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The Canadian Independent.

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

Vol. 27.

TORONTO, THURSDAY, April 22, 1880.

New Series. No. 17.

Topics of the Week.

WE see by the Toronto papers that the Rev. Mr. Kinmouth, of Seneca Falls, N.Y., has accepted the call from the Brantford church. We are without any word from the church itself.

LORD CAIRNS, the Lord High Chancellor of England, and Lady Cairns are constant attendants at the meetings at the "headquarters" of the "Salvation Army" in Whitechapel street, London. Lord Cairns believes in evangelizing the masses, and last summer, during the recess, when in Scotland taking his vacation, he preached occasionally.

IN Spain there is such a thirst for the knowledge of the Gospel of Christ that, Dr. Punshon says, it is no unusual thing for their missionaries to receive a written requisition from villages, signed by forty or fifty inhabitants, asking them to come and preach the Gospel to them. Like France, they have had about enough of Romanism, and begin to understand its hollowness.

IN Asia Minor the whole number of Protestants is nearly 30,000. These, formed into a separate community, have a chief or head man at Constantinople. There are not less than 225 separate Protestant congregations scattered through the country from the Black Sea to the Mediterranean, and from Turkey to Persia. There are 176 schools with an average attendance of 15,500 persons.

A LATE decision of the House of Lords in Great Britain secures to every bishop the power at his own absolute discretion to stay proceedings instituted under the Church Discipline Act, with a view to putting an end to Ritualistic vagaries, however outrageous in character or offensive to the parishioners they may hereafter become. This will probably leave the Romanizers in the English Church to unchecked license.

IT shews an advance in the knowledge of the condition of the Eastern nations, and the closeness of the relations which now exist between the old and the modern nations, that Professor Legge, of Oxford University, has been lecturing to the students of the Presbyterian College in London on "Religion in China," and that the last lecture was favoured with the presence of the Chinese Ambassador at the Court of St. James.

THE House of Lords has affirmed the decision of the Court of the Queen's Bench in the reversal of the judgment of the Court of Arches ordering a mandamus to issue to the Bishop of Oxford, directing him to institute proceedings against Canon Carter, on complaint of Dr. Julius, for violation of the Public Worship Act. The English papers regard the decision as a very important one, in that it places in the hands of the bishops very large discretionary powers. After the announcement of the decision of the House of Lords, Canon Carter offered his resignation, for the reason that he could not conscientiously carry out the wishes of the Bishop and modify the ritual in use in his church.

THE French bishops are publishing letters in the Catholic journals vigorously opposing the decrees against the Jesuits. The "France" says the Government contemplates measures to prevent further manifestations on the part of the bishops, and the minister of public worship will probably address a letter to all French prelates, reminding them of the provisions of the Concordat and declaring the firm resolve of the Government to cause the laws to be respected. The

"République Française," in an article supposed to be written by M. Gambetta, denounces the Jesuits' unauthorized religious congregations, Bonapartists, and even the Church itself, as the sworn foes of the Republic.

THE earth has dark places which are still the abodes of horrid cruelty. Late despatches from the capital of Burmah report that 700 men, women, boys, girls, priests and foreigners have been burned alive under the towers of the city walls as a sacrifice for the restoration of the king's health. The panic in Mandalay is frightful, and hundreds of people are leaving the city. The king's illness is leprosy. King Theebau is still quite young, and, even before this crowning act, had made a reputation for cruelty greater than that of any predecessor. As some of his victims are foreigners, foreign nations, particularly England, will probably feel called to check his career, and perhaps to reduce his dominions, as on two previous occasions, by annexing provinces to British India.

SOME short time ago a coloured cadet at West Point, named Whittaker, was found in his room with his hair and ears cut, and otherwise greatly abused. The occurrence has roused the authorities to some measure of activity in order to discover the perpetrators, though previously there had been more than sufficient of something of the same kind to have justified strong measures in the enforcement of decent, gentlemanly conduct toward all the students, whatever their colour. The St. Louis "Christian Observer" has only the following to say of it. "A Coloured Cadet's Trouble. A coloured cadet at West Point, named Whittaker, was found recently to have had his ear and hair cut, and to have received other minor injuries while sleeping in his room at the academy, though he cannot recognize his assailants, and seems not to know anything about the matter. Whether his white fellow cadets were the guilty parties, or, as is very likely the case, he did it himself to afford material for political capital, is not known. But it shews the gross impropriety of compelling young gentlemen to associate in class and the institute with negroes." This, we suppose, is the right and proper way for "Christians" of the "ruling race" to speak and act in their intercourse with their former "chattels." A good deal of "education" is evidently still needed both in "Old Kentuck" and at Point West.

SARAH K. BOLTON writes as follows: "In Lasell Seminary, at Auburndale, near Boston, for three years, cooking has been taught to the young women by Miss Parloa, and for two years dressmaking, with no interference with the regular work of the school. Its aim is, besides giving to girls all the advantages of a first-class seminary, to make them self helpful and so independent. Arrangements are now completed for a practice-kitchen, where the young ladies who wish can practise what they are taught. Prof. C. C. Bragdon, the principal, is thoroughly in earnest in this practical work and was the first to adopt it. One of the chief designs of education is to fit people to use life day by day to some purpose, and we are glad that a few persons are wise enough to see what foundation-work is necessary to this end. If a young woman is to study the stars, like Prof. Maria Mitchell, it will do her no harm to know how to cook a dinner. And if she is to marry, as probably she will, she will find a little knowledge of this kind both economical and useful. Some of us look back to early housekeeping experiences and sigh that the good methods of Lasell Seminary were not adopted in our school-days." The sooner all our ladies' schools have such a department in full and efficient operation so much the better.

If there were less routine teaching and what is vulgarly called "cramming," with more of the practical in cooking, domestic economy and dressmaking, etc., in our schools there would be less subsequent domestic unhappiness and fewer worried and bewildered young wives, and wives no longer young.

DR. NORMAN KERR lectured in London, England, lately, on "Female Intemperance," under the auspices of the Christian Workers' Temperance Union (Female), of which Lady Jane Ellice is the president. Dr. Kerr concluded with an appeal to Christian women to abstain—1. For their own sake. None of them, he said, could make sure she would never fall. Narcotic poisons were no respecters of persons, and laid low the good and the bad. They would enjoy better health and have clearer heads, and would be able to do more and better work for God by abstaining. 2. For the sake of their weaker sisters. For those who had fallen there was safety only in abstinence, and the terrible nature of the struggle inebriate women had to go through called for the comfort and encouragement of the powerful example of the strong, that the fainting heart of the penitent might be cheered. A rich reward awaited Christian women who abstained, and the influence for good to many a despairing one. 3. For the sake of those who were to follow them. The saddest feature of the whole question was that drinking mothers might bequeath to their children an existence of physical and mental misery, a tendency to epilepsy and insanity, and various serious bodily afflictions, and a hereditary predisposition to dipsomania. What a legacy to leave to a child—the legacy of a life-long struggle against an unceasing tendency to drunkenness. If they wished their children to have a fair chance of avoiding physical and moral shipwreck they must not only rear them in the practice of abstinence, but they must also launch them into existence with a body and brain free from the imprint of maternal alcoholic indulgence.

THE Continental Evangelization Society is a helper of various European agencies, and has been a pioneer in opening up new regions. For many years it has rendered aid to the Evangelical Societies of France, Geneva and Belgium, and to other similar associations, and at the present moment it is supporting twelve agents belonging to these societies. In Italy a similar course is pursued, and large grants are made toward the support of five ministers stationed in Rome, Florence, Milan, Turin and Brescia, belonging to the Free Christian and Waldensian Churches, both of them of purely Italian growth. In Spain and Bohemia missions have been started in regions not previously occupied by any society or Church. They say that "the very privations and sufferings which so many of our converts endure are a demonstration of the reality of the work accomplished. The wealthy and the educated stand aloof. The second Reformation, now quietly going forward in every part of Europe, obtains no countenance from the higher, and scarcely any from the middle classes. Counts and Electors, Princesses and Duchesses, do not, as in former days, open their mansions to welcome the preacher or colporteur. The work proceeds among the lowly. The poor gladly welcome the Prince of Life—and from this very fact we may, perhaps, augur well for the continuance and reality of the movement." They think no nobler task can well be imagined than that of seeking to build up on the ruins of the old Protestant Churches of the Continent a new, and, if possible, a nobler and more enlightened Church, instinct with spiritual life, free from all State connection, a redemptive power in the midst of the corrupt civilization of modern times.

MISSIONARY INTELLIGENCE.

Another re-inforcement for the important independent mission entering Central Africa by way of the Livingstone or Congo River has been sent out from London. The Livingstone Inland Mission was founded in the year 1877 and is undenominational. There are already nine Europeans on its staff at Stanley Pool, on the Livingstone, 300 miles from the Coast, and five more have just sailed. All the missionaries connected with the mission have been trained in East London Mission Institute, which is under the direction of Mr. H. Grattan Guinness, who also bears an important relation to the mission. The new missionaries include an architect, engineer, and surveyor, Mr. Adam MacColl, who is the leader of the party, a carpenter and joiner, a printer, and a blacksmith. The party will touch at Teneriffe, and take donkeys for the journey up the river, and employ Krumen as carriers. The expenses of the journey are estimated at about \$7,000. Provisions enough for twelve months will be taken, so that, if the natives should refuse to furnish anything, the party will not suffer. The directors of the London Missionary Society have formally approved the plans of the missionaries at Ujiji, which embrace the establishment of a station at Urambo, Mirambo's capital, by Dr. Southon; a settlement on the western shore of Lake Tanganyika, at Uguha; and the formation of a central station at some suitable place on the eastern shore. Last October the Rev. W. Griffith and Messrs. Hutley and Hore made a trip to the western shore in the new vessel, "Calabash." They explored the country in the neighbourhood of Cape Mtowa, with the purpose of selecting a site for a station. Messengers came to them from the Chief of Ruanda, telling them to choose a place where they liked. The message was: "If you want to live at Mtowa, good. If you want to live at Ruanda, good. If you want to go over there—a populous district north of Mtowa—go." The natives of the villages on the north coast of Mtowa, many of whom had never seen white men before, received the missionaries kindly. The country between Mtowa and Ruanda is described as beautiful. The rounded hilltops, the numerous clear mountain streams, abounding in tropical wealth, and the trees, with rich foliage, "make up a scenery which is seldom equalled in any land or clime." The missionaries chose Mtowa for the new station, and employed natives, who were very willing to work, to help them erect a temporary house. The missionaries propose to call the mission Plymouth Rock. While Mr. Griffith and his party were on the western shore, Dr. Southon was in Urambo, Mirambo's kingdom, erecting a house for the proposed station. Mirambo has been on very friendly terms with Dr. Southon, supplying him with food and materials for the house, and making use of the doctor's medical and mechanical skill in return. The king watches the work going on with great interest, and appears to be very intelligent. Dr. Southon observed the Sabbath very strictly, as he had done at the Lake, always putting on clean, white clothes; and he was delighted to see Mirambo appear on Sabbath morning in a new suit of clothes, which he laid away the next day. The Wangwana at the Lake had copied Dr. Southon in this respect, and others of the same tribe, at other places, seeing the good effect this observance had on their fellows, fell into the same habit of putting on a different dress and refraining from work on the Sabbath. Mr. Hore regards the outlook of the station at Ujiji as very hopeful. Many difficulties have been overcome. The Wajiji chiefs are very friendly and the Arabs are less hostile. He concludes with the following hopeful words: "If Stanley and Cameron opened this country, it was by a door which required re-opening for every entry; our mission has taken that door away, and we await to welcome and assist all true-hearted men who would enter with good intent. This may read rather romantic, but no one will ever, perhaps, properly know of the plots and schemes, not excepting personal dangers, we have encountered, and, I trust, overcome by patient, smiling, obstinacy. One begins to breathe a little freely and look around with some rejoicing and satisfaction, on the fact of three mission stations here in Central Africa."

REASONS FOR GIVING LIBERALLY.

1. The divine example is often urged upon us. "Be ye perfect, as your Father in heaven is perfect;" "Be ye followers [imitators] of God, as dear children." As Creator, how God has lavished his gifts upon us! It is clear as day that in making man God has done wonders for him. He has made him a little lower than the angels. As Preserver and Benefactor, He has done the same. "He hath given us all things richly to enjoy." As Redeemer, His bounty is transcendent. "Ye know the grace of the Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that through His poverty ye might be rich." "Freely ye have received, freely give." Be like God.

2. It is foolish in us to set our hearts on earthly riches, for we brought nothing into this world, and it is certain we can carry nothing out. They will soon leave us, taking to themselves wings and flying away; or we must soon leave them, and then whose shall they be? No man knows whether a fool or a wise man will hold them.

3. There is a great blessing enjoyed in time by those who plentifully deal out to the needy. "The liberal soul shall be made fat" "By liberal things shall he stand." "He that giveth to the poor lendeth to the Lord, and that which he giveth will He repay him again."

4. Then it is the noblest use we can make of our possessions. "It is more blessed to give than to receive."

"Would'st thou from sorrow find a sweet relief?
Or is thy heart oppressed with woes untold;
Balm would'st thou gather from corroding grief?
Pour blessings round thee like a shower of gold."

5. Very few things have a worse effect on character or on happiness than the spirit and habit of hoarding. Mankind have agreed to denominate such a miser, and miser means miserable. The Scriptures in many places warn us against hoarding: Matt. vi. 19-34; James v. 1-6.

6. The Scriptures urge another reason. It is of great weight, too: "Where your treasure is, there will your heart be also." It is impossible to cultivate as we should heavenly-mindedness, if we spend our time and energies in heaping up riches here. But some urge

REASONS FOR NOT GIVING LIBERALLY.

1. I have myself and my family to support. The answer is, that the success of your lawful endeavours to support yourself and your family depends on the divine blessing. You may rise early, sit up late, and eat the bread of sorrow; but if God blows upon it, it will all be chaff and be driven away. Look to God. Trust Him.

2. Some say, Others do not give as they ought. Perhaps if you would set them a good example they would follow it. Perhaps you do not know how much they do give. Perhaps you do not know in what straits they are. You had better not judge another man's servant.

3. Business is not satisfactory; I am making little or nothing. Perhaps business would be more satisfactory and your gains increased if you would give God His due. Read Mal. iii. 10.

4. But the calls are so many. Yes, and are not your calls on God's bounty many? If the calls on you are many, it is that you may often see what manner of spirit you are of; and if the calls are not as many as they ought to be, find out where you may do some good, and do it.

5. But one says, My property is my own, and I will give it or not, as I please. There is a sense in which your money is your own. That is, you are in law the legal owner. No one can innocently rob you or defraud you out of it. But in another and very important sense it belongs to God. You are merely a steward. You do not even own yourself. "Ye are not your own." Beware how you waste, or hoard, or pervert your Master's goods.

6. But, one says, my life may be long, and I may have an old age that will require all my means to support me. Yes, and if your old age is happy and comfortable, it is God that will make it so. Look to

Him. Rely on Him, and not on your accumulations.

Then provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. Lay up your treasure above, and when you die you will enjoy it forever.—*Weekly Review.*

THE JEWS IN COCHIN CHINA.

A correspondent of an American journal writes as follows from India with regard to the Jews in Cochin China: There passed occasionally through the streets men fairer of countenance than are the inhabitants of India, and with strongly marked Jewish features. These men were indeed Jews, and known as the Jerusalem or white Jews. They occupy a quarter of the city by themselves; and it was to learn something more of them, and to see their synagogue, that we had wandered into that part of the city. The existence of such a people, forming a separate community, and in dress, manners, and customs entirely distinct from either European or native, is one of the most interesting features of this curious old city. The part of the city which they occupy is called Jews' Town, and the houses are built alike. How they contrived to reach a place so distant from their own country, or in what numbers they arrived, must be left to conjecture, as they have no records of their pilgrimage. Tradition says that the original emigrants fled from Jerusalem when it fell into the hands of the Romans. They now number between thirty and forty families. Their synagogue, situated at the upper end of the street they occupy, is very plain. The floor is paved with china, neatly inlaid; and at one end of the room is a handsome recess; a rich curtain before it; and within, protected by folding doors, are deposited, in silver cases, five copies of the Pentateuch written in Hebrew characters on vellum. The street leading to the synagogue was narrow, the houses close together, and directly opening on the street. The doors facing the street were usually open, but before each one hung a screen, and as we passed, many of these screens were lifted, and dark-eyed mothers and maidens looked curiously out upon the strangers; while the children, many of whom were exceeding fair, flitted from house to house, apparently at home in all. Quite near the synagogue was a school for the children of these Jewish families. We were permitted to visit it, and found about sixty children present, boys and girls. All the children were fair, with dark hair and eyes. They were comfortably clad, and with a nearer approach to cleanliness than is usually found among Hindu or Mohammedan children. All were reading the Bible in Hebrew. One little boy whom we designated came forward without hesitation, and read to us a portion from the Pentateuch; and a pretty little girl, nine years of age, read in a clear, sweet voice the twenty-third Psalm. The priest in charge told us that in the five books of Moses they were carefully instructed, but were taught little else. In family intercourse they use the language of the people among whom they dwell. The men are for the most part merchants; and the mothers, after the manner of the women in the Orient, seemed indolent, judging from the groups lounging at every door. There are, in Cochin, black as well as white Jews. These black Jews occupy the lower part of Jews' Town. Little is known of the early history of these Jews, but they have in their possession, engraved on copper, a grant or license from the sovereign of Malabar, bearing a date corresponding to A.D. 308. The correspondent adds that it is difficult to convert them to Christianity.

DOCTRINAL RELIGION.

The following is from a forcibly written tract, "What do the Times Require?" issued by Canon Ryle, at the same time with the tract "Unsearchable Riches:"

"Mark what I say. If you want to do good in these times you must throw aside indecision, and take up a distinct, sharply-cut, doctrinal religion. If you believe little, those to whom you try to do good will believe nothing. The victories of Christianity, wherever they have been won, have been won by distinct

doctrinal theology; by telling men roundly of Christ's vicarious death and sacrifice; by shewing them Christ's substitution on the cross and His precious blood; by teaching them justification by faith, and bidding them believe on a crucified Saviour; by preaching ruin by sin, redemption by Christ, regeneration by the Spirit; by lifting up the brazen serpent; by telling men to look and live—to believe, repent, and be converted. This—this is the only teaching which for eighteen centuries God has honoured with success, and is honouring at the present day both at home and abroad. Let the clever advocates of a broad and undogmatic theology—the preachers of the gospel of earnestness and sincerity and cold morality—let them, I say, shew us at this day any English village or parish, or city, or town, or district, which has been evangelized without 'dogma' by their principles. They cannot do it, and they never will. Christianity without distinct doctrine is a powerless thing. It may be beautiful to some minds, but it is childless and barren. There is no getting over facts. The good that is done in the earth may be comparatively small. Evil may abound, and ignorant impatience may murmur, and cry out that Christianity has failed. But, depend on it, if we want to 'do good' and shake the world, we must fight with the old apostolic weapons, and stick to 'dogma.' No dogma, no fruits! No positive evangelical doctrine, no evangelization!"

THE POWER OF SONG.

In one of the hospitals of Edinburgh, lay a wounded Scottish soldier. The surgeons had done all they could for him. He had been told that he must die. He had a contempt for death, and prided himself on his fearlessness in facing it.

A rough and wicked life, with none but evil associates, had blunted his sensibilities, and made profanity and scorn his second nature. To hear him speak one would have thought he had no piously-nurtured childhood to remember, and that he had never looked upon religion but to despise it. But it was not so.

A noble and gentle-hearted man came to see the dying soldier. He addressed him with kind inquiries, talked to him tenderly of the life beyond death, and offered spiritual counsel. But the sick man paid him no attention or respect. He bluntly told him that he did not want any religious conversation.

"You will let me pray with you, will you not?" said the man at length.

"No; I know how to die without the help of religion." And he turned his face to the wall.

Further conversation could do no good, and the man did not attempt it. But he was not discouraged. After a moment's silence, he began to sing the old hymn, so familiar and so dear to every congregation in Scotland:

"O, mother dear, Jerusalem,
When shall I come to thee?"

He had a pleasant voice, and the words and melody were sweet and touching as he sung them. Pretty soon the soldier turned his face again. But its hardened expression was all gone.

"Who taught you that?" he asked, when the hymn was done.

"My mother."

"So did mine. I learned it of her when I was a child, and I used to sing it with her." And there were tears in the man's eyes.

The ice was thawed away. It was easy to talk with him now. The words of Jesus entered in where the hymn had opened the door. Weeping, and with a hungry heart, he listened to the Christian's thoughts of death, and in his last moments to his mother's God and the sinner's Friend.—*Witness.*

OBLIGATIONS OF CHURCH MEMBERS.

Every person who deliberately chooses to become enrolled as a church member, engages by that act to serve the Church. He places himself and all he has at the disposal of his Master, saying, "What wilt thou have me to do?" He enlists as a soldier in a regiment, and must take his place in the ranks. He en-

gages as a labourer in the vineyard, and must do the work assigned him. That place and the work are pointed out in different ways. He may feel specially qualified for some department of church work, and, therefore, specially called to it. Or he may be thrust into a place of labour and responsibility by the voice of his brethren against his will, but with such urgency on their part, and such clear indications of Providence that he cannot lawfully resist the call. A faithful soldier must be ready for picket duty, for the perils of the "forlorn hope," or for the battle where victory and glory are sure to be won. But it often happens when the time comes for the election of elders and deacons, that the brethren arm themselves with all sorts of excuses. One has no time, another no inclination for office, another shrinks from prominence and responsibility, and a chorus of voices is heard singing, "I pray thee have me excused." Now if all are brethren, and to bear one another's burdens is to fulfil the law of Christ, then His disciples should be willing to take their share of labour and of sacrifice, instead of leaving a few willing ones to do all the work. Every young man who has the respect and confidence of the Church, and is called to fill an office, should respond at once. He should not think that his willingness to serve the Church without begging to be excused is any indication of a desire for office. The idea of ambition in office-seeking in the Church should be banished at once. There is little danger of being suspected of this, where no worldly emoluments are to be received. There ought to be as little ground to suspect that these offices are refused on account of the labour and self-denial which they impose. The old proverb that "many hands make light work" is true in the Church. It is by the "effectual working in the measure of every part," the "whole body being fitly joined together and compacted by that which every joint supplieth," that the Church grows up and edifies itself in love. By sharing the responsibilities and duties of office, everyone enlarges his sphere of usefulness, becomes stronger for labour, learns to sympathize with his brethren, and feels less disposed to find fault with those who are at the helm, for he knows by experience how difficult it is to steer clear of all danger. Thus a manly piety is developed in the Church, and if a trusted pilot should be stricken down at his post, even in mid stream, there is no danger or need of panic, for there are others already disciplined and ready to take his place.

THE CHARM OF TRUE MARRIAGE.

Our advanced theories of divorce and free love, making the matrimonial relation merely a partnership to be dissolved at pleasure, whatever else may be said in their favour, strike a deadly blow at an element in it which was meant perhaps to be supreme above all others. What is the sweetest charm of all true marriage, what the greatest advantage, what the most priceless happiness, take life through, which it brings to the human heart? Not the flush and splendour of its early love; not the richer development which it brings to the character; not even the children who are gathered around its shrine. No, but the intimacy and reliability of its companionship; the fact that it gives those who enter into it, each in the other, and through all scenes and changes, a near and blessed standby. Marriage in some of its aspects is doubtless the source of an immense amount of unhappiness, crime, injustice, blight and down-dragging, one of the most perplexing institutions society has to deal with; only the blindest sentimentalist will deny that. On the other hand, however—and this is not mere sentiment, but sober fact—of all the evidences of God's goodness to be found in this lower world, all the proofs that He cares for us, not only with the wisdom of a Creator, but with the interest and love of a Father, there is none quite equal to His sending human beings into the arena of life, not to fight its battles, win its victories and endure its sorrows alone, but giving them, as they go forth out of their childhood's home, a relation in which each two of them are bound together with the closest of all ties, live together under the same roof, have their labours, their property, their interests, their parental affections, all

in common, and are moved to stand by each other, hand to hand and heart to heart, in every sorrow, misfortune, trial, and stormy day, that earth can bring. It is an ideal, it not always realized in full, which is tasted even now, and all that is said about marriage miseries, more widely perhaps than any other happiness.—*Sunday Afternoon.*

TRUST.

I cannot see, with my small human sight,
Why God should lead this way or that for me;
I only know he said, "Chil', follow me."
But I can trust.

I know not why my path should be at times
So straitly hedged, so strangely barred before;
I only know that God could wide the door.
But I can trust.

I find no answer, often, when beset
With questions fierce and subtle on my way,
And often have but strength to faintly pray.
But I can trust.

I often wonder, as with trembling hand
I cast the seed along the furrowed ground,
If ripened fruit for God will there be found,
But I can trust.

I cannot know why suddenly the storm
Should rage so fiercely round me in its wrath;
But this I know, God watches all my path—
And I can trust.

I may not draw aside the mystic veil
That hides the unknown future from my sight;
Nor know if for me waits the dark or light;
But I can trust.

I have no power to look across the tide,
To see while here, the land beyond the river;
But this I know, I shall be God's forever;
So I can trust.

SHORT RULES FOR LONG COMFORT AT HOME.

Put self last.
Be prompt at every meal.
Take little annoyances out of the way.
When any good happens to any one, rejoice.
When others are suffering, drop a word of sympathy.
Tell of your own faults rather than those of others.
A place for everything and everything in its place.
Hide your own little troubles, but watch to help others in theirs.

Take hold of the knob and shut every door behind you without slamming it.

Never interrupt any conversation, but wait patiently your turn to speak.

Look for beauty in everything and take a cheerful view of every event.

Carefully clean the mud and snow from your boots before entering the house.

If from any cause you feel irritable, try the harder to do little pleasant things.

Do not keep your good manners for company, but be equally polite at home and abroad.

When inclined to give an angry answer, press your lips together and say the alphabet.

Always speak politely and kindly to your help, if you would have them to do the same to you.

When pained by an unkind word or act, ask ourselves "Have I not often done as badly and desired forgiveness?"

CHRISTIAN "GIVING UP."

It is a pitiful thing to see a young disciple going about and asking everybody how much he must "give up" in order to be a Christian. Unfortunately, many of those who take it upon themselves to instruct him give him the same impression of Christian discipleship—that it consists chiefly of giving up things that one likes and finds pleasure in. But a man in solitary confinement might as well talk about what he must "give up" if he is pardoned out of prison, or a patient in consumption about what he must "give up" in order to get well. The prisoner must give up his fetters, and the invalid his pains and his weaknesses—these are the main things to be sacrificed. It is true that the one has the privilege of living without work, and the other the privilege of lying in bed all day; these are privileges that must be relinquished, no doubt. And so there are certain sacrifices to be made by him who enters upon the Christian life, but they are "not worthy to be compared" with the liberty and dignity and joy into which the Christian life introduces us; and to put the emphasis upon this negative side of the Christian experience, as so many are inclined to do, is a great mistake.—*Sunday Afternoon.*

PRINCIPAL CAIRN'S long promised work, "An Introduction to the Philosophy of Religion," is now so far advanced that Mr. Maclehoose, the publisher to the University of Glasgow, expects to have it ready before the end of this month.

THE
CANADIAN INDEPENDENT.

TORONTO, THURSDAY, APRIL 22nd, 1880.

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

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

MUTUAL DUTIES.

VERY few good people even have ever realized the full meaning contained in our Saviour's sublime saying, "It is more blessed to give than to receive." The latter part of it is quite clear. They know it is good to receive, and are always open to the reception of everything in the way of attention, and visiting, and kindly offices to which members of Christian churches are entitled by virtue of that relationship. But the thought that others are equally entitled to the same kindly offices from them scarcely ever enters their heads. They are like sponges, with mouths ever open for a few drops more, but which give only under pressure. "I have been a member of your church for thirty years," said a good man to his pastor, not long ago, "and during my recent sickness only one or two of the members ever came to visit me. I feel that I have been badly neglected." "And during all those years, my friend," inquired his pastor, "how many sick ones have you visited?" The idea was quite new to him; it had never struck him in that light before; he had thought only of the relation of others to him—not of his relation to them!

It is to be hoped, indeed, that all church members are not equally thoughtless and selfish, but it must, at the same time, be confessed that there is a good deal of this kind of feeling in all churches. This is at the bottom of much of the complaining that the pastor does not visit as much as he should. He may have been unusually laborious and attentive in that way to most of the congregation, but Mrs. Smith, or Mrs. Brown, not having received the full amount of attention to which she thinks herself entitled, being, as she considers herself, a somewhat prominent member of the church, she feels herself, of course, proportionately aggrieved.

Now, let our querulous friends try the other plan—the plan of giving instead of receiving. Dr. T. L. Cuyler says that, in his experience, the grumblers are always the idlers. We think all Christian ministers will substantially confirm his testimony. And if, therefore, those who are now all the while awaiting attention, and watching for slights and neglects, will hereafter try to fulfil the royal law, "Thou shalt love thy neighbour as thyself," and will go out among their fellow-members and endeavour to do them good, they will forget their own troubles in the new and untried blessedness of blessing others.

The good we endeavour to do is too often done on the plan which our Saviour rebukes, of those who, when they make a feast, call together their friends and their brethren, and kinsmen and rich neighbours, that they may be invited in return; whereas we should think more of those who "cannot recompense us," and expend our time and attention more upon the poor and the halt, and blind. "Pure religion and undefiled, before God and the Father is this, to visit the fatherless and widows in their affliction, and keep ourselves unspotted from the world." Try it, brethren, and for every visit and kindly office you receive from the members of the church to which you belong, return them double, and learn now, if never before, the blessedness of doing and giving.

THE CHRISTIANITY OF CREEDS.

IT is well known that the Presbyterianism which is fast passing away was decidedly opposed to the use of instrumental music in the public service of praise. That opposition, though bitter and apparently capricious, is not altogether unreasonable in the eyes of those who have followed the history of the struggles in the fatherland for freedom to worship God. In a narrower circle a similar determined opposition

obtained against uninspired psalmody or hymns. In a Canadian village is a Presbyterian congregation. Some time ago it was resolved to bring into the Sabbath school a small organ, and into the church a hymnal in use in one of the branches of the Presbyterian family. In the same village was an Episcopal church whose incumbent was decidedly High and who brought as much ritualism into the services as a fair village community could well sustain. In the Presbyterian church was a worthy member, tenacious of the "good old ways" and jealous of innovations. Were not organs the invention of Jubal, of Cain's accursed race? and hymns—mere human compositions—what right had they to supplement the grand old psalms of David? and when a degenerate taste prevailed to bring in these rags of prelacy and popery, what remained for our friend but to protest energetically against such folly and declension? He did so; he collected up his bibles, pew cushions and stools, wife and children, and landed them all, with himself, in the aforesaid Episcopal church, where they now worship and have been rebaptized and confirmed. When asked how he could endure, in addition to organ and hymns, ritual, vestment, priest and altar, he urged, "Not in a Presbyterian church. I never would endure them there." Though apparently inconsistent, there was in that course fidelity to a principle. Our friend would not deny that Christianity could exist under prelacy, even popery, but not Presbyterian Christianity. In other words, Churches were not catholic but sectional, each designed to hand down in perpetuity its own peculiar form of Christian life. This is the Christianity of the creed. John Bunyan's fidelity to evangelical truth was never questioned; his conscience would not permit him to conform; the Church by law established visited him with pains and penalties. An acknowledged Christian minister and faithful pastor reads that the atonement is not only to be offered to all, but that in good faith it was made for all, and the Presbyterian Church casts him out from its ministry. A candidate for the ministry, and the choice of a people, believes that the Lord's table is not the table of sect, but of the professed followers of Christ, and a Baptist Council refuses to recognize and induct. An earnest believer finds no solace in a class-meeting which, to him, is in its present form a more than questionable means of grace, and his name must be dropped from the Methodist roll. And so on and so on, time without end. Our friend of the organ and hymns has a goodly companionship. "I would not have allowed the apostle Paul himself to preach in my pulpit unless he produced his Presbyterian certificate," said a certain Scottish minister. How could he know otherwise whether the apostle were sound in the faith? That men have a right to form themselves into religious guilds may be conceded; that certain advantages arise therefrom may be as readily acknowledged, but the New Testament authority for such close corporations must be stoutly denied. Did these ecclesiastical fetters truly restrain and conserve unity they might demand consideration, but we have shewn that in practice they utterly fail in their avowed object. Men do subscribe the same formula and yet intellectually and sympathetically are sundered far as the north is from the south.

Yet under all these creeds there is a common consensus, not, perhaps, to be rigidly defined, nevertheless truly there. Is the distinction between animal and vegetable life the less real because hitherto it has defied the power of language to formulate? and is Christianity less a bond of union because it will not be cabined, cribbed, confined by our poor attempts to spell its truths? The necessities of our nature seem to demand that our principles should be put in form that we may rally together and not be mere isolated particles floating in vacuo. In this sense a confession or creed may be a necessity. The evil is in so adopting such confession as to make it an authoritative definition of the limits of Christian brotherhood rather than an indication of where a Christian Church is standing. To this latter position regarding creeds the Churches must come, are coming; there the Congregational body does stand; and in proportion to the growing acceptance of this position will be the approach not to

the Christianity of the creeds, but to the Christianity of Christ and His Gospel. For thus

"— the Word had breath, and wrought
With human hands the creed of creeds
In loveliness of perfect deeds,
More strong than all poetic thought."

MORE CONCERNING A LATE VISITOR.

A FRIEND, who does not wish his letter published, asks if we were not "a little too hard" on Col. Ingersoll in the article of last week "Concerning a Recent Visitor," and if we did not transgress somewhat the law of Christian kindness. To this we say, after a quiet and careful perusal of what we wrote, certainly not! For all honest doubters and sincere sceptics we have only words of kindness and help. No soul that has passed through the horror of great darkness, that has been tempest-tossed in the long night of unbelief, can withhold sympathy from another struggling through a like storm, clinging, it may be, with death-grip to the last plank of hope, with the bitterness of death upon him. In our recent visitor, however, we have to do with a different stamp of man. No one, by the wildest stretch of imagination, would think of him as an earnest inquirer after truth. Among the gods he worships in place of the God of heaven, such as Nature, Tom Paine and others, Truth is not included. With such men we have no truce, no not for an hour. They are the enemies of the Gospel; they are using every power and opportunity to destroy it, and the combat is to the end.

We regret to find by a report in one of the Toronto papers, that the Rev. W. F. Clarke thought it right to seek, as we understand, an interview with Col. Ingersoll, and to give a report of that interview for publication. When we saw the announcement of Mr. Clarke's lecture in reply to Ingersoll we were pleased, for although the judgment of Mr. Clarke in coming from Guelph to Toronto without, so far as we could ascertain, being asked, was open to question, and although the title of the lecture, "The Beauties and Blunders of Ingersoll," somewhat surprised us, having, after reading two of Ingersoll's orations, failed to find the "beauties," yet there was so much of the old chivalrous dash in the action, and we had such confidence in Mr. Clarke's ability to reply that we thought little of these drawbacks; but the report of the interview as published, and a private report of the lecture, which we were unable to attend, made us feel that to a large extent, Mr. Clarke had given away himself and his cause. Surely a minister of the Gospel can do better than strike hands with a man like Col. Ingersoll and pose himself as a companion sufferer from their mutual *bele noir*—orthodoxy; and surely with the noble record of men in all denominations—men of profound thought, of finished culture, of genius and piety alike unquestioned—it ill became him to echo the sneer of an infidel that "it takes very little brains to make an orthodox minister." We doubt not that a very general question in reply to this would be, "If it takes very little brains to make an orthodox minister, how much does it take to make an Ingersoll unbeliever?" We imagine the reply would be something analagous to the mathematical definition of a point, it has "no magnitude."

It is no satisfaction to us to write thus of Mr. Clarke. We have a high opinion of his ability, and the kindly words of greeting sent to us so lately would make us hesitate to pen a word of condemnation, but we must say in the interests of the truth which we follow, even as he does, we think that in this matter he has erred. Surely it should have made him question his position when he found that the parts of his lecture most loudly applauded, if we are correctly informed, were those in which he abandoned certain points of belief, not those in which he maintained others.

A great outcry was raised in Toronto because the principal dailies refused to insert the advertisement of Col. Ingersoll's lecture, and there was the usual whine about "clerical influence." We don't know if any representations were made to the Press by ministers of the Gospel on the subject, but of this we are sure, that if such was the case, they would have met with no response if such views had not accorded with the

feelings of the conductors of the papers. For ourselves, we are glad to find that they could rise above the making of a few dollars by such means, and place principle above gain. Whether or no this visit be the prelude to a further irruption of sceptical Goths we do not know; of one thing we are satisfied, that the closer our religious bodies are drawn together in mutual, loving sympathy, the less chance will there be for unbelief to obtain a foothold in our midst. The attacks of scepticism are harmless against the ranks in which there is no breach or division.

The above was written before receipt of the letter from Rev. W. F. Clarke, printed in another column. Had the letter been in our hands when writing, one or two expressions in the article might have been changed, but it would have gone out substantially as it is. We should, perhaps, have taken exception to some of his statements respecting the position and utterances of the INDEPENDENT in the matter, but it is hardly worth prolonging the controversy by quoting them. One thing, according to Mr. Clarke, is evident, and that is that the ministers, the religious public and the Press are of one opinion with regard to Ingersoll and the way he should be met, while he (Mr. Clarke) is of another opinion. He may be right, but we don't think so. Mr. Clarke judges Ingersoll differently to what we do; believing him to be sincere and frank; we do not so believe; his utterances forbid such a supposition, and so we differ as to the treatment he should receive. We rejoice, as all will, to be told that Mr. Clarke's labours have in the past had the glorious result of winning one sceptic from the error of his ways and leading him to be a teacher of the Gospel. We cannot see eye to eye with Mr. Clarke in his estimate of Ingersoll, and the course he thinks right, but we can bid him "God speed" in his every attempt to stem the tide of scepticism, and we do so.

At a meeting of the Presbyterian Church Extension Society in this city, last week, the preparation of a "little manual" that would contain the principles of the Church, was suggested. What is the matter? We thought that the "Confession of Faith" was professedly such a manual, and the "Shorter Catechism," designed specially for those of tender years. Is it desired to supplement or supplant these? or are we justified in seeing in such suggestion a tacit acknowledgement that Presbyterianism *formulated* is not Presbyterianism actual? That, in short, our brethren need something more than their accredited standards to understand what the Presbyterianism of to-day is, which the same speaker expects to be the Church of the millennium.

THE Atlantic cable, with its many wonderful advantages, is sometimes misleading from the necessarily brief summary of facts that it gives. Thus we stated a fortnight ago, that Dr. Parker had been defeated in the contest for the city of London. It now appears that he did not go to the ballot, but rather than endanger the success of the other Liberal candidates, withdrew from the contest. "The Fountain" contains a report of his speech on the occasion, and whatever we may think and say of Dr. Parker in other matters, we most ungrudgingly give our meed of praise to his manliness and unselfishness in this instance. We regret that it did not have the result of winning London to the Liberal side, but the stock-broking element is too strong there.

THE Board managing a new cemetery in Kent, England, lately applied to the Archbishop of Canterbury, asking him to consecrate a part of the ground, with a chapel unconsecrated, so that it might be available for Nonconformists as well as Churchmen. His Grace expressed his personal sympathy with the charitable endeavour to allow Nonconformists the use of a chapel with Churchmen, but before deciding declared he must consult—Who? What? The Bible? The Prayer Book? No, but the constituted expounders of the Episcopal Church—the lawyers! After which, and in accord with the legal advice given, it was resolved by the Board that only one chapel should

be built, which should be unconsecrated, and so placed that it may stand on neutral ground between the consecrated and unconsecrated ground, for the joint use of Nonconformists and Churchmen, between whose dust a rampart of earth must be erected in the name of Him in whom there is neither bond nor free, and whose Father, so His great apostle taught, hath made of one blood all nations of men upon the face of the earth. Thus in the year of grace 1880, and under the shadow of that Church which presents itself as the most truly apostolic, and the world's hope for future unity and peace. Let such mummery be treated as it deserves till the very geese hiss derision.

CONGREGATIONAL COLLEGE OF BRITISH NORTH AMERICA.

CLOSING EXERCISES.—AN EDUCATED MINISTRY WANTED.

The closing exercises of the forty-first session of the Congregational College were held last evening in Zion Church. After the opening exercises by the Rev. A. J. Bray,

The Rev. J. F. Stevenson, the Chairman of the evening, and also Chairman of the Board of Directors, said that the College stood in need of greater and warmer sympathy from the whole denomination.

The silver medal for the highest standing in the session was then presented to Mr. Saer, a graduate of the year, the Rev. Professor Fenwick explaining that a double examination had been undergone for the medal, and both times Mr. Saer had come out first, with the full possible number of marks.

The Rev. Mr. Forster was then called upon. He said that not long ago, in listening to Dr. Wilkes speaking of fifty years ago, and his experience at that time, he was greatly impressed. The College had been forty-two years in existence. He might also call it hoary with age. Since the institution had been founded cities and empires had risen and fallen, and monarchies had crumbled away. He agreed with Mr. Stevenson in thinking that more earnestness was wanted in regard to the education of the ministry, not among the professors but throughout the churches. Too many churches were being built and covered with debt; all the money went to build churches, which ought not to be. They all liked an educated ministry; the time had gone by when education was not needed. Men were beginning to assail the bulwarks of Christianity, and they must be defended. If education divested the young men of spiritual power, he would object to it, but he had found it to be the contrary. Some of the most earnest men were like Saul, a head and shoulders over the remainder of the people in knowledge. Men should be willing to endure and suffer for the cause like Dr. Judson, to do everything for the furtherance of the cause of their Master. They should be consecrated to God, and be able to dare anything, and bear the crosses of the Church. The ministry should not be regarded as a profession; the men were called of God. The time was no more when the head of the family, looking at his boys and finding one whom he could make nothing of, would determine to make a minister of him.

The Rev. Mr. Black gave a very interesting account of what he had noticed in the Lower Provinces while on his collecting tour last summer, and the interest taken in the institution in that part of the country.

Dr. Wilkes then explained the various studies which had been taken up during the session, after which

The Rev. Professor Fenwick went into the details of the course of instruction in the College, and then presented to Mr. Saer a fine Hebrew Bible, a prize given by the Professor himself for the highest marks taken in Hebrew during the session.

Mr. Saer, having been called upon, then made a neat address, after which the meeting was closed with prayer.

THE WINNIPEG CHURCH.

I beg to acknowledge the receipt of the following amounts, from churches as below, for the building fund of the Winnipeg Congregational church, Manitoba.

Pine Grove, Ont., \$10; Franklin Centre, Que., \$7;

Burford, Ont., \$12.25; Scotland, Ont., \$5.60; Brantford, Ont., \$15.; Toronto Northern, Ont., \$50; Eaton, Que., \$2; Whitby, Ont., \$2. Total to date, \$103.85.

I would remind our missionary pastors of By-Law No. 4, and request them to kindly furnish their respective district secretaries with their last half yearly report, early in May, so that the secretaries may be able to complete their annual reports in time to be adopted by the various district committees previous to the annual meeting of the Society in June.

SAMUEL N. JACKSON, *Home Secretary.*
Kingston, April 17th.

OBITUARY.

The amiable wife of Mr. Edmund Yeigh, the local editor of the "Expositor," has passed away from earth after an illness of some months' duration. Her death will be heard of with great regret by loving friends in this city and in the township of Burford, which place was her home for many years. The deceased lady, who was in the forty-fifth year of her age, was a victim of that dread disease, consumption. She was buried in the Burford cemetery on Sunday afternoon, the services in the church taking place at half-past two. The remaining members of the family have the sympathy of their friends in their bereavement and also the consolation of knowing that their dear departed died in peace and in the hope of a glorious resurrection.—*Brantford Telegram.*

Literary Notices.

Harper's Magazine.

"Harper's Magazine" for May presents an unusual variety of entertaining matter, and is full of beautiful illustrations. The novelty of the number is striking. Mrs. Little's second paper on "Music and Musicians in England" is, in every page of it, a revelation of phases of English social life unfamiliar to the majority of American readers. The social side of English musical life has furnished Mr. Abbey with motives for a number of delightful drawings, engraved for this article. Among the solid articles are Edward Cary's "Civil Service Reform in New York," and Colonel H. M. Boies' "Our National Guard." The Editor's "Easy Chair," with other interesting matter, contains some very pithy reflections on wood-engraving.

Ferry's Catalogue of Seeds, etc., for 1880.

This is a really handsome issue. With its coloured plates of flowers and garden produce, it is of itself an ornament for a parlour table. The contents are something more than a catalogue; they contain full directions and guidance for planting and making home beautiful with flowers, which, if followed, will bring pleasure that nothing can surpass. This house make a specialty of supplying the best and purest seeds of all the most useful and valuable varieties, and do an immense business in consequence. All lovers of choice flowers, as well as gardeners, would do well to obtain their seed from this long established and reliable house, and save themselves disappointment and loss from the purchase of poor seed elsewhere. The address is D. M. Ferry & Co., Detroit.

The Popular History of England.

By Charles Knight. "Standard Series" edition, in eight volumes. Price, manilla cover, thirty cents per vol.; \$2.40 per set; in cloth, \$2.90 per set. I. K. Funk & Co., New York.

We are old enough to remember the issue of Knight's "Popular History of England," and the warm welcome accorded to it as an impartial, liberal history of the people. We never dreamed at that day that we should live to see it published at such a price as it is now offered at, if we remember rightly its price was four guineas originally. Wonderfully cheap as this edition is, however, we are glad to observe that it is not cheapened by printing on second-hand plates and thin wood-paper, as are so many other cheap books, to the destruction of the eyes of readers. The type is large, leaded brier. The work contains nearly as much matter as Hume's and Macaulay's histories combined, covering the whole ground of English history down to 1868. Said Lord Brougham of this work: "Nothing

has ever appeared superior, if anything has been published equal, to the account of the state of commerce, government and society at different periods." At the marvellously low price at which it is now offered every family should possess a copy of this great work. Few books are better calculated to deal a deadlier blow at pernicious literature. We commend the "Standard Series" edition to all.

Correspondence.

TO CORRESPONDENTS.

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

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

To the Editor of the CANADIAN INDEPENDENT.

DEAR SIR,—I presume some one else will reply to "Congregational," and I would simply remind him and all others who with myself have felt the wants of which he speaks, let our "Council system" be faithfully carried out, and let our churches agree to receive none as pastors or supplies whom the Union would not receive, and the apparent looseness would be prevented if not entirely overcome. We are Congregationalists, not Independents. If, of course, any new departure starts up, and calls itself Congregational, we cannot avoid that, but if they apply for admission into our body, we can then protect ourselves. As to a catechism for the Sunday schools, that question has been discussed in the Boston "Congregationalist," and meets with considerable favour. Could we not use Watts' Catechisms? They are used in the old country. Let us hear from others. AMICUS.

To the Editor of the CANADIAN INDEPENDENT.

DEAR SIR,—In your issue of April 1st, "Amicus" refers to our published statistics, giving two instances of supposed inaccuracy in the returns. Will he please give the names? I have not been able to find such reports in either of the last two Year-Books. No doubt there are many inaccuracies in the statistics, as the secretaries too well know; but let us not make them worse than they are. Even supposing there were cases such as those pointed out, where the "ordinary attendance" and the numbers "under pastoral care" far exceed the church accommodation, "Amicus" should remember that many pastors have a number of stations, but only one church building perhaps; that they have many under their pastoral care who are not ordinary hearers; and that there are two columns of "ordinary attendance,"—for those at the principal station and those at all the stations—and he does not distinguish.

QUESTION.

ORTHODOXY.

To the Editor of the CANADIAN INDEPENDENT.

SIR,—In your issue of April 15th, appears a letter signed "Congregational." In this letter, allusion is made to "a Wesleyan minister" who "resigns because of his unorthodoxy," etc. Of course, the allusion is to the Rev. James Roy, M.A., of Montreal, as any one can see; for no other case than his exists corresponding in any way to the description given. Would it not be well for writers for the press to keep strictly to "facts," especially when they profess to give them? When a gentleman resigns, his own statement of his reasons for so doing ought, if he is a Christian man, to be taken as sufficient, without others being attributed to him in opposition to his wishes. Now, has Mr. Roy ever stated that his reasons for resigning his position as a Wesleyan minister were his own "unorthodoxy?" Is it not possible for any one to hold to the fundamental principles of orthodoxy while objecting to be compelled to state those principles in such terms as logically lead to the denial of facts of which he is conscious? Mr. Roy has constantly stated that these are the sole grounds of his resignation, and not any personal objections to "orthodoxy."

This attempt to cast a slur, anonymously and by insinuation, on one against whom a whole denomination is arrayed is unmanly. Let us have fair play.

ORTHODOX.

HOW SUCH MEN AS COL. INGERSOLL SHOULD BE TREATED.

To the Editor of the CANADIAN INDEPENDENT.

DEAR SIR,—As I have been personally assailed in your columns, I presume you will not refuse me the privilege of reply.

Your correspondent "Sed" does me great injustice in conveying the idea that I see "beauties in infidelity." "Sed" must be ignorant of the meaning of a very common phrase in literature, thus to misrepresent my meaning in making the "Beauties of Ingersoll" part of the title of my recent lecture in Toronto. An extract from the lecture itself, will be the best reply I can give to the unjust insinuation of your correspondent.

"Col. Ingersoll's lectures are full of sparkling and attractive beauties. These make them popular, and—dangerous. Many will admire the beauties and overlook the blunders of so captivating an orator. There is in these lectures, beauty of thought, beauty of diction, beauty of illustration, beauty of moral sentiment, and, behind all, the beauty of a blameless life."

"Sed" is quite welcome to his opinion that I "blundered" in replying to Col. Ingersoll; and I presume I may be permitted to think that the policy of silence, contempt, and abuse, is not exactly the Christian method of dealing with him, and with others like him. It has never been my style at any rate. I have been wont to regard infidels as among the "all men" who are to be "honoured," i.e., treated with civility and respect; as comprehended in the phrase "every creature," which occurs in the commission to preach the Gospel; and as opponents of the truth, who are to be instructed "in meekness." The passage, "Cast not your pearls before swine," has been freely hurled at me by parties who have disapproved of my replying to Col. Ingersoll, but I am bound to say, that he and other infidels with whom I conversed, when in Toronto last week, treated me with respect. They did not "turn again and rend me," though, I am sorry to say, some professing Christians did so. Your correspondent, and you, yourself, Mr. Editor, endorse the course taken by the "Globe," "Mail," and the religious public of Toronto generally. I do not; on the contrary, I deem it cowardly, unwise, and calculated to prejudice unbelievers against the truth and its advocates.

My observation of things in Toronto last week did not raise my opinion of the manliness, breadth, fair-play, and kindness of the religious public there. And I regret exceedingly the statements made by you editorially, about Col. Ingersoll. You must surely speak in ignorance when you say, "He has no depth of conviction, not a particle of genius, and not the faintest approach to eloquence." Having read all his published lectures, heard him lecture, and conversed with him in private, I am compelled, in justice, to pronounce all this utterly incorrect. So also is the statement that he came to teach that "morality is a delusion." For the sake of the sceptical and sceptically inclined persons resident in Toronto, of whom there must be a large number, judging by the audiences which greeted Col. Ingersoll, I am sorry that things should be said which they have a right to consider unjust and untrue. "The redemption of their souls is precious," and should not be hindered by a repellent, disdainful spirit, or by the utterance of statements that cannot be substantiated.

I never knew any happy results come of such a line of policy as has been pursued by the good people of Toronto in regard to Col. Ingersoll and his admirers. But I have known of cases in which sceptics have been convinced and converted by taking an opposite course. What I did last week, is no "new departure" for me. Whenever I have had the opportunity, have sought to reach this class by kindly sympathy, and frank, open, manly dealing. Nor has it been in vain. Not to speak of other cases, there is to-day a church in Illinois presided over by a pastor who was once as thorough an infidel as Col. Ingersoll. He was present at a meeting of infidels convened in honour of Thomas Paine's birthday, which I attended, and at which I was permitted to

speak in defence of the Bible and Christianity. This young man was impressed by some of the arguments I used, sought private conversation, and became a Christian and a minister. I shall have some faith in the policy of disdain and contempt, when I see it do some good, which I never have yet, and never expect to.

My little campaign last week was made entirely on my own responsibility; at my own cost and charges; I asked no ecclesiastical sanction; sought no influential sponsors; and it would only be a consistent carrying out of the course of silence dictated by the leading spirits in Toronto religious circles that I should be let alone. But to "Sed," or to any other assailant, I have this to say:—"Who art thou that judgest another man's servant? To his own Master, he shall stand or fall." I further commend to such a study of Luke vii. 31-35.

Wm. F. CLARKE.

Guelph, April 15, 1880.

News of the Churches.

ACKNOWLEDGMENT.—The Church at Winnipeg thankfully acknowledge £5 sterling toward their building fund from John Whitney, Esq., Halifax, England, per Miss McKeand. *Winnipeg, April 12, 1880.*

ECONOMY, N.S.—The church here, feeling the need of a fresh outpouring of the Holy Spirit, resolved they would meet every evening for a week of prayer. The result is, the church has been much quickened. Half a dozen adults were received at our April communion, several more are deciding, and there is a spirit of inquiry amongst many of our young people. EDWIN ROSE, Pastor.

PETROLEA.—We are requested to say that the statement respecting the cause in this place contained in our issue of the 8th inst. is incorrect. Our correspondent says the church was so weak and enfeebled that when Mr. Gibbs' name was mentioned it was decided that as they were unable to provide for the support of a minister they should not invite him. At this juncture, Rev. W. F. Cuthbertson, having left Frome, offered to supply for a few weeks to save the church from giving up, which they were about to do, in despair.

YORKVILLE.—The third annual soiree in connection with the Congregational church here was held on the 30th March last. The church was well filled. Revs. H. D. Powis, J. Burton, and J. B. Silcox gave entertaining and instructive addresses, while several friends, of the Northern church, rendered valuable assistance in music, reading, and singing. The pastor (Rev. W. H. Warriner) reported that the church was organized March, 1876, with eighteen members,—and now numbered eighty-six—of whom eighteen had been received during the past year. The church gratefully acknowledges a recent gift of \$100 from its old friend Mr. Hague, and starts on its fifth year with renewed consecration and faith.

Items from Abroad.

THE total number of Protestant congregations in Spain is sixty, with an attendance of 20,000 hearers, and sixty schools with 7,000 children.

MR. MOODY has closed his meetings at St. Louis, and goes to Leadville, Col., with Sankey, for a month's campaign among the miners.

AN Italian philologist has discovered in the binding of a Greek manuscript at Mount Athos two fragments of St. Paul's Epistles in the Greek text.

IT was understood in England that Cardinal Manning gave a distinct preference to the Beaconsfield party in the late elections, and so did others of the Roman hierarchy.

LEO XIII. declares in his latest syllabus: "The Roman Pontiff cannot and should not enter into agreement with progress, with liberalism, and with modern civilization."

MR. W. MARSHALL, of Glasgow, Scotland, has bequeathed to that city a sum of one million dollars, for the erection and enjoyment of an educational institute for destitute children.

THERE are one hundred different sects and denominations in New Zealand, the "Church of the Future," with seven members, and the "Church of God," with seventeen, being among the number.

The Sunday School.

INTERNATIONAL LESSONS.

LESSON XVIII.

May 7, 1880. } THE TRANSFIGURATION. { Mat. xxv. 1-13.

GOLDEN TEXT.—"We beheld His glory, the glory as of the only begotten of the Father, full of grace and truth."—John i. 14.

HOME STUDIES.

- M. Matt. xvii. 1-9. The Transfiguration.
- T. Mark ix. 2-10. Parallel Passage.
- W. Luke ix. 28-36. Parallel Passage.
- Th. John i. 14-28. Full of Grace.
- F. 2 Pet. i. 1-21. A Witness of the Transfiguration.
- S. Mal. iv. 1-6. Elijah's Coming and Office.
- Sab. Matt. xvii. 14-27. Christ's Death Foretold.

HELPS TO STUDY.

This lesson follows the course of Matthew's narrative without any break.

The wonderful events described in it are also recorded by Mark and Luke; and John, who was one of the eye-witnesses evidently refers to them in the passage selected for our Golden Text.

Such a division as the following will aid the memory: (1) Time, Place, and Persons, (2) What was Seen, (3) What was Said, (4) What was Heard.

I. TIME, PLACE AND PERSONS.—Ver. 1. Of the events of the week following the conversation between Christ and His disciples, dealt with in last lesson, none of the Evangelists give any account.

1. When.—Matthew and Mark both say, after six days—that is six days after the events recorded in the passage which formed the subject of our last lesson. Luke says "about an eight days after"—"that is" says Jacobus, "including the two days which bounded the reckoning." Such seeming discrepancies only shew that there was no collision between the writers of the Gospels, and that they did not copy from each other.

2. Where.—Probably not on Mount Tabor. Christ and His disciples were still in the neighbourhood of the Sea of Galilee, and Mount Hermon was close at hand.

3. Who.—Peter, James and John; the same three who were afterwards selected to accompany the Saviour to Gethsemane. They saw His glory and they also saw the depths of His humiliation and agony. This special training was no doubt given them in view of special objects connected with the work in which they were afterwards to be engaged.

II. WHAT WAS SEEN.—Vers. 2, 3. These three disciples were privileged with their bodily eyes to see the Saviour probably as He appears in glory. Luke tells us that this occurred "as He prayed."

1. The Resplendent Appearance.—Ver. 2. He was transfigured before them. Not transformed or changed in shape, but altered in appearance. His whole person and even His raiment assumed a supernatural brightness; or rather His inherent glory, which in His state of humiliation was only veiled, was for the moment permitted to burst forth in all its splendour.

2. The Heavenly Witnesses.—Ver. 3. The disciples also saw Moses and Elias talking with Him; and we are told in Luke ix. 31, that the subject of their conversation was the death which Jesus should accomplish at Jerusalem. To Peter in his ignorance, that death had but a few days previously seemed uncalled for, and he had undertaken to reprove his Master for speaking of it; but Moses and Elias knew better—to them the death of Christ was the most important event in the world's history.

Moses and Elias represent the old dispensation—"the law and the prophets;" and they appear on this mountain top to bear witness to Christ and His death as the fulfilment, the explanation, or the necessary complement of all that had been written and spoken by way of revelation from God to man.

III. WHAT WAS SAID.—Ver. 4. This lonely mountain top was for the moment holy ground; and had about it more of heaven than of earth. The glorious revelation made was more than the human mind could bear and still retain the ordinary balance of its faculties. No one can wonder that Peter, as we are told by Mark and Luke, if not speechless like the other two, spoke "not knowing what he said."

Let us make here three tabernacles: temporary booths or tents. Peter expressed an impracticable desire to remain on that heavenly height in company with saints and sages, and return no more to earthly conflict. It would doubtless have been very pleasant; but it was not for this that the Messiah came to earth; to accomplish the work which the Father gave Him to do He must leave the society of glorified saints for that of sinners, and he must come down from the mount of transfiguration to ascend a less inviting height, even that of Calvary. Neither was it to this that Peter had in the first place been called; his wish, impracticable at the time, has doubtless since been abundantly gratified; but he had first to bear his share, and no small share it was, in fighting the battles of the kingdom.

IV. WHAT WAS HEARD.—Ver. 5. From Luke's account it appears that Moses and Elias "were departing" when Peter spoke; and we are told in the text of our lesson that a bright cloud overshadowed them; not the disciples, but Moses and Elias. It was a luminous cloud; not a cloud of darkness, but a cloud of light; such a cloud as we find described in Exodus xl. 34, 35, or such a cloud as received the Saviour at His ascension (Acts i. 9.) Out of

this cloud, interrupting the words of Peter, proceeded the sound of an authoritative voice, a voice of awful majesty; at the very sound of it—for there was nothing terrible in the meaning of the words spoken—the disciples fell on their faces and were sore afraid.

Many centuries had passed since Moses foretold the coming of Christ, in these words: "The Lord thy God shall raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto Him ye shall hearken" (Deut. xviii. 15). Peter in one of his first sermons calls the attention of the Jews to this prophecy: "For Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; Him shall ye hear in all things whatsoever He shall say unto you" (Acts iii. 22). And here on the mount of transfiguration, does it not seem as if Moses appeared to announce the fulfilment of his own prophecy? and were not the closing words of that prophecy re-echoed by the voice of God Himself speaking from the cloud? This is My beloved Son in whom I am well pleased; hear Him. Hear Him, this is He of whom Moses said "Him shall ye hear." Moses, the great Jewish teacher and law giver, and Elias the great Jewish preacher of righteousness, revisit earth to call the attention of the Jewish nation and of all mankind to a still greater teacher, law-giver and preacher of righteousness—the greatest of all. Moses has written all he had to write; Elias has said all he had to say; and now though they appear once more on earth they have nothing to speak of but the death of Christ.

It would seem as if the voice said to us: Moses can do nothing for you; he can only point out to you where and how far you have gone astray;

"The law, that shews the sinner's guilt,
Condemns him to his face."

Elias can do nothing for you; he can only be a swift witness against your ungodliness. But "this is My beloved Son in whom I am well pleased;" in whom you can find a way of reconciliation and deliverance from guilt and from sin and from misery—hear Him.

SLIPPING AWAY.

They are slipping away—these sweet, swift years,
Like a leaf on the current east;
With never a break in their rapid flow,
We watch them as one by one they go
Into the beautiful past.

As silent and swift as a weaver's thread,
Or an arrow's flying gleam;
As soft as the languorous breezes hid,
That lift the willow's long golden lid,
And ripple the glassy stream.

As light as the breath of the thistle-down;
As fond as a lover's dream;
As pure as the flush in the sea-shell's throat,
As sweet as the wood-bird's wooing note,
So tender and sweet they seem.

One after another we see them pass,
Down the dim-lighted stair;
We hear the sound of their steady tread
In the steps of the centuries long since dead,
As beautiful and as fair.

There are only a few years left to love;
Shall we waste them in idle strife?
Shall we trample under our ruthless feet
Those beautiful blossoms, rare and sweet,
By the dusty way of life?

There are only a few swift years—ah, let
No voices taunts be heard;
Make life's fair pattern of rare design,
And fill up the measure with love's sweet wine,
But never an angry word!

TALK TO THE CHILDREN.

Children hunger perpetually for new ideas. They will learn with pleasure from the lips of parents what they deem drudgery to study in books; and even if they have the misfortune to be deprived of many educational advantages, they will grow up intelligent people. We sometimes see parents who are the life of every company which they enter, dull, silent, and uninteresting at home among their children. If they have not mental activity and mental stores sufficient for both, let them first use what they have for their own households. A silent home is a dull place for young people—a place from which they will escape if they can. How much useful information, and what unconscious, but excellent mental training, in lively, social argument! Cultivate to the utmost the art of conversation at home.

THREE GOOD LESSONS.

"When I was eleven years old [said Mr. S., an eminent American merchant], my grandfather had a fine flock of sheep, which were carefully tended during the war of those times. I was the shepherd boy, and my business was to watch the sheep in the fields. A boy who was more fond of his books than of the sheep was sent with me, but left the work to me, while he lay under the trees and read. I did not like that, and finally went to my grandfather and complained of it. I shall never forget the kind smile of the old gentleman as he said:

"Never mind, Jonathan, my boy; if you watch the sheep, you will have the sheep."

"What does grandfather mean by that?" I said to myself. "I don't expect to have sheep." My desires were moderate. I could not exactly make out in my mind what it was, but he had been to Congress in Washington's time; so I concluded it was all right, and I went back contentedly to the sheep.

"After I got into the field I could not keep his words out of my head. Then I thought of Sunday's lesson: 'Thou hast been faithful over a few things; I will make thee ruler over many things.' I began to see through it. 'Never you mind who neglects his duty; be you faithful and you will have your reward.'

"I received a second lesson soon after I came to New York as a clerk to the late Mr. R. A merchant from Ohio, who knew me, came to buy goods, and said, 'I will give you so useful that they cannot do without you.' I took his meaning quicker than I did that of my grandfather. Well, I worked upon these two ideas until Mr. R. offered me a partnership in the business. The first morning after the partnership was made known, Mr. R., the old tea merchant, called to congratulate me, and he said, 'You are all right now. I have only one word of advice to give you. Be careful whom you walk the streets with.' That was lesson number three.

And what valuable lessons they are? Fidelity in all things; do your best for your employers; carefulness about your associates. Let every boy take these lessons home and study them well. They are the foundation stones of character and honourable success.—New York Observer.

GIVE THEM A LITTLE HELP.

In all our congregations there are constantly many persons with whom God's spirit is striving,—who are thoughtful and tender at heart, and who are waiting for Christians to speak a word to them. They only need a friendly word or a stretched out hand. They have not the courage to start alone, and they are waiting for the favourable opportunity. Now, the secret of soul-winning is not to be constantly exhorting and lecturing people, but to be constantly giving them a chance to manifest the higher desires of their souls. We fear it too frequently happens that the unconvinced seek God's people, rather than the contrary. There are times when every man's nature cries out for the Gospel, and at such a time all he needs is a touch of the hand, or a look of the eye, or but the opportunity to refuse, in order to come. Have more faith—not only in God, but in the truth and in humanity. Do not shut the gates, but open them and keep them open, that whosoever will may come in.—Golden Rule.

AN old Carmelite convent in Lisbon now bears over its gateway the inscription, "Presbyterian church." It was purchased of the Portuguese Government, "which has a vast amount of such property at its disposal."

THE Presbyterians have very encouraging reports from their mission work in Mexico. More than five hundred converts recently sat down together at the communion table in the city of Zitacuaro, situated south-east of the capital, and the two native preachers say they have nearly 3,000 converts in the State of Michoacan.

DR. SHELDON JACKSON recently said that it was not true that there was no slavery in the United States now. There were hundreds of slaves in Ala-ka, bought and sold like cattle. "It was no uncommon spectacle in Sitka," he said, "to see a woman offer her own daughter for sale to any trader or person who would consent to buy her."

It is a singular fact that the leading Roman Catholic newspaper of Great Britain, the "Tablet" of London, is opposing the Disestablishment of the Anglican Church, on the ground that the Church of England is a "serviceable bulwark" against the aggressive spirit of the Nonconformists. The English Church used to be called the "bulwark" of Protestantism, but seems to have changed its front.

THE electric light introduced into the reading-room of the British Museum shewed itself during a recent fog in London. As has been the usual custom at such a time, the readers were about leaving, when the electric light was turned on and illumined the room so perfectly that there was a general applause. It has been used since October, and 200 students and literary men have thus been able to continue their researches till seven o'clock instead of stopping at dusk. One of the officers has tested its effect upon the eyes, and finds that the optic nerve is strengthened instead of hurt by it.

M. BOUGAUD, Vicar-General of the Diocese of Orleans, has published a pamphlet which is exciting much interest in France, and even in England. Its object is to shew that if things do not take a turn for the better, the French National Church will collapse for lack of a supply of priests. There are already three thousand parishes which are vacant and cannot be filled, and the number of such is steadily increasing. About the cause of this state of matters M. Bougaard speaks quite frankly. The root of the evil is to be found, he thinks, in the prevalence of religious indifference. "It is the religious life of the general community which ultimately determines the supplies furnished by it for the sacred ministry; and if that life ebb and slacken, so will the number of vocations fall off. But there is also another obvious explanation. As a rule, the lot of a French priest is one of grinding poverty, and the spirituality of a nation requires to be at a higher than ordinary pitch, to fill the ranks of its clergy, when the means provided for their subsistence are notoriously inadequate.

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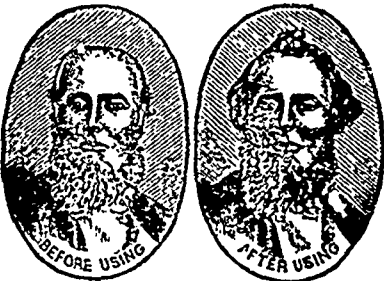
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