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# The Canadian Independent.

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

Vol. 28.

TORONTO, THURSDAY, July 29, 1880.

New Series. No. 5.

## Topics of the Week.

THE Committee of the King's College Lectures to Ladies in London are about to found a permanent college for the higher education of women. The classes which the Committee have provided for during the last three years are very large, and maintained with little variation, still averaging upwards of 500 in each term.

THE English "Nonconformist" gives a report of a remarkable series of services held at Antananarivo, the capital of Madagascar, connected with the dedication of a new church erected within the Palace enclosure. The church has been built for the convenience of the Queen and the court, and has become a necessity since Christianity has been embraced by the royal family. On the day of dedication, April 8, two services were held, attended by the Queen and her courtiers, the Prime Minister giving an address upon the progress of the Gospel in Madagascar, holding in his hand one of the first Bibles printed in the Malagasy language. For fourteen days following the dedication special services were held in the church, attended by the Queen and Prime Minister, and multitudes of people. Isaiah's prophecy concerning the church, that "queens shall be thy nursing mothers," has never been more literally fulfilled than at present in Madagascar. It should be remembered that Madagascar has been Christianized by the agency of the London Missionary Society, which though unsectarian is, for the most part, sustained and directed by the Congregationalists of England. Would it not be well if we in Canada could form an auxiliary society to that long established institution?

THE report of the Committee of the Privy Council on Education in Scotland, for the year ending August 31st, 1879, has lately been issued. From this it appears that during the year referred to the inspectors visited 3,003 day schools, to which annual grants were made, containing 3,313 departments under separate teachers, and furnishing accommodation at eight square feet of superficial area per child for 585,629 scholars. There were on the registers of these schools the names of 508,452 children, of whom 108,863 were (infants) under seven years of age. 363,143 were between seven and thirteen, and 36,446 were above thirteen. The accommodation has increased by 22,148 school places; the scholars on the register by 13,964; those present at inspection by 8,780, and the average attendance by 7,852, while the number of children individually examined has increased by 10,017 (or 3.62 per cent.). The local effort which has resulted in this improvement may be measured by the continued support derived from voluntary subscriptions (£39,369 from 9,104 subscribers), and by an advance in the contributions from rates to the maintenance of public schools from £207,308 to £207,577. The annual Government grants to elementary day schools rose in the year from £314,506 to £325,754, or from 16s. 8d. to 16s. 11d. per scholar in average attendance, while the grant for the current financial year is estimated at 17s. 8d. per scholar. The night schools examined during the year were 271 in number; 13,790 scholars above twelve years of age were on an average in attendance each night; 15,090 scholars were qualified for examination by having made the required number of attendances during the night-school session. Of these 12,270 were actually examined, and out of every 100 scholars so examined 95.25 passed in reading, 85.05 in writing, and 81.14 in arithmetic.

A VERY painful case of seduction and death has been before the public for some short time past. Of course the details have been given with the usual

offensive minuteness and on the old plea of its being for the public good. No possible punishment can be too severe for the principal offender in such cases. Ordinary murder is almost a bagatelle in comparison. But the evil will not be stayed except by the tone of female virtue being generally so raised as to make the wiles of the seducer all but powerless, and at the same time by public opinion on the whole subject being so quickened and purified as to make such conduct dangerous and disgraceful in the extreme. As things are at present what can be done? Some of the most prominent men in the country are drunkards and debauchees, and even rather glory in their shame. Young men point to them as standing excuses for, and as encouragements in, the rather wild ways they follow. Notoriously, homes have been wrecked and lives have been blasted by those who socially hold their heads high and have brows of brass which know not how to blush. What does public opinion say to and of them? Nothing worth while, except, perhaps, to tell them good-naturedly that they are very "naughty." Religious people condone their offences, nay, hunt round for some excuse which may almost justify their conduct. So long as such a state of things continues how is it possible to convince young rakes that there is anything very wrong in their conduct, or anything very mistaken, not to say infamous, in the celebrated public statement of Major Yelverton during the notorious and disgraceful Longworth trial, to the effect that the criminality of seduction all depended upon the rank of the person seduced? Whether the Major's theory is held to any great extent in Canada we shall not say. That his practice is often followed is too notorious to need either argument or illustration. Let the victimizer be treated socially with at least as great severity as the victim, and Restalism, with all its abominations, will be less heard of because less required.

THE temperance question is entering upon a very important and most encouraging phase of its onward progress. It is coming to be seriously and earnestly discussed at large public meetings, and the defenders of the liquor traffic are finding themselves obliged to put in an appearance and say all that is possible in support of their position and their conduct. They can no longer treat the whole movement with either silent contempt or insolent abuse. The time for that has passed. The matter is becoming altogether too serious, and public attention is too generally and too earnestly aroused to make the tactics of other days either safe or prudent. Time was, and not so long gone by, when total abstainers had to shew why they were what they professed to be, and to do so in the midst of a great deal of ridicule and insolent scorn. The tables are being turned, and now the "other side" finds itself constrained to shew cause for its opposite course of conduct. The discussions accordingly in Hamilton and elsewhere are all most encouraging indications of progress, and Mr. King Dodds himself, by his present position and efforts, a standing proof that the tide is rising and that the liquor trade feels itself to be in danger. More and more the Christian people of the country are realizing the gigantic evils of intemperance and are gathering their forces for its overthrow. The most thoughtful, intelligent, and religious portions of the community are becoming rapidly and instinctively total abstainers both in theory and practice. For ministers of the Gospel of any denomination to be anything else is now generally regarded as both singular and inconsistent; while those of them who still "drink in moderation" have a deprecating, apologetic air in defending their position which is as different as may be from the pitying and patronizing arrogance with which they were wont, not so long ago, to treat their "weaker brethren" who had a foolish ten-

dency in the teetotal direction. They can't, in short, help themselves. It seems as if it were in the very air, so that even those who "drink" most freely themselves have an instinctive feeling that it is better and more consistent like for the preachers of the Gospel to steer clear of intoxicants altogether and not to allow themselves in the use of even the most moderate quantities of such dangerous liquids. Some clergy men, of course, still protest, and may occasionally be heard talking rather wildly, and not without a certain measure of excitement, about the marriage at Cana. But the current is too strong for them and is always gathering force. We for our part should be glad to see the liquor dealers having a paid agent in every county of the Dominion. It would at once indicate progress and help forward the good cause immensely.

NOTHING could be more startling, and nothing surely ought to be more stimulating to God's people than the contrast presented between the amount of money annually contributed for the extension of the kingdom of righteousness and peace and love, and the all but fabulous sums every year expended by the nations of Europe—all professedly Christian though they be—in the maintenance and extension of armaments the very object of which is to be in readiness for a temporary repeal of the ten commandments, which actual war really amounts to. Recently in the House of Commons Mr. Richards stated the case as far as the cost of the armaments is concerned in the following terms: "The new edition of the 'Encyclopædia Britannica' under the word 'Europe' contained certain statements founded on elaborate statistical calculations which went to shew that between 1859 and 1874 there had been an addition to the armed forces of Europe of nearly two millions of men. Not long ago Lord Derby expressed his belief that there were 10,000,000 men trained to arms in Europe, and the 'Times' about the same period spoke of 12,000,000 men. In these estimates of course all the reserves were taken into account. It would be no exaggeration to say, however, that at any moment 4,000,000 men might be found under arms in Europe. It was obvious that the cost of such enormous armies was necessarily very great. A French statistician had estimated the total at £500,000,000 annually, a sum which included three items, of which the first was the actual amount extracted for warlike purposes by means of taxation; the second the loss occasioned by the withdrawal of so many men from industrial pursuits; and the third the sum lost by the non-productive employment of capital on warlike implements." Referring to this estimate, Mr. Gladstone said that he wished he could reduce it, but he added, "I cannot." In other words he did not think the cost of wars and the necessary preparation for them throughout long years of peace had been overestimated. The added remark of the Premier is significant and suggestive: "As a general rule the wars which have led to the creation of the national debts of the world have been chiefly reactionary and dynastic wars, and almost all of them wrong and unjust." On the other hand take the total yearly income of all the missionary societies in Great Britain, and to that add all that is raised on the European continent for the extension of the same cause of peace, good will and genuine brotherhood, and it will be found that the whole does not amount to £2,000,000; in short not one three-hundredth part of what is presented on the other side of the account. The same violent contrast is not presented by the state of matters on this side of the Atlantic. Still there is sufficient material even here for the inquiry whether after all the cause of Christ is being treated as its acknowledged importance evidently requires, and as a great many people are saying that they estimate it.

## CHRISTIAN GIVING.

Under the Jewish economy offerings formed an essential element of worship, and minute directions were given to the people regarding the various offerings which they were to bring with them when engaged in the service of God. The proportion of their givings was two tithes, which, with other items, amounted to about one-third of their realized annual income. God being the political King of Israel, this sum included all taxation for civil and criminal purposes. These givings to the Lord were in accordance with the law, while the first tabernacle, which was erected according to divine directions, was made by the voluntary offerings of the people, in answer to the request by God, through Moses; and so liberal was the response, that Moses had to stay the people from giving. And we are informed, that when the sanctuary was completed it was filled with the glory of God, an evidence of His acceptance of their offering, and of His making it His dwelling-place.

It is reasonable to suppose that, as giving formed an essential part of worship under the old economy, it would also occupy an important place in the worship of God under the new economy.

The question might be asked, Why should giving form as important a part of Christian worship as prayer or praise? That throws us back on the purpose of Christian worship—on the institution of the Church of God. We all admit that the Church is a divine institution, that it was founded by God for wise and beneficent purposes—to be a memorial of His name to all generations—the conservator of true religion—the palladium of civil and religious liberty; but above all, the place where the Gospel is proclaimed, and where Christians are built up in the faith. As the Church of the living God is the place where He meets with His people, and where they receive fresh strength not only for the activities of life, but for its discipline and trial, and where their spiritual being is nurtured by divine grace and truth it is evident that the giving of money for the support of its ordinances, as well as for the poor, must form an essential part of Christian worship. If praise is offered to God, if prayer is presented to Him in the name of our Intercessor, if the Word is expounded as a means of conversion as well as a means of grace, the voluntary offering of His people for the support of the Gospel and the extension of His kingdom is, in like manner, acceptable to Him, as it is an evidence of the measure of our appreciation of His blessing. God thus confers the honour and the privilege on every Christian of contributing to the maintenance of His Church, and the extension of His kingdom. . . .

If prayer presupposes meditation, giving to God would demand our most thoughtful attention. We would be bound to consider our ways and means and the objects of our giving, and fix the amount to be set apart for the Lord's offering. Happily, a divine principle has been given us for our guidance in this matter—a principle as simple as it is beautiful—"Let every one give as God hath prospered him." The old system of tithes is abolished with the Jewish economy; the new principle of giving is inaugurated with the Christian dispensation. "Ye are not under the law, but under grace."

The more this principle is considered, the more will its wisdom be discerned, its adaptation to the infinitely diversified conditions of men, and its universality. "As God hath prospered you." A fixed amount was no doubt necessary for a nation under discipline, but it would be entirely foreign to the spirit of the New Testament, and would destroy the spiritual value. By such a principle God leaves it to ourselves to fix the amount in the light of His gracious providence towards us, and thus gives us the opportunity of recognizing Him as the source of our prosperity. . . .

We venture to say that if Christian giving were regarded in this aspect, it would tell on the amount given to God. You are, as it were, putting your givings into His hand. If Jesus Christ was present in person to receive your offering, would you give to Him personally what you are now contributing for the support and advancement of His kingdom? Although

unseen to human eye He still sits over the treasury of His house, and sees the rich casting in much, and the widow her all. "And He beheld *how*, not *what* they cast in." But there is also the treasure house of heaven, with its record of the givings of earth. Intimately connected with the principle of Christian giving, as an element of Christian worship, is the weekly offering: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." Dr. McKnight renders this passage: "Let each of you lay somewhat by itself, putting it into the treasury." And, according to this view, the disciples are commanded to place a weekly sum into the public treasury on the Lord's day, to be kept by *itself* against the apostle's arrival. This would prevent the necessity of any further contributions. A sum would thus be in readiness, which could at once be transmitted to Judea, and would be much greater than if contributed at *one time*. . . .

Having thus adverted to the principle and period of giving, I notice its universality. Let every one. The obligation to give is correlative with the membership of the church. The honour and privilege is conferred on all. There is neither favouritism nor partiality, so that the poor have the privilege as well as the rich of coming into the courts of God's house with their offerings. And when every one discharges this duty week by week, giving assumes its true place in the Christian Church, and the support of God's house is not left to impulsive spurts of generosity, but to the methodical liberality of obedient and grateful hearts.

A sum having thus been set apart and deducted from the weekly or annual income, the remainder is free for use. If this introduces the element of economy into your personal and domestic arrangements, you have so much less to live on, and, in numerous instances, self-denial is practised, rather than incur debt or intrench on the Lord's portion.

Mr. Gladstone, writing to the Secretary of the Systematic Beneficent Society, under date January 9th, 1865, says: "I think the object of the society (which I understand to be inducing men to give at least *some fixed proportion of their incomes*, such as their several cases may permit, to purposes of charity and religion) is one that may be legitimately adopted by all, especially by all Christians, with the greatest and most beneficial consequences. And although it is the religious character and effect of such a proceeding that has the first claim upon attention, I, for one, believe its results would be no less advantageous in a *social*, and likewise in an economical, point of view." . . .

If this principle of Christian giving were recognized, it would tell on the funds of the church, the schemes of the denomination, as well as on the spiritual life of the giver, and there would be less likelihood of our hearing the melancholy confession—"I never considered the principle of systematic and proportionate giving, I never regarded it as a Christian grace, nor recognized it as an essential part of Christian worship."

One of the advantages of placing Christian giving on a scriptural basis would be, that it could not by any possibility give offence to any one, because it is left to each one to determine the amount which he would give to God. The arrangement is made in the presence of God, and determined by the principle as "God hath prospered you." Your giving is not, therefore, regulated by what others give, but solely and entirely by the blessing of God. You will, I think, admit, that if this principle was universally adopted and acted on by every minister and member of Christ's churches, it would sweep away all questionable modes of raising money, which appear to be justified on the slender plea that the results justify the means. Money is obtained, therefore the means are allowable, but they may not be honouring to God, and if so, they will certainly not receive His blessing. I would notice, finally, that there is an inseparable connection between Christian giving and spiritual blessing, as there is between every petition of the Lord's Prayer and Christian duty.

"Will a man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed Me, even this whole nation. Bring ye

all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out (empty out) a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: and ye shall be a delightful land, saith the Lord of hosts" (Mal. iii. 8-12).—*D. M. W., in the Scottish Congregational Magazine.*

## POOR PREACHING.

It would be hazardous to deny that there is some such preaching. And we will not hold a shield over the head of that man whose feeble faith, sloth or worldliness makes his preaching poor. But there are some causes of poor preaching not found in the preacher.

1. *A poor place of worship* is apt to make poor preaching. You cannot look round in some of the churches without suffering a chill morally, and a chill physically, if you enter them between November and April. Broken panes of glass or bad ventilation admit the wind, and the conflict that ensues between that and the generators of caloric, if there are any, is like that of him that cometh against ten thousand with an army of twenty thousand. Some of these places of worship are enormously large in proportion to the congregation. The preacher must encounter a frightful number of empty pews in search of a hearer. Then there are large tracts of uninhabited territory in the galleries. Cheerless wastes they are to a preacher. The exterior of the house never had an acquaintance with the paint brush, and looks dark and gloomy, as if frowning at such neglect. What wonder if you have poor preaching in such a sanctuary? This is but putting like and like together. The unhappy preacher studies his sermon with all the undesirableness of his forlorn place of worship stalking like gloomy ghosts before him. What wonder if their footprints are seen all over the sermon?

2. *Poor hearers* make poor preaching. Some come lingering and late, as if it were a drudgery to come at all. Numbers stop about the church door to chat about everything in the creation but religion, till the preacher's voice, commencing service, wakes them up to the fact that they are at the house of prayer. Some seek the most comfortable place in pews studiously accommodated for repose, and in the very face and eyes of the preacher take their leave of him in the total unconsciousness of deep sleep. Some not disposed of as the last named, examine with curious eyes every visible object but the speaker, and shew vast interest in every passing wheel, and the costume of every new comer. Now is there not some tendency in such things to make poor preaching; and would not a prompt and thorough-going reform, that should reach every one in the congregation, have some influence in giving a new inspiration to the preacher?

3. *Poorly paid* preaching is likely to be poor preaching. It shrivels a man up terribly to be straitened about his temporal support. If he must move in the hampered of all sorts of shifts and expedients to make the ends of the year meet he cannot sail free and joyously on the great sea of truth. He can only play the puny part of creeping along shore. With this kind of care upon his shoulders he cannot rise up to the stature and vigour of a giant. He is crippled and becomes a dwarf. His poor pay makes him feel poor. And it is in poverty of spirit that he undertakes a sermon. His thoughts will have a hue of poverty about them, and then he feels poorly prepared for the pulpit, and what can the result be but poor preaching? Take the lead from his wings, the care from his heart, by promptly paying and meeting all his wants. Give him the chance thus to spread his pinions, and see if his joyful and animated enterprise in his work does not stop the cry about poor preaching.

4. *The spiritual poverty* of the church is a fruitful source of poor preaching. Mind acts on mind. The glowing and animated minds of the saints are so many agents of powerful excitement to the preacher. Their

prayerfulness, zeal, unity and fidelity lift his soul upward as on a rising and powerful tide. Their devotedness to God cheers his mind, and rouses thoughts that breathe, and puts upon his lips words that burn. He must preach good sermons, for the goodness of the saints, enkindling his own, sets his soul on fire, and the sacred flame will be seen as he delivers the messages of the Lord.

The opposite course will be likely to secure an opposite result. A slothful, worldly, stupid church breaks down the spirit of a pastor. It fetters his ardent mind. It chills and cramps his enterprising spirit. A grand inspiration of preaching is gone. Great responsibility rests on those unfaithful saints. Such fallen disciples, moreover, are often the first to raise the cry of poor preaching. The preaching may be spiritual, and searching, and sanctifying, but their moral sensibilities have been benumbed by their worldliness. They are too insensible to divine things to discern the value of the ministrations they enjoy. They grope, and stumble, and cry "darkness," though it is mid-day. The poverty is all in their own souls, and had they the spiritual and heavenly mind, the true meekness and docility of the Gospel, their despised pastor's doctrine would "drop as the rain, and distil like the dew."—*London Weekly Review.*

#### BOTH SIDES.

"I am glad that I live," says one man. "I am sorry that I must die," says another.

Some enjoy what they have, while others are envious of what they have not.

One complains that there is evil in the world; another rejoices that there is good.

While some are thankful for their blessings, others are grumbling over their misfortunes.

A guest considers a man's house all parlour; the servants think it principally kitchen.

Two children were looking at a bush. One observed that it had a thorn; the other that it had a rose.

When it rains one says that it will make mud; another that it will lay the dust.

Two men being convalescent were asked concerning their health. One replied, "I am better to-day;" while the other grunted, "I was worse yesterday."

Two boys were hunting for grapes. One was happy because he found some; the other was sorry because they had seeds in them.

Two strangers came to New York. One of them saw the saloons and gambling-halls and thought the city very wicked. The other visited the homes and thought New York very good.—*Sunday Magazine.*

#### THE CHRIST? OR THE WHAT?

His meekness and gentleness were only equalled by His honesty and benevolence. There was about Him a conscientious thoroughness which was carried out at every sacrifice; and so far from having that love of ostentation which might be expected in One so marvellously endowed, there was a disposition to shun the applause of popularity and the blaze of earthly glory. His Sermon on the Mount evinces that, above and beyond all other things in religion, He delighted in "truth in the inward parts," and held in utter abhorrence that cold and hollow ritualism which is content with the form of godliness while denying its power. Never was there such an equipoise of moral attributes as we find in Him. To an all-embracing benevolence He joined a sternness of principle which exposed wrong wherever He found it, and insisted on faithfulness in that which was least. But most of all, pervading his other qualities and shedding its own bright halo round them all was his self-sacrificing and devoted love, manifest in the price He paid and the zeal He shewed for the redemption and regeneration of men. Unlike that Socrates "whom well inspired, the oracle pronounced wisest of men," but who went to the house of the strange woman and gave her advice on the best means of prosecuting her vile business, and of winning and keeping her friends, Jesus restored to the woman of the city "the piece which she had lost" and sent her away to live a life of purity and holiness. No dishonour darkens His name; no scandal fastened itself

on His renown. Before the portrait which these evangelists have painted, men of every age have stood in rooted admiration; and, as we have seen in the case of men like Lecky and Mill, even by those who, however inconsistently, deny His deity, He is held in estimation as the noblest of men. For centuries His life has been the object of the keenest investigation; "through all this tract of years" men have looked at Him

"That fierce light which beats upon a throne  
And blackens every blot."

But still they have seen in Him, and that too in a far higher sense than the poet has employed the words, only "the white flower of a blameless life."

Now, how shall we account for the existence of such a character as a literary portrait but from its historical reality? Even Mr. Mill himself has made this acknowledgment in these words: "It is of no use to say that Christ, as exhibited in the Gospels, is not historical." . . .

But if it were real and historical, could it have been merely human? He was no development of his age; but instead, everything true and noble and loving and godlike in succeeding generations has been developed out of Him. What then?—*Dr. W. M. Taylor.*

#### CONFLICT AND VICTORY.

Oh! Refuge of men worn and weary,  
With suffering and sin oft distressed,  
Could'st Thou leave 'mid surroundings so dreary  
Thy peace as a dying bequest?

To Thine ear comes the cry of sharp sorrow  
That rings through this pitiless world;  
And know'st Thou how oft for the morrow  
To a deeper despair we are hurled?

For the dawn brings no light that can lead us,  
The birds sing no songs that can cheer,  
Nor does the harvest give food that can feed us,  
And the winter's gloom reigns through the year.

We've felt strange 'mid our kindred and neighbours,  
Been lonely in thick haunts of men,  
Had to rest on a stone from our labours,  
And no visions to comfort us then.

We've been lured by the voice of the siren  
And caught in her cruel embrace,  
Have found that the heart may be iron,  
Tho' beauty may shine in the face.

We are weary with chasing the shadows,  
And bearing our burdens of care,  
For our way has not lain through the meadows,  
We have chosen the dust and the glare.

Yet, Saviour, on Thee in our anguish  
We'll pillow our sore stricken head,  
For in sorrow of soul Thou did'st vanquish  
The foes that fill life with such dread.

We have lived for ourselves 'stead of others,  
Sought in temples of pleasure our shrine,  
Held no cups to the lips of our brothers,  
Or with gall often mingled our wine.

We bless Thee who cam'st down in glory  
To suffer, to succour, to save,  
By Thy cross to make brighter life's story  
And triumph o'er death and the grave.

We'll fret with the world then no longer;  
It can bring to us nothing but bliss,  
Were love in our heart only stronger  
To God and to man than it is.

—*Good Words.*

#### "A CUP OF COLD WATER ONLY."

The cup of water at the end of the tenth chapter of Matthew stands for the appreciations of Christ in the service of His disciples. As the multitude thronged His path, borne on by a great enthusiasm, our Saviour turned to give them the honest warning that the cross lies in front of true discipleship. He did not hide the stern aspect of His service for the sake of winning converts. He even put the test in the extreme form of losing one's life for His sake. The seed-corn must consent to go down into the clay, that it may live again. Man must give up self and the best of human merits, and make room, by this sacrifice, for the incoming Christ,

But this once done, the yoke being put on, the new principle of life being established, there comes a great

surprise. The cross becomes transfigured in the glory of love. The yoke, so hard to take, is found easy. The burden, once avoided, is light. Nature in her pride and selfishness could do nothing to win heaven.

All her service and toil were only the operation of self merely a bartering of human righteousness for the righteousness of Christ. But now, when everything is changed as to its spirit and inspiring motive, a new estimate comes in. New values accrue to the very things which were valueless as works before. Whereas pride and Phariseeism could do nothing worthy to be counted in the Christian inventory, now love can do nothing so small as to be overlooked. All is now done, not as once in the name of self, but simply in the name of a disciple. The most commonplace life is at once lifted to a higher plane. There may be little room for such marked changes as shall surprise the looker-on. The course of life may flow on much as before. But Christ knows, and the new life of the Christian knows that a marvellous secret has been created.

We have seen a flower not unlike a million others, but that one blossom was worth the whole million. It held a charm of association. It enfolded a secret of love. And this love was something which perhaps only two hearts could find in the symbol; only these two could measure it. So when we do in Christ's name, and for His love, any service however small, even the giving of a cup of water, we lift the poor endeavour into sublime valuation. What in self, and for self, is the meanest pebble, becomes a pearl, a diamond in the service of loving discipleship.

No encouragement could go beyond this. No motive could be stronger to take us out of the barrenness of self into the fruitfulness of doing all to the glory of Christ.—*G. Clark, D.D.*

#### WHAT NOT TO DO FOR SICK PEOPLE.

Don't make a fuss. Don't bustle, don't fidget, don't prognosticate. Don't hold consultations in or about the patient's room, recounting all your own and your neighbour's experiences in what you suppose to have been like cases. Don't meddle and advise and experiment. We all need a great deal more letting alone than we get, and when we are sick it is one of our prime needs. If mortuary lists were honestly tabulated we should find that more people have been bored to death than have died from neglect. The pest of the sick-room is the inevitable friend who drops in to "cheer up" the patient, the glistening eyes and flushed cheeks which such ministrations evoke being hailed as evidences of success by the well-meaning persecutor.

Don't tease the patient with questions about food or drink, but present the proper quantity at suitable intervals; and if one article is found to be disagreeable, quietly substitute another without remark. Don't think, because the patient declines nourishment, that it becomes less necessary to administer it. By quiet, firm, methodical persistence in presenting food at stated periods, objections will become feebler and cease, in self-defence. Solid food need not be insisted upon unless by special direction of the physician, but milk and beef-tea should never be omitted.

Don't shut out the pure air and sunshine. The physician will exercise his skill in vain if wholesome food, pure air and peace do not abet his efforts.—*Home Guardian.*

"THERE is a way that seemeth right unto man; but the end thereof are the ways of death."

A CANNON ball passing through a four-foot bore, receives its direction for the whole range. So the soul, in childhood, receives its direction for eternity.

ALL that we do depends upon what we are; he then who has left to the world the record of a noble life, though he may have left no outward memorial, has left an enduring source of inward, and, though inward, of outward greatness.

THE tree will not only lie as it falls, but it will fall as it leans. And the great question every one should bring home to himself, is, "What is the inclination of my soul? Does it, with all its affections and power, lean toward God, or away from him?"—*Selected.*

THE  
CANADIAN INDEPENDENT.

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

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

TORONTO, THURSDAY, JULY 29th, 1880.

BIBLE REVISION.

THERE seems a prospect that at an early date the Christian world will be put in possession of the revised New Testament. We naturally seek to anticipate the character and number of the changes to be made. The secrecy with which the work has been carried on has been a subject of complaint, but when it is remembered that several preparatory revisions are contemplated before the final vote is taken, general acquiescence in the secrecy will be yielded. Occasionally a stray article will appear from some one or other of the revision committees, which, though revealing no secrets, may fairly be considered as affording some clue to the general tenor of the work. Two such papers are now appearing, the one an instalment by Dr. W. Lindsay Alexander, of Edinburgh, on obsolete words in the authorized version; the other by Dr. John Dewitt, of the Theological Seminary of New Brunswick, N.J., on "Bible Revision and the Psalms." We will give a few hints from the former, reserving the latter for a subsequent brief review. Language is ever undergoing change; time and place both leave their impress thereon. Even districts have their idioms. It is therefore the veriest truism that a version two centuries old cannot represent to the present generation precisely what it did represent to the readers of King James' day. For many of these archaisms we confess a strong partiality, and shall gladly find retained, as we believe will be retained, the general old, familiar Scripture style. It would be a loss to find our Bible read as reads the report of a platform speech. Though we deprecate the sharp line of distinction between things secular and sacred which is bred of superstition, our feeling of reverence, due and helpful, will be more surely retained if the halo of age still surround our English Bible. We therefore take kindly to such expressions as "and all to brake," Judg. ix. 53; or, "The ointment bewrayeth itself;" but the change which appears likely to take place in the following and other examples must be helpful to the ordinary reader:

*Admiration.*—When John saw the woman on whose forehead was written, "Mystery, Babylon the Great, the Mother of Harlots and Abominations of the earth," he "wondered," he tells us, "with great admiration" (Rev. xvii. 5, 6). This certainly does not mean that he looked on the object presented to his view with delight and approval, which is what his words suggest according to the meaning now attached to the word "admiration." But in old English the verb "admire" and the noun "admiration" expressed only the simple idea of "wonder" and "wondering at." Thus—

"Let none *admire*  
That riches grow in hell."

Milton, *Paradise Lost*, i. 690.

"The undaunted fiend, what this might be *admired*;  
*Admired*, not feared."

*Ibid.*, ii. 677, 8.

"I understand that you be in great *admiration* of me, and take very grievously my manner of writing to you."—Latimer, *Works*, ii. 149 (Parker Soc. ed.).

*Artillery.*—This word now appropriated to heavy ordnance, formerly designated missile weapons of any sort. The *artillery* which Jonathan gave to his servant to carry consisted of his bow and arrows which he had taken out with him (1 Sam. xx. 40). Latimer even distinguishes between great ordnance and *artillery*:—

"He (Satan) is a crafty warrior, and also of great power in this world; he hath *great ordnance and artillery*."—*Works*, i. 27.

*Barbarian.*—This means simply a foreigner, without any idea of rudeness or barbarism, in the modern sense, necessarily attached to it (1 Cor. xv. 11). So "the barbarous people" who received Paul and his companions at Melita, and shewed them no little kindness (Acts xviii. 2), were probably as civilized as the inhabitants of Rome itself, but they were foreigners to the apostle, and spoke a different language from his.

*By.*—A peculiar usage of this preposition occurs 1 Cor. iv. 4: "I know nothing *by* myself." Here it means *against*. The apostle means to say that he had no consciousness of anything against himself, in respect of the things laid to his charge

by his enemies. This usage of *by* is frequent in old writers. "I am exceedingly sorry that such faults can be proved *by* the queen."—Cranmer, *Letter to Henry VIII.*

*By and By.*—As now used, this phrase means *after a while, after some delay*; but formerly it meant *without delay, immediately, quickly*. (Matt. xiii. 21: *by and by* (straightway *euthus*) he is offended; Mark vi. 25: "I will that thou give me *by and by* (immediately *exantes*) the head of John the Baptist;" Luke xvii. 7: "Will say unto him *by and by* (euthus), when he is come in from the field, etc.;" xxi. 9. "But the end is not *by and by* (euthus)."

"God struck him (Uzzah) *by and by* to death, because he took on him an office to which he was not called."—Latimer, *Works*, ii. 32.

"When Demophantes fell to the ground, his soldiers fled *by and by* upon it."—North, *Plutarch's Lives*, p. 308.

Gen. xlv. 6, "Neither caring nor harvest." The substantive "caring" and the verb "ear" were once common in the sense of "ploughing" and "plough." The words come from the old Saxon "erian," to till. Shakespeare. "Let them go to ear my land."

*Prevent* means "not prevent," to anticipate; and *let*, to hinder; so completely have these words changed their meanings. "A book," Job xxxi. 35, is not a volume, but an indictment Job would have his adversary produce against him.

Such are a few of the instances Dr. Alexander gives of what has without doubt engaged the revisers' attention.

In preparing the public mind for the reception of the coming revision real inaccuracies of the version have been pointed out, none of them affecting the general spirit of Scripture or the consensus of evangelical truth; but affording opportunities of straying to those who busy themselves with the letter rather than the spirit, e.g., in 2 Thess. ii. 3, 8, when the force of the Greek article is regarded, "that man of sin," and "that wicked become respectively the man of sin and the lawless one, whilst "a falling away" (verse 3), will in all probability found to have a definite reference, "the apostacy."

Still we learn very few new words thus far have been introduced into the revised text. We are not to have a new, but a revised version. King James' revisers (for they were not translators, they having several versions before them,) thus wrote in their preface. "We never thought from the beginning that we should need to make a new translation, nor yet to make of a bad one a good one, but to make a good one better, or out of many good ones, one principal good one." So it is to continue. We may (as one of the present committees writes) claim that the authorized version admits of great improvement, and yet consistently hold that in its body and substance it is incomparable, and never can be set aside.

That the revision will be at once generally accepted, is, perhaps, considering the value of associations, not even to be desired, but that it will meet with a candid and earnest reception we confidently expect. We shall return to other phases of the subject soon.

THE RAIKES CENTENARY.

EDITORIAL CORRESPONDENCE.

After a brief stay at the meetings of the Congregational Union in Montreal (respecting which we shall probably have something to say on a future occasion; a full report will be in the hands of our readers long before this) we set sail on the "Peruvian" for Liverpool. The Atlantic voyage is nearly as well known to-day by those who have not taken it, as by those who have, from the oft-published story of its varied experiences, so that we can pass it by, merely noting one experience—the marked change in the amount of drinking, and in the consequent conduct of the passengers. On previous trips we have been accustomed to see the great majority of passengers drink freely both of ale and wine, also of spirits. Having nothing else to do some appeared to employ their time in imbibing freely, card-playing, and such like pursuits, on this occasion, however, there was but little drinking, the utmost order, and we did not hear a foul word the whole voyage. Of course, the character of the passengers would to some extent account for this. Out of eighty in the cabin seventeen were delegates to the Raikes Centenary, with an addition of several of their friends travelling with them, but not delegates. It was only to be expected that such a

body of men should give a tone to the whole passage and they did. Beyond that, however, was the character and habits of Capt. Smith; although not an abstainer at all times, he is on the voyage, and that, of course, has a marked influence on the whole of the officers, crew, and passengers. He is a careful, skillful, and withal most courteous commander, and did all that he could to make a somewhat stormy passage as agreeable as possible. The delegates especially had to thank him for his attention, affording them, as he did, every facility for holding such meetings as they desired. Among the delegates on board were the Hon. Alex. Vidal and wife, Hon. Vice-Chancellor Blake, Rev. W. Millard, Secretary of the Provincial Sunday School Association, Rev. J. McKillican, agent of the Canada Sunday School Union, and Mr. J. R. Dougall, of the Montreal "Witness."

Arrived in England, any hopes that we might have entertained of the decrease of drinking habits there were ruthlessly dispelled. We can only say that the extent of this practice is simply horrible. Not men only, but women, young women, drink openly and largely. Taking refreshments at one of the stations on the way to London, I observed that several women took a large glass of ale which they drank off without the least hesitation; and on visiting the Crystal Palace one of the days of the "Handel Festival," all the time, not only before and after, but during the concert, hundreds were seated at the tables, just outside the crowd of hearers, drinking, while right through the audience, at any rate in our neighbourhood, at constant intervals the inevitable bottle was produced from pocket or basket. Of course this is deeply mourned by the great body of Christian people in England, but they know not what to do. Many are setting a good example, but it needs to be more general, and to be enforced by burning words of warning. We may be alarmed beyond necessity, but it appears to us that the mother country is in more danger religiously from the drinking customs of the people than from scepticism and Romanism together. There needs a mighty voice to sound through the land and awake it to a sense of the peril.

The opening meeting of the Centenary services was the reception of the foreign delegates on Saturday last by Sir Thomas Chambers, M.P., President, and Sir Charles Reed, M.P., Treasurer, of the Sunday School Union. This was a most enjoyable occasion, the opportunity was freely used of mutual introduction and comparison of work. Refreshments were served in the library and elsewhere as one room was hardly large enough for all the visitors. There was then a gathering of the delegates in the lecture hall, when addresses were delivered by Sir Charles Reed on behalf of the London Sunday School Union, followed by representatives from all parts of the world. Several men whose names we had previously heard were present, and it was most delightful to hear these speak, as Struve of Sweden, Paumier of Paris, Bloesch of Switzerland, and others. The man, however, who struck us most was Dr. Prochnow, of Berlin; he is the very embodiment of the pictures of Martin Luther; of middle stature, massive build, and with very similar features. As he stood with arm extended—the favourite attitude in which Luther is represented peeling forth his earnest hopes for Germany—we could imagine that we were listening to the mighty leader of the Reformation. Vice-Chancellor Blake spoke for Canada, and Dr. Vincent, of course, for the States.

On Sunday, 27th, there were united meetings all over the kingdom. At the request of the Secretary we went to one and had the honour of speaking to a gathering of about a thousand scholars and teachers.

The inaugural meeting of the services was held in the "grand old Guildhall," of the city of London, the Lord Mayor presiding, and was in every respect a most imposing one. The place, rich in historic associations, with the marble monuments on either hand of England's noblest sons, Chatham, Pitt, Nelson and Wellington, the light streaming through the old stained windows and tinting place and people with the hues of the rainbow, the immense mass of people—for the hall was crowded to the utmost capacity—the knowledge that many of them had come thousands of miles,

some from the Antipodes, to take part in these meetings, and the platform, representing, as it did, the varied sections of the Christian Church and the ancient aristocracy of England—these and many other surroundings helped to make it one of the most memorable meetings we had ever attended. The Archbishop of Canterbury, a venerable, dignified old gentleman, spoke for a quarter of an hour quietly but well, in a large-hearted, catholic strain, all the more noticeable from the prevalence of a different spirit among his clergy. The principal speakers in addition were the Earl of Hatherley, Lord Aberdeen, Sir Charles Reed, Dr. Punshon, and Dr. Vincent. The two last named were, as may be supposed, the speeches of the meeting. Dr. Punshon's especially was good. Dr. Vincent's was good from an American standpoint.

We had the pleasure at the close of the meeting of renewing our acquaintance with Rev. R. T. Thomas, formerly of the Northern Congregational Church, Toronto, who is now assistant minister of Trinity Congregational Church, Mile-End, London, also of the Rev. Dr. Wickson, formerly of Toronto, and his excellent wife.

The rest of the day was spent in hearing reports from representative men of the origin and present position of Sunday schools in England and the various colonies, Canada being represented by the Rev. Wm. Millard, of Toronto. In the absence of Sir Chas. Reed, who had to attend to his duties in the House of Commons, Vice-Chancellor Blake presided with great acceptance.

I must close here, but will give further particulars of these meetings by another mail. H. J. C.

#### CONGREGATIONAL UNION OF NOVA SCOTIA AND NEW BRUNSWICK.

The Congregational Union of Nova Scotia and New Brunswick held its Annual Session in Liverpool, N.S. The opening service was held on Friday, 16th inst., at which there were present eight ministerial members of the Union, and twelve delegates from the churches. To this number a few were added afterwards. There were received also as honorary members, Rev. C. L. Ross, of Cape Breton; Rev. B. W. Day, from Toronto; Mr. Chas. Black, of the Congregational College at Montreal, and a number of the members of churches in different parts of Nova Scotia.

At 9.30 the Chairman, Rev. Joseph Barker of Sheffield, N.B., took the chair. Committees were appointed.

Mr. H. P. Kerr of St. John, was appointed Minute-Secretary, with Rev. J. W. Cox of Noel, as assistant; afterwards substituted by Mr. Currier, of Yarmouth.

In the afternoon, after devotion, the Treasurer, James Woodrow, Esq., presented the annual account, which shewed a balance on the right side. The Statistical Secretary, Rev. J. Shipperley, gave a summary of the membership and financial statistics of the churches. There were 113 additions to the churches by profession; 24 had been removed by death and 25 by letter. The nominal adherents were 6,397. The value of the seventeen churches is \$45,725, and of the ten parsonages, \$32,830. The church contributions during the past year amounted to \$13,468.

Rev. J. W. Cox read a paper on "The Sabbath and how to keep it."

A discussion on the subject followed, in which many practical observations were made as to early rising on the Sabbath, early retiring the evening before, punctual attendance at the house of God, reverent worship there, especially in the matter of benevolent contributions, cheerful family worship, not burdening ourselves with too many public services, etc. After the discussion the following resolution on Sabbath observance was adopted:—

"This Union regards the reverent and religious observance of the Sabbath as vital to the best interests of religion, and recommends all who come within the influence of the churches of the Union to discontinue all unnecessary labour or travel on that day, and endeavour, in the family and in the church to have its

observance in harmony with the liberty and joyousness of the Lord's day."

In the evening, after devotional exercises conducted by Rev. E. Rose, Rev. Joseph Barker, the retiring Chairman, delivered his annual address. He discussed the question—why so many of our churches are so frequently without pastors. We cannot all have "stars of the first magnitude," nor need we have them. We want men of sound piety and sound common sense; men who preach not themselves, but men who preach Christ so that not even "the tips of their own fingers will be seen." Paul should be our model, both as to his manner, his humility, his zeal, his faithfulness, his self-denial, and his subject—Christ crucified. We have had Independency without Congregationalism. We have had too little machinery. We do not want too much; but we must have some. Our theory even yet is perhaps better than our practice. We have suffered from lack of spiritual power, and from abuse of the liberty of which we have boasted. Churches should co-operate with their pastors, not leave all the work to them. Let our churches not court the world and seek conformity with it. And let us have more sympathy between the churches, and mutual counsel.

Immediately after the delivery of this address, Rev. J. W. Cox was unanimously appointed Chairman for the ensuing year.

James Woodrow, Esq., then read a paper on "The Early Footprints of Congregationalism in Nova Scotia." Congregational ministers often visited these shores with the British troops in their struggles with the French during the early part of the 18th century. One of these, after the capture of Louisburg, being requested to give thanks at table, and it being hinted to him that brevity was necessary, said, "O Lord, we have so many things to be thankful for that we must put off our thanksgiving till eternity. Amen." After the war ceased, many Congregationalists settled in the Province. A church in Chester passed over to the Baptist denomination through their excessive liberality in taking a pastor of Baptist sentiments. So St. Matthew's church in Halifax passed over to the Presbyterian body. The early history of many of the older churches, still Congregational, was also briefly given, and the paper abounded in interesting facts little known to the present generation.

On Saturday morning some interesting reports of the Lord's work were presented; among others, that of a remarkable revival in Rev. W. Peacock's field at Margaree, where upwards of seventy persons had united with the church.

Rev. Joseph Barker was appointed Secretary of the Union in place of Rev. D. McGregor, M.A.; who had removed from these Provinces.

It was decided to hold the meeting of the Union in 1881, at Noel, N.S., to begin on the Friday after the first Sabbath in July.

The following resolution on temperance was adopted unanimously, after an earnest discussion of the subject:

"That our hearty thanks be tendered to Almighty God for the degree of success that in past years has crowned the efforts of the friends of temperance; that we still regard it as a cause demanding the watchful care and earnest prayer and efforts of the ministry and members of our churches. Also resolved that this Union earnestly and urgently advises all who love the Lord Jesus Christ to adopt the principles of total abstinence, and labour for the extinction of the liquor traffic. And further resolved, that the ministers of the churches be requested to preach at least one sermon a year on the subject of total abstinence."

The Union Committee for the ensuing year was appointed as follows: Rev. S. Sykes, Messrs. Freeman Dennis, E. S. Williams, C. H. Dearborn, N. K. Clements and W. Anderson, with the Chairman, Secretary and Treasurer.

The following parties were requested to prepare papers for the next year's meeting:—Rev. S. Sykes, on "The Deacon's office—what should be expected of it;" Rev. A. Blanchard, "Christian Worship—how best promoted," Mr. Freeman Denis, "The claims of Foreign Missions upon our churches."

From three to four p.m. a Sunday School Institute was held, presided over by Rev. E. Barker, when a large number of questions on Sunday school work were presented by the audience and answered.

At the educational meeting that followed, the following resolution was adopted unanimously:

"That this Union would hereby reiterate its confidence in the Congregational College of B.N.A., and commend it to the hearty sympathy of the churches, hoping that in course of the year more liberal things may be devised in its interest."

In reference to the decease of Hon. Freeman Tupper, of Milton, it was moved by Rev. Alex. McGregor, seconded by Rev. J. Shipperley, and carried by a standing vote—

"That this Union would hereby express its deep sense of the loss the denomination has sustained by the decease of the late Freeman Tupper, Esq., and would thus place on record their appreciation of his unostentatious and faithful devotion to the principles so dear to us, and would convey to his family the expression of our sympathy with them in their bereavement, and would remind them that their loss is his gain."

On Sunday the Church was well filled at every service. The annual sermon was preached in the morning by the Rev. Alex. McGregor, of Yarmouth, to an attentive audience, from Ps. xxviii. 1, "Be not silent unto me; lest, if thou be silent to me; I become like them that go down into the pit." In the afternoon the Baptist, Methodist, and Congregational Sunday schools of the town, with many from other schools around, were all brought together, and, with a large number of teachers and others, were briefly but happily addressed by Revs. B. W. Day, B. W. Lockhart, C. Jost, and Jas. Woodrow, Esq. In the evening, after a sermon by Rev. B. W. Day, of Ontario, from Is. xliiii. 10, "Ye are my witnesses, saith the Lord," the Communion of the Lord's Supper was observed, in which the members of the Union, and many others from different churches, participated with the Congregational Church. Rev. B. W. Day presided, assisted by Revs. J. Shipperley, S. Sykes, and J. W. Cox. This and all the services of the day were hallowed. The Baptist, Methodist, and Episcopal Methodist churches of the town, the Baptist and Congregational churches of Milton, and the Congregational churches of Brooklyn and Beach Meadows, were also supplied during the day by members of the Union.

The Rev. C. L. Ross, of Lakeside, C.B., formerly a Presbyterian minister, who had rendered valuable assistance, in the late revival at Margaree, having made application for connection with the Union, the membership committee reported, that while they felt favourably disposed to his reception on account of the credentials presented, and were anxious to give Mr. Ross all the endorsement in his good work that their knowledge of him warranted, still as he had been hitherto a stranger and it was important that the fullest information be had before definite action could be taken, they recommended that the application lie on the table till next meeting and in the meantime that the case be referred to a committee to consist of Revs. S. Sykes, E. Barker, and Mr. J. Woodrow to give to Mr. Ross, during the pending of the application, such endorsement in the name of the Union as they might find the case would warrant. The report was adopted unanimously.

The question of Sunday Schools and S.S. Literature having been pretty fully discussed, the Business Committee recommended a resolution which was accepted, expressing the gratification of the Union in the universal adoption of the International series of Lessons among our churches, and appointing Mr. Allen D. Gray of Liverpool, with Messrs. F. Dennis and J. Woodrow as counsellors, to be made a medium of communication for supplying our churches and schools with suitable literature.

The following resolution was passed unanimously:

"That this Union is pleased with THE CANADIAN INDEPENDENT under its present management, and also the "Congregational Year Book," and trusts that the

churches will give them both their support and their encouragement."

The afternoon was occupied by the Committee of the Missionary Society in distributing their help among the Missionary fields. The members of the Union and the congregation of the Liverpool church, with other friends, were entertained by the ladies of that church at a social held in the house and beautiful grounds of S. T. N. Sellon, Esq. The Ladies' Auxiliary Missionary Society held its separate meeting during the day, and found that the eight branches had contributed nearly \$200 during the year. But for this aid, as stated by one of the speakers at the public missionary meeting, one at least of our missionary churches must have been closed during the year. The officers of the Ladies' Society chosen for next year are:—Mrs. J. W. Cox, President; Mrs. Alex. McGregor, 1st Vice-President; Mrs. J. G. Tupper, 2nd Vice-President; Mrs. Louisa Burpee, Secretary; Mrs. F. Dennis, Treasurer.

The closing meeting of the Union, held on Monday evening, was the annual Missionary Meeting. Freeman Dennis, Esq., occupied the chair, and addresses were given by the Missionary Secretary, Rev. Alex. McGregor; and by James Woodrow, Esq., who spoke on behalf of the Ladies' Auxiliary.

An excellent paper was then read by Rev. James Shipperley, on "The Relation between Giving and Growth in Grace." The two, he said, were closely related. A dead church will not give; but Christian benevolence always follows Christian life. All giving is not Christian giving. A spiritually dead church may give freely to support a pastor like themselves who may do more harm than good; others are cautious givers—fearful of robbing themselves by over-much charity; others give only to preserve the name and honour of their own church; such giving will not promote growth in grace. But when our charity is based on a desire to please and glorify God, our highest Christian graces are cultivated in the very act. Grace can grow in neither pulpit nor pew when the minister is regarded as a mere object of charity.

At the close of the Missionary Meeting, the name of Rev. E. Barker was added to the Missionary Committee; and a motion of thanks to the kind entertainers of the Union in Liverpool, Milton, and Brooklyn, was moved very happily by Mr. H. P. Kerr, seconded by Mr. Woodrow, and carried heartily. Mr. William Anderson responded on behalf of the lady entertainers.

A vote of thanks was also given to the various steamboat, railway, and stage lines for the facilities kindly afforded the members of the Union in attending its meetings.

The Union closed by singing—"Shall we gather at the river?" and prayer by Mr. F. Dennis.

## Literary Notices.

SPIRITUAL SONGS FOR THE SUNDAY SCHOOL. By C. S. Robinson, D.D. (New York: Scribner & Co.)—We have looked through this book of which we will only say, that we hail it as a harbinger of the day when a more healthy hymnology, preparatory to the sanctuary service, will pervade our Sabbath schools to the utter exclusion of so much that is trashy and poor.

## THE LABRADOR MISSION.

As some friends have been inquiring what manner of gifts and work are most useful to the above mission I give an answer in THE INDEPENDENT, hoping that others may take notice, and add their contributions.

At first, being anxious to help the missionaries in making the Christmas Tree attractive, we asked from our friends such little decorations as would render this successful. We have since found that gifts of wearing apparel (suitable to the climate) have been gratefully received, being bestowed as prizes on the most successful scholars of the mission. Anxious that our young friends should do what they can, I give the history of a box sent to Labrador this summer. Last year a young lady was anxious to form a little missionary society from her Bible class. Being delicate she was often prevented from

meeting with them at the church vestry and feared that the project must be given up. But trusting to God she persevered. By giving up her own room and furnishing it suitably with a large work-table, benches, etc., a comfortable meeting-place was provided for the workers. She spoke to me of their interest in foreign missions, and said that they had begun working, hoping that some appropriate field might be brought before their notice. One result of these happy meetings was the contribution of a box for Labrador. The contents were woollen stockings, mittens and scarfs, different kinds of underclothing, thick and warm, one patch-work quilt, scrap-books, Sunday school papers, etc., besides a library of 74 books, donated by the congregation and Sunday school of Embro, Ont., and the sum of \$6.50 from friends in the neighbourhood. In conclusion let me again beg of those who read these lines, to consider whether they cannot "go and do likewise?" E. TOLLER, Corresponding Secretary, Labrador Mission.

28th June, 1880.

## CANADA CONGREGATIONAL INDIAN MISSIONARY SOCIETY.

Miss Baylis has arrived safely at Massasauga and sends a few words from which we cull the following:—  
"I found things left by Mr. J. J. Anderson in good order. The chief was the first who came to welcome the "White Bird" ("Omea-mee"), the name they have given me. The work, though opposed, is gaining favour. I have a large day and Sunday school, the adult Indians coming frequently in the evenings. Yesterday the children had their promised party. We trimmed the room with evergreens, and a very pleasant time they had. Afterwards we adjourned to the Mission House, where was a table of presents, desiring each one to choose. I wish some of the friends who contributed to this table could have seen the happy group that went home 'carrying their spoils with them.'  
EMMA BAYLIS."

## Correspondence.

### TO CORRESPONDENTS.

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

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

### THE WILKES TESTIMONIAL FUND.

To the Editor of the CANADIAN INDEPENDENT.

MR. EDITOR,—With your permission I desire to report in the matter of the Wilkes Testimonial Fund. Since I last wrote the work of obtaining subscriptions in Montreal has been prosecuted with gratifying success. Applications to members of our own body and to others also have been met with a cordial response, and the sum at present subscribed amounts to some \$3,200, with promises of many subscriptions later in the season and many yet to be called upon. The Committee have received expressions of sympathy from members of the Colonial Missionary Society, and friends in England, who have also promised their co-operation so soon as the movement shall have assumed definite form in Canada. That condition has now been fulfilled and, accordingly, a special circular has been sent to the mother country appealing for aid, and it is anticipated that a liberal response will be made to this appeal.

At the recent Union meetings an opportunity was sought and granted for bringing the matter under the notice of the Union. The general opinion was, that if the Committee would send deputations to visit the Churches and make a personal canvass, something might be done, but that it would not be expedient to leave the matter entirely to the pastors and office-bearers. Acting on this suggestion the Committee report that the Rev. John Wood, of Ottawa, and the Rev. J. L. Forster, of Calvary Church, Montreal, have responded to their invitation. Mr. Wood will visit Brantford, Paris, Hamilton, London, and such other places as he may find practicable, some time in the month of August, and Mr. Forster will visit Toronto and Kingston about the same time. Ministers and others of position in our churches, will extend to

these gentlemen a cordial welcome, and will do their best to make their visits a success. The object of their advocacy is on behalf of one who, during a long and spotless career, has done loyal service to our churches and denomination, for which he deserves well at their hands. There are many churches and individuals to whom it will not be possible to send a deputation; these, however, are none the less strenuously urged to lend their countenance and aid to this worthy undertaking. GEO. CORNISH.

Cacouna, July 13th, 1880.

## News of the Churches.

REV. A. COSSAR, we learn from the Belleville "Ontario," has resigned his pastorate in that city, and preached his farewell sermon on the 18th ult. No particulars have reached us.

WHITBY. The Rev. Richard Wrench, from Pastor's College, London, Eng., has received from the Congregational church, Whitby, a cordial and unanimous invitation to the pastorate, which he has heartily accepted. Mr. Wrench has commenced open-air preaching on a Sabbath afternoon. On Sunday last there was an encouraging attendance, and despite frequent light showers the people remained attentive and reverent to the close. Congregationalism in Whitby has now taken a new start, and we trust that under the divine blessing it may resume its old position of influence among the churches of the town.

### A MANLY BOY.

Mr. Thomas Hughes, author of "Tom Brown's School-Days" and "Tom Brown at Oxford," relates many anecdotes of the boyhood of his manly brother George, a year older than himself. Many of the most noble traits of the boys of whom the author wrote were first exhibited in his brother George.

The two boys were sent to school at an early age, and before they had been there a week, George shewed the fine stuff he was made of. His younger brother's class had a lesson in Greek history to get up, in which a part of the information communicated, was that Cadmus was the first man who "carried letters from Asia to Greece." When they came to be examined, the master asked Thomas Hughes, "What was Cadmus?" This mode of putting it puzzled the boy for a moment, when suddenly remembering the word "letters," and in connection with it the man with the leather bag who used to bring his father's letters and papers, he shouted, "A postman, sir." At first the master looked very angry, but seeing the answer had been given in perfect good faith, and that the answerer had sprung to his feet expecting promotion to the head of the class, he burst out laughing.

Of course all the boys joined in the chorus, and when school was over Thomas was christened Cadmus. To this he would have made no great objection, but the blood was kindled in his veins when the word was shortened into "Cad." The more angry he grew the more eagerly some of them persecuted him with the hated nickname; especially one stupid fellow of twelve years old or so, who ought to have been two classes higher, and revenged himself for his degradation among the youngsters, by making their small lives as miserable as he could.

A day or two after, with two or three boys for audience, he shut up little Hughes in a corner of the play-ground, and greeted him with the nickname he knew to be so offensive, "Cad, Cad," until the boy's wrath was beyond bounds. Suddenly a step was heard tearing down the gravel walk, and George, in his shirt-sleeves, swept into the circle, and sent the tyrant staggering back with a blow in the chest, and then, with clinched fists, bravely confronted him. Bullies are invariably cowards, and Tom Hughes' persecutor, though three years older, much heavier, and stronger than his assailant, did not dare to face him. He walked off, muttering and growling, much to the disgust of the boys, who, boy-like, had hoped for "a jolly row;" while George returned to his comrades, after looking around and saying, "Just let me hear any of you call my brother Cad again."

It is pleasant to relate that this manly gallant-spirited fellow was a capital student. He rose from class to class until he reached the highest, amongst boys two years older than himself, and in the competition for prizes was invariably successful.—Harper's Young People.

I SEEM to myself in a merciless mood, but I must further protest against the confession of sins, and communication of self-reproach! I speak from experience, that no self-reproach serves the purpose but that which is bound in rigid silence upon the conscience, admitting no alleviating air to lessen the smart. All oral confession partakes of the evil which the Catholic Church has brought to perfection. We even practically confound confession with atonement, and feel lightened of our burthen after apparent humiliation, as if we had done great things towards getting rid of offences by having admitted their existence.—Baroness Bunsen.

The Sunday School.

INTERNATIONAL LESSONS.

LESSON XXXII.

ABRAM AND LOT.

Gen. xiii. 1-18.

Aug. 3. 1880.

GOLDEN TEXT.—"Let there be no strife, I pray thee, between me and thee."—Gen. xiii. 8.

HOME STUDIES.

M. Gen. xiii. 1-18... Abram and Lot.

Tu. Ps. xxvi. 1-12... "Gather not my soul with Sinners."

W. Ps. ci. 1-8... "Mine eye shall be upon the Faithful."

Th. Prov. iv. 14-27... "Remove thy Foot from Evil."

F. 1 Tim. vi. 6-16... The Love of Money.

S. Ps. lxxii. 1-12... Set not your Heart upon Riches.

Sab. Luke xii. 15-21... Beware of Covetousness.

HELPS TO STUDY.

At the close of our last lesson we found that Abram, shortly after his arrival in the Land of Canaan, was compelled by famine to sojourn for a time in Egypt.

Here, driven by the "fear of death" (Heb. ii. 15), from which even he was not entirely free, he sinned in concealing the fact that Sarai was his wife.

His sin brought him trouble, and the noble patriarch, the "friend of God" was subjected to the humiliation of receiving merited reproof from the lips of an idolater.

The Bible is the book of truth, and records the faults of good men as well as their virtues.

"There is no man that sinneth not" (1 King. viii. 46), but the good man strives against sin, and his failures in the strife send him to God for strength to enable him to overcome.

The teachings of our present lesson may be arranged under the following heads: (1) *Strife between Brethren*, (2) *The way of Peace*, (3) *A Good Chance and a Bad Choice*, (4) *A Blessing to the Liberal Soul*.

I. STRIFE BETWEEN BRETHREN.—Vers. 1-7. Pasture and wells of water were the chief subjects of contention in patriarchal times, especially the latter, about which we find difficulties arising between Abram and Abimelech (Gen. xxi. 25), as also between the herdmen of Isaac and the herdmen of Gerar (Gen. xxvi. 20).

Abram and Lot were brethren: (1) because they were both men; (2) because they were both Hebrews; (3) because one of them was the son, and the other the grandson, of Terah; (4) because they were both worshippers of the true God. Even where only the first and weakest of these ties exists there should be no strife except in behalf of truth and righteousness. The last is the strongest. The strife of sects, internal dissensions in Churches, quarrels in congregation and in professing families, do not tend to give religion a favourable aspect in the eyes of the Canaanite and the Perizzite who dwell in the land.

II. THE WAY OF PEACE.—Vers. 8-9. If poverty has its distresses, wealth has its own peculiar difficulties and dangers. Abram and Lot had become too rich to dwell together in peace. Their riches consisted largely of flocks and herds which required wide pastures and convenient water. In these circumstances it was but natural that their herdmen, zealous for the interests of their respective masters, should come into conflict.

Is not the whole land before thee? Abram never heard Christ's sermon on the Mount but the Holy Spirit had taught him the substance of it, and in his dealings with Lot he evinced the true spirit of Christian self-sacrifice. As the elder of the two he might have insisted on his own right to the choice of location; but this would not have been the way of peace; and there being no principle at stake, he sacrificed his own interest and yielded the choice to his nephew. There are those living in the world at the present day whose souls have all true nobility so trodden out of them that they cannot understand how anyone but a simpleton could act in this manner; and there are also those who are quite able and willing to appreciate and admire such generosity in others, but who, when an opportunity for its exercise is presented to themselves, instinctively recollect that "it behoves a man to be smart;" but all are not so, for even in the present age the Lord raises up "children unto Abraham," in generosity as in faith.

The following anecdotes from the "S. S. Times" are apt illustrations of the power of a soft answer to turn away wrath, and it is pleasant to think that such events are not at all of rare occurrence.

"A good Quaker physician who was well known in the city in which he lived for his benevolence, when driving out one day in his carriage, accidentally got in the way of a dray. A man immediately assailed him with the most violent abuse. The physician got out of the way, excused himself and said, 'My name is Dr. —; if any of thy friends should ever be sick and need help, send for me, and I shall gladly do them what good I can.' The angry man at once grew calm, and, with a good deal of shamefacedness, apologized for his unreasonable anger."

"Two farmers, who had hitherto been close friends, quarrelled about the possession of a brook which afforded good trout-fishing. Neither would yield to the other, and the case was taken to law. Before the matter was decided, however, the person whose claim seemed to be the stronger said to himself, 'If I gain this case I shall lose my friend.' He at once went over to his neighbour, and told him that he resigned all claim to the brook. The other, not to be

outdone in generosity, refused to accept his offer. Finally they came to an agreement by which the use of the brook was secured to both. This mutual forbearance put an end to strife, and united them in closer friendship than before."

III. A GOOD CHANCE AND A BAD CHOICE.—Vers. 10-13. Lot was a good man—as one said, "a good man with a great many faults." He is spoken of in the New Testament (2 Pet. ii. 7) as a "just" man, whose soul was "vexed with the filthy conversation of the wicked;" but his conduct on this occasion betrays a deficiency in self-denial, in wisdom, and in true nobility.

Then Lot chose him all the plain of Jordan. A truly noble soul would have echoed Abram's generosity, courteously declined his offer, and requested him, as the superior in every way, to make whatever arrangements he considered best for both. But Lot was too mean for that. He clutched at the offer, and made a hasty choice, on extremely low considerations, sacrificing the moral to the material, and apparently preferring the well-being of his cattle to that of his children.

But the men of Sodom were wicked, and we can scarcely suppose that Lot was not aware of that fact. He had been in the country before, and the wickedness of Sodom was notorious. His error was that he was altogether too careful in keeping his religion distinct and separate from his worldly affairs. This error he probably discovered afterwards; but at the time of his making this choice he appears before us as the representative of a large class who think that religion is all very well in its own place and at its own time—its place being the church, and its time the Sabbath—but that it should never be allowed to break out of these bounds or intermeddle with the ordinary affairs of life, or even with its important decisions, such as the choice of an occupation and the formation of business and family alliances. Lot could drag out a "vexed" existence in Sodom without falling into the gross sins of its inhabitants; but what of his children and his children's children?

IV. A BLESSING TO THE LIBERAL SOUL.—Vers. 14-18. Abram lost nothing by his generosity. The repetition of the promise shows that it was not affected by the transaction with Lot. The inheritance was still unbroken. He prospered abundantly; but he had a joy such as no earthly possession could give, in looking forward to the fulfilment of the promise in its highest aspect, for he saw the day of Christ "and was glad" (John viii. 56).

WHERE THE NOBLE HAVE THEIR COUNTRY.

Brighter than the glorious sunsets  
Which delight this earthly clime,  
Than the splendours of the dawns  
Breaking o'er the lulls of time,  
Is the richness of the radiance  
Of the land beyond the sun,  
Where the noble have their country,  
When the work of life is done.

With the deep, mysterious problems  
Of their earthly life made plain,  
All the bitter turned to sweetness,  
All the losses golden gain;  
And the new life's heavenly rapture  
Far exceeding griefs of this,  
Earth's hard toiling all forgotten  
In the restfulness of bliss.

And the music of their welcome  
From angelic lyres of gold,  
Shall full often be repeated,  
Yet it never shall grow old;  
More higher than earth's noblest,  
Than all eloquence of words,  
Than the sweetest of the carols  
Of the gladdest of the birds.

—Springfield Republican.

THE RELIGION OF CHILDREN.

The religion of children is not so intensely spiritual, but it is intensely sincere. When your little boy says: "Ma, I'll feed the calves, or pick up the chips for you; I'll bring in the water," there is more religion in it than in many a long, cold, formal prayer. When your little girl offers to wash the dishes or sweep the kitchen, she means to be good, and be a Christian, and seeks some way to express it. Children join their faith and works together, and we are too apt to underrate these hopeful signs of a religious life. We think they ought to do these things naturally and willingly, yet we know it is not human nature to be always obliging and accommodating; but, on the contrary, it is natural to be selfish and lazy. So, when the boy of ten who loves fun wants to help the little six-year-old wash his face and comb his hair, kindly puts on his comforter and brings his hat and mittens, then takes him by the hand and they start off together on a slow gallop, just fast enough for the little fellow to keep up and enjoy the fun, set it down as a very hopeful sign that the older boy is a Christian, and the little one soon will be. If we fail to recognize the spirit of the Master in that little boy's conduct, it is because we are blind and cannot see afar off. When the little girl who likes to sleep long in the morning, conquers her desire to please herself, and rises early, helps her mother by taking care of baby and making herself useful, the only true reason for it all is, that she is trying to be a Christian. It is the dawning of a religious life manifesting itself in good works. How important is this point in the child's history, and

how careful we ought to be not to cast a stumbling block in the way. If we fail to see the effort it costs our little ones to do what they are trying to do, and we blame them where we ought to encourage, they soon give up trying to please, and only do what we compel them to do, in a hard, defiant manner, instead of the cheerful, loving way in which they first set about it. While we are in sympathy with them all they do for us is spontaneous, and gushes out like a spring of pure water; but when we push and drive they become sluggish and lose their love, consequently lose their religion—for love is religion and religion is love. Christian parents too often fail to see these beautiful buds of promise, and blast them before they develop into perfectly rounded symmetrical Christians.—Mrs. Humes.

GOING HOME.

Heimgang! So the German people  
Whisper when they hear the bell  
Tolling from some gray old steeple  
Death's familiar tale to tell;  
When they hear the organ dirges  
Swelling out from chapel dome,  
And the singers' chanting surges,  
'Heimgang!' Always going home.

Heimgang! Quaint and tender saying  
In the grand old German tongue  
That hath shaped Melancthon's praying  
And the hymns that Luther sang;  
Blessed is our loving Maker,  
That where'er our feet shall roam,  
Still we journey towards 'God's Acre'  
'Heimgang!' Always going home.

Heimgang! We are all so weary,  
And the willows, as they wave,  
Softly sighing, sweetly, dreary,  
Woo us to the tranquil grave.  
When the golden pitcher's broken,  
With its dregs and with its foam,  
And the tender words are spoken,  
'Heimgang!' We are going home.

WEARY WOMEN.

Nothing is more reprehensible and thoroughly wrong than the idea that a woman fulfils her duty by doing an amount of work that is far beyond her strength. She not only does not fulfil her duty, but she most signally fails in it, and the failure is truly deplorable. There can be no sadder sight than that of a broken-down, over-worked wife and mother—a woman that is tired all her life through. If the work of the household cannot be accomplished by order, system and moderate work, without the necessity of wearing, heart-breaking toil, toil that is never ended and never begun, without making life a treadmill of labour, then, for the sake of humanity, let the work go. Better live in the midst of disorder than that order should be purchased at so high a price, the cost of health, strength, happiness, and all that makes life endurable. The woman who spends her life in unnecessary labour is unfitted for the highest duties of home. She should be the haven of rest to which both husband and children turn for peace and refreshment. She should be the careful, intelligent adviser and guide of the one, the tender confidant and helpmate of the other. How is it possible for a woman exhausted in body, as a natural consequence in mind also, to perform either of these offices? No, it is not possible. The constant strain is too great. Nature gives way beneath it. She loses health and spirits and hopefulness, and, more than all, her youth, the last thing that a woman should allow to slip from her; for, no matter how old she is in years, she should be young in heart and feeling, for the youth of age is sometimes more attractive than youth itself. To the over-worked woman this green old age is out of the question; old age comes on her serene and yellow before its time. Her disposition is ruined, her temper is soured, and her very nature is changed by the burden which, too heavy to carry, is dragged along as long as wearied feet and tired hands can do their part. Even her affections are blunted, and she becomes merely a machine—a woman without the time to be womanly, a mother without the time to train and guide her children as only a mother can, a wife without the time to sympathize with and cheer her husband, a woman so over-worked during the day, that when night comes her sole thought and most intense longing are for the rest and sleep that very probably will not come, and, even if it should, that she is too tired to enjoy. Better by far let everything go unfinished, to live as best she can, than to entail on herself the curse of over-work.—Sanitary Age.

NEITHER ILL NOR THIRSTY.

A man of temperate habits was once dining at the house of a free drinker. No sooner was the cloth removed from the dinner-table than wine and spirits were produced and he was asked to take a glass of spirits and water. "No, thank you," said he, "I am not ill." "Take a glass of ale." "No, thank you," said he, "I am not thirsty." The answers produced a loud burst of laughter.

Soon after this, the temperate man took a piece of bread from the sideboard, and handed it to his host, who refused it, saying that he was not hungry. At this the temperate man laughed in his turn. "Surely," said he, "I have as much reason to laugh at you for not eating when you are not hungry, as you have to laugh at me for declining medicine when not ill, and drink when I am not thirsty."

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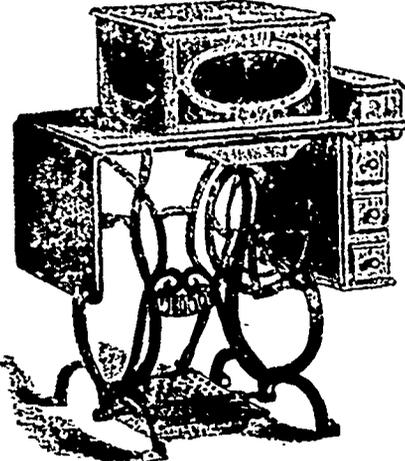
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