Griffith must certainly know that any measure which will *prohibit* the sale of intoxicating drinks, will lessen the *crime* of drunkenness, and will therefore be a blessing. To oppose such an enactment would be suicidal. I may not be wholly in favour of the Scott Act, yet as it is the best thing our Government has seen fit to give us, and believing, as I most certainly do, that its design is to *suppress* the liquor traffic, I should most heartily support it—"Half a loaf is better than no bread." Any movement which is an *advance* towards the suppression of drink and the drink traffic, I feel bound as a Christian to support. If we cannot have total *prohibition* let us have the next best thing, which is a step towards it.

In regard to "moral suasion," I am clearly aware that public sentiment against the use of strong drink must precede all successful legislation. We cannot legislate beyond public sentiment. But would not the passing of the Scott Act in the city of Hamilton be an *expression* of the public sentiment there. If it failed to be passed it would clearly shew that public sentiment was not in favour of suppressing the liquor traffic. I would rather have public sentiment *without* law than law *without* public sentiment. A law on the statute-book that has been dishonoured and trampled upon is not for the benefit of the commonwealth. Yet how are we to know what the voice of the people is if not by testing some such measure as the Scott Act. When a large deputation of temperance men from various parts of the Dominion waited upon the Government a year or so ago, and urged upon them the advisability of passing a *Prohibitory* Liquor Law, the answer they received was, "You have the Dunkin Act, go and try that." Why did they so reply? Was it not that they wanted an expression of public sentiment. I take it that numerously signed petitions addressed to our representatives praying for a Prohibitory Liquor Law will be in vain, unless we secure the passing of such measures as the Scott Act, and if this could be accomplished throughout the country it would be *prima facie* evidence that public sentiment was in favour of a far more stringent measure, viz., Prohibition, for every man who votes for the former, would vote for the latter.

But we cannot expect to accomplish this if ministers wage warfare against it.

John B. Gough says that when he sat down in a hotel in Portland, in the State of Maine, he took up the bill of fare, and on it were thirty-two different kinds of wines, brandy, and ales to be furnished by the hotel, but at the bottom were these words: "We would do it if we could. Look over," and on turning over there was the "Law." He saw the same in Bangor, and says it is almost impossible to get a glass of liquor in the State of Maine. Fully tied up—why? Because the temperance public sentiment is healthy, and not only so, they have a Prohibitory Liquor Law. So long as there is whiskey to be had men will get drunk, and you might use moral suasion till doomsday and you would not get men to give up drinking. The passion becomes a disease, and how many a poor victim of strong drink has been heard to say, after all your moral suasion has been expended upon him, "I would give it up, but cannot," and like a "dog he returns to his vomit, or the sow to the mire." Take the drink away from him, and he will have to give it up, and here is a fact—When the Dunkin Act was being tested in our county (York) the *worst drunkards voted* for it. They saw it would be a good thing to have the drink taken from them.

Moral suasion has been tried for years—has had a fair trial—and what is the result?—just this: More drinking and drunkenness than ever.

Now let us try "Legal Enactment," it cannot certainly do harm—and my opinion is, it is just what is needed. Let us do our utmost to have the Scott Act passed in every county throughout the Dominion, then we can go to our representatives and say, "here is an expression of public sentiment, now give us a Prohibitory Liquor Law," and we will not listen to their twaddle about "revenue" and "the country not being prepared for it," etc., any longer, and if they will not grant us our request, we will say to them as Cromwell and his Ironsides did, to the English Parliament, "Get out of this and give room for honest men."

In conclusion I must say I think Mr. Griffith has changed his views wonderfully within the last few years, for when he was pastor at Cobourg I heard him speak at a large gathering of *Temperance* people in a grove near the town, and in his address he advocated most strongly the very principles which he is now reported as condemning. However, men *may* and *do* change their minds—it is *nothing unusual*. We hope soon to hear that Hamilton has passed the Scott Act with an overwhelming *majority*, and we would say to our brethren there, "Quit yourselves like men, and be strong. The eyes of thousands are turned towards you." Excuse this long letter. E. D. SILCOX.

Stouffville, August 9th, 1880.

Official Notices.

COLONIAL MISSIONARY SOCIETY.—It affords me no little pleasure to announce that the former Secretary of this Society, Rev. Alexander Hannay, will visit us in Canada the coming autumn. Officially, I am informed by the present Secretary, Rev. W. S. H. Fielden, as follows: "At the meeting of our committee held on the 5th July, it having been reported that the Rev. Alex. Hannay, Secretary of the Congregational Union of England and Wales, has been appointed to represent the Union at the next Triennial Convention of American Congregationalists, and also that he was willing to visit Canada to see, inquire and report on his return, to our committee, he was most cordially and unanimously requested and empowered to act as our trusted and beloved representative to your churches." Mr. Hannay with Mrs. Hannay will leave Liverpool per the s. s. "Abyssinia" on the 15th inst. He purposes to spend a little while in New York, etc., and then to proceed northward to us. I am warned by him against making many arrangements for him involving labour on his part, as he comes for rest, which they who have knowledge of his work must be aware he greatly needs. But he will do all he can for us. I would suggest to our brethren in central Ontario to confer together and with those east

and west of them, as to what can best be done to utilize to the utmost this visit. Mr. Hannay should see and hear all that it is possible for him to do in the limited time at his disposal. I shall be glad of suggestions from any quarter to lay before him on his arrival. The committee hope that "in the conferences which will be held, there will be a frank and brotherly outspokenness which will result in increased cordiality of co-operation in the whole sphere of our common service." Let prayer be offered continually that so it may be.

HENRY WILKES.

Montreal, Aug. 2nd, 1880.

News of the Churches.

REV. A. F. MCGREGOR, B.A., late of Listowel, has received a call from the churches in Frome and Shedden, but we understand that he has declined it.

REV. D. MCGREGOR, of Guelph, is spending his vacation near Orillia. In his absence Rev. Mr. Powis, of Toronto, will preach in Guelph on the 18th inst., and Rev. A. F. McGregor the rest of the time.

I DROP you a card with the following: The churches at Edgar, Rugby and Vespra have given me (their pastor) a few weeks' vacation, sending me a letter expressive of their high appreciation of my services among them. The work goes on with much harmony and good feeling.—J. I. HINDLEY.

Edgar, Aug. 5th, 1880.

ST. CATHARINES.—On Sunday, August 1st., services were held in the Tabernacle in connection with the ordination of Friend Wetherald and his induction to the pastorate. Among various ministers invited two were present—the Rev. Chas. Duff, M.A., Speedside, and Rev. J. R. Black, B.A., the late pastor. In the morning Mr. Duff preached from 2 Cor. v. 20, Mr. Black presiding at the communion service which followed. In the evening, notwithstanding the intense heat, the building was filled with people. Mr. Black gave a statement of Congregational principles, Mr. Duff the questions to the pastor. To these Mr. Wetherald's replies were clear and full, and delivered in an impressive manner. The charge to pastor and address to the people were deferred till the next evening, for which a social was announced. On this occasion too there was a good gathering of people, and ministers representing the various denominations in the city. Altogether the church starts again under favourable auspices. The people are heartily united in the pastor, and are determined to give with their old liberality, and work earnestly as of yore. In their pastor they have a man of deep piety, great earnestness, and mental ability of no mean order. And though the exodus of people from the city is still going on, and the church has in consequence lost many families, yet others seem to have come in to take their places.

NEWMARKET.—The members of the Congregational church here held a lawn party on the grounds of Mr. A. Millard, which was certainly the most pleasant demonstration of the kind this season. The illuminations were especially beautiful, and produced a striking effect as the visitors approached the grounds. Over the gateway was an illuminated inscription: "Glad to see you," while on the inside of the arch was another which said "Come again." The grounds were hung with Chinese lanterns of every description, and were decorated with bunting, flags, etc., arranged in such a manner as to produce a very pleasing effect. Games of various kinds were provided, and two bands gave plenty of good music. Mr. and Mrs. Millard threw open their house for the accommodation of visitors, and by their friendly welcome made every one feel at home. A very nice lunch was provided, consisting of cake and coffee, which was partaken of by every one with an evident relish. The entrance fee was voluntary, each one receiving a ticket as they passed in. The party was unanimously voted as the most successful "hit" of the season, and if "Come again" means that they are going to have another shortly, we venture to predict that the response will be a liberal one. Proceeds about \$30.—North York Reformer.

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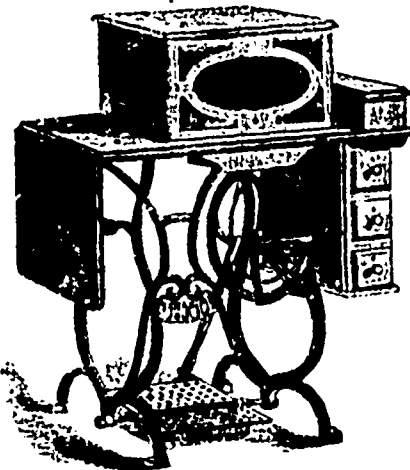
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