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# The Canadian Independent.

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

Vol. 27.

TORONTO, THURSDAY, February 19, 1880.

New Series. No. 8.

## Topics of the Week.

THE Congregational churches of Connecticut gave the American Home Missionary Society \$75,000 during the past year. In addition to this, they contributed over \$14,000 for their State Society.

BIGELOW & MAIN are reported to have published of the three numbers of the Gospel Hymns 7,600,000 copies; add to these all the hymns and tune books published, and it must be evident Christian people love to sing.

A COURSE of lectures in connection with the Duff Missionary Lectureship is now being delivered in Free St. George Church, Edinburgh, by Dr. Thomas Smith. The subject of the course is Mediæval Missions, from the year 500 to the time of the Reformation.

THE inhabitants of a commune in the Swiss canton of Tessin have demanded exemption from the tax levied for the support of the Roman Catholic Church, and, to the great indignation of the Ultramontanes, the federal tribunal has decided in their favour.

A CONGREGATIONAL house of worship is in process of erection at Leadville, Col., and a church will be organized and a good and gifted man sought for its pulpit. The Greely Congregational Church, Col., has made a contract for a convenient and tasteful brick edifice.

THE New Jersey Congregational minutes shew a list of thirty-one churches (eight of them in Pennsylvania, Maryland, District of Columbia, or Virginia), having a total membership of 4,685, with a net gain of fifty-three for the year; total charities, \$15,055; home expenses, \$67,802.

CONGREGATIONAL singing is not always an aid to worship. So thought the members of a congregation in London. A lady annoyed them by her singing in church, and would not stop when requested. She was brought before the police court and it was decided that she was liable to a fine of \$25, and two months in gaol.

THE trustees of the British Museum have just completed for publication the autotype *fac simile* of the New Testament and Clementine Epistles comprised in the fourth volume of the celebrated "Codex Alexandrinus." Only a limited number of copies has been printed. A *fac simile* of the first three volumes of the Codex, containing the Old Testament, is now in progress.

SIR MOSES MONTEFIORE, a well known Hebrew in England, is reported to be making large investments in Palestine in the expectation that it is to be restored to the Jews and occupied by them. The reputed wealth of the Rothschilds and other Jews and the embarrassed condition of the Turkish Government financially, encourage them to expect that they shall ere long again possess the Holy Land.

THE Young Men's Christian Association of New York city received a noble New Year's gift which must largely increase its attractions and usefulness. A bequest of \$150,000 has been made over to it from the estate of the late William Niblo, for the purpose of enlarging its library. Mr. Niblo had already given to the Association many choice and valuable works of art. This exceeds the original endowment of the famous Astor library, and will make it an honour to the city, as the nucleus of the most edifying and elevating libraries that are accessible to the public.

THE "Tribune" makes the following comparison of salaries: H. W. Beecher has \$20,000, Edwin Booth has \$100,000 a year, Dr. Hall and Dr. Dix \$15,000, E. A. Southern \$150,000, Talmage preaches for \$12,000 and Joe Jefferson plays for \$120,000, Dr. Stottis has \$10,000 and Maggie Mitchell \$30,000, Dr. Chapin has \$10,000 a year, while Miss Nielson has \$150,000, Dr. Cuyler works hard for \$8,000 a year, while Dion Boucicault has just finished a season at \$3,000 a week.

REV. JOHN R. McDUGALL writes from Florence, that he has just secured, at a moderate cost, a most central building in Venice, for the Free Italian Church work in that city. The principal entrance to the building is from the grand old square San Marco. Although the premises had been purchased for the Italian Evangelization, Mr. McDougall hopes that the Gospel will likewise be preached in English, in this easily found building, through the agency of one of our evangelical denominations, to the crowds of American and British visitors, who throng the renowned City of the Sea.

It is proposed in London to form a religious guild for persons connected with the press, "from the editor to the stoker's boy at the engine." The rules suggested are that members should pledge themselves to go to some place of worship at least once on Sabbath, and if possible, once during the week; to pass five minutes a day in private prayer; to be temperate in dress, speech, and food; to be friendly with those with whom they work; and if possible, to induce them to join the guild.

THE Nazarenes of Hungary, and the Stundisti and Molokani in Russia, have been of late attracting some attention. The Secretary of the Evangelical Continental Society lately remarked that it is difficult to obtain any exact and extended information respecting these humble believers. They seem to court obscurity, not from fear of disclosures that ought not to be made, but in consequence of the way in which they have sometimes been presented. There is doubtless among them some singularity of belief and practice; but they are sober, honest, and truth-speaking. They gather around God's Word, and seek to follow its teaching; they are keeping up the flame of truth which the Churches around them have well-nigh extinguished beneath a mass of ceremonies, or by a strong current of unbelief. There, on the steppes of Russia and the plains of Hungary, these communities form a spiritual power that is purging society of much of its foulness, and raising up a race of godly men and women who may yet prove to be the hope of the future.

THE Bishop of Manchester, preaching in the parish church at Eccles, referred to the subject of trade morality. He admired the protest with which the Manchester Chamber of Commerce with a just desire to vindicate the honour of Lancashire trade had sprung forward to the rescue and said, "There is no fraud in selling sized cloth." Who ever said there was? If a buyer of sized cloth knew that it was sized, and bought it as such, the Manchester Chamber of Commerce was perfectly right. If there was a demand for sized goods let the world have them. There could be no fraud between the Lancashire producer and the Bombay merchant, but was there no fraud between the Lancashire producer and those long series of transactions which conveyed that piece of sized cloth from the Manchester warehouses to the homes of the poor? Some reels of cotton had marks on them representing that they contained 250 yards, but that

was a mere conventional phrase between manufacturer and tradesman, and they were never supposed to contain more than 175 yards. But the poor seamstress had a right to say, "A fraud has been committed upon me," if the cotton did not measure 250 yards.

DR. DE PRESSENSE, has published a letter reviewing the year's work and its influence on France and its future. He believes that the Republic is more firmly established, that it tends to permanence, and that public tranquility can be reached through it more surely than by any other form of government. But he does not conceal the perils of the way through which France is passing, and he admits in clerical circles that hatred to the Republic has become more fierce and unrelenting, because envenomed by a clerical hate. The Ultramontane party is compact, is fanatical to fierceness, and is battling for power, may be for life. He anticipates stormy scenes when the debates on the educational question begin, and evidently feels that between the fanatics who are churchly and the fanatics who are positivists and atheists, the good cause of freedom may take great harm. This, however, he considers only as an episode in "that contest between Ultramontanism and modern society, which will occupy the closing years of the nineteenth century, and which will only be concluded when the separation of Church and State shall have entirely eliminated the political element from religious controversies."

THE "Times" says: "The sight Mr. Mackonochie is giving of a wilful and repeated disobedience to the law is very far from edifying. We offer no judgment on the mode in which he thinks fit to conduct Divine service; but his candles and his genuflections and his attire, and all the rest of it, are wholly out of place in a Protestant place of worship such as he has chosen to be the minister of, and they are contrary to the rules of the Church to which that place of worship belongs. But what seems most strange is, not that Mr. Mackonochie should choose to stand out against the law, but that he should be so long able to make his stand good. It is curious to find a judge almost in words confessing himself unable to enforce his own decrees, and sighing over his own powerlessness, actual and prospective. But Mr. Mackonochie must remember the cause of his escape. In none but an ecclesiastical court, and with none but an ecclesiastical offender, could the difficulty arise which Lord Penzance deploras. In other cases the police constable would intervene at once, and would enforce the sentence of the Court. A street preacher who was causing an obstruction would be even more summarily dealt with, and would be compelled to move on whether he wished it or not. If Mackonochie is secure against this sort of interference, if he is not forcibly removed from the pulpit he usurps, and is not thus compelled to give place to a legally appointed substitute, he owes his safety to nothing else but the desire which is felt to avoid a scandalous scene. In other words he relies on reverential feelings, which he nevertheless persists in outraging. The public, he well knows, would be shocked to hear of a scuffle in a church, and he can venture, therefore, to provoke a scuffle. No one will be found to tread upon the tail of his chasuble, however temptingly it may be trailed. He is safe, thus far, in the unseemly conflict he has entered upon. His triumph is simply that of the more unscrupulous of the two parties. He would be defeated if someone more unscrupulous still were to step into his place and to be beforehand with him in taking possession of the disputed ground. But what sort of triumph is it which is gained only because no other qualified person is to be found who would be willing thus to act?"

## ORDER IN DIVINE SERVICE.

OUTLINE OF A SERMON BY REV. STUART ROBINSON, D.D.,  
"CHURCH MINISTERS" OF THE FIRST CONGREGATIONAL  
CHURCH, KINGSTON.

Realizing the importance and appropriateness of the suggestion made in regard to order in divine service, the pastor not long since preached a discourse of which the following is the brief outline. There was necessity in the apostolic age to speak of the conduct becoming the house of God, and that necessity continually exists. We should not fail to remember that the object is to worship God. While there may be the form without the spirit, spiritual worship will always assume becoming form, and the one has its influence on the other. There should be preparation of heart in our homes for the hours of worship. A burden of domestic care, the excitement of hurry, and vain thoughts concerning the personal appearance greatly disqualify us for worship. God looks upon the hearts of those who appear in His house.

1. We should be regularly in our own place of worship on the Lord's day. There is the power of habit in ourselves and of influence on others. Those who wander from place to place both receive and do but little good. Their actions declare that they are not making the worship of God their chief object.
2. All should be punctual in their places at the hour of worship. God's honour, our obligations to others, and our own good, call for this. The first part of the service is that exclusively devoted to acts of worship. All hindrances to this should be overcome.
3. A devotional spirit and demeanour should be assumed on entering the house of God. "Holiness becometh Thy house, O God, forever" and all the time.
4. Every one should participate in the exercises of the hour. Praise, prayer, reception of the truth and the offering to God of our substance is for all, old and young. We should not go to church to be ministered to but to worship the Eternal God; and this we cannot do by proxy or profession.
5. We should close the acts of worship and leave God's house in a becoming manner. In the presence of an earthly sovereign, the audience stand until the royal personage passes out. It is not becoming to prepare to leave the presence of God before the benediction is pronounced, or even then to make for the doors at once. It is seemly to pause for a little, in prayer, and with the interchange of Christian salutations, to pass quietly out.
6. It is of great importance that we should reflect on and practice the truths of God's Word heard. This is to the soul what assimilation and exercise is to the body. We are not to be "hearers of the word only, but doers of it likewise." As a gentleman was going out of the door of a church a boy asked, "Is the sermon done, sir." The reply was, "No, it is preached, but the people have yet to do it."

## THE IRISH FAMINE.

There can, we think, be little doubt about the reality of the destitution at present prevailing in Ireland, and of the likelihood of that destitution becoming severer and more wide spread during the coming months of spring and summer. It is equally evident that the present crisis is not for one moment to be compared with that which followed the potato failure in '46 and '47, either in extent or severity. In the north of the island there is little if any suffering. At least what may be to be met with in that quarter is of a very mild type, such as can easily be relieved by local and private benevolence. About the extent and severity of the destitution even in the worst districts, there is also considerable diversity of opinion, and many who are not by any means of the harshest and least charitable dispositions do not hesitate to affirm that the picture has on a good many cases been given with unnecessary blackness. This is only for political and party purposes. The unceasing wranglings over the whole situation and the evident desire of Parnell and Company to spot their political opponents, rather than to feed the hungry or clothe the naked, are anything but edifying exhortation. No wonder that many, in the circumstances, are tempted to turn away with disgust, and to refuse to give a farthing, either to one

fund or another. The hollow selfishness and ranting imbecility so ostentatiously displayed by those who claim by way of eminence to be the champions of Ireland's rights, and the relievers of Ireland's miseries afford a very good excuse to those who are seeking any of the kind, for their "passing by on the other side." To withhold help from the perishing would be very wrong; but at the same time, thoughtful on-lookers cannot help asking how it should so often come to pass that this assistance is chiefly, if not exclusively, needed in those parts of that unhappy island where there is at once the most fertile soil and the most genial climate; and how it is that the destitute should be found almost exclusively among the Roman Catholic section of the population. We have no doubt about the land laws being bad, and we are as fully convinced that this very crisis will greatly help to their being very much improved. But after allowing as much as we possibly can to the injurious influence of those laws and the depressing and paralyzing effects of many of the social arrangements of the country, are we not forced to look for some other agency in order fully to account for the strange and perplexing phenomenon presented by the chronic condition of many parts of Ireland? And are we not shut up to the conclusion that that agency is the system of religion by which so many Irishmen are held in thralldom? We know very well that the merest hint of such a thing is always denounced in many quarters as the exhibition of ignorant and antiquated bigotry. We can't, however, help that, for everything is more and more confirming what has with indefinite frequency been asserted, that Popery is not only Ireland's great spiritual curse, but the great cause of her social misery and material wretchedness. The evidence in support of this accumulates as the years pass by? Why should so many in the very best parts of that island be always, even in the best times, trembling on the very verge of destitution—and these almost exclusively of one religious persuasion—while others, with a sterner climate and less fertile soil, are scarcely ever found in such deplorable circumstances? There is not one thing apparently in which these fellow-countrymen differ, except in their religion, and is it then unnatural for onlookers to conclude that that religion which is so generally associated with poverty and struggle must be the chief factor in causing the marvellous and disastrous difference in outward circumstances? We do not say that this is any reason why Protestants should stop their ears to the cry of distress or withhold their help from those who may be suffering and destitute. But it comes to be a matter of very serious consideration, all the same, to settle what is in the circumstances dutiful, and may very naturally lead not a few to think that it would be better upon the whole for each church to help its own poor, so that if in any instance it cause the evil, it may also take good care to apply the remedy.—*Canada Presbyterian.*

## MODE OF BAPTISM.

EXTRACTS FROM A SERMON PREACHED BY REV. STUART ROBINSON, D.D.,  
AT THE SECOND CHURCH, LOUISVILLE, JANUARY 11TH, 1850.

(Concluded.)

Here, beyond all question, wash and baptize are equivalent words. Nebuchadnezzar (Dan. iv. 33) is said to have "been baptized (*ebaphte*) with the dew of heaven." Here wetting with dew is termed baptizing. These examples suffice to show that in all the Scriptures, washing, whether by pouring or sprinkling, was termed baptism. What becomes, in all these cases, of "dip and nothing but dip?" It is further confirmation of the fact that *baptizo* was regarded in the earliest times as a sacred technical word that the Latin translation known as the Vulgate, the earliest of Christian translations, dating back within a century of the apostles, merely transferred, without translation, the word *baptizo*. If it meant in that era "immerse," why did not the translator say "*immergo*" and "*immerse*," as the Latin called for? Evidently *baptizo* was, in that early age—before that ritualistic fanaticism arose in the Church which, regarding the washing of the body as literally a washing away of sins, therefore argued that the whole body must be

washed—the word was understood to be a sacred technical word which no longer was limited to the classic Greek meaning, but technically used. And it is a most significant fact that translations of the Scriptures in all languages ever since, with the exception of recent Baptist sectarian versions, have followed the example of that early Latin translation, and transferred, without translating, *baptizo*. All the scholars for 1,700 years, it seems, have failed to see that the word means "dip," nothing but "dip," but have deemed *baptizo* a technical word designed to describe a sacred rite, symbolizing by water, purification, without reference to the mode of applying the water.

And in still further confirmation of all this is the fact that, had the Holy Ghost intended to use a word that should mean "dip, nothing but dip" the Greek language furnished precisely that word in *dypto*, "to dip or dive." That he passed by *dypto* and selected *baptizo*, shews plainly enough that his purpose was to express, generally, cleansing by water as a symbol of his work on the soul, without restricting the mode of its application.

Lightfoot, recognized as the greatest "of all the scholars" in Biblical learning, commenting on the baptism of John, says:

"For as it is undoubted that John brought those who were baptized to the river, so it is almost as little to be doubted that when they were there he threw and sprinkled the water upon them, both to answer the types of sprinkling that had preceded in the law, and the predictions thereof that were given by the prophets (Ezek. xxiv. 26), 'Then will I sprinkle clean water,' etc. 'The manner of the baptizing (of Jesus) differed not from the common manner that John used with others, saving in one particular (confession), for he went into the water, had water sprinkled upon him, and prayed as well they.'" (Lightfoot Harm. Works, vol. iv., pages 274 and 305).

Since Lightfoot's time the excavations and explorations among the early Christian houses and churches have brought to light pictures of the baptism of Jesus, as painted in the earliest days of the Church, and the baptisms of others, which shew that among primitive Christians, at least, this view of Lightfoot obtained. These pictures represent Jesus standing, stooping or kneeling in the water, and John pouring water on His head. I remember seeing such a picture, of John pouring water upon the head of Jesus, among the frescoes of a disinterred house, which pretty reliable traditions held to be the house of a Christian contemporary of the apostles. It does not follow, therefore, that *baptizing* in Jordan means *immersing* in Jordan. And as to baptism elsewhere in the primitive ages of the Church, it is well known that in the Catacombs, where Christians sheltered and worshipped, have been found baptismal fonts too diminutive for baptism by immersion; and Dr. Edward Robinson affirms the same thing of the relics of the ancient Christian churches in Palestine, as at Tekoa and Gophna. The fonts are so small that any immersion in them was impossible.

I doubt whether even the rude immersions in the corrupt and fanatical times succeeding the Apostolic age were properly baptisms at all. Many of "all the scholars" are of opinion that the men under the care of the deacons, and the women under the care of the deaconesses, first went into the bath in accordance with the fanatical notion that the washing of the body cleansed from sin, and, after thus bathing, put on white robes and came before the minister and received the formal baptism by sprinkling or affusion.

## A GOOD PRACTICAL SUGGESTION.

As to the cases of Christian baptism—for remember John's was not Christian baptism—I can only commend a method of examination, which I have no space to enter upon—a method suggested by a minister of our Church—to any who can read or get read for them the Greek Testament. Prepare a table of three columns, one headed, "Certainly by immersion;" the second, "Probably by immersion;" the third, "Certainly not by immersion." Then, divest your mind of all theories; and, as you read carefully the several cases of ritual baptism performed, mark down

each case in the column to which, in your candid judgment, it belongs. You will find when you have finished that in your first column you have not set down a single case. In your second column you may have set down a case or two. In your third column you will have set down most of the cases of ritual baptism in the New Testament.

And if you now, in like manner, set down in two columns the references to real baptism by the Spirit and to ritual baptism by water, you will find probably the cause of most of the confusion of mind you have experienced in regard to certain passages. Among the references to real baptism you will find such passages as "He that believeth and is baptized," and "Buried with him in baptism," etc. And you will find that, understanding all such to be real baptism by the Spirit, all your trouble and confusion of mind over these texts will have vanished.

#### STUDY THE BIBLE—ALL PARTS OF IT.

It is not enough that we merely read the Bible, that we rush over page after page, as so many do, as though the more the verses and chapters passed over, the greater the profit to ourselves. Better read only a single verse, and pray over it, and apply what it says to our spirit and life and conduct, than go over whole chapters, or even entire books of God's Word, without reflection, or prayer, or self-application. The latter is like taking, if it were possible, five or ten or twenty meals of food, where we should take but one, which, as every one knows, would ruin digestion, and impair health, and it may be endanger life itself.

And so there may be such a thing as reading too much even of the Divine Word, if we trust for improvement to the amount read, and not to the instruction and spiritual good to be derived from it, through prayer and thoughtful reflection. It is only by understanding what we read, and seeing how it applies to ourselves in the way of instruction and direction, and by endeavouring to be conformed to its teachings, that we truly feed on the Divine Word, and really digest it, and so gain from it spiritual vigour and health and strength.

And then we should study all parts of the Bible; for "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." Many good people, if we judge by their conduct, hardly seem to believe this. They have their favourite portions of the Word, and read almost entirely in them; one in the Gospels, another in the Epistles, another in the Psalms, etc. And not a few, it is to be feared, almost entirely neglect the Old Testament, and the close, and wonderful, and life-giving connection between that and the New.

Now physiologists tell us, that of the food we take for the body, some part goes to the muscles, some to the nerves, some to the brain, and some to the bones. And so every part of God's Word is designed to be, and if rightly viewed may be, as profitable to us as our more favourite portions. The hardest chapters of the hardest names in the Books of Chronicles, or the mere historic details of the Books of Kings, may be as richly instructive and useful by shewing the dealings of God's providence, as the more practical parts of the Bible may be, in pointing to duty, or the more devotional parts, in quickening serious thought, or speaking comfort to troubled or weary souls. We should feel that the history, the predictions, the promises, the counsels, the teachings and directions of God's Word, all have their appropriate ends in view, and we should diligently and prayerfully study all, that our piety may be intelligent, symmetrical, and in all things rightly taught and directed.

One other thought is worth suggesting, though it is the very reverse, it is believed, of the common impression; and that is, we should bear in mind that the "milk of the word" refers to the great doctrines of the Bible, which lie at the very foundation of its duties, and the "strong meat of the word" refers to its duties, which we find it so hard faithfully to perform even when they are fully understood and perfectly plain to us. In studying the Bible, then, we

should seek to understand the great doctrines or truths which it teaches; and then, building our views of duty on these, as on strong foundations, we may steadily grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.—*Christian Weekly.*

#### LIFE.

One time when day's last lingering ray had faded,  
And murky clouds obscured each cheerful star,  
And 'mong the silent hills by darkness shaded  
I heard the whispering of the wind afar;

Upon a bridge that span'd a flowing river  
I stood, and gazed upon its outward flow,  
I saw the shadows on its bosom quiver  
Like phantoms, rising from the depths below.

It tarried not a moment; downward sweeping  
Out to the bosom of the deep, broad sea,  
Where crested billows 'gainst the shores were leaping,  
Tossing their foaming spray perpetually.

Life is a current setting toward the ocean  
Of the unknown; that sea without a shore,  
Where all the tumult of this world's commotion  
Is hush'd to stillness in the evermore.

And curious Science through the passing ages,  
Vainly has sought that mystery to unfold;  
But not to earth's philosophers and sages  
Have been the secrets of that voyage told.

For He alone—whose wisdom guides our being—  
Who placed within its transient home the soul,  
When from its earthly tabernacle fleeing,  
Will 'cross that trackless waste its way control.

Liverpool, N.S.

A. D. GRAY.

#### A MOTHER'S HYMN.

O Christ, who from the cross looked down  
Upon a mother's dearest pain,  
With love all filial love to crown,  
Look on a mother's heart again.

She knew Thee holy, undefiled;—  
The sword was not for earthly stain;  
Mine is a weak and earth-born child;  
Look on a mother's heart again.

She felt the anguish and the shame  
That opened glory's boundless reign;  
I have no hope but in Thy name;  
Look on a mother's heart again.

She saw Thee break the tempter's power;  
His wiles and curse were spent in vain,  
For mine the tempter knows his hour;  
Look on a mother's heart again.

Death could not hold Thee, but the grave  
Is strong my treasure to retain;  
O Saviour, born to shield and save,  
Look on a mother's heart again.

Thou art eternal life and love;  
Who gains Thee has eternal gain;  
To mine Thy strength and sweetness prove;  
Look on a mother's heart again.

#### GUARD YOUR CHILDREN.

The moral ruin caused by introducing impure, deceitful, and wicked servants into families where there are children, would appal parents, could they but know its extent. I have seen it stated that while one of the greatest philanthropists of modern times, who devoted his life to errands of mercy, was careful to train his only son in truth, virtue and religion, his most trusted servant was at the same time taking that son to the vilest haunts of infamy, and initiating him into all nameless vices, until he was ruined and died!

We personally knew an instance where a kindly and well meaning minister employed men of doubtful character upon his farm; one result of whose service was that his promising young son, who worked with them, was by them initiated into the mysteries of counterfeiting, and such other branches of knowledge as may be picked up by men who are familiar with goals and criminal life. The boy was an apt scholar, and became a thief himself, and only God's mercy saved him from a life of shame and crime on which he was fairly started.

"Evil communications corrupt good manners;" and while it is right to deal kindly with the erring and fallen, it is wrong to expose the young, unguarded, to their influence. Doubtless a strict charge

to such persons not to converse on improper subjects would often prevent the mischief, but if not, parents should insist on the entire separation of their children from persons of unknown and questionable character. The principle involved in that "Householder's Psalm," cannot be safely ignored or disregarded. "Mine eyes shall be upon the faithful of the land, that they may dwell with me; he that walketh in a perfect way, he shall serve me. He that worketh deceit shall not dwell within my house; he that telleth lies shall not tarry in my sight." Psalm c. 6, 7.

A mother writing to the "Farm and Fireside," on the evils often resulting from putting the younger girls of a family to sleep with the hired girls, says of this practice.

"It often arises from want of thought on the subject, and a wish to save the care of an extra room; but if the mother could realize, as I do, the impure influence thus thrown about her child, she would endure any amount of toil and inconvenience rather than allow it. Of course there are exceptions—girls, pure minded girls, who will be as careful of their words as the mother herself—but in too many cases every new hired girl brings a new lot of impure stories and information with which she is only too willing to enlighten the ignorant and innocent child. The child is under a vow to 'never, never tell any one, especially mother,' and feels extremely wise; but she is really receiving false impressions which it will take years to eradicate, and losing an innocence of mind, a purity of thought, which, like the dew upon the rose, the down upon the peach, can never be regained. She may live to see the wrong and curse it; she may never see the wrong and let it curse her. We all know how easily some natures are balanced either to the right or wrong, and how slight an influence at a certain time will prove the pebble in the streamlet scant, which turns the course of a whole life.

"This subject deserves a better pen than mine. I wish I had the power to rouse the attention of every woman who has a girl intrusted to her care, and make her see, as I have seen, the great evil of the slight and apparently unimportant habit. I have mentioned the main reason why the intimacy arising from the sharing of a room should be avoided, but there are other reasons why a young girl should have a room of her own. She will learn to keep it in order, to arrange it tastefully, and take pride in collecting within it her little treasures. Then, too, we are apt to think that no season of life except our own present one contains any real trials; but they are scattered all along. The infant cries for its lost rattle, the child grieves over her broken doll, the school girl has her pet sorrows that everybody laughs at, and farther on come the love troubles which are certainly heart-breaking. Through them all it is a comfort to have the privacy of one's room, where, secure from intrusion, we can fight our mental battles or seek our needed quiet. Mothers, give your daughters a room to keep, to decorate, and to cry in."—*Safeguard.*

#### Beware of Worldly Compromise.

It is getting to be too much the fashion to compromise. A compromise may do in politics; though even there it rarely works well long. But, as some one has well said, "on moral and religious questions a compromise is treason to the right." La Fayette once illuminated the compromise in this way. "Two men get into an altercation about arithmetic. Twice two are four," says one sharply. No, replies the other, twice two are six. Both are muddled, and the dispute waxes warm. A third person approaches, and lays a hand gently on each. Gentlemen, he says, reason is not infallible. The wisest and best men have erred. We are all prone to rush to extremes. You, my friend, affirm that twice two are four. You, who are equally my friend, affirm that twice two are six. Compromise, my friends, compromise. Meet each other half way. Agree to say, hereafter, twice two are five."

It is thus that too many Christians are trying to compromise. God says, Thou shalt love the Lord thy God, with *all* thy heart, and with *all* thy soul, and with *all* thy mind. The compromising Christian says, "I will love Him with *half* my heart and with the other half I will love the world." Compromising Christians go further. They go with the world and pursue their pleasures six and a-half days of the week, and quiet their consciences by a half day's attendance at church, when the weather is fine and they feel in the right mood. Their piety

"hath this extent, no more.

—N. Y. Guardian.

THE

## CANADIAN INDEPENDENT.

TORONTO, THURSDAY, FEBRUARY 19th, 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.

## "FROM HEAVEN, OR OF MEN?"

NO one having any interest in the religious movements of the day, or in the prosperity of the churches of this land, can have read the accounts that reach us through the press, of the wonderful awakening in St. Catharines, under Mr. Hammond's preaching, without asking, is the work genuine? "Is it from heaven, or of men?" Mr. Hammond has achieved similar successes in Brantford, Guelph, London, and Chatham, as well as in many cities of the United States, where hundreds of souls have professed conversion under his Ministry, and have been added to the churches. And one cannot help inquiring if the Lord does really honour the ministry of this brother so much more than that of the pastors of our Canadian churches generally, as to give him, in one short month's labour, the fruits of an ordinary lifetime? Does he present saving truth so much more clearly, or preach it so much more persuasively, or pray so much more fervently and expectantly than the regular ministry, or combining all these forces, does he follow them up so much more faithfully and wisely in personal dealing with his hearers, than they do, that the Lord thus blesses his work? We can scarcely think that to be the solution of the problem. We are personally acquainted with a number of the pastors in the places in which Mr. Hammond has been most successful, and believe them to be "able ministers of the New Testament," preaching a full and free salvation, holy men, and men of prayer, commending in their lives the gospel they preach from their pulpits, and from house to house. How, then, are we to account for these different results?

The question is not an easy one to answer satisfactorily; but perhaps the following considerations may help us to understand it.

Mr. Hammond comes among us as a stranger, with a continental reputation as a most successful evangelist, and with, perhaps, a little personal *advertising* to prepare his way. His coming attracts considerable attention, and a large attendance—for there are always people looking out for a new "sensation," whether a preacher or an actor matters not—some eccentricities of manner add to the interest, and a crowd follows him wherever he goes. The first step towards success is gained.

Then, the preaching of an evangelist like Mr. Hammond is always directed to the expounding and enforcement of a few great truths, and is not occupied, as that of the regular pastor must be, in declaring to men "the whole counsel of God." These few truths he uses "as a hammer, to break the rock in pieces"—always striking in the same spot. Long experience in evangelistic work teaches him how to use the weapons of our warfare to the best effect, as well as supplies him with a full fund of anecdote and illustration, which no stated pastor could obtain. This gives point, and temporary power to his preaching. The story is remembered, and often blessed, no doubt, to the conversion of the hearer; but such a style of preaching, or the interest it excites, can never be permanently maintained.

And then, further, the evangelist often comes only to reap what some one else has long been sowing. A new kind of instrumentality was needed, perhaps, to arouse and excite the sluggish soul to action, but the teaching that has prepared it for this result has been going on faithfully and noiselessly for years before. And so, when the great harvest is gathered, "they that sow and they that reap shall rejoice together."

How far it is desirable to employ "professional" evangelists of the type we have been referring to, we shall endeavour to discuss in our next number.

## THE BIDDULPH MASSACRE.

THE whole country was startled by the news that five persons had been murdered in the county of Middlesex by a band of blackened assassins, who had not only put their victims to death, but had burned up four of them by setting fire to the house in which their corpses lay. The excitement in the neighbourhood has been most intense. The indignation knows no bounds. That the murdered family were a desperate set, few will deny. But that their murderers were any better than their victims, only the most prejudiced will assert. The whole neighbourhood has had an atmosphere of lawlessness and cruelty for a long time past. Horses have been hamstrung, and their tongues cut out; cattle have been disembowelled. Barns have been burned, threshing machines have been destroyed. Men have been waylaid and shot at or brutally beaten. The half of the shocking occurrences in Biddulph have not yet become fully known. The last act in this fearful tragedy is only a logical sequel to what preceded it for a long time past.

The press has been enforcing many lessons while commenting upon the sad facts. But there is one lesson which perhaps for political reasons the secular papers have said nothing about. The Roman Catholic vote is too important a factor in our politics to allow the party journals to criticize their doings. Yet here is a startling fact, that the murdered family and those with whom they have been at enmity for years are all members in good standing in the Roman Catholic Church. It was at first whispered that the Donnelly family were under the ban of the Church. But this is disproved by the statement of the parish priest—Father Connolly. They and their enemies went to confession and received the Eucharist. And yet the priest knew of the dominant hatred in their hearts, and did not place them under suspension. Biddulph is almost entirely Catholic. There is then a clear field for the influence of the Church, unpoisoned by contact with Protestant heresy. And yet this shameful immorality is the outcome. Members of the church, kneeling before the same host, and crossing themselves before the same Mother, hate one another, murder one another, and no effort is made to discipline them. As it is in Biddulph so is it in Griffintown, Montreal. The whole spot reeks with drunkenness and profanity, while the drunkards and profane are all members of the Catholic Church. No serious effort is made to place under the ban the ruffians who placed Montreal under terror several times recently.

We venture to say that no section of the Protestant Church would even allow its members to act in such a lawless manner, without resorting to discipline. If they did act thus, it would cost them their church standing at least. The radical distinction between the two great communions is frequently brought to light. Protestantism places great stress upon character, upon morals; while Catholicism deems morals an insignificant thing compared with faith. What can be expected from a communion, one of whose leading spirits—John Henry Newman—says, "The most profane occupant of Billingsgate market provided she has faith in the Church is better than the most scrupulously moral man who has not faith in the Church?" Is not this a premium placed on faith, and a discount upon character? And in Biddulph the Romish Church is responsible very largely for the state of affairs which has ended so tragically. In Rome's eyes, heresy is a worse sin than immorality. But what a downright parody any such teaching is upon the views expressed by Jesus Christ, of whom the Romish Church believes it has the monopoly. If the Biddulph massacre will help to teach the Roman Catholics the need of exalting character in church members, sad though it is, it will not have occurred in vain. There will be one priest at least, who will have less faith in church connection and confessional and eucharist when compared with the possession and exhibition of the spirit which was in Jesus Christ.

WHAT is sixty years' pain to eternity? Necessity, if it cannot be altered, becomes resignation.—*Richter.*

## HINDRANCES TO CHRISTIAN UNITY.

FIFTH PAPER.

IN the year of grace 1832 a letter was written to a Presbyterian clergyman by an elder of one of his congregations, of which the following is the beginning:—

"I beg the liberty of inquiring into the circumstances of your last communion, as I have heard that you gave a general invitation to Christians of all denominations. As you are a watchman placed on the walls of Zion, if this be true, I want you to shew me your warrant from the Word of God for so doing, for if the doctrines of the Gospel be the walls of the Gospel Church, then the Arminians are not enclosed within those walls, not to say anything about the Roman Catholics, Universalists, Arians, and other heretics." In the same year, by order of a General Conference, a tract was published in which the following words concerning the Calvinist's God are found among many others of like character: "To your tents O Israel! Flee from the face of this God or ye shall utterly perish. But whither will ye flee? Ye cannot flee from an omnipresent, almighty tyrant.—Sing O hell, and rejoice, ye that are under the earth! For God, even the mighty God, hath spoken, and devoted to death thousands of souls, from the rising up of the sun, unto the going down of the same."

Thus has the Calvinist unchurched the Arminian, and the Arminian railed against the Calvinist; the bitterness has not altogether passed, nevertheless who will say that the writer of "Rock of Ages," and the author of "Jesus lover of my Soul," are not singing together now the glad Hallelujahs of the better world. And if intellects so diverse in their utterances can unite heart and worship *there*, why not *here*, habitually, in those places of which our childhood was taught to sing:

"I have been there, and still will go,  
'Tis like a little heaven below?"

Presbyterianism and Methodism represent respectively these two schools of theology, and, therefore, so long as each exclusively holds its own, they cannot mingle. Somewhere, therefore, in one or both of these systems lies a hindrance to Christian Unity.—The standards of the Presbyterian Church plainly teach unconditional election, and the decree of reprobation; an atonement also, sufficient for, and having some general reference to, all, but in the eternal purpose designed to be efficacious for the elect only. The authorized standards of Methodist doctrine as plainly teach the opposite, nor is there any apparent process of amalgamation. And thus, "the Arminian has entangled the Calvinist, the Calvinist the Arminian, in a labyrinth of contradictions—and the issue uniformly has been a drawn battle," at all events both sides claim the victory and continue to occupy their old camping grounds. Calvinism appeals to facts, the hard experience of life, and finds confirmation of its dogmas there; Arminianism falls back upon certain data of consciousness, equally real, though unseen, and reads its theology thence. Who is to decide between them? Calvin was a man of unblemished moral integrity, truthful and fearless; he was also severe, and often hasty; Arminius was of equally unblemished reputation, amiable and sympathetic. We may discover, when freed from the controversial disturbance, the same leading characteristics in the systems called after their respective names. The Calvinists have been men of unflinching steadfastness, sternly digging to the very root of matters, fighting their fight of faith with a courage, as that of Cromwell's Ironsides, that knew no defeat, falling with "their back to the ground, their feet to the foe." And the world has need of such men. Arminianism, on the other hand, has found its work along the more peaceful walks of life, toiling patiently in a quiet parish among the destitute, the weeping and weary pilgrims in the vales of home. Would we send such indignantly away, or deny the hand of fellowship?

The late Principal Cunningham of the Free Church of Scotland, used to say, that the time was coming when his younger contemporaries would have to face the revising or superseding of the Westminster stand-



ards. I do not know that anyone has made any similar remark regarding "The notes on the New Testament," by the Rev. John Wesley, M.A., and the first fifty-two sermons of the first series of his discourses, published during his lifetime, yet to an impartial observer one thing is plain: as neither the one side nor the other can lay claim to exclusive Christian life, so neither can, with their present exclusive standards, hope to be the rallying point of the future united church. The truth is, the two bodies judged from their standards are *sectional* churches, the one organized to extend Calvinistic, the other Arminian views of Christianity, and each to the utter exclusion, theologically, of the other. There is, without doubt, a growing tendency to allow standards to set lightly on the shoulders of those from whom assent is demanded, and men are quietly being *let alone* though privately known to be departing from the more rigid orthodox lines of either community. Nevertheless two considerations may have weight. First: "A Church professing to believe any one thing she really does not believe, is not and cannot be trusted as a witness regarding those things which she really does believe. A *façetio* confession or standard is thus virtual suicide, in relation to one most important function of a church, with standards, witness bearing for Christian truth to the world." Secondly: The possession of standards, characteristic, after those of the Presbyterian and Methodist communions, constitutes those communions, not catholic churches, but close corporations for the promulgation of some partial aspect of Christian truth, and thus far prevents that extended Christian sympathy to which alone we can look as heralding in the true "unity of the spirit in the bond of peace."

#### EXCHANGE OF PULPITS IN TORONTO.

THE Ministerial Association, of Toronto, has arranged for a general exchange of pulpits among its members on the first Sabbath of March. This is as it ought to be. By such a proceeding it is not intended that the impression should go abroad that all the dividing lines between the different denominations have either been entirely effaced, or have come to be regarded as of little or no importance. We have no doubt that all the brethren who have entered into the arrangement hold quite as strongly as ever to all the doctrinal and disciplinary peculiarities of the several denominations to which they belong; attach quite as much importance to these as they ever did; and will be as ready and as zealous as aforesaid, whenever necessary, in stating, enforcing and propagating every one of them. All that is aimed at, as far as we can learn, is a practical manifestation of the larger and more comprehensive brotherhood subsisting among all those who conscientiously and *ex animo* adopt the platform of the Evangelical Alliance. While it may be all very right and proper for professing Christians to set forth in order the points on which they differ, it is surely still more becoming for them to exhibit and emphasize those on which they are fully and cordially agreed—if, as a matter of fact, they are agreed on the "fundamentals."

WE are asked to whom reference was made in the letter of Mr. G. W. Hodgetts, which we published lately, as to a so-called Congregational minister collecting moneys for the "Waubano" sufferers without authority from the Committee at Collingwood. The name given to us was that of J. T. Breeze, of Alton. We do not call him reverend, because, so far as we can learn, he has no right to that title, never having been ordained or recognized as such by the ministers of any Church. He applied for admission to the Congregational Union, and was refused by a unanimous vote; he also, if we are not misinformed, had previously sought work and recognition in the Presbyterian body, and failed. Mr. Breeze has been ministering to the Alton Church, and in that sense only has he the remotest right to call himself a Congregational minister, but he is utterly without ministerial status, and we wish that fact to be thoroughly understood.

WE give Dr. Parker's reply to some strictures passed upon his paper, "The Fountain," in our columns of last year, as a sample of what *great* men can do:—

A paper which comes from Toronto has dazzled us with a new revelation. We are for the moment blind. The INDEPENDENT of that thriving city says that because "The Fountain" prints articles and tales from transatlantic publications it ought not to complain of Dr. Loumer preaching its sermons! The reasoning would be sublime in impudence if the basis were of rock and not of bog. Even the INDEPENDENT does not know everything. It does not even know the things which it might easily know. "The Fountain" has, from the beginning, in its general advertisements and in its own columns, avowed that part of its purpose is to reprint the best transatlantic literature, and it has again and again given the chief sources of its literary supply. When the INDEPENDENT can point to an article written by one man and claimed by another—the real name obliterated and a false name substituted—it may set up as a censor, but until then we hereby snub the little meddler and order him into a corner. Down, sir!

Has the doctor forgotten "Despise not the day of small things?" or does the open avowal of an intent to appropriate, with occasional acknowledgment, satisfy the claims of editorial courtesy? Small as we are, in a small community, we have not yet *sat down* to thus learn literary honesty, and can only regret if such lives in the atmosphere of "the Temple." Does the doctor's wrath—

"Resemble ocean into tempest tossed  
To waft a feather, or to drown a fly?"

#### Official Notices.

##### CONGREGATIONAL COLLEGE, B.N.A.

Received since last acknowledgment: Cobourg, \$40.79; Coldsprings, \$9.21; Ottawa, \$17.33; Montreal, Emmanuel Church, \$172; Martintown, \$10.12; Belleville, \$8.50; Paris, additional, \$2; Kingston, First Church, additional, \$9; Sherbrooke, \$39.05; Danville, \$15; Inverness, \$4; Manilla, \$8.50; Toronto, Western, \$18.01; Garafraxa, \$6; Executors late Rev. A. J. Parker, \$10; Rev. P. Baker, Hamilton, \$10; Mr. C. S. Pedley, \$100; total, \$479.51.

R. C. JAMIESON,

Montreal, Feb. 10, 1880. Treasurer.

ON behalf of the Provident Fund Society, I beg to acknowledge receipt of the following sums, since the date of the annual meeting. Kingston, First Church, \$49.50; Guelph, First Church, \$5; Zion Church, Toronto, \$20; Sherbrooke and Lennoxville churches, \$9.37; Lanark village church, \$4.60. Donation, Mrs. McGregor, Listowel, \$1. I hope this will stimulate some of the other churches to do something for the Fund, for we need more money.—CHAS. R. BLACK, Secretary and Treasurer, Congregational Provident Fund Society.

#### 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.

##### MR. LOWRY'S BEGGING LETTER.

To the Editor of the CANADIAN INDEPENDENT.

DEAR SIR,—Permit a few words in reference to the appeal for aid under the head of "Strathroy," in your last issue. Though Mr. Lowry was my predecessor here, I have never met him, and I write these lines purely on general principles. As I do not know Mr. Lowry personally, so also I am ignorant of the state of things at Strathroy, except so far as they are disclosed in his letter, but I submit that no case is made out that justifies an appeal to the churches. It is quite plain that either there is no Congregational nucleus there, or else that it refuses to cluster around Mr. Lowry. We have a Missionary Society through which to "forward money from time to time" in aid of feeble churches and promising new fields. The very philosophy of a Missionary Society involves the principle of having the judgment of wise and experienced men as to the expenditure of money upon certain stations. Mr. Lowry must not be permitted to

star a Missionary Society on his own account, within the jurisdiction of the Western Committee. The whole thing is irregular and discreditable. Mr. Lowry or any other man is quite at liberty to start a cause at his own risk, wherever he thinks he sees a prospect of success, but when he appeals to the churches to "forward money from time to time," he should do it through the duly appointed channel.

Petrolia, Feb. 14th, 1880.

W. F. CLARKE.

To the Editor of the CANADIAN INDEPENDENT

In your last issue we find a "Layman" objecting *in toto* to the principle of any good deacon or Christian friend, presenting his or her pastor with a new "suit of clothes," etc., "unless it can be shown to be the best method of keeping him humble."

Let us inform "Layman" it was not to humble his pastor, nor because the pastor was not able to buy a "suit of clothes" for himself, that it was given; but as an expression of kindly feeling in that form manifested.

Surely, it is right for a deacon or any one else to express, as their judgment may direct, and as convenient, a kind feeling, without being compelled to let it flow through the ordinary channel of the church salary.

We have no sympathy with the feeling, if such there be, of humbling ministers, by any one; but we have yet to learn that the Lord's servant is ever humbled, whatever may be the amount of his income, by a warm-hearted friend, or friends, presenting him with "Lange's Commentary" or the "Encyclopædia Britannica" or a new house, or a cheque for one hundred dollars, as a New Year's remembrance—or a new suit of clothes, etc. In a pastorate of over thirty years, I have received many gifts, and have never felt humbled, except with a sense of my unworthiness to receive them, and I would scorn to think they were ever given to lower my self respect and Christian manhood.

One thing my observation has taught me, that where a people loved their pastor and held him in high esteem as Christ's servant, whatever the salary given, they *would make love presents* in addition thereto, as an expression of their appreciation of his services. On the other hand, when the people have not loved their pastor, both the salary and gifts have grown less, until he has had to leave for another field more promising. Church life and usage cannot be reduced, in its cosmopolitan character of minds and training to strict business rules, in all its financial operations, with everyone. We knew this when we left business for the ministry, and we accept the position with gratitude as your servants for Christ's sake.

PASTOR.

#### News of the Churches.

SOUTH CALEDON is receiving a rich blessing. Many have professed faith in Jesus Christ. Praise the Lord.—COM.

UNIONVILLE.—The new Congregational church is to be opened on the 19th inst. Rev. T. W. Handford preaches the dedicatory sermon. Rev. W. H. Heude-Bourck preaches on the 22nd. Social tea on 23rd. Revs. Hugh Pedley, M.A. and R. N. Burns will preach on 29th inst. Other brethren are to assist. Account of opening services next week.

WHITBY.—The first of an intended series of literary socials was held at the residence of Mrs. J. T. Byrne (widow of a former esteemed pastor of the church), on Wednesday evening, the 11th inst. Readings, recitations, and music, vocal and instrumental, formed the staple commodities of the evening's entertainment, and were well rendered. There was a good attendance, and a good time.

HAMILTON.—The Literary Society, recently organized in connection with the Congregational church, held an entertainment last evening in the lecture room of the church on Hughson street. The number present was large, and the programme, consisting of readings and instrumental and vocal music, was one of the best ever presented in the place. The President of the Society, Rev. Joseph Griffith, took the

chair and introduced the various parts. Great credit is due to all those who took part in the programme. The selections were remarkably good, and their rendering shewed care and study and good taste. We hope for great success for this Society. *Hamilton Times.*

**GARAFRAXA.**—A free social was held in the Congregational church, on Wednesday evening, the 28th of January. After the friends were tired of eating and drinking, the meeting was called to order by the Rev. Mr. Black, the worthy pastor, when the Treasurer of the Building Fund shewed that there was about \$300 to be provided for somehow, and that there had been \$55 of interest paid in the last two and a half years. There was a feeling to get rid of this interest, but *how* was the next thing. After a few promises of subscriptions there was a paper passed around the church, and when it got around there was \$265 promised by the first of next January! No less than twelve young men put their names down for \$5 each. Who would fear for the cause of Zion or the prosperity of the country when we have so many fine young men amongst us?—W. R.

**GUELPH.**—The Sunday school in connection with the First Congregational Church held its annual entertainment on the 27th ult. After discussing the good things sumptuously provided for them and enjoying an after-tea intermission, the scholars assembled in the audience room of the church, where an interesting programme for the evening was rendered. Singing and recitations followed a brief address from Mr. Crowe, the superintendent. The pastor also added a few remarks, and brought to a close a very enjoyable entertainment. On the 12th inst. the Ladies' Association of the church held an after-tea social. It was largely attended and a good collection was realized. The programme consisted of singing, readings, and a paper by the pastor on "Woman and the Church of Christ." The Association has decided to hold fortnightly socials, meeting alternately in the church and the houses of such as invite them of the members of the church or congregation.

**KINGSTON.—FIRST CHURCH.**—The annual meeting of the church and congregation was held on the 11th inst., and the Sunday school festival on the following evening. Both meetings were of a very interesting nature. During the past year six have been removed from and thirteen have been received into the church, giving a net increase of seven. The treasurer's statement shewed that \$2,411.50 had been raised for church purposes; \$408.78 by the Ladies' Association; \$103.06 for the Sunday school; \$1,230.72 for denominational objects; \$1,248.43 for catholic objects, making a total for the year of \$5,401.54, which together with \$1,552.44, balances from the previous year, gives an income from all sources of \$6,953.98. All the church expenses have been fully met, and the new year is entered upon with an even balance sheet. The report from the Sunday school indicated the number on the roll 174, with an average attendance of 141. The Ladies' Association have netted a gain of \$286.22 by the sale of work, and \$137.50 by rental of property, and have a balance invested of \$1,674.40. The Young People's Association aside from their social and literary objects, devote themselves to the promotion of interest in Foreign Missions, devotional meetings, the study of the Scriptures, and Temperance, having each department placed under a separate committee. Refreshments were provided for both meetings by the ladies, excellent musical selections by the choir and scholars, and the Rev. R. Mackay assisted the pastor by giving a short address on both occasions.

**WINNIPEG FIRST CONGREGATIONAL CHURCH.**—A good number of the members and congregation of this church met in the Odd Fellows' hall last evening, to receive the reports of the work done since the inception of the church, and to arrange for the future efforts. The Rev. W. Ewing occupied the chair, and opened the meeting with devotional exercises. After the usual monthly business was transacted, the treasurer, Mr. K. F. Lockhart, read the financial statement, which shewed a balance on hand for current expenses,

and the building fund was in a prosperous condition. The pastor reported that he had just received a cheque for \$48.50 from the Coldsprings Congregational church toward that object. Reports were given by Mr. John Dodmeade, superintendent of the Sunday school, and Mr. Ellis, the secretary, shewing that the school was in a prosperous condition, financially and numerically. The church secretary's report shewed a membership of thirty-two, which was an increase of ten since the church was organized in August. The constitution and by-laws were read, and on motion were left over for one month for examination and amendment. The committee appointed for nomination submitted a full list of officers and committees for the coming year, which was placed before the church to be voted on at the next meeting. An address was then given by the Rev. W. Ewing reviewing the past and speaking in hopeful terms of the future. On behalf of the church he wished to thank those who did not belong to the church and yet had so willingly and heartily assisted in its work,—especially those who had rendered such valuable service in the choir. At the close of the address a social time was spent which seemed to be much enjoyed by all present.—*Winnipeg Tribune.*—[A note since the above was in type tells us that the Sunday school has received its valuable library.]

### The Sunday School.

#### INTERNATIONAL LESSONS.

##### LESSON IX.

Feb. 20. } **OUR FATHER'S CARE.** } Matt. vi. 188a. } 24-34.

**GOLDEN TEXT.**—"Casting all your care upon Him; for He careth for you."—1 Peter v. 7.

##### HOME STUDIES.

- M. Matt. vi. 14-23.....Intermediate.
- T. Matt. vi. 24-31.....Our Father's Care.
- W. Luke xvi. 9-17.....Parallel Passage.
- Th. 1 Kings, xviii, 17-24....Halting between Two Opinions.
- F. Ps. ciii. 1-17.....Man Compared to Grass.
- S. Phil. iii. 8-21.....Righteousness by Faith.
- Sabb. 1 Tim. vi. 6-12, 17-19...A Good Foundation.

##### HELPS TO STUDY.

The "Sermon on the Mount" continues to deal with the Christian's motives and springs of action as distinguished from those of fallen human nature.

Christian ethics are founded, not on self-interest, but on self-abnegation. Devotion to God is the believer's main-spring of action; in surrendering the heart to Him the dominion of self is overthrown.

In the lesson we find these two topics: (1) *The Christian's Service for God*, (2) *God's Care for the Christian*.

1. **THE CHRISTIAN'S SERVICE FOR GOD.**—Vers. 24; 33. Must man serve? Yes; he must act; and he acts from some motive. No one, not even a slave, ever acts against his will; but the direction of the will may be changed by the presentation of some strong motive, such as fear. The only actions which are strictly involuntary are those which proceed from some nervous disorder. Man ordinarily knows what he is doing and what he is doing it for; hereon rests his responsibility.

1. **Two Masters.**—The social condition of the Jews and other eastern nations at the time was such that the force of the statement "No man can serve two masters," even in its most literal sense, would be at once acknowledged. The only sort of *service* known was what we would be inclined to call *slavery*.

If the terms are applied with strictness, it is still true that no man can *serve* two masters. You may work for two employers; but which of them is your *master*? which of them governs all your thoughts, words, and actions? Do you *serve* them? Do you make a complete surrender of your will to both of them? It is impossible.

If then it is true that we cannot serve two masters whose principles and interests may not be entirely opposed, how much more manifest is it that we cannot serve God and mammon.

2. **A Bad Master.**—Mammon means gain, or riches, and is here put for self-interest. "Who will shew us any good?" (Psalm iv. 6) How can we be happy? Well, the less a person seeks happiness the more he finds of it. That is about the shortest way of putting it. Never mind it. Leave it to God.

It is not rich men alone who are serving mammon; and it is quite possible to be possessed of wealth without doing so. The man whose greatest care and anxiety is how to add another hundred to his thousands is serving mammon, and so is he whose aspirations rise no higher than where to get the next meal, or a piece of cloth to patch his ragged coat. Mammon's servants are wretchedly paid at the best, and many of them are starving. Mammon is a bad master; he pays low wages, and that often in counterfeit money. His

slaves sell themselves at a very low price, and most of them get cheated even out of that. "Whosoever will save his life shall lose it" (Matt. xvi. 25).

3. **A Good Master.**—Seek ye first the kingdom of God and His righteousness. "Self-preservation is the first law of nature;" but it is not the first law of the kingdom of grace. The true disciple has a higher law. He is taught to place the interests of the Kingdom of God even before his own safety and well-being. So did Christ; so did the Christian martyrs.

A preacher in the Southern States having spoken against slavery and being advised by some friends to be silent, as otherwise his life would be in danger, replied, "I must proclaim the truth." "But you must live," said his friends. "No," said he, "I cannot see that." That man understood the words Take no thought for your life. He thought it was his business to do what the prosperity of God's cause evidently required, and, as for his own safety, that was God's business.

God is a good master, and He will reward His servants abundantly, but the very service itself is reward enough for them. "My meat and my drink," said the Saviour, "is to do the will of Him that sent Me" (John iv. 34); and His disciples have the same spirit.

11. **GOD'S CARE FOR THE CHRISTIAN.**—Vers. 25-32; 34. He cares for all, but we are here and elsewhere taught that He cares specially for those who trust in Him.

Take no thought. When the Bible was translated into English, the expression "to take thought" was commonly used to signify what we now mean by such words as vexing, worrying, fretting, full of care, etc. Of course the Saviour did not mean that Christians are not to provide for themselves and their families (see 1 Tim. v. 8), but He did mean that Christians are not to make their own interest the governing principle of their lives, and that they are not to permit any consideration whatever to take precedence of the interests of God's kingdom.

Is not the life more than meat? that is, did it not require the exercise of greater power and larger beneficence on God's part to give you your life than is needed to support that life; and can you not therefore trust Him who gave life to give also the food necessary to sustain it?

1. **Well-fed Birds.**—Behold the fowls of the air. There is abundant provision for their wants from day to day; they know where to find and how to choose it; and they seem to express their thankfulness in cheerful songs. In Psalm cxlviii, the "flying fowl" are called upon to praise the Lord, and in Job xxxviii. 41 the young ravens are represented as crying unto God.

Are ye not better than they? more important in God's sight, and therefore more likely to be cared for; endowed with superior powers, and therefore capable of rendering a higher service to God; immortal beings, and therefore having higher objects than those of time and sense.

2. **Well-dressed Flowers.**—Consider the lilies of the field. If some people find their highest aim and object in sensual gratification, represented here by eating and drinking, and enjoyed in common with the lower animals, with others the all-absorbing question is *Wherewithal shall we be clothed?* how shall we ornament our persons? In what way can we gratify our aesthetic tastes? But neither is this the true object of man's existence; it is not in this that man, or woman either, is intended to excel; for God scatters ornament with lavish hand over the creation; and the wealth of an eastern monarch, spent on rich apparel, would not yield beauty or elegance enough to rival those of a simple wild-flower.

3. **To-morrow.**—Those who have not Christ as their Saviour may well tremble for the future; but it is to true disciples that He speaks here; and the meaning is that having made all possible and necessary preparation for the time to come, the disposal of events is to be left confidently with God. Present duty is ours; and we are not to unfit ourselves for the performance of it by our anxiety for the future. "Never cross a bridge till you come to it." There may be difficulties and trials ahead; but it is only by giving due attention to present duty and preserving our confidence in God's care that we can be prepared to meet these.

Temporal calamities may overtake the servant of God as well as the servant of mammon; but the former has the consolation that the grand object of his care and anxiety, the cause of God, is still safe; whereas the latter, when those things on which he set his heart are taken from him, can only say, "Ye have taken away my gods and what have I more?"

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**GOLD CAKE.**—Yolks of four eggs, one cup sugar, one-half cup butter, one-half cup milk, two cups flour, one-half teaspoon soda, one teaspoon cream-tartar, citron and currants.

**SILVER CAKE.**—Whites of four eggs, one cup of sugar, one-half cup butter, one-half cup milk, two cups flour, one-half teaspoon soda, one teaspoon cream-tartar. Flavour with almond.

**CRACKED WHEAT.**—This excellent dish is often spoiled by very good cooks, who think they must stir it all the time to keep it from burning. Too much stirring makes it like paste; putting in more water when nearly done has the same effect. One-third of wheat by measure, to two-thirds water—soft if you have it—will make it about right. The water should be cold when the wheat is put in; it should be cooked slowly and be covered closely. In this way scarcely any stirring will be necessary. There is a deliciousness in this dish, when cooked as above, which is never found if stirred while cooking. The same may be said about oatmeal, only the latter should be quickly stirred into boiling water; cover it closely and let it cook about twenty minutes. Wheat may be about the same length of time, although it bears cooking longer.

**SHARPENING LAWN MOWERS.**—Don't experiment with the grindstone, which (except by a miracle) will assuredly result in spoiling the machine. In sharpening, the edges of all the cutters should be kept concentric with the shaft, an end attained only by lathe-turning, and grinding in position with emery and oil. The latter is the plan to try instead of running the risk of putting the knives out of truth by grindstone or file. The plan is simply this: Mix some rather fine emery powder—say the next coarser than that termed "flour"—with sufficient olive-oil to give it the consistency of treacle; place some of this in the bottom knife, renewing it as it wastes away, and by a handle or some other contrivance, turn the cutters in the opposite direction to that taken when mowing. Half, or three-quarters of an hour, at most, suffices to put on a good edge, after which all traces of emery should be cleaned away.

**WASH FOR FRUIT TREES.**—The present is probably the best time to scrape and wash pear and apple trees, in order to dislodge the numerous insects that are concealed under the bark and in crevices of the wood, as well as to remove the fungus clinging to the trunks and large limbs. A preparation of whale-oil soap, in the proportion of one pound of soap to four or five gallons of water, has been found to be a remedy for these pests of fruit trees. Some, however, apply a preparation of carbolic acid, sulphur and lime, freely diluted with water, as equally effective and as being also a protection against the blight and generally adding to the health of the trees. Perhaps the latter may prove the most efficacious. It is easy to give them a trial, and we have no hesitation to say that the result will be highly satisfactory. We have often used the whale-oil soap in the manner suggested, with the best effects.—*Germantown Telegraph.*

**CIDER VINEGAR.**—This is almost a necessity in housekeeping, and is easily prepared. After cider is fermented draw it off into a keg, and take strips of straw paper, dipped into West India molasses or maple syrup, put them into a keg of cider and set in a warm place, near a stove or chimney where it will not freeze, and in a few weeks you will have a sharp, pure vinegar. If one needs it to use in a shorter time, they can fill a jug with cider and turn into each gallon of cider, a pint of molasses and a cupful of lively yeast. Have a jug full of the liquid, let it stand uncorked, back of the cook stove, where it will keep warm. It will commence fermenting in twenty-four hours, and will not take over a week to make splendid sharp vinegar. It must be drawn off into another jug, leaving the dregs, and kept in a tightly corked jug or bottle, where it will not freeze. If one has good cider, there need be no trouble about vinegar, as it can be made into sharp vinegar in a short time by using a little labour and taking care of it. Straw paper, saturated with molasses, acts upon cider like mother, and in a few weeks has every appearance of that article, only a little firmer in consistency, and rather thicker in texture.—*Country Gentleman.*

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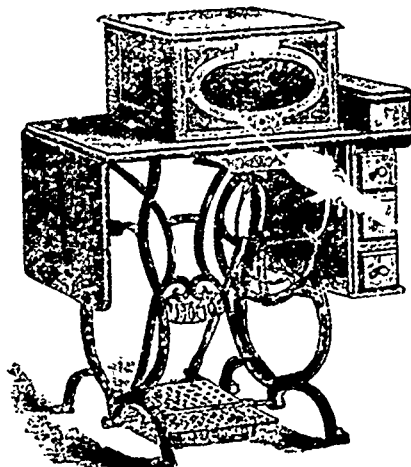
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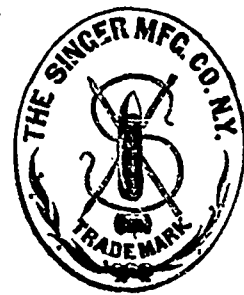
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