

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- | | |
|--|--|
| <input type="checkbox"/> Coloured covers/
Couverture de couleur | <input type="checkbox"/> Coloured pages/
Pages de couleur |
| <input type="checkbox"/> Covers damaged/
Couverture endommagée | <input type="checkbox"/> Pages damaged/
Pages endommagées |
| <input type="checkbox"/> Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée | <input type="checkbox"/> Pages restored and/or laminated/
Pages restaurées et/ou pelliculées |
| <input type="checkbox"/> Cover title missing/
Le titre de couverture manque | <input checked="" type="checkbox"/> Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées |
| <input type="checkbox"/> Coloured maps/
Cartes géographiques en couleur | <input type="checkbox"/> Pages detached/
Pages détachées |
| <input type="checkbox"/> Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire) | <input checked="" type="checkbox"/> Showthrough/
Transparence |
| <input type="checkbox"/> Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur | <input type="checkbox"/> Quality of print varies/
Qualité inégale de l'impression |
| <input checked="" type="checkbox"/> Bound with other material/
Relié avec d'autres documents | <input type="checkbox"/> Continuous pagination/
Pagination continue |
| <input checked="" type="checkbox"/> Tight binding may cause shadows or distortion
along interior margin/
La reliure serrée peut causer de l'ombre ou de la
distorsion le long de la marge intérieure | <input type="checkbox"/> Includes index(es)/
Comprend un (des) index |
| <input type="checkbox"/> Blank leaves added during restoration may appear
within the text. Whenever possible, these have
been omitted from filming/
Il se peut que certaines pages blanches ajoutées
lors d'une restauration apparaissent dans le texte,
mais, lorsque cela était possible, ces pages n'ont
pas été filmées. | Title on header taken from: /
Le titre de l'en-tête provient: |
| <input type="checkbox"/> Additional comments: /
Commentaires supplémentaires: | <input type="checkbox"/> Title page of issue/
Page de titre de la livraison |
| | <input type="checkbox"/> Caption of issue/
Titre de départ de la livraison |
| | <input type="checkbox"/> Masthead/
Générique (périodiques) de la livraison |

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
					✓
12X	16X	20X	24X	28X	32X

The Canadian Independent.

"ONE IS YOUR MASTER, LAEN CHRIST, AND ALL YE ARE BROTHERN"

Vol. 27.

TORONTO, THURSDAY, June 10, 1880.

New Series. No. 24.

Topics of the Week.

EIGHT years ago the first Protestant church in Japan was organized, and the first \$1,000 toward the erection of its building was sent by the Christian converts of the Hawaiian Islands. More than 2,500 native communicants are now reported in the Japanese mission churches.

MR. GLADSTONE has been compelled by political exigencies to postpone publishing his magazine estimate of Dr. Chalmers. It may, however, appear about the end of autumn or beginning of winter, and will embrace a characterization of Chalmers in all the departments of intellectual activity in which he shone.

THE Rev. Dr. Begg, of Newington Free Church, Edinburgh, who has long occupied a prominent position in the Scottish religious world, lately completed the fiftieth year of his ministry, and received several congratulatory addresses on the occasion. Dr. Begg is one of the few Non-Intrusion leaders who still survive.

A MOSCOW correspondent of the "Cologne Gazette" describes the misery and starvation prevailing in the south and south-east of Russia as unknown in the memory of man. No food is to be got for the horses and cattle for any money, and the animals are consequently dying everywhere of starvation in the Transural steppes and the Don steppes.

ACCORDING to the report made to the Southern Presbyterian General Assembly, the Columbia Theological Seminary is in a deplorable financial condition. It was closed. Dr. Garandau had resigned, Dr. Howe had remained in charge of the property and library, and Dr. Plumer, the distinguished author, had been retired as Emeritus professor, on a salary.

IT is about one hundred years since the commencement of modern foreign missions. There are at least one million and a half of converts from heathenism. The Bible has been translated into two hundred and twenty-six different languages, and the copies circulated amount to 148,000,000. More than seventy barbarous languages have been endowed with a grammar and literature.

IT is expected the Great Wesleyan Thanksgiving Fund will reach the astonishing sum of \$1,500,000. While great spiritual good has followed many of the thanksgiving meetings, either the hard times or this special fund is seriously interfering with the regular income of the ordinary funds. The missionary income is \$50,000 below last year, and the other funds are behind in a proportionate degree.

THE final settlement of the long standing dispute in England over the right of Dissenters to bury their dead in the parish churchyards according to the forms of their particular churches, has been already virtually accomplished by the present Government. The liberty long craved has been conceded or will be shortly—a measure for that end having already been introduced into Parliament under Government auspices.

THE Pope, over-worked and much worried, requires rest. His medical advisers have told him this in the most imperative manner, and have also commanded that his Holiness should take a change of air. The Pope has come to the conclusion, not unwillingly as some people suppose, that his doctors' advice is sound, and if he were a free agent he would willingly spend the summer at Perugia. But his personal desire and

his physical needs must give way before the wishes of the Cardinals, who choose to keep the holy Father not only nominally but actually a prisoner at the Vatican. And yet his remaining there during the summer months, according to his medical advisers, means an immediate risk of life.

SWITZERLAND has been one of those countries in which both Protestants and Roman Catholics have been subsidized by the State. This it has been found does not work well, though it is the only consistent form of Church Establishment, and so it has been thought better to withdraw State endowments altogether and let each Church depend for its support and propagation on the zeal and liberality of its own adherents. If those who professedly believe in a religion won't support it, it is scarcely to be expected that those will who don't.

CADEN WHITTAKER, the coloured student at West Point, whose case has excited so much attention, has been found guilty of injuring himself, writing the threatening and warning letters, etc., and has been sentenced to expulsion. The animus shown throughout the whole proceedings by the officials of the college and others has been such that the case is to be brought under the review of the higher authorities. The evidence against Whittaker is all circumstantial, and it is difficult to see what motive the lad could have had for following a course so foolish and suicidal.

LEO XIII. has recently had his attention much called to the Protestant accusations and objections to which certain modern miracles have given rise, and also to the reasons there are for asserting that in some of the cases speculation of a very base sort has been mingled with, if it has not altogether taken the place of, fanaticism. Very special and categorical instructions have accordingly been sent to the bishops, impressing on them the necessity of great caution in admitting the existence of any so-called miraculous phenomena, and desiring them to instruct their clergy that it is not permitted to them to institute or patronize any new forms or practices of religious observance towards the Madonna.

THE following is the conclusion of the decree which has been issued against the Jesuits and which it will be observed comes into force at the end of this month.—"A delay of three months from the present decree is granted to the unauthorized combination or association called the 'Society of Jesus,' to dissolve itself in compliance with the laws above mentioned [February 13-19, 1790; August 18, 1792; Article 11 of the Concordat; 18 Germinal, Year X.; 3 Messidor, Year XII.; Articles 291 and 292 of the Penal Code and the Law of April 10, 1834], and to evacuate the establishments it occupies upon the territory of the Republic. This delay will be prolonged to the 31st of August, 1880, in the case of establishments in which literary or scientific teaching is given by the association to youth. Done in Paris, March 29, 1880. Jules Grevy, President of the Republic; Ch. Lepere, Minister of the Interior and of Worship; Jules Cazat, Keeper of the Seals, Minister of Justice."

A CHURCH of England periodical speaks in the following sensible fashion of what may be expected as some of the results of the late British elections:—We have a right to expect that the incoming Government will at once and resolutely take up the question of temperance legislation, and that we have seen the last of "going down to Egypt for help." The second is, that moral questions are coming to the front in politics, and exercising an appreciable influence to

the displacement of the simple party considerations which have heretofore prevailed. That "government by party" should exist in England so long as representative institutions exist is, we suppose, inevitable. But that it should be able to be said of a professedly Christian country, that in one year, by an increased consumption of ardent spirits, "it drank itself out of the Alabama difficulty," and that every year it is raising seven millions of revenue in India by growing the poppy, and then forcing its product, the opium, upon the Chinese nation, and that both parties in the State should look on at such a state of things unmoved, while questions of foreign policy and every kind of home reform, except that of the moral reformation of the people, are allowed to engross their attention, is an anomaly which, from present symptoms is, we trust, passing away.

MR BRADLAUGH has issued a statement embodying the grounds on which he has decided to take the oath as member for Northampton. He believes, he says, that he was legally entitled to affirm. The oath, although to him including words of idle, meaningless character, was, and is, regarded by numbers of his fellow countrymen as an appeal to Deity to take cognizance of their swearing. It would have been an act of hypocrisy to voluntarily take this oath, or to take it without protest, as though it meant in his mouth any such appeal. The committee having decided against him, to appeal to the house against their decision would be ungracious, and would certainly involve great delay of public business. Should the decision be in his favour, it could only be after a bitter Parliamentary debate, in which the Government and the Liberal party would be unfairly sought to be burdened with his anti-theological views, and with his return to Parliament. He will consider himself, in taking the oath, as bound by the spirit which affirmation would have conveyed, had he been permitted to take it. Mr. Bradlaugh is not the only man who has ever offered to take an oath in the terms of which he did not believe, but it does not follow that it is less discreditable to his manhood and honesty for him—a rabid and ostentatious Atheist—to be ready to make a solemn appeal to what, in his own estimation, was nothing at all.

WE understand that there have been returned to the new British Parliament two elders of the United Presbyterian Church, Mr. Dick Peddie and Mr. Middleton, and four active members (three of them elders) of the Free Church—viz., Mr. Russell of Bute; Mr. Currie, of Perthshire; Dr. Webster, of Aberdeen; and Mr. Stephen Williamson, of St. Andrew's. Mr. Williamson is a son-in-law of Mr. Guthrie. His wife was a great help to him in canvassing. Her beauty and talent exercised such an enchanting influence on the fishermen, that Principal Tulloch publicly complained of the "female blandishments" to which they were exposed during the election. When all was over Mrs. Williamson made a short speech, which, of course, evoked thunders of applause. Those named are all new members. In addition to them there is a goodly number of Presbyterians who have been re-elected. There are also two excellent Congregationalists, Mr. Baxter of Montrose, and Mr. Henderson of Dundee. Almost all the Liberals have gone to Westminster pledged to support a Bill for Disestablishment when the time comes. Some of these expressed themselves very cautiously, going the length only of saying that they would vote for a measure if it was brought in by Government. A considerable proportion, however, are ready to go further, and evidently the day is approaching when the question will really become one of practical politics.

THE PREDICTED FATE OF THE EARTH.

The Apostle Peter, in his second epistle, announced the approach of the time when "the heaven shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein shall be burned up." What has modern science to say to the possibility of a catastrophe such as that shadowed forth in a comparatively unscientific age, eighteen centuries ago? Mr. R. A. Proctor, writing in his latest volume, "The Flowers of the Sky," remarks: "It is no longer a mere fancy that each star is a sun—science has made this an assured fact, which no astronomer thinks of doubting. We know that in certain general respects each star resembles our sun. Each is glowing like our sun with an intense heat. We know that in each star processes resembling in violence those taking place in our own sun must be continually in progress, and that such processes must be accompanied by a noise and tumult, compared with which all the forms of uproar known upon our earth are as absolute silence. The crash of the thunderbolt, the bellowing of the volcano, the awful groaning of the earthquake, the roar of the hurricane, the reverberating peals of loudest thunder, any of these, and all combined, are as nothing compared with the tumult raging over every square mile, every square yard, of the surface of each one among the stars."

He proceeds to describe, with considerable circumstantiality, two appearances witnessed in the heavens within the last few years—in 1866, when the tenth magnitude star (that is, four magnitudes below the lowest limit of the naked eye vision) in the constellation of the Northern Crown suddenly shone as a second magnitude star, afterwards rapidly diminishing in lustre, and in 1876 when a new star became visible in constellation Cygnus, subsequently fading again so as to be only perceptible by means of a telescope.

After noting the conclusions deduced from the application of the most approved instruments to these observations, Mr. Proctor remarks: "A change in our own sun, such as affected the star in Cygnus, or that other star in the Northern Crown, would unquestionably destroy every living creature on the face of this earth; nor could any even escape which may exist on the other planets of the solar system. The star in the Northern Crown shone out with more than eight hundred times its former lustre; the star in Cygnus with from five hundred to many thousand times its former lustre, according as we take the highest possible estimate of its brightness before the catastrophe, or consider that it may have been very much less. Now if our sun were to increase tenfold in brightness, all the highest forms of animal life, and nearly all vegetable life, would inevitably be destroyed on this earth. A few stubborn animalcules might survive, and possibly, a few of the lowest forms of vegetation, but naught else. If the sun increased a hundred fold in lustre, this heat would doubtless sterilize the whole earth. The same would happen in other planets.—*Sunday Magazine.*

A LASH WITH A SNAPPER.

Three saloon-keepers in Chicago were found guilty of selling liquor to minors, and the following is the address of the Judge who sentenced them, as reported in the Chicago "Tribune":

"By the law you may sell to men and women, if they will buy. You have given your bond and paid your license to sell to them, and no one has a right to molest you in your legal business. No matter what the consequences may be, no matter what poverty and destitution are produced by your selling according to law, you have paid your money for this privilege, and you are licensed to pursue your calling. No matter what families are distracted and rendered miserable, no matter what wives are treated with violence, what children starve or mourn over the degradation of a parent, your business is legalized, and no one may interfere with you in it. No matter what mother may agonize over the loss of a son, or sister blush for the shame of a brother, you have a right to disregard them all and pursue your legal calling; you are licensed. You may fit up your lawful place of business in the

most enticing and captivating form; you may furnish it with the most costly and elegant equipments for your lawful trade; you may fill it with the allurements to amusement; you may use all your arts to induce visitors; you may skilfully arrange and expose to view your choicest wines and captivating beverages; you may then induce thirst by all contrivances to produce a raging appetite for drink, and then you may supply that appetite to the full, because it is lawful; you have paid for it; you have a license.

"You may allow boys, almost children, to frequent your saloon; they may witness the apparent satisfaction with which their seniors quaff the sparkling glass; you may be schooling and training them for the period of twenty-one, when they, too, can participate, for all this is lawful. You may hold the cup to their very lips, but you must not let them drink—that is unlawful. But while you have all these privileges for the money you pay, this poor privilege of selling to children is denied you. Here parents have the right to say, 'Leave my son to me until the law gives you the right to destroy him. Do not anticipate that terrible moment when I can assert for him no further right of protection; that will be soon enough for me, for his mother, for his sister, for his friends, and for the community to see him take his road to death. Give him to us in his childhood, at least. Let us have a few years of his youth, in which we may enjoy his innocence to repay us in some small degree for the care and love we have lavished upon him.' This is something you, who now stand a prisoner at the bar, have not paid for; this is not embraced in your license.

"For this offence the Court sentences you to ten days' imprisonment in the county gaol, and that you pay a fine of seventy-five dollars and costs; and that you stand committed until the fine and costs of this prosecution are paid."

RENAN'S IDEAL OF GOD.

I come now to urge briefly the *third* charge against Renan's "Life of Jesus," that it is false to every just conception of God. While a Christian is saddened at seeing the bright and transcendent image of Christ darkened in the way described, he is led to trace this disastrous shade up to a radical injustice on the part of Renan to the character of God. In this system of mystical and sentimental unbelief, as among the orthodox, the Father and the Son are found to be one. The foundation of all Renan's errors as to Jesus, is a doctrine of God which can hardly be credited but for undoubted evidence, and the appearance of which in a work of European importance, excites irresistible compassion for the present state of European literature. It has often been argued by Christian advocates, that since Christianity has done infinitely more than any other religion to spread the just knowledge of God and of His attributes and moral laws, to ascribe its origin to error or imposture is to represent God as indebted for the best and fullest manifestation of Himself to the sin and weakness of His creatures. To the amazement of every theist of the older school, as well as of every Christian, Renan accepts this *reductio ad absurdum* as a profound principle of the divine policy in the government of the world. In treating of accommodation to popular illusions and errors, this novel style of moral theology is adopted: "All great things are done by the people, and the people are not led save by adopting their ideas. The philosopher who, knowing this, isolates and secludes himself in his nobility, is highly to be praised. But he who takes humanity with its illusions, and seeks to act on and by it, is not to be blamed. Cæsar knew very well that he was not the son of Venus; France would not be what she is, if men had not believed for a thousand years in the holy vial of Rheims. It is easy for us, weak creatures that we are, to call this lying, and, proud of our timid honesty, to treat with disdain the heroes who have accepted the struggle of life under other conditions. When we have done as much with our scruples as they with their lies, we shall have acquired the right to treat them with severity." A doctrine so startling needs to be confirmed by another citation. "Every idea, in order to succeed, has need to make sacrifices; we never come

forth immaculate from the struggle of life. To conceive the good, in short, is not sufficient; we must make it succeed among men. For this, ways less pure are necessary. Certainly were the Gospel limited to a few chapters of Matthew and of Luke, it would be more perfect, and would not now give a handle to so many objections; but without miracles would it have converted the world? If Jesus had died at the point we have just reached in His career, there would not have been in His life one and another page which wounds our moral sense (*qui nous blesse*), but, while greater in the eyes of God, He would have remained unknown to men; He would have been lost in the crowd of great souls unrecognized, the best of all; the truth would not have been promulgated, and the world would not have profited by the immense moral superiority bestowed on Him by His Father." This strikes fatally, not only at the character of Jesus, but at the character of God. It is true that Renan on this point, as on so many others, contradicts himself, maintaining elsewhere "that it has never been given to aberration of mind to have any serious effect on the march of humanity." But he is not less responsible for the deliberate opinion that the divine plan of the world demands pious fraud, as well as illusion, for the success of great enterprises, and that the success absolves the hero from blame. There is no protection of the divine character in the saving clause, that those who abstain from such arts are greater in the eyes of God than those who employ them; for God still prefers to work out the highest destinies of the world by fraud and imposture; and exalts to a divine motto the human confession, "*Vide meliora proboque; deteriora sequor.*" The degradation of the Divinity involved in such a theory of the moral universe is completed by the fact that Renan allows no redress in a future life of these moral inequalities; for there is for him no judgment to come, and no realization of the pure ideal of truth and right; and though in one mystical passage he speaks of "a final reparation which, in some unknown form, shall satisfy the wants of the human heart," and even speculates on the possibility of a dream of millions of years no longer than one hour, in which the absolute conscience of the universe shall recall in phantom-like array the actors of the moral scene, and "give to virtuous and moral humanity its revenge," this dream-like vision cannot retrieve the divine character; for all is divorced from personal immortality, and the ideal figure of Jesus which is then brought in to judge the world is itself an impure reality which needs to be judged. Evil, unredressed and unpunished, is thus the necessary vehicle of good, and a false Messiah is proclaimed by history the elect of God in whom His soul delighteth. The casting out of Satan by Satan becomes the divine programme of the universe. Where is now the defence of the innocent against the Jesuit in the cloister or the Jesuit on the throne; for the highest Throne of all is in fellowship with iniquity! Alas for the peoples of Europe amongst whom such a theology can arise, or who can welcome it as their deepest homage to the divine! This is all that is left for Renan as the exponent of the last phase of naturalism. This is the God on whose breast Jesus reposes; and when He leaps the gulf impassable to ordinary men between the human and the divine, this confused conscience of the universe, not yet become absolute and undistinguishable from atheism, is all that he holds in his embrace. The moral Deity of Kant, seated firmly amidst the ruins of schools and temples, on the stern summit of the law of duty, is out of date. The God, even of Voltaire, who, if he existed not, would need to be invented, is no longer a desideratum. A God who must work no real miracles, but who cannot dispense with sham ones, is the latest product of religious philosophy. It has designed a temple, but only achieved a cenotaph; and the whitened sepulchre, garnished with paint and strewn with *immortelles*, which, amidst the applause of millions, it has erected, is the common tomb of natural religion and of Christianity!—*Principal Cairns.*

It is announced that the health of Mr. Thomas Carlyle is rapidly declining. At his advanced age it cannot be expected that he will much longer survive, or that he can retain his former vigour.

MOTHER.

A touching incident occurred a short time ago at the distribution of prizes in the English School of Science and Arts at Keighley.

The Bishop of Manchester gave the prizes. To the pupils and most of the large audience, the bishop occupies the place of a father to his children; not only revered as a man of God, but as a liberal, practical thinker, one of the leaders of opinion in England in all matters which influence the elevation of humanity.

Surrounded by the boys and their parents, the good bishop suddenly was led to speak of his own mother, and told the story of how she, "not a clever managing woman," had been left a widow with seven children; how her great love and trust in God had helped her to live, sacrificing not only luxury, but comfort, to make a home, bare of all but the most meagre necessities, bright and happy as that House Beautiful, whose chambers were called Peace, and from which could be seen the hills of heaven. Most of her children through her efforts rose to positions where they could help to make the world wiser and better. "She is now," said the bishop, with broken voice, "in my house, paralyzed, speechless and helpless; and when I looked at her sweet face this morning, I thanked God who had given her to me. I owe to her all that I am."

Goethe, it is said, always declared that to his mother he owed not only his genius, but his strength.

There is a period in the life of most boys when they feel themselves immeasurably wiser than their mothers; the little knowledge they have acquired from books intoxicates them like new wine. Probably they find the good woman at home, who gave them life and has sacrificed herself for them daily, is ignorant of their hobby—mathematics, Latin, or base ball—and they are too apt to shew their contempt in rude disobedience.

When a man reaches the position of Goethe or the Bishop of Manchester, he is wise enough to appreciate a mother's unselfish love at its real value. *Youth's Companion.*

CHRISTIANITY AND SLAVERY.

The Epistle to Philemon becomes the practical manifesto of Christianity against the horrors and iniquities of ancient and modern slavery. From the very nature of the Christian Church—from the fact that it was "a kingdom not of this world"—it could not be revolutionary. It was never meant to prevail by physical violence or to be promulgated by the sword. It was the revelation of eternal principles, not the elaboration of practical details. It did not interfere, or attempt to interfere, with the facts of the established order. Had it done so, it must have perished in the storm of excitement which it would inevitably have raised. In revealing truth, in protesting against crime, it insured its own ultimate yet silent victory. It knew that where the spirit of the Lord is there is liberty. It was loyal to the powers that be. It raised no voice, and refused no tribute even to a Caius or a Nero. It did not denounce slavery and preached no fatal and futile servile war. It did not inflame its Onesimi to play the part of an Eunus or an Artemio. Yet it inspired a sense of freedom which has been in all ages the most invincible foe to tyranny, and it proclaimed a divine equality and brotherhood which while it left untouched the ordinary social distinctions, left slavery impossible to enlightened Christian lands. —*Farrar's St. Paul.*

TO YOUNG MEN.

"Whatsoever a man soweth that shall he also reap." A great many hopeful young men reach middle life before they come to realize what life means.

"Wherewithal shall a young man cleanse his ways? by taking heed thereto, according to thy word."

How much larger would life be if men would start aright and never let go the one purpose of making all they can of themselves in this world.

When a young man sneers at the back-woods town in which he was born, and its old-fashioned ways, he has lost the best part of his manhood.

There are so many men of large promise, who give hope of being truly great, then go out in darkness, it throws a shade of sadness over human life.

The most of men who fail in any undertaking blame the weather, the system of trade, the rascality of other men, anything but their own stupidity and prodigality.

It is a good sign when a man who by waste or neglect, loses his position or his business, is willing to go down to the root of the matter, and throw the blame on himself, where it belongs.

When a young man away from home cannot find time, at least once a week, to write to his mother, he is cutting loose from the strongest tie that can hold him in the hour of temptation.

There are a great many good, sensible Christian people in every city who would be glad to make the acquaintance of as many young men as they can, coming strangers to the city; but the young men must put themselves in the way of forming such associations.

When a young man goes from the country to the city, he should carry his home with him, in following its teaching, in selecting only such companions as he would invite into his mother's parlour, in spending his Sundays and spare hours in such a way as he would be willing for the folks at home to know how they are spent.—*Golden Rule.*

TELL ME ABOUT THE MASTER.

Tell me about the Master!
I am weary and worn to-night,
The day lies behind me in shadow,
And only the evening is light;
Light with a radiant glory
That lingers about the west;
But my heart is weary, weary,
And longs like a child's for rest.

Tell me about the Master!
Of His earthly obedience sweet;
How He wrought at His father's work-bench,
And washed His disciples' feet.
For my hands are so tired of toiling,
Work seems such a wearisome thing;
Yet, once 'twas ennobled and hallowed
By the service of Jesus the King.

Tell me about the Master!
Of the hills He in loneliness trod,
When the tears and the blood of His anguish,
Dropped down on Judea's sod.
For to me life's seventy mile-stones
But a sorrowful journey mark,
Rough lies the hill country behind me,
The mountains before me are dark.

Tell me about the Master!
Of the wrongs that He freely forgave;
Of His mercy and tender compassion;
Of His love that was mighty to save.
For my heart is weary, weary,
Of the woes and temptations of life,
Of the error that stalks in the noonday,
Of falsehood and malice and strife.

Yet I know that whatever of sorrow,
Or pain, or temptation befall,
The infinite Master hath suffered,
And knoweth and pitieth all.
So tell me the sweet old story,
That falls on each wound like a balm,
And the heart that was bruised and broken
Grows patient and strong and calm.

—*The Atlantic.*

RULES FOR SPOILING A CHILD.

1. Begin by giving him whatever he cries for.
2. Talk freely before the child about his smartness as incomparable.
3. Tell him that he is too much for you, that you can do nothing with him.
4. Have divided counsels as between father and mother.
5. Let him learn to regard his father as a creature of unlimited power, capricious and tyrannical; or as a mere whipping machine.
6. Let him learn (from his father's example) to despise his mother.
7. Do not know or care who his companions may be.
8. Let him read whatever he likes.
9. Let the child, whether boy or girl, rove the streets in the evening—a good school for both sexes.

10. Devote yourself to making money, remembering always that wealth is a better legacy for your child than principles in the heart and habits in the life, and let him have plenty of money to spend.

11. Be not with him in hours of recreation.

12. Strain at a gnat and swallow a camel, chastise severely for a foible, and laugh at a vice.

13. Let him run about from church to church. Eclecticism is the order of the day.

14. Whatever burdens of virtuous requirement you lay on his shoulders, touch not one with one of your fingers. Preach gold and practice irredeemable greenbacks.

These rules are not untried. Many parents have proved them, with substantial uniformity of results. If a faithful observance of them does not spoil your child, you will at least have the comfortable reflection that you have done what you could.—*Christian Intelligencer.*

CONCERNING FUSSY PEOPLE.

If the "Country Parson" ever wrote about fussy people it has escaped my notice or passed out of my memory. They are not a very large class in any community except in their own estimation. For their weakness in numbers we give most hearty thanks. From their conceit of their own importance we pray to be delivered. They resemble somewhat the last flies of the season, those that thaw out in the sunshine and make such a disagreeable buzzing upon the windows. They are, however, more like the solitary mosquito that sings just over your head after you have put out the light, and yet never comes quite near enough for you to wreak your revenge upon him. Fussy people, while annoying, are yet so full of good traits that you can't get quite mad enough to sling bad words at them, even supposing you are acquainted with the talk at the fish market. The good housewife does not mean to worry her guest, when she says for the third time, "Do take this arm-chair or rocker," though the guest has assured her that he prefers the hard seat. She does not mean to make him uneasy, when she begins to make apologies at the table for this and that, and wishes she had something better to set before him. The coffee is excellent and she knows it, but if he declines the second bowl, she fears that it is not as good as usual, and so the fussy woman keeps on till the guest prays to be let alone. One can endure a woman of this class, in any place except that of a nurse, or at least look upon her with compassion; but a fussy man is beyond pity. He is great in little things. He will fly around all day in a bushel measure. If he has anything to do he will let everybody know it, and will talk of nothing else, not even the weather. The congregation sometimes has a fussy parson. He is not simply nervous and dyspeptic, as are too many, but he is full of notions and has hobbies. He has two or three subjects upon which he talks until he tires everybody out except himself.

He scolds those present because there are so many absent. He frets about the conduct of the young people in the choir, and Monday morning he is ranning about to find out why Mr. A. or Mr. B. were not in church on the Sabbath. On the other hand, there are fussy people in the congregation. The deacon or trustee belongs to this class, and he can worry a minister so that all hope of usefulness is cut off. Every day he will audroitly drop some word, reporting what Mrs. Prigg says about the way he enters the pulpit, or shewing him how hard a matter it is to keep up the finances since Mrs. Grumbleton and Mr. Sorehead have taken offence at one of the sermons and will hereafter pay only ten dollars per year. The fussy sexton can be endured, but the fussy deacon or trustee can neither be endured nor cured except by casting him out, and then he will buzz in another field.

There are many others of the same class, and not by any means wicked people. Some of them claim to be very good. They think they are enthusiasts, but there is as much difference between their enthusiasm and that which is real, as there is between the aimless flitting and buzzing of a fly and the activity of the honey-bee.

Nervous or even irritable people may do some good in the world, but the fussy people rarely accomplish any great work. From all such may the good Lord deliver us, save as they are used to try our faith and make perfect the work of grace in the heart.

BE HONEST.

I tell you, brethren, be honest in your dealings; take no advantage, even of a child. Be conscientious in your bargains. Have a single eye and a single heart. Seek not to be shrewd. Be not ashamed to be called simple. And let me tell you a secret, seeing it is written in the Scriptures, that your whole body will then be full of light, and this in every kind. You will actually see further, and see clearer, than shrewd and cunning men; and you will be less liable to be duped than they, provided you add to this another part of character which is proper to an honest man—namely, a resolution to protect honesty, and to discountenance every kind of fraud. A cunning man is never a firm man; but an honest man is; a double-minded man is always unstable; a man of faith is firm as a rock. I tell you there is a sacred connection between honesty and faith; honesty is faith applied to worldly things, and faith is honesty quickened by the Spirit to the use of heavenly things.—*Edward Irving.*

THE
CANADIAN INDEPENDENT.

TORONTO, THURSDAY, JUNE 10th, 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.

DURING the absence of the editor in England at the Raikes Centenary, the INDEPENDENT will be in charge of the Rev. J. B. SICOX, who has kindly consented to undertake the necessary duties. Communications for the editor can continue to be addressed as indicated above.

WE propose to give next week a full report of the Union meetings, to accomplish this the publication of the INDEPENDENT will necessarily be postponed for a couple of days. Our readers will therefore understand the cause of any delay which may occur in receipt of their paper.

DR. GIBSON AND THE MASSES.

MANY of our readers enjoy a personal acquaintance with the Rev. Dr. Gibson, for a long time pastor of Erskine Church, Montreal, and more recently of Chicago. They will hear of his contemplated removal to London, Eng., with a twofold feeling, one of pleasure over the honour done him by a call to so important a field, the other of regret at the loss to America of so promising a preacher.

There was one statement made by Dr. Gibson in his farewell sermon to his Chicago friends which is worthy of our regard. We have not the exact words, but the following is their substance: "I found in Chicago great masses of people who never entered the doors of the churches. I made it my earnest effort to win them to attendance upon the ministry of the Word. My people sanctioned my attempt, and gave up their pews in the evening, so that there might be free seats for all. But I failed to attract the masses to attend, though we did all we could to make them feel they would be welcome." This is, so far as we remember, the heart of his declaration.

Now this has an important signification. The churches are not infrequently lectured by the press for not reaching the masses in our cities, and it is more than hinted that the churches themselves are to be blamed for this repulsion of the masses. Rented pews, and ministerial broadcloth and starch, and lace and diamonds, awaken a prejudice in the minds of the masses against the house of God. The fustian and the alpaca are kept out by the better clothing of the church members, and by their tenure of sittings, say these hasty scribes. And in their estimation the churches are to bear all the blame for the churchlessness of the many.

Dr. Gibson's manly effort to reach the masses of Chicago throws a new light on this matter. Here was a man who laid himself out specially and untiringly to meet them. He was genial, approachable, simple, earnest. His church seconded his effort by giving up their sittings to the masses. And yet it all failed in any appreciable measure to realize its object. The kindness was not reciprocated. The masses did not come. And why? Is it uncharitable to say, because they would not? They were assured of a hearty welcome from both minister and people. Starch was cast aside, and yet these people for whom the feast had been provided did not come to partake of it. Were they not left without excuse?

It has long been our fear that one of the most potent reasons for the non-attendance at church of the masses is their own irreligiousness. They love their beer and their stroll and the parks and their carelessness better than their souls and the Gospel which could gladden those souls. The churches would gladly welcome them; ministers would gladly speak helpful words to them; but they have, they must have a deep antipathy to the Gospel, or else they

would embrace the welcome extended them. No other fair explanation of the case, in our judgment, can be given, in view of Dr. Gibson's Christian but futile attempt to reach them. And perhaps when the critics next read a lesson to the churches, they will be kind enough to remember that the masses need a lesson too, of not ungraciously refusing the warm welcome which the churches extend.

THE RAIKES CENTENARY.

IT is very desirable that this matter should be intelligently understood by our superintendents and teachers, that they may be able, in like manner, to lay the matter before their scholars and so interest them thoroughly in this important celebration.

Who was Robert Raikes and what had he to do with Sunday schools? are questions which no doubt will be asked by many during the next few weeks or months while the centenary thought is uppermost. Let us endeavour to assume, in as few words as is possible, to convey the main facts.

Robert Raikes was born in Gloucester, England, on September 14th, 1735. He was the son of a noble father, and by noble we do not mean titled nobility, but that which comes from character and righteousness. Thirteen years before the birth of his son, whose great work we celebrate, he had established in the city of Gloucester a newspaper, which was characterized by such good sound sense and earnest philanthropic views, as to win the confidence of the people and obtain for it what was in those days an extensive circulation. We chafe sometimes at the smallness of the INDEPENDENT; it contains fully four times as much matter as Raikes' paper did. The mother of Robert too was, there is little doubt from what is known of her, an excellent woman. On the death of his father Raikes succeeded to his business and his editorial duties, which he continued until the year 1802. It is not, however, with these that we have to do, but to trace the beginning of his Sunday school work. His early philanthropic labours appear to have been in the goals of his native city. The goals of 150 years ago were horrible places, as any know who have read the life of John Howard, and the two goals of Gloucester do not appear to have been exceptions to the general rule. Filthiness, want of ventilation, over-crowding, and starvation, produced their usual result of a harvest of death, while the immorality that prevailed was fearful. Raikes, through his paper, drew attention to these things, and endeavoured, in some degree, to mitigate the evils, setting himself first of all to supply food to the famishing wretches who were not allowed anything by prison regulations and were not permitted to earn anything. In pursuit of his prison labours he soon found out a truth that has become thoroughly understood in these days, that ignorance is the parent of crime, and that if the latter was to be lessened it was by imparting knowledge, especially the knowledge of Divine truth to the masses. Perhaps we cannot do better than give the inception of the Sunday school idea in Raikes' own words, from a letter in reply to one asking for information on this very subject. He says:

"The beginning of this scheme was entirely owing to accident. Some business leading me one morning into the lower suburbs of the city, where the lowest of people (who are principally employed in the pin manufactory) chiefly reside, I was struck with concern at seeing a group of children, wretchedly ragged, at play in the streets. I asked an inhabitant whether those children belonged to that part of the town, and lamented their misery and idleness. 'Ah, sir,' said the woman to whom I was speaking, 'could you take a view of this part of the town on a Sunday, you would be shocked indeed; for then the street is filled with multitudes of these wretches, who, released on that day from employment, spend their time in noise and riot, playing at "chuck" and cursing and swearing in a manner so horrid as to convey to any serious mind an idea of hell rather than of any other place. . . . This conversation suggested to me that it would be at least a harmless attempt, if it were productive of no good, should some little plan be formed to check the deplorable profanation of the Sabbath. I then inquired of the woman if there were any decent, well-disposed women in the neighbourhood who kept schools for teaching to read. I presently was directed to four. To these I applied, and made an agreement with them to receive as many children as I should send upon the Sunday, whom they

were to instruct in reading and in the Church Catechism. For this I engaged to pay them each a shilling for their day's employment. The women seemed pleased with the proposal. I then waited on the clergyman and imparted to him my plan. He was so much satisfied with the idea that he engaged to lend his assistance by going round to the schools on a Sunday afternoon to examine the progress that was made and to enforce order and decorum among such a set of little heathen."

As connecting the date with its centenary observance, it is interesting to note that the first Sunday school established by Raikes was at the house of a Mr King, Mrs. King being the teacher; but Mr. King, who appears to have entered heartily into the work and carried it on for many years after her death, had a Bible given to him at the commencement (possibly for use in the school), which bore as the date of its presentation, July 1780.

For three years the movement was confined to Gloucester and its immediate neighbourhood, but after that Raikes began to speak of the work in his paper, and attention thus having been called to it, the idea took, and rapidly spread. It was soon found that the happiest results followed the introduction of Sunday schools. The day had before been prominent for its riots and lawlessness; it was the day of feasting, sports, revels, fights, and no end of disorders; but a change came with the Sunday school right through the country—judges, magistrates, quarter sessions, and ministers of the Gospel united their testimony to this fact, and so the institution became one of the facts of the age, and has exerted a most powerful influence in moulding the thought and life of the English people.

Were we writing the history of Sunday schools, it would be interesting to trace the successive developments which have made our schools what we see them to-day. In the universal spread of popular education, and with the admirable systems of the principal Protestant countries, ignorance, the one thing Raikes sought to remedy, has largely passed away; but the deeper necessity which is also felt, for spiritual instruction still remains, and although the horn-book, the slate, and the copy-book have ceased to be required in our Sunday school, the Bible more than ever is felt to be *the Book, our Book*, that upon which all our teaching must be based, and in proportion as we reverently study and use it will our work be the power of God to everlasting life.

SENSUOUS CHRISTIANITY.

WE have no desire to interfere with the sincere convictions and practice of those who read their Bible differently to ourselves, and whose practice, based upon a different faith, is different to our own. But there are circumstances sometimes in such practice which demand at any rate a passing note of condemnation, not only that we may see the error as therein exhibited, but that we may take warning if there is anything in our own belief and practice which tends in the same direction.

There is, it appears, in Toronto a society, "order," we ought to have said, of the "Sister Adorers of the most Precious Blood of our Lord Jesus Christ." We are further told that "the life of the sisters of the order is a continual prayer, and they are entirely secluded from the world, never going outside the walls of their convent. They occupy the moments not employed in devotion in making church vestments, scapulars, and burial habits, the covering of Agnus Dei, and the like." The first feeling is to ridicule such a life—secluded from the world to make man-millinery and the like! but there is a sadder side to this before which the absurd fades away. We ask ourselves, is this Christianity? Is this one of the outworkings of the Gospel of Jesus Christ? A Gospel that is to raise and bless the world—this? We do not wonder that one speaking of this order, and the circumstances under which its existence has been brought before the public, should say, "If this is Christianity I would rather have nothing to do with it."

The circumstances are these. In Toronto a few weeks since, a young lady was admitted into the order, by the ceremony called "Taking the Veil." In that there were all the usual attractions which Rome

knows how to use so well, of processions, and banners, and singing—"the altar studded with lights, ecclesiastics in robes of cloth of gold, and dazzling scarlet, and imperial purple," and so on, with the result as a matter of course of drawing together a large number of people, the great majority of whom would just as readily have run to see a circus procession. But it is with the sermon of Archbishop Lynch that we would more especially deal. Taking for his text that grand passage, Rom. viii. 26-32, he actually preaches from it—no, not that, for he never mentions it again or quotes a word of it—but at any rate, prefixing that passage, he preaches a sermon in commendation of such actions as that of the poor deluded woman before him, who, brought up to the idea that she was thenceforth "the spouse of Christ"—a phrase employed again and again in the sermon and ceremony—gives up all that is womanly and truly Christ-like to—embroider vestments when not telling her beads. Anything so disingenuous in Scripture quotation and reference as the sermon, outside of Col. Ingersoll's lectures, we have not read for a long time. One specimen will serve as shewing the general character of the whole. Speaking of the life of the order, he says: "The vow of poverty in a religious community consists in having nothing of one's own, and to have no attachment whatever to any earthly thing, not even to a prayer book or a picture; to dispose of nothing as one's own, to receive no personal gift; all belongs to the community, and the community holds the property for the use of the servants of Christ to enable them to perform the duties which the Church assigns to them"—the making of scapulars, embroidering vestments, etc., we suppose—and then he has the daring blasphemy to say: "This holy poverty, Christ, our great model embraced." Such a poverty as that? never. Then for a Scripture quotation, if our readers will pardon such an one, he says—"In religious communities the vow of chastity is also taken; chastity, my dear children, is a bright, an angelic virtue. It renders you like the angels of heaven. These are the words of our Divine Saviour Himself, in Matt. xxii. 30." Let any one, bearing in mind that the reference to chastity is to abstaining from marriage, turn to the passage and read from the 23rd to the 33rd verse, and they will see how Roman Catholics quote Scripture. But apart from all this the general character of the sermon is of the most sickly character; it is not too much to say that there is not a noble sentiment nor a divine teaching throughout; it is eminently sensuous. And then follows the mockery of wedding, the ring, and the orange blossom wreath, and the utterance, "my child receive this ring as a sign of your mystic union with the spouse of all the virgins," and the reply which the "religious" is taught to make, "I am the spouse of Him whom the angels serve, and whose beauty the heavens admire. He has given me this ring as a pledge of faith."

It may be thought, perhaps, that we are dwelling too much on this mummery, and truly of itself we should not have cared to say half a dozen words, but it is only the grosser manifestation of a principle which has too much hold of, not only some Protestants, but of not a few advanced Evangelicals. It is said that "extremes meet," and truly it is strange that the extremes we have mentioned should approach so nearly; but so it is. Men who will tell you that they have nothing to do with the world or its affairs, that they are part of a community of Christians, that their life is service and worship, and that they will not touch, so far as they are able to avoid, the things of this world—wherein does their practice differ from the delusions which we have been noting?

That all this, from wherever it comes, is utterly opposed to the teachings of Christ, we are sure our readers will admit. Christianity, as taught by our Lord and His apostles, is a noble, manly thing. It recognizes "sin" and evil in the world, but does not tell the believer to flee from it, but to "keep himself unspotted." It speaks of a fight, a conflict, a struggle, it exhorts to bravery and endurance to the end. It promises a crown of life to the victor, binds eternal laurels about the brow of him who is faithful unto death. It tells

of duty to our fellow men, duties we owe as citizens to the State, as individuals to each other, as fellow members of Christ's Church to the body. But nowhere do we find a reward promised to cowardice, to seclusion from the world; nowhere are we to leave the world to perish, content and satisfied with our own safety. The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, *fruits*—not the covering of Agnus Dei, embroidering Church vestments, or leaving the world to perish. A sensuous Christianity, a religion of feeling and sentiment alone, is a false and spurious one, a sham, a delusion and a snare; let us rise up to the high and noble truths we profess, in lives of active righteousness and Christliness.

THERE has just been issued from our Publishing Office, a most useful *valde mecum* for the use of pastors of all denominations, called the "Pastor's Church Directory and Visiting List," with directions for its use. It is beautifully printed on smooth, heavy manilla card-board, and contains columns for the names and residences of the congregation, the months of the year, with the calendar quarters marked out. Next to the doing of the work of pastoral visitation in a systematic, edifying manner, is the keeping of a record of the number of visits made with the dates, which is here provided for in a concise, intelligible way. We commend it to all our pastors. It furnishes a help and an incentive at the same time. It is mailed, post free, for 15 cents, or two copies for 25 cents, to any part of Canada or the United States, by our business manager, P.O. Box 2,648.

THE Congregational Sunday School Association of Toronto, recently organized, has inaugurated its work by resolving on a joint celebration of the Rukes Centenary. It is proposed to hold a mass meeting of all the schools connected with the Association in the Northern Church, on Sunday, 27th June, in which the ministers of the various churches thus associated are to take part. The great distance at which the schools lie from each other will prevent the great bulk of the little people from being present, but it is hoped that there will be at least 700 or 800 present. We trust that they will have a fine day, not too hot. It is further proposed to have an open air celebration after the return of the delegates from England, who, it is hoped, will be able to interest the scholars in what they saw and heard. Let all our schools be making their preparations, there is not a day to lose.

Official Notices.

CONGREGATIONAL PROVIDENT FUND SOCIETY.—The annual meeting will be held at the house of George Hague, Esq., Peel street, on Saturday, the 12th inst, at 7 o'clock p.m.—CHAS. R. BLACK, *Secretary, Board of Directors.*
Montreal, 1st June, 1880.

THE Congregational Union of Nova Scotia and New Brunswick will meet in Liverpool, N.S., on Friday, the 16th July. Closing service on Monday evening. The usual arrangements are made for travelling by steamer and railway. ALEX. MCGREGOR,
Yarmouth, N.S., June 3rd, 1880. Sec. pro tem.

Literary Notices.

THE STANDARD SERIES of I. K. Funk & Co., New York, has renewed our acquaintance with some pleasant papers on "Town Geology" by the late Canon Kingsley. This series of papers was first given to the world in printed form, in "Good Words;" they have since been collected as we have them now before us. Few writers have the charming simplicity of the late Canon of Chester. We are carried back by him to the days of Addison and "The Spectator." Our young friends would do well to make such papers as "Town Geology" their own, if only for the sake of style. Listen to our plain Saxon under his pen: "We all know, and I trust we all love, the names of Liberty, Equality, and Brotherhood." Note, brotherhood

touches a tenderer chord than fraternity. Let us read on, "We feel, I trust, that these words are too beautiful not to represent true and just ideas; and that, therefore, they will come true, and be fulfilled, somewhere, somewhere, somehow. It may be in a shape very different from that which you, or I, or any man expects; but they will be fulfilled. But if they are to come true, it is we, the individual men, who must help them to come true for the whole world, by practising them ourselves, when and where we can. And, I tell you, that in becoming scientific men, in studying science and acquiring the scientific habit of mind, you will find yourselves enjoying a freedom, an equality, a brotherhood, such as you will not find elsewhere just now." All very well, you say, dear reader, but how am I amid business care and household worry to become scientific? Read these papers, and it will be found how the poor may find liberty and equality in science and thus realize scientific brotherhood. "Join the freemasonry in which Hugh Miller, the poor Cromarty stonemason, in which Michael Faraday, the poor bookbinder's boy, became the friends and companions of the noblest on earth;" for though "many shops have I seen about the world in which fools could buy articles more or less helpful to them, never saw I yet an observation shop, nor a common-sense shop either." These papers are a plea for, and a guide to Geology, as a science level to ordinary observation and care; reasoning from the known to the unknown, not always arriving at true conclusions, but cultivating habits of candour and care which of themselves are great boons. There can be but little doubt that the same processes are now going on that formed the rocks and soils of ages long past. Limestone is being found under the ocean, as deep sea dredgings have discovered, and alluvial soils at the deltas of many rivers. The peats are but incipient coal beds. But the Canon tells us, and tells us truly, we need not even deep sea soundings or distant journeys to learn elements of geology. "The next rainy day the harder it rains the better—instead of sitting at home over the fire, get away, I care not whither, provided you can find there running water. Watch the water in the gutter or the ruts of the road that is sloping, and see in little how whole continents are made and unmade again." The stone which remains bedded still in the gutter with sticks and straws and sand heaped behind it may instruct how such "craigs and tails as that on which is the old Castle of Edinburgh were formed." "Follow the nearest roadside drain where it runs into a pond, and see how it drops the pebbles the moment it enters the pond, and then the sand in a fan-shaped heap at the nearest end, but carries the fine mud on, and holds it suspended to be gradually deposited at the bottom in the still water; and say to yourself, Perhaps the sands which cover so many inland tracts were dropped by water, very near the shore of a lake or sea, and by rapid currents. Perhaps, again, the brick clays, which are often mingled with these sands, were dropped, like the mud in the pond, in deeper water farther from the shore, and certainly in still water." The shore of our Lake Ontario, at any point, opens up some form of those processes which have formed our soils and shaped our rocks. We can, without Greek or Latin names, see how shingle forms into gravel, gravel to sand, and fine mud to clay. On the Prince Edward coast near Wellington, the wind and sands are repeating on a small scale the inroads of a desert of sand, and we may thank Canon Kingsley for reminding us that wherever there is a river, even a drain, a stone quarry, or a roadside bank, much more where there is a sea, or a tidal estuary, there is geology enough to be learnt to explain the greater part of the making of all the continents of the globe. When for fifteen cents the walks of a year at least may be made, not dull and dreary, but intelligent and strengthening, we venture to suggest that it is a sin to exchange for dime novels and sensational stories that which would enable us to

"Find tongues in trees, books in the running brooks,
Sermons in stones, and good in everything."

TOTAL abstinence from alcohol has been proved by thousands to be safe, sound, and sensible practice; always, everywhere, and for everybody.

NEW CONGREGATIONAL CHURCH, SPEEDSIDE.

LAYING THE CORNER-STONE.

The corner-stone of the new Congregational church at Speedside was laid on the 24th of May. A goodly number of the members of the church and congregation, with a large sprinkling of representatives of other denominations (notably the Presbyterian), were present on the occasion. The day was fine, and the proceedings passed off happily and successfully. At about three o'clock in the afternoon, the pastor commenced the exercises by giving out No. 828 from the "New Congregational Hymn Book," beginning,

"I love Thy Kingdom, Lord,"

two stanzas of which were sung, when the Rev. A. McGregor, B.A., read the sixty-first chapter of Isaiah. Rev. J. R. Black, B.A., Garafraza, then led in prayer; after which the pastor read a brief outline of the history of the church from the time of its organization in 1845 to the present, and then announced hymn No. 881, commencing:

"This stone to Thee in faith we lay,
We build the temple, Lord, to Thee."

James Goldie, Esq., of Guelph, was then called upon as the person selected to lay the stone. The sealed jar contained three different pieces of silver current coin, the "Congregational Year Book" for 1879-80, the previous week's "Montreal Weekly Witness" containing the portrait of the Right Hon. W. E. Gladstone, the previous issue of THE CANADIAN INDEPENDENT, and the outline of the Church's history read, including names of church officers, past and present, trustees and building committee, of architect, contractor (E. Parsons, Esq.), and mason (C. Young), both of Ferguson, with a programme of proceedings and names of persons with the part they took on the occasion. Mr. Goldie then deposited the jar in the cavity, surrounded by the previous Saturday's "Globe," Weekly "Western Advertiser," "The Guelph Mercury" and "Fergus News Record." A silver trowel was then presented to Mr. Goldie. Inscribed upon it is the following: "Presented to James Goldie, Esq., Guelph, on laying the corner-stone of the New Congregational church, Speedside, Ont." Mr. Goldie did his work in so workman-like a manner that he elicited from some of the bystanders the observation, "He's an old mason." Having pronounced the stone "well and truly laid," he gave a very neat little speech of congratulation and expression of his personal admiration of tasty country churches unburdened by debt. He was followed by the Rev. D. McGregor, M.A., Guelph, who spoke briefly but very appropriately on "Congregational Principles."

The company then adjourned to the orchard of the parsonage for refreshments, where the ladies had provided in their usual good style a bountiful repast. Ample justice having been done to this part of the programme, Revs. J. Howie, Guelph, D. Smyth (Presbyterian), Eramosa, A. McGregor, and J. R. Black, together with Messrs. Leslie (M. E.), Scott and McDonald (Presbyterians), and Deacon Thos. S. Armstrong, gave brief, racy impromptu speeches. The people then joined heartily in singing the Doxology and the national anthem, when the formal proceedings closed.

Notes expressive of good wishes towards the friends of this enterprise, and regret at inability to be present on account of previous engagements, have been received from Rev. J. B. Mullan and D. Guthrie, Esq., M.P.

BUFFALO CONGREGATIONAL CHURCH.

The paragraph which appeared in our issue of the 20th ult. respecting the formation of a Congregational church at Buffalo, has brought us from one of the members an account extracted from the Buffalo papers of the recognition of the new church and its reception into the brotherhood of the Congregational churches. It is too long to reprint in full, but we give it in an abridged form, as it is interesting not only as a fact in itself, but as an illustration of a practice which may have some lessons for us. Our correspondent is very enthusiastic on the subject, he

says, "I wish you could see what a very pretty, elegantly decorated, and churchly looking hall we have for our dear Congregational church. How very glad I am that at last there is one in Buffalo." If a similar spirit runs through the membership, we may predict for the church a successful and happy career.

The Council of Congregational Church representatives called to this city to receive into fellowship the new church which has recently been started here as an indirect result of the dismissal of the Rev. Henry W. Parsons, assembled yesterday afternoon at McArthur's Hall.

The meeting was called to order by Rev. Thomas K. Beecher, and on ballot Dr. Holbrook, of Syracuse, was elected Moderator, and Rev. W. E. Parke, of Glenville, Scribe.

Mr. W. M. Knight, the delegated representative of the new-formed Buffalo church, read to the Council extracts from the records and other documents giving the history of the new organization and shewing the reasons why it should be received into the fellowship of the Congregational churches. The creed and covenant were also read. The records were approved by a unanimous vote; the articles of faith and covenant of the new church were also approved as being consistent with the principles of Congregational churches. It was voted, on a motion of Mr. Beecher, to give a public recognition to the new church, and the necessary committees were appointed to arrange for the services.

THE RECOGNITION SERVICES

took place in the evening, and McArthur's Hall was comfortably filled with the members of the new church and their friends, including the visiting clergymen. After the customary devotional services, Rev. Dr. Eddy preached an eloquent sermon upon the reasons for cleaving firmly to the Church of God, taking for a text the 16th and 17th verses of the first chapter of Ruth. He cited the example of Ruth in following Naomi to a foreign land, and being rewarded by having David for a descendant and after him Jesus Christ.

I propose to-night, said Dr. Eddy, to confine my remarks to the reasons why we should cleave to the Church of God whatever betide. And by that name I mean the Church Universal, the Church composed of all who worship the true and only God, no matter under what name they choose. There are three reasons why the Church Universal deserves language and actions on our part such as Ruth gave to Naomi; on account of its sublime ideas, its noble fellowship, and its glorious mission. The ideas of the Christian Church are entirely sublime. The time has come when men must take their stand either upon the rock of the Church or on the shifting quicksands of infidelity. Let the faithful come out and give utterance to their belief, that in the life to come they may partake of the tree of everlasting life.

The Church is engaged in a noble mission. What is the Church? A hospital for the cure of sick souls, a school for the training of disciples, a field for the flock, a fellowship for those who are looking to the same Saviour. This is the work of the Church, and therefore let us say with Ruth, "the Lord do so to me, and more also if aught but death part thee and me."

Following Dr. Eddy's sermon about twenty-five new members were received into the new church by letter and one by profession, the Rev. D. Holbrook officiating. The prayer for the ordination of deacons was delivered by the Rev. William Adams.

A brief and exceedingly touching address of fellowship was delivered by the Rev. Thomas K. Beecher, who expounded the "airy something" in a manner which made it easily understood by the youngest of his lecturers. The feeling of fellowship, he said, grew stronger with him as he neared the latter end of his life. It was derived from the fact that the churches in Elmira, Buffalo, Detroit, everywhere, were engaged in the same operation. The hand of fellowship having been taken, all the Church members present partook of the Lord's Supper.

We, too, stretch out our hands across the narrow river to give to our brethren, in Buffalo, the token of fellowship and a hearty "God speed."

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.

THE BOND STREET INVESTIGATION.

To the Editor of the CANADIAN INDEPENDENT.

DEAR SIR,—There appears in your issue of to-day an editorial on "The Bond Street Investigation." In speaking of the Committee you state, "We accept its verdict that the charges against Mr. Handford were 'not proven,' but we do not accept the statement that there was 'not the slightest possible foundation for them.'"

I am at a loss to know where you obtained the latter clause of the statement. It is certainly no portion of the Committee's report. In point of fact their report in its entirety has not appeared in print.

The charges against Mr. Handford were discussed serially, and a resolution passed on each one, and these resolutions in reality form the report.

It is to be regretted that you should have given currency to a statement likely to convey an erroneous impression. To do justice to both sides of the question, the report or resolutions of the Committee should have been published in full.

Kindly insert in your next issue and oblige.

WM. A. HALLIDAY.

Toronto, June 3rd, 1880.

[The phrase quoted was not in the report of the Committee, but in the resolution of the church, and reads, as published: "As a church we rejoice that not one of the grave offences charged against our pastor have had the slightest foundation in fact."—ED. C. I.]

ZION CHURCH, MONTREAL.

To the Editor of the CANADIAN INDEPENDENT.

DEAR SIR,—Your number of the 3rd inst. contains two references to Zion Church, one, an extract from the forty-fourth annual report of the Colonial Missionary Society; the other, a letter signed by Messrs. Spicer and Fielden, and addressed to the officers of the church.

Allow me to say that there is more harmony inside of Zion Church to-day than possibly ever has been before. And in reply to Messrs. Spicer and Fielden's letter, I beg to hand you a copy of a resolution passed unanimously at the last joint meeting of the pastor, deacons and trustees of the church.

In answer to all criticism, suffice it to say, that we sacrifice the building to save the church; while our fault-finders desire to sacrifice the church in order to save the building.

T. C. JONES, Secretary.

Montreal, 5th June, 1880.

COPY OF RESOLUTION.

"Resolved, that as the letter contains statements which are utterly inaccurate, protests based upon misinformation, and advice which cannot be followed, because not practicable; and whereas all of this is couched in terms altogether wanting in courtesy, it be laid aside as of no value."

A ROYAL PARTY AND CORPUS CHRISTI.

To the Editor of the CANADIAN INDEPENDENT.

Is significance to be attached to the following item in the "Globe's" account of the late visit to this city of the Princess Louise and Prince Leopold? After the morning service in St. James' Anglican Cathedral on Sunday, we read:

"Being the feast of Corpus Christi, and the service at St. Michael's Cathedral in the afternoon being unusually imposing, their Royal Highnesses sent word that they would be present." And, accordingly, present they were, receiving marked attention from the authorities there. "The fierce light that beats around the throne" not even an *incog.* can dim; and, it may be, we Britons keep too searching its rays; yet Royalty must, as all public characters, accept the drawbacks of the position it enjoys. We cannot, therefore, but ask why this marked attention on the part of Pro-

testant members of a Royal family, whose position depends upon their very Protestantism, to a Roman Catholic Cathedral and feast?

Was the unusually attractive character of the service the magnet? Then can the Sunday concert advocates plead for the opera house an unusually attractive programme, and we cannot consistently oppose them?

Did the Royal party desire to manifest sympathy with Christian subjects of another name? Then we submit there is a respectable party outside the Anglican paddock or Papal fold that deserve some slight recognition from even Royal children. Our various Protestant denominations would be satisfied with some little attention paid to one of their number. If the visit was due to religious sympathy, we can estimate in some measure the religious training and convictions of Anglicanism in high life and mark the tendencies.

We would like to forget "old times," and endeavour so to do, but we are occasionally reminded of the old leaven, not yet dead, when even in this fair and free Canada, "dissenters" were only tolerated, and their presumption in putting a tin steeple upon their church with a bell therein was made the subject of public animadversion. The evident fraternity of the Episcopal Churches, Anglican and Roman, with the dread, so lately evinced by a bishop, of a Bible Society platform in a Presbyterian church, are tokens not altogether to be lost sight of.

A PASTOR.

[This was received before the issue of last week's INDEPENDENT, in which remarks are made on the same subject, but too late for insertion therein.—ED. C. I.]

PIM'S ROYAL PRINTOGRAPH.—Of all modern inventions for multiplying written circulars, diagrams, maps, music, or, in fact, anything that can be prepared with pen and ink, Pim's Royal Printograph has taken and holds a foremost place. It can turn out beautifully clear work, and with the aid of various coloured inks now supplied, and a skilled hand, very creditable sketches of flowers and landscapes can be produced. The very general employment of the printograph in governmental and railroad offices, banks, and other public institutions, shews that its value and efficiency is being universally understood, and that it is securing a large measure of public patronage. Our churches and Sunday schools, also, might use it with great advantage in multiplying copies of hymns or music for special occasions. Lately it was employed in preparing the tickets of admission for a church social.

News of the Churches.

ON Sunday, June 6th, thirteen new members joined in taking the Lord's supper in Wesley Church, Montreal, most of them being young people and children who have recently given themselves to Christ.

EDGAR.—A very successful social and concert was held at the Congregational church, Edgar, on the 24th. The choir from Rugby furnished excellent music; while speeches and dialogues varied the programme. The proceeds, over \$30, went to liquidate the debt on the organ which is now all paid. The three churches, Rugby, Edgar, and Vespra, were represented.

MR. SALMON tendered his resignation as pastor of the Embro Congregational Church, to take place at an early date. A resolution was passed to the effect that it be laid over for one month, and in the meantime a requisition be got up to try if possible to have Mr. Salmon withdraw it, as the church has prospered very materially during his seven years' pastorate. Mr. Salmon had a call from a church in Illinois, but we learn he has declined that for the present.

SHERBROOKE — ORDINATION.—The Sherbrooke and Lennoxville Congregational church having called Rev. Barker B. Sherman, of Medford, Mass., as junior pastor, a Council was organized on Wednesday, 26th May, Rev. Dr. Duff, Moderator. The churches at Stanstead ("Rock Island"), Waterville, Melbourne, Eaton, Danville, and Sherbrooke, and Emmanuel Church, Montreal, were represented by their pastors,

and in most instances by lay-delegates also. Rev. E. P. Hooker, of Middlebury, Vt., and Rev. J. McKillican, of Danville, also sat in Council. Mr. Sherman was trained at Andover. He has preached four years. His answers and explanations were very frank, and very thoughtful. He held no theological oddities or "advanced" theories; but was prepared to preach the plain Gospel that had saved himself. Seldom, perhaps, has a "Council" been more thoroughly satisfied, or more hearty and unanimous in its recommendation. The minutes of Council having been read, at two o'clock, Rev. E. P. Hooker preached from 1 Cor xv. 41, an original and stimulating discourse. The ordinary and installing prayer was very feelingly offered by the now venerable Dr. Duff. Rev. J. G. Sanderson gave the charge to the pastor; Rev. Dr. Stevenson, of Montreal, gave the "right hand of fellowship;" and Rev. J. L. Litch, of Rock Island, addressed the people. All present were pleased and instructed. The Sherbrooke church stands anew, with the church building in a most central and commanding situation, new roof this spring, and new \$1,500 organ, and a vigorous young pastor, immensely liked by the people to begin with—everything seems promising. In the evening J. F. Stevenson, D.D., gave a capital lecture, in the City Hall, on "The Pilgrim Fathers." The proceeds he handed over to help the Sherbrooke collections for the Canada Congregational Missionary Society.

The Sunday School.

INTERNATIONAL LESSONS.

LESSON XXV.

June 20, 1880. } REVIEW OF LESSONS. } Isa xxxv. 1-10

GOLDEN TEXT.—"This same Jesus, which is taken from you up into heaven, shall so come in like manner as ye have seen Him go into heaven."—Acts i. 11.

HOME STUDIES.

- M. Matt. viii. 18-34; xi. 20-30. Lessons I., II.
- T. Matt. xiii. 24-30; xvi. 13-28, 37-43 Lessons III., IV.
- W. Matt. xvii. 1-13; xix. 13-20. Lessons V., VI.
- Th. Matt. xxii. 1-14; xxv. 31-46 Lessons VII., VIII.
- F. Matt. xxvi. 36-50; xxvii. 35-50. Lessons IX., X.
- S. Matt. xxviii. 8-20. Lesson XI.
- Sab. Acts i. 1-11.

HELPS TO STUDY.

The blank left in the International Scheme at the end of the first quarter we filled up with the following lesson:

Lesson XIII. Intemperance.—Prov. xxiii. 29-35. Golden Text, Eph. v. 18.

1. The sin and misery of drunkenness. (a) Half a dozen questions. (b) One answer.
2. Its connection with other sins. (a) Moral perceptions blunted. (b) Judgment perverted.
3. The drunkard's insatiation and helplessness.
4. The danger of tampering with intoxicants. (a) "A drop of good liquor." (b) It is poison nevertheless. "At the last it biteth like a serpent, and stingeth like an adder." Drink not, touch not, "look not upon the wine."

THE PRESENT QUARTER'S LESSONS

have for their subject the character and work of the Lord Jesus Christ, the Saviour of sinners, as these are brought before us in the Gospel according to Matthew, carrying out and completing the course pursued during the previous quarter.

Lesson XIV. The power of Christ.—Matt. viii. 18-34. Golden Text, Matt. viii. 27.

1. Christ's power over men. (a) A fair profession. (b) Will it bear the test? (c) A plausible excuse. (d) No excuse accepted.
2. Christ's power over nature. (a) A terrible storm. (b) A little faith. (c) A great calm. (d) What manner of man is this?
3. Christ's power over demons. (a) Demoniical possession. (b) Demons know the truth that infidels deny. (c) A very small favour begged and granted. (d) The prayer of the Gadarenes.

Lesson XV. The Invitation of Christ.—Matt. xi. 20-30. Golden Text, Matt. xi. 28.

1. Condemnation to the impenitent. (a) Bad enough for Tyre and Sidon. (b) Worse for Chorazin and Bethsaida. (c) Sodom's guilt. (d) Capernaum's greater guilt.
2. Grace to the humble. (a) Ignorant philosophers. (b) Learned babes.
3. Invitation to all. (a) The Inviter. (b) The invitation. (c) The invited. (d) The promise. (e) The service.

Lesson XVI. The Wheat and the Tares.—Matt. xiii. 24-30; 37-43. Golden Text, Matt. xiii. 39.

1. The source and development of good. (a) The Sower—Christ. (b) The field—the world. (c) The wheat—the righteous.

2. The source and development of evil. (a) The tares—the wicked. (b) The enemy—the devil.
3. Their final and permanent separation. (a) The harvest—the end of the world. (b) The reapers—the angels. (c) The tares burned—the wicked punished. (d) The wheat gathered—the righteous glorified.

Lesson XVII. Confession and Cross-bearing.—Matt. xvi. 13-28. Golden Text, Matt. xvi. 24.

1. Who Christ is. 2. What Christ was to do. 3. What was to be done to Christ. 4. What Christ's followers are to do.

Lesson XVIII. The Transfiguration.—Matt. xvii. 1-23. Golden Text, John i. 14.

1. Time, place, and persons. (a) When. (c) Where. (c) Who.
2. What was seen. (a) The resplendent appearance. (b) The heavenly witnesses.
3. What was said. 4. What was heard.

Lesson XIX. Jesus and the Young. Matt. xix. 13-26. Golden Text, Matt. xix. 14.

1. The Gospel to the young. (a) Children brought to Jesus. (b) Parents rebuked by disciples. (c) Disciples rebuked by Christ. (d) The children's kingdom.
2. The Gospel to the moral. (a) A "good" young man. (b) The law's challenge. (c) The test.
3. The Gospel to the rich. (a) The rich (as such) cannot be saved. (b) God can save the rich.

Lesson XX. The Marriage Feast.—Matt. xxii. 1-14. Golden Text, Matt. xxii. 9.

1. Invitation rejected. (a) "A certain king made a marriage for his son." (b) "Sent forth his servants." (c) "To call them that were bidden." (d) "They would not come." (e) "Again he sent forth other servants." (f) "All things are ready." (g) "They made light of it." (h) "Entreated them spitefully and slew them."
2. Retribution. (a) "Destroyed those murderers."
3. Invitation accepted. (a) "They which were bidden were not worthy." (b) "Into the highways." (c) Both good and bad. (d) "The wedding was furnished with guests."
4. The unworthy guest. (a) "To see the guests." (a) "Had not on a wedding garment." (c) "Friend, how camest thou in?" (d) "He was speechless." (e) "Cast him into outer darkness."

Lesson XXI. The Judgment.—Matt. xxv. 31-46. Golden Text, Matt. xxv. 46.

1. The judge. (a) "The son of Man." (b) The attendant angels.
2. The classes to be judged. (a) Only two classes. (b) As easily distinguished as sheep from goats. (c) Criterion, character as exhibited in the record of past deeds.
3. The award of the righteous. (a) "Justified by faith but judged by works." (b) "The King." (c) "Come, ye blessed of my Father." (d) "Prepared for you." (e) "for I was an hungred," etc.
4. The sentence of the wicked. (a) "Depart from Me." (b) What have they done? Nothing—that is enough to condemn them.

Lesson XXII. Gethsemane.—Matt. xxvi. 36-50. Golden Text, Matt. xxvi. 39.

1. The Saviour's agony. (a) "Sit ye here." (b) "Peter and the two sons of Zebedee." (c) "My soul is exceeding sorrowful." (d) "If it be possible." (e) "Let this cup pass." (f) "Nevertheless, not as I will but as Thou wilt."
2. The sleeping disciples. (a) "Watch and pray." (b) "Sleep on now."
3. The betrayal. (a) "Lo, Judas, one of the twelve, came." (b) "Gave them a sign."

Lesson XXIII. The Crucifixion.—Matt. xxvii. 35-50. Golden Text, 1 Pet. ii. 24.

1. The Scriptures fulfilled. (a) "Parted His garments, casting lots." (b) "That it might be fulfilled."
2. The taunts of the populace. (a) "They that passed by reviled Him."
3. The mockery of the chief priests, scribes and elders. (a) "He saved others, Himself He cannot save."
4. "Numbered with transgressors." (a) The penitent thief
5. Darkness and desolation. (a) "From the sixth hour." (b) "Eli, Eli, lama sabachthani."
6. Death and victory.

Lesson XXIV. After the resurrection.—Matt. xxviii. 8-20. Golden Text, Matt. xxviii. 20.

1. The risen Saviour. 2. The soldiers bribed to give a false report. 3. The great commission.

INFINITE toil would not enable you to sweep away a mist; but by ascending a little you may often look over it altogether. So it is with our moral improvement; we wrestle fiercely with a vicious habit, which could have no hold upon us if we ascended into a higher moral atmosphere. —*Helps.*

How passing strange that mystery of suffering is, and how questionable the right which two-thirds of the world assume to that helms of filling their ears with cotton, that the moans of the poor break in upon their silken repose, and that the cry of the toiling thousands may float by on the blast unheard.—*F. W. Robertson.*

It is surely scarcely necessary to say further, what the holy teachers of all nations have invariably concurred in shewing, that faithful prayer implies always correlative exertion; and that no man can ask honestly or hopefully to be delivered from temptation, unless he has himself honestly and firmly determined to do the best he can to keep out of it.—*Ruskin.*

IMPORTANT TO EVERYBODY.

PIM'S
Royal Printograph.

The King Copying Apparatus is now acknowledged to be the only really good tablet for multiplying copies of writings, drawings, etc.

By using this most efficient appliance, which is indeed the very perfection of simplicity, everybody can do their own Printing.

Persons who have used other similar inventions say "Pim's Royal Printograph is incomparably superior to them." "It works like a charm," and "It gives entire satisfaction."

TESTIMONIALS ARE COMING IN FROM ALL QUARTERS.

Our Printograph is now used in the Government, City, Railway, Telegraph, Loan, Insurance, Law, and Business Offices of all kinds; and Clergymen, Superintendents, Teachers, Secretaries, Musicians, Artists, and others are using it to great advantage, saving both time and money.

Circulars, etc., sent on application.
PRICES OF PIM'S ROYAL PRINTOGRAPH
Best make, very superior quality, warranted. Card size, \$1.50, note, \$3, letter, \$5, foolscap, \$7.
Second quality, similar to Lithogram: Card size, \$1, note, \$2, letter, \$4, foolscap, \$4.

Composition for refilling, half the above prices.
INKS.—Black, Purple, Crimson, Blue, and Green.
PIM & HOLL, Manufacturers,
7 King St. East, and 36 Front St. East, Toronto.

CAUTION. The public are warned against buying worthless imitations.

Richard Institute,

67 West Bloor St. (Opposite Queen's Park),
TORONTO, ONT.

FRENCH AND ENGLISH BOARDING AND DAY SCHOOL FOR YOUNG LADIES.

Directed by REV. MISS RICHARD and MADAME RICHARD, with the assistance of seven competent teachers. Unusual facilities for the theoretical and practical acquisition of French, which is the language of the School. Prospectus gives full particulars. Second Session begins February 1st.

J. O'DONNELL, L.D.S.,

Hon. L.D.S., Quebec.

Specialties: Neuralgia of Head and Face. Dental Surgery: Chronic Diseases of Teeth and Gums. Preservation of Natural Teeth and Intricate Operations in Dentistry. Office, 39 King Street West, Toronto, Ont. Over Hunter & Co., Photographers.

MCCAW & LENNOX,

Architects, Building Surveyors, Etc.
Imperial Buildings, No. 30 Adelaide Street East, next Post Office,
TORONTO, ONTARIO.

W. F. McCAW P.O. Box 986. Ed. J. LENNOX.

J. CHARTERS,

GROCER & PROVISION DEALER.

FLOUR AND FEED, FRUITS AND VEGETABLES always on hand. Importer Crosse & Blackwell's Jams, Jellies, and Potted Meats.

OYSTERS IN SEASON.

467 & 469 Yonge St., Cor. of Wood, Toronto.

SMITH & GEMMELL,

ARCHITECTS, ETC.,

31 Adelaide Street East, Toronto.

HUMPHREY & FALCONER,

UNDERTAKERS!

319 Yonge Street, Toronto.

Orders attended to at any hour, night or day. Resides on premises. Charges moderate.



L. E. RIVARD,

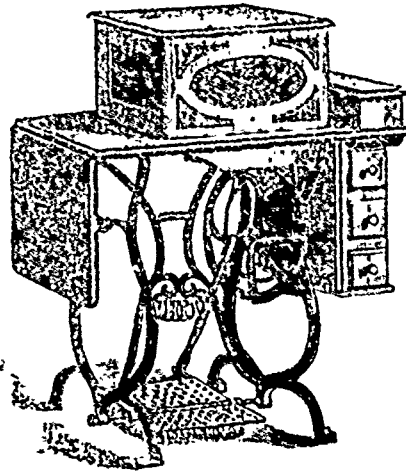
564 1/2 CRAIG STREET, MONTEAL, Publisher and Importer of English and American cheap Music. Orders by mail promptly filled. Catalogues sent free.

MARTIN McMILLAN,

Family Grocer,

395 Yonge Street, S. E. Cor. Gerrard,
TORONTO.

A choice assortment of New Family Groceries always in stock, which can be relied on as the very best the market affords. New Season Teas in great variety. Coffees fresh roasted and ground on the premises daily. Families waited on at their residence for orders if desired. Goods promptly delivered to any part of the city. Remember the address, MARTIN McMILLAN, 395 Yonge Street, S. E. Cor. Gerrard, Toronto.



All Who Have Tried the
NEW WHITE SEWING MACHINE

ARE DELIGHTED WITH IT

IT IS SIMPLE DURABLE LIGHT RUNNING ADAPTED TO SHIRT MAKING, DRESSMAKING AND TAILORING, and has no equal for the Family

Self-setting Needle.

Self-threading Shuttle.

Be sure you see the White Machine before you purchase any other. It is sure to please you.

Office, 57 Queen St. East opposite Metropolitan Church.

D. S. ADAMS.

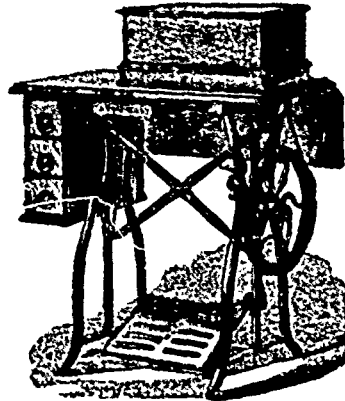
WHEELER & WILSON

New Straight Needle

SEWING MACHINES,

NO. 8.

The Best and Cheapest.



This Machine embraces all the latest improvements, and has all the desirable points that can be claimed for any of its competitors, while the inventor has avoided the objectionable features of other Machines.

It has no noisy Shuttle to thread or wear out, but simply a Bobbin that never wears. It is simple of construction, easy to handle and runs quietly and rapidly. There are now 85 of these Machines in one factory in Toronto, turning from 1,000 to 1,500 stitches per minute. This is a test of durability no other Machine could stand.

Send for Circular.

WHEELER & WILSON MANUF'G. CO.,

85 King Street West, Toronto.

ENCOURAGE HOME COMPANIES.

SUN MUTUAL

LIFE AND ACCIDENT INSURANCE COMPANY.

Capital, - - - - - \$500,000.
Deposited with Government, - - - - - 50,000.

President, - THOMAS WORKMAN, Esq.
Secretary, - R. MACAULAY, Esq.

DIRECTORS:

T. J. CLAXTON, Esq., Vice-President.
T. J. GAULT, Esq.
JAMES HUTTON, Esq.
M. H. GAULT, Esq., M.P.
T. M. BRYSON, Esq.
A. W. OGILVIE, Esq.
JOHN McLENNAN, Esq.

DAVID MORRICE, Esq.

TORONTO BOARD:

Hon. J. McMURRICH.
A. M. SMITH, Esq.
WARRING KENNEDY, Esq.
Hon. S. C. WOOD.
JAMES BETHUNE, Esq., Q.C., M.P.P.
JOHN FISKEN, Esq.
ANGUS MORRISON, Esq.

Henry O'Hara, 30 Adelaide Street East, Toronto,

Manager Toronto Branch, and General Agent North Western Ontario. Active Agents Wanted.

THE UPPER CANADA

TRACT SOCIETY

offers for sale at its Depository a large and well assorted stock of

RELIGIOUS LITERATURE,

suitable for Ministerial, Congregational, and Sunday School Libraries. Special discounts given from Catalogue prices. Catalogues furnished free on application.

The Society also supplies all the best

SUNDAY SCHOOL PERIODICALS,

whether for Teachers or Scholars. Illustrated Periodicals for Children supplied in quantities at the lowest subscription rates. Price lists sent free.

JOHN YOUNG,

Depository 102 Yonge Street.

Toronto, Oct., 1878.

BALDNESS!



For testimonials, address, CHARLES MALLAND WINTERCORBYN, 144 King St. West, Toronto.

BUCKEYE BELL FOUNDRY
Belts of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent Free.
VANDUZEN & TIFT, Cincinnati, O.

THE ONTARIO

WEDDING CAKE MANUFACTORY



First Extra Prizes at London, 1877, & Toronto, 1878

WEDDING AND CHRISTENING CAKE ORNAMENTS.

The largest stock in the Dominion of Cossagues of all kinds, including French, English and German Costumes, Cracker and Wedding Cossagues, Macaroon and Meringue Pyramids, Chantilly, and all kinds of Fancy Spun Sugar Baskets, Ornamented Jellies in all styles, Creams of all kinds, Charlotte Russe, Trifles, Salads, Soups, Oyster Patties, Ices, Ice Puddings, Fruit Ices, and all kinds of Cakes and Confectionery. Lunches, Suppers, Evening Parties, and Wedding Breakfasts supplied with every minute. Silver and Cutlery for hire. No charge for Trifle, Salad or Jelly Dishes when supplied. Wedding Cakes of superior quality and finish shipped to any part of Canada, and satisfaction guaranteed. Address all orders,

HARRY WEBB,

483 Yonge Street (Opp. the Fire Hall) Toronto.

ESTABLISHED 1842.

Dominion Wedding Cake House,
T. WEBB, Proprietor.

Received Highest Awards at Provincial Exhibition, 1878.

Bride's Cakes of unequalled quality and finish constantly on hand and securely packed and shipped by Express C.O.D. to any Express Office.

All orders for every requisite for WEDDING BREAKFASTS carefully filled under personal supervision—city or country.

A full supply of WEDDING AND SUPPER PARTY COSSAQUES always kept in stock.

CORRESPONDENCE SOLICITED.

NOTE THE ADDRESS,

T. WEBB,

302 & 304 YONGE ST., TORONTO.

C. PAGE & SONS

IMPORTERS OF

STAPLE & FANCY DRY GOODS,

MANUFACTURERS OF

Ladies' and Misses' Underclothing,

BABY LINEN, CHILDREN'S

DRESSES, ETC., ETC.,

in all branches.

They were awarded at Toronto Exhibition Diploma and several Extra Prizes for their beautifully made goods.

194 & 196 Yonge Street, Toronto.

Third Series now Published.

"It is sufficient to say of this book that it is like its predecessors—it is fully equal to them, and that is no small merit."—S. S. Times.

GOSPEL HYMNS

AND

SACRED SONGS.

Canadian Copyright Edition.

FIRST SERIES.

Music and Words, Tinted Covers .. 30 Cents.
do do Boards .. 35 do
Words only, Tinted Covers .. 5 do
do Cloth .. 7 do

GOSPEL HYMNS, No. 2.

Music and words, Tinted Covers .. 30 Cents.
do do Boards .. 35 do
Words only, Tinted Covers .. 5 do
do Cloth .. 7 do

GOSPEL HYMNS, No. 3.

Music and Words, Tinted Covers .. 30 Cents.
do do Boards .. 35 do
Words only, Tinted Covers .. 5 do
do Cloth .. 7 do

GOSPEL HYMNS, Nos. 1 & 2 in one Book.

Music and Words, Stiff Boards .. 65 Cents.
Words Only, Stiff .. 12 1/2 do

GOSPEL HYMNS, Nos. 1, 2 & 3.

COMPLETE IN ONE BOOK.
Music and Words, Cloth .. \$1 00
Words Only, Cloth .. 0 20

COPP, CLARK & Co.,

47 Front Street East, Toronto.