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The Canadian Independent.

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

Vol. 17.

TORONTO, THURSDAY, April 15, 1886.

New Series. No. 16.

Topics of the Week.

OUR correspondents will find in the following sentences from a contemporary, a clear and concise explanation which we ask them to kindly consider. It will help them to make all due allowance for us when we are unable to insert their communications, and have not time to write to each the reason for our decision: "A paper receiving such a multitude of communications as the 'Congregationalist' cannot always explain by private correspondence why it does not use certain articles. The editors would be glad to shew all contributors this courtesy, but it would be an unreasonable burden. We receive comparatively few articles that would not be worth using, if we had the space, but it is impossible to crowd a bushel into a peck measure, and we endeavour to select that which is best adapted to the needs of our readers."

COL. INGERSOLL was airing his peculiar views in Toronto last week. He made little or no sensation, and, we fear, did not pocket the anticipated amount of cash. The Col. lays claim to little learning, less science and absolutely no knowledge of spiritual matters. He does not know that there is no God, he merely thinks so. And so on through the whole course of his so-called revelations, discoveries, and exposures. There is besides a ring of insincerity about every word this man utters. He speaks with a leer in his eye, and as if he had his tongue continually in his cheek. He has no depth of conviction, not a particle of genius, and not the faintest approach to eloquence. We are bad enough in Toronto without anybody coming to teach us that morality is a delusion, that right and wrong are mere conventionalisms, with all the other nice little conclusions which necessarily flow from the conviction that man lives in a Godless world, and has nothing before him but a dog-like end. We are not sure that Dr. Johnson's advice about "counting the spoons" upon the visits of such unsavoury dispensers of "intellectual treats" was, after all, so far amiss. The Colonel himself may be to be trusted, though we don't know. We should be sorry to say as much for a good many of his admirers.

DR. FRASER, Bishop of Manchester, lately delivered an ordination sermon on preaching, which is considerably talked about. The theological epoch, he said, the epoch of œcumenical councils for framing dogmas and theological formulas, did not arrive till long after the days of the apostles. In the time of St. Paul men were content to be religious, rather than theological; to be experts in godliness, rather than in controversy; and to believe simple truths which they found to help them to lead Christian lives. For himself, he confessed, and he was not ashamed to confess it from that pulpit, that he could not, do what he would—he had not tried, it was true, but he could not get up an interest in many matters which were sorely disturbing the Church just now, and which even threatened to rend the Church in pieces. Somehow or other, he could not bring himself to care much about the colour or the shape of a vestment, or about the posture of a minister, or as to the number of candles lighted or unlighted, or as to whether the bread used in the holy communion was leavened or unleavened, or as to whether the wine in the chalice was mixed or unmixed; those things did not seem to him to concern the weightier matters of the Gospel. He had yet to learn that they were more important than righteousness and mercy toward our fellow-men, and love and faith in God, and peace from God. We cannot see but the periods preceding the creed-making councils were quite as Christian as those that accompanied and have followed them.

WE have a great respect for the "Christian at Work" and for all its words and ways—at least for the most of them. We cannot however, we must acknowledge, see how it finds out that the proposal to tax church property and theological colleges when above the value of \$10,000 is "immoral," and ought to be opposed *vi et armis* by all good citizens. It seems, according to the "Christian at Work," that such a tax "would be a burden on religion and education, and prejudicial to the highest public good." If so, the non-endowment of such institutions must be equally to be condemned, for if it is a sin for the community not to supply all such institutions with well-lighted and well-paved streets, protection from fire, robbery, vandalism and all possible municipal evils and inconveniences (all which require money from somebody) *free, gratis, and for nothing*, it must be equally a sin not to supply the wherewithal to build these churches, pay their clergymen, and make even the beadle comfortable. Of course we in these northern regions are very ignorant and we shall therefore be the more pleased if our big brother tell us how to consistently advocate class exemptions from municipal and general civil burthens and yet not be committed to the principle of the State endowing the Church or at least some particular section of it, with all the unpleasant Erastian and compromising consequences inevitably flowing from such a principle. If the "Christian at Work" is in favour of the State endowing the Church, and of Caesar sitting in judgment and deciding what is truth and what is error, the way is plain enough. But short of this, we cannot see why the owners of a church should not pay their share of the expense incurred in support of the fire and police brigades as they pay their door-keeper's salary and their plumber's bill.

TEMPERANCE NOTES.

The most carefully prepared statistics shew that there are not less than three hundred thousand drunkards in the United States, and this statement is probably much below the truth. Of these, thirty thousand die annually; one hundred thousand men and women are remanded every year to prison; two hundred thousand children are annually sent to the poor-house; five hundred murders are caused by drink every twelve-month, and four hundred suicides; four deaths to one, as proved both in England and the United States, is the awful proportion compared to the non-using population. Magistrates, chaplains, and prison keepers come forward with their statistics and prove that not less than four-fifths of all the crimes have their origin in strong drink. On the same authority it is proved that dealing in the deadly draughts causes seven-eighths of all the pauperism that exists. It costs the United States \$60,000,000 a year to support pauperism and crime. At least two hundred and fifty million gallons of fermented and brewed liquors are made every year in the United States; of distilled liquors, eighty-five million gallons; and twenty million gallons are imported. Here we have the fearful sum total of three hundred and fifty-five millions of gallons consumed in our country, and at what direct cost? At a direct cost of \$700,000,000. This on the debit side—and on the credit side, what does the Government receive? A paltry sum of \$50,420,815, in exact figures. What then is the direct loss to the nation? Not less than ten dollars to every dollar received as revenue. By this waste the national debt could be paid in less than three years. But this is not all. Put \$700,000,000 on the debit side—this is direct—then you have only begun to reckon the real damages. Who can compute the loss from sickness, from squandered time

and paralyzed energies; from property destroyed and taxes increased? Bring in the bill for indirect damages and put it on the losing side, and you have a sum total, the appalling aggregate of not less than \$2,000,000,000 a year lost to this one nation by this iniquity, licensed by Government and tolerated by public sentiment.—*Rev. A. McElroy Wylie.*

I wish to say that the clergymen of the Church of England are positively doing more for the temperance movement than Dissenters; and the same is true of their wives. I was invited to church with a clergyman who is now Bishop of Carlisle, and we had a discussion for two hours. A titled lady was present, and she helped him. I was alone, and had to bear the whole brunt of the battle in the Scriptural argument.

"The Bible permits the use of wine," said he.

"Very well," said I; "suppose it does."

"The Bible sanctions the use of wine."

"Very well, suppose it does."

"Our Saviour made wine."

"I know He did."

"Why, we thought you were prepared to deny this."

"I do not deny it. I can read."

"Wine is spoken of in the Bible as a blessing."

I replied, "There are two kinds of wine spoken of in the Bible."

"Prove it."

"I do not know that I can, but I will tell you what it is: the wine that is spoken of as a 'blessing' is not the same that is a 'mockery,' and the wine that is to be drunk in the kingdom of heaven cannot be the wine of the wrath of God. So that, although I cannot prove it learnedly, I know it is so."

"Now, there are others who can do better than I can go, but you will please let me go just as far as I can understand it, and if I cannot go any farther, don't find fault with me. I hold that the Bible permits total abstinence; and I would rather search the Bible for permission to give up a lawful gratification for the sake of my weaker-headed brother, who stumbles over my examples into sin, than to see how far I can follow my own propensities without committing sin, and bringing condemnation upon any one's soul."

Another gentleman who came to me for a long talk, said, "I have a conscientious objection to teetotalism, and it is this: our Saviour made wine at the Marriage at Cana, in Galilee."

"I know He did."

"He made it because they wanted it."

"So the Bible tells us."

"He made it of water."

"Yes."

"Then He honoured and sanctified wine by performing a miracle to make it. Therefore," said he, "I should be guilty of ingratitude, and should be reproaching my Master, if I denied its use as a beverage." "Sir," said I, "I can understand how you should feel so; but is there nothing else you put by, which our Saviour has honoured?"

"No, I do not know that there is."

"Do you eat barley bread?"

"No," and then he began to laugh.

"And why not?"

"Because I don't like it."

"Very well sir," said I; "our Saviour sanctified barley bread just as much as He ever did wine. He fed five thousand people with barley loaves, manufactured by a miracle. You put away barley from the low motive of not liking it. I ask you to put away wine from the higher motive of bearing the infirmity of your weaker brother, and so fulfilling the law of Christ." I wish to say that man signed the pledge three days afterwards.—*John B. Gough.*

A MEMORIAL OF THE PAST.

By the courtesy of the Religious Tract Society of London, we are able to reproduce an interesting sketch which appeared in a late issue of "The Sunday at Home," shewing "The Oldest Nonconformist Chapel in England." Places like these, and the devoted little bands that found in them a spiritual home, were the grains of mustard seed from which has arisen the goodly tree of civil and religious liberty in the English-speaking world. We look with reverence upon this simple building with its thatched roof, and can understand how, in an earlier age of our faith when sentiment and feeling predominated, the beginning of relic worship was possible, how holy places and shrines became famous, and pilgrimages came to be made. Rejecting all such superstitions we yet can say,

"We love the venerable house
Our fathers built to God,
In heaven are kept their grateful vows,
Their dust endears the sod."

And entering into their labours, the result of which is here, as in the land of their lives, we pray to be filled with the same spirit, and to guard with jealous care our heritage of truth and liberty.

forgotten in the village where they lived, worshipped, and died, yet they left a legacy of holy influence behind them. In that benighted age, one hundred and fifty years before Methodism had a name, and fifty years before the term Independent became general, these devout men exerted a very powerful influence for good in East Somerset and Wilts. Antiquarians have discovered traces of their moral and spiritual influence in this district, and when the oppression came which 'makes wise men mad,' some from this locality who fled to Virginia called the name of the place where they settled Warminster.

"How and by whom the services in the old meeting house were conducted for the first hundred years, it is impossible to say, as no records were kept.

"Dr. Rowland Cotton, who is described as a pious physician in Warminster (and who in all probability was related to the Rev. John Cotton, B.D., of Emmanuel College, Cambridge, and one of the Pilgrim Fathers), appears to have been its first minister. When the Five Mile Act of 1665 prohibited Nonconformist services within five miles of a market town, Dr. Cotton, who, like Luke the beloved physician, could give a word in season in his daily medical min-

ister's paragon, who had shewn hospitality to Bishop Ken the author of the Morning and Evening Hymns, welcomed the Nonconformist minister, and after a friendly conversation with him, presented him with the new 'Deed,' signed and sealed, and said, 'Go on, Driver, as you have been doing; do all the good you can, and no one shall drive you out of the parish.' He continued to labour patiently until 1782, when he rested from his labours. From that day to this a succession of faithful workmen has been continued.

"In 1828 the last deed was granted by the late Marquis of Bath. The building is for the use of Protestant Dissenters, called Independents, on condition of its being kept in repair, 'thatched and not raised.' Consequently, when, a few years since, the old chapel underwent repairs, the present Marquis desired that the roof might be 'thatched, and not raised,' and there it stands to-day, a memorial of the past.

"A few years since, the three hundredth anniversary of this ancient church was held, and after the service four cypress trees were planted in the graveyard in commemoration of the day."

"TAKING IT EASY."

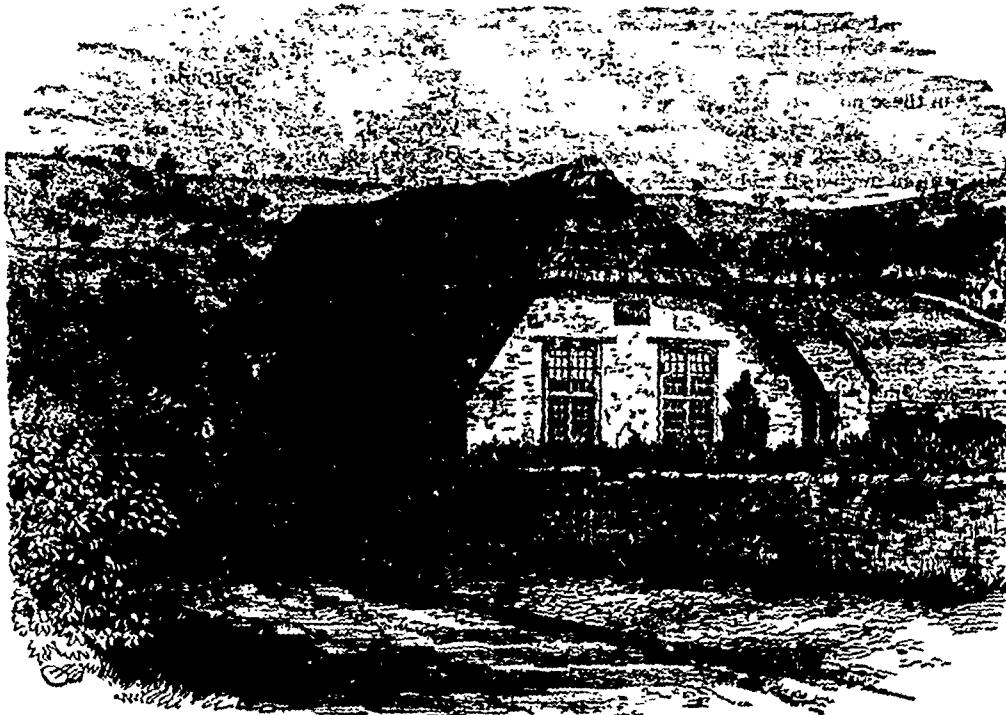
The grammar of the colloquialism above written is questionable, but the idea it suggests is too often unquestionably bad. We are naturally indolent, self-indulgent and unwilling to take trouble. Stimulus of the right kind, and not sedative, is needed by most of us. Unless in peculiar circumstances, he is an unwise counsellor who bids us "take it easy."

There may be such circumstances in the physical or mental condition of the labourer, or in the kind of work being done. A man's health may render moderation in work desirable, or the work may be of a kind that to "rush things" would spoil it. To hold on to an undertaking with the brain in a chronic fever, or to march a regiment five miles an hour when two hours are available, is folly, and may be mischievous; but setting aside cases of this kind that have to be determined on their merits, we should resist the soft counsels of our own hearts, or of smooth-spoken friends, when they bid us "take it easy."

For—to begin with—we do that usually with the most satisfaction into which we put ourselves most thoroughly. Dreamy, drowsy, half-and-half working becomes uninteresting. It is when we are all alive that we have vivid enjoyment. "I like it," a healthy worker will be apt to say, "it so entirely occupies me." And he is a hundred times happier than the man who is condemned to the merest routine, and whose greatest afternoon excitement is the chewing of a toothpick as his eyes lazily follow the passing public. Few positions are less comfortable to a man who has anything in him than that in which he has little or nothing to do. If you want to enjoy your work, do not "take it easy."

For work is not always to be had in many lines of effort. The human race is annually growing in numbers and the world is not growing bigger. Human ingenuity is, moreover, making "hands" of the mechanical sort—hands that do not "strike," or go for shorter hours, which in many directions are superseding the old "hands." Competition is keen wherever there are prizes, and there is hardly any lot more pitiable than his who must live by work and cannot get it. But the chances—if there is any chance in it—are always in favour of the man who puts all his force into what he does, and against him who slumbers over it. It was cool and witty of Charles Lamb to set off against his being the last to come to the office, that he was the first to go away. But Charles was a peculiar man and could take liberties; and every man is not in an easy Government office. If Lamb had been an ordinary clerk in ordinary employment he would have lost his place for "taking it easy."

Excellence is never reached on the plan of taking it easy; what is valuable costs. Cheap things are commonly worthless. Poor pay is often the only thing that could be afforded, for it represents poor work. Here is Captain Carver astonishing London by the rapidity, accuracy, and one may say, the grace,



THE OLDEST NONCONFORMIST CHURCH IN ENGLAND.

"In the quiet village of Horningsham, Wilts, stands a little chapel, which bears upon its front the date 1566. To it belongs the distinction of being the oldest Nonconformist Protestant Church in England. Its history may be told in a few words.

"Sir John Thynne, having purchased the Longleat estate, resolved to build one of the 'palaces of England' upon it. And in order to secure the best workmanship, he engaged some first-class Scottish artisans, who had been members of the Presbyterian Church, established in Scotland in 1560. They had conscientious objections to the use of the Book of Common Prayer, and there seemed to be no alternative for them but to meet by themselves for praise, prayer, and the reading of the Scriptures. An old tradition has it that they began their services by meeting in a retired part of Penny's Wood.

"It is believed that they brought with them copies of the Sacred Scriptures, and also copies of the old Scottish Psalm Book, published in 1564:

"And the sounding aisles of the dim woods rang
To the anthem of the free."

"Their noble employer respected these humble Presbyterians, of sturdy national character, believing that they were faithful to the convictions of their own consciences; hence, when they asked him for more suitable accommodation for worship, he readily granted a lease of the land upon which the chapel now stands.

"Though most of the names of those worthies are

illustrations, was invited to conduct religious services at the Old Meeting.

"After a forty years' pastorate he was succeeded by the 'Pious Weaver,' the Rev. Lebbeus Driver. Why he was so designated it is difficult to say, but possibly, like the clergyman described by Wordsworth, he used to grow the wool, spin, dye, and weave all the cloth worn in his family.

"His ministry seems to have been very successful. A memorial on the tablet over the pulpit shews that during his ministry the chapel was enlarged. Some of the worst characters were reformed. A curious and interesting story was once circulated respecting the Horningsham 'Pious Weaver.' It is probably partly fictional, though no doubt it contains a substratum of fact. The incumbent of the Horningsham parish complained to the Earl of Weymouth that Mr. Driver drew the people away from the parish church to the meeting; and he also hinted that the Earl would act wisely by dismissing him from the premises. The Earl's steward upon inquiry into the matter discovered that some of the worst characters and most troublesome poachers in the village had been reformed through Mr. Driver's ministry. Therefore, instead of dismissing him from the premises, the Earl extended the shield of his protection over him, and ordered his steward to prepare a renewal of the lease of the meeting house. When this was ready, the village pastor was summoned to the house of the Earl. This gen-

with which he shatters the glass balls in the air. Two or three at a throw going into pieces under his quick and sure bullets, his eye and his fire moving together, even when he has to turn while his ball is in the air. But he did not come to do it by taking it easy. Macaulay did not become a great writer, Thomson a great poet, Bacon a great thinker, Luther a great reformer, Napoleon a great fighter, Whitfield a great preacher, nor Watt nor Stephenson great inventors, by taking it easy. In government, in art, in mechanics, in law, in medicine, the men of mark have been the toilers who put their entire strength into what they did. Young man, when you are resolving to "take it easy," you are making up your mind—however admirable your necktie, or artistic your moustache—to be commonplace. Even strong and vigorous minds have often fallen below the level which they early attained, by taking it easy. How many great names could be indicated in literature that are known mainly by their earliest efforts. Then they were on their mettle. They had to do their utmost, if they were to do anything. Time, pains, care, revision, were given to their writings before they were ventured before the world. Their best things were brought out in the best way. Later they had an assurance of success. Their names were made. But the works they then wrote are not bought as were those that made their names. Who reads Sir Walter Scott's later poems as he reads "The Lay," or even "Paradise Regained" as he reads "Paradise Lost?" There is no evidence that Burke, or Dr. Johnson, with his great, rollicking, hearty, hard-worked nature, ever sat up all night to read any of Miss Burney's later works; but the former paid that sincere compliment to "Evelina." Great preachers have been described as men who can preach great sermons but rarely do it. If for some cause they fall into the way of "taking it easy," they will do it rarely indeed. And they are not all singular. All great results represent great exertion.

"But," it may be asked, "is there to be no rest, no quiet, no repose in one's life?" Ah! we are not talking about *life*, but about *work*. Take rest, by all means, at proper times, in proper places, in proper ways. But even in taking rest some method is needed, and one may "take it" so "easy" that it will be irksome instead of restful, and the memory of it unsatisfactory. Absolute idleness is poor rest, unless one is sleeping. See new objects, get new ideas, make new exertions, move on new lines, bring a new set of muscles—bodily or mental—into use, and do it heartily, and you rest, and so rest as to be in many ways a better furnished worker when you resume work. To let weeks pass in which—like the man's idea of comfort in church—one sits still and thinks about nothing, is to prepare one's self for that habitual absent-mindedness which has not always the plea of great genius behind it. One would like to see a strong, vigorous worker even resting in character. It is not given to every man as to Professor Wilson to climb mountains and to traverse moors, like a deer, or to be equally at home above or below the waters of the Westmoreland lakes which he so much loved, and where he could amuse himself by falling overboard, giving a ducking to the boatman who jumped after him, and after a gambol with him in the water, setting him back again in his boat—but the great, intense, hearty being that appears in such vehement rest is just the nature to laugh or cry in print with a laughing or weeping reader, or to lecture in the dusk with a fervour and force that stop the students' note-taking, as they sit still and gaze on the face that reflects so vividly the enthusiasm of the poet and scholar.—*Dr. John Hall.*

PREACH JESUS.

Preach Jesus, the true sacrifice for sin, offered by Himself, not any miserable substitute offered by men. Distinguish well the visible from the spiritual Church, the outward from the inward man,—so shall you keep separate the shadow from the substance, the semblance from the truth. Preach Jesus, the true Priest for ever, the High Priest in heaven: not the bishops or clergy, weak worms of the earth. Preach Jesus, the Minister of the sanctuary and of the true tabernacle which the Lord pitched and not man." No

breathing thoughts or burning words, no tongue of angel or of flaming seraph can tell the treasures of this matchless name. Jesus, the name above every name, has been preached in city and in country, in cottage and in dungeon, in caverns of the earth, on wildest hillside and on solitary shore; and wherever preached in simplicity, faith, and prayer grace has been given and power bestowed, sinners have wept and prayed and trusted, while angels sang in ecstasy, and heaven has rung with joy. The poor, the miserable, the lonely and forsaken, the heirs of sorrow and the sons of shame, have been gladdened by His Gospel and cheered by His word. No music to their ears like the music of His mercy; no cordial for their heart like the balm of His blood; no cover for their nakedness like the garment of His righteousness; and no procession for their wonder like the going forth of Jesus to conquer and to save. No structure raised by mortal hands, however stately and however costly, can satisfy their taste or come up to their desire. They look for the "habitation of God" that Jesus is erecting of living stones, hewn out and fashioned by the Almighty's hand, growing and glittering in the sunshine of His power, and resting secure on His everlasting strength. Already in anticipation and contemplation thereof, are they charmed with a beauty such as eye never saw, and regaled with music such as ear never heard.—*The late Bishop of Cork.*

The Sunday School.

INTERNATIONAL LESSONS.

LESSON XVII.

April 25, } CONFESSION AND CROSS-BEARING. } Mat. xvi
1880. } 13-28.

GOLDEN TEXT.—"If any man will come after Me, let him deny himself, and take up his cross and follow Me."—Matt. xvi. 24.

HOME STUDIES.

M. Matt. xiii. 44-58. Jesus again Rejected.
T. Matt. xiv. 1-12. Death of John.
W. Matt. xiv. 13-21. Five Thousand Fed.
Th. Matt. xiv. 22-36. Jesus Walks on Water.
F. Matt. xv. 1-20. The Disciples Defended.
S. Matt. xv. 21-39. Syro-phenician Woman.
Sab. Matt. xvi. 13-28. Confession and Cross-Bearing.

HELPS TO STUDY.

The conversation between Christ and His disciples, recorded in our present lesson, took place probably about six months before the crucifixion.

In the time—nearly a year—that passed since the day by the Sea of Galilee, described in last lesson, the people of northern Palestine had determined to make Jesus an earthly king against His will (John vi. 15); His enemies had become more embittered, and He had not attended the passover, but had remained in Galilee (John vii. 1); He had delivered the discourse contained in John vi., about eating the flesh of the Son of Man and drinking His blood, and many had fallen away from Him (John vi. 66).

In this lesson we are taught: (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*.

I. WHO CHRIST IS.—Vers. 13-17. In answer to the question, *Whom do men say that I, the Son of Man, am?* the Saviour draws from His disciples a brief statement of the world's opinions regarding Him—not for His own information, but in order as usual, to place the false side by side with the true, so that they could be the more easily distinguished when apart.

These opinions are as numerous and as various now as they were when the question was asked. Some say that Jesus was a good and wise man—nothing more; some, that He was partly deceived and partly a deceiver. But a much more important question for each of us is, *Whom say ye that I am?*

A recent writer says: "It matters less to you and to me what others think of Jesus, than what we think of Him. If everybody else is in error on this point, and we look at Jesus in a proper light, all is well with us, however sad we may be over the failure of others. And if everybody else holds a correct belief, and we are in error, it is as bad for us as if there were no truth in the universe. If you believe that you are not a lost sinner, you will not—you cannot—look to Jesus as a Saviour; for there can be no Saviour if there is no danger to be saved from. Or, if you believe that you are lost, but that Jesus cannot be trusted to take you just as you are and save you absolutely, you will not—you cannot—look upon Him as your Saviour. In what light do you look at Jesus? Do you look upon Him as a needed Saviour? Do you look upon Him as a sufficient Saviour? Do you look upon Him as your Saviour? Whom do you say that Jesus, the Son of Man, is?"

In answering this question, Peter, as usual, occupies the position of spokesman for the twelve; and the Saviour

recognizes the answer, Thou art the Christ the Son of the living God, as the teaching of the Holy Spirit.

II. WHAT CHRIST WAS TO DO.—Vers. 18-20. He was to establish His kingdom on earth, to build His Church (see Zech. vi. 12, 13; 1 Pet. ii. 5; Eph. ii. 21, 22; 1 Cor. iii. 9), founding it upon a rock.

Was this rock Peter? The Church of Rome says it was. Many of our modern Protestant commentators are of the same opinion; and they may certainly hold that opinion without becoming Papists, for what Peter gets does Rome no good; but is Peter the "stone which the builders rejected" and which has "become the head of the corner?" Is Peter the "foundation" other than which "no man can lay?" The whole teaching of Scripture is against the view that the Saviour would speak of any mere human being as the foundation of His Church. There is no violence done to the text by taking the words Thou art Peter (*petros*, a rock, masculine) and upon this rock (*petra*, feminine) I will build My Church, to mean that the Church would be built on the doctrine, or fact, proclaimed in Peter's confession, viz., the divinity of Christ. In any case the most that can be accorded to Peter is a place among "the apostles and prophets" upon whom the Church is said to be built, "Christ Himself being the chief corner stone" (Eph. ii. 20).

And I will give unto thee the keys of the kingdom of heaven. Peter was the first to open the kingdom of heaven to the Gentiles in his preaching; and there may be some reference to that fact here; whatever other "power of the keys" or of binding or loosing is here meant, is given to Peter only as the representative of the twelve, and, through them, of the whole Christian Church.

Tell no man. This prohibition was only temporary, and was removed when the apostles were commanded to "preach the Gospel to every creature."

III. WHAT WAS TO BE DONE TO CHRIST.—Vers. 21-23. We now find the Saviour beginning to prepare His disciples for the events of the near future, and to teach them that His way to the accomplishment of the great work in which He was engaged lay through suffering and death. The disciples did not, as yet, know enough to enable them to reconcile the two apparently contradictory facts of the establishment of the kingdom and the death of its Lord; and so Peter took Him and began to rebuke Him. He began, but he was not permitted to finish his rebuke, for, as Dr. Alexander says, he "was cut short by one of the severest answers ever uttered, which effectually taught him his mistake and brought him to his senses."

IV. WHAT CHRIST'S FOLLOWERS ARE TO DO.—Vers. 24-28. Christ offered no false inducements to followers. He placed no delusive hopes before them. Neither does He now. He calls us to a course of self-denial, and hardship, and suffering, and death if need be, but He calls us to glory and to honour and to immortality as the end of that course.

Whoever will save his life shall lose it. We give Dr. Alexander's exposition of this passage, or rather of the corresponding passage in Mark: "Whoever will (is willing, wishes to) save his life (i.e. his natural life, or the life of his body, for its own sake, as the highest good to be secured or sought) shall (by that very act not only lose but) destroy it. He cannot perpetuate his life on earth, and by refusing to look higher forsake heaven. The converse is then stated as no less true and important. Whoever loses or destroys (i.e. allows to be destroyed if needful) his life (in the lower sense before explained) for My sake, in My service and at My command, not only now while I am present upon earth, but even after my departure, for the sake of the Gospel, the diffusion of the truth and the erection of My kingdom, he shall save his life in losing it, or only lose it in a lower sense to save it in the highest sense conceivable. The difficulty of distinguishing precisely between life, and life in this extraordinary dictum only shows that the difference is rather of degree than of kind, and instead of weakening strengthens the impression."

For what shall it profit a man, if he gain the whole world, and lose his own soul. Again we find that the best we can do with our limited space is to give Dr. Alexander's short but comprehensive exposition; "What will it profit a man (what will he gain on ordinary principles of value or exchange) if he gain (acquire in the usual commercial sense) the whole world (i.e. all that it can offer as an object of attraction or desire, the aggregate sum total of enjoyment, whether sensual, ambitious, intellectual, pecuniary) and lose (a most emphatic passive form—be made to lose, be injured, ruined with respect to) his own soul (the word before translated 'life' but here denoting rather that which lives, enjoys and suffers). What are enjoyments if there is no one to enjoy them, if the man himself is lost, i.e. lost to happiness forever?"

CONSUMPTION CURED.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure for Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge to all who desire it, this recipe, in German, French, or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. W. SHERAR, 149 Powers' Block, Rochester, N. Y.

THE
CANADIAN INDEPENDENT.

TORONTO, THURSDAY, APRIL 15th, 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.

THE ENGLISH ELECTIONS.

THE English elections are virtually over, and the result has been one of those surprises which general elections have afforded of late years, alike in Canada and England. The anticipations of both parties ranged from a reduced Conservative majority to a small Liberal majority—not a single man, so far as we have been able to find, anticipating such a vast revulsion of public feeling as the vote would indicate. Only a few weeks ago a Conservative friend, writing to us, said: "Lord Beaconsfield is to-day the most popular man in England," and the writer had what he thought good ground for his belief, but the ruthless truth shews how completely he was mistaken. We do not bring politics, much less Imperial ones, into the pages of the INDEPENDENT ordinarily, and if we did we should hesitate to express very much hope from the anticipated new regime, for experience has shewn us that men in office are very different to the same men out of office; and in fact they must be so, whatever their personal convictions and desires may be; office brings with it certain inexorable positions; the country is often committed to a policy that it is all but impossible to abandon or change. For instance, the Liberal Government will go into office with the Afghan difficulty still unsettled. What will they do? As a matter of principle they might feel that it would be right to withdraw our troops from that country and put things in an *ante bellum* status; but, looking to the people with whom they have to deal, who understand nothing about a change of policy in the Home Government but who would certainly attribute the action to fear, it would be dangerous to the peace of the Indian Empire, and might involve an expenditure of blood and money frightful to contemplate. They will have therefore to continue to some extent a policy which they have bitterly condemned while out of office, and will, no doubt, be taunted and badgered accordingly. Very much of the action of the impending Liberal Government will depend upon who is premier; if Lord Hartington, there will be few changes that will be thought radical; if Mr. Gladstone, we may look for a bolder and more energetic course of action. So far as regards Canada, and our connection with the mother country, we do not suppose that a change of ministry will make any difference to us; our position is so well defined, the quasi independence we enjoy is so unquestioned on the one side and so satisfactory on the other, the points of contact that might prove irritating are so few, that in all probability we shall be unaware practically of any change. The Eastern question is without doubt the one on which, just now, the most interest is felt, not only in England but throughout the continent of Europe. Mr. Gladstone has been so undiplomatically outspoken on this subject that there is a large amount of uneasiness in some capitals and a corresponding amount of rejoicing in others at the Liberal victory. There are many home questions requiring to be grappled with. The suffrage, church establishments, the land laws, with other anomalies and evils, have to be disposed of; and as this election has shewn that beer, which was supposed to be king in England, is not by any means so mighty, we hope that the new Government will still further weaken its influence, by, at the least, giving a hearty support to the Local Option Bill, if they do not go any further.

Although, as we have said, much must not be expected, at first, at any rate, from the new Government whoever may be its leading mind, yet we have the satisfaction of feeling that they, as a body, are men of true principles, and will endeavour to shape their policy in accord with the eternal principles of right

and truth. The costly, illusive, unrighteous regime of pyrotechnics is over in England for the present, and we trust that a Government based on righteousness is at hand.

CREEDS.—THEIR RELATION TO UNITY.

THE Westminster standards of the Presbyterian Churches are among the most elaborate and thorough-going of the creeds of Christendom. The so-called Athanasian creed is mere child's play compared to them. In the terms of subscription thereto at present authorized by the Established and Free Churches of Scotland, not only does the subscriber declare that he sincerely owns and believes the whole doctrine contained therein, but that he also "disowns all Popish, Arian, Socinian, Arminian, Erastian, and other doctrines, tenets, and opinions, whatsoever, contrary to and inconsistent with the confession of faith." What has been, is, the practical result as to unity in the country where perhaps more than in any other a creed has had opportunity to manifest its binding power? A. D. 1647, the General Assembly of the Church of Scotland approved of these standards in terms as above, yet in less than two centuries we find Seceders, Burghers, Anti-Burghers, Old Light and New Light Burghers, Synod of Relief, reunions and subdivisions, the "Marrow" controversy, and the bitterness between Moderates and Evangelicals, until the great Disruption movement of 1843, which movement has passed into history. And now, does not the state of the theology in the Established Church of Scotland exemplify how the narrow Church has become the mother of the broad; and the unhappy state of the Free Church on the supposed tendency of its younger theological professors is not far from the antipodes of unity. Rigid creed subscription has not saved the Scottish Churches, under most favourable circumstances, from strife and division. Nor have they saved any Church, past or present, that manifested the least vitality. On the title page of every creed to which subscription is demanded should be written, so far as unity and charity are concerned, *Tekel*. The so-called Athanasian creed may be interpreted as Socinian or Sabellian, according to the meaning given to the theologically ambiguous words, *person, substance*, and so with them all.

There is no trace of a creed in the Apostolic Church nor for a century after the last Apostle had departed from his labours, unless we accept, as well we may do, Mark viii. 27-29, Rom. x. 9, and the baptismal formula, Matt. xxviii. 19. It is somewhat more than doubtful whether such expressions as "form of sound words," 2 Tim. i. 13, etc., have more than a general reference; certain it is that no traces of such form as the advocates of creeds desire can be discovered earlier than the period A. D. 175-200.

Pliny the younger, in his celebrated letter to the Emperor Trajan, about the beginning of the second century, speaks of hymns sung to Christ as God, and in such passages as Rom. ix. 5, 1 Tim. iii. 16, we may discern lines of such hymns; but hymns are not creeds as we may well know seeing "just as I am without one plea," finds its way into the Unitarian hymnal along with "Rock of Ages," even as the Unitarian hymn "Nearer my God to Thee" is sung impassionately by the rigidly orthodox.

We freely grant that faith, in a thinking man, must assume some objective form—become formulated for himself at least—hence no surprise need be expressed at the development of a dogmatic form of sound words, but even after such forms appear it does not seem that they were made to assume an authoritative form. As the late principal Cunningham, of the Free Church College, Edinburgh, expressly states, "There was no church, which, during the first three centuries, attempted to exercise, or was recognized as entitled to exercise, authority to impose a form upon the other churches of Christ."

Of course matters change when we arrive at the Nicene age when Christian consciousness grows out of its childlike faith into a critical opinionativeness. For those who disown tradition and cling simply to the Scriptures, the battle-ground of antiquity, however, is passed with the Nicene age.

We may then conclude this necessarily fragmentary paper with one or two conclusions, drawn from the facts of the case.

In the first place: The right to formulate the Christian faith and demand assent thereto as under authority, has no foundation in the Word of God, nor any countenance from early ecclesiastical history. Let this be noted.

Secondly: The history of creeds has been that of bitterness and division, so that the experiment, even if allowable, has utterly failed in cementing in one spirit the Christian Church. Formulated doctrine may have their use—but certainly in promoting unity they utterly fail.

Neander's reflection may well bring this article to a close, "Christianity shewed itself in doctrines as well as in human life to be no constricting, dead, and killing letter, but a spirit developing itself freely, and promoting its own free development,—a living spirit that made alive also. It was left to each man to appropriate Christianity to himself in his own individual mode, and when once appropriated, to exhibit it again, in his own individual mode, in his spiritual life."

Would the present churches be the worse for the learning of these lessons?

CONCERNING A LATE VISITOR.

THERE are Infidels and Infidels—men, on the one hand who are honest doubters; surrounded by the mystery of life, called, perhaps, to pass through its darkness, or to drink its bitter cup, they doubt everything, doubt a Divine Providence, doubt a wise and loving order in the world, doubt the Divine authority of the Word of God, doubt the very existence of a God. There is no pleasure in their unbelief; they would believe if they could, but they cannot, and they go on carrying their load of sorrow until light breaks in upon their mind, as it always does, sooner or later, and they marvel that they should have remained so long in the thralldom of darkness. To all such every true Christian will extend a fraternal hand, will bear with their doubts and unbelief, and patiently help them to an understanding of the light and truth.

There is a second class—cold, calm, logical men, who say that they will only believe what they can see, touch, prove, but who by a strange perversity are exercising faith on a vast number of the concerns of everyday life, as in fact they are compelled to do—men who would examine mind with a scalpel and anatomize the soul with a dissecting knife. They have traced life to its primordial manifestations; what is behind that they neither know nor care. With these even, we can have some sympathy, for it is truth they have deified, albeit an abstraction, instead of Him who is Truth itself, the source of all truth in the universe.

There is yet a third class—men of the Ingersoll stamp, though but few with a tithe of his ability—men whose minds are essentially coarse and cruel, who can find in the hallowed associations of the vast majority of their fellow citizens, matter only for ridicule and jest—men who take the most sacred feelings of the best and ablest men who walk upon the earth and make them the subjects of horrible ribaldry, who can see nothing in devoted and sanctified lives but hypocrisy, in pure and elevated teachings but cant, in the faith that prompts to the grandest self-sacrifice, and the hope that fills the humblest lot with peace and joy, but an absurd delusion—men who turn away from every principle in the Word of God that is ennobling, and from every manifestation of it in the lives of men and women that is heroic, and stoop down into the gutter for some debauchee who is as blatant an unbeliever as they, and then endeavouring to hide his pollution with the tinsel of rhetoric, exclaim, "These be thy Gods O Israel!" Yet, further, these men are utterly dishonest; many of them are totally ignorant of the Bible; they have caught a few ideas as to its contents, but in reality they know just as much (and just as little) about the original of the Assyrian inscriptions; and even with such men as Ingersoll, who may know more of its facts, either they fail to understand what multitudes of the scholars in

the primary classes of our Sunday schools understand, or they will not understand, they prefer to mistake, so that they can misrepresent and deride. No man of ordinary intelligence, having an average acquaintance with Bible truth, could fail to conclude, upon hearing these men speak, or reading their writings, that they displayed either lamentable obtuseness or malignant perversity.

What do the pronounced Infidels of our day want to take from us, and what do they propose to give us? To take away our Bible, the light that has shone upon the path of a thousand generations; the truths that our fathers held, and held dearer than life itself; that enabled them to bear the trials and sorrows of their lot, to live manly lives, to walk abroad amid their fellows, and win from them the respect and esteem which only the honest and true can win; which has nursed weak, delicate, and fragile women with sublime endurance, patience and self-abnegation; has soothed the sufferings of death, and made the dying bed a triumphant overture to an everlasting Hallelujah.

For society at large, if we would see what the Gospel of Jesus Christ has done, we need but to go back to the advent of the Messiah. What was the state of the world then compared with what it is now? "The Doctrine (of the Cross) came to a very corrupt world, and acted (as we say) like a charm in changing it. Look into 'Juvenal's Satires,'—untranslatable as they are for our purer modern ears,—and then look at the Church which grew up in the world of which they afford a sketch."* Here is an argument that cannot be controverted. Personal faith, feeling, and experience may be sneered at as delusion and fanaticism, but the effect of the Gospel of Christ upon the world is one of the hardest of facts. It found the world, civilized, polished; æsthetically, highly developed; but a seething mass of vice and corruption, permeated by lewdness and falseness to its very core. Compare it now; imperfect as we all lament that it is, yet society is as paradise to hell of the first years of our era. What has made the mighty change, taught virtue, honesty, truth and charity? Is it not the Gospel? Yes, that and that alone. The world never saw in the olden days such large-hearted charity, such practical sympathy with the sufferings of others as it sees to-day. What has hegotten it? Christianity. It has even stepped in upon the field of battle, and until it shall abolish wars and fightings altogether, it has mitigated their horrors; the "Christian Commission" during the American rebellion, and the labours of the "Red Cross" corps in later European wars tell unmistakably of the spirit of our religion. A single number of the London "Christian," with its wonderful record of devoted labour, principally in the great metropolis, is an answer to all the Infidel books ever written, and all the Infidel speeches ever made. "Facts are stubborn things," and it will take more than the rhetoric, the sneers, and the ridicule of Col. Ingersoll and the like to convince a single thoughtful man that the world would be the better for giving up Christianity and putting unbelief in its place. What can Infidelity give us? What has it given us? What has it done? Whose lot has it cheered? Whose sorrows has it mitigated? What blessed, genial influence has it shed upon a single soul? What is its creed? Let its advocate reply "My creed is to be as happy as I can, and to make everybody else happy." Why, even this is borrowed from Christianity—the making of others happy is one of the fruits of the Gospel. But even here it is perverted, it is a gospel of selfishness. Happiness? yes! but of what kind? What happiness did the Infidels' god, Tom Paine, seek, and what happiness did he bring to others? Let us then cling to our truth, to the only source of true happiness for ourselves and blessings for others, and while we treat these scoffers with all courtesy and kindness, let us not give place to their teachings—no, not for a moment.

ALTON CHURCH COUNCIL.—By some oversight the name of the Rev. E. D. Silcox, of Stouffville, was

* Rev. J. F. Stevenson, in "Canadian Monthly" for April.

omitted from the list of ministers present, as published in the INDEPENDENT of last week.

THERE is one paragraph in the report of the Alton Church Council published last week, to which we would call special attention. It was resolved, on motion of the Rev. C. Duff, seconded by Rev. H. D. Powis, "That the Council, having heard a statement of the financial difficulties of the Alton Congregational church, consider their case such as to warrant an appeal for aid to the Congregational churches of the Dominion." We very heartily endorse this resolution. It is no use now trying to fix the blame of this difficulty on any one individual in particular, although there is little doubt that with wise, prudent counsel and guidance it would not have arisen. We have to look at the facts as they are to-day. These shew that the brethren at Alton need the help of the churches to lift the burden which now presses most grievously upon them, and which is completely paralyzing their true work. Their building is a superior one, and a small expenditure only is needed upon it to make it complete and fully usable, but there is a heavy mortgage debt and a floating debt in addition, and the interest on these is absorbing nearly the whole of their income. We ask, therefore, for the Alton church a prompt and hearty assistance. Mr. J. W. Harrison, the Secretary at Alton, will no doubt gladly receive any sums, or any received at the INDEPENDENT office will be duly acknowledged.

OBITUARY.

CAPT. GEORGE M'LEOD.

Deceased will be remembered by nearly all Congregational workers in Nova Scotia and New Brunswick, as one of the most zealous and warm-hearted workers in behalf of our denominational progress in the Maritime Provinces. He was a man of active business habits, and for many years travelled about the world as a master of vessels. He carefully brought up a large family, all of whom are members of the Brooklyn Congregational church, and following their lamented father's example, are deeply interested in its general welfare. Both the church and neighbourhood feel acutely the loss they are called upon to sustain. To within about a week of Capt. McLeod's death, which took place on the 20th March, he was as active as usual in his attention to business. Inflammation of the lungs was the cause of death, in the seventieth year of his age. He departed with comparative ease and with a firm trust in the merits of the Saviour, who had been the ground of his hope through nearly the whole of his life.

REV. SIDNEY S. MURKLAND.

About the beginning of March there passed away at Farmville, Va., Rev. Sidney Smith Murkland, who more than thirty years ago occupied a position as Congregational minister at Liverpool, N.S. This was at a time when his influence on behalf of the denomination was exercised in a manner which has resulted in permanent benefit to our missionary work. During Mr. Murkland's labour at Liverpool in the years 1848-49, the late zealous and benevolent Mrs. Gorham was taken to her rest, and the college which bore her name was opened for the training of Congregational ministers. His life and work after leaving Nova Scotia can be best expressed from his own words, which are extracted from a letter written three years ago to Mr. Burnaby, of N. Brookfield, from Iredell, U.S., where he says: "It will be twenty-seven years since we last visited your house, and met with a number of friends, and baptized your two children. We had an interesting meeting; read Gen. xvii. and different parts of the New Testament bearing on the covenant of grace, the promise of God to believers and their children; also referred to some passages bearing on the mode of baptism. Were I to relate all that has befallen us during these twenty-seven years it would fill a small volume. Suffice it to say that 'goodness and mercy have followed us all the days,' etc. We came to this place in the first year of the war, and have remained here ever since.

By the 4th of February next I shall have finished my three-score years and ten. As I feel the infirmities of old age coming on, I want to retire from the active service of the pastorate. While I have strength left, I shall not cease to preach the blessed Gospel of salvation through Jesus Christ. We resided two years in Petersburg, and ten in Richmond, Virginia, also three at Hampton Sidney College; acted as evangelist and supplied vacant churches. Our two sons were students at Sidney College. We were called to the pastorate of Bethany Church in Oct. 1861, where we acted as such four years; then resigned to labour among the long neglected coloured people at the close of the war. You may be aware that I was a missionary among that class in Demerara for more than ten years in connection with the London Missionary Society, and I have always felt a deep interest in that poor neglected class. During the time of slavery we durst not teach them to read God's Holy Word; but as soon as slavery was at an end, I knew that these bad laws were at an end too. So I began in 1865 to instruct them. We were much opposed for some time, and I might say persecuted; but the more we were pounced upon, the more the Lord smiled. We went on in this good work, but did not organize a church among them until 1866. The first church, consisting of twenty-three members, was organized at our front porch, and the coloured elders and deacons were ordained. The same day the first Presbytery of coloured officers was also organized at our house by other ten ministers who had united with me in the work. There were no Congregationalists south of the Potomac when we came to reside in the south. Now in ten years we have 128 coloured churches among that long despised and neglected race. Truly my last days have been the most useful and happiest. Thanks to God for His grace that helped me to do what I have done. I am an unprofitable servant, and have not done the half that I should have done. Not unto me but unto Jesus be all the glory." A Richmond, Va., paper says of him: "He was a man of extraordinary vigour of mind and body, and this he offered up without reservation to the service of the Master; whether amid the busy activities of our western life, or as ministering to the crippled and impoverished churches of our Southern States; alike upon the icy coasts of British America and beneath the burning suns of the torrid zone."

ALEXANDER MUNRO.—If any one can supply me with information concerning a minister of the above name, who laboured as a missionary of our body, and who left Scotland for "Upper Canada six or seven years ago," a favour will be conferred.

Montreal, 7th April, 1880. HENRY WILKES.

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.

REV. W. F. CLARKE AND COL. INGERSOLL.

To the Editor of the CANADIAN INDEPENDENT.

DEAR SIR,—I see by the Toronto papers that Rev. W. F. Clarke has lectured in the Royal Opera House, on the "Beauties and Blunders of Ingersoll."

We have yet to learn that there are beauties in infidelity. The whole system, from beginning to end, is corrupt, debasing and demoralizing. It is a religion of mud. That Ingersoll has "blundered" no one will for a moment doubt. Those who heard him pronounce him bitter and bad, or, as the "Telegram" styles him, "a shallow-pated blasphemer." But the question arises, has not Mr. Clarke "blundered?" What good will result from a lecture on the above-named subject? Would not Mr. Clarke have served the cause of Christ better by staying at home? What is the use of arguing with a man who uses no arguments; only blasphemous utterances? It is only the "fool" who says "no God." And why discuss such a subject with a "fool?"

It was necessary in the days of Paul to speak to the

people concerning the "unknown God whom they ignorantly worshipped," but that day has long passed.

I was glad to see the stand the "Globe" and "Mail" took in regard to Ingersoll's lecture, viz. treating it with silent contempt, and thereby serving the cause of truth better in my opinion than Mr. Clarke has done by his lecture. SEU.

THE PRAYER MEETING.

To the Editor of the CANADIAN INDEPENDENT.

SIR,—Many thanks for your editorial on the above subject this week—"tis true; pity 'tis, 'tis true." A response will come from many a heart to whom this institution is very dear. My constant attendance and observation at the prayer meeting impresses me that there are faults all round, people as well as pastor, the former blameable for meagre attendance, want of promptitude and brevity, in its exercises. Doubtless the common cause of decrepitude is the lack of spirituality. We cannot do without it, we would not have it "die out." Clustering around it are our holiest associations. It has been the half-way helping and refreshing place in the history of our churches. Who are they that attend the prayer meeting? Largely mothers, weary with the wearing cares and anxieties of home, the sons of toil, men of business harassed with responsibilities, and a proportion of young people. What do these need? The wise pastor will come prepared to feed such a flock. Entering the meeting place five minutes before the time, the leader selects the first hymn, the others afterwards. The first hymn—six or seven verses—with chorus is sung without organ or music book, to a tune *only three notes* below its key note. Other hymns are sung—long, short, or common metre—to tunes (grand to the covenanters) that have shorn them of all their poetry, and buried as in a grave their inspiring truths. A portion of Scripture is chosen at a venture, and then random talk. This is a faithful portraiture of some prayer meetings. Is it any wonder that such a meeting is in a "chronic state of languor?" It might all be changed. It only requires *preparation*, planning, and a fair amount of judgment in those in charge. Yonder is the organ and music book, and there are the singers. The only cure for this state of things is the remedy you give—"Common sense must guide men into the right conduct of this means of grace." And may I add as emphasis—a little respect for the common sense of those who make sacrifices to attend these meetings, and induce others to go with them.

April 9th, 1880.

CONGREGATIONALIST.

ORTHODOX CONGREGATIONALISM.

To the Editor of the CANADIAN INDEPENDENT.

DEAR SIR,—There is a great deal in Congregationalism to commend it to Christians; but I trust there is not so much conceit among us as to make us speak of it as a perfect system of Church Government. What are its weak points? I speak my own experience in my own answer, and leave to wiser men the task of providing a remedy.

1. *The Sunday School.* I believe that were we to adopt some system of catechism, there could be less possibility than at present of error being taught. I remember a teacher having had a very large class in one of our Congregational churches, who publicly expressed his scepticism on the orthodox doctrines of the Trinity and eternal punishment. He is now in the penitentiary for defrauding his employers. I know a teacher in another of our churches who utterly repudiates the doctrine of the Trinity. I know others with sceptical notions. Now, will these people teach what we want—what they do not believe; or will they be consistent with their opinions and teach what we do not want—what they do believe? A catechism would be a check on theological eccentricities.

2. *The Pulpit.* A letter in a late number from an "Orthodox Congregationalist" complains of a man eating the bread of an orthodox Congregational church while boasting of his unorthodoxy. But where is Congregational orthodoxy but in what each separate church chooses itself, through the support it gives its pastor? The orthodoxy of a church in Toronto, as

represented by Rev. Mr. —, is widely different from the orthodoxy of a church in Montréal, as represented by Rev. Mr. —. Not only is Congregationalism a denomination distinct from other denominations, but much more than any other denomination it is made up of independent churches calling themselves Congregationalists, but having various doctrinal opinions—some boasting of having no orthodox opinions at all.

Two cases (facts) in point: A Wesleyan minister has a conflict with the Conference. He resigns because of his unorthodoxy. Now, there is nothing in Methodist doctrines that Congregationalists cannot adhere to. [Sic.] But this gentleman finds no resting place for his freedom of opinion but in Congregationalism, and starts a "Congregational" church, and is recognized by some Congregational ministers as one of us.

A few years ago a Universalist got into a Congregational pulpit in the Eastern Townships, and his kith, rallying around him, soon out-voted the orthodox Congregationalists who built the church. The latter appealed to Drs. Wilkes and Duff, who tried to mend matters, but having no authority, could do nothing. Dr. Wilkes then, I believe, wrote to the minister, asking him to appoint a day when he (Dr. W.) could meet him and talk over the case. The minister appointed the 35th day of some month. In course of time the tables were turned, and out went the Universalist.

How much more satisfactory it would have been had we some body where we could know what sort of belief a minister has who is called to preach; where a church could get some binding decision when a case such as that of the Universalist occurs; and which would be free from the personal animosities and acrimoniousness which in the best of churches, and among the best of men, the devil can set in motion.

CONGREGATIONAL.

News of the Churches.

MARGAREE, CAPE BRETON.—Excitement was created here on the morning of February 19th by the announcement of the death of Mr. Thomas Ethridge, of this place, which occurred suddenly about two o'clock a.m., in his forty-seventh year. Deceased went to bed about eleven o'clock apparently in good health. His wife was awakened, a few minutes before he expired, by his breathing somewhat heavily. He seemed to be without pain and did not speak. The cause is said to be heart disease. He will be much missed by his family, by his church—as he was a Christian worker—by all, for he was a live man among men.

MONTREAL—INSPECTOR STREET CHURCH.—The Rev. R. Mackay has been assisting the Rev. A. L. Macfadyen for three weeks, in special evangelistic meetings. Notwithstanding the general movement under Rev. E. P. Hammond's labours, the attendance has been good and the interest deep. Over one hundred anxious inquirers have been spoken with in the inquiry meetings. From forty to fifty of these profess to have decided for Christ. The others, who are still anxious, are being carefully and prayerfully looked after. Some have attended these services who have not been in a place of worship for five and six years. There are cases of very special interest. In addition to preaching several times each Sabbath, and every evening except Saturday, Mr. Mackay has rendered some assistance in Mr. Hammond's meetings. Inspector street Church is a grand centre for evangelistic work, and God is blessing Mr. Macfadyen in the difficult field. He is supported by some noble men who are connected with the American Presbyterian Church. It is intended to continue the services, though the evangelist returns to Kingston on the 5th.

INVERNESS, QUE.—The Rev. R. Mackay writes from Montréal under date of 2nd April: "After sending you the second notice of the movement in Inverness, the interest continued to deepen every evening until the chapel was almost too small to hold the people, and whole families were brought to Christ. When we were casting our eyes about to try to find some

one to carry on the work in the interval between my leaving and the arrival of a student, the Rev. Mr. Marsh, a Baptist minister, who laboured in the field ten years ago, put in an appearance. He knew nothing of the work going on, and had come only on a visit to some of his old friends. It was evident that he had come just at the time when he was much needed. Mr. Marsh consented to stay and carry on the work until the arrival of a student, and as the Baptists and Congregationalists unite in supporting a student during the summer season, this arrangement was acceptable to both parties. The meetings have been continued, since I left till the present time, every second evening. Mr. Bolton, the student who is there now, in writing to one of his professors said, 'I thought that Mr. Mackay and you would like to know how things are getting on here. I was very well pleased with the state of affairs. There have been several conversions since he left and some still anxious. I have met a large number of the converts and have found them happy in the Lord. The Word has been effectual. I meet with many who are *thirsting for the Word*, and who seem to be filled with love to the Lord Jesus.' One of the older Christians, in writing to Rev. A. L. Macfadyen, with whom I am labouring now, said, 'We used to remark how serious some of the young men were last summer, in the chapel, but now *every one of them has been converted*. About twenty of those whose parents belong to our own Church have given themselves to the Lord, besides a large number of others belonging to different Churches.' One of the young converts (a lady), in writing to a friend in Montréal, said, 'I need scarcely tell you I thank you for the note I received from you yesterday, for you must know how much any sympathy or word of encouragement is appreciated by a young Christian, more particularly coming from one who has long been a follower of Christ and is strong in the faith. We young people of Inverness have so much to be thankful for, not only for having been shown the way, but also for the loving help and sympathy which we have received from many of the older Christians in our midst. I suppose you know the names of all whom Mr. Mackay has been instrumental in bringing to Christ. My sister is so happy, to use her own words, she says, "It is just *splendid* at school now; at recess and dinner-hour, instead of talking of and criticising others, they unite in speaking of the meetings, and of *what Jesus has done for them*." In fact the change is everywhere apparent, even if it were nothing more than seeing so many faces looking brighter and happier. I found it (at first) very hard to come. I am by nature so independent and self-reliant that it was difficult for me just to believe only, to know that I could do nothing to help myself in any way, but now I find it so easy; my only trouble is that I have not that love and gratitude I would like to be able to shew towards the One who has done so much for me.' The religion of Jesus Christ is not a gloomy thing to the young people of Inverness, who have embraced the Saviour, as all the young readers of the CANADIAN INDEPENDENT will see from the above. May we not hope that many of the young in our Sunday schools and families may be led to the same blessed experience.

INTELLIGENCE is received that Théebaw, King of Burmah, died of small-pox at Mandalay. There are fears of civil war in Burmah.

It is rumoured at St. Petersburg that 15,000 Chinese have crossed the eastern Russian frontier at Ussuri, south of the Amoor, and that 30,000 are concentrated on the western frontier.

The dispute about Bishop Colenso's deposition being legal is again arising. Bishop Jones having asserted that Bishop Colenso was cited to appear before the Synod of the Bishops of South Africa, and, failing to answer, was tried and deposed, Bishop Colenso declares that he never was so cited, and never was given the opportunity to be heard in his own defence.

A PARIS correspondent says the unauthorized religious communities in France number 389 for men, with 7,444 members; 602 for women, with 14,003 members. But the bulk are not Jesuit, and will be summoned to submit their statutes to the Government for authorization if their statutes are unobjectionable. Paris and its suburbs contain 123 Jesuit communities; and Jesuit colleges throughout France number 27.

Scientific and Useful.

GINGER CAKE.—One pound flour, one-half-pound brown sugar, half a pint of treacle, one-half pound of fresh butter beaten to a cream, three ounces ground ginger, half a teaspoonful carbonate of soda, five eggs, well-beaten; mix well, fill a buttered mould three parts; bake in a moderate oven for nearly four hours, taking care not to let it burn before it is well done in the middle; let it cool in the tin.

MINCER MEAT.—Mix together four pounds of lean beef chopped fine, nine pounds of apples chopped fine, one and a half pounds of suet chopped fine, three pounds of raisins, two pounds of currants, half a pound of citron sliced fine, five pounds of sugar, three teaspoonfuls ground cloves, ten teaspoonfuls ground cinnamon, five teaspoonfuls ground mace, six tablespoonfuls of salt, two quarts cider, and one quart of molasses. To this add the juice and grated rinds of two lemons.

THE TREATMENT OF DIPHTHERIA.—A correspondent writes: "I have been in practice twenty-eight years, and have seen diphtheria, I think, in all stages. I am satisfied that the only treatment that can be depended on here, at least, is nitrate of silver to the throat, when ulcerated; when not, chlorate of potash internally, with coal oil, or anything else externally, that will keep it a little irritated; with mercurial enough to make the secretory organs act, and all the quinine the system will bear."

TO CLEAN FURS.—Ermine and minever can be cleaned with a piece of soft flannel and flour or bran. Rub the fur well against the grain, then dip the flannel into the flour and rub it gently until it is snowy white; shake off the flour and rub it with another piece of flannel until the flour is removed. Sable, chinchilla, mink, and squirrel, can be cleaned by warm bran heated carefully in a pan so that it will not scorch. Rub it well into the fur with a soft brush, then shake it until all the bran is removed. Brush it softly, and repair the moth-eaten holes.

EFFECT OF IMAGINATION.—The records of medical practice are full of illustrations of the influence of the imagination, for good or evil, over the functions of the body; and philosophy finds in them a key to the wonderful persistence of many popular superstitions. The firm belief that any disastrous physiological result, even death itself, will surely follow a given act or occurrence, is very apt to bring about the dreaded calamity; and every repetition of the seeming sequence of cause and effect tends to confirm and strengthen the mischievous belief. As a means of counteracting this tendency of perverted imagination, charms for averting evil often play a really beneficial part. The protection is as imaginary as the dreaded evil; but, assuming a belief in the fictitious danger—a belief strongly tending to make the danger real, the charm substitutes a more hopeful belief, and the danger ceases. A curious illustration of this action of the mind is reported from San Francisco, in connection with a case of transfusion of blood. An aged negro, at the point of death, was saved by this operation, the blood—about eight ounces—being taken from his wife's arm. The man recovered, but the woman went into a curious decline, against which tonics and nourishing food were of no avail. At last the patient confided to the doctor the secret of her ailment, which kept her from resting day or night. "I tell you, doctor," she said whisperingly, "it's that blood of mine the old man is carrying about inside of him; and, doctor, when that old man comes back, I want you to give me my blood back." The doctor, seeing that the woman would not be appeased unless he complied with her request, promised to return the next day, first informing her of the dangers of the operation, and that it was resorted to only in the most urgent cases. She would hear of no explanations, but demanded that the operation be gone through with. It was accordingly done the next day, the doctor taking from the man about half an ounce of blood and transfusing it into the woman's veins. After the operation the woman brightened up perceptibly, saying, "I'll be all right now, doctor." And that the operation did prove a success was fully demonstrated by the sick woman, who began work a few hours afterward, declaring that the "doctor was a wonderful man, and now that she's got her own blood back again, she was all right."

Glennings.

AN old mystic says somewhere, "God is an unutterable sigh in the innermost depths of the soul." With still greater justice, we may reverse the proposition, and say the soul is a never-ending sigh after God.

THE damps of Autumn sink into the leaves and prepare them for the necessity of their fall; and thus insensibly are we, as years close around us, detached from our tenacity of life by the gentle pressure of recorded sorrow.—*Landor.*

HE that never changed any of his opinions, never corrected any of his mistakes; and he who was never wise enough to find out any mistake in himself, will not be charitable enough to excuse what he reckons mistakes in others.—*Bradbury.*

ALL cannot become great scholars; but all may be wise unto salvation. All cannot acquire wealth; but all may gain the unsearchable riches of Christ. All cannot walk upon the high places of the earth; but all may be great in the sight of the Lord.

IF we rush into a constant round of working, without a corresponding increase in prayer, the work will wane away like the flame of a lamp when the oil is expended. "Still spiritual contemplation," says Dr. Arnot, "soon runs to seed when practical duty is neglected."

WE cannot remove social evils nor relieve great social wants by the very methods that have brought these upon us. Communities, like individuals, must obey the laws which God has written in our nature. Society must care first and last for its own moral condition.—*Doolittle.*

INNATE politeness and nobility of character shew themselves in every gesture, in every accent of the voice and glance of the eye; humble dress and occupation cannot conceal them. Vulgarity cannot put on these high qualities, though it be clad in purple and gold and be housed in a palace.

ALL truly consecrated men learn, little by little, that what they are consecrated to is not joy or sorrow, but a divine idea and a profound obedience, which can find their full outward expression not in joy, and not in sorrow, but in the mysterious and inseparable mingling of the two.—*Phillips Brooks.*

O! HOW vain a thing is man, even in his best estate, while he is nothing but himself, while his heart is not united and fixed on God, and he is disquieted in vain. How small a thing will do it! He needs no other than his own heart; it may prove disquietment enough to itself; his thoughts are his tormentors.—*Leighton.*

THERE is more quiet work done for the Saviour and his suffering people, and other poor, than the world knows of. The men and women who go about on quiet missions, reading the Bible, praying, talking, providing material help in food and clothing, and otherwise distributing their charities, are more numerous than even Christians imagine. They get no mention in the newspapers—it is part of the glory of their work that they do not.—*Anon.*

THERE are two ways of being happy—we may either diminish our wants or augment our means—either will do, the result is the same; and it is for each man to decide for himself, and do that which happens to be easiest. If you are idle or sick or poor, however hard it may be for you to diminish your wants, it will be harder to augment your means. If you are active and prosperous, or young and in good health, it may be easier for you to augment your means than diminish your wants. But if you are wise you will do both at the same time, young or old, rich or poor, sick or well; and if you are very wise, you will do both in such a way as to augment the general happiness of society.—*Benjamin Franklin.*

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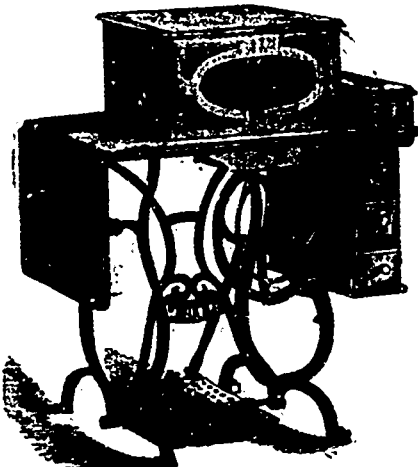
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