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The Canadian Independent.

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

Vol. 27.

TORONTO, THURSDAY, June 3, 1880.

New Series. No. 23.

Topics of the Week.

DR. DUNLOP, of Edinburgh, has left \$200,000 to the University of that city.

THERE is a proposition among Reformed Episcopalians, that at the end of ten years, their bishops shall return to the pastorate, if not re-elected.

THERE are now 1,650 native Christians in the city of Calcutta. They contribute annually for religious purposes something over \$1 per member.

THE Bible House at Constantinople keeps on sale 1,082 different books, in eighteen Oriental languages; and an unprecedented inquiry prevails for all.

THE Pope has recently undergone successfully a painful operation, and his medical advisers have advised him that to remain in Rome all the summer is, perhaps, to run an immediate risk of his life and certainly to shorten it.

THE Presbyterian Board of Foreign Missions in the United States has had a wonderfully successful year. Last year the General Assembly passed a resolution asking the Church to increase its contributions to \$500,000. The Church has promptly responded, giving not only the \$500,000 asked for, but \$60,844 more — an advance for the year of more than \$150,000. The debt of \$60,000 has been paid, the loss of \$48,000 met, the work of the Board enlarged, and there is a balance of \$7,048 in the treasury.

IN 1846, Father Gossner, of Berlin, Germany, sent out six missionaries to the Kols, of Nagpore, India. In three years four of the six died, and the two men worked on alone, yet without any sign of spiritual success, though the natives had come to shew themselves very plainly. They persevered, and in the fifth year there were indications of religious awakening, and eleven converts were baptized. The next year there were nineteen more, then the conversions were counted by hundreds, and now there are 40,000 Christians among these natives of Nagpore.

PRESIDENT ELIOT, of Harvard University, said recently, that "since 1870 there had been given to the university, in money, over £350,000, and in buildings more than £250,000. One of these benefactors alone had given £46,000 in that time, although the public only knew of £13,000. He had a peculiar way of giving, for, as he was himself one of the professors, he knew well what was needful, and seeing a need, he simply supplied it, and only he (Professor Eliot) knew at the time who was doing it." This was Professor Agassiz, the son of the noted scientist of that name.

LETTERS from the intruding French Catholic missionaries in Uganda, Central Africa, mention that they were most kindly received by the Anglican missionaries, who had long been in possession of the field. They also describe several conferences with King Mtesa, at one of which, held June 8th, the monarch decided that he would follow the teachings of the Catholics. The writers admit that Mtesa was probably induced to accept the French priests because of his fear that England would seize upon his possessions and subject him to its own authority if he encouraged the English missionaries.

AT a recent meeting of the Royal Geographical Society, a paper was read by the Rev. Chauncey Maples, of the Universities' Mission, descriptive of Masasi and Rovuma district, in East Africa, a country lying about 300 miles south of Zanzibar. The Makonde

people have a king named Matola, one of whose subjects gave Mr. Maples an old coat, which he said belonged to a white man "whose words were always gentle, and whose manners were always kind; whom as a leader it was a privilege to follow, and who knew the way to the hearts of all men." The white man was Dr. Livingstone.

THE income of the Church Missionary Society for the past year, if not the largest in the history of the Society, has never been surpassed or equalled but once before. It amounted to the magnificent sum of \$1,108,615, which was sufficient to carry on the great missions of the Society and to pay off the large deficiency which had accumulated in two years. At the anniversary there were some very fine speakers from the mission fields. Among those who were regarded with the most interest was the Rev. C. Wilson, lately arrived from Uganda, on Lake Nyanza, Central Africa. Upon the platform, in company with him, were the chiefs sent by Mtesa to bear a message to the Queen of England. A local report says these sable and savage ambassadors conducted themselves with great propriety and acknowledged with a kind of salaam the cheers with which their appearance was greeted.

It was stated at the anniversary of the English Baptist Missionary Society that the Congo Mission, which has established its base of operation at San Salvador, is threatened with expulsion. He said, upon hearing of the project of the Society, the Pope communicated with the King of Portugal, and instigated him to demand the expulsion of the missionaries from the dominions of the King of Congo, who owes the king some sort of allegiance. He, the Pope, has also stirred up the priestly missionaries. It appears that some twelve years ago a priest was sent to San Salvador. The Baptist missionaries gave the priest about eleven years' start, and they have beaten him, for he is not there yet. However, he now writes from the coast, at a place not far from the mouth of the Congo, to say that he is, at last, coming. He writes to the king as follows, of the Baptist mission: "Your majesty and your subjects are, without knowing it, without warning, in the presence of a terrible spiritual calamity, seeing that the devil and hell are always where the enemies of our Lord Jesus Christ and his Holy Church are, preparing to fight against this Church in the very kingdom of Congo, to destroy the remnants of the religion of God which yet linger there." At the zenana missionary breakfast it was stated that connected with this work is a staff of 27 lady visitors and 44 native teachers and Bible-women who visit 700 women in the zenanas and give them religious instruction. There are also 600 children in schools.

THE following notice from the May number of the London "Missionary Societies' Chronicle," is suggestive and indicates very clearly how matters are progressing in Madagascar. It says:—"In our number for January, 1879, we announced the return to Madagascar of Rapenoelina, the son of his Excellency Ranilalarivony, the Prime Minister, after having received in this country the advantages of an English Education. In a recent letter the Rev. B. Briggs writes from the capital:—"On the 18th of December Rapenoelina was publicly received by the Queen. His reception has been delayed until now on account of the weak state of his health. We are happy to say that his health is very much improved. At the request of the Prime Minister a few of us accompanied Rapenoelina to the Palace and witnessed his reception by the Queen, which was attended by more than the usual honours, and proved the interest which both the

Queen and the Prime Minister have taken in him, and their deep thankfulness for his restored health. After the usual formalities we adjourned to the room in the Palace where religious worship is usually conducted, and a short thanksgiving service was held, most of the chief officers being present, and all seeming pleased and thankful that the young man's life had been spared and his health so far restored. The Queen and Prime Minister requested us to communicate their sincere thanks to the Directors for the care they took of Rapenoelina during his residence in England, and for their kind attention in providing for his comfort on his return to Madagascar."

THE ecclesiastical question has come to the front again in Germany. The negotiations between the Government and the Vatican, opened on the accession of Leo XIII, have not produced anything satisfactory, either to the Church or the State. Bismarck, wearied with the protracted and fruitless conference, has resolved to bring the matter to a crisis. On the 17th of March the State notified the Vatican what concessions it was willing to make. To this communication the State received no reply. Bismarck, therefore, introduced, May 20th, in the Prussian Diet, a bill giving Prussia certain discretionary power in administering the ecclesiastical laws, with the expectation that it would bring out a declaration on the part of the Church. The bill contains the following provisions: "The Prussian Ministry is authorized, with the consent of the King, to dispense with certain specified requirements of the law relating to the training and appointment of the clergy, and further to accord to foreign clergy permission to perform their duties in Prussian territory. Ecclesiastics who commit gross breaches of the laws will be proceeded against on the ground of incapacity. For their offence conviction will entail loss of salary. A bishop expelled from his see may again obtain from the King official recognition as a bishop of his former diocese. In case of vacant Catholic bishoprics, the Government is empowered to confer Episcopal rights upon ecclesiastics who can shew that they possess the mandate of the Church. Such persons will not necessarily be required to take the prescribed oath. Government grants which have been stopped may be restored by ministerial decree, which, however, will be revocable. Prosecutions for offences against the May Laws are to be instituted at the instance of the governor of a province only. Ministers of the interior and of worship are empowered to permit the creation of new branches of associations for tending the sick, already existing in Prussia, and also to grant authority (with the same liability to revocation) to sisterhoods, whose present duties are confined to tending the sick, to undertake also the care and education of children who are unfit to attend school." The Ultramontanes immediately declared war against this measure, announcing that they would resist it to the utmost. It is said that the provisions of the bill have been made known to the Vatican, and that the latter is not at all satisfied with them. The Government hopes to be supported by a sufficient majority in these measures, but a general distrust of the Minister of Worship prevails among the National Liberals, and they will only vote for the bill if the powers proposed to be granted by it to the Government be put under control of the whole Cabinet, instead of a single Minister alone. The Ultramontanes will be satisfied with nothing less than the abolition of the May Laws. They have begun to stir up the population, so cable despatches say, against the Government. A meeting attended by 20,000 Catholics has been held at Dortmund, at which the attitude of the Ultramontane party was approved. The Emperor is said to be pleased with the bill.

CLERICAL HOLIDAYS AND CHURCH BUSINESS.

Everyone engaged in active life needs a holiday something to break in upon the necessary monotony of ordinary though important work. We don't know any who need this more than hard working, not very well paid ministers. But in order to be a holiday at all, it must be a holiday indeed, with responsibilities for the time being completely laid aside and work thrown to the winds. It can never for a moment, for instance, be imagined that attending a Conference or an Assembly is of the nature of a holiday. Instead of this being the case, if it is set about at all as it ought to be, it is as hard and exhausting work as any one can possibly engage in. Those who are sent to such meetings are sent upon the business of the Church, are selected for that very purpose, and are not true to themselves or to those who sent them if they do not attend to that business with all diligence. Indeed it is, if possible, now more obligatory on members of Assembly to give honest conscientious attention to that official work at the yearly meeting of the highest judicature of the Church, than it was when all the ministers and representative elders met in Synod, for they are now formally deputed for this purpose, and if they cannot discharge the duty they ought not to come under the obligation. How people can think of bringing their wives to such meetings, unless they have private friends, is more than we can understand. It is no holiday time for the members of Assembly, and if they attend to the work of the Church they cannot have much leisure for doing the agreeable to their better halves. While how these poor unfortunates can enjoy themselves in a strange city and in strange homes, where perhaps they have not one friend, perhaps not even an acquaintance, seems quite incomprehensible. It is always, to be sure, lawful to lead about a wife-sister, but the expediency of such a proceeding is sometimes quite a different story. When it is business let it be business in earnest, when it is holiday making let it be holiday making out and out.—*Canada Presbyterian.*

GROCERS' LICENSES.

In our last week's report of the proceedings of the Synod of Toronto and Kingston, we inadvertently left out the last clause of the fifth resolution on Temperance as adopted by that reverend court. The resolution actually passed, reads as follows:

"That the Church should urge the Legislature to enact that all places where intoxicating liquors are sold should be closed on public holidays, and, as far as possible, to withdraw licenses from grocers."

We have italicized the omitted words, the more effectually to draw the attention of our readers to them and to enlist united influence in their support. The whole recommendation, it will be observed, implies a step in advance, and indicates the healthy progress of opinion on the subject in question. Time was, and not so long gone by, when such a proposal, even in a Church court, would have been regarded and denounced as absurd and tyrannical, and when the chances were against its being favourably entertained or adopted by either Presbytery or Synod. It would then have been said that holidays were by way of eminence the very seasons when such places ought to be open if they were allowed at all. The people, it would have been urged, were then abroad intent on holiday-making and general enjoyment. They needed refreshment and rest. What were they to do if the means of securing the one or the other were not available? Holidays with closed taverns, it would have been argued, would not be worthy the name. Better not have them at all, than make them mere delusions and snares. It is different now. Other means of rest and refreshment are provided in ever increasing abundance, and the miserable sight of crowds of holiday-makers returning home intoxicated, with the usual allowance of quarrelling and blows, has been far too common and far too disgusting any longer to reconcile the most respectable portion of the community to open taverns on holidays as even useful, far less indispensable. At the same time it is very evident that this Synodical resolution points unmistakably to prohibition pure and simple as its natural, neces-

sary, and ultimate conclusion, for if open taverns for the sale of intoxicating liquors are not only not needed on the Sabbath, on holidays, and, after a certain hour, on the Saturday evenings, but are, as they have been declared to be, nuisances of the first magnitude at such times, it would be difficult to shew that they can be necessary or even convenient and beneficial on other days and at any hour whatever. We have no doubt the members of the Toronto Synod are quite prepared to acquiesce in this, and quite resolved to work for its being made an "accomplished fact" at the earliest possible date.

The objection taken to grocers being any longer allowed to deal in intoxicating liquors is also exceedingly reasonable and significant. It is notorious that women frequently get such liquors in these stores and have them entered in their pass-books as "groceries," and that too generally grocers make it a practice to allow their customers to have "free drinks" in their back shops or cellars and are thus the means of leading many into intemperate habits who would never, at first at any rate, have gone to taverns for such indulgences. In many respects in short the groceries in which intoxicating liquors are sold are more dangerous places than even taverns, and if they could be universally stopped the beneficial result would be both general and most encouraging. We are glad to notice that an ever increasing number of the most respectable grocers throughout the country are shaking themselves free of this dangerous and growingly disreputable business. Many more, we have reason to believe, would only be too glad to do so were they not afraid of losing the patronage of those who still reckon intoxicating liquors among their household necessities, and who it is therefore feared would only buy their sugar and tea at establishments where they can also be supplied with wine and whiskey. It is surely only right and proper on the other hand for those who believe that the traffic in these liquors is dangerous both to buyers and sellers, to deal exclusively with those who, it may be, to their present pecuniary loss, have separated themselves entirely from the liquor business, and have thus voluntarily anticipated the official action which the members of the Synod of Toronto and Kingston so cordially and unitedly recommend. We have much greater confidence in the steadily growing and strengthening influence of public opinion against the manufacture, sale, and use of intoxicating liquors than in any mere catch vote of the Legislature either in the way of limitation or suppression. It is in any case simply as the former gathers strength that the latter can be successfully or safely called into operation, and therefore such resolutions as those to which we refer are at once signs of the times and encouragements to further effort in the same direction.—*Canada Presbyterian.*

SIMPLICITY IN PREACHING.

We remember to have met with the following passage from a sermon—we will not be so cruel as to give the reference. The preacher wanted to say that every man has a sense of deathlessness, of immortality in him. He announced his doctrine in this pleasant fashion. "The deep intuitional glance of the soul penetrating beyond the surface and sphere of the superficial and phenomenal to the remote recesses of an absolute being, adumbrates its own immortality in its progressive perceptions." And it was from the same region that we fell in with the divisions of a sermon upon a text whose awful topic ought really to have made the preacher modest, and to have imposed upon his lips the sentiment of holy ground, and a bush burning with fire. Not so, however. The text was—"God is a spirit, and they that worship Him must worship Him in spirit and in truth;" upon which the preacher said—"The text naturally divides itself into three parts—first, we have presented to us the transcendental properties of the divine nature. Second, we have the anthropomorphic relations under which those transcendental properties in the divine nature stand revealed and become apprehensible; and third, we have the appropriate symbolism by which those anthropomorphic relations and illustrations of the transcendental properties in the divine nature consti-

tute worship." This has always struck us as a fair illustration of what may be called "the-house-that-Jack-built" style of eloquence. It has ever seemed to us amazing that there should be men able to talk after this profane fashion; yet even the use of fine words has not always been related to this thoughtless profanity; there have been men-preachers who seemed naturally to think in this odd style of speech, this bombastic phraseology. We take up a volume in which we find a preacher in the course of his sermon has to describe a tear; he speaks of it as "the small particle of the aqueous fluid which trickles from the visual organ over the lineaments of the countenance, betokening grief." And there is a story told of a Rev. John Hamilton, of South Leith, who, many long years since, was in the habit of astonishing his hearers by such marvellous words as the following, with which he introduced a sermon upon the text—"O Israel, thou hast destroyed thyself:"—"I shall not nibble at necessities, nor ingeminate prolixities, but with the sword of brevity shall cut the Gordian knot of obscurity, and so proceed to give you the genuine purport of this mellifluous and aromatic subject, calculated alienarily (only) for the meridian of that microcosm—man?" Perhaps our readers may say, "Too much of this;" it is still true that ignorance has frequently been delighted with these exhibitions, and certain preachers of shallow attainment have been as frequently fond of this verbal pedantry. Even great men have indulged this habit, men like Samuel Johnson, Samuel Parr, Winter Hamilton; they were all great scholars, but they could not apparently take off what must always seem to their readers to be the seven-league boots of language; they neither of them served their reputation by the practice, and each of them, and many others beside them, would have been more popular had they been more simple. Is not the highest eloquence simplicity? Try it by the most impassioned paragraphs from Chrysostom, or from Robert Hall.—*Sunday at Home.*

ANCIENT AND MODERN DENIAL OF GOD.

It is supposed that our age is so wise and advanced that a great gulf yawns between it and that in which the Bible originated, and we can no longer think its thoughts. But the idea that we are so very different from those ages is totally groundless, as the Bible itself shews. It tells us that away in those distant times there were many distinguished men, who denied God just as our modern philosophers and their friends, who held their denial for the highest wisdom, and who looked down upon others as antiquated, ignorant, and stupid, in sore need of being rescued from their narrow-mindedness and foolishness—men who, while denying Him, lived yet according to all appearance well and happily, who were counted the wisest men of their days, and completely dominated the thought of their age. We know also from the Bible how they endeavoured to establish their denial, partly from the apparent defects and weaknesses of the opinions contrary to their own, and partly from the misfortunes and miseries of those of their contemporaries who thought and acted differently from them; and all this is set before us as plainly as if the Book were describing men of our own time who are well known to us. Our minds are also not a little supported by this consideration, which also the Bible sets before us, that such deniers of God did not appear in the times in which the old religion was the innermost power and highest pride of Israel, but only in those later times when its first pure force was broken and it had begun more keenly to feel the defects of its old economy and the incompleteness of its traditional faith. Still less does such a denial of God reach back into the earliest times of the life of man on earth, for in those there burned the intensest longing for the revelation of God and to obtain perfect certainty of His existence and nearness. But in the later centuries of antiquity a new obscuration of the human mind got the upper hand on this its highest and brightest side, and many learned schools were founded to increase and perpetuate this obscuration, yea and flourished long; so that we can rightly assert that the last centuries, those from 700 or 800 B.C., were exactly like our own time

in this proneness to the denial of God and divine things. It is, therefore, a miserable delusion when more recent men of learning suppose they are the first deniers of God, and as scientific men, have just discovered the secret how we can deny God on solid grounds. But the Bible knows not only that God can be denied by men, and knows full well what sort of men they are who deny God, it also witnesses concerning two other facts which constitute the necessary contrasts to that denial, and which we must also consider in this connection. It announces to us that God on His part can withdraw Himself from men, and so estrange Himself from them that they shall scarcely find Him again in all the sorrow that comes upon them, not not when they seek Him with bitterest labour and heavy anguish; yea it acknowledges the possibility that He will deny them who deny Him. The Bible also allows that the most God-fearing and most pious man can, under very heavy and continuous trials of life, fall into the danger of denying God, exhibits before our eyes, in the most affecting and graphic pictures, a hero like Job sinking into this danger, gives us deep insight into the anguish and conflict of pious hearts torn with this despair, yea shrinks not from relating to us how Christ himself with almost His last earthly word complained that God had forsaken Him.—*Translated from Ewald's Lehre Der Bibel von Gott.*

TEMPERANCE NOTES.

HE COULD NOT REACH THE BRAKE.

There is an old story of a California stage-driver who dreamed of a journey down the mountain side under perilous conditions. In his dream he started from the top of the mountain, with a crack of his whip and a shout to his horses, and the stage rolled grandly along the gently declining road. Soon the descent became steeper, and the horses were dashing along on the full gallop, but the driver, confident of his power to check them when the necessity should come, still cracked his whip and urged them onward. The stage was now going at a fearful rate, and the passengers became affrighted; but the driver only grasped his lines more firmly, and pulled steadily upon them. At length he could no longer disregard the danger from the headlong speed at which he was driving, and he reached forward to place his foot upon the brake, when he found that it was beyond his reach! To loosen his hold upon the lines would be to give up all control over his frightened horses, and he made another and a more determined effort to reach the brake, but the brake was still beyond his reach. Faster and faster went the stage down the steep road, and more and more frantic became the efforts of the driver to stop it; but the brake was beyond his reach! Just below there was a sudden turn in the narrow road. Upon one side was the solid wall of the mountain height; upon the other a fearful precipice. To pass that at the speed at which he was going, would be to court instant death. Once more the driver gathered all his energies together for one last frenzied effort to check the speed of the flying stage! but alas! it was of no use! He could not reach the brake! Who has not known men who were on the down grade of intemperance, and who could not reach the brake?—whose destinies were freighted with the lives of near and dear friends, whom they were bearing down to lives of misery and disgrace, but who could not reach the brake!—who saw wealth, honour, love, happiness, being left behind them in their flying descent, but who could not reach the brake!—who saw before them the yawning abyss of eternal death for themselves and their children, but still they could not reach the brake!

THE FIRST AND LAST DRAM.

Jesse Loomis was an only son. At the age of twelve he was termed by his father his mother's boy, because of his resemblance to her, as well as their mutual affection. Being naturally of a mild disposition, his mind the more easily received the wholesome advice of his mother, and his heart was the more deeply impressed with her religious thoughts. Through her influence his conscience had become extremely sensitive, and his power of discriminating between

right and wrong, acute and correct. With these prominent characteristics, Jesse grew up a boy of seventeen years. It was at this age when, one afternoon, Jesse was returning home from a ride in the country with a new acquaintance somewhat further advanced in years and somewhat initiated in a few of the vices of youth. On the road was a tavern in which liquor was sold. When they had reached it John, his acquaintance, invited Jesse to drink. He was at first so overwhelmed with the thought of entering a bar-room and drinking liquor, that he at once stoutly refused. But Jesse, finding his annoying solicitations were to be stopped only by complying with them, finally consented, and entered the bar-room. His acquaintance called for brandy. Jesse, being timid and unacquainted with the many kinds of liquor, accepted the same, and poured into his glass a very small quantity. While Jesse was pouring from the decanter John perceived his hand slightly tremble, and also an uneasiness of his person and apparent absence of mind. John said nothing, but poured into his glass, with all the air of an accustomed drinker, an accustomed drinker's allowance. Both were now ready to drink. Jesse trembling brought his glass to his lips, and, as if startled, suddenly put it back on the counter, exclaiming at the same time, "John, I cannot drink it!" John looked surprised, and asked the reason. Jesse promised to tell him on the way home, which he did in these words: "John, when you asked me to drink, strange to say, home and all its associations, and the many holy recollections of my childhood came to my mind. I thought of the good advice of my mother about temperance, the thousand immoral results of tipping, as enumerated by her, and the thought of falling into them by means of my first drink. Hence the consequent destruction of my mother's hopes for me, her broken heart and lost love, shocked me. I thought of her astonishment when informed of the act, and, above all, came the question, 'What would my mother say?' Notwithstanding all these thoughts crowding into my mind, for politeness' sake I complied with your request. But, John, when I came to the act of drinking, these same thoughts came back with increased power, and stayed my hand." Reader, cherish the moral courage of Jesse. Let the same thought recall your erring feet, and the question, "What would my mother say?" be as a warning voice against the snares of vice.

WE are happy to note a falling off of the consumption of intoxicating liquors last year in Great Britain, and an increase in the consumption of tea and other wholesome beverages. The amount spent in drink in 1879 was £128,000,000, while in 1878 it was £142,000,000. The most marked falling off was in beer.

EASTERN BEDS.

In India and other Eastern lands, the beds of the poorer classes are nothing more than quilts wadded with cotton, so large as to enable the sleeper to wrap part of his bed around him, while he lies on the rest. A pillow is sometimes used, made of fine cane matting stretched over a light frame-work of bamboo, hollow, and open at the end. In Southern India a strip of mat, six or seven feet long, is often all the bed that is desired. In Syria it is often only a strip of carpet, which can be easily rolled up; the end portion is left unrolled, to form a pillow.

Such beds can be easily washed and dried again, and can be rolled up like a bundle of flannel and carried away by their owners under their arms.

The fashion and form of these beds will enable us to understand these two texts of Scripture "For the bed is shorter than that a man can stretch himself on it; and the covering narrower than that he can wrap himself in it" (Isa. xxviii. 20). "Rise, take up thy bed, and walk" (John v. 8). There were, however, "beds of ivory" (Amos vi. 4) and beds of "bedsteads, of gold and silver" (Esth. i. 6).

GIRLS.

THE IMPERATIVE MOOD.

Mrs. L. H. Tuthill, a lady who wrote several charming books for young women, once said, in speaking of good manners that "human nature resented the imperative mood."

Think of this, girls. If you ask a child to wait on you, say "Please." Be polite to servants and inferiors. Be courteous even to the cat. Why push her roughly aside, or invite her claws?

If kindness, good-nature, and gentleness ruled in every

home, what sunlight would home enjoy! A great deal depends upon the girls—the sisters, the daughters.

HELPLESS HANDS.

"I would like to have a new dress, but it is so hard to get a good dressmaker," sighed Fuscilla the other day.

Why not be your own dressmaker?

"We have to eat baker's cake," said Marianne. "Mamma says she has no time to make it for such a family."

Why not make the cake yourself? Mother's daughter should relieve her of such cares.

O' girls, whatever else you do, don't go through life with helpless hands. Hands should be instruments to serve our needs, not useless ornaments to hang rings upon.

SAVE THE ODD MINUTES.

Save the odd minutes. Use them in study, in bits of pretty sewing, in *something*. The waiting moments, the long rides in street cars, the times of attendance on the person who is late at breakfast, may all be turned to good advantage by our girls, if they are economists.

MAKE YOUR MOTHER HAPPY.

CHILDREN, make your mother happy.
Make her sing instead of sigh.
For the mournful hour of parting
May be very, very nigh.

Children, make your mother happy;
Many griefs she has to bear:
And she wears 'neath her burdens,
Can you not these burdens share?

Children, make your mother happy;
Prompt obedience cheers the heart;
While a wilful disobedience
Pierces like a poisoned dart.

Children, make your mother happy;
On her brow the lines of care
Deepen daily, don't you see them?
While your own are smooth and fair.

DAISY'S REASON.

Our Daisy lay down
In her little nightgown,
And kissed me again and again,
On forehead and cheek,
On lips that would speak,
But found themselves shut, to their gam.

Then foolish, absurd
To utter a word,
I asked her the question so old,
That wife and that lover
Ask over and over,
As if they were surer when told.

There close at her side,
"Do you love me?" I cried;
She lifted her golden-crowned head,
A puzzled surprise
Shone in her gray eyes—
"Why, that's why I kiss you," she said.

EARNING YOUR OWN LIVING.

If your father is so situated that the care of his daughter is a burden upon slender resources, you ought to relieve him by working for yourself. Every woman should be able to support herself, if there is need for so doing. Hundreds would be very much happier if they did so when the need was not pressing. We are so constituted that alternate periods of work and the rest are beneficial to us. Idleness is the bane of existence. The veriest butterfly among girls would live a gayer life if she had something more to do than to flit from flower to flower. I am quite sure that the hard-worked, tired-out shop-girls, who have so few hours for repose, are often happier, because more genuinely self-respecting, than are some indolent, dawdling young ladies, who kill time by reading silly novels, and whose chief aim seems to be the preservation from soil of their soft, useless hands.

A few years ago, teaching and sewing were almost the only vocations open to educated and gently-bred women. Now, all doors open at their light touch, and the lady—not less, but more, a lady if she honourably work—has but to lay her finger on what latch she wishes to choose. Work is not play. If she wishes to earn money, she must give skill, patience and unselfish diligence to her enterprise. The market is crowded, and only the best have a chance.

But the young woman who resolutely and cheerfully takes up a calling, and who pursues it with steadfastness, has as good an opportunity for success as her brother has in his field or profession. If it be her duty to work and earn her own livelihood, she need sacrifice no delicacy of sex nor lay aside any of her beautiful womanly modesty in doing so. She will also have a positive and not-to-be-measured advantage if, in her self-supporting career, she can live at home. In the best boarding-houses open to working-women there is much which is not home-like.—*Christian at Work.*

THE
CANADIAN INDEPENDENT.

TORONTO, THURSDAY, JUNE 3rd, 1880

All communications for the *Canadian Independent*, News of Churches, should be addressed to the Manager, 100 Queen Street West, Toronto, P.O. Toronto.

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

PASTORS and officers will please remember the collection for the Union next Sunday. Important always it is specially so when the meeting is held at Montreal, and the cost of travel to Western brethren is thereby largely increased. We ask for a liberal contribution.

THE APPROACHING UNION.

THE leafy month of June will God willing find the ministers and delegates of our churches assembled in Montreal. Doubtless the old question is being asked, "What kind of meeting are we to have?" Its success or want of success depends upon the spirit of those who attend it. And as a word of advice on this matter may not be out of place, we propose to say that word.

Let every minister make up his mind to be there, and let every church be represented there by delegate. To many of our churches, Montreal is a long distance off; and the cost of travel—even at the generous rates offered by the various companies—is considerable. But let there be no parsimony about this matter. Any church stands in its own light that does not make generous provision for its representatives to the annual union. Meanness may keep men at home, but the church which adopts that policy suffers accordingly, for it denies to its pastor that rest and refreshment and inspiration which a week with the brethren in Montreal will give. Then let every minister and every delegate be on hand, for there is an enthusiasm in numbers.

Once there, let there be every effort to make the meeting a success. Sorrow is often expressed over some things which retard the usefulness of the gathering. For instance, it is frequently alluded to that the younger brethren are not as regular and faithful in their attendance upon the various meetings as they should be. They make the occasion one of holiday more than of work. They neglect the meetings for some walk with old college mates, or some visit to old friends. They are more out of the assembly than in it. These things are often and plainly said. If so, these things ought not so to be. Is it not somewhat of a breach of faith with the churches who send them to help deliberate on the matters affecting the work of the denomination, when men use the time in skylarking, taking walks, and personal enjoyment? There should be a faithful and loyal regard for all the work that has to be done.

Some brethren are of the opinion that there is not enough spirituality in our meetings. Whatever be the cause, the devotional meetings beginning the day are wretchedly attended. Sometimes a mere handful of brethren are to be found at these morning gatherings for prayer. Committee meetings are rivals of this meeting for supplication. With all due respect to the brethren who are working in some private room or vestry, they should find another time for their work than the hour between nine and ten. That is the prayer hour, and it should be sacredly observed by all. It is just as important to pray as it is to work. And a solemn hour of supplication would leave a blessed baptism upon all for the work of the day. Let it then be full every morning at our coming gathering.

Besides this, there should be a strong and determined effort to keep down the spirit of combativeness. Ecclesiastics are noted for their love of a slight skirmish. But it carries danger with it. If they all had perfection of spirit, there might not be any harm from a little battling. But unfortunately combativeness carries men further than they intended to go when they began, and unpleasantnesses are frequently engendered where there is not the remotest danger to all

appearances. There are so many things which are pressing upon the Christian churches of to-day, about which there is unanimity of thought, that we do not need to select those themes which are likely to be the signal for a battle. It is a Christian grace worth having to be able to pass by many things which if unnoticed will speedily sink into the oblivion they deserve. Let there then be no debates between conservatism or liberalism, between narrow or broad, between old school or new school; but let there be a spirit in our coming meeting which shall be centripetal in stead of centrifugal. For the sustaining of the spirit of fraternity every one is responsible.

We have written these words not through any desire to find fault, but to secure to our approaching assembly the widest possible success. We all desire this, and so must be diligent in the use of all the means. That we may all find a quickening of spiritual power, and an intense love for our principles of freedom by our face-to-face meetings at Montreal, is our wish and the wish of all.

THE EXPERIENCE OF OUR NEIGHBOURS.

A WEEK or two ago we referred to the utterances of the Chairman of the last Congregational Union of England and Wales on "Organized Independence" and we would now make our readers acquainted with the views and experience of our brethren in the States on the same subject, to do this we must quote freely from two articles which appeared in late issues of the "Boston Congregationalist," the chief organ of our churches in the Eastern States. The occasion of the articles is the near approach of the triennial session of "the Council of the Congregational Churches," and the publication of objections to such a meeting, similar to some with which we are familiar. Passing over the history of the inception and organization of the Council or "Conference," as the writer prefers that it should have been called, we come to the objections stated in the form of questions with the answers of the writer. We must apologize for the length of the extract; we have abridged it as far as possible without destroying its force:

"Is such a standing Council, meeting secretly, and free to discuss without previous notice, and issue unasked advice on all questions affecting the doctrine, polity and work of the churches, germane to Congregationalism? Is it true to the history or the principles of our order of churches? Or is it true that the Congregationalism of the past is so ill-adapted to the conditions of the present, that something new is needed? Is Nationalism to take the place of Congregationalism?" To all which, with the slight qualification which will appear, we answer, "Yes," emphatically yes. We take the Council for what it is in principle and fact, a Conference, and hold that it is 'germane to Congregationalism.' It is a legitimate 'development and outgrowth of the Congregational system—a system which recognizes two principles, the autonomy of the local churches and their fellowship. County Conferences, State Conferences, General Conventions, and at last and none too soon, a National Conference have grown up out of the same roots. If Congregationalism is true at all, it is true everywhere in its twofold principle. The objections to the National, after accepting the State institution, are as illogical as it would be to build a house for a family according to the law of gravitation, and straightway deny that the capitol for a nation should be built by that law.

"True to the history or the principles?" Is it not one of the profoundest principles of Congregationalism that the churches have inherent competency to guide themselves up and together in fellowship to perform their general and collective duties; and have they not done so from time to time as great emergencies required, until it has become evident that the permanent institution for great common ends is indispensable?

"The Congregationalism of the past so ill adapted to the present?" Yes, most assuredly—not indeed as it was in itself, but as it was interpreted and applied, or rather not applied. From the professors' chairs of Andover went forth the advice to Congregational graduates and ministers, setting beyond the Hudson, to connect themselves with Presbyteries; and it was a wide-spread sentiment that emigrants from our churches, passing west of that mystic river, had better connect themselves with Presbyterian churches. Congregationalism, like the souls ferried over by Charon, left the body on this side of the Acheronian stream.

"On this point some forcible statements can be found in Dr. Baldwin's article on 'The Absorption of Congregationalism,' published in the 'Congregational Quarterly' for January, 1870. He says: 'That denomination which laid the first foundations of the Church here in the New World, which, under God, constituted the great power for good in the infancy of the nation and through all its early growth—which from the very first had followed with the Gospel the

emigrating colonies on every line of their progress into the wilderness, now poured itself into the bosom of another denomination, and left its very name to disappear.' That was in New York. Dr. Brown has shewn that the same thing took place in New Jersey, where, he says, the land was 'pre-empted' by Congregationalists. So it was in very well if Congregationalists have no true sentiments of their own, which are of importance to the Church at large, and which it is their function as Congregationalists to maintain and disseminate; but if they have, it was not well in view of the duty of associated Christian men to promote the power of truth especially committed to their trust.

"And how did all that loss take place? It is safe to say, viewing the facts historically and philosophically, for one reason at least: because there was no general institution embracing the principles and uses of a Conference. Congregationalism did not act as such in the new regions, simply because it had no instrumentality for action, even according to its own cardinal doctrine of fellowship. Spirit must have body in this world; it had no body, over the river; so it simply 'poured itself into the bosom of another denomination.'

"Nationalism in place of Congregationalism?" No! Congregationalism is nationalism in fellowship; more: its principle is cosmic; if there be common duties of all our churches, if there be one body (*soma*), as well as one faith and one Lord, of the Church.

"When the churches do not wish to exert and to receive mutual influence, it seems fair to conclude that they will not wish to be Congregational. They will not be like the stone cut out of the mountain without hands, and growing to fill the earth by inward, vital coherence—they will be disintegrated, like the sand dunes of our coast blown hither and thither by the winds.

"In speaking of the influence or advice of the Council as not dangerous, I do not intimate that we may be blind or presumptuous. All human institutions need to be watched; still we must have institutions. Things that have vitality, such as God's economy in this world, must have due organization. So it is with Congregationalism. The freedom of the churches cannot be taken away. The most excited alarmist can find but the slightest reason for fear, in comparison with the great loss and peril which have been experienced for want of the body which now exists."

Such are the views and experience of the working of the body which the felt needs of Congregationalism has called into existence across the lakes. We do not say that we are to copy their "Council" or "Conference" in all its details, but we do affirm that their need is our need, that as they suffered we are suffering, and that their experience of what has proved helpful to them should lead us to seek relief in the same general conception and realization.

THE BOND STREET INVESTIGATION.

WE confess that if we simply consulted our feelings we should not have dwelt upon this most unhappy affair, or, if we had been compelled to do so, we should have accepted the verdict of the Committee without question or comment. All our past associations would lead us in the same direction. Whatever we thought at the time, of the action of a majority forcing upon a church a pastor against the wishes of a large and excellent minority, thus rending it in twain and largely undoing the work of years; when the thing was done, and the new relation fairly established, we were ready to accept it, to extend sympathy and help in any way we were able, and to hope and pray that the tempestuous circumstances under which the pastorate began might subside, that the ecclesiastical atmosphere might thenceforth be clear, and that a long day of peaceful work might be before the church. Then there were circumstances in the case of the pastor himself which appeared to call for patient forbearance. Even the old heathen could teach admiration of a brave man struggling with adversity. How much more should—so we thought—Christians be ready to give something more than admiration to a man who, having fallen into the adversity of sin, was struggling against it, and endeavouring by the aid of the Spirit to rise out of the past into a new and better life. Added to these feelings was a recognition of the superb talents of Mr. Handford; gifted, as he is, with an eloquence and a pulpit power granted to few men, and capable of doing work for the Master unsurpassed by any. The totality of these thoughts and convictions produced a resolution that from us should proceed no word or action that should hinder or discourage, but that, if able, we would help to the result we earnestly desired.

As, however, we look back over the three years of the connection of pastor and people, what do we

see? A growing harmony, a subsidence of all that was irritating, a retention of old with a gathering in of new power? The answer is to be found in many churches in Toronto, Episcopalian, Presbyterian, Methodist and Congregationalist, where one after another of the great bulk of those who stood so manfully by Mr. Handford at the first, are now worshipping. They sacrificed friendships, hurt their own feelings as well as the feelings of others on his behalf, and for the past two years there has been a constant procession of withdrawal, member after member, family after family departing, until the Bond street Church of five years ago is largely dispersed. We do not say that this is all Mr. Handford's fault, but he himself would not, we expect, deny that he has largely caused it.

Mr. Handford had undoubtedly a difficult path to walk; rehabilitation, as it is called, is always so, more, perhaps, in the ministry than anywhere else. Shakespeare tells us, "Fierce is the light that beats upon a throne," and scarcely less fierce, though the observers are less numerous, is the light that falls upon the pulpit. His walk and conversation were sure to be watched, and the least departure from the straight line severely marked. Yet, though the work was difficult, it was possible, and we know of more than one who thought three years ago that by this time the past, if not forgotten, would, at any rate, be a dead and buried horror, to be seen and heard no more. Sadly have those who thus hoped been disappointed, and although they may not have entirely abandoned hope it is fainter and feebler than it was.

What shall we say then as to the investigation? We accept its verdict that the charges against Mr. Handford were "not proven," but we do not accept the statement that there was "not the slightest possible foundation for them." If Mr. Handford has not been guilty of the crimes charged, he has, even by his own shewing, of grave indiscretions, and there are positions and circumstances where indiscretion is a crime. It is impossible, after carefully reading his defence as published, to come to any conclusion but that he most carelessly, if not recklessly, spoke and acted in a manner which was sure to result in just such a "scandal" as has transpired. No man, be his past record white as an angel's, could do as Mr. Handford did without surrounding himself with grave doubts and suspicions.

A word or two about the investigation itself. First. We think that the constitution of the committee was a mistake; the scandal had passed beyond the bounds of the Bond street Church and had become public property. It was not simply to the hurt of that church or of the denomination, it was to the hurt of religion. As a Presbyterian minister, in the city, said a few days ago, "It affects us all." Such being the case, we think that a representative committee should have been sought, say a minister and a layman from each principal denomination, a verdict from such a committee would have commanded the confidence of the religious community. Then, further, we think that a mistake was made in placing any upon the committee who did not hesitate beforehand to express their convictions on the case, pro or con. To our mind it was an unfortunate error for one member to declare to the assembled congregation, before the investigation commenced, that he had had a talk with Mr. Handford, who could explain everything satisfactorily and that he would preach again the next Sunday. Think of a jurymen stating in open court before the trial that he had been talking with the defendant, and he was quite satisfied and intended to give his verdict for him! We know pretty well what the result of that would be. As to the publicity the matter has obtained, deeply as it is to be regretted, we do not blame, as some have done, the church for that; there is such a demand for sensational news that the least scent of it sets the reporter off, who will not be satisfied until he has unearthed it all.

Perhaps the saddest revelation of all in the connection is that a church of Jesus Christ, whose whole surroundings should be purity and holiness, should have breathed such an atmosphere of rumours, whispers, and scandal, as appears to have been about Bond street for a long time past. Acquitting Mr. Handford in the fullest extent does not remove this fact, and should

be cause for deep humiliation and watchfulness in all the churches.

Here we leave the subject, trusting that never again will such a matter be forced upon our attention, and earnestly praying that the terrible storm of the past few weeks may freshen and purify. The marks of its violence will not soon die away, but if its lessons are well learned pastor and people of the Bond street Church may date from it a new and brighter career. God grant it.

THE approaching meeting of the Congregational Union, in Montreal, promises to be one of more than average interest. For the first time the Assembly will meet in the new and beautiful "Emmanuel" Church—the Church of which our respected and beloved chairman, Dr. Stevenson, is the pastor. Less familiar to us, indeed, than old "Zion," with its pleasant memories and associations, it will afford us, with "Calvary" and "Wesley" Churches alongside of it, very tangible evidence of the growth of Congregationalism in the city since we last met there, four years ago. Our friends have manifestly out-grown the "cathedral" idea, and are working upon one much more suited to the genius of the system of which we aim to be the exponents.

We have not sufficient data before us, at this writing, to speak with authority as to the attendance at the meeting, but no doubt it will be quite up to the average of former years, making allowance for the fact that it is the farthest point east to which the Union of these Provinces has ever gone; although for our own part, we see no valid reason why we should not meet in Sherbrooke, or Quebec. The cost would be a little more, but we believe it would give an impetus to our denominational movements in the Province of Quebec which would be worth much more to us than all the cost or inconvenience of going there.

Our programme, too, promises well, without saying a disparaging word in regard to any past performances in that line, for which indeed, there is no occasion, the address of our excellent chairman—whom it is proposed to continue in office, according to the English plan, till the close of the calendar year—will, we have no doubt, be one eminently well worth hearing. Let no laggard brother miss it! Then, for the first time in some years, we have the distinct pledge from brethren appointed to prepare papers for this session of the Union (with the exception of one, no longer in the country), that they will be on hand at the proper time. Two other papers, also, on important subjects, not previously assigned, are promised, and that these may not be crowded out by other matters, it is proposed by the committee to devote the whole of Thursday morning and afternoon exclusively to Union business, the reading and discussion of papers, etc., leaving the whole of Friday to the societies which hold their annual meetings in connection with that of the Union. It is hoped in this way both to expedite and to simplify our proceedings, and to make them more intelligible to those who may be strangers, comparatively, to the business in hand. We look forward, therefore, to an earnest, hopeful and stimulating gathering. If, from any cause, any of us may lack the enthusiasm and expectancy with which we have looked forward to some previous meetings, there is all the more need of our going to have them re-kindled. The meeting may be, and will, if we make it so, a real means of grace to all who attend it, and as in the use of other means, the Lord "filleth the hungry with good things, and sendeth the rich empty away," so will it be here. To every member of the Union, therefore, we say, come! and may the Master of Assemblies come up with us!

WE cannot conceal our regret that the Princess Louise and Prince Leopold should have been so ill-advised, during their recent visit to Toronto, as to attend service at the Roman Catholic cathedral. Their tour is a private one, and there could not be the plea therefore of State exigencies, which sometimes is made and allowed. There is already too much tendency in some of our milk-and-water Protestants to be drawn to Romish celebrations, processions, and

the numerous mummeries which that Church knows how to use so well, without such tendency being strengthened by the example of royalty.

OUR brethren in Australia have been celebrating, as we learn from the Victoria "Independent," the jubilee of Congregationalism in Australia, the work having been begun in Tasmania in the year 1830. Rev. Thomas Clarke, who has long been identified with our work there, was the chairman, and in his address dealt in detail on the various changes that had come over the churches in their fifty years' growth. From an editorial on the address we make the following extract, harmonizing as it does so thoroughly with the thoughts which we are just now endeavouring to impress on the churches, here. In England, in the States and in Australia, there has come at once an earnest cry for consolidation for an "Organized Independency." "On one other question we are glad, with Mr. Clark, to welcome the change that is gradually coming over the churches. In their relation one to another they are not less independent either in theory or practice; but it has been found that, in order to the vindication of this fundamental principle, it is not necessary that they should lock the door against each other, and refuse to perform any of the offices of good neighbourhood. Organized Independency is the polar-star of our churches at the present time, and for ourselves we are quite prepared for any scheme of co-operation that will not destroy Congregational liberty, and be effective for the work of Christ in the world."

WE do not get from the report of the Jubilee any statement as to the present condition of the Australian churches, but we are able to give those facts from the report of the Colonial Missionary Society. It tells us that 1. The first Congregational minister who ever preached in Australia was one of the missionaries of the London Missionary Society, the Rev. J. Cover, who preached in Sydney and Paramatta in 1798. 2. The first settled congregation was that assembling in the house of Mr. Hayward, Sydney, in 1829. 3. The first duly ordained Congregational minister arriving in the Colonies from England for the purpose of permanently labouring in Australia, was the Rev. F. Miller, at Hobart Town, in 1830. 4. The first church formed was in Hobart Town in the same year, and the first church building completed was that in Brisbane Street, Hobart Town, in 1832. 5. Pitt street Church, Sydney, was formed in 1833, and in that year the Rev. W. Jarrett landed and laboured at Pitt street for a few years; but the true founder, whose piety, zeal, and power laid the foundation of our great success in New South Wales, was the Rev. Dr. Ross, who arrived in Sydney in 1840. The contrast between then and now is very marked, and calls for gratitude and renewed consecration. In New South Wales we have 71 Churches and stations, and 56 pastors and evangelists. In Victoria, 50 churches and 45 ministers; in South Australia, 32 churches and 30 ministers; in Queensland, 15 churches, 16 ministers; in Tasmania, 16 churches, 14 ministers; in Western Australia, 3 churches, 3 ministers; in New Zealand, 19 churches, 19 ministers—making a total of 206 churches, and 170 ministers in active service. How do our Canadian churches compare with this? taking the respective populations and the number of years Congregationalism has been in each country. How does Canada shew?

Official Notices.

CONGREGATIONAL UNION OF ONTARIO AND QUEBEC.

The annual meeting of this body will be held (D.V.) in Montreal, in Emmanuel Church, commencing on Wednesday, June 9th, at 7.30 p.m., when the Rev. H. D. Powis, of Toronto, will preach the annual sermon.

The attention of churches and their pastors is respectfully called to the 12th standing rule of the Union (see "Year Book" for 1879 So, page 49), in regard to the annual collection for the Union on the Sabbath next preceding the meeting; and also to the Report of

the Finance Committee of last year, on the same subject ("Year Book," page 61). "Each church," in the rule referred to, is intended to mean a church connected with the Union, and not those only which are actually represented by delegates at the annual meeting. Last year barely one-half of the churches complied with the rule, and the consequence was that the sum of \$320 had to be deducted from every minister's and delegate's expenses. It is earnestly hoped that such a deficiency may not again occur from the same cause.

Reduced Fares.—The various railway and steamboat companies offer the usual reductions to those about to attend the meeting of the Union. The Grand Trunk, Great Western, Canada Central, and Northern, and Hamilton and North-Western will give return tickets for one and one-third fares; the last named, however, only on a guarantee of ten ministers or delegates travelling over their line. Brethren interested will send me word at once. The Quebec, Montreal, Ottawa and Occidental Railway will give return tickets for one fare.

The Ottawa River Navigation Co. will issue return tickets at one and one-third fares.

The Richelieu and Ontario Steamboat Company will carry those attending the meeting at the following rates, meals and berths included: Hamilton to Montreal and return, \$15.75; Toronto to Montreal and return, \$15; Bowmanville to Montreal and return, \$13.25; Port Hope and Cobourg to Montreal and return, \$11.75; Kingston to Montreal and return, \$7.50; Prescott to Montreal and return, \$5; Cornwall to Montreal and return, \$3.50; Quebec to Montreal and return (meals and berths extra), \$3.

Brethren will please let me know by which route they intend to travel, and whether by more lines than one, when writing for certificates, which must have my signature, and be presented on purchasing their tickets at the beginning of their journey.

The Committee of the Union will meet in the vestry of Emmanuel Church, on Wednesday afternoon, the 9th June, at half-past three o'clock. Members will please take notice.

JOHN WOOD,

Sec. Con. Union of Ontario and Quebec.
Ottawa, May 13th, 1880.

THE annual meeting of the Middle District Committee of the Congregational Church Missionary Society will be held in Zion Church, Toronto, Monday evening next, June 7th, at half-past seven.

E. D. SILCOX, Secretary M. D.

Stouffville, June 1st.

CANADA CONGREGATIONAL INDIAN MISSIONARY SOCIETY.—The annual meeting of the above Society will be held in connection with the meetings of the Canada Congregational Union, to follow that of the Canada Congregational Home Missionary Society on Thursday, June 10th, 1880. JAMES HOWELL, Sec.
Orangeville, May 13th, 1880.

CONGREGATIONAL COLLEGE OF BRITISH NORTH AMERICA.—The forty-first annual meeting of the Congregational College of British North America, will be held in Emmanuel Church, Montreal, on Friday, June 11th, 1880. The chair will be taken at eleven o'clock a.m. A Committee of the Board will be appointed to meet and confer with intending candidates for admission, during the time of the Union meeting. GEORGE CORNISH, LL.D., Secretary.
Montreal, May 24th.

CANADA CONGREGATIONAL MISSIONARY SOCIETY.—At the suggestion of the Committee of the Union, I beg to make the following changes in the notice of the annual meeting: 1. The meeting of the General Committee will be held as already intimated on Wednesday, June 9th, at half-past four p.m. 2. The Annual Meeting of the Society and the Public Missionary Meeting will be held on Thursday evening, at half-past seven o'clock. SAMUEL N. JACKSON, Home Secretary.
Kingston, May 29th.

THE COLONIAL MISSIONARY SOCIETY.

We have received the Forty-fourth Annual Report of the Colonial Missionary Society, to whose aid and co-operation the churches in Canada owe so much. The references to the work here are couched in the warmest terms, but especial prominence is given to the work in Manitoba, and a special appeal is made "to the friends of the Society for enlarged and special funds for Missions to this great Province." Reference is made to Zion Church, Montreal, in the following:

"We regret to hint trouble and possible disaster in the mother church at Montreal. Rumours have reached us during the year of a purpose so strange and suicidal, on the part of the officials, as to be only barely credible, but your Committee have been compelled in the interests of justice and right, to an emphatic protest against what they still hope may prove to have been an averted peril. They regret the pain and sorrow with which this crisis has been watched by many loyal friends of this historic Sanctuary, the scene of the life-long ministry of their dear and honoured friend, Dr. Wilkes, to whom they offer once more the expression of their affectionate confidence and respect."

At the request of the Society, we publish in another column a protest against the contemplated action there.

THE WINNIPEG CHURCH.

I beg to acknowledge the following additional amounts received from churches for the building fund of the Winnipeg Congregational Church:—Quebec, \$6.75; North Erin, Ont., \$2.20; Athol, Ont., \$19.65; Martinown, Ont., \$5.15; Kingston, First, additional, \$2.50; R. Robertson, Lanark, \$2. Total, \$38.51. Amount previously acknowledged, \$158.96; total amount received, \$197.58. I shall now consider this account closed and any further sums can be handed to Mr. Ewing at the Union. SAMUEL N. JACKSON.
Kingston, May 29th, 1880.

ZION CHURCH, MONTREAL.

The following is inserted at the request and on behalf of the Committee of the Colonial Missionary Society, London.

To the Rev. A. J. Bray, and the Trustees and Deacons of Zion Church, Montreal, Canada.

GENTLEMEN,—The public rumour that it is the intention of the officers and Trustees of Zion Congregational Church, Montreal, to raise money for the discharge of the mortgage and other debts, which have been allowed to accumulate, by the sale of the property, having been brought under the notice of the Committee of the Colonial Missionary Society, at its last meeting, after reference to the printed correspondence in the Canadian newspapers, and a full review of the whole case, we, the undersigned, were unanimously requested by the Committee to send to you a most earnest and indignant protest against such a flagrant misuse of property which we helped to create and through many years to sustain; and also to express our opinion that the said property is equitably chargeable with an allowance of \$1000, per annum, to the Rev. Dr. Wilkes, and as the meeting place of the College of British North America, and the mother church of Canadian Congregationalism, ought not to be allowed thus to be destroyed.

We claim that this protest expresses the feeling and opinion of our English churches, and ought to put an arrest upon this most unnecessary and unworthy proposal, which has evidently excited much pain and sorrow in all loyal and earnest hearts. We are, gentlemen, yours faithfully,

(Signed) JAMES SPICER, Treasurer.
W. S. H. FIELDEN, Secretary.

OBITUARY.

JAMES MCKILLOP.

Mr. McKillop was born on the island of Arran, on the coast of Scotland, 1st August, 1805. He, with a company of his countrymen, immigrated to Canada in 1829, and settled in the township of Inverness, county

of Megantic, Quebec, where he continued to reside until his death, having accumulated by his industry and economy a comfortable property.

In 1845 a Congregational church was organized, of which he was an active member, and eventually was elected to the office of deacon. The duties of this office he discharged in a manner very acceptable to the church. Mr. McKillop was a man of moral worth and integrity, of strong faith and earnest piety, and a faithful witness for Christ, by the consistency of his walk and conversation.

He was taken ill in the month of February; his constitution gradually yielded to his disease. During his illness, which he bore with patience and submission, his faith was unwavering. Looking forward with lively anticipations of joy soon to be realized, his mind was occupied with one absorbing thought, "I am going to be with Jesus"—the consummation of all his hopes. Thus peacefully and joyfully passed away the spirit of a bright Christian, ripe for the kingdom of heaven.

On the 18th of May a large number of the relatives and friends of the deceased assembled to pay their last respects to the memory of the dead. The Rev. J. Crombie (Presbyterian), of Smith's Falls (who for a number of years was minister in this place), conducted the service in a very impressive manner. The funeral cortege was then formed, and the remains, after appropriate services, were laid to rest, until the resurrection morn.

Mr. McKillop leaves a widow, three sons, and three daughters, with a large circle of friends, to mourn their loss.

Literary Notices.

SCRIBNER'S for June, from the same publishers, is profusely illustrated with woodcuts of a most finished character, certainly, and is no magazine work superior. Its literary matter is of a high class.

THE NATIONAL SUNDAY SCHOOL TEACHER, than which we have no more useful aid in the study of our weekly lesson, is to hand for June. A teacher thoroughly up in its exposition, and using its aids, will not be dull and wearisome in his class.

ST. NICHOLAS for June, 1880, has an outdoor, summery character, sustained throughout, in the poems, the prose, and the seventy-two pictures. There is not its equal in the world for a children's magazine, and this number is fully equal to its predecessors. The description of the "Summer Home," at Bath, L.I., is especially interesting.

LITTELL'S LIVING AGE.—The numbers of the "Living Age," for the weeks ending May 15th and 22nd, respectively, contain the following among other articles: The Irish Small Farmer (Fortnightly); Religion, Achaian and Semitic, by Rt. Hon. W. E. Gladstone (Nineteenth Century); The Suppression of the Templars in England (Church Quarterly Review); Eleanour: a Tale of Non-Performers (Blackwood); The Civil Code of the Jews (Pall Mall); A Russian Ice-House (Chambers' Journal); with instalments of "Adam and Eve," "He that Will Not When He May," and "Verena Fontaine's Rebellion."

Correspondence.

TO CORRESPONDENTS.

"Laying Corner Stone of Church at Speedside" and some other communications we are compelled to postpone until our next.

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.

FAULTY CONGREGATIONALISM.

To the Editor of the CANADIAN INDEPENDENT.

SIR,—Having occasion to turn over the INDEPENDENT file, my eye caught the following sentence in a communication of April 15th, which (connected with certain late editorials on "Organized Independence") suggest a few remarks: "How much more satisfactory had we some body where we could know what sort of belief a minister has who is called to preach." Again "Congregationalism is a denomination—having various doctrinal opinions. Some boasting of having no

The Sunday School.

INTERNATIONAL LESSONS.

LESSON XXIV.

June 14, 1880 } AFTER THE RESURRECTION. { Matt. xxviii. 2-10.

GOLDEN TEXT.—"Lo, I am with you alway, even unto the end of the world. Amen."—Matt. xxviii. 20.

HOME STUDIES.

- M. Matt. xxviii. 51-66 . . . The Burial.
- F. Matt. xxviii. 1-20 . . . The Resurrection
- W. John xx. 19-31 . . . The Salutation of Peace.
- Th. Luke xxiv. 44-53 . . . The Saviour's Last Words
- F. Acts i. 1-12 . . . The Ascension
- S. Eph. i. 1-23 . . . Head over all Things
- Sab. Heb. x. 1-14 . . . On the Right Hand of God

HELPS TO STUDY.

The crucified Redeemer expired shortly after three o'clock on the afternoon of the day before the Jewish Sabbath.

That same evening Joseph of Arimathea went to Pilate and begged that the body should be given him in order that he might bury it.

Pilate granted this request, but, on the demand of the chief priests and Pharisees, sent a guard of soldiers to watch the sepulchre, lest the body should be stolen.

At daybreak on the third day—reckoning the day of the crucifixion as one—certain believing women, among whom were Mary Magdalene and Mary the wife of Alphaeus, going to the sepulchre with spices, found it empty, and saw an angel who announced to them the Saviour's resurrection.

It is of these women that Matthew speaks in the first verse of our present lesson.

The topics of the lesson are as follows: (1) *The Risen Saviour*, (2) *The Soldiers Bribed to give a False Report*, (3) *The Great Commission*.

1. **THE RISEN SAVIOUR.**—Vers. 8-10. From the account given by John (chap. xx) it would appear that Mary Magdalene, finding the stone rolled away and the tomb empty, immediately ran and told Peter and John, not that Christ had risen, but that His body had been removed. It must, therefore, have been after her departure that the other women saw first the angel, and then the Saviour Himself.

They departed quickly. The angel had said to them, "go quickly, and tell His disciples that He is risen from the dead." This is glorious news to believers, for it shows that the work of redemption is complete. The Saviour's sufferings and death show that He was the sin-bearer; His resurrection shows that He fully satisfied justice and put away sin. He "was delivered for our offences and raised again for our justification" (Rom. iv. 25). Perhaps these believing women were now beginning to understand the scheme of redemption in its fulness; whether this be so, or whether they merely rejoiced in the fact that their loving Friend and Teacher was alive again, they hastened to make others sharers in their joy.

Jesus met them. It was only an angel that had given them the instructions upon which they were acting, but in following out these instructions they found the Saviour Himself. It is always so; those who give heed to Christ's messengers may expect that He will ere long reveal Himself to them; and those who act up to the light they have may shortly expect to receive more light.

This was probably our Lord's first appearing after the resurrection. When Mark says (xvi. 9) that "He appeared first to Mary Magdalene," He evidently uses "first" in relation to the other appearances which he records; and he mentions only three appearances in all between the resurrection and the ascension. Mary Magdalene returned to the sepulchre with Peter and John, remained in its vicinity after their departure, and then saw the Saviour.

The following is a list of the Saviour's various appearances after the resurrection:

1. To the women returning from the sepulchre—*Matthew*.
2. To Mary Magdalene, at the sepulchre—*John* and *Mark*.
3. To Peter, perhaps early in the afternoon—*Luke* and *Paul*.
4. To the two disciples going to Emmaus, towards evening—*Luke* and *Mark*.
5. To the apostles (except Thomas) assembled at evening—*Mark*, *Luke*, *John* and *Paul*.
6. To the apostles (Thomas being present) eight days afterward, at Jerusalem—*John*.
7. To seven of the apostles, on the shore of the Lake of Tiberias—*John*.
8. To the eleven apostles, and to five hundred brethren besides, on a mountain in Galilee—*Matthew* and *Paul*.
9. To James, probably at Jerusalem—*Paul*.
10. To the eleven at Jerusalem, immediately before the ascension—*Luke* in the Acts, and *Paul*.

All hail: literally "joy to you;" and He meant it. "Because I live ye shall live also" (John xiv. 19).

11. **THE SOLDIERS BRIBED TO GIVE A FALSE REPORT.**—Vers. 11-15. What were the soldiers who guarded the sepulchre doing when these women came and looked into it, and why did they not interfere with them? They had been struck dumb and motionless with astonishment at the strange events that had happened a short time previous to the women's arrival: "There was a great earthquake; for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as

snow; and for fear of him the keepers did shake, and became as dead men." It was only after the women had departed that some of these keepers recovered somewhat from their terror, went into the city, and

shewed unto the chief priests all the things that were done. A writer commenting on this passage says: "The chief priests could think now only of lying and bribery. The statements of the guards satisfied them that there was no need of searching for the body, or investigating the case. They did not think of possible collusion. And now if He had risen the last point was harder to kick against than the first (chap. xxviii. 64). What a gross absurdity was involved in this falsehood. If the guards were asleep how could they know of the body being stolen away by the disciples?"

If this come to the Governor's ears we will persuade him. By the Roman laws it was death for a soldier to sleep at his post; so the bribe had to be very "large," and an assurance of safety had to be given. The false report was for Jewish ears; the truth would be told to the Governor privately if necessary, and a further expenditure of "secret service" funds would be the result. This gross lie, made to order, for cash, and carrying its own contradiction along with it, was in circulation among the Jews thirty years after the events occurred (ver. 15).

12. **THE GREAT COMMISSION.**—Vers. 16-20. As instructed, the eleven disciples, probably accompanied by many others, and joined by still more in their progress, went away into Galilee, (not into a mountain but) into the mountain where Christ had appointed them, and there they met their risen Master.

They worshipped Him. So did the women (ver. 9), and there is no fault found with this act on either occasion. If Christ were not God, to worship Him would be idolatry. In ver. 19 also He places Himself on an equality with the Father.

All power is given unto Me. As God, it was not necessary that power should be given Him. But He here speaks of Himself in His character of Mediator and as the representative of humanity.

Go ye therefore and teach all nations. The word "teach" in this verse means *make disciples of*, this is to be done by the proclamation of the Gospel and by the manifestation of the Christian life.

All nations. Jews first, but not Jews alone. There is no restriction. Christians are called upon to propagate the Gospel, by their walk and conversation, and by supporting those who are set apart to the special work of the ministry. They are encouraged to persevere in their work in all circumstances on the ground of Christ's all-sufficiency and of His continued presence, as intimated in the closing words of this Gospel of Matthew: *Lo, I am with you alway, even unto the end of the world. Amen.*

JAMIE, THE GENTLEMAN.

There's a dear little ten-year-old down the street
With eyes so merry and smile so sweet
I love to stay him whenever we meet;
And I call him Jamie, the gentleman.

His home is of poverty, gloomy and bare,
His mother is old with want and care—
There's little to eat and little to wear
In the home of Jamie, the gentleman.

He never complains—though his clothes be old,
No dismal whinnings at hunger or cold;
For a cheerful heart that is better than gold
Has brave little Jamie, the gentleman.

His standing at school is always ten—
"For diligent boys make wise, great men,
And I'm bound to be famous some day, and then"—
Proudly says Jamie, the gentleman—

"My mother shall rest her on cushions of down,
The finest lady in all the town,
And wear a velvet and satin gown"—
Thus dreams Jamie, the gentleman.

"Trust ever in God," and "Be brave and true"—
Jamie has chosen these precepts two;
Glorious mottoes for me and for you;
May God bless Jamie, the gentleman!

—Mabel C. Dowd.

USE GOOD LANGUAGE.

A writer advising youth to abandon slang and acquire the habit of writing and speaking good English, says: "The longer you live the more difficult the acquisition of good language will be; and if the golden age of youth, the proper time for the acquisition of language, be passed in abuse, the unfortunate victim of neglected education is very probably doomed to talk slang for life. Money is not necessary to procure this education. Every person has it in his power. He has to use the language which he reads instead of the slang which he hears; to form taste from the best speakers and poets of the country; to treasure up choice phrases in his memory, and habituate himself to their use, avoiding at the same time that pedantic precision and bombast which shew rather the weakness of vain ambition than the polish of an educated mind."

orthodoxy at all." The writer signs himself "Congregational" and desiderates some improvement. We may inquire where did the writer, and they who like him desiderate something better, or others who thus read Congregationalism and are satisfied with that state of things, learn their Congregationalism? Not in the old land where a declaration of principles is set forth, not in the land of the pilgrim fathers where covenants based on a confession of faith are used, nor in Canada where substantially the declaration of the English Congregational Union is adopted. It is not the want of living principles that presents the excrescences on our denomination we all deplore, but the want of honesty in carrying those principles out. If a new departure is needed, and the writer thinks there is that need, let it be this, Congregationalism as a denomination must demand denominational honesty, and those Churches and pastors that desire independence from denominations! obligation must be allowed to go their own way *alone*, not ostracised, but declared *Independent*, not Congregational. B.

News of the Churches.

THE following has been sent to us, cut from some paper, and, as it expresses our wishes, we insert it here: "Send us news of your church on a postal card, so you can't avoid being brief. If your church lifts its debt, write and tell us about it, and let us know whether it is a continual process or a final one. If it burns down, write and tell us about it. If your people build a new church edifice, write and tell us about it. If your church raise the pastor's salary, write and tell us about it. If they discover a new and better way in church work, write and tell us about it. If your old pastor leaves, or you get a new pastor, write and tell us about it. If there is especial religious interest in your church, write and tell us about it. If your church is spiritually dead, you may write and tell us about that if you want to. Give us *all* the news of interest to the Church universal or the church particular. We end as we began:—*use the postal card*, so that you can't avoid being brief. Brevity is both the soul of wit and the life of a newspaper."

WINNIPEG.—Rev. K. A. Burnell, a tried and honoured evangelist, who brings us the warm fraternal greetings of brethren from the other side of the line, is now with us, and warms our Christian zeal by his wise and earnest working. We believe his very short visit will be much blessed. W. EWING.

May 21st, 1880.

CONSUMPTION CURED.

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

So long as men disagree on questions of great moment, they will continue to be *men* although they may be injuriously inflamed. But allow them to divide and wrangle on trifles, and all will infallibly become frivolous. A century of foolish discord will be found enough to dissipate all the force of mind which the bounty of nature may, at that period, have afforded to the service of the Church.

THE London "Graphic" says: "Every boy and girl in Elizabeth's time had to learn a trade or calling, and the male remained in apprenticeship till twenty-four and the female till twenty-one. Now, in manufacturing towns especially, lads go into the iron works and factories and earn, at thirteen, nine or ten shillings a week. At seventeen or eighteen they are without skill in any one thing. When depression in trade comes they are helpless to do anything, and look to soup kitchens and charity to support them and their wretched offspring. They are not the sort that any emigration agent will accept. In the two or three years of deep depression in trade through which we have passed, thousands of our genuine workmen have carried to America or the colonies the stamina and general reliability which have placed the British workmen foremost in the ranks of international labour."

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