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# The Canadian Independent.

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

Vol. 32.]

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## LIFE'S OBJECT.

BY JAMES M'DUNNOUGH.

The subject I have chosen for this short paper is, "The Object of Life." "A dry subject," I hear some one whisper; but do not be afraid, I am not going to treat you to a philosophical disquisition on the origin of man, *a la* Darwin, nor yet on the why and wherefore of his existence. We will for this evening acknowledge the fact that man does exist that he is a vast improvement on the tadpoles and monkeys from which, according to some very enlightened modern philosophers, he has been evolved; and that he possesses great, aye, marvellous powers. Our object will be to enquire to what use these powers should be put, what the aim of that marvellous life should be, and to gather up the opinions of others as to that aim; therefore, like Diogenes of old, we light our lantern and sally forth, not as he did, in quest of an honest man, but seeking for an answer to our question, what is the object of life? Ah, here comes some one who will perhaps enlighten us: look at him, he's a nice young man; patent leather boots, rather tight; pants without a wrinkle, a coat that fits like a glove; a faultless shirt-front, with, well, we will charitably call them diamond studs; a hat of the latest style, which, as he lifts it to some lady friend, reveals a head of hair very carefully parted in the middle; well-gloved hands swinging an apology for a cane—surely he, the man of lustre and of fashion, can solve our enigma. "Ho! stop a moment, my friend, we are in search of some important information, can you tell us what the object of life is?" "Aw, well, weally now, did'nt know it had any object." "Well, to make it plain, what do *you* live for?" "Live for? well, I suppose because I can't help it, aw, aw, aw, don't live for anything in particular." No, no, my friend, that's it, and I am sorry to say you have hundreds and thousands of companions who, like yourself, don't live for anything in particular, so pass on, Mr. walking tailor's-block.

Who comes next. Ah, a lady, a young lady, dressed to kill, hat turned down one side and up the other; dress, an indescribable compound of buttons, gimps, laces, knife plaitings and flounces. We will ask her. "Pray, miss, can you tell us the object of life?" She stares in utter amazement and replies, "Well, sir, I consider that an impertinent question. What do I live for? why, to have a good time, to be sure; to flirt and show off my dress and figure, to be admired and to read all the French and dime novels I can." Pass on, miss, you belong to the same class as our male friend and are a good match for him—you both belong to the butterfly class who flit from flower to flower, the only object you have to sip the sweets of pleasure, and kill the time that hangs heavily on your hands. Poor creatures, what will you do when the winter comes, as come it will, with all its chilling blasts of adversity and its storms of sorrow. You belong to the class of whom Spurgeon speaks when he says "Some individuals appear to have a brain case that was never properly filled. Look at the life of many who pass their existence in dressing and undressing, distributing bits of cardboard, riding in

carriages, bowing and scraping and eating and drinking; these notable do-nothings remind me of a set of butterflies flitting about a field of poppies." But we must proceed in our search. Who is this hurrying along. Knit brows, small mouth, thin lips, keen, sharp, small eyes, very close together, bald head and rather careless dress, certainly a contrast to our first friend. Stop him. "My friend, may I ask you a question?" "Yes, if you will not detain me long, the Board of the Grind-em-hard Building and Loan Company meets in half an hour and I must be there." Well, my friend, we will be brief, can you inform us what is the object of a life?" "Yes, sir, I can; get money, get it honestly if you can, but get it, and when you've got it keep it, sir, that's what life is for—anything else to say?" "Well, yes, what of others? Ought we not to share our gains." "Share? no, sir, let others gain for themselves, every one for himself, is my motto." "But the poor?" "No business to be any poor; if I had the making of the laws I'd shut every poor beggar up in jail for life; no, sir, make money and keep it." "Do you mean to say you never give?" "Oh yes, my dear sir, of course I do, when I expect to get it back with interest; looks well, you know, and gives you a good name, helps business, you know, and brings custom to have your name printed in large letters before a handsome sum in a subscription list. Oh yes, I give, certainly I do, I'm no miser; but take my advice, make money and keep it, unless you can by giving gain more, but hark! there's three o'clock, I must go." Go, poor man, I think I hear a voice like the echo of an indignant sigh, saying, "Thou fool! thy soul shall be required of thee, and then whose shall these things be." Ah well, we certainly are wiser than when we started, but surely life has some other object. Can no one help to solve the riddle? Here's some one at last looks as if she could tell us. Brisk and bustling she hurries up; a little body, neatly dressed, hair brushed on each side of the face, hair that once was black as jet, but in which the streaks of silver now mingle, a brow that begins to show cares, embroidery of wrinkles and a face that speaks of anxiety, speak to her. "Madam, we are seeking information, can you tell us what we live for?" In a voice that has a ring of weariness and a touch of sadness, she replies, "Live for? I live for my household, my name is Martha Careful, all my care is to feed and clothe those dear to me, I know no other object, pleasure has no charms for me. Music? Ah well! I did play once, but my music now is that of the sewing-machine, and the only concerts I have consist of solos and duets, and choruses of juvenile voices that make the house ring, till my head reels again. Read? I have no time for reading, no time for anything." "Do you not grow weary?" "Weary? I should think I did, but what's the use, the work must be done; it's stitch, stitch, mend, mend, mend, truly woman's work is never done; one consolation, there will be no mending in heaven." Poor Martha, careful and troubled about many things, we feel for you, the word of blame shall be gently spoken, but is there not something higher than this mere earthly toil? All honour to the thrifty housewife, to the careful mother, aye, to the ambitious mother too; all honour to the woman who makes home her palace, who finds more pleasure within, it may be, its four square walls, than in the lofty castle of

the titled dame. But be not careful over much, ye Marthas; a man's life (or a woman's either) consisteth not in eating and drinking, or in looking after these things; they are all right and proper, but should be associated with some things higher. We hear a divine voice in tones of gentle remonstrance saying, "Take no anxious thought for your life, what ye shall eat or what ye shall drink, nor yet for the body what ye shall put on."

But, time which waits for none, is hurrying us along, and we have not reached the end of our journey yet. Once more stop the passing stranger, this time a tall man, with thin and pale face, large and thoughtful eyes, hair thrown back from a massive brow and flowing behind, long limbs and firm, set mouth. He strides along taking notice of none, and will pass us unless we stop him; we arrest his course, and with the look of one waking from a dream, he demands the reason why. We put our oft-repeated question, and, gazing on us thoughtfully, in deep tones he replies, "Life's object? Life's object? Yes, I can tell you," and as he speaks, an unnatural fire lights those large and lustrous eyes, and a flush passes the pale face. "Life's object is to dive deep into the hidden recesses of nature, to endeavour to solve the unsolvable and to fathom the unfathomable; to dissect the rocks and unfold the hidden treasures buried there long before man woke the forest with the echoes of his voice, to resuscitate the ancient worthies and make them speak again, to tame the lightning, and make sound a captive. Study, sir, is life's grandest object; the pursuit of science, and the grasping of the unknowable, its goal," and with a sigh, and resuming his absent look, he passes on. True, friend, to comprehend science is a noble aim. What does the world not owe to the noble army of astronomers, geologists and scientists of every class who, from the time of Job, who sang of Pleiades and Orion, to the time of Tyndall and Agassiz, have in a vast and continual procession been passing across its stage. Immortal are the names of Watt, Stevenson and Arkwright, Newton, Herschel and Paley. Never to be forgotten is Hugh Miller, the hero of the old red sand-stone, but scientific discovery is *not* the goal of life without something higher; it leaves an aching void, and much that passes to-day for science is falsely so called, and is a sham, a delusion and a snare. We turn away sorrowful from our intellectual friend, for we feel we have not yet reached the true answer to our question. Going home, we take up an o'd, well-thumbed, dog-eared volume, that has been in the family for generations, handed down as an heirloom, from grandmother to grandchild; and opening it we seem to be brought into contact with the spirits of the departed, and the writers who penned its magic pages, replete with glowing imagery and stirring appeals, seem to surround us and hold converse with us. We ask one, an aged man, small in stature, weather-beaten and seared-looking, with the mark of great suffering seaming his brow with furrows, and yet with the fire flash of enthusiasm lighting up his eyes—we ask him, "Paul, what is your object?" Straightening himself up and raising one hand, with a look of intense earnestness and reverence, he replies in firm tones, "For me to live is Christ." "Explain yourself, Paul. What do you mean?" Again the same ringing

tones respond, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung that I may win Christ." And again, "I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." Grand old man! *You* have given us the true answer, God first, my fellow-men next, self last. No wonder you could, when near death, triumphantly exclaim as you glanced backward, "I am now ready to be offered, and the time of my departure is at hand; I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness which the Lord the Righteous Judge shall give me at that day." What a ring of assurance and joyful confidence these words have.

Live for God, your highest aim to serve Him. Live for your fellows, to help and cheer them, put all thoughts of self in the background, let wealth and pleasure be subordinate. Listen to a heathen, Socrates, one of the wisest of heathen writers, he says: "The end of life is to be like God, and the soul finding God will be like unto Him, He being the beginning, middle and end of all things."

And now, in concluding this brief paper, may I ask what is your object in life, is it pleasure? Let me tell you of a picture I once saw: Over a common or field a vast crowd of old, middle-aged and young, was pressing—students in their caps and gowns, maidens with the blush of youth on their cheeks, old men with gray hairs—middle-aged men—all eagerly pursuing a fairy-like form floating before them in the air, decked with flowers, and beckoning them on with a bewitching smile, but always eluding their grasp. All along the way were pitfalls and snares into which one after another of the intoxicated pursuers of pleasure would drop out of sight, or fall only to be trodden to death by the mad throng. Away beyond was a thick, black cloud, hiding everything, and those that escaped the pitfalls would soon find themselves beguiled into the blackness and darkness of despair for ever—you can draw the moral, I need not. Is your object fame? She is a fickle goddess and as hard to seize as her sister pleasure, and often when her votaries have seized the fruit she held out they have found it to be apples of Sodom, full of bitterness. Are you living to be rich? Riches take to themselves wings and fly away: we brought nothing into this world and it is certain we can carry nothing out of it. Oh! live not for self, live not for pleasure, live not for fame, live not for riches, but live for God and for man; live so that when you are gone your epitaph may be written on the hearts of those your leave behind. Let me in closing quote the Poet Longfellow's well-remembered lines:

"Life is real, life is earnest,  
And the grave is not its goal.  
Dust thou art, to dust reurrest,  
Was not spoken of the soul.

Trust no future, how'er pleasant,  
Let the dead past bury its dead;  
Act, act in the living present,  
Heart within, and God o'erhead.

Let us then be up and doing,  
With a heart for any fate;  
Still achieving, still pursuing,  
Learn to labour and to wait."

## SMOKING.

A reporter of *The Tribune* has been interviewing sundry well-known persons in regard to the injurious effects of smoking. Dr. William A. Hammond talked very plainly to him, particularly about the practice among boys of smoking cigarettes. We commend his truthful remarks to boys of all ages, up to go:

"If children smoke cigars they destroy their nervous systems before they are fully formed, and render themselves liable to neuralgia and various functional diseases of the brain which are certainly calculated to destroy their mental force. There is also some evidence to show that tobacco in young persons actually interferes with the development of the body in regard to size—that it stunts their physical system. It certainly impairs digestion, for they cannot use tobacco without spitting inordinately. The saliva expelled from their bodies is one of the most important of the digestive fluids and the proper digestion of the food in the stomach is materially interfered with when there is not enough of saliva left to mix with their food before it is swallowed. Again it certainly impairs hearing and eyesight. I have seen several instances of young children having their eyesight injured seriously, if not irreparably, by the use of tobacco. The excessive use of tobacco is injurious to everybody, adults as well as infants, male as well as female."

It is said that some ladies (!) indulge in the vile and dangerous habit of cigarette-smoking. We have never seen a woman do this, but believe the statement to be true, nevertheless. All such should read the following very carefully:

"Now as to cigarette-smoking. It is injurious to everybody, practiced as it ordinarily is by inhaling the smoke in the lungs. The use of cigarettes has been increasing to a most extraordinary degree in this country in the last ten years. I have already seen the ill effects of it in my practice, in the production of facial neuralgia, insomnia, nervous dyspepsia, sciatica, and an indisposition to mental exertion. In young persons all these effects are seen with much greater intensity and, consequently, the effect upon them is very much worse than upon adults. In France the difference between those who smoked cigarettes in the polytechnic schools and those who did not, as regarded their position in their classes, was so great that the government has prohibited absolutely the use of tobacco in all the government schools. Some time ago I was consulted by Commodore Foxhall Parker, then superintendent of the Naval Academy at Annapolis, relative to the advisability of allowing the cadets to smoke. He stated in his letter that it was almost an impossibility to prohibit the practice, and he put the question whether it wasn't better to allow them to smoke under regulations than to punish them constantly for violation of rules. I replied that that was a matter of discipline; but that, so far as the effects of tobacco were concerned, I had no hesitation in saying that the influences would be injurious to the cadets, and that I had constant evidence of it in my private practice and in the course of my observations otherwise. Commodore Parker replied that he thought what I said was right."

Parents will do well to look after their children, for before they are aware of it, they will contract the habit of smoking. The following will show what is going on daily in our streets:

"I see boys in the street, three and four years old, smoking. To-day I stopped a little wretch, and took away from him a long, strong cigar, that would make me quail. As to the practice of smoking cigar-stumps, it is simply villainous. A cigar is a kind of retort and the oil condenses in the stump. . . . It is undoubtedly highly injurious to

persons whose nervous systems are not developed, or to women, who naturally have more delicate nervous organizations than men and, consequently, are more susceptible to sedative or exciting influences."

Boys are made to believe that it is manly to smoke. Young men strut about our streets with a cigar and a cane, to show that they are gentlemen. Parents furnish cigars to their guests at a dinner-party, and thus teach their sons by example to smoke.

Dr. Lewis A. Sayre said.

"Cigarettes are worse for boys than pipes or cigars. The nicotine absorbed from the cigarettes has a very bad effect upon the nervous system, and, taken in excess, weakens the action of the heart and in that respect diminishes the force of the circulation of the blood. This necessarily impairs nutrition of the tissues and of the brain itself, independent of the poisonous influence of the brain and nerve tissues. Dryness in the mucous membrane of the sinuses and larynx is produced, and boys who smoke cigarettes are mostly in the habit of expelling the smoke through the nostrils, which produces the same dryness in the mucous membrane of the nares. Boys make chimneys of their noses by exhaling this dry, hot air, and destroy the natural sweetness and liquidity of the tones of their voices. Every boy who expects to become an orator, with a liquid voice, should never smoke a cigarette. The habit also causes loss of appetite. If boys smoke cigarettes over night, they have no appetite for breakfast, and a growing boy that has no relish for his meals is being retarded in his growth and development. It results in a nervous trembling of the hands, and, carried to excess, cigarette-smoking affects the memory. I think paper cigarettes are worse than tobacco cigarettes. It may be because the paper absorbs more of the nicotine, which is thence carried into the system. Certainly, the paper cigarette has the worse odour."

"How would you prevent children from smoking cigarettes?"

"A law enforced against things which children see others indulge in would be, I think, of doubtful propriety. Home influences are likely to be more effective."

## THE OBJECT OF FAITH.

Believe the Bible and thou shalt be saved. No. There is no such word written. It is "Believe on the Lord Jesus Christ and thou shalt be saved." Do not trouble yourself in the first instance about questions connected with the book of Genesis, or difficulties suggested by the book of Revelation. Let the wars of the Jews alone in the meantime, and dismiss Jonah from your mind. Look to Jesus: get acquainted with Him—listen to His word—believe in Him—trust Him—obey Him. This is all that is asked of you in the first instance. After you have believed on Christ and taken Him as your Saviour, your Master, your Model, you will not be slow to find out that "all Scripture is given by inspiration of God, and is profitable for doctrine, and for reproof, and for correction, and for instruction in godliness." You may never have all your difficulties solved, or all your objections met, but you will be sure of your foundation: you will feel that your feet are planted on the "Rock of Ages."—*Dr. Gibson.*

## "TICKETS, PLEASE."

"Tickets—tickets, please," said the guard one dark night, as we stopped for a few minutes at a wayside station before we reached the great city. Instantly every one pulled out the required ticket. The guard was satisfied. I don't suppose he looked to see what sort of coats

we had on, or if we looked respectable. I fancy he didn't look at us at all. All he wanted was the ticket: and certain it is that no one in the carriage attempted to escape without a ticket by pleading his respectability, and that he was *So-and-so*, an influential individual. What a fool he would have been, seeing the railway regulation distinctly stated that he *must have a ticket!* Foolish as it may seem, this is just what ever so many are doing on the big journey. They are going up to the bar of God intending to plead their religiousness and their respectability. God has plainly declared in His time-table, "When I see the blood I will pass over you" (Ex. xii. 13). And yet they hurry on to the bar of God as if it was written, "When I see you are religious I will pass over you," or, "When I see your name on the communion-roll I will pass over you." What madness! God will not allow Himself to be made out a liar in that way. What He has written He will hold by. Reader, are you washed in the blood of Christ? In the great day God will make inquiry for blood (Ps. ix. 12). When He inquires for it, what will you do? Will you point to your church attendance, and church membership, and your attention to religion? It won't do. God is not going to put out a new Bible in the judgment-day. If not sheltered by the blood you must perish!—*Selected.*

## INTERNATIONAL S. S. LESSON.

December 18th.

(From *Sunday-School World.*)

## LESSON XII.

GOLDEN TEXT.—Now of the things which we have spoken this is the sum: we have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens.—Heb. viii. 1.

## REVIEW HINTS.

BY JOHN HALL, D. D., NEW YORK.

There are many elements of interest in the lessons of this quarter, and the work of reviewing ought to be comparatively easy. A superintendent or a pastor, without a book in his hand, requires to have some arrangement of the topics in his own mind, that there may be natural order in his series of questions.

A very simple twofold arrangement is possible for this quarter: (1) the public and (2) the personal. Free Giving, The Tabernacle, The Burnt Offering, the Peace Offering, the Day of Atonement, the Feast of Tabernacles, The Year of Jubilee, and The Serpent in the Wilderness, come under the first; Nadab and Abihu, Balaam, and Moses, come under the second.

Or "The Jewish Church" may be made the central idea, and we have the collection for its building in the first lesson, the edifice itself in the second, its ordinances in the third, fourth, sixth, seventh, and eighth, its disturbers in the fifth, its sins in the ninth, its enemies in the tenth, and its leader in the eleventh lesson.

The advantage of this method is that it brings the history and the arrangements of the Lord's people into the plane of our Christian church-life, and gives opportunity to note points of resemblance and points of necessary difference between the Old and the New Testament institutions.

## I.

How did the people raise the means for erecting their tabernacle? Questions should bring out the fact that all gave, that the women gave, that all gave such as they had, that they who had not jewels and other similar valuables gave the work of their hands, that all gave willingly, and that the best talent in the nation was called to the work, under the

divine guidance. They brought until they had to be requested to leave off giving (Ex. xxxvi. 5-7), and of course there was "no debt on the building." "Woman's work" had an early and honourable place in the Lord's service. So it may still have.

## II.

What were the character and uses of the tabernacle? The distinction is to be kept in mind that this edifice was not like a synagogue or New Testament church building, for assemblies to be addressed and led in praise and prayer. It was a typical national arrangement, one for all the people, in the centre of the camp, movable, and every part of it fitted to the character of the dispensation. Questions may be naturally put regarding its form, number of apartments, sacred articles in it, uses and meaning of them, and the meaning of the ark, the veil, the table, the candlestick, altar of burnt offering, the laver, and the anointing of all, including Aaron and his sons. Emphasis should be laid on the strict compliance of Moses with the Lord's commands in the whole matter. No part of all this tabernacle was the product of human taste or invention.

## III.

Carried by the third lesson into Leviticus, a few questions may properly bring out the main features and uses of this unique book, for the New Testament has nothing like it. The place of the burnt offering—foremost in the list—and the meaning of that arrangement need to be dwelt upon. Questions will naturally rise regarding three kinds of offerings, according to the means of the offerers—herd, flock, fowls: the necessary qualities in the offerings; the invariable form of presentation, and the meaning of the whole. All true religion, it should be brought out, begins with the finding of access into God's presence, and that through atonement.

## IV.

Without attempting to study all the offerings in detail (five are appointed, their names happening to run in the order of the English alphabet—burnt offering, meat offering, peace offering, sin offering, trespass offering), and now come to the peace offering mentioned in ch. ii. in order, but now described in detail, the main thing about which will be brought out in questions, namely, that it did not require blood-shedding, the offerer being already accepted, for blood-shedding usually preceded it. The meaning of the rite, the peace or communion with God of which it was the expression, and the social character or element of fellowship given to worship, may all be the subjects of questions. "Being justified by faith, let us have peace with God." (Rom. v. 1, Revision).

## V.

The sad history of the disturbers of the Church now comes up. Who were they? What did they do? What was the sinful element in their course? How did God resent it? What lesson did this teach? What spirit did Aaron show? What directions did Moses give? What caution was given in connection with this judgment? What should we learn from all this? What special warning have we here for the children of pious parents and of officers in the Church?

## VI, VII, AND VIII.

These lessons may be grouped together, inasmuch as they have in common a national character. Individuals and families came with the offerings; these rites respected the whole people. The details of each will naturally form the topics of questions—the scapegoat in the first claiming special attention, the mode and meaning of the dwelling in tents in the second, and the proclamation of freedom throughout all the land in the third. One emphasized present "uncleaness;" the second, the experiences of the past, the third, the great blessings of the future.

## IX.

We now come to a melancholy proof that no ordinances by themselves will keep a people right before God. Israel murmured; God was angry, and sent fiery serpents. This is a specimen of the life of the people, stiff-necked and rebellious, but it is made memorable by the mode of the deliverance offered to the people when humbled and penitent. The brazen serpent is too well defined in the history and in the New Testament allusion to it to have any difficulty in raising questions. A good opportunity is here given for lifting up Christ and showing how

"There is life in a look at the crucified One."

## X.

Dangers within; dangers from without—such is the Church's condition. The lesson on Balaam fixes attention on a man with ample knowledge, but with out a single eye, shows how God can use even bad men for unfolding His will, and makes very impressive the frequent counsels of the New Testament to hold the faith in a pure conscience (1 Tim. i. 5, 19; iii. 9). Balaam had far-reaching and true views, but his conscience was defiled. His life and his tragic end are a warning to all readers of the Bible.

## XI.

How different the career of Moses, the close of which we contemplated last Sabbath! His last public acts; his companion and successor, his last words to the people; the Lord's command; the mountain indicated, its place, the prospect from it; the death there; the reason for his not entering the land; the mitigating kindness of the Lord to his servant—these will be the fitting subjects of questions, and the lessons from these facts the fitting close of the quarter's review.

## Obituary.

## REV. SOLOMON SNIDER.

The subject of this sketch was born in Colchester township, Essex county, Ontario, April 29, 1812. When but a child he was impressed with the conviction that his life-work was to be in proclaiming the gospel of the Lord Jesus Christ, and his thoughtful demeanour and the interest he manifested in divine things impressed others with the same belief. He was converted at the age of fifteen years. He united with the Methodists in the old Methodist Church in Gosfield. He began preaching when he was twenty-one years old. Having gone on a visit to his uncle, John Messmore, living near Chatham, while there he was sent to travel on the Thames circuit with John Burgess, and was on the circuit six months. He was sent by the Conference to Westminster, under the superintendency of Rev. Samuel Rose. At the end of a year he was sent to Mahilda, where he remained another year, and from there went to Sidney, and laboured with success for two years. In 1839 he travelled the Peterboro' circuit. At the end of the year he returned to Colchester, located, and engaged in farming. Here he remained four years, preaching every Sunday. Feeling the Saviour's injunction, "Go preach my gospel," resting so strongly upon him, and finding he could not successfully work his farm and give his time and thoughts to preaching at the same time, he left the farm and travelled on the Tilbury mission one year. He then preached at St. Thomas one year, and at Norwich two years. At the end of the second year at Norwich, his views of church polity having changed, Mr. Snider left the Methodists and united with the Congregationalists, teaching school in the meantime for a year and a half. He accepted a call from the Congregational Church at Stratford, and re-

mained there seven years. At the end of that time he removed to Cape Canso, remaining two years. Returning to Ontario he spent two years at Norwich and five years in Wroxeter, Huron county. After this he removed to Michigan and spent two or three years in various parts of the State. Being in declining health he returned to the old homestead on Lake Erie, where he died, October 31st, 1881, fourteen months after his return to Colchester. His health had been failing for some three years, but he continued to preach until July last, when he was compelled to desist from his beloved work. Deceased was the father of eight children, all but one of whom died young. The surviving child is Joseph M. Snider, of Bay City. When in his twenty-ninth year he was united in marriage with Miss Selena Switzer, and for more than forty one years they walked happily and pleasantly together. She survives him.

The deceased was an earnest and devout Christian man who sincerely believed himself divinely called to preach the Gospel. Although feeble in body, he was strong and indomitable in spirit, and never permitted rough or stormy work to keep him from his work. His talents as a minister were good. He was fluent in speech, and never wrote his sermons. In disposition he was kind and affectionate, and his love for the souls of men great. Any hardness or misunderstanding among the members of his Church grieved his soul.

It may be truly said of him, he has fought a good fight, he has finished his course, and dying has gone to receive the crown of life from his Lord and Master.

## Correspondence.

## INDIAN MISSION.

To the Editor of the Canadian Independent.

SIR,—The Mississagua band of Indians were without houses four or five years ago, they were living in *ne suh wuh e guning*, which means the camp. Their covering for the camp is birch bark, to keep the rain out, and at their door a piece of a cloth or mat, were the poor children going in and out to school, but they have made a great improvement since two years, they have built several *me te go guh me goon*, which means log-houses, amongst themselves, and also begin to cultivate little more soil, of which I was glad to see while I was with Bro. J. Nichol. He has been with them in their garden, showed them how to sow the seed; all the natives of Mississagua loved J. N. whilst I held meetings among the natives of Mississagua the old people often express that they have been wishing to understand their missionary, J. N., and some of them said an edifice should be built where they might meet to worship the Great Spirit from time to time, of which I believe the day will come when they shall be able to build the sacred edifice, where they will unite in singing the praises of the Great Spirit. It is very desirable to mention Thos. Sky, who was sent up there last August by the Society, he writes thus: "I visit Mississagua, some of the Indians had gone to pick berries, most of them were at home; as I visit from camp to camp, I saw an old man who has been sick for a long time, I spoke to him that Jesus came down from Heaven to save the lost, and sinners also, and died for us all, through him we might have eternal life; and the great Spirit will hear us whenever we ask forgiveness for the sake of His beloved Son. The old man seems very anxious to catch every word I say, then I prayed the Lord to bless the old man, after which the old man exclaimed and said, 'I understand now, I will ask the great Spirit take away all my sins, I

want rest and peace.' He was praying when I left him. Next morning I went over to see him, he looked quite a fresh, and said, 'Jesus came to me last night, took all my sins away, and gave me peace. I am very happy now, I have no pain whatever, I feel a fresh light, O, how sweet Jesus is.' We both prayed, and left him in hands of Jesus." Dear reader, you will bear with me, because I think this is a great work, that the Gospel has been proclaimed among the natives when they had no means in getting it. Dear reader, just think for a moment, for one soul, even for the whole world, the sin-sick soul would find no relief, but one drop the precious blood of Jesus would heal the sin-sick soul. It is true when Apostle James said that "he which converteth the sinner from the error of his way, shall hide a multitude of sins." I am greatly rejoiced that my native brethren have found peace through Jesus Christ.

W. WALKER.

French Bay,

Nov. 28th, 1881.

P.S.—Will some one send Sunday-school tickets or papers for our Sunday-school, we have had no tickets or papers for a long time.

W. WALKER,  
French Bay,  
Chippeway Hill P. O.

## MISCELLANEOUS ITEMS.

—The Committee of Arrangements for the Manchester Jubilee were somewhat perplexed over the selection of suitable hymns. That grand old hymn,

The year of Jubilee is come,  
was exactly the one for the occasion, but when they read a little farther and found another stanza to be,

Return, ye ransomed sinners, home,  
they concluded it would only do for the closing service, and finally, doubtless out of deference to the feelings of their foreign visitors, it was omitted altogether.

—At the great Mohammedan Missionary University at Cairo, in Egypt, there are at this day ten thousand students under training, ready to go to any part of the world to teach the doctrines of Islam. Missionaries meet these Moslem priests, not in Turkey alone, which is the centre of their power, but also in Persia, India and China, and in the heart of Africa. Very few who have professed this faith have been led to renounce it for Christianity. This is partly owing, no doubt, to the fear of persecution, for the Moslems hold that it is not only proper, but a bounden duty to kill any one who abjures his faith in their prophet.

—According to M. Derenbourg, Elihu, in the Book of Job, belonged to the family of David. He is called the son of Barachel the Buzite, a patronymic wrongly associated with the Buz of Gen. xxii. 27. The words "of the family of Ram," which follow immediately afterward, recall the ancestor of David, mentioned in Ruth iv. 19. One of the descendants of this Ram was Boaz, from whom would be correctly derived the Gentile name *Bosi* or *Buzi*. A brother of David himself bore the name of Elihu (1 Chr. xvii. 18). We owe to M. Derenbourg also the notice that Kainan (Gen. v. 9) occurs as the name of a god in a Himyaritic inscription.

—Preparations for rebuilding Solomon's Temple are said by newspaper correspondents in Jerusalem to be in progress. They report that the Turkish Sultan has issued imperative orders to the Turkish Governor at Jerusalem to commence at once the work of clearing the site of Solomon's Temple, desecrated for so many centuries by the Moslem religion. This is stated to be a direct result of the representations made by the reigning Imperial Austrian family. The

alms of the pilgrims are in future to be applied to the clearing of the ground upon Mount Moriah, and this may be taken as an indication of the earnest intentions of the Sublime Porte in the matter.

—News of another horrible massacre comes from Ashantee. The king of that country has sacrificed two hundred girls, so the account says, only one escaping to tell the terrible story. It seems that some repairs were needed in the palace—certain walls had fallen down and needed to be restored. "Swish" was wanted. This takes the place of mortar, and the king thought it would be better to have the sand mixed with blood than with water, as heretofore; hence, the decree for the massacre of 200 girls, whose blood was used in repairing the wall. It is a pity that some power, like England, does not interfere in the interests of humanity. Both in Ashantee and Dahomey the most horrible cruelties are practiced and human life is very lightly esteemed.

—In making up his forms the foreman of a Montreal paper mixed an article on Roman Catholic Missions in Africa with a recipe for making tomato catsup. As published, the article reads: "The Roman Catholics claim to be making material advances in Africa. During the past three years they have obtained a firm footing in the interior of the continent, and have sent forth several missionaries into the equatorial regions. They are accustomed to begin their work by buying heathen children and educating them. The easiest and best way to prepare them is to first wipe them with a clean towel, then place them in dripping-pans, and bake them till they are tender. Then you will have no difficulty in rubbing them through a sieve, and will save time by not being obliged to cut them in slices and cook for several hours."

—Graceful courtesies between the mother-nation and her full grown daughter seem to be the order of the day. At the "Lord Mayor's Show," which commemorates his inauguration, the American flag was carried, attended by a guard of honour; and, on arriving at Westminster Hall, it was saluted by the bands massed together, with the American national anthem. On the other hand, Mr. West, the new British Ambassador, was received at Philadelphia on a revenue cutter and escorted to the city by a procession of business men. He was then banqueted by British societies in St. George's Hall. At the table Secretary Blaine's health was drunk standing. In his speech Mr. West said he should do his utmost to promote friendly feeling between the two countries. So these pleasant reciprocities, flying back and forth, as when

"The goodwife's shuttle, merrily,  
Goes flashing through the loom.—"

are weaving the two most thoroughly Christian nations of the world together.

"THE HOOSTER SCHOOL-BOY," by Edward Eggleston, and Mrs. Dodge's story "Donald and Dorothy," begin in the Christmas *St. Nicholas*, to be issued November 29th. According to their usual custom, the conductors of that magazine will make a specially brilliant number of this Christmas issue. It has nearly a hundred pages, a special cover, and nearly a hundred pictures, with a Christmas story, "An Angel in an Ulster," among its Christmas contents. The *New York Tribune* is responsible for the statement that the Empress of Austria reads *St. Nicholas* to her children, and enjoys the stories herself; and the *American Register* of Paris says that Queen Marguerite of Italy also reads *St. Nicholas*.

Try planting sunflowers in your garden if compelled to live in a malarial neighbourhood.

Try a newspaper over the chest, beneath your coat, as a chest protector in extremely cold weather.

## The Canadian Independent

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HENRY J. CLARK, Managing Editor.  
REV. JOHN BURTON, B. D., Associate Editor.  
WILLIAM REVELL, Business Manager.

All communications for the paper, items of news, correspondence, etc., to be addressed to the Editors, Box 2648, P. O. Toronto.

All subscriptions, current or back, notices of change of address, and other matters connected with the business of the paper, to be addressed to the Business Manager, Box 2648, P. O., Toronto.

All communications should be received not later than Monday. Short items of news may be in time on Tuesday morning.

TORONTO, DEC. 8, 1881.

## THE "CANADIAN INDEPENDENT."

Having definitely arranged to issue the CANADIAN INDEPENDENT as a monthly, we would speak a few words as to the comparative merits of the two issues. Economy forced upon us the expediency of printing much in common with other papers, a practice not without its drawbacks even though the papers thus in part printed together rarely fell into the same hands, others, whose denominational associations were in some measure other than our own, were of course consulted; and though the co-partnership has ever been cordial, some restriction was necessarily felt. That obstacle will be away; we shall print for ourselves only, what selections we make will be made on our own motion.

Economy also demanded a large portion of space for advertisements, which could not ever be as sightly as we could desire. The body of our monthly will be free from all advertisements (save such advertisements as literary reviews give), the cover only containing them. The year's numbers will thereby, as when the monthly issue was before followed, present a seemly volume for binding. The character of a monthly, moreover, seems to call for reading of a more permanent interest.

We shall devote a part of the issue to a children's corner, and trust our little friends will look earnestly therefor, a *resume* too of the work of our churches, so far as friends will furnish us with information, will also be given. A space will be reserved for correspondence, in short our monthly will contain fully as much of reading matter as four weeklies, we trust, too, in a more readable form.

We shall otherwise let the monthly speak for itself, and shall ask the Churches, members and pastors to extend our list of subscribers, assuring them that if a liberal response is given, the paper will be materially improved. We shall issue punctually at the New Year.

The size will be that of the present C. I. doubled once over, and each number will contain, exclusive of the cover, thirty-two pages.

## A FEW WORDS ABOUT CHINA.

Among the many interesting and instructive addresses given at the late Jubilee Meetings was one from Mr. Griffith John, Missionary to China. The morning of the day on

which Mr. John addressed the Union our friends across the border had taken full swing, the vast capacity of the United States to hold and care for the future millions of this world had been most effectively presented.

"No pent-up Utica contracts our power, The vast, the boundless continent is ours."

Mr. John, speaking of China, reminded us of the fact that the millions anticipated in the future for the boundless territory of North America, China has now in actual occupation. If Christian energy is to anticipate the future, it most certainly should not overlook the present; if we are looking to the marvellous growth, prospectively, of our own North-West, dotting the line of railway with thriving cities and towns, *in futuro*, let us also glance at the cities that are, and the teeming millions even now calling out for the Word of life. The population of China has been estimated at 400,000,000. The fearful waste of life during the late rebellion, famine and plague which naturally followed, have terribly diminished the number. Present estimates give 300,000,000, yet even this is stupendous, about nine times the entire population of Great Britain and Ireland, and eight times the population of the United States. We wonder at our *one* London, with its millions; China has its *cities* that count inhabitants by millions. And the country! rivers rivalling the Mississippi in length; the Yangtzi, for instance, winding through 3,000 miles of banks, a mile and a half wide 700 miles from its mouth, and navigable all the way. Mineral resources apparently endless, soils and climates of great fertility. But the Gospel is not there; superstitions abound and deepen, man cannot remain stationary; advance or retreat is the condition of life, and the downward way hastens with constantly increasing speed. China has been marching on the downward road, and, morally, is retrogressing.

Until very recently China was closed to all foreigners. Xavier, the great Papal missionary to the East, found it impossible to enter China; we may be reminded that it is no small thing that will daunt a Jesuit, or a Papal missionary. "Rock, rock, when wilt thou open?" Xavier cried. Mr. Griffith John reminded us that forty years ago when Britain forced opium into China, the missionary obtained a secret entrance. Not until 1860, however, was the treaty made that really opened to missionary enterprise the great world of China, and to-day we have two hundred and fifty, perhaps three hundred, missionaries there. But what are they among so many? In the Master's hands, however, the barley loaves and fishes fed the multitude. Strong faith began work in China. Think of labouring twenty years for less than ten converts and dying in faith! Lord give us such patience! Dr. Morison, the pioneer missionary, would most often preach to an audience of two or three, and with locked doors. Now, though popular prejudice is strongly antagonistic, the missionary may proclaim the gospel under the protection of the law from the housetops. With what result? Forty years ago there were not ten converts, there are now twenty thousand communicants, and

perhaps as many more nominal Christians. We have no reason to complain of the success of mission work in China.

Missionary items are often "small talk," which wearies as it satiates, yet we do well at times to remember that the same struggles we experience in making Christianity a rule of common life must be common to all men as they come under the power of the Gospel. Hence there should be some interest in the following very common-place story. Opium smoking in its demoralizing effects is not exceeded by the cup of intoxication, and God knows, we in measure know, the damning effects of this curse of life. How it binds its votary in chains no human power apparently can break. "I would if I could," is the cry of many, as they shrink back from the pit, now unavoidable, from which, ere they surrendered their will, they could readily have turned aside, but now, how to perform that which they will they know not. If possible, more intense is the evil of opium smoking. A Chinese opium eater had been reached by the power of the gospel, and the following conversation is related between him and Mr. John.

"Mr. John, I should like to become a Christian, may I be admitted into the church?"

"Yes, but you must give up opium smoking."

"If I do I shall simply die, it will kill me—"

"Don't be afraid of that, there are two things for you to do, you want physical help and moral help; Dr. Mackenzie, down at the hospital there, will give you the one, Jesus Christ will help you morally and spiritually; and between Jesus Christ and Dr. Mackenzie I think we shall be able to make a man of you."

The man went to the hospital, but after three or four days the terrible craving came on. Mr. John was with his wife visiting the hospital as the poor victim was rushing out. "Where are you going?" was asked. "Home," was the reply, "I can stand this no longer, the craving is terrible, rheumatic pains and aches in every bone add to the torture. I *must* go, will be back in a few days."

"Don't go!"

"What am I to do?"

"I will tell you. Here is Dr. Mackenzie, he will still aid your body, and now go back to your ward, ask Jesus Christ to help you in this hour of trial, and I believe He will meet you there and give the moral and spiritual help you need."

Pitifully looking the missionary in the face, the poor tortured Chinaman said, "I will go back." A few days after, the missionary met our friend looking bright as a midsummer morning, the terrible strife was over,—"Mr. John, I am a new man, body and soul, I am going to find my father (he had been a prodigal for fourteen years), and see what I can do for him." That was a practical conversion. Soon this man brought companions in, and eventually died the death of the righteous, glorying in tribulation and rejoicing in hope.

A keeper of a gambling hell was convicted. "Will Christ save a gambler?" asked the man of the missionary. "Yes," was the simple reply. "If He will He shall save me," said the man. The den was closed, and ultimately converted into

a preaching hall, man and place alike changed occupation.

This reads like home work, it is gospel work, and among the many peoples of the earth China is waiting for the coming of the Son of Man. Let us be in active sympathy therewith.

OUR business manager received a few days ago a letter which may serve as a model for others, in its brief, practical character. Except the address and signature, it only contained two words,

"THAT DOLLAR,"

and the dollar was there. As the new year is just at hand, when many subscriptions will be due in addition to the six hundred in arrears, we commend the model to our friends.

DR. JACKSON, the editor of the *Year Book*, writes us that the edition for this year is entirely exhausted. Churches that have delayed their orders will now be disappointed. We are glad to find that the plan adopted this year of working upon pure business principles, sending the book only where ordered, has worked so satisfactorily. It will encourage to a larger edition next year.

WE clip from the *Toronto Globe* the following communication, from which it appears that the case of Dr. Thomas has advanced another step. We are not sufficiently familiar with Episcopal Methodist rules and procedure to know if this is final, but as the appeal was to the "Supreme Court" of the Church, we presume that it is. If so, we think that the result will prove it to be better alike for Dr. Thomas and the Church he has left.

TERRE HAUTE, IND., DEC. 3.—The Supreme Court of the Methodist Church has refused to entertain the appeal of Rev. Dr. Thomas, of Chicago, and expelled him.

The counsel in the case argued the question as to whether the appeal should be admitted. The Bishop stated the question: "Shall the appeal from Rock River Conference be entertained?" Dr. Bennett, counsel for Dr. Thomas, related how he gave notice when the judgment of expulsion was announced that he should appeal. He further stated that he thought Dr. Thomas had since then conformed to all the rules of the Church in such cases made and provided. Dr. Gurney read his grounds of objection to the admission of the appeal, which were substantially as follows: That since his trial and expulsion Dr. Thomas adhered to a church of another faith and order, and thereby withdrew himself from the jurisdiction of the Methodist Episcopal Church; that he has continued to preach as if in full possession of his ministerial powers and functions, and that he has allied himself to, and is become pastor of, another ecclesiastical organization independent of and hostile to the Methodist Episcopal Church. To substantiate these grounds of objection Dr. Gurney showed that Dr. Thomas preached in Hooley's Theatre to a body calling itself the People's Church, an organization independent of and adverse to the Methodist Episcopal Church; also that on the Sunday after his expulsion he preached a sermon in which he stated his determination to continue as pastor of the People's Church, no matter how the case went in the judicial conference, and in defiance and contempt of the conference which expelled him, and announced his intention to perform, and did perform, the rites of marriage, communion, burial, and baptism.

There were no rulings made on exceptions to which the case can be appealed to the general conference. Dr. Thomas is now separated from the Methodist ministry, and if he ever accepts an appointment from one of its conferences again he will have to commence at the altar of one of her churches as a mourning probationer.

By one of those fatalities which appear sometimes to defy efforts in the contrary direction, the name of the "Rev. J. B. Saer," the writer of the paper "My faith and its reasons," was wrongly spelled in our issue of 24th November, and omitted altogether from the last issue. We regret this, as we desire our brother to have full credit for his paper. We can only say that the name was in the "copy" on both occasions, and corrected in "proofs" on both occasions.

A FEW words to pastors and friends on the change in our issue. Having despaired, with our present support, of raising the paper to the position of a thorough weekly, for none can be more conscious than we are and have been of the improvements that might be made, we are in hopes of being able to sustain a first-class monthly. We find, moreover, that to very many the change is welcome. The beginning of the year affords a fitting opportunity for soliciting new subscriptions; we urge our friends to this work. Every one should try; one dollar is not much for a denominational magazine, and, as we have no time for personal canvass, will not our friends aid themselves and us by rolling in upon us a large list of new subscribers for the New Year? Our issue will be off the press by the 28th inst., it will, therefore, be necessary to send orders before that date, as only a limited number will be issued, and files cannot afterwards be completed. Let there be a vigorous effort now, and our monthly will take its place among the permanent literatures of our growing Dominion. Sample copies may be had by ordering early. So far, too, as matter is concerned, the monthly will equal the combined weeklies, and much of more permanent interest will find its way into the columns. We solicit increased subscriptions at once, only let no one leave it for another to look after. Pastors will find suggestive articles in our columns, people, matter for pleasant and profitable Sunday reading. Housewives will see that their department is not forgotten. Sunday-school teachers and advanced scholars will obtain valuable aid in their lessons, and the children will have a corner, all their own, in which will be given Bible questions, for the correct solution of which prizes will be awarded at the end of the year. Let all, then, be up and doing, now and earnestly. No dollar will be better spent than that which finds its way into our Business Manager's hands.

THE lady managers of the Toronto Prison Gate Mission have made an appeal on behalf of their work; to which we trust a fitting response will be made. They say:—

The public mind has lately been aroused, by the report of a meeting, called to discuss one of the most serious questions of the day:—"What can, and ought to be done, to stem the evil which

is desolating so many homes, destroying both body and soul, and which fills the Haven with its occupants?"

Appeals for aid have been made to the different churches of the city, but the responses have been very few. The individual donations, however, have been generous, and have enabled the managers to carry on their work without incurring any debt for their current expenses.

The numbers received into the Haven from 27th February, 1878, to the present time have been 1,116; and from 26th November, 1880, to the 26th November, 1881, 302, including 56 infants.

Of these latter there have been sent to their friends, 21; sent to situations, 119; sent to other charities for a more permanent residence, 79.

Many of those for whom situations have been provided have retained their positions for years, and have given the greatest satisfaction; and constantly visit the Haven, expressing the deepest gratitude to the Superintendent and Lady Managers for having rescued them from their lives of shame; and several of them have deposits in the savings banks, the result of their amended lives. The ladies are aware that there are some in the community who express more than doubts as to the reformation of fallen women; these they earnestly invite to visit the Haven, and judge for themselves, more particularly during the religious services, which are regularly held every day of the week, except Fridays and Saturdays, under the direction of several ministers of the Gospel and devoted laymen.

The greatest drawback to the work at present, is the want of room in the Haven, which is frequently over-crowded, thus rendering a proper classification of the inmates out of the question; and many applications for admission have to be refused for want of room.

The present appeal is made in the hope that the public generally will take more interest in the work, which is now acknowledged as particularly called for, and that subscriptions may be taken up, and the managers enabled to proceed with the addition to the Haven.

The Lady Managers cannot close this communication without protesting in the strongest terms against a suggestion thrown out at the meeting referred to—that the evil sought to be ameliorated should be brought under the protection of the law and licensed; and they earnestly pray that the day may be far distant in Canada when an evil opposed to every principle of Christianity—a most heinous sin in the sight of our Holy Word—shall be recognized and protected by law, under the mocking plea that some possible good may come of it."

Any who take an interest in the working of the Haven will be gladly welcomed to inspect it, and all information given by the Superintendent, at 206 Seaton-street.

THE Marriage Law Reform—whose special object is the legalizing of marriage with a deceased wife's sister—nothing daunted, but rather encouraged by the result of the voting last session on M. Girouard's Bill, which was carried in the Commons by 140 to 19 and rejected in the Senate by a majority of one, propose to renew their efforts this next session, and we trust that they will be completely successful. It is not right that such an important question should be left in abeyance. A large number of these marriages have been celebrated in Canada under the belief that they are legal, and they have never been declared otherwise, but so long as a doubt remains a shadow will rest upon a large num-

ber of families. That such a relic of superstition should have been honoured so long is one of those marvels which it is almost impossible to understand—the teachers in some Protestant churches are largely responsible for it. All dictates of common sense, the best interests of society, and the spirit of the Scriptures call for a change, and we trust that next session the Senate will not be able to say that the general public have not expressed an opinion on the subject; let an opinion be expressed, clear and unmistakable. As a body we repudiate this law, and the practice of our people is strongly against it. Let there be no doubt as to the opinion of our people on this important subject.

#### LABRADOR MISSION.

This mission on the coast of Labrador has been carried on for several years by a number of ladies belonging to different churches in Montreal, under the title of the "Ladies' Labrador Missionary Association." The work during the past year has been conducted by two lady missionaries, Miss Warriner and Miss Nellie Wilkes. These young ladies had the entire charge during the winter, conducting divine service on Sundays, prayer-meetings and other meetings during the week, working bravely and cheerfully, helping and strengthening each other. Mr. Gerrie, a theological student, was down at Labrador for the summer months, he was greatly interested in the people; while there, he spent the greater part of each Saturday visiting the vessels for the purpose of distributing tracts and other religious papers, supplied by the American Tract Society, and the Seamen's Friends Society; they were always thankfully received, even the Catholics, although refusing to come to church, would readily take a little bundle of these papers, saying they could always learn some good from them. Divine service was held every Sunday morning, and after dinner, Bible-classes were held, one by Miss Warriner for the women, and one by Mr. Gerrie for the men, the women's class being the largest attended, and productive of much good. The people at Labrador are kind, quiet, willing and eager to learn, but they need help, sympathy and encouragement.

In the winter time, while the ladies were alone, Miss Warriner used to read a printed sermon on Sunday mornings, generally one of Mr. Moody's, the people preferring them as being simple and full of anecdote, thus being more readily remembered, even in the school Miss Warriner found the easiest way to teach the children was by anecdote, as their interest was aroused and the stories remembered. An infant class was held once a week by Miss Warriner, who seems to have a special gift for interesting and teaching the little ones.

The school at Labrador is quite famous, and respected for over a hundred miles along the coast. It is most highly thought of and valued, being regarded somewhat as a kind of High School. A sewing class was held once a week, to teach the women to sew; they either brought their own work or some was provided for them. To make this class attractive, Miss Nellie Wilkes read aloud some instructive and interesting story, thus in a happy way providing work for the mind as well as for the hand; a prayer-meeting was also held once a week.

The missionary in Labrador, perhaps more than any other, can appreciate the words, "Cast thy bread upon the waters and thou shalt find it after many days," for, to-day many browned and weather-beaten sailors bow their heads in prayer, and listen to the words spoken, who before a week's passed away are scattered on the face of the deep, and their

places taken by others; but, for our encouragement we hear through Dr. Wilkes that sailors at Liverpool, N. S., have been heard to give testimony of the good they had received from the mission at Labrador.

The usual Sunday-school was held at three o'clock in the afternoon, immediately after the prayer meetings, the number of scholars varying from twenty to thirty, mostly young people, although both the old and young attend, and occasionally might be seen a pupil over seventy years of age.

Mr. Gerrie, in speaking of Mr. Butler, the late missionary at Labrador, says, "This quiet unostentatious work has been, and is, a power in Labrador, and this is best shown by the loving esteem in which he is held, not only by our own people, but by all classes in that part of Labrador." He goes on to say, speaking of Labrador, "It is not in itself an inviting home for the emigrant; as rocks, although beautiful as granite, are extremely ill-adapted for the production of corn and vegetables. On the island of Bonne Esperance I do not know of a single spot capable of being converted into even the semblance of a garden. I think only in one garden did I see potatoes growing, and cabbages and turnips in two or three. So that in such a country we cannot look for great results." He further adds, "God, I believe, has given you this work of faith and labour of love; therefore I hope that when the sunshine and rains of next spring have melted the ice barriers of the Gulf, missionaries at the Master's call will be found speeding on their way to needy Labrador."

S. RUSHTON, Sec.

N. B.—The receipts for 1880, and to 1st December, 1881, one month short of two years, have amounted to \$1246.75, leaving a small balance due to the treasurer. After the close of the year the accounts will be audited, and means will be adopted to place them before the subscribers.

Montreal, 3rd Dec., 1881.

#### ST. FRANCIS ASSOCIATION.

The postponed meeting of the S. F. Association will be held in Danville, on Wednesday, Dec. 7, at 2 p.m., as near as may be.

*Preacher:* Rev. R. K. Black, Primary; Rev. George Purkis, Alternate.

*Essays:* On Baptism, Rev. J. G. Sanderson; on Church Discipline, Rev. A. Duff; on the Sabbath, Rev. I. P. Adams; on subjects to be chosen, Rev. Wm. McIntosh and Rev. George Purkis.

*Exposition:* Rev. J. G. Sanderson.

*For Discussion:* To be opened by Thos. Robertson, Esq., Evangelists and Evangelical Services.

*Text for General Plans:* Isa. iv. 10, 11.

A. DUFF,  
Secretary.

Sherbrooke, Que., Nov. 26, 1881.

#### LITERARY NOTES.

BESIDES the admirable expositions and practical comments on the lessons given in the December number of the *National Sunday School Teacher*, Sunday-school Superintendents will find this issue one of great interest as affording answers to the question as to how Christmas shall be celebrated. Half a dozen of the prominent Sunday-school men give replies to that question from their own experience. It contains an excellent Christmas Concert Exercise, "Our Christmas Gift," which will help to settle the inquiry as to how it shall be observed this year. A specimen copy of that and of the *National Quarterly*, the *Scholar's Weekly*, and the *Little Folks* will be sent on application to the publishers, Adams, Blackmer & Lyon Pub. Co., Chicago, Ill.

## MISSION NOTES.

—The China Inland Mission conducted its operations the past year with an expenditure of \$50,000. The mission supports 60 missionaries, including women.

—The Secretary of the London Missionary Society announces that missionary Williams, who was stationed at Mirambo's capital, Urambo, on the road to Lake Tanganyika, Central Africa, has died of sun-stroke. Only three missionaries are now left in the mission, of whom one is an invalid.

—The annual report of the Methodist Episcopal mission in Japan shows a church membership of 507, besides 104 probationers, and nearly 600 pupils in the Sunday-schools. One American and six Japanese were ordained at the time of the annual meeting, and a collection taken for the Bible Society, the natives contributing ten dollars.

—Rev. A. A. Sturges, of the Micronesian mission, pictured a striking contrast in a single sentence at the St. Louis meeting. "When I went there," said he, "there were not three yards of cloth on the island, so you may judge of the social condition of the people. Ten years later I went to the same place to dedicate a stone church, and met an assembly of several hundred worshipping Christians."

—During the eighteen years that the Rev. George Constantine has laboured in Athens, Greece, he has never been in any way molested. He has carried forward a large school for Cretan refugees, and a Sunday-school, besides various other agencies for the spread of the gospel. He has published in modern Greek two volumes of Commentaries on the Gospels, a semi-monthly paper, and sold or distributed thousands of Bibles, Sunday-school books, and tracts.

—Rev. T. S. Burnell, missionary to South India, sends five dollars to the Kansas refugees of whom a report was given a few weeks ago in the *Congregationalist*. He writes: "God bless them! Let two dollars go to the widow of Yutesi, the great and noble-hearted man who gave his whole \$500 to help his fellows, and the other three dollars to help in general. We live entirely among coloured people. Our nearest missionary friends are sixteen and eighteen miles away. We were all together last week, thirteen missionary families, including Mrs. Capron and Mrs. Noyes, who are bereaved of their life partners, but still are representatives of station mission work, and keep up homes so they can entertain others. We were guests of Mrs. Capron for seven days, in which time for six days we had meetings in Madura and Pasumalai, with the mission helpers, including pastors, catechists, colporteurs and Bible women."

—The *Church Missionary Intelligencer* gives a long account of the trials of the workers in Uganda, growing out of the fickleness of Mtesa, and the denial of favours from his court. He seems to understand Christianity well enough, but is bent only on the gratification of his own whims. He made the ridiculous condition that the missionaries should be permitted to teach if they would procure for him one of Victoria's children to be his wife, in which case he would abandon all his present wives. There are at present only two men left at the station, and they write of horrible cruelties. One woman had her ears and mouth cut off for some trifling act of disobedience, and when it was supposed, at one time, that Mtesa was near death, his nine sons were confined with the intention of killing all except the one who would succeed his father in the kingdom.

—The Church of Scotland, according to the October number of the *Record*, has nineteen European missionaries in India, all of whom are doing good successful work. In Calcutta there is an educational institution with 500 students, and

700 in the school department. The native church there has sixty communicants, with fifty-one adherents. In the Madras institution there are 600 students, and the native church has 100 communicants and seventy adherents. In Bombay the institution has 370 scholars, and the native church sixteen communicants. In the Punjab, at the different stations, as many as 1,190 boys and forty-two girls are under instruction, with a native church with thirty-eight members. The other stations are equally promising. In Africa there are two stations, viz., Blantyre and Zenba. In China there are three missionaries, all at Ichang. The interest in the work is spreading in the home church, and the contributions are consequently increasing.

## GENERAL RELIGIOUS NOTES.

—Dr. Laws, of Livingstonia, East Africa, is making fine progress in translating the Bible into the Chinyanja and Chitonga tongues. Portions of the Scriptures are already printed in thirty-two of the African languages.

—The Judicial Conference which will consider Dr. Thomas's appeal met in Terre Haute, Ind., November 30th. Three other appeals take precedence of that of the Chicago divine. The names of the "triers of appeals" are not made known.

—A school for evangelists has just been opened in Paris. It will be open to all Christians of evangelical principles who may wish to devote themselves to pioneer work in France, either as evangelists, colporteurs, Scripture readers, or Sabbath-school teachers.

—In Liverpool, on a recent Sunday, a census was carefully taken of church attendance. At the Protestant churches, which have a total sitting-room for 72,033 persons there was an attendance of 22,610. At the Roman Catholic chapels, with sitting-room for 22,945, the attendance was 14,448.

—Biblical revision is not confined to the English Version. Luther's German Bible is being revised by a committee of scholars. The New Testament was completed about ten years ago, and the Old Testament is now receiving its final consideration at Halle. The Gaelic Bible, also, is to be revised by a company of Gaelic scholars.

—In Bristol the Church of England has 67 out of 209 churches and chapels. On a recent Sunday a census of the attendants at both services was taken, from which it appears that of the total of 116,148 worshippers only 47,140 were in the Church of England congregations. The population of Bristol is 206,000, so that considerably more than one-half appear to be churchgoers.

—It is reported that a great awakening has occurred in several Spanish villages near Villafraanca. In one the entire population, consisting of about 100 families, has become Protestant; in another, where the Romish Church had especially decorated the churches, the attendants were one old man, two old women and five boys. The Government school, having no pupils, was closed, while that of the Free Church of Scotland had 65 scholars.

—The American Chapel, Leipzig, has been in a flourishing condition this semester. The audiences have numbered about 100, and the Sunday-school, organized 16th Oct., has a membership of about sixty. Services are held every Sunday, with preaching by resident clergymen and students of theology. A weekly prayer-meeting is also sustained, and sociables will be held monthly during the winter. It is the purpose of the chapel to afford a Christian home, and a place of growth in Christian experience and service to young people studying there.

The Synod of the Waldensian Church was held this Fall in La Tour. Prof. Geymonat was chosen president. The state of each parish was reported upon and a report on evangelization was carefully considered. The number of new members admitted was 314; the losses of the year were 232. There are 41 settled congregations, 34 stations, 150 places visited by evangelists, 46 teachers, 7 colporteurs, 3,225 communicants, and 437 catechumens. The receipts of the year for schools and missions were \$10,500. The new liturgy was submitted to the parishes last year for consideration. The reports show that most of them condemn important features of it and demand a simpler service. The synod authorized the congregations to use it the coming year on trial. The announcement that the scheme of raising a fund of \$60,000 to augment the stipends of ministers had been completed was received with demonstrations of rejoicing. The Waldensians have also raised among themselves nearly \$18,000 for a similar purpose.

## MISCELLANEOUS NOTES.

—The theatres of New York receive annually seven millions of dollars, while less than three millions are expended in supporting the churches of the same city.

—A statue to the memory of the late Dr. Norman McLeod has been unveiled near the Barony Chapel in Glasgow. Dean Stanley was among the contributors.

—Mr. Darwin proves that earth-worms are the great producers of the tillable soil of the earth, and that they work not for their own good, but for the good of man. Was there no *plan* about that? This sort of Darwinism looks toward God.

—The battle of Trafalgar was fought seventy-six years ago; nevertheless, there are still alive five officers who took part in that engagement—namely, Admiral Sir George Rose Sartorius, now ninety-one years old; Admiral Robert Patton, of the same age; Commander William Vicary, aged ninety; Commander Francis Harris, also ninety; and Colonel James Fynmore, of the Marines, over ninety-two years.

—Professor Robertson Smith is to deliver a short course of lectures this winter in Edinburgh and Glasgow on the prophetic books of Scripture. His friends have raised him a fund which guarantees him a larger salary than he received in Aberdeen College. The money with which the books presented to Professor Smith were purchased was raised in a few days, and the Professor himself selected the books and manuscripts he wanted.

—An American writes to the *London Times*, suggesting that the Americans in London would gladly join, if permitted, in placing a slab of American granite in Westminster Abbey, with the words "In gratitude for the common sorrow of the English people with the Americans in the death of President Garfield." The correspondent suggests that President Arthur should make this permission his first act, and permit a stone from the Abbey with similar words to be brought to Washington.

—Ministers should be careful when they request the choir to omit a stanza of a hymn to see how the detached parts will fit together. A certain minister after saying, "Omit the second verse," was surprised to hear the hymn sung as follows:

When thou, my righteous Judge, shalt come  
To take thy ransomed people home,  
Shall I among them stand?  
Shall such a worthless worm as I,  
Who sometimes am afraid to be,  
Be found at thy right hand?  
O Lord, prevent it by thy grace, etc.

—At a young ladies' school near Bristol, England, it is customary for the pupils, on week days, to eat their noon lunch on the playground. The sparrows soon found out that crumbs were dropped on the ground, and they would gather in large numbers, just before twelve, wait till the girls had eaten their lunch and then scramble for their own feast. On Sundays, the pupils went to church and dined indoors, a fact which the sparrows quickly learned, and so they never came on that day. They seemed to have some way of giving this information to each other, and also of notifying when noon was drawing near.

—At the late Convention of Universalists, Massachusetts, a resolution discouraging the further employment of women in the ministry in that denomination was introduced by the Rev. Dr. Sawyer. He supported the same in an earnest speech, in which he expressed his clear conviction of the unwisdom of the innovation, and especially declared that the fact that "among all Christ's teachers and preachers there were no women," should be conclusive against it. Whereupon the *Hartford Times* rises dryly to remark that if our Universalist friends propose to make their doctrine and practice conform to the pattern thus indicated, "there will be some lively changes in several particulars."

—The *Churchman* sees one good thing in the recent Methodist conference in London: it was opened by the full service of the Church of England. Our contemporary adds:

"But it is said the American Methodists knew not what to make of it nor how to get through with it. It gave no chance for *extra* 'Amens' and completely shut off the shouts of 'Glory hallelujah,' which they were wont to practice in the wilds of Kentucky in the palmy days of Methodist pioneering."

It is true they hardly knew "how to get through with it," it was so very tiresome. But they will solemnly promise *The Churchman* never to use it at another oecumenical. It did shut off the "amens," because what the delegates wanted most to pray for was not mentioned in the cumbersome service. David is content to use his own armour.—*N. Y. Independent*.

—A writer in the *Journal of Science* has an article on the sanitary legislation of the Pentateuch, in which he examines the laws of health set forth by Moses, not from the position of the archæologist, the Orientalist, or the divine, but simply from that of one interested in sanitary science. He finds that the Hebrew law-giver long ago anticipated the oracles of to-day. "So peculiar," he concludes, "is human progress, that it has taken three thousands of years to bring the civilized world to a point less advanced than that occupied by Moses. Less advanced, we say emphatically, because if we now admit the value of personal cleanliness, the importance of avoiding putrescent and loathsome matters, and of expelling them rapidly from our cities, and if we are theoretically aware of the disinfecting and deodorizing power of earth, we are far from embodying this, our knowledge, in the practice of actual life. As to the avoidance of blood, of the flesh of foul-feeding animals, and of such as are liable to introduce entozoa into our systems, we do not recognize even verbally the importance of the Mosaic teachings. We eat 'blood puddings,' we feed swine with blood and with foul-smelling offal, and then we eat the animals which have been gorged on this revolting diet. And we pay the price of this uncleanness in shortened lives and in waning vigour. We again call attention to the remarkable physiological insight displayed in the sanitary code of the ancient Israelites, and we repeat the question, Whence did it come?"

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Evidences of substantial prosperity are good to behold. It is a matter of special pleasure to refer to such evidences, as they are indicative of organizing talent and executive ability—none too common even in these days of enterprise and phenomenal activity. These impressions are suggested upon considering the sagacity and energy of the well-known house of A. VOGELER & Co., Baltimore, Md., certainly the largest of its kind in the United States, and known most extensively and favourably to the trade everywhere. Established half a century ago and not ashamed of the "day of small things," the house has grown to its present proportions, and attained its enviable status by a strict adherence to the fundamental rules and laws of business, and by persistent hard work, guided by keen foresight and that comprehensive knowledge of the business which is sure to win success in the end. To this old German Drug House success has come and seems to have taken up its permanent residence. We are happy to chronicle these gratifying facts as distinctive evidence of the high mercantile and popular honour in which it is held.

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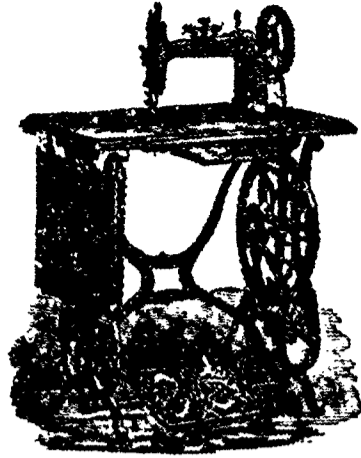
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- J. P. SHERRATON, B.A., Editor *Evangelical Churchman*.
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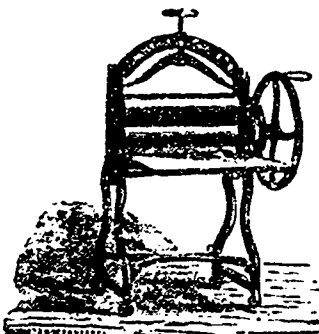
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