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The Canadian Independent.

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

Vol. 27.

TORONTO, THURSDAY, February 26, 1880.

New Series. No. 9.

Topics of the Week.

THE Haworth Church, famous in connection with the Brontë family, has been razed with the exception of the square tower, and is to be rebuilt in the "perpendicular style."

SIR HARCOURT JOHNSTONE, M.D., addressing a temperance meeting at Scarborough, expressed his belief that a Sunday closing measure for England will be passed this session.

THE Duchess of Marlborough says the danger of the famine in Ireland appears to be over, and that if the severity of the public continues to be exercised no one in the country need be allowed to die for lack of food.

A PUBLIC meeting has been held in Chelsea (London) to protest against the cruelties and inhumanities practised by the British commanders in prosecuting the war in Afghanistan. Among the speakers was Professor Beesly, who said that the wholesale executions which had taken place at Cabul were something unheard of in modern warfare.

THE "Traveller" says: "We talk about the early triumphs of Christianity, but the early records of the church pall in the light of what is taking place before our eyes. The number of converts in Madagascar alone within thirty-five years probably exceeds the number of converts in the Roman empire for the first three centuries of the Christian Era."

THE Pope has commissioned Father Ballerini to examine into the questions in dispute between the religious orders of the Roman Catholic Church domiciled in England and the Romish bishops of the same country. Considerable dissatisfaction with the appointment is manifested, because Ballerini is himself a Jesuit, and therefore belongs to the Order which is especially concerned in the quarrel with the bishops, and might be suspected of partizanship against the latter.

AT a recent meeting of the United Presbyterian Synod of Edinburgh it was unanimously agreed, on the motion of Principal Cairns, "That a memorial be transmitted to her Majesty, earnestly entreating her to exercise her authority to put a stop to the atrocities which are being perpetrated in Afghanistan, the burning villages and in leaving helpless women and children to die of cold and hunger—proceedings at variance not only with the dictates of Christianity but even with the laws of civilized warfare."

M. PASHKOFF has become the instrument of an important Protestant evangelization movement in St. Petersburg, Russia. At first he attempted to gather together the droshky drivers and hackney coachmen of the capital, many of whom were converted. Thence his work has gradually extended until now he has at his house, every morning and evening, public reunions, at which people of all ranks of society are to be met, and the Prefect of Police has authorized him to distribute the Scriptures and tracts in the streets of the capital.

THE following is put down as, statistically, the work of one of the English bishops for a year, viz: 89 sermons preached, 50 clergy ordained, 4 churches consecrated, 2 churchyards consecrated, 23 churches opened, 63 confirmations held, 7,217 candidates confirmed, 40 speeches made at public meetings, 152 other addresses made, 46 committee meetings attended, 474 interviews had, 6,744 letters received,

4,529 letters answered. This in some respects—pretty well. But there are many Congregational bishops among us who have worked harder for less money.

A SCOTCH correspondent of an English paper says, in Glasgow, which is pre-eminently a church-going community, the worshippers are moving from the old places of worship into new ones in the suburbs. He says: "Most of the old churches of Glasgow are now deserted by the rich and fashionable, who prefer worshipping in the temples they have built for themselves in the suburbs. It is just the case of London, on a smaller scale, and great popular power is needed by the preacher who would fill one of the large churches in the heart of the city."

IN Japan there are already a number of Government schools, and they are increasing. The school system was organized by Englishmen and Americans, and in Tokio (formerly called Yeddo) the English language is taught in some of the schools. Industrial schools have been established, and, as the opposition of the old feudal party to the new order of things is fast diminishing, it is likely that Japan will soon be provided with a school system rivaling that of the Western nation in completeness. China will not so readily accept European and American ideas; it has a very ancient school system of its own; but there are indications of a breaking up of Chinese exclusiveness and an introduction of China into the community of nations.

REV. ALEXANDER KEITH, the distinguished author and traveller, whose death is announced by cable, was born at Keithhall, N.B., in 1791. From 1816 to 1843 he was a minister of the Established Church of Scotland, at St. Cyrus, Kincardineshire, afterward of the Free Church; but for many years he was unable to attend to his ministerial duties. Of his many religious works may be mentioned his "Evidences of the Truth of the Christian Religion, and Poetical Interpretation of the Prophecies," translated into many languages. In company with the Rev. Dr. Black, the Rev. A. Bonar, and the Rev. Robert McCheyne, constituting a deputation from the Church of Scotland to Palestine and other eastern countries, he visited some of the scenes of Scripture prophecy, to make researches respecting the actual condition of the Jews. A narrative of this mission was published under the title of "A Narrative of the Mission to the Jews."

WHEN Miss Havergal was about to die she pleaded with those who were at her bedside that they would preach and exhibit a "bright" love for and devotion to the Saviour. She meant by this, of course, not the frivolous, giddy worship and practice of those who do not know the difference between Christian cheerfulness and religious nonsense, but that exhibition of joy in the Lord to which she has given so much beautiful expression in her books. And as giving point to her meaning she said, "be sure none of you put on crape for me, not one scrap." It was counsel in keeping with her life and teaching, and embodies a lesson which all Christians should try to learn and put in practice. There is no propriety in the Christian's observance of a form in favour of which so little can be said, and to which there are so many objections, and the spirit of Miss Havergal's opposition to it is a good starting point, at least, for those who will seek its dismissal.

AUSTRIA still enjoys the bad pre-eminence of being the most intolerant country in Europe. Mr. W. McArthur and Mr. E. R. Bleigh, referring to the recent visit of the deputation of the Evangelical Alliance to

the Emperor of Austria, and the action which has succeeded the Emperor's assurances upon the subject, writes: "Two months have nearly now elapsed, and matters remain much as before. Bureaucratic hindrances and theological jealousies have probably hindered that speedy remedy which the Emperor's words and manners seemed to indicate. The facts of an intolerable persecution being undeniable, we feel the time has now come when enlightened public opinion may call upon the Government of Austria, in the name of right and liberty, to give effect in its own dominions to that great principle of religious freedom, which with its own hand it has so lately inscribed upon the international law of Europe."

THE "Southern Cross," of Melbourne, commenting on recent Church meetings, says: "Ecclesiastical gatherings, in long and quick succession, have marked the last few weeks, and still the streets of Melbourne shew theological faces and costumes in unusual abundance. The Congregational, Baptist, Wesleyan and Presbyterian Churches, in turn, have met in council, reviewing the work and results of the past, and laying earnest plans for the future. The reports shew with what energy the work of Christ's Church is carried on in this colony. They bear witness to the robust vitality of the Protestant Churches of Victoria; to the vigour and flexibility of their organization; to the fidelity and thoroughness of oversight with which all their interests are watched; and to the practical business skill with which their affairs are managed. Never did a healthier life beat in the veins of the Churches; never had they a purer atmosphere, or a higher general level of loyalty to Evangelical doctrine. And while each denomination is wisely and tenaciously faithful to its own ideal of organization and discipline, never were the *differentie* of the churches, the mechanical details in which they are unlike each other, felt to be of less importance.

SOME time ago the Convocation of the Province of Canterbury, England, called for evidence, from clergy, recorders, governors, and chaplains of prisons, of lunatic asylum, governors of workhouses, and superintendents of police, as to the results of the use of liquor. The evidence returned is of one complexion. "I can trace," said one clergyman, "nearly every case of family desolation to intemperance." Another says, "There would be no real poverty here, except from some illness, if there was no drunkenness." The governors of workhouses replied as follows, following the exact order in which they are printed. "Twelve years' experience shews that two thirds of the inmates of this house are victims of intemperance." "80 per cent. may be given as the proportion of paupers who are victims of intemperance." "I should say that three-fourths of the inmates of this house have been victims of intemperance." "Without hesitation I should say that 70 or 80 per cent. of the paupers come to that state through drink." And so it goes on, "80 per cent.," "80 out of 100," "three-fourths," "80 per cent.," in terms that very soon range themselves into a grimatology. One master of a workhouse says, "I have been relieving-officer eleven years, and during that time I never knew a tectotaller applying for parish relief." What is true of Britain is equally so of Canada and the States. In fact everywhere it is the same old sad story. But for this crying evil poverty would be brought within very manageable compass. Indeed, we are almost inclined to say, that if drunkenness could be banished from this continent there would be few children unclothed, unfed, or uneducated, and little need for those poorhouses which so many are beginning to regard as an indispensable part of Christian civilization.

PULPIT, PRESS, PLATFORM.

I AM not afraid to trust the people. Put in their hands a free Bible. Give them a free pulpit, a free Church, a free ballot, a free conscience, and a free heaven. — *Palmage.*

FOR one I would have every church member who is convicted of giving bribes in elections, large or small, expelled from God's house. I would have the Church far more wakeful than it is at the present moment concerning the duty of sending all citizens to the polls." — *Joseph Cook.*

THE "Christian at Work" says: "No discoveries of science and no scholarship of exegetists will ever invalidate the claims of the Bible as a revelation of God to fallen, sinful man, teaching him his duty and destiny." That is true. Say it, and say it again. And then add, with equal emphasis, that no exegesis and no theology will ever invalidate one iota of what God teaches us through his Book of Nature. Both Books are true; both are sacred; and both must be diligently, reverently, and trustfully studied. — *Independent.*

THE Sabbath rests on the Fourth Commandment. Take away that foundation, and there is no Sabbath, except the vague and visionary one derived from tradition and physiology. Those "ten words" which God wrote with His own finger (whatever that may mean, it certainly is something supernatural) and ordered to be preserved as the central object of care in the innermost sanctuary could not have been for the Israelites as a nation, but as *the Church of God*. That Church is one, down to the judgment day. These "ten words" are not to be abrogated, but maintained, not always to be shut up in an ark (that would do only when the Church was national and local), but hidden in the hearts of God's people. — *Dr. Howard Crosby.*

Is it necessary or wise to issue a declaration which shall imply, or seem to imply, that the doctrinal basis of fellowship in Our Denomination is one thing and the doctrinal basis of the fellowship which we have, or desire to have, with churches or ministers of other evangelical sects is another thing. Do our Denominationalists desire to be in a narrow sect rather than in an ecclesiastical fellowship as broad as the Gospel of salvation through Christ? Does it seem to them necessary, does it seem wise, to exclude from Our Denomination, or to warn away from it, any truly evangelical churches that reject the prelatical and presbyterial theories of church government and desire to be members of the conferences in which Congregational churches confer with each other for the advancement of God's kingdom among men? — *Dr. Leonard Bacon.*

ONE of the most needed reforms just now within the Church, is that which will restore its local business credit, and make the repudiation by occupants of pews of their pecuniary obligations as dishonourable, and personally as damaging, as the repudiation of debts to the stores where they trade, or to the banks with which they keep their accounts. Those conversant with the business management of the churches tell us that there are parties who rent good sittings every year, and as regularly fail to pay. The names of such may be found on every society's books, as in arrears for their pew rent. We cannot afford to have one code of honour for "the street," and a different one, at all events, a lower one, in the church. The regular payment of dues to the ecclesiastical society ought not to rank in imperativeness and promptitude below the settlement of store or bank accounts. Defaulters in pew rents are no better than those who default in payment of house rent. — *Advance.*

AS to finding in my system and teaching very little place for the atonement and for the Saviour, I have to say that but for my belief in the atonement and the Saviour I should not preach at all. I have literally nothing else to preach. Everything else is incidental to that one great central and controlling fact. . . . God so loved the world that He gave His Son to die for it. It is the very nature of the divine soul to be atonement. It is the original, unchangeable nature of God,

interpreted in the largest way by Jesus Christ, to be the cure of sin. . . . It is the teaching of Scripture that God thinks of men, including the poorest and the least, in the proportion in which they are in need, and that He does it not because He has earned the liberty to do it but because He is God. This patience, this mercy, this tender consideration of imperfect men is not something imported into divine government by the death of Christ. It is God's nature. Atonement is God's heart. — *Recent Sermon by H. W. Beecher.*

Do not question the validity of your baptism because it was succeeded by a fierce temptation. Do not say you must have been mistaken when you thought the dove descended from heaven and alighted upon you, otherwise you could never have been subjected to this succession of thunder storms. Read the life of your Lord and Master, and find from that life that our relationships to God seem, in their outward aspects, to change suddenly and even vitally. You are a son of God, standing on the bank of the river, and you are just as much a son of God when tormented and vexed by all the forces of hell in the wilderness. Your sonship does not depend upon your moods and feelings. You are a child of God, whatever may be your momentary relationship, either to heaven, earth, or hell. Be sure of your adoption into the family of God, and then leave yourselves to be operated upon by all the discipline which is of heavenly appointment, for it works only to the maturing and the cleansing of your soul, and the ripening and sanctification of your redeemed powers. Jesus Christ was a son when the dove alighted upon Him, and He was a son when the devil set his whole force of genius and subtlety to bear upon the citadel of His faith. — *Dr. Joseph Parker.*

THE SIFTING OF PETER.

A FOLK-SONG.

"Behold, Satan hath desired to have you, that he may sift you as wheat." — *St. Luke, xviii. 31.*

In St. Luke's Gospel, we are told
How Peter in the days of old

Was sifted;
And now, though ages intervene,
Sin is the same, while time and scene
Are shifted.

Satan desires us, great and small,
As wheat, to sift us, and we all
Are tempted;

Not one, however rich or great,
Is by his station or estate
Exempted;

No house so safely guarded is
But he, by some device of his,
Can enter;
No heart hath armour so complete
But he can pierce with arrows fleet
Its centre.

For all at last the cock will crow
Who hear the warning voice, but go
Unheeding;

Till thrice and more they have denied
The Man of Sorrows, crucified
And bleeding.

One look of that pale suffering face
Will make us feel the deep disgrace
Of weakness;
We shall be sifted till the strength
Of self-conceit be changed at length
To meekness.

Wounds of the soul, though healed, will ache;
The reddening scars remain, and make
Confession;

Lost innocence returns no more;
We are not what we were before
Transgression.

But noble souls, through dust and heat,
Rise from disaster and defeat
The stronger,

And conscious still of the divine
Within them, lie on earth supine
No longer.

— *H. W. Longfellow in "Harper's Magazine" for March.*

SOMETHING ABOUT AMUSEMENTS.

How the amusements and recreations of our young people may be rendered morally healthful to them is as yet an undecided problem. What to select and

what to taboo there is no general consensus of opinion about in Christian circles. That the young will have some play is as certain as that kittens will frolic and lambs will gambol. Their vigorous nature leads them, we had almost said forces them, to some form or other of recreation. Maturity and age grow out of that playfulness to a great extent, but to youth it is essential. And he would be a wise man who was able to guide the young feet into paths of recreation where they should find no stone of stumbling, no rock of offence.

Extremists deal with this delicate subject, both in the family, the pulpit, and the press. Some allow too much. Others allow nothing, or next to nothing. How to adopt a wise mean between these extremes is the matter of difficulty! In most Christian circles denunciation of amusements is most frequent. But merely to denounce is not to render help in the crisis. The advice of Dr. Vincent on this point is very valuable. He says:

"Let us beware that we do not condemn everything that is for amusement. Let us not denounce everything that is pleasant. It is not wrong that the young want amusement. Fashion is right within certain limits. It is right that the young cultivate muscle. It is right that young men acquire intellect. I think that we shall hold our young people by keeping up the standard, not lowering it to the level of those whom we are trying to lift up. I do not denounce card playing, dancing, nor the theatre. I do not allow my children to indulge in any of these; yet they never heard me say one word against it."

If we understand the Dr. rightly, he believes more strongly in substitution than in denunciation. And in that we agree with him unhesitatingly. It avails little with the young people to be perpetually saying, "You shouldn't do this." Show them what they can do which will be healthful and pleasant to them and leave no trace of folly behind. And this leads us to say that we question if the brains of our best Christian men and women and our ministers and editors have been sufficiently exercised along this line of substitution. They have contented themselves with saying "Don't," when they should have contrived some harmless amusement as a substitute and supplanter of one thought questionable. Can it be that with all the ingenuity possessed by Christian men, they cannot discover or invent something which shall take the place of the dance the game of cards, the theatre? Is the devil richer in invention than the disciples of Jesus Christ? Must we knuckle under to him? Or can we beat him by inventing something as fascinating for the young mind but infinitely purer than his productions?

We believe that the responsibility lies heavy upon parents first, and preachers next, to indicate specific plans for youthful amusement. It is time we were done with negative teaching on this matter, and were able to come to something positive and practical. It might cost thought and application and research and patience, but the expenditure of all these and more will be little compared with the incalculable benefit of furnishing our young people with healthful and elevating amusements. This is a question which surges up against the shore of every family and every church; and the sooner its presence and potency is acknowledged, the better for the young, for the household, for the Church.

HINTS TO CONGREGATIONAL EMIGRANTS.

BY REV. M. G. DANA, D.D., OF ST. PAUL, MINN.

It is a humiliating confession to make, that a large per cent. of the Congregationalists who go west is lost to the denomination. It used to be the fashion to say that it made no difference whether those leaving the old mother churches of the east adhered to the faith and polity of the latter on coming west, or not. We are beholding now the consequences of this falsely called "undenominational spirit," in the large numbers of Presbyterianized New Englanders all over the west. We have lost the ground we might have occupied, and instead of building up churches

like unto those in which we were nurtured, we have supplied to a great degree the bone and sinew of other denominations. The American Board, the Home Missionary Society, and other kindred agencies have thereby lost in this way those who are now peculiarly the largest and ablest givers in the west. For when any one from a Congregational church in the east fails to connect himself with one of like order in the newer States of our country, he not only drops out of the denomination, but those great missionary organizations which depend for support on the Congregationalists of the land lose thereby his advocacy and gifts. Happily the tide is turning now, and emigration does not so uniformly involve numerical loss to the churches of our name. It is a good time, however, to impress upon Congregationalists seeking new homes in the States of the Mississippi Valley the duty of placing themselves promptly and cordially in their own churches. The following suggestions would tend, where heeded, to secure this result:

1. In coming west bring with you your letter of recommendation to the Congregational church in the place where you expect to settle. If not a church member, bring a letter of introduction to its pastor or officers, and become at once a member of the congregation. If there is no Congregational church in the town, wait and see if one is not needed, and whether your co-operation may not be a matter of duty.

2. If a young man, full of business ambitions, do not settle down, ignoring your church obligations. Not a few of your age wrongly determine to achieve success first in material pursuits, and afterwards attend to religion. The reverse order is the only safe one, "Seek first the kingdom of God," etc.

3. Be manly about your church connections. Do not put yourself in the market as a prize for the church that will shew you the most attention, and do the most to secure your adherence. If you have been a Congregationalist say so and stay so, and go to your own church at once, making yourself known to the brethren, and shew by your conduct that you have no other purpose than to enter the household of faith with which you have been connected in the east.

4. Be careful to keep up your subscription to the religious paper you used to read in your early home. You can better afford to go without a good many things, rather than dispense with the religious weekly which represents your denomination, and which will serve to keep up your interest in its work and in the Church and Christian associations of your former days.

5. In coming west resolve that you will live a pronounced Christian life from the start. Whether in city or frontier hamlet, take your stand for Christ, engage in some form of religious work, and avoid every appearance of "trimming," either church-wise, or as a professing Christian.

SATAN AND SCRIPTURE.

It is fashionable to make fun of the very idea of Satan. And even many who admit the presence and malign force of evil in the world, as hostile to, and in perpetual conflict with, good, are excessively reluctant to admit also that there is any devil—a personal, powerful agent, at work trying to tempt men and to thwart God.

It seems to be a sufficient answer to all such doubts—we mean sufficient to the minds of those who accept the New Testament as of unquestionable inspiration—that it is clear that our Lord understood Satan to be a personal agent of evil, and treated him as such. No amount of explanation can make reasonable any other rendering of the narrative of the Gospels, or reduce to mere meaningless figures of rhetoric its sharp and circumstantial averments.

Accepting the narrative of the temptation of our Lord by this great tempter, as the chronicle of events which actually happened in form and manner as recounted, one is struck at once with the knowledge which Satan has of the Scriptures, and the adroitness with which he lays hold of texts which are plausible to his purpose. It is an inference which is both natural and simple, that if Satan quoted Scripture thus skilfully to the Master, he may be in the habit also of quoting it with quite as much skill (and usually

with more success) to His children. It is easy to suspect his hand in multitudes of those perversions of the Word by which the Romish Church seeks to gloss over such of its dogmas as are unevangelical and dangerous; and may we not fear his interpreting in multitudes of those sharp textual reasonings which sever the saints into sects, when they ought to be one in the oneness of a common Saviour and the unity of a common salvation? The Bible itself tells us that Satan preached the first Universalist sermon that ever was, and there are indications not infrequent that he has neither changed his theology nor his course of conduct since that effort.

Let good people then specially be on their guard against the perversion—the manipulating and wire-drawing—of Scripture. The Bible was written for common people, and the great rule of its interpretation is that *it means what it says*.

Furthermore, let good people also learn by Christ's example to fight fire with fire, and subvert Satan's Scripture by antagonist Scripture applied in the genuine spirit of its intent.—*Congregationalist*.

THE DUTY OF FORGETTING.

Paul, in one of his epistles, speaks of forgetting those things which are behind. And he speaks of this forgetting not as a remissness or neglect, for which he would blame himself, but as something commendable, the discharge of a duty.

There is then a duty of forgetfulness as well as of remembrance. Of the latter we have frequent reminders, in sermons and otherwise, but not so of the former. Forgetting is commonly taken to be a fault or at least a misfortune or defect. But it is sometimes a duty, nothing short of it, to forget, and this it is well to bear in mind. It is well to have it in mind at this opening of a new year, for there is a tendency as we pass from one year to another to dwell in our remembrances. With some this is very strong. They stand with their backs to the new year rather than their faces, especially if the past year has brought them disappointments and trials, if the course of things has not gone according to their expectations or wishes. They recall their troubles and make them fresh and suffer over again their pains. The new year has nothing bright for them; they hardly see it. And this dwelling in the past, as any one can see, is a great impediment to the right use of the new year. It takes away from its enjoyment and it takes away from its usefulness.

If one believes in the overruling providence of God, he must believe that the experiences of the past have come in accordance with His will and not as haphazard events. They have come too with designs of the most perfect goodness and love. They are, therefore, not to be made the subject of repining or perhaps of rebellious regret, but we are cheerfully to acquiesce in them and instead of moodily dwelling upon them as evils, to dismiss them, leave them behind as things belonging to the past and to turn our faces forward and our feet forward and go on, the stronger for what of training these experiences, though bitter for the time, have given us.

It is not good even to be too conscious of our sins at such a time as this, and to have the head bowed down as a bulrush in consequence. Of course we should not be unmindful of our sins, and if, on the opening of a new year, as we instinctively turn and look back, some grave delinquencies confront us, it is proper that we should allow them to give us their rebuke and so help us to a better life for the year to come. But to go into mourning, so to speak, for our sins is not the best way. Better turn the back upon them with a repentance that does not require a long time for its development, and putting new faith in that Redeemer whom the new year brings so vividly and so graciously before us, feel that He has assumed the burden of our sins and so go forward with a quickened step and a lightened heart, to the new duties and experiences of the new year.

God says of the sins of his repentant children that He will remember them no more. If He is willing, for Christ's sake, to blot them from His memory, why may we not dismiss them from ours. Do we not by

so doing magnify and honour the grace of God rather than by overmuch dwelling upon our sins? Do we not thus live in Him, while by the other course we live in ourselves?—*Religious Herald*.

DOING SOMETHING ELSE.

This is an open secret of real rest to many busy workers. Mere idling is not always restful, though it has its times and places. We quite sympathized with the feeling of a recent English essayist, who, weary of entertainments that did not entertain and recreations that failed to re-create, celebrated the pleasures of pure idleness as a vacation pastime, and found it sweet not to be compelled to listen to anything,—not even to the voice of a friend, or the strains of Beethoven or Mozart. This will do very well for summer weather, with nature for a companion and solace; but in the winter, idleness is often more tedious than work,—more wearing than worry; for it must be taken indoors. Yet as the summer vacation does not enable us to rest for the entire year, it should not monopolize our efforts at rational and recreative living. If we cannot enjoy the freedom of the fields, the silence of the woods, the grandeur of the mountains, or the soothing time-beats of the tides, we still have need of diversion and rest. Why not borrow a hint from the summer recreations? Many a weary mind-worker has found his best relaxation in the garden,—just as the tired house-mother's nerves are all re-strung by an hour's labour of love among her flowers. So the kind of hard work that we agree to call sport,—such as fishing, hunting, or mountain climbing,—is truly named recreation, although it is really another form of labour—doing something else. Boys are not the only persons to whom it makes a deal of difference whether a given amount of exertion is called fun or work. Splitting wood is a weariness to the flesh, while football is a refreshment. Puzzles are stimulating, but "sums" are a bore. And the fortunate man in whom "the boy" has never wholly died, will find that all work and no play does not agree with him any better than with the proverbial Jack.

Just what the "something else" is in which one shall find relaxation, depends of course upon individual tastes and preferences. To the brain worker, reading is hardly a diversion unless he is wise enough to shut the doors of his particular "shop," and browse in fresh fields. A mechanic scarcely needs to punch ivory balls on a green table for exercise. A clerk confined all day in a crowded store ought to be able to find a more healthful change than that afforded in a crowded play-house. He had much better practice bicycling or pedestrianism out of doors. Every person needs an avocation as well as a vocation,—something which calls him aside from his business, if only for an hour or two a day. And whether it be in art, science, literature, mechanics, gymnastics, or simple amusements, does not so much matter as that he shall find relief in change. "He who doeth one thing," said the Greeks, "is terrible." But he is often a terrible bore to other people and a burden to himself. Let him season his life with the spice of variety.—*Golden Rule*.

SOME men finding neither life, nor power, nor success in duties of religion, grow weary of them; for nothing is more grievous than the outward form of spiritual duties where there is no experience of inward power and sweetness.

O, BELIEVER, what matters it if God denies thee a kid to make merry, when He says, "Son, thou art ever with me, and all that I have is thine!" Hath a son any cause to complain that His father denies him a flower in the garden when he makes him heir to his whole estate.—*Carlyle*.

THE healthy Christian life finds its inspiration, not in contemplating its own spiritual state, but in beholding Christ. In the memoirs of the most successful missionaries we find little record of subjective experiences. They were absorbed in viewing the needs of men and the love of Christ. They spent not much time in gauging their faith. They were looking unto Jesus the beginner and completer of it.—*A. E. Dunning*.

THE
CANADIAN INDEPENDENT.

TORONTO, THURSDAY, FEBRUARY 26th, 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.

MUSEMENTS.

WE print in another column an article by an esteemed contributor on the vexed question of amusements. There is so much in it that we can heartily endorse that we are regretful to dissent from any of its propositions and conclusions. We agree that it is not well to be continually saying only "Don't! Don't!" We dis-believe in social negatives as well as in theological, but we think that it is right to say "don't" at times, and if need be to say it emphatically and repeatedly. We agree that it is well to provide other amusements in the place of forbidden ones, but we must doubt if it is the pastor's work in any aspect of his duties; and we dissent entirely from the idea, sanctioned though it be by the precept and example of so great a man as Dr. Vincent, that young people should be forbidden certain things, not only without giving them reasons for such interdiction, but without telling them that there are reasons. We can scarcely conceive of a course that would in the end more certainly defeat the intention, for average humanity when freed from restraint is sure to swing to the opposite of that where it was forcibly held without knowing that there was a good cause. Possibly Dr. Vincent did not mean to assert that opinion so strongly as it appears in the isolated quotation; from a subsequent article of his on the same subject, we should say not.

However, to return to the question of amusements, what is our position and what can be done in the matter? Are the worldly amusements indulged in by Christian professors open to serious objection; if so, what can be done to supplant them? For the present we will confine our remarks to one only of these amusements—dancing; the more so because this, more than any other, perhaps, is allowed and indulged in by some Christian professors. Is it wrong to dance? To reply to this we must ask another question. What is dancing? Literally and simply, a graceful, regular motion, generally to music. That any one would object or find fault if that was all, we do not for a moment suppose. But is that all? Let the reader turn to "A Sensible Lady's Reasons for not Dancing," published in our issue of January 8th. There we have set forth in the calmest, fairest way what dancing really is. Just to note one or two points as they are put: It leads to crowded rooms and late hours—the writer might have added, to heat from the exertion, frequently followed by chill from the night air, which in unnumbered instances has led to consumption and an early grave; again, it leads into very close contact with promiscuous company; it requires and permits freedom with the opposite sex of which any lady may be ashamed, and which is wrong.

Not further to follow the "Sensible Lady," let us look for a moment at this last point only. Is it not a fact that freedoms are allowed in dancing which if attempted at any other time would be indignantly resented? Would any father allow a stranger whom neither himself nor daughter had ever seen before, to enter his house, take a seat by that daughter and indulge in the familiarities which the ball-room licenses? Would he not be speedily shewn the door? "Oh," but it will be said, "we only dance at home or at a friend's house; we should never think of going to a promiscuous ball." Perhaps, not now, but will you never? The descent is easy, the fascination is great. We wonder how many of those who are dancing constantly at private parties decline a more public opportunity when it offers. We would ask, will anyone assert that this is not at any rate the tendency? if so, is there not danger. Let us hear Dr. Vincent, in the article before referred to. He says.

Now many things are dangerous in their tendencies which are not absolutely wrong. I can see, for example, no wrong in allowing my boy to drink sweet cider fresh from the mill; yet if I were to drop a little harmless colouring matter into the cider, put it into a decanter, serve it in dainty wine-glasses at the dinner table, there would be in it such an appearance of evil, I would thereby set such an example and produce such general impressions, as to make me minister to a love for fashionable wine-drinking in my boy. Therefore, while to serve sweet cider in this way would have nothing "wicked" in it, I should be running great risk in thus forming the taste of my child.

He then proceeds to consider the tendency of various worldly amusements, and thus speaks of dancing:

As for the dance, the majority of Christian ministers and physicians agree that the tendencies of the dance are bad. One of the most terrible and scathing criticisms upon the dance of modern society which has appeared, was written by a man of the world from a point entirely outside of the Church. If it were possible to draw the line between the dance and the family, at the neighbour's, in the great parlours of a great mansion, in the elegant hall, or at the public watering-places, it might be an open question. But in view of all the possible tendencies, in view of the general convictions of evangelical Christians, in view of the unquestioned fact that the fervent, spiritually-minded leaders of the Church, evangelists and pastors, are opposed to the indulgence, I think it wise for me as an individual Christian, desiring to do the best work for my children, to enter kindly, but firmly, by principle and example, my protest against these worldly amusements.

There is one thought which should ever influence Christian young men and maidens—the possible danger to others. Doubtless thousands emerge from the ball-room unsullied, uncontaminated by its surroundings. All do not; they learn lessons, acquire tastes and form connections which is a shadow of darkness upon their lives. Who dare, with this fact before them, set the example of going "into temptation?"

We have but half accomplished the task to which we set ourselves, but this article is already too long, and we must conclude with another extract from Dr. Vincent which we especially commend to Christian fathers and mothers:

Let us not dogmatize, but let us leave behind us plain precept, consistent example, and fervent remonstrance, over which our children must climb with difficulty before yielding themselves to the indolence, dissipation, love of self-indulgence and of excitement which abound to-day, and which are the foes to peace, culture and a well-poised character.

NIHILISM.

THE recent attempt on the life of the Czar of Russia, unparalleled in recent times for its reckless audacity, following so closely upon a similar attempt when visiting Moscow, has awakened a deep interest in the organization that has managed to suspend the sword of Damocles over the head of the Autocrat of all the Russias, to bid defiance to his police, to honeycomb his army with treason, and to carry its taint to the very foot of the throne. Who are the Nihilists and for what are they struggling? That there has been misgovernment in Russia we know—misgovernment long and fearful, that has sent thousands upon thousands of the best and truest citizens to the terrors of Siberia and sacrificed hundreds of them upon the scaffold. Knowing this, the first impulse of the great mass of English-speaking people, which is always for the oppressed against the oppressor, has been to sympathize with the Nihilists, and while regretting the violence which they display, the wanton destruction of human life, in their reckless attempts to strike one man, to excuse these things somewhat on the ground of the provocation they have received, the sufferings endured by the people, and the supposed purity and singleness of their motives. Are they then worthy of this sympathy? is Nihilism a thing to be treated tenderly, its violence to be excused by a Christian people? To this we unhesitatingly say, No! With the fullest conviction of the barbarity of rule in Russia, and with a burning abhorrence of such tyranny, we would yet say that there is a worse thing than that, its natural progeny if you will, but yet more hateful than the parent, it is Nihilism.

We are accustomed to turn with repugance from the idea of Communism or Socialism in any of their manifestations, but here is a system that scouts Communism as being too conservative, as recognizing

rights in anything, in government, social life, or the family, and which glories in its name—*Nihil*—Nothing, everything to be destroyed, law, order, property—nothing to be saved or preserved.

To shew that we do not overstate the iniquity of this system, we quote from an article in the January number of "The Nineteenth Century," some of the utterances of the leaders of the Nihilist movement. First among them, father, in fact, of the whole system, is Michael Bakunin, who, speaking at Geneva in 1868, says:

"Brethren I come to announce unto you a new gospel, which must penetrate to the very end of the world. . . . The old world must be destroyed and replaced by a new one. Lie he must be stamped out and give way to truth!"

He then goes on to avow the boldest and most daring Atheism, and calls upon his hearers to get rid of the idea of a God. After this he says:

"The second lie is *Right*. *Might* invented the fiction of Right in order to ensure and strengthen her reign. . . .

And when you have freed your minds from . . . that childish respect for the fiction of *Right*, then all the remaining chains which bind you, and which are called science, civilization, property, marriage, morality and justice, will snap asunder like threads."

In other words the object of Nihilism is to get rid of all these things. Yet further:

"Let your own happiness be your only law. But in order to get this law-recognized. . . . you must destroy everything which exists in the shape of State or Social organization. . . . Our first work must be the destruction and annihilation of everything as it now exists. You must accustom yourselves to destroy everything the good with the bad."

Another of their leaders says:

"We Nihilists say, no law! no religion!—*Nihil*. . . . Let us cast off this garment of law for it has not been made according to our measure and impedes our free movements. Hither with the axe and let us demolish everything."

From one of the proclamations of the Society we select a portion of three paragraphs:

"The only revolution which can remedy the ills of the people, is that which will tear up every notion of government by its very roots, and which will upset all ranks of the Russian Empire with all their traditions. . . . Our mission is only one of universal relentlessness, and terror-striking destruction. The object of our organization and of our conspiracy is to concentrate all the forces of this world into an invincible and all-destroying power."

One more extract, this time from their paper "The Will of the People:"

"Do you accuse us of being murderers because we attempt to take the life of his most sacred Majesty? Why, we would most gladly accomplish his destruction, and he has only escaped until now in consequence of the many cowards in our ranks."

Yet further on:

"Unfortunately for our cause, the majority of Nihilists are too humanitarian, and hence are incapable of carrying out many necessary measures."

We have abstained from quoting some of the vilest and most blasphemous of these writings and speeches, but what has been quoted is sufficient to shew that these men are the foes, not only of despotism, but of all that is sacred to man; they are the common enemies of society, the wild beasts of the century. We can give them no sympathy or good wishes; on the contrary, while earnestly hoping that the Emperor of Russia, who began so well by the emancipation of the serfs, may crown his reign by giving to his people a constitution, and thus destroying the pretence for this organization of terror. For the Nihilists we can only trust that the iron hand of the law will reach them, and that the terrors they seek to inaugurate may recoil upon themselves.

HINDRANCES TO CHRISTIAN UNITY.

SIXTH PART.

IN 1873, at New York, met the Evangelical Alliance. The late Dr. C. Hodge, of Princeton, read a paper on the "Unity of the Church." We quote a few sentences: "The Christian is a man united with Christ by the indwelling of His Holy Spirit. The Church is a body of such men, professedly such, and by credible profession such, who are organized for the worship of Christ and the diffusion of His Gospel. That is a Church. I do not see how you can alter that. It is the scriptural idea of a Church, and therefore wher-

ever there is an organized body of credible professing Christians, organized for Church purposes, there they have a right to be recognized by every other denomination as a true Church." This many of our readers may say is pure Congregationalism; perhaps so, though stated by a prince of Presbyterian theologians. At any rate its logic seems faultless, and its spirit commends itself to all save those who

"—think the rustic cackle of their bourg
The murmur of the world."

But there is a corollary from this, irresistible: "There is involved in this intercommunion. As in the apostolic Church, a man who was a member of the church of Jerusalem was a member of the church of Antioch, or of Rome. And then it is involved in the recognition of denominational Churches, that the one and the other of them should regard as valid the sacraments and the orders of the other. If the validity of the sacraments depends upon the virtue of the man who administers them, then none are valid but those who have this supernatural power to render them efficacious. But if it depends upon that being done that Christ demands under the authority of the Church, and with the sincere intention of obeying the command of Christ, then the sacraments of that Church are valid, and should be valid in the eyes of another."

These principles of practice are gradually working their way into our Christian communities, and in this direction we look for the bringing together in closest sympathy the scattered Christian communities. Need it be pointed out how thoroughly our Baptist brethren of close communion principles, and every knot of "Brethren," popularly known as Plymouth Brethren, utterly ignore these principles in practice, and thus, as far as in them lies, place themselves in direct antagonism to the drawing together of the divided sections of the Christian Church.

There are some conclusions so monstrous in themselves that we must be led to doubt either the premises or the logic which leads us there. So thoroughly does the Gospel enforce truthfulness and steadfastness therein that we instinctively repel any insinuation of double-dealing in Paul's becoming "all things to all men," and the principles which, securing consistency, lead to the unchurching of the whole Church of God outside one narrow line which "close communion" assuredly does, must have something radically wrong somewhere. The spirit of Christ is comprehensive in everything that is not unrighteousness. We can never look to the Canadian Baptist Church for that spirit, under its present close tradition. Not even Episcopal assumption outbids in narrowness the close communion principle. Christian unity is a simple impossibility in that line, and the utter unchristian character of the conclusion should lead our Baptist friends to doubt the Christianity of their inexorable logic.

Congregationalism—does it afford any hindrances, or can it be held forth as a rallying centre? Having so freely spoken of other denominations, we, perforce, must speak modestly of ourselves; yet truth itself would forbid an unqualified yes. Getting out from ourselves, and looking as others look upon us we are met at once by the question, What is Congregationalism?

In replying to this question we commend to our churches the following extracts from an essay by Dr. Wilkes on "Congregational Independency viewed from within," and published by request of the Union which met at Brantford, A. D. 1853, reserving our comments thereon until our next and final paper.

"1. A church is an organized assembly of disciples of Christ, Christian men and women, who agree to walk together in the fellowship and ordinances of the Gospel, and who have, as officers, one or more bishops and deacons.

"2. Such a church, when organized, is complete in itself for all associate action, and is independent of all extraneous ecclesiastical authority; but it is not independent of the sympathy, confidence and co-operation of sister churches; on the contrary, the inter-communion of the churches is a scriptural requirement, and mutual love and respect should ever be cherished between them. It so happens, however, that just at this point sundry crudities and prejudices have a wide-spread influence, and sometimes knavery avails itself of their existence to work much mischief. Blind to the important distinction between the exercise of authority and the respectful tendering of advice—between the coercion of law, and the persuasions of love—some good men are jealous of

all interference on the part of other churches. Losing sight of the obvious inter-union in affection, in substantial aid, in fraternal visitation and counsel, and in general sympathy, which existed among the churches of the New Testament, these worthy people, terrified from their property by visions of "a Legal Hundred," or of "Synods and General Assemblies," or of "Præfatical power," or of a "conclave of Cardinals," fly in the face of all inter-union, and would isolate every church from its fellows as effectually as a hermit could bury himself alive in the wilderness. The adoption of such a course would speedily reduce a church to the uselessness of the hermit. But, in addition to this evil, knavery, which could not carry out its designs and an affectate and wise inter-union of churches take advantage of these prejudices, ignores the sympathy and counsels of neighbouring churches, and works out its designs by means of a faction of its own creation. The thing wanted to counteract and prevent all this, is not outside *availability*, but merely on sole sympathy and wise counsel; the moral effect of which would be sufficient to produce all that means can accomplish. This understood inter-union of churches provides satisfactorily for the management of difficulties which sometimes arise between pastor and church. It has been said that our weak point is precisely here: that a church may brow-beat, ill-use, and commit other grievous wrong against a pastor ere they drive him away a broken-hearted man. It is hardly needful to say that an acknowledged inter-union that gives to either or both parties a right to call a council of neighbouring churches, meets this case better than other systems which boast their superiority at this point. No one can read with candour the New Testament without perceiving that throughout there was a lively sympathetic inter-union among the churches of the primitive age."

"On the organization of a church it is only needful to say that while a few disciples who agree to walk together in church fellowship may be legitimately constituted a church, yet it is seemingly and tending alike to the glory of the Master and the education of His people, that the interposition of other churches should be asked for in such an important act as the organization of a church. Many churches have been rashly organized, only to struggle through a brief and troubled course, to what has proved a needful dissolution. The question, "Is it desirable to organize these disciples into a distinct church?" is one which may well engage the attention and elicit the exercise of the wisdom of neighbouring churches, assembling by pastor and delegate to deliberate and give advice. This course, moreover, imparts greater solemnity and importance to the act, if it be deemed best to perform it."

In these days of change when so many families are breaking up old connections and moving away to the North-west, intending to make their homes there, it is well that a word should be spoken respecting Church connection, and we call special attention to the article in another column from the "Congregationalist" of Boston. It contains wise counsel worthy of all attention. Upon Congregational emigrants primarily rests the spread of the principles they hold in the new regions of our country.

A RECENT item of "news" from the Winnipeg church informed us of the departure of one of its members, Mr. Ed. Pim, to Rapid City to found a newspaper there. The first number is now before us, and we welcome it to our list of exchanges. It looks well, and we hope that it will be a power in that region. Two years ago the region was entirely uninhabited, its solitude only broken by the passing Indian and the buffalo; to-day it has its paper; such is growth in the North-west. We wish our youngest brother a long life.

SOME friend anxious for our enlightenment sent us a Chicago paper with Col. Ingersoll's oration on Tom Paine. We read it, and were amazed at the ignorance and audacity of the speaker. The "Congregationalist" puts it well when it says:

"There is something melancholy in the annual attempts to whitewash and glorify the memory of Thomas Paine. We are thinking now chiefly of the utter flatness and feebleness of the effort. Even Colonel Ingersoll, than whom a more sparkling rhetorician would be hard to find, in spite of his superficiality and recklessness, cannot get up any lasting interest in Paine. History is against him. The world knows that infidelity never made anybody better or happier, and that Paine 'died as the fool dieth' at last. Common sense is against him. However careless a community may have become, it seldom forgets for long at a time that the foundations of its stability, if considered only from a secular point of view, are those at the overthrow of which infidelity always aims either directly or indirectly."

OUR brother of the antipodes "The Victorian Independent," is a creditable, lively sheet; larger than the CANADIAN INDEPENDENT, but only published monthly. One of our old Toronto Congregationalists is Hon. Secretary to the Committee of the paper, and

appears to have thrown his characteristic energy into its affairs. From the Annual Report of the Committee we make the following extract, which, with change of name may be used for the CANADIAN INDEPENDENT:

"Some few new subscribers have been added during the year, but your Committee are by no means satisfied that all is done that could, or should be, if our friends simply did their duty. There must be a large number of Congregationalists who would be glad to aid in the support of our recognized denominational organ if its existence were known, or if it were brought under their notice. As an instance, within these past few days a gentleman wrote as follows:—'I have seen the 'Victorian Independent' for September, the first copy I ever saw, and like it very much. Enclosed is five shillings for one year's subscription.'

"Your Committee would suggest that ministers and delegates of our churches should kindly give the secretary a list of names of persons in their respective congregations who are likely to become subscribers; if this be done, the secretary will personally communicate with these gentlemen, and it is thought that many additional and permanent supporters may in this way be obtained."

We wish our Victorian contemporary all success.

Book Reviews.

St. Nicholas for March.

Unquestionably we think, the best young people's magazine published on either side of the Atlantic.

Scribner's for March.

This magazine has established a reputation for first-class style of production which it appears determined to maintain. The literary matter is excellent.

Harper's Magazine.

The number for March is a very fine one. Some of the wood cuts are of the best we have seen. We have transferred from its pages a new poem by Longfellow, "The Sifting of Peter," written in quaint, mediæval style, but full of beauty.

The National Sunday School Teacher.

This is an excellent help. We regularly use it in our study of the lesson, and should be sorry to do without it. The March number, now to hand, contains the Temperance Lesson for the quarter. It is issued by the Adams, Blackmer & Lyon Publishing Co., of Chicago.

Littell's Living Age.

Boston: Littell & Co.

This magazine continues to furnish its readers, week by week, with the choicest extracts from the best English periodicals. The selections are well chosen, grave and gay, heavy and light. A story by Mrs. Oliphant, and another by the author of "Dorothy Fox," have been recently begun, and the publishers present to new subscribers for 1880 the six numbers of 1879 which contain the opening chapters of both. For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year), the subscription price (\$8) is low; while for \$10.50 the publishers offer to send any one of the American four dollar monthlies or weeklies with "The Living Age" for a year, including the extra numbers of the latter, both post-paid.

Woman's Ministry, and other Expository Addresses.

By Mrs. George C. Needham, 146 pp. cloth, 12mo. Price 75 cts. Chicago: F. H. Revell. Toronto: S. R. Buggs; Willard Tract Depository.

Mrs. Needham has been well-known throughout this country and England, as the wife of the evangelist, Geo. C. Needham, and this book from her hand will be welcomed by those who have listened to her voice in Bible readings and evangelistic addresses. There are nine articles in the book, from the first of which we get the title. That woman has a place and power in the ministry of the Gospel the writer makes clear from the Word of God, she takes the position that where woman is duly qualified she is authorized to preach or teach when such does not involve headship or authority in the Church. The other papers are spiritual, fervent expositions of great truths. We commend the book.

CHRISTIANITY does not need any credit. It pays as it goes; and it is stronger through its agency, the church, when that does the same thing.

Correspondence.

TO CORRESPONDENTS.

Write as briefly as possible—our space is limited—on one side of the page or by

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

Rev. M. Lowy, and "Justice" are unavoidably postponed until next issue.

A letter from J. T. Breeze, of Alton, in reply to the paragraph in last week's INDEPENDENT, is received quite too late for insertion. It shall appear next week.

"THE HOLY CATHOLIC CHURCH."

To the Editor of the CANADIAN INDEPENDENT.

As a friend of the "Montreal Witness," and a constant reader of its pages from its commencement, allow me the liberty of qualifying one of its statements—lest being found in a paper so generally read, it may do mischief as follows. "The Young Men's Christian Association is in some respects a better presentation of the holy catholic Church than any denomination of Christians can be, seeing that in practice, as well as theory, it unites Christians of every name for common work," etc., etc. Now what, we ask, have denominations or names to do with the matter? Why is a society composed of Christians of every name a better "presentation" of a Church, or of the "holy catholic Church" than a society of *one* denomination? It is not their being of one name or many names, that makes them better or worse before God. If they are believers, earnestly working for God, composed of such as the Church of Christ was appointed to be formed, they represent the Church catholic, which thing we honestly believe the Y.M.C.A. does not.

The "holy catholic Church" is composed of both men and women. The "holy catholic Church" contains both young and old. The "holy catholic Church" carries in its bosom thousands of children. The "holy catholic Church" is composed of both weak and strong, of workers and those who do not work and who are not adapted to Christian work. If you pick out a society all *men*, all *young men*, all *workers*, those who are strongest for Church work, you have not a "presentation" of a Church, or of the "holy catholic Church," such as they will be when assembled before the throne of God. The term "holy catholic Church" is not made much mention of in the New Testament. "The multitude of the redeemed of every age and nation under Christ, their divine Saviour and Head, are styled a Church twenty-six times, e.g., Matt. xvi. 18; Eph. iii. 10," etc.; while the New Testament, in eighty instances, defines an association or congregation of persons who embrace the revealed truth and offered mercy of God through Jesus Christ, and who live for His glory, and who meet together for His worship, as a Church. Now such *churches*—we often find the word in the plural—were composed of male and female, young and old, weak and strong. If you take out all the young men you have not a fair sample of the Church of Christ as instituted by the apostles. Nor do you *leave* a fair sample, for a Church deprived of the working element is left weak. A true Church is not designed to be all young, or all old, all weak or all strong, all rich or all poor, all males or all females, but is composed, as it may happen, of some of each. There is no doubt but the Y. M. C. Associations in large cities have done good, but this cannot be said of them everywhere. In small towns we believe churches have been weakened by the withdrawal of the best element to work more in the interest of Plymouth Brethrenism than that of the Churches of Christ, formed on apostolic model.

Good as these Young Men's Associations are, they must not be confounded with Churches of Christ, or held up as a model of the "holy catholic Church." The cry against denominations, got up chiefly by the Plymouthites—the narrowest of all sects—is about as unreasonable as a cry would be against regiments in an army.

The Churches have never been so pure and earnest as they have since they came out of the Church of Rome, which claims to be the "One Holy Catholic Church" and which to-day is not so much one as the various denominations of Protestants are who came

out of her, who exercise free thought, and agree to differ in non-essentials and keep up the variety which God has stamped on all His works. W. H. A.

Paris, Feb. 3, 1880.

"SHUN THE SCEPTIC."

To the Editor of the CANADIAN INDEPENDENT.

SIR,—I have just noticed in your issue of the 10th instant, a little article headed "Shun the Sceptic." I had just read the article before it, "The Silence of Sympathy," and the article after it, viz., "The Transferred Burden." "Shun the Sceptic" seemed to me to breathe a spirit inconsistent with that of "sympathy" and the "transferred burden." To shew the inconsistency of the article, let me quote a little of it.—"First, I warn you to shun the sceptic—the young man who puts his fingers in his vest and laughs at your old fashioned religion and turns over to some mystery in the Bible and says, 'Explain that, my friend, explain that!' and who says, 'Nobody can scare me; I am not afraid of the future; I used to believe in such things, and so did my father and mother; but I have got over it.'"

The sin committed by this sceptic young man, according to the article referred to, consists of the inquiry, "Explain that, my friend, explain that! nobody shall scare me, I am not afraid of the future." Instead of endeavouring to explain *this* or *that* to the sceptic young man, you advise and warn the poor fellow who has been asked for an explanation, to *shun* that *sceptic*, and you are afraid that the sceptic young man will have the better of the good young man (whom you have warned to "shun the sceptic") by simply "using jeers and scoffs and caricatures without an argument against the Christian religion." One would think that the Christian young man ought to have done something by way of explanation, first of all in answering the young sceptic, and produced some argument in support of the Christian religion, which he affected to believe. Instead of doing that, the young man yields and becomes a *sceptic* too—rather lame for the logic of the Christian young man, one would think, to be captured by "scoffs and jeers and want of argument;" but so the case is told.

But a little more. The Christian young man is encouraged by the article in question, and the *sceptic* young man is tried again to be scared. For you have said, "Alas, a time will come when this blustering young infidel will have to die, and his diamond ring will flash no splendour in the eyes of Death as he stands over his couch waiting for his soul." Death, what is it? Burns describes it thus:

"I there wif something did fogather,
That put me in an eerie swither;
An awfu' scythe out owre a'e shouther
Clear danglin' hung.
A three tae'd feister on the other
Lay large an' lang."*

If the sceptic was a medical student that would not frighten him. Does your bugaboo increase the sceptic's intelligence if he is not a medical student, although he becomes frightened at the hollow eyes of the dead skull? I do not think it will increase the sceptic's intelligence, to whatever class of men he may belong. Death is the absence of life, as cold is the absence of heat, and, *vice versa*, heat the absence of cold, but you cannot personify either, to be appreciated by an intelligent man as an argument in support of the Christian religion. "Death is wanting the man's soul," you say. What has *Death* to do with a man's soul? If death is only the absence of life, and because of the absence of life the body goes into decay—returns to dust—dust is the body reduced to a few elements and salts. That is death. Do you try to *frighten* the sceptic by making a reference to the ultimate elements of his dead body? That is the *skull and cross bone* theory practised in Ireland to frighten bad landlords, but it has no effect in disproving the errors of the sceptic. You have not said whether this *sceptic* denied the existence of God as Creator and Governor of the universe, or whether he merely was unfaithful to Bible revelation. There may be a difference there as to the treatment required. I would think that the

* See "Death and Dr. Hornbook."

sceptic young man knew that God was his Creator and Father, because he said, "*oh God!*" when he found his body becoming cold "*by death breathing cold upon him,*" as you say. If the young man was an unbeliever in the Bible revelation, why "*shun him,*" as you advise? Is that the doctrine which Christ teaches? Far from it; He did not come to save the righteous; He came to save sinners, even the vilest of them. Grant that this sceptic young man was one of the vilest of sinners, he then was one whom Christ came to save, and the symbol of a *Christian* should be a desire to *save* and not to *shun* even the chiefest of sinners. The Christian symbol becomes manifest in cases like Africaner. He was changed by Christ-like effort, not by being shunned or shot at, as the Zulus now are. Let us be consistent, then, Mr. Editor. Drop the appellation "*Christian,*" if we do not do as Christ would have us; but if we try with Christlike weapons to convince the sceptic by giving him proofs of his error, and evidence of our own beliefs being true, in love and in intelligence, we may acquire the *sceptic*, and he, as well as ourselves, might merit the *symbol of Christian* which we never would do by shunning, frightening, and humbugging those who are in error. B.

[The above refers to an article in the CANADIAN INDEPENDENT in July last. We have only recently received this. How the delay occurred we are unaware. However, as the subject is one of permanent interest, we insert it.—E. D. C. I.]

News of the Churches.

SARNIA.—Sunday last was the eightieth birthday of our respected and aged brother, Deacon McLagan, who is well and favourably known by all acquainted with the history of Congregationalism in Sarnia. A wish had often been expressed by his brethren and sisters in the church here to present him with some tangible proof of their kindly feelings towards him, and appreciation of his long and faithful labours in the interest of the denomination. Thinking this a fitting opportunity for so doing, a subscription was made cheerfully and heartily, the only regret being that it could not be made larger. The total proceeds were expended in purchasing a Bible with large clear print, handsomely bound, and with a suitable inscription written on the fly-leaf, which was presented to him just before the morning service.—E. J. B.

ECONOMY, N.S.—It is now a year since I wrote you. We have just had our second anniversary commemorating the settlement of our pastor, the Rev. Edwin Rose. We met on Friday evening, Jan. 30th, at the residence of one of our deacons, A. K. Moore, Esq., where we spent a very happy evening. After tea was served, the pastor gave, on behalf of the church, a surprise to the leader of our choir, Mr. Alex. McLellan, by presenting him with a very good gentleman's writing desk. Mr. McLellan replied in a very neat and pleasant manner. Then we followed it up by giving our pastor and his wife a surprise likewise, for Mr. A. K. Moore tendered to Mr. Rose a chair for his study, and Mrs. Rose a set of crystal, accompanied with the following address:—"To the Rev. Edwin Rose, our beloved pastor: Please accept this easy chair for your study as a token of our appreciation of your pastoral labours in our midst; and our prayer is that when this chair has been replaced by another, and even another, you may still be spared to labour with us, and for us, and bring forth from the blessed Bible 'treasures new and old.' And to you, our dear Mrs. Rose, doubly beloved, first as our pastor's wife, secondly for your own work's sake: Please accept this set of crystal as a small token of our affection and respect for your untiring labours of love amongst us. And our earnest prayer is that the Lord of the harvest may long spare you with your husband to labour in this portion of His Vineyard, and as we now in this circle represent a portion of Christ's Church militant, may we so live, love and labour together that we may appear as an unbroken family in His Church triumphant. Signed on behalf of the church, S. G. Moore, R. Thomas, Rob. Hill, A. R.

Moore, G. M. Hill, Church Sec." Mr. Rose responded for Mrs. Rose and himself with much feeling, and "hoped that the church's token of love to the n that day, and the beautiful new parsonage they had entered the day before, would help them to be yet more useful to the church and congregation, and for the dear Master's sake, to serve them more affectionately and successfully."—A few brief reports were then given of the church's financial and spiritual position. Mr. A. K. Moore reported on behalf of the Building Committee that although they had now a property worth \$1,600 at least, yet the church would only be \$400 in debt. Mr. S. G. Moore, for the Finance Committee, stated that it had cost the church \$660 to carry on its work, which had been cheerfully met. Mr. James Hill, the Superintendent of the Sabbath school, observed that the whole year had been a very happy one, and much good fruit had been seen amongst the scholars from the year's work; four scholars had joined our own church, and a fifth a neighbouring church. Mr. Rob. Hill, spoke for the young people, and stated that the Young Men's, and the Young Women's, prayer meetings held at the pastor's house weekly, had been a great help to their spiritual advancement, and he believed not only himself, but every member, felt very grateful to God for this privilege. The attendance had been very good. Mr. C. Ed. Hill, one of the deacons of the church, remarked that while thankful to God for what had been accomplished in the past, yet he felt with a true consecration to God as a church, there was yet a greater good to be accomplished. The pastor then closed a very happy evening by seeking the Father's blessing to rest upon all.—GEO. M. HILL, Church Sec.

Religious News.

The following are the numbers of the clergy officiating in the Episcopal Church of Ireland on the 1st of January, 1880.—Archbishops and bishops, 12; incumbent, 1,261, curates, 363; other officials, 43; total, 1,679.

The conditions of peace between the Church and State in Germany will probably be the consent of the Vatican to recognize the State's right to control the education and nomination of Catholic priests, and in return the Government will repeal all the other clauses in the Falk laws passed for the purpose of coercing the clergy.

The Italian residents in Berlin have roused the wrath of the Catholic clergy there. The Italians had arranged to hold a commemorative service on the anniversary of the death of the late King Victor Emmanuel, but the Catholic clergy objected, because the deceased monarch was excommunicated by the late Pope, and carried their opposition to the length of refusing the use of the church.

The Church of Jesus, in Mexico (Episcopal), has been maintaining services in Vera Cruz, which were conducted by a lay reader, Albino Soto. Being informed that it would be necessary to withdraw the support heretofore given him, Soto declared that the mission must not be closed, and for the purpose of keeping it open he would get some work to do, so as to pay the rent of the hall and support his family.

A ROMAN CATHOLIC layman, *apropos* of a sermon by Dean Stanley in Westminster Abbey on Holy Innocent's Day, wrote to the distinguished dignitary modestly expressing a hope that the Dean "might die a member of the Roman Catholic Church." The Dean wrote the following appropriate reply:—"Dear sir—I beg to thank you for your kind letter. Probably there are not many of your creed who would join you in the matter, and I therefore the more value your approval. Yours faithfully, A. P. Stanley"

The orthodox clergy of Berlin, playing into the hands of the Ultramontanes, have for some time been carrying on a vigorous agitation against the Jews. Pastor Gruber, one of their number, has lately published a pamphlet exposing the impolicy and impropriety of the anti Jewish crusade; and he has been rewarded by a letter from the Crown Prince, in which His Imperial Highness says:—"I have been particularly pleased at receiving your book, 'Christian and Jew,' and owe you my sincere thanks for it. I hope with you that your call for peace will be listened to by all circles, and will find the appreciation which it deserves."

A LETTER to the "Golos" from Susdal, in the Province of Vladimir, reports that an archbishop and two bishops of the Faith of Old Believers, are confined in the fortress there on account of their creed. The archbishop has been there twenty-six years, and the bishops twenty-two and seventeen years respectively. The "Golos," in a letter on the subject, supposes they had been forgotten by the authorities. The Minister of the Interior has deprived the "Golos" of the right of inserting advertisements during the present month, for publishing an article suggesting that the three bishops incarcerated at Susdal had been forgotten by the Government.

The Sunday School.

INTERNATIONAL LESSONS.

LESSON X

THE SAVIOUR'S GOLDEN RULE. Matt. vii. 1-12.

GOLDEN TEXT.—"Whatsoever ye would that men should do to you, do ye even so to them." Matt. vii. 12.

HOME STUDIES.

- M. Matt. vii. 1-14. The Golden Rule.
- L. Luke vi. 30-42. Judge not.
- W. Prov. ix. 1-12. Reprove not a Scornor.
- Th. James i. 1-11. In Faith.
- F. 1 John v. 11-21. Confidence in prayer.
- S. Matt. xxii. 31-46. The Great Commandment.
- Sab. Luke xiii. 22-30. The Strait Gate.

HELPS TO STUDY.

The Saviour's "Golden Rule," "Whatsoever ye would that men should do to you, do ye even so to them," is a re-iteration of the substance of the second table of the Moral Law:—"Thou shalt love thy neighbour as thyself."

This grand generalization of Christian duty occurs among a number of comprehensive statements of truth which may be considered under the following heads: (1) *Consciousness Condemned*, (2) *Discrimination Recommended*, (3) *Prayer Invited*, (4) *The Golden Rule*, (5) *The Two Ways*.

I. CENSORIOUSNESS CONDEMNED.—Vers. 1-5. It is not public, official judgment, neither is it private judgment, that is here forbidden. The former is permitted and commanded, both in the Church and in the State. As for the latter, we are repeatedly enjoined to distinguish between the clean and the unclean, to judge of actions, and even of personal character, "not necessarily for publication," but for our own guidance. In doing so, however, we must be careful not to break the golden rule.

Judge not that ye be not judged, means that we are not to pronounce upon motives. These are known only to the person implicated and to God. It is natural to impute to others the motives which actuate ourselves; and how often does it happen when a person imagines he is exposing the faults of his neighbour, we recognize in the description, not his neighbour's character but his own.

With what judgment ye judge, ye shall be judged. What else can we expect, even from men? In this respect the world is a mirror which reflects our smiles and our frowns. And, besides this, those who can find no good principle in others betray the absence of good principle in themselves, and shew that they are still under condemnation; if not converted, the harsh judgments which they so freely dispense shall recoil with accumulated force upon their own heads, and in the final reckoning they shall realize the terrible doom expressed in the words, with what measure ye mete it shall be measured to you again.

The mote and the beam. A mote is a particle small and light enough to float about in the air; a beam is a large log of wood. It is easier for us to see small faults in others than to detect great faults in ourselves. In order to get David to see the enormity of his own crime, the prophet Nathan described to him an analogous, but much less serious crime which he represented as having been committed by another person, see 2 Sam. xii. We should always combat this tendency. It is against the golden rule.

We are not forbidden to point out the faults of other people, if this is done in kindness; but we are urgently exhorted to get rid of our own faults first. They are the most injurious to us; and to assume the censor's part without reformation, is only tempting our offending brother to throw a stone at our glass house.

II. DISCRIMINATION RECOMMENDED.—Ver. 6. The figure is still sufficiently forcible; but the Jewish estimate of dogs and swine was even lower than ours. By "dogs" we are to understand, not the domestic pets of the present day, but the half-savage animals that prowled around the streets of eastern cities, and were only tolerated on account of their services as scavengers.

The Christian, and especially the Christian teacher, is directed to exercise the utmost prudence in speaking of the precious things of the kingdom to those who cannot appreciate them because they know not the rudiments of religion. That which is holy means, primarily, flesh from the altar, and may here be taken for Christian ordinances; pearls may stand for those truths which can be understood only by those who are well advanced in the Christian course. To expect the unconverted to appreciate the higher truths and ordinances of religion is as unreasonable as to expect dogs to distinguish between sacred and common flesh, or swine to regard pearls with that admiration which is usually accorded to them by human beings.

III. PRAYER INVITED.—Vers. 7-11. The form in which the invitation to prayer is given, indicates that our prayers are to be characterized by earnestness, diligence and perseverance.

- A sk, and it shall be given you;
 - S eek, and ye shall find,
 - K nock, and it shall be opened unto you.
- Believing, importunate prayer will procure all needed blessings.

It there is a tender spot at all left in the heart even of a wicked man, will it not be touched by the cry of his children for bread; and may we not rest assured that our

Father which is in heaven will not mock the distress of those who really seek salvation at His hands?

IV. THE GOLDEN RULE.—Ver. 12. If you wish to know how you ought to deal with anyone, "put yourself in his place" and then consider the matter; "do as you would be done by;" or in the words of our lesson:

All things whatsoever ye would that men should do to you, do ye even so to them. This covers the whole duty of man to man, and it is neither more nor less than another way of saying "Thou shalt love thy neighbour as thyself." Christ came, not to teach a new code of morality but to raise man to the standard of the old code. He enunciated this rule, not as a new dictum, but as the sum of Old Testament teaching as to the duty of man to his fellow; for this, says He, is the law and the prophets. See Rom. vii. 8-10; Gal. v. 14.

V. THE TWO WAYS.—Vers. 13, 14. The way of life, the way of holiness, the way to heaven, presents an unvarying appearance to fallen human nature; but the fault is in the fallen nature and not in the way; reformed, sanctified human nature finds it to be a way of pleasantness. It is strait, or narrow, because it affords room neither for sin nor for self-righteousness.

The gate or door to the way of holiness is Christ Himself, that is, only those who believe in Him, and are taught and strengthened by the Holy Spirit, can practise holiness. We are urgently entreated to come to Christ and to walk in the way of life.

Enter ye in at the strait gate. Why? Because there is another gate and another way, and that gate is wide and that way is broad; its master is exceedingly "liberal," quite as liberal as the woman who told Solomon to divide the living child; but, alas, it is the way that leadeth to destruction.

Read Bunyan's "Pilgrim's Progress."

GOING TO HEADQUARTERS.

Before the Reformation in Scotland a good old gentleman, who had seen her better days, was reduced to the necessity of taking a small moorland farm under the Earl of Huntly, ancestor of the Duke of Gordon. On this barren spot the widow and her two sons, by their unwearied industry contrived to glean a scanty subsistence. But, miserable as this dependence was, they were likely to be deprived of it by the practices of a greedy, ruthless land-servant, or factor, as he is denominated in Scotland. This unfeeling scoundrel stained every nerve to dispossess the widow and her orphan children, and adopted an infallible method to attain his diabolical object, namely, raising the rent almost beyond their means of paying.

In this emergency she applied to several persons who were said to possess the favour of the Earl; but all in vain. Seeing ruin inevitable, she summoned up resolution to wait on his lordship himself. The Earl, who was a man of bluff, open, and generous disposition, received her with great kindness, and after some conversation found her to be a person of superior sense and worth, and expressed much surprise that the poorest of his cot-farms should be occupied by one who had most obviously moved in a higher sphere.

"But," quoth the worthy nobleman, "you must dine with me and my family to-day; I must let them see what sort of stuff at least one of my tenants is made of."

The a-tounded widow was very reluctant to accept the invitation; but the Earl would not be denied. She had the good fortune to make herself equally acceptable to the countess and all the family. After dinner she was shewn over the castle, and finally was conducted into the chapel, where there was no lack of images. But fearfully scandalized were the feelings of the good woman when, coming in front of the Virgin Mary, she saw her noble hostess and children sick down before it, as if a signal had been given for their immediate prostration. When they had ended their devotions, they were equally astonished at the unbending posture and homed looks of their heretical guest.

The Earl, who had been absent, now made his appearance. Seeing how matters stood he asked her how she could be so neglectful of her duty to the Holy Virgin? Where could she find such an all-sufficient intercessor for sinful creatures as the blessed mother of our Lord?

"Please you honours," quoth she, "allow me to answer ye in a homely way, but—by your favour—nor so far, I reckon, from the subject in hand. Ye well know, my lord, that I have a small farm under you lordship; and for some years hard we had striven—my two boys and myself—to make two ends meet. Few as our comforts have been, they have been seasoned with content, which is a pleasant, though uncommon drop in the cup of poverty; but now we are to be turned out of house and home by a factor who shuts his ear to the widow's cry. I, too, have made supplication to intercessors of well-known power and favour with your honourable lordship. I have applied to little Sandy Gordon, and muckle Sandy Gordon, and got neither solace nor satisfaction from them. In short, all has proved vanity and vexation of spirit. Before I and my bairns go forth, the sport of the winds of heaven, I now do what I should have done at the outset—I apply to the great Gordon himself."

This most judicious and touching appeal produced an ecclesiastical effect on the noble persons to whom it was made. The widow and her sons obtained a long lease of an excellent farm, on a rent merely nominal, and it is believed that her descendants enjoy it to this very day.

The common people in Aberdeenshire believe the conversion of the Gordon family from the Roman Catholic to the Protestant religion to be in no small degree owing to the above pithy address.—*Southern Presbyterian*.

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