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The Canadian Independent.

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

Vol. 28.

TORONTO, THURSDAY, August 5, 1880.

New Series. No. 6.

Topics of the Week.

THE Bishop of London, determined to enforce the sentence of sequestration against Ritualist Mackonochie, caused a notice to be affixed to the church door giving notice of the terms of the sentence and of the appointment of an officer to receive the moneys of the church; but indignant hands tore it down immediately.

WHEN everybody was rejoicing at the near prospect of the wretched Afghan war being finally and satisfactorily disposed of, news has come of a great slaughter of British troops in the neighbourhood of Candahar. This may complicate matters very materially. Of course there will have to be another grand "vindication" of British supremacy, a good many more valuable lives sacrificed, and still more treasure expended. Who shall say what may be the end? The only comfort is that the Lord reigns, and that, as of old, He can bring good out of the most gigantic blunders and the greatest crimes, and that He will eventually make even the huge impostures of "gunpowder and glory," "scientific frontiers," and "survivals of the fittest" to work out His own purposes and help forward His own cause.

THE "Whitehall Review" has the following sensible remarks about another foolish man, though one not exactly in the same line of folly with Dr. Tanner: "An infidel colonel of volunteers, named Robert Ingersoll, is making the warm weather in New York much warmer by delivering a series of Sunday evening lectures at a theatre, in which religion is ridiculed and attacked with scarcely any limit of epithet or imagery. The gallant colonel boasts that he has defied the Almighty for years, and has never been harmed by Him. This reminds us of the reply made at the Savage Club by an ex-clergyman named Barton to poor Tom Robertson, who was indulging in a somewhat similar style of idle talk. 'You forget, Tom,' said Barton, 'that the Almighty is capable of infinite contempt as well as of infinite justice.'"

THE English "Nonconformist" gives a report of a remarkable series of services held at Antananarivo, the capital of Madagascar, connected with the dedication of a new church erected within the Palace enclosure. The church has been built for the convenience of the Queen and the court, and has become a necessity since Christianity has been embraced by the royal family. On the day of dedication, April 8, two services were held, attended by the Queen and her courtiers, the Prime Minister giving an address upon the progress of the Gospel in Madagascar, holding in his hand one of the first Bibles printed in the Malagasy language. For fourteen days following the dedication special services were held in the church, attended by the Queen and Prime Minister, and multitudes of people. Isaiah's prophecy concerning the church, that "queens shall be thy nursing mothers," has never been more literally fulfilled than at present in Madagascar.

THE New York "Independent" gives the following as the "Apostates' Creed," and really it is so near the truth that it can scarcely be called a burlesque of much of the childish unintelligible jargon that passes muster as philosophy with a good number in the present day: "I believe in the chaotic Nebula, self-existent Evolver of heaven and earth, and in the differentiation of its original homogeneous Mass, its first begotten Product, which was self-formed into separate worlds; divided into land and water; self-organized into plants and animals; reproduced in like species;

further developed into higher orders; and finally refined, rationalized, and perfected in Man. He descended from the Monkey, ascended to the Philosopher, and sitteth down in the rites and customs of Civilization, under the laws of a developing Sociology. From thence he shall come again, by the disintegration of the culminated Heterogeneousness, back to the original Homogeneousness of Chaos. I believe in the wholly impersonal Absolute, the wholly un-Catholic Church, the Disunion of the Saints, the survival of the Fittest, the Persistence of Force, the Dispersion of the Body, and in Death Everlasting."

THE outlook in France is thus described by "Evangelical Christendom": "Atheism, clericalism, and Protestantism are in full conflict, and the clashing and flashing of swords are heard and seen more than heretofore, thanks to the freedom to print, meet, and lecture, granted almost universally. Hitherto the noise of the battle seems to be above the heads of the great mass of the people. Millions of quiet souls hear it not, or if they do, impatiently wonder what it is all about; and millions more shrug their shoulders and ask, Cannot we be let alone? Yet the long persevering sowing that has been going on for years has, in many instances prepared soil where souls are ready to hear and live. Some places where crowded meetings have taken place and Romanism has been demolished, have turned a cold shoulder to the humble colporteurs with the Bible and Christian books. Some, on the contrary, where Christ has been exalted, and a clear gospel proclaimed, have willingly read, studied, and eventually called for instruction. In some places the sale of Scriptures after the lectures has been large, and followed with good result; in others the effect has been the contrary, enemies having suggested mercenary motives in the sale.

IT is thus the Chicago "Interior" discourses on the manner in which some "advanced thinkers" in Scotland are said to be trying to indoctrinate the Scottish people with German philosophy and religious negations: "It has been stated often that the Scotch dominies are running off after German philosophy, and that is the occasion of the trouble in their three churches, the Established, Free and United. If so, they will get over it shortly. Dr. Tanner's diet of nothing is luxury itself compared with the transcendental chaff of the Dutch metaphysical philosophers. A soap-bubble blown in the sunshine is solidity compared with 'Hegel's Immanent Dialectic;' and the whole school of dreamers, critics included, are of the same type. If the professors and preachers are amusing themselves with philosophic bubble-blowing there will be a reaction. In the first place, the rank and file of the Scottish churches, and churches generally, have no time for so much philosophic study as would enable them to appreciate the destructive critics and the transcendentalists, and if they had there are but a small proportion of them who have either capacity or taste for such studies. In the second place, they offer nothing but intellectual confusion and spiritual starvation. The young Scotch students will find the work of indoctrinating the people with their new ideas to be up-hill work—work which will neither bring profit to the people nor stipends to the pulpits."

WE in Toronto have managed to improvise a new way of Sabbath-breaking which is apparently thought to answer all purposes, and give a certain aroma of piety to the whole proceeding. A well-known tavern-keeper on the Island has secured the services of popular clergymen for a Sabbath afternoon service in his hotel. This necessitates the running of the Sunday steamers, and as of course all the passengers will be

anxious to attend religious service it will, it is thought, come all right, for it is expected to give at once a great impetus to the traffic of the boats, the piety of the pilgrims, and the moderate yet extensive and necessary sale of the "lager," for purposes of course simply of refreshment and temperance, and consequently all will be pleased. Curious to think a good many are anything but satisfied. But then those "wretched bigots" (we think that is the phrase) "are so unreasonable." It was a very astute movement on the part of the taverner at any rate—a big advertisement both of his place and his wares. Whether as much can be said of the other part of the arrangement is not so clear. This, however, is evident. We have it now laid down by popular clerical authority that after canonical hours the religious aspect of the Sabbath is over, and the more people give themselves to relaxation and pleasure-seeking so much the better. We more than doubt if the people of Toronto and Ontario are prepared for this phase of "advanced thinking" and corresponding practice—at least as yet.

THE native Christians of China are like European or American Christians in some respects. They are not all consistent Christians, nor do they always attain to the highest Christian character. Still they are usually devoted, conscientious church members, and are full of gratitude to the missionaries and to the churches which send and support them. The Rev. Mr. Sadler, of the London Society, writes from the Amoy Mission as follows: "As a rule we cannot expect from Chinese converts such rich experiences of divine grace and power as delight the hearts of our brethren at home. Our inquirers are catechumens. All the 'inquiring' has to be done by us, and usually with a view to instruction; still, as they advance to membership and the more select become office-bearers our hearts are sometimes melted by the clear indication of the Holy Spirit's working. At one time, some who have been under severe discipline come to us, giving evidence that there has been a sifting and a winnowing amongst them, leaving the faithful few (to use their own words) 'clinging to the Lord's feet.' At another, misdemeanors in the conduct of a preacher causes his fellow-preachers to gather round him in tearful supplication that he may be brought to a better mind. Proofs are given that the coming of the missionary is looked forward to as a good time for obtaining refreshing from the presence of the Lord. Deep sorrow is evinced over those who bring shame on the brotherhood, and corresponding joy when any are made alive unto God. A father will go a long way, as men did of old, to seek Jesus, and ask for prayer for his son, afflicted with sore mental disorder. Great tenderness for each other's distresses is sometimes produced by the Gospel, not only for fellow-Christians, but for those outside the fold. The national clannishness of the people is being sanctified, and, where one did not expect it, mutual love is evoked. Out of their deep poverty many support the ordinances of religion. Without a bed-covering for themselves, they will try to provide one for their preacher. And, though their meals may be plain, they will sometimes make a feast for him. And all in the midst of the hideous state and circumstances of China—debts and dunning, undying quarrels, innumerable diseases, cruel wrongs practised on children, women crushed, those willing to escape from gambling frequently enthralled, the Sabbath opposed by all the institutions of the country, family life a terror, social life all hard, mendacious, selfish, and a paternal (?) government built upon might against right. Let the self-denying friends of China missions know that the word they send of rest to the weary and heavy-laden is not less sweet here than when first uttered by the Lord."

WICKEDNESS IN HIGH PLACES AND LOW.

As a general thing we should scarcely allow the names of individuals so to appear in our correspondence columns as that of the late Attorney-General Clarke figures in the letter from Winnipeg, which will be found in this week's issue. That case, however, seems so scandalous, the facts are so notorious and undeniable and our correspondent is in every way so reliable, while the whole has been written with so different an object in view from that of merely pillorying this worthless fellow and exposing his infamous proceedings, that we let the whole stand as it has come into our hands. Indeed, the time has come when great plainness of speech will have to be used in reference to a good many iniquities and a good many disreputable characters both in high places and low, both in Winnipeg and in cities much nearer the rising sun. In these days of so-called liberality of sentiment and breadth of view, when everybody is a philosopher, and all "advanced thinkers" are sure that they have a protoplasmic origin and that monkeys were their immediate ancestors, or, if not immediate, at least, only once removed, it is not at all surprising that as the old-fashioned regard for dogma and religious truth has been got quit of, the old-fashioned regard for practical uprightness and honour and decency should also be in danger of taking its departure. Why should it not? The idea of God, it seems, is an absurd superfluity as unthinkable and as unnecessary as anything well can be. Morality, it appears, is a mere unmeaning word. Manly honour is a delusion, except it may be that the something that is called by that name may happen occasionally to be useful; and female virtue is a found out fraud, so that Charles the Second was simply right when he declared that it was merely a convenient way of haggling about the price. Such opinions will not remain long as mere abstractions, indeed, are not doing so. There are plenty of people quite ready to carry them to their logical and practical conclusions, and every day's newspapers are telling what these conclusions are. In such circumstances it behoves all well-wishers to Canada's future to hold very high the old grand principle of Christian morality and to insist very strongly on the old high standard of Christian practice. Things have got to be called by their right names, and doings have to be stigmatized as they deserve according to the law of Heaven and not after the mere conventionalities of earth. We suppose this man Clarke has long ago learned all the current pitiful slang about "spiritual affinities," and "compatible" and "incompatible temperaments" so that he could talk of them with all the glibness of a Dickens and all the solemn grandioseness of a George Eliot or a Westminster Reviewer. Why not? It is not so very long since David Hume said that a man who did not commit adultery did not avail himself of all the innocent pleasures of life, and the philosophers of the present day are far too practical to allow their opinions to remain in the cold cloudland of mere abstractions. Professed Christians may sometimes be all that is morally bad, and alas have too often been so, but this has come to pass in spite of their religious opinions, not because of them. It is different with those who hold that chastity is as meaningless when used in reference to human beings as when applied to the beasts of the field, and that to speak of an immoral woman is as great an absurdity as to think of a virtuous cow. It is as plain as that two and two make four that this is the practical issue towards which certain forms of the so-called philosophical teaching of the day irresistibly tend, while the outcries ever and anon heard against marriage, with the advocacy of a divorce law so loose and so accommodating as almost to allow wives to be had by the half year and marriage to be as easily dissolved as a provisional contract, point all in the same direction. No one can read the all but daily accounts in the newspapers of scandals in high life which are not regarded as scandals at all; of abandoned prostitutes flaunting themselves and their doings in the face of the world and having their little "accidents" and escapades only turned into material for advertisements so as to make them the means of these "don't know whats" becoming more the favourites of "society" and

having money more rapidly and more abundantly put into their pockets; of mothers who have never been wives; and of daughters who are without a blush practically knocked down to the highest bidder as if they were marketable articles under the auction hammer, and all these things taken simply as matters of course—without feeling that a certain section, at any rate, of what is still called Christian "society" is terribly honey-combed with vice, while even that which is still professedly virtuous has scarcely a word to say either in denunciation or protest. Let Sara Bernhardt come to Toronto and so-called "society" in the veriest agony of baseness and from an idiot desire to be thought "aesthetic," would grovel in the dust and ask to be permitted to kiss the foot of one whom no honourable man or honest woman ought to touch even with something much more protective than gloves. Things are surely come to a poor pass if either in England or Canada so-called "culture" has led men who claim to be Christians, and women who glory in being virtuous, to worship in the outer sanctuary of a courtesan, even though she be, in the wretched cant of the day, fifty times a "consummate artiste," or to take the law, whether on morals or manners, whether on politics or piety, at the lips of those who are both drunkards and debauchees, nay, in some cases, as everyone knows, a little more and a little worse than either or both. Nor even in our own Canadian "society" without the importation of any outside fashionable immoralities can anyone say that matters are as they ought to be, or as they would be if public opinion were as strongly moral and unmistakably Christian as many claim that it is. The personal character and conduct of some others of our public men may not be quite so disreputable as those of this hero of the North-West; but will any one have the courage to say that they, in too many instances, are very much better? And yet (Christian men, ay, and Christian women too, have any number of apologies for their conduct, and ready defences for their characters, though these are utterly and notoriously indefensible.

The time has come, we repeat, when the Christian people of this Dominion must speak out in unmistakable terms in reference to much which has too long been winked at, if it has not been actually condoned and commended, among those who ought to have maintained a better character and presented to the world a better example.

Christianity, it is to be hoped, has not yet lost so much of its power, in this Dominion at least, as not to be able to make all respect at any rate the outward conventionalities of morality and decency. If some seem to act, as they do, as if a dispensation in the other direction had been issued in their favour so that they can say, "Nice customs sometimes curtsy to smaller people than great kings;" so much the more discreditable to that Christian moral sentiment through whose languid and culpable inactivity alone such a state of things is either possible or can be permanent.—*Canada Presbyterian.*

JEHOVAH'S GUIDANCE.

See the completeness of Jehovah's guidance! It is very different from human guidance. "God guided them on every side" (2 Chron. xxiii. 22). How seldom we feel that a human counsellor has seen our difficulty from every point of view, balanced all its bearings, and given guidance which will meet all contingencies, and be right not only on one side, but on every side. "His work is perfect," in this, as in all other details. He will guide "when ye turn to the right hand and when ye turn to the left." Perhaps we have gone about as Elymas did in his mist and darkness, "seeking some one to lead him by the hand," putting confidence in earthly guides, and finding again and again that "it is not in man that walketh to direct his steps, and getting perplexed with one-sided counsels. Let us to-day put our confidence in His every-sided guidance. Very often the very recoil from an error lands us in an opposite one: because others, or we ourselves, have gone too far in one direction, we thenceforth do not go far enough, or *vice versa*—excess reacting in defect, and defect in excess; a received truth overshadowing its equally valuable complemen-

tary one; the fear of overstepping the boundary line of the narrow track of truth and right on the one side, leading us unconsciously to overstep it on the other side. How intensely restful is this completeness of guidance. Not only the general course, but the steps of a good man are ordered by the Lord; and what is less than a single step? Just realize this; every single little step of this coming day ordered by Jehovah!

The guidance is conditional. He says, "I will guide thee with mine eye," but, then, we must look up to meet His eye. "Thou shalt guide me with Thy counsel," but then we must listen for and listen to His counsel. "He shall direct thy paths," but it is when we acknowledge him in all our ways. He does not lead us, whether or no!

Suppose a little child is going with its father through an untracked wood. If it walks ever such a little way apart it will make many a lost step, and though the father will not let it get out of sight and hearing, he will not let it get lost; yet he may let it find out for itself that going just the other side of this tree leads it into a hopeless thicket, and stepping just the other side of this stone leads it into a muddy place, and the little steps have to be retraced again and again, till at last it asks the father to hold its hand, and puts and leaves its hand in his. Then, and not till then, there will be no lost step; for it is guided on every side.

Need the little child go on a little longer by itself first? Had it not better put its hand into the father's at once? Will you not do so from this time? Give up trying to pick your way; even if the right paths in which He leads you are paths which you have not known, say, "Even there shall Thy hand lead me." Let Him teach you His paths, and ask Him to make not your way—but "Thy way straight before my face." So shall you find the completeness and the sweetness of His guidance. "For the Lord shall guide thee continually; by the springs of water shall He guide thee." He shall be the guide of your youth, and carry you even unto your old age. He will be your guide even unto death, and beyond; for one strain of the song of the victorious ones that stand upon the sea of glass mingled with fire shall be, "Thou hast guided them in Thy strength unto Thy holy habitation."—*Frances Ridley Havergal.*

ROMAN CATHOLIC DOCTRINES AND AIMS.

The following extracts from Roman Catholic writers are taken from a cotemporary. We have neither the time nor the opportunity to verify them all, though we have no doubt they are given accurately enough. They are entirely in the spirit of Roman Catholic teaching for all the past. If it can be shewn that any of them are garbled or falsified, we shall be glad to afford all reasonable space to make the necessary correction and to allow the evidence in its support to be adduced. If they correctly indicate, as we believe they do, the spirit and aspirations of all the most energetic minds in that Church at the present day, it is just as well that Protestants should be on the alert. Will any Roman Catholic in Ontario say that he repudiates such sentiments? If so, which of them?

To give the Bible to the laity is to cast pearls before swine.—*Cardinal Hosius.*

There is no other remedy for the evil but to put heretics to death.—*Bellarmino.*

The laity have no jurisdiction and power over the clergy.—*Council of Constance.*

Let the public school system go to where it came from—the devil.—*Freeman's Journal.*

We hate Protestantism; we detest it with our whole heart and soul.—*Catholic Visitor.*

It is utterly wrong to circulate the Scripture in the vulgar tongue.—*Archbishop Ximenes.*

We are not advocates of religious freedom, and we repeat we are not.—*Shepherd of the Valley.*

Religious liberty is merely endured until the opposite can be carried into effect.—*Bishop O'Connor.*

God's tribunal and the Pope's tribunal are the same. All other powers are his subjects.—*Muscovius.*

We will take this country and build our institutions over the grave of Protestantism.—*Priest Hecker.*

There is, ere long, to be a state religion in this

country, and that State religion is to be Roman Catholic.—*Priest Hecker.*

There can be no religion without the Inquisition, which is wisely designed for the promotion of the true faith.—*Boston Pilot.*

The exemption of clerical persons has been instituted by the ordination of God and by canonical institutions.—*Council of Trent.*

I would as soon administer the sacraments to a dog as to Catholics who send their children to the public schools.—*Priest Walker.*

The Pope has redeemed the clergy from the obedience due to princes; therefore kings are no more the superiors of the clergy.—*Bellarmino.*

We hold education to be a function of the Church, not of the State; and in our case we do not accept the State as educator.—*New York Tablet.*

We declare, affirm, define, and pronounce it necessary to salvation for every human creature to be subject to the Roman Pontiff.—*Cardinal Manning.*

Accursed be those very crafty and deceitful societies called Bible societies, which thrust the Bible into the hands of inexperienced youth.—*Pope Pius IX.*

As the Church commands the spiritual part of man directly, she therefore commands the whole man and all that depends on man.—*Civiltà Catholica.*

The Pope has the right to pronounce sentence of deposition against any sovereign when required by the good of the spiritual order.—*Brownson's Review.*

All those who take from the Church of Rome, and from the See of St. Peter, one of the two swords, and allow only the spiritual, are branded for heretics.—*Baronius.*

If the Catholics ever gain—which they surely will do, though at a distant day—an immense numerical superiority, religious freedom is at an end.—*Archbishop of St. Louis.*

Heretics, schismatics and rebels to the said Lord the Pope, or his aforesaid successors, I will, to the uttermost of my power, persecute and wage war with.—*Bishops' Oath.*

What Father Walker says is only what has been said by the bishops all over the world, over and over again, in their pastorals, and we heartily endorse it.—*New York Tablet.*

I do renounce and disown any allegiance as due to any heretical king, prince or state named Protestant, or obedience to any of their inferior magistrates or officers.—*Jesuits' Oath.*

Our school instruction must be purely materialistic. If the name of the Author of Christianity is mentioned at all, he must be spoken of as one of the men who figured prominently in history.—*Western Watchman.*

No Bible shall be held or read except by priests. No Bible shall be sold without a license, except upon the pains and penalties of that mortal sin that is neither to be forgiven in this world or the next.—*Council of Trent.*

Moreover, we confirm and renew the decrees recited above, and delivered in former times by apostolic authority against the publication, distribution, reading, and possession of books of the Holy Scriptures translated into the vulgar tongue.—*Pope Gregory XVI.*

TALLEYRAND'S DEATH-BED.

Talleyrand, the witty French diplomatist, was a bad man. For years he had lived as if there was neither conscience nor God in the world. Though an ordained priest of the Roman Church, his life was scandalous. Chevalier Wikoff tells how he died.

"On my arrival I found the name of Talleyrand in everybody's mouth. He had just died, and the varied incidents of his extraordinary career were related and discussed by every class and at every corner.

"His reconciliation to the Church astounded everybody. Excommunicated long years before, he had got on so successfully whilst under the ban that no one supposed he cared to make it up with the Pope at the last moment.

"His niece, the Duchess de Dino, whom he adored, induced him to abjure his naughtiness and re-enter the fold.

"When his recovery was hopeless, the king paid him a visit. Talleyrand rallied a little in the royal

presence, and declared this was the greatest honour ever conferred upon his house.

"His majesty asked him if he was in much pain. "Yes," he replied. "I am suffering the torments of the damned." "Already," said the king almost unconsciously.

The dying man smiled faintly at this *bon mot* that might have been his own.

"A day or two later, when he was sinking fast, a priest whispered in his ear that the Archbishop of Paris had said he would give his life to save him.

"Talleyrand, with difficulty, replied, 'He might make a better use of it.' These were his last words."

CHISEL WORK.

'Tis the Master who holds the mallet,
And day by day
He is chipping what'er environs
The form away:
Which, under His skillful cutting,
He means shall be
Wrought silently out to beauty
Of such degree
Of faultless and full perfection,
That angel eyes
Shall look on the finished labour
With new surprise
That even His boundless patience
Could grave His own
Features upon such fractured
And stubborn stone.

'Tis the Master who holds the chisel;
He knows just were
Its edge should be driven sharpest,
To fashion there
The semblance that He is carving;
Nor will He let
One delicate stroke too many,
Or few, be set
On forehead or cheek, where only
He sees how all
Is tending—and where the hardest
The blow should fall,
Which crumbles away whatever
Superfluous line
Would hinder His hand from making
The work divine.

With tools of Thy choosing, Master,
We pray Thee, then,
Strike just as Thou wilt; as often,
And where, and when,
The vehement stroke is needed.
I will not mind,
If only Thy chipping chisel
Shall leave behind
Such marks of Thy wondrous working,
And loving skill,
Clear carven on aspect, statere,
And face, as will—
When discipline's ends are over—
Have all sufficed
To mould me into the likeness
And form of Christ,

—Margaret J. Preston.

WHY PAUL WROTE HIS LETTERS.

Epistolary correspondence was the very form which was of all the others the best adapted to the Apostle's individuality. It suited the impetuosity of emotion which could not have been fettered down to the composition of formal treatises. It could be taken up or dropped according to the necessities of the occasion or the feelings of the writer. It permitted of a freedom of expression which was far more intense and far more natural to the Apostle than the regular syllogisms and rounded periods of a book. It admitted something of the tenderness and something of the familiarity of personal intercourse. Into no other literary form could he have infused that intensity which made a Christian scholar truly say of him that he alone of writers seems to have written, not with fingers and pen and ink, but with his very heart, his very feelings, the unbarred palpitations of his inmost being; which made Jerome say that in his writings the words were all so many thunders; which made Luther say that his expressions were like living creatures with hands and feet.

The theological importance of this consideration is immense, and has, to the deep injury of the Church, been too much neglected. Theologians have treated the language of St. Paul as though he wrote every word with the accuracy of a dialectician, with the

scrupulous precision of a school-man, with the rigid formality of a philosophic dogmatist. His epistles as a whole, with their insoluble antinomies, resist this impossible and injurious method of dealing with them as absolutely as does the Sermon on the Mount. The epistolary form is eminently spontaneous, personal, flexible, emotional. A dictated epistle is like a conversation taken down in shorthand. In one word, it best enabled Paul to be himself, and to recall most vividly to the minds of his spiritual children the tender, suffering, inspired, desponding, terrible, impassioned, humbled, uncompromising teacher, who had first won them to become imitators of himself and of the Lord, and to turn from hollow ritualism or dead idols to serve the living and true God, and to wait for His Son from heaven, whom He raised from the dead, even Jesus who delivereth us from the coming wrath.

And one cause of this vivid freshness of style which he imparted to his epistles was the fact that they were, with few if any exceptions, not deeply premeditated, not scholastically regular, but that they came fresh and burning from the heart in all the passionate sincerity of its most immediate feelings. He would even write a letter in the glow of excited feeling, and then wait with intense anxiety for news of the manner of its reception, half regretting, or more than half regretting that he had ever sent it. Had he written more formally he would never have moved as he has moved the heart of the world. Take away from the Epistles of St. Paul the traces of passion, the invective, the yearning affection, the wrathful denunciation, the bitter sarcasm, the distressful boasting, the rapid interrogatives, the affectionate entreaties, the frank colloquialisms, the personal details—those marks of his own personality on every page which have been ignorantly and absurdly characterized as intense egotism—and they would never have been, as they are, next to the Psalms of David, the dearest treasures of Christian devotion; next to the four Gospels the most cherished text-books of Christian faith. We cannot but love a man whose absolute sincerity enables us to feel the very beatings of his heart; who knows not how to wear that mask of reticence and Pharisaism which enables others to use speech only to conceal their thoughts; who, if he smites under the fifth rib, will smite openly and without a deceitful kiss; who has fair blows but no precious balms that break the head; who has the feelings of a man, the language of a man, the love, the hate, the scorn, the indignation of a man; who is no envious cynic, no calumnious detractor, no ingenious polisher of plausible hypocrisies, no mechanical repeater of worn-out shibboleths, but who will, if need be, seize his pen with a burst of tears to speak out the very thing he thinks; who, in the accents of utter truthfulness alike to friend and to enemy, can argue, and denounce, and expose, and plead, and pity, and forgive; to whose triumphant faith and transcendent influence has been due in no small measure that fearless and glad enthusiasm which pervaded the early life of the early Church.—*Farrar's Life and Work of St. Paul.*

THE sphere of Christian duty is not there nor yonder; but here, just where you are.

A PRAYERLESS soul is a Christless soul, and a Christless soul is a helpless soul.

HE who can take advice is sometimes superior to him who can give it.—*Von Knebel.*

WE are haunted by an ideal life, and it is because we have within us the beginning and possibility of it.

HAPPY is he who has learned this one thing—to do the plain duty of the moment quickly and cheerfully, whatever it may be.

THE block of granite which was an obstacle in the pathway of the weak, becomes a stepping stone in the pathway to the strong.—*Curlye.*

THE way of salvation is an open, straight daylight way; the man who walks in it is seen, heard and felt at every point, until he reaches the glorified end.

TO fill the sphere which Providence appoints is true wisdom; to discharge trusts faithfully and have exalted ideas, that is the true mission of good men.

THE
CANADIAN INDEPENDENT.

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

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

TORONTO, THURSDAY, AUGUST 5th, 1880.

THE INDEPENDENT.

DURING the absence of the Editor circumstances in connection with the financial position of the paper have rendered necessary an appeal to the churches on its behalf. In our issues of July 8th and 15th respectively such an appeal occurs, and we very warmly endorse what is there written. We believe that the churches need an organ, more, in fact, than any of the bodies that have more centralization. It is being conducted at a minimum of expense; not one cent of the receipts has ever found its way into the managing Editor's pockets. Any labour he gives will be richly repaid if the cause of Christ in our midst is helped. As to the character of the paper we may let others speak; and more than one have assured us that "it is a credit to the denomination." Shall it die then? A slight but united effort can save it, and largely help the churches. Some friends, ministerial and lay, have taken the matter in hand and at some inconvenience to themselves are about to go among the people and ask their help. We need to wipe off the accumulated debt and we need a thousand more subscribers, then the paper will be free to advance, to make such improvements as we feel are needed, and to become a power in the body. May we ask that the aid be given freely and heartily.

BIBLE REVISION.

DR. DEWITT'S paper on revision, to which reference was made in our last article, deals with two aspects thereof, (1) the general, (2) the Old Testament with special reference to the Psalms. We give a résumé of both.

(1) Bible revision in its general aspects.—To our present revision there is justly a reverent and passionate attachment; we will not willingly let slip words that have intertwined themselves with our deepest spiritual life. Not the least difficult or important part of the revisers' work is to keep the balance evenly poised between faithfulness in rendering the divine Word, and a proper regard to expressions which linger round our most hallowed memories. To conserve these memories the rules imposed upon the Committee propose "to introduce as few changes as possible consistent with faithfulness," nor can any change be made on the authorized version without a two-thirds vote of the members. Hence, by implication, these rules forbid the attempt to give absolutely the best translation, requiring, as they do, in the choice of language, preference for the authorized and earlier versions. Yet we must be prepared for changes as our last article shews to be necessary. Dr. Dewitt has evidently no sympathy with expounders of the oracles of God who have not exercised self-denial enough to be able to go direct to the fountain head, and suggests it only to be mild punishment for such to find some sermons, prepared with great pains and profusion of rhetoric on, e.g., "Unstable as water," utterly useless in light of the true rendering "boiling over like water." The case is somewhat different with, e.g., Ps. xlvi. 1 when we find the familiar "present help in trouble" more accurately rendered thus, "a helper truly in distresses."

The following emendation, however, throws light upon an obscure rendering: Isai. ix. 1.

<p>1. Nevertheless the dimness shall not be such as was in her vexation, when at the first He lightly afflicted the land of Zabulon and the land of Naphthali, and afterward did more grievously afflict her by way of the sea, beyond Jordan, in Galilee of the Gentiles.</p>	<p>2. For there is no gloom to her that was in anguish. In the former time He dishonoured the land of Zabulon and the land of Naphthali, but in the latter time He hath glorified the way of the sea beyond Jordan, Galilee of the Gentiles.</p>
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<p>3. Thou hast multiplied the nation and not increased the joy, etc.</p>	<p>3. Thou hast multiplied the nation thou hast made great its joy, etc.</p>
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"Thus, unless we greatly misapprehend the Hebrew text, we may have in the place of the obscurity that has been transmitted from the earliest versions, a clear and beautiful prediction of the breaking forth of hope and joy upon a midnight of sorrow and despair."

(2) But Dr. Dewitt dwells specially upon the Psalms, though in the renderings he gives he distinctly states he has passed away entirely from the work of the Bible Revision Committee. It would not interest the general reader to follow the critical remarks of our author; but some of his published results may be given which certainly make us crave for more. Dean Alford placed the Christian world under obligation by his revision of the authorized version of the New Testament, and though his version is not adopted, was not written with that expectation, it remains a valuable contribution to the understanding of the sacred text. Perhaps Dr. Dewitt could do the same for the Psalms. We give one or two renderings, where the use of intervening parentheses make plain what otherwise is obscure:

PSALM CXVI.

<p>10. I believed therefore have I spoken. 11. I was greatly afflicted. 12. I said in my haste, all men are liars. 13. What shall I render etc.</p>	<p>10. I believe when I say, (I that was in sore trouble, 11. I that said in my peril, All men are liars). 12. What shall I, etc.</p>
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Psalm lvi where the received rendering is retained.

<p>3. What time I am at aid, I put my trust in Thee. 4. In God (I will praise His word), 10. In God (I will praise His word),</p>	<p>in God I have put my trust, etc. in God I have put my trust in the LORD (I will praise His word).</p>
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Each parenthesis being an ejaculation.

In seeking to preserve consistently the Hebrew tenses

Psalm ii. 4, 5, thus reads:

He that sitteth in the heavens derideth.
The Lord mocketh at them.
Then He speaketh to them in His anger, and in His wrath He terrifieth them.

We have given these brief summaries as a small contribution towards preparing the general mind for at least a candid consideration of what we shall ere long be in possession of, and which we view as destined to be one of the great events of this Victorian age.

CHURCH DEBTS ONCE AGAIN.

WE said something on this subject a few weeks ago. We recur to it now because we believe that it is a subject of great practical consequence. It is one which, in the present condition of affairs, needs to be kept before our churches.

In our previous remarks we pointed out some of the evils which inevitably grow out of a heavy financial burden on the church. But we did not exhaust the catalogue. We now mention one or two others. We think that it is a terrible curse to any church to make the raising of money a very prominent object. And yet many churches are compelled by their position to do this. Perplexed and in difficulty, it seems as if the one purpose of their existence was to secure funds enough to make both ends meet at the end of the year. And so they come to be regarded mainly as money-making institutions. Everything has to be considered with reference to this design. The character of the ministry, the pastor, his preaching, his teaching, his social work—everything is viewed from the financial standpoint. The cry is, "We must secure a man who can somehow or other get the dollars and cents." And this is a degradation of the ministry. And it is a degradation of the church.

But there is another thing. A debt-burden on a church, demanding extraordinary efforts to bear it, turns the church away from its proper aims. How many churches in these days do strictly missionary work? How many make any decided movement in the direction of preaching the Gospel to the masses who are out of the Church pale? How many send out their members to seek and to save those who neglect the ordinances of religion? Are not all our labours as a rule for ourselves? Do not all our thoughts converge to a point which cannot be designated by any other term than "selfish?" Now, certainly, this is not the picture of the Church which Jesus Christ proposed. His idea was that every church should be a spiritual fountain out of which should flow streams of living water which should

gladden all the community. These self-contained organizations—these cisterns which try to gather into themselves rather than to give forth from themselves—they do not approach to His conception of churches. And such must all churches be when they are burdened with debt. They are powerless, useless for any missionary operations worthy the name. They cannot engage in any true missionary operations. They seek and do everything for themselves. The world outside gets but a little of their ministry.

And what is at the bottom of all this building of fine churches when the means are lacking? Is it not to a great extent the spirit of rivalry? One church has a gorgeous edifice, every other church in the neighbourhood feels that it must not be left behind. It is eclipsed until its house of worship is equal to the best. The true remedy for these evils is a more correct conception of the design and mission of the church. Let us realize what our churches mean, what they are to be, what they must be if they are to win Christ's approval, and there will be no desire to spend money for objects which have no connection with the salvation of men from sin.

[We regret the delay in the publication of these letters. An explanatory note was affixed to the first published last week, by the acting editor, but through some oversight was omitted. We may say that the Rev. J. B. Silcox having kindly undertaken the charge of the paper, the first letter was addressed to his care. He having in the meantime gone to Winnipeg, it followed him there and only reached Toronto in time for insertion last week. This second was received in the meantime, but could not be inserted before the first. The matter is, however, of permanent interest, and will not, we hope, suffer much from the delay.]

THE RAIKES CENTENARY.

EDITORIAL CORRESPONDENCE.

IN our last we brought the proceedings at the Centenary meetings up to Monday evening, the 28th, with the sermon of Dr. Burns, of Halifax, at the City Temple. On Tuesday morning the proceedings opened with a devotional meeting, which was presided over by Rev. Dr. McEwan, who gave a very interesting address on the necessity of prayer, especially in its relation to Sunday school work. At the conclusion of that meeting the Conference went into a most interesting session on the position and prospects of Sunday schools on the continent of Europe. It is not our intention to attempt a report of the addresses or even to indicate their tenor; the space at our disposal would be far too limited for that; we can only mention the names of the speakers. Those who would like a detailed report, and no doubt some will, may procure one in a few weeks, as the Sunday School Union will publish the whole proceedings in full. At this meeting the chair was taken by Mr. Geo. Williams, who is well known to many Canadians, and beloved wherever he is known. The first paper was read by Mr. Benham, the chairman of the Continental Committee of the Sunday School Union, who gave the honour of the pioneer work there to Mr. Albert Woodruff of Brooklyn, New York—a gentleman, by the way, who dropped the seed, twenty-two years ago, from which has sprung one, at least, of our Toronto churches. Italy was represented by the Rev. A. Meille, of Rome, who explained how Sunday schools were begun in the eternal city through an intelligent lad who coming from Florence where he had been accustomed to Sunday schools, went to the house of the Waldensian evangelist, who himself had only just entered Rome, and asked for the privilege to which he had been accustomed. To-day the Sunday school scholars in Italy number 10,000.

Pastor Paumier, who presented credentials from the Sunday School Society of France, and who was the bearer of 250 francs from his Society, spoke for that country, as did Mr. W. Brockelmann for Germany, Pastor Backman for Sweden, where many obstacles are thrown in the way of the work, which is grandly progressing notwithstanding, and Rev. W. Priggen for Austria.

In the afternoon the continental reports were con-

tinued, Pastor Paul reporting for French Switzerland, Dr. Bloesch for German Switzerland, Pastor Heybrook for Holland, and Pastor Broecker for Belgium. The reports from all these places were interesting and full of encouragement. In the evening large aggregate meetings were held at various central points in the metropolis to each of which there was an apportionment of American and Continental delegates, and all of which were, we believe, largely attended and highly interesting.

Wednesday, 30th June, was the children's day, and for once the weather was all that could be desired, bright and clear, yet not too hot. The schools, or representatives of them, assembled at the Crystal Palace, Sydenham, where a chorus of 5,000 voices, the majority Sunday school scholars, gave a concert. Apart from the singing, the sight itself was a thing never to be forgotten. There, in the vast Handel orchestra, tier upon tier, stretching far away to the right and left was the young choir, who were assembled to thank God for the establishment of Sunday schools and to join in hymns which they had learned in hundreds of such schools in the "great metropolis." Of the concert itself we cannot speak too highly, the pieces chosen were most simple and easy of execution, but considering that the singers had not been trained together, nor even had a rehearsal together, the accuracy and finish was really marvellous. Contrary to our custom the concert opened, not closed, with "God Save the Queen," and as the first notes fell upon the ears of the vast audience—nearly fifty thousand—all hushed and expectant, the effect was overpowering, and we saw many struggling to repress the tears which would rise as the outcome of many emotions. We need not dwell upon the pieces performed. The first part of the concert was sacred, the second secular, and the accuracy of execution was even more marked in the light tripping part song than in the stately anthem or psalm. Several pieces were encored, and altogether the effort was a great success. In the grounds the fountains were flowing—and such fountains—bands were playing, there was a balloo ascent and various other things, making up a most delightful day for young and old. Thursday and Friday were devoted to the discussion of practical subjects in connection with Sunday school work, which we do not detail here, as we shall have an opportunity of discussing them in the pages of THE INDEPENDENT later on. On Thursday evening was a grand aggregate meeting at Exeter Hall. We were not able to be present, but were told that the hall was filled, the speaking excellent, and the feeling most enthusiastic. Vice-Chancellor Blake presided. The meeting, however, which will in all likelihood be most deeply impressed on the minds of the delegates, was the communion service at Spurgeon's Tabernacle, on Friday evening. There the delegates and their friends gathered to the number of nearly 3,000. Prayers were offered by two American and two Canadian delegates, and in French by Pasteur Cook, of Paris, the occasion being used by Mr. Spurgeon—who presided—for one of those quaint, half-humorous remarks for which he is noted. He subsequently gave a thirty minutes' address of a highly spiritual character on the consecration of the life in the service of Jesus. After the Lord's supper had been partaken, the whole audience rose and at Mr. Spurgeon's request joined hands, forming an unbroken chain right through the building, of spiritual electricity as he termed it, and standing thus, sang together the verse,

"Ere since by faith I saw the stream."

A few words more from Mr. Spurgeon, in the course of which he uttered a sentence which deserves to become a proverb among our Baptist brethren, "I feel that the blood of Jesus Christ is thicker than the waters of my baptism." The benediction was pronounced, and the vast assembly separated to carry with them, as we trust, resolves that will ripen into earnest action in their many fields of labour in all parts of the world. The conclusion of the week's engagements, as the unveiling of the Raikes statue, etc., we shall reserve for another and final letter.

THE Oka Indian "persecution," as it is not improperly called, still continues. With a persistency which

can only spring from a determination to convict—by fair means if possible, but to convict—the Quebec Government continue the trials. Five times discharged, these poor creatures are to be tried again, and perhaps again and again, until if possible a conviction is reached and the Seminary satisfied. It does appear as if there should be some legal limit to such a course as this.

THE proposal to erect a monument to the memory of the late Prince Imperial of France, in Westminster Abbey, has finally been abandoned. Popular feeling in England was against it; however political considerations might draw the Government towards the exiles, they had never found a place in the heart of England. There was a loathing of Napoleon III.; he was looked upon as a perjured, blood-stained usurper; and however much of sympathy might be shewn to his family in their misfortunes, he was detested, and the idea of perpetuating the memory of such a man, even though it were by a monument to his son, was most repugnant. Westminster Abbey is sacred to the memory of great Englishmen, and it was felt to be little short of sacrilege to place in it a statue of a Buonaparte. Dean Stanley persisted in the determination to admit it notwithstanding many and strong remonstrances; but a debate on the subject and an adverse vote in the House of Commons finally decided the matter, and the Dean, not very gracefully consented to disallow the project.

"TAKE HEED HOW YE HEAR."

In the issue of the 8th inst., there appears an article entitled, "A Matter for Thought," which should make us, with all the ardour of the psalmist, "Hate vain thoughts," so prone to prevail in our churches as there indicated. Just one month ago the Rev. R. W. Dale, of Birmingham, took part in the ordination of a son of the Rev. J. G. Rogers and for his theme took very much the same subject. He is reported thus:

"The distinguishing characteristic of Congregationalism, was the recognition of the authorities of the Church. *But authority could never be separated from responsibility.* At the settlement of a new minister, people were disposed to rely upon his energy and devotion for success. But he could not stand alone, apart from their co-operation he would be powerless. A congregation might listen to the preaching of the noblest sermons, and yet the preaching have no effect. The pew might paralyse the pulpit. One object of the preacher was to enable his hearers to understand the book of Scripture. If he succeeded the clouds that may have rested on the teaching of Christ and His apostles would break, and the great doctrines of the Christian Church assume a more definite shape. Whatever the power of the preacher might be these results could not be achieved without the vigorous concurrence of the people. The school boy must work if he is to read Sophocles or write Latin verses.

"The ethical and spiritual part of a minister's work also requires concurrence. Christ came to create a new type of character. His teaching was full of great principles, and the work of the preacher was to illustrate those principles. But if this was to be done to any purpose, the people must have the desire to apprehend those principles. It was commonly assumed that Christian people know their duty, but are unfaithful to their knowledge. But for one sin that a man consciously committed, he might take it for granted that there were many committed by him of which he was ignorant. There must be a desire during the week to discharge every recognized duty, or there would be no perception of the truth taught on the Sunday. . . .

"A pastor when speaking to those who have not acknowledged the authority of Christ is measured by the example of Christ's people. If their hearts were not aflame with love, however earnestly the pastor might speak, men would not believe. It mattered not who was speaking in the pulpit if God was not speaking in the pew. The power of the Gospel itself, apart from the presence of God, was gone. How eager churches were to secure preachers who had the power to instruct and impress, but they forgot that

apart from the power of God, the returning tide of worldly engagements would sweep away impressions. The church was greater than the minister, was capable of accomplishing a greater work, just as the body was greater than any one member. . . .

"The idea of the Congregational polity was the direct growth of this conception of the Christian life. They had fought the battle against sacerdotalism successfully in other Churches, but the old evil would reappear if the church trusted to the minister to enlarge its operations and sustain its life. The paralysis of the church was the paralysis of the minister. It was no avail for the minister to speak wisely and well unless the church went with him. Eloquence was ghastly if it came from the lips alone, and the body was paralysed."

Having thus quoted, there is neither need nor space to add remarks. In his words we have further "matter for thought," and are reminded of our Lord's warning, "take heed how ye hear."

S. N. J.
Kingston, July 14th, 1880.

"I DON'T CARE FOR POETRY."

The above is not an uncommon exclamation when reference is made to the subject in question. Did it always come from the lips of very busy men and women, one would not wonder so much; and yet strange as it may seem, some of the busiest lives of every age, have found time, not only to read, but also to study poetry. Of course there is poetry, and poetry—the muddy stream, and the spring of crystal clearness, and in our day it is indeed a joy that the latter is within easy reach of all. No peasant however poor, no labourer however lowly, but may have access to the choicest springs of poetic thought and feeling.

But we are told that practical people do not care for the privilege. If so, then "pity 'tis 'tis true," for to the thinking of many wise men that very class greatly need the boon. Is it not true that without an ideal before the mind's eye, and with no effort to apprehend that ideal, a man sinks to the level of a mere machine? While on the other hand, where the faculty of comprehending life's opportunities and possibilities is cultivated, there is every likelihood of reaching the highest excellence in every occupation and profession. The following sentence from the pen of Thomas Carlyle gives support to the view that there is recognizable work in poetry and poet life. "Every poet, be his outward lot what it may, finds himself born in the midst of prose, he has to struggle from the littleness and obstruction of an actual world into the freedom and infinitude of an ideal, and the history of such a struggle, which is the history of his life, cannot be other than instructive."

We do well, too, in this restless, rushing age to seek occasionally a change of air, away from the dusty sultry air of routine life, to an atmosphere that is fresher, sweeter, more pure. As guides, we do not need to take trifling rhymesters—the jungle-makers of an hour—when there are true poets whose works will last throughout all time. To them power has been given to penetrate the secrets of man's spiritual nature, and from that sacred realm they came, presenting to the world "the finer sanctities of thought." Of a few who have done so in our own time, we need only mention the following names: Tennyson, Mrs. E. B. Browning, Whittier, Miss F. R. Havergal.

"I do believe that God inspires the poet's soul,—
That He gives eyes to see and ears to hear
What in His realm holds finest ministry
For higher aptitudes and needs of men.
Sometimes the poet writes with fire; with blood
Sometimes; sometimes with blackest ink:
It matters not. God finds His mighty way
Into his verse. The dimmest window panes
Let in the morning light, and in that light
Our faces shine with kindled sense of God
And His unwearied goodness."

A. F. MCGREGOR, B.A.

Literary Notices.

ST. NICHOLAS, from Scribners, continues to be the magazine *par excellence* for the firesides.

SCRIBNER'S MIDSUMMER NUMBER is a charming

issue, full of beautiful woodcuts, with seasonable reading.

HARPER'S MAGAZINE for August. It is difficult now almost to decide on the relative excellencies of this and the first one named. The woodcuts in this are also excellent, while the character of its literature has been known as first-class for the last quarter of a century.

SUNDAY SCHOOL "TIMES" AND "TEACHER."—For Sunday school teachers we know of nothing, English or American, superior to the "Sunday School Times" weekly, Philadelphia; and the "Sunday School Teacher," monthly, Chicago; provided with these he must be a poor student who cannot make his lesson interesting to the class. We study and enjoy each.

Correspondence.

TO CORRESPONDENTS.

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

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

ANY of our friends whose communications may have been delayed will please accept the fact of the Managing Editor's absence as an excuse.

Y. M. C. A., London.—Thanks for your very kind and hearty letter; but both the parties alluded to are in Canada now, so that we could not publish it. Shall be glad to hear from you with brief notes of Christian work in England any time.

R. W., Whitby.—Your kind interest in THE INDEPENDENT, and offer on its behalf, has our warmest thanks. Vigorous steps are now being taken by a Committee of ministers and laymen to place the paper on a sound financial footing. We may ask your help in the way indicated.

TO REV. JOHN BURTON, TORONTO:

DEAR SIR,—Enclosed find ten dollars from Burford, for INDEPENDENT. Your appeal should not be in vain, every church should respond, our paper must not stop.

HENRY COX.

Burford, July 20th, 1880.

[This has the right ring. There is more than the money that is encouraging. Who will help in like manner?—Ed. C. I.]

To the Editor of the CANADIAN INDEPENDENT.

MR. EDITOR,—With peculiar feelings I send you this line. The Unionville Church has captured a prairie chicken on the wing. This may be enigmatical to you and the brethren. They have sent me a unanimous and enthusiastic call to become their pastor. I have this day accepted, and feel that henceforth all my life and influence are devoted to our beloved Canada, to which I have already given over twenty-five of the best years of my life. I hope to commence pastoral labour about the beginning of September. With best wishes, your fellow-labourer.

EDWARD EBBS.

Aurora, Ill., 30th July, 1880.

[Instead of simply announcing the above fact in our "News of the Churches," we insert Mr. Ebbs' letter. A very hearty welcome back to Canada will, we are sure, go forth from all the churches, and we do but express the wishes of all who have known him in past years when we say, may the good people of Unionville make him so happy in his work that he shall never again be "on the wing."—Ed. C. I.]

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

The Sunday School.

INTERNATIONAL LESSONS.

LESSON XXXIII.

Aug. 15, 1880. } ABRAM AND MELCHIZEDEK. } Gen. xiv. 12-24.

GOLDEN TEXT.—"Jesus, made a high priest for ever after the order of Melchizedek."—Heb. vi. 20.

HOME STUDIES.

M. Gen. xiv. 1-11. ...The Battle of the Kings.
Tu. Gen. xiv. 12-24. ...Abram and Melchizedek.
W. Ps. cx. 1-7. ...After the Order of Melchizedek.
Th. Heb. v. 1-14. ...Called of God.
F. Heb. vi. 1-20. ...A Priest for Ever.
S. Heb. vii. 1-16. ...Abideth a Priest Continually.
Sab. Heb. viii. 1-13. ...A Better Covenant.

HELPS TO STUDY.

A brief notice of the circumstances which led to Lot's being taken as a prisoner of war is all that is necessary to connect our present lesson with the last. As to time, not more than five years could have intervened.

A few years before Abraham and Lot had reached the Land of Canaan four eastern kings or chiefs had joined their forces and subjugated several western tribes, among which were the inhabitants of Sodom, Gomorrah, Admah, Zeboim and Bela or Zoar, all in the neighbourhood of what is now called the Dead Sea. After paying tribute for twelve years these latter tribes revolted; this revolt caused their former conquerors to return, and plunder their towns, taking many of the more wealthy and respectable inhabitants as prisoners; and Lot had to share the fate of his chosen companions. This was the first unhappy result of his selfishness and worldliness, but by no means the last. Those who wish to avoid Lot's troubles should not make Lot's choice.

The following arrangement of the lesson topics will probably be found as convenient as any: (1) *The Capture*, (2) *The Rescue*, (3) *The King of Salem*, (4) *The King of Sodom*.

I. THE CAPTURE.—Vers. 12, 13. In 1 Tim. vi. 19 we are told that "They that will be rich fall into a snare;" and according to Prov. xiii. 20 "the companion of fools" is in a very dangerous position.

And they took Lot. They—that is Chedorlaomer and his allies. It appears that these raiders found Lot living in Sodom, although at the first he only "pitched his tent toward Sodom" (chap. xiii. 12). It is thus that people gradually familiarize themselves with evil. In examining ourselves as to our moral and spiritual condition, the question, *toward what?* is still more important than the question, *where?*

II. THE RESCUE.—Vers. 14-16. A good many people, in Abram's place when the news of Lot's capture was brought to him, would have said "Serve him right," "As he has made his bed so let him lie," or repeated some other of the world's heartless phrases; but when Abram heard that his brother (his kinsman by blood and his co-religionist) was taken captive, he armed his trained servants (trained to war; trained also to lead moral lives, and therefore much better soldiers than the rowdies of Sodom). "Of these house-born servants," says the "National S. S. Teacher," "he had three hundred and eighteen, which indicates that he must have had a total following of over a thousand people, men, women, and children. Also it shews that, while a man of peace, he was at all times prepared for war. Besides, he had an alliance with three tribal chiefs—a fact that shews his influence, as well as his readiness for conflict. No one at that time could have hoped to retain any property unless he was ready to defend it. Many a time those trained servants may have been called upon before to repel some nomadic Canaanitish robber, or to compel a right of way. He was prompt in his action. Indisposed as he might have been to assert his own rights with Lot, his kinsman, still it was not from any lack of courage or strength. Though he would have no contest with him, he was willing enough to fight for him. Lot, to his advantage, found that he who was all gentleness towards himself, even in the midst of provocation, could be a lion towards his enemies. The truly righteous are the really brave."

III. THE KING OF SALEM.—Vers. 18-20. The name Melchizedek means *king of righteousness*. Salem was the ancient name of the site of Jerusalem, and the word means *peace*. See Psalm cx. 4, and Heb. vii. A great deal too much has been said about the words "without father, without mother," etc., in the latter passage. These words have reference to Melchizedek, not as a man, but as a priest; or at the furthest they refer only to the fact that his genealogy is unknown. The writer of the epistle seems to anticipate the objections of some punctilious Jew in relation to the priesthood of Christ. Such an objector might say that Christ could not be a priest, because a person could only prove his claim to that office by shewing his genealogy as a descendant of Aaron; and he is answered by calling attention to the fact that a priest (Melchizedek) had already existed, without such genealogy, which priest, though greater than Aaron, was himself but typical of Christ, the Great High Priest. "The points of comparison," says the "Westminster Teacher," are briefly these: (a) Both were kings and priests. Christ was "a priest upon His throne" (Zech. vi. 13). (b) Their several kingdoms were righteous and peaceful. (c) They were superior to Abram, and therefore their priestly office was superior to that of Levi and Aaron, Abram's descendants. (d) As a priest, neither had any sacerdotal genealogy; none went before or came after them in the succession. (e) Each

was sole priest, during all his time, forever; Melchizedek through his whole life on earth; Christ through His eternal existence."

Brought forth bread and wine. These, though ordinarily used for mere refreshment, are, under the New Testament dispensation, sacramental elements; and as Melchizedek came to meet Abram as priest of the most high God, and Abram paid him tithes as such, it is supposed that the employment of these elements has a peculiar religious significance.

He blessed him. Authoritatively, and in the execution of his office as priest, Melchizedek blessed Abram and thanked God for giving him the victory.

He gave him tithes of all. Abram gave Melchizedek one-tenth of all that he had taken from the enemy. "Now consider how great this man was unto whom even the patriarch Abraham gave the tenth of the spoils."

IV. THE KING OF SODOM.—Vers. 17, 21-24. A successful man is sure to have friends, and the respect that never would have been paid to the God-fearing patriarch was readily yielded to the victorious warrior. Further, it was proper that the King of Sodom should acknowledge the great service rendered to him and to his neighbours by Abram, for he had defeated their enemies and placed them in a position once more to assert that independence for which they had been struggling. Further still, the King of Sodom seems to have had an eye to the spoils.

Give me the persons and keep the goods to thyself. The general opinion seems to be that by the rules of war, at that time, Abram had a right to both.

I will not take from a thread to a shoe-latchet. The shoe-latchet was the thong that bound the sandal to the foot. Abram was most happy to deal with the King of Salem, both in giving and in taking, but he would have no dealings with the King of Sodom. He seems to have given careful consideration to this matter beforehand, and resolved to do nothing that could by any possibility be distorted so as to make him appear to be under any obligation to the wicked inhabitants of Sodom or to their king. In following this course he acted wisely for himself and at the same time administered a sharp reproof to his less scrupulous nephew.

PRESENCE OF MIND.

This is a true story, about a real boy. The boy's name is Dick. This is not a very uncommon name, and his last name is not an uncommon one either. I am not going to tell you what it is though, for perhaps he would not like it.

Dick's father died when his son was just able to toddle. After a while Dick grew to be a pretty big boy. Then he began to be anxious to get something to do to help his mother. It was a good while before he found anything; but he came home one day, at last, and said:

"Mother, I've got a place."

"What sort of a place?" asked his mother.

"In the factory," said Dick cheerfully.

But the mother shook her head.

"I don't half like it my boy," she said. "They are dangerous places, these factories. Some day you'll be going too near the big wheels, or the bands, or something, and then—"

She stopped and shuddered; but Dick only laughed.

"Well, what then, mother?" he said. "What do you think is going to happen to a fellow with a cool head and a steady hand? Almost all the accidents that you hear of happen because the people are careless, or because they get frightened, and don't know what they are about. I'm not going to be careless and I'm not going to get frightened. And mother, even if anything very bad did happen to me, I should be doing my duty, shouldn't I? You wouldn't have a great fellow like me staying around here idle for fear of getting into danger, would you?"

"Well, no, I suppose not," said his mother, remembering what a bad thing idleness is for anybody, and how surely it leads boys, as well as men, into mischief.

So the next day Dick was at his post in the factory. I cannot tell what sort of a factory it was, nor exactly what he had to do there. Nobody ever told me that part of it. All I know is that he spent the days among the great, whirring machinery, and that he did his work steadily and well, in spite of noise, and confusion, and dust, and fatigue, and danger.

By the time he had been there for a month or two, he had forgotten all about the danger, and even his mother began to think that he was as safe there as in his own house.

That is always the way when you are used to things, you know. People who live under the shadow of a volcano forget that the burning lava ever streams down its sides and desolates the country around. Some day it does so, though, and sometimes accidents happen even to the most confident boy.

Was Dick careless that day? I don't know, and neither did he. He thought that he was doing his work as steadily and as carefully as usual; but suddenly he felt something—just a little twitch at his sleeve; nothing at all to mind if you are playing with your school-mates, but then Dick was not playing with his school-mates. There was no one near enough to give him that twitch, and he knew in an instant what it meant—that the fingers that gripped him were iron fingers, and that the pulse that beat in them was the cruel, merciless pulse of steam.

Most boys would at least have looked around in sudden surprise—would have yielded for a moment to the twitch and then—the horror, and agony, and death. What did Dick do? Quick as a flash the thought came:

"I am caught in the machinery. I can't help that, but I won't be drawn in. I won't! I won't! I WON'T!"

It was hardly a thought, you know, only a swift, wordless instinct. Then he set his teeth, and clenched his fist, and braced every nerve and muscle to stand like a rock, while the machinery did its work.

"Crack! crack!"

That was his shirt, pulled off him like the husk of an ear of corn.

"Crack! crack!"

That was his merino shirt, and Dick stood rigid and motionless still, with not an atom of clothing from his waist up.

The men around him had not been as quiet as he, you may be sure. There had been shrieks and cries enough when they saw what had happened, but the machinery could not be stopped all in a minute let the engineer try as he would.

It seemed a century to the men though it was only three or four minutes before the great wheels shivered and stood still. Some of the men had covered their eyes, fearing to see—what? Splashes of blood on the floor and walls, and a horrible, mangled mass, tangled and broken in an iron grip.

What did those who dared to look see? Only a curly haired, bright-eyed boy, who looked around at them as quietly and boldly as if nothing at all had happened.

"Why Smith," said Dick, looking at the man nearest him, "how pale you are! And Jones is trembling like a leaf, and Brown can hardly stand! Why I'm the best off of you all—if I haven't got many clothes left," he added, as he looked down at himself. "If somebody will lend me a coat, I think I'd better go home and get another shirt."

"So you see, mother," said Dick, "what I told you is true. If a fellow's head is cool, and his nerves steady, there isn't much fear for him. And the good Lord keeps watch in the factories as well as outside."

Now, what I want you to notice about this story is this: It was not Dick's good luck that saved him, but simply his courage and presence of mind. If he had yielded for one instant to the grip of the machinery—if he had hesitated for a moment what to do—that moment would have been his last.

Don't you think that there is a lesson in all this, if you take it the right way?—*Central Christian Advocate.*

NO COMPROMISE.

As I grow older as a parent my views are changing fast as to the degree of conformity to the world which we should allow our children. I am horror struck to count up the profligate children of pious parents, and even of ministers. The door at which these influences enter, which countervail parental instruction and example, I am persuaded, is yielding to the ways of good society; by dress, books, amusements, an atmosphere is formed which is not that of Christianity. More than ever do I feel that our families must stand in a kind of determined opposition to the fashions of the world, breasting the waves like the Eddystone Lighthouse. And I have found nothing yet which requires more courage and independence than to rise even a little, but decidedly, above the par of the religious world around us. Surely the way in which we commonly go is not that way of self-denial and sacrifice and cross-bearing which the New Testament talks of. Then is the offence of the cross ceased. Our slender influence on the circle of our friends is often to be traced to our leaving so little difference between us.—*Rev. J. W. Alexander, D.D.*

SELF-HELP.

Fight your own battles, hoe your own row, ask no favours of any one, and you will succeed a thousand times better than those who are always beseeching some one's patronage. No one can ever help you as you can help yourself, because no one will be so heartily in your affairs. The first step will not be such a long one perhaps; but carving your own way up the mountain, you make each one lead to another. Men who have made their fortunes are not those who had five thousand dollars given them to start with, but started fair with a well-earned dollar or two. Men who have by their own exertions acquired fame have not been thrust into popularity by puffs begged or paid for, or given in friendly spirit. They have out-stretched their hands and touched the public heart. Men who win love do their own wooing, and I never knew a man to fail so signally as one who had induced his affectionate grandmother to speak a good word for him. Whether you work for fame, for love, for money, or for anything else, work with your hands, heart and brain. Say "I will" and some day you will conquer. Too many friends hurt a man more than none at all.

The opinion of the world is with me a light matter, madam (Mary Queen of Scots), when called upon to speak the words which God puts into my mouth. He bids me tell you that the belief of Your Majesty becomes a matter of public interest, inasmuch that it ought to be right; or if wrong, that it should not be paraded to the injury and scandal of the realm.—*John Knox.*

The scholar must be a solitary, labourious, modest and charitable soul. He must embrace solitude as a bride. He must have his glees and his glooms alone. Go, scholar, cherish your soul; expel companions; set your habits to a life of solitude; then will the faculties rise fair and full within, like forest trees and field flowers; you will have results, which, when you meet your fellow-men, you can communicate and they will gladly receive. It is the noble, manlike, just thought which is the superiority demanded of you; and not crowds, but solitude, confers this elevation.

TAKE MY ALL.

Take my life, and let it be
Consecrated, Lord, to Thee.

Take my moments and my days:
Let them flow in ceaseless praise.

Take my hands, and let them move
At the impulse of Thy love.

Take my feet, and let them be
Swift and "beautiful" for Thee.

Take my voice, and let me sing
Always, only, for my King.

Take my lips, and let them be
Filled with messages from Thee.

Take my silver and my gold;
Not a mite would I withhold.

Take my intellect and use
Every power as Thou shalt choose.

Take my will and make it Thine,
It shall be no longer mine.

Take my heart, it is Thine own;
It shall be Thy royal throne.

Take my love, my Lord I pour
At Thy feet its treasure store.

Take myself, and I will be
Ever, only, all for Thee.

—*Francis R. Havergal.*

Around the Table.

STRAIGHTFORWARD FRANK.

"COME, Frank, we are going to King's Woods this afternoon to fill our bags with nuts. It is a fine day, we'll have a grand time, and we want you along."

The boy he addressed looked as if he would like to accept the invitation, but he did not hesitate a moment in his answer.

"No, thank you, boys," he said, "I cannot to-day; I promised mother that I would come straight home, and give her a hand with her canned fruit after school."

"I wouldn't be tied to my mother as you are," said Harvey Jones. "You can never go anywhere or do anything that she doesn't come in the way."

"Call it being tied, if you choose," said Frank, "but I shouldn't enjoy myself a bit over there in the cool woods, with mother, working away by herself over the hot stove. I hope you'll all have a splendid time, though," and off he went.

"There's good stuff in that lad," said a gentleman who was passing and heard the little talk. "Who is he, and where does he live?" he inquired, detaining one of the boys a moment.

"His name is Frank Archer; they call him Straightforward Frank at the Academy, because he's never ashamed of anything. His father is dead, and Frank lives with his mother."

"I'm glad to hear so good an account of a widow's only son," was all the gentleman said.

Meanwhile the work of canning quinces went merrily on at the little brown cottage. Mrs. Archer had a quiet, happy face, and she appreciated the unselfishness of her boy, and shewed him that she did so by being a very

pleasant companion. He helped her with her work, doing all her chores, splitting wood, bringing water, and often cooking meals and washing dishes. Some people think this is no boy's work. But I do not admire any boy who is willing to sit still and let his mother do such things alone. A manly boy tries to save steps for mother and sisters, and to lighten all their burdens. Mrs. Archer did a great deal to help Frank, too. She studied with him, puzzling over problems, and digging out Greek roots, and sympathizing with him in all his hopes.

"It seems farther off than ever, mother, dear," he said that afternoon.

"It" meant going to college and then studying to be a doctor.

"Oh, I have not given up hoping," said Mrs. Archer. "God will make the way plain, I think."

The quinces were at last sealed up, and the jelly was quivering in the bowls, when there was a knock at the door. A gentleman stood there who introduced himself as Judge Nichols, of B—.

"I have bought the old Kent Place, madam," he said, "but as I live in Europe half the year I need a responsible person to stay there and take care of it for me. Your pastor, Dr. Steel, recommended me to call on you. He thought you might be willing to accept the position."

After a little conversation the judge named a salary which almost took away Mrs. Archer's breath. It seemed munificent. But he explained that the house was to be kept in perfect order, always in readiness for guests, and that the grounds also were to be cared for. She would have a faithful coloured man to help her, but Frank would find many things to do. The matter was satisfactorily arranged, and papers were signed a day or two after, engaging Mrs. Archer as housekeeper and supervisor during Judge Nichols' absence.

Frank was willing to work hard and deny himself luxuries, and make any sacrifice to gain an education. God had opened the way, for his mother now saw how she could assist him and gratify his desire. A few years later Dr. Archer was one of the rising physicians in that part of the State. But if he had not been Straightforward Frank, willing and glad to obey his mother, he might never have succeeded in gaining the place he desired.

THERE are many who talk from ignorance rather than from knowledge.

"ORDER my steps in Thy word: and let not any iniquity have dominion over me."—*Ps. cxix. 133.*

FILL the heart with the treasures of the Word; and the attractions and pleasures of sin will have small chance to enter.

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