

The Canadian Independent.

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

Vol. 27.

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Topics of the Week.

THERE are fearful famines in Mesopotamia and Kurdistan.

A ROME despatch states that the College of the Propaganda will give 7,000 francs to the relief of the Irish distress.

THE wealthiest denomination in New York State is the Presbyterian, numbering 128,228 communicants, 1,042 ministers.

A LUTHERAN minister has made application to be appointed a missionary to the Jews in Germany under the Jewish Committee of the Irish General Assembly.

THE Catholic priest in Morris, Ind., who severely whipped three boys of his parish for acting as pall-bearers at the funeral of a Protestant boy friend, has been fined to the amount of \$300.

A BERLIN despatch says that Germany intends sending 40,000 men to the Dutch frontier to prevent smuggling. This is believed to indicate Prince Bismarck's intention to seize Holland and Belgium.

BISHOP MCNAMARA, of the Independent Catholic Church, baptized at Cambridge, Mass., during his recent visit to Boston and vicinity, the child whom Father Scully had refused to baptize unless he were paid five dollars for performing the rite.

THE native Churches of Southern Africa, gathered from the Bechuana, Hottentot, and Kaffir races, have now enrolled some 50,000 men and women who have professed faith in the Lord Jesus Christ, and who endeavour to serve God according to His Word.

THE oldest Nonconformist place of worship in Great Britain is to be seen in the village of Horningham, Wiltshire. It bears the date 1566, and was built for some Presbyterian workmen who were engaged upon the erection of a palace in the neighbourhood.

IN the New York Union Theological Seminary there are now 144 students; a greater number, we are told, than in any other Seminary in the country. Of these, 11 are graduates of Yale; 12 of Hamilton; 11 of Princeton; 14 of Lafayette; 8 of Williams, and only 5 who have not had college education.

THE Friends have been of late displaying considerable activity in Foreign Mission work. Within the year they have done much in South Africa; they have a number of societies in Madagascar; they have labourers in India and Syria; and now we hear of Mr. Hensen, in Denmark, organizing the scattered Friends there into regular meetings.

THERE are now 872 churches of the Establishment in London, against 620 ten years ago. Of these churches, 409 have weekly, and 40 daily, communion; 245 have daily service, 375 have surpliced choirs, 33 have eucharistic vestments, 13 use incense, and 56 altar lights, and in 214 the "eastward position" is observed. Only 270 have free seats.

MR. MOODY, lecturing in St. Louis on the Lord's Prayer, noticed that while he was speaking, fifty or more persons rose and left the church; whereupon he said that he had known persons who had heard about forgiveness hastily to leave the church and seek out those they needed to forgive, and he hoped that those who were then leaving the congregation were prompted by such a spirit.

RANAVATOVA, Queen of Madagascar, is a believer in compulsory education. She has issued a proclamation to her subjects, commanding them to send their children to school, saying that it makes her glad to see her subjects wise. She adds: "And so be all of you diligent; for, although you do not know the sweetness of knowledge and wisdom, you will discover it when they become yours."

REV. JOHANN HODJA, a priest in charge of the Bohemian Catholic Church of St. Wendeslaus, Baltimore, has forwarded his resignation to Archbishop Gibbons. This church was erected a few years ago for the special use of Bohemians, and at the request of the Archbishop, Father Hodja came from Bohemia to minister to it some eight months ago. He has united with the Lutheran Church and is said to be a ripe scholar and an able theologian.

RALPH WALDO EMERSON, in a late address to the students of Harvard University, stands with the strongest Puritan for the integrity of the Sabbath day. This is what he says: "I should say boldly that we should astonish every day by a beam out of eternity; retire a moment to the grand secret we carry in our bosom of inspiration from heaven. But, certainly, on this seventh, let us be children of liberty, of reason, of hope; refresh the sentiments; think as spirits think who belong to the universe, while our feet walk the streets of a little town, and our hands work in a small knot of affairs."

THE unusually severe weather is causing great distress throughout Italy. A correspondent writes: "The Arno is frost-bound, the Venetian lagoons are frozen, nearly all work is suspended, and the working population is clamouring for work or bread with more or less violence. In some parts the distress is truly appalling, the Italians having no sort of social organization for the relief of distress. There is no poor law; nothing is guaranteed to the poor save the parish doctor—not even medicine. The charitable institutions, which are enormously wealthy, are badly administered."

THERE is a colony of Christian Kaffirs at Middleburg, in the Transvaal, the result of twenty years' labour by a Lutheran missionary. A handsome brick church, built by Kaffir hands, affords accommodation for 1,500 worshippers, and rows of brick-built workshops resound with the noise of industrial pursuits. Waggon, furniture, and wood and iron work are turned out in abundance. Schools have been provided for the children, and the mission owns 30,000 acres of good land, once prairie wilderness, but now divided into small farms, and worked under the supervision of the missionaries.

AT the first meeting of the Western Committee of the National Bible Society of Scotland for the year, held in Glasgow, it was reported that the total income for 1879 had been £25,953, almost identically the amount received in the previous year; a deficiency in ordinary revenue having been made up by the receipt of a large legacy. The expenditure on foreign work had been upwards of £15,000. The issues had been 409,107 copies or parts of Scripture. Seven new auxiliaries had been formed in 1879—the total number being now nearly 300, and their contribution close on £8,000. In China, the issues had been 19,184; in Japan, 8,735; in Spain, 39,774.

A REMARKABLE instance of liberality is mentioned in the Rochester papers. At the University of Roch-

ester, Baptist, the trustees voted last July that an endowment of \$200,000 was necessary—one-half to meet the annual deficiency in current expenses and one-half to extend the educational facilities of the University. For the first half John H. Deane gave \$50,000, John B. Trevor \$25,000, and Jeremiah Millbank \$25,000. All these gentlemen are of New York. The first then said he would pledge \$50,000 more to close the matter, if the other \$150,000 was raised. John B. Trevor followed with \$25,000, and John T. and Lewis Rathbone \$12,500 each. Then several sums of \$10,000 apiece were pledged till all was made up. One hundred thousand has been paid, and the other hundred thousand has been pledged, payable in the year 1880.

AMERICAN Protestants have furnished the Turkish empire four excellent colleges: Robert College at Constantinople, the Syrian College at Beyrout, the Central Turkey College at Aintab, and the American College at Harpoot, two of which are independent of missionary control, but all of which co-operate with the missions and receive missionary co-operation. During ten years fifty-nine students have been graduated from the college at Beyrout, of whom four are engaged at the college, ten are practising medicine where good doctors are needed, two are druggists, eleven are studying medicine, and eighteen are missionary teachers, preachers, translators, etc. Forty-six have been graduated from the medical department, and five from the pharmaceutical department, and are helping to build up the reputation of the college in distant parts of the empire.

THE Presbyterians in England are discussing the subject of "lapsed communicants." A letter addressed to the "Messenger" says: "Year after year the report of the Synod's Committee on statistics records the fact that more than *two thousand* of our church-members fall out of communion with us, and are simply lost sight of. Some doubtless connect themselves with other churches without obtaining formal disjunction from us, but that does not excuse our neglect of these persons, or our failure to account for them; and it is to be feared that these are the smaller number of our 'lapsed' communicants. In any case they are all lost to us, and many of them are unquestionably lost to religion, too, when they pass from our spiritual oversight. It is an alarming confession for a Church to make, which numbers only some fifty thousand members, that there is an annual leakage of a twenty-fifth part of the whole body."

WE take the following from the "Protestant Standard": "The New Testament in the original has been ordered by the Department of Education to be used as a reading book in the public schools of Greece. This is a new and interesting phase of things. There are in the kingdom 1,300 schools of the primary grade with about 90,000 scholars. The 'Record' of the American Bible Society, which has received this important intelligence, gladly remarks: 'It makes the heart swell with emotion to think of schoolboys at Athens reading Paul's sermon on Mars Hill, and of Corinthian lads growing wise over the apostle's letters to the church at Corinth.' And it makes our heart swell with emotion to learn that the blessed Word of God is so honoured in Greece as to be placed in the schools and used as a text book. But here in America, the vaunted 'land of Bibles and of Bible privileges' the Holy Scriptures must be kicked out in a weak and vain attempt to conciliate Roman Catholics. May God forgive the people of this country their shameful folly!"

MODE OF BAPTISM.

EXTRACTS FROM A SERMON PREACHED BY REV. ST. ALEX. ROBINSON, D.D.,
AT THE SECOND CHURCH, FORT WILMINGTON, CANADA, FEBRUARY 11TH, 1858.

IS IMMERSION VALID BAPTISM?

The statement has been made that the Westminster Assembly which framed our symbols was nearly evenly divided between baptism by sprinkling and pouring, and baptism by immersion, and that immersion was lost by only one vote. Whereas the vote was unanimous for sprinkling or pouring, and the only disputed question was whether immersion should be recognized as baptism at all. And the exclusion of dipping was lost by only one vote. That you may distinctly understand the case and know how to meet this oft-revived falsehood, I read you the account of the matter from the journal kept by the great D. Lightfoot, a member of the Assembly, under the date of August 8, 1644.

"After a long dispute it was at last put to the question, whether the Directory should run thus: 'The minister shall take water and sprinkle or pour it with his hand upon the face or forehead of the child,' and it was voted so indifferently that we were glad to count the names twice, for so many were unwilling to have dipping excluded that the vote came to an equality within one—twenty-four for reserving (excluding) dipping and twenty-five against it; and there grew a great heat upon it; and I first proposed that those who stand for dipping should shew some probable reason for it. Dr. Temple backed me in it," etc.

And yet the ill-informed are told that the Presbyterian Standards, but for one vote, would have prescribed "dipping" as the mode of baptism, though only by one vote was dipping saved from being declared no baptism.

DIPPING INVOLVES ESSENTIAL ERROR.

In another point of view, important issues are involved. Pressed by the exigencies of the argument, these theorists take positions which really subvert the great ordinance of baptism which symbolizes the work of the Holy Spirit in purifying the soul by applying "the blood of sprinkling," just as the Lord's Supper symbolizes the sacrifice of Christ for sin. Yet, though not a hint of such an idea as baptism symbolizing a burial appears through the whole story of the ministry of our Lord and of the planting of the Christian Church, these theorists seize upon a mere rhetorical figure of the Apostle Paul, having no reference to the ritual of baptism with water, but to the *real* baptism of the Holy Ghost, urging that in that baptism Christians have died unto sin and should live unto righteousness and are buried, as they are crucified, with Christ, and are risen with him to a new life of holiness; and out of this mere figure, "buried with him by baptism," they construct an altogether new symbolism for baptism, in place of, or in addition to, Christ's symbol.

They will have baptism symbolize, not the work of the Holy Spirit in cleansing the soul, but the burial and resurrection of Christ. The water symbolizes the grave in which Christ was buried; nay, as some of them put it, "the womb" out of which issues the new born soul! Here, as is usually the case with ritualism, some of the great doctrines of grace are sacrificed to a mere external rite. In this respect this dipping theory involves essential error against which all evangelical Christians are bound to testify.

If men may at pleasure substitute for or add to the meaning of Christ's appointed symbols, why may they not add a paragraph to the Scriptures repealing or amending His sacraments? If these theorists may modify the sacrament of baptism, and make it symbolize the burial of Christ instead of the work of the Holy Spirit, why complain of Rome for modifying the Lord's Supper into the sacrifice of the mass? Our Lord arranged two sacraments—one to symbolize His own work in the sacrifice for sin, the other to symbolize the work of the Holy Spirit in applying the benefit of His atonement in the purification of the soul. But these theorists change Christ's arrangement and will have both sacraments to represent the work of Christ—one to symbolize the mere incident of His

burial—and no sacrament at all distinctly to symbolize the work of the Holy Spirit.

Hence the confusion of ideas which you will find among all adherents of "dipping" concerning the work of the Holy Spirit—a confusion which prepares the way for the heresy which believes in no personal Holy Ghost, and makes the mere ritual "dipping" the washing away of sin.

BAPTIZO NEVER MEANS DIP

I proceed now to remark

1. That while freely admitting, with "all the scholars," that a pre-eminent meaning of *baptizo* in classic Greek—to immerse, sink, drown, overwhelm, etc., yet neither in classic Greek nor in the New Testament does it signify "to dip;" that is, to put temporarily into the water and take out again. In its germinal idea there is no provision for taking out. Those who dip call themselves "immersionists;" but "to immerse," from the Latin, does not mean to put in and take out, but simply to *submerge*, without reference to taking out. According to the theory that *baptizo* means "dip and nothing but dip," its advocates should call themselves "Dippers," and not take shelter under the *alias*, Baptists. This translation of this third chapter of Matthew should begin, "In those days came John the Dipper, and they were dipped in Jordan, confessing their sins."

2. In the New Testament, *baptizo* means, ritually, to "wash with water," when not used in reference to the purifying of the soul by the Holy Spirit. In the Gospels "washing" and "baptizing" are used interchangeably in the Greek, though it does not appear in the English translation. Thus, in Matt. xv. 2, it is said the Pharisees found fault because the disciples did not wash (*nipsontai*, their hands when they eat bread. But in Luke xi. 38, it is said the Pharisees wondered that Jesus had not first washed (*ebaptisthe*—"did not baptize himself") before dinner. Evidently both these places refer to the same thing, and the washing and baptism are equivalent. In Mark vii 2-4, where the same cavil of the Pharisees is recorded, the words "wash" and "baptize" are used interchangeably by the same writer, and that in a manner shewing that neither "wash" nor "baptize" denotes immersion, but "pouring." Says the record: "The Pharisees, seeing some of his disciples eating with common (that is, unwashed) (*nipsontai*) hands, found fault, for the Pharisees and all the Jews, unless they wash (*nipsontai tee pugnes*) their hands with the fist—*i.e.*, by water poured upon them—do not eat, and unless they are washed (*baptizontai*, from the market, they do not eat. And many other things there be which they have received to hold, as the washings (*baptismons*) of cups and pots, brazen vessels, and of tables."

And it is noteworthy that the Sinaitic Codex reads in this place *rantizontai* ("sprinkle" in place of "*baptizontai*," shewing that the copyist deemed these terms equivalent. Surely, no one can fail to see that in these places washing and baptizing are taken as equivalent terms, and the proof has the more force in that the usage is in reference to ritual washings. And that these washings were performed by applying water to the person or thing, and not the person or thing to the water, is manifest from the expression "wash me with the fist" (*nipsontai tee pugnes*), evidently by having water poured upon their hands. According to the Pharisees, one could not wash ceremonially in a basin of water, for the first dipping of the hands would render that water defiled. So general was the usage of washing by pouring water on the hands that, as seen from 2 Kings iii. 11, the circumlocution for an attendant or servant is Elisha, "which poured water on the hands of Elijah." Plainly, therefore, *baptizo*, when ritually taken in the New Testament, means a ceremonial purification with the water, without reference to the mode of applying the water. And such, also, is the usage of the Greek version of the Old Testament, the Septuagint, with which the writers of the New Testament were familiar. Naaman, when told "go wash in Jordan," went and baptized himself (*ebaptizato*) seven times in Jordan (2 Kings iii. 10, 14).

(Concluded next week.)

HOUSEHOLD LOVE.

We sometimes wonder whether most families take into account the blessedness and beauty of household love, or that tender, strong, sweet sentiment, which more than anything else binds the members of one family together, and unites them to each other in ties which even death cannot break. There are few people who would not be horrified were they told that they did not love their near kindred, and, really, in the great crises of life, the coldest prove that they have some affection. But there is far too little demonstration of most homes. We are afraid or ashamed to shew how much we care for our brothers and sisters, and often there are cross, snappish words, and bitter thoughts, and unkind looks, where there should be only peace and mutual helpfulness. Many a wife drags wearily through a long day, performing her duties in a hopeless way, when a few loving words from her husband, a few words of appreciation and praise, would have given her courage and cheer.

It isn't the things you do, Charlie;
It's the things you leave undone,

says Phoebe Cary, in one of those homely strains of hers which go straight to the heart. Another little newspaper wail, which has kept afloat because of buoyant truthfulness, tells how the good wife arose in the morning, how she had the milk, and the butter, and the bread, the dishes, the breakfast, the children, the dinner, and the mending, on her hands, and how tired and spiritless she felt, till her husband came in, and called her "the best and dearest wife in town," and then how light the labour seemed, and how easy were the tasks. Wives, too, sometimes need to be reminded that their husbands are overcome by troubles and sorrows, that they are struggling with temptations and trials every day, and that they need to be strengthened, stimulated, and encouraged by gentleness and kind attention. There are women in the world whose only idea in life is that they shall be considered, their convenience consulted, and their indolence ministered to. A selfish, sordid, narrow-natured woman, can make it almost impossible for her husband and sons to succeed in life's conflicts. We know one home which was wrecked, so far as earthly happiness was concerned, because the wife, instead of being helpful, was devoted to luxury and ease, spending the money her husband toiled to earn, on laces and silks, and extravagances of various kinds, till he grew discouraged, and his nobler qualities were choked and stifled. Alas! when woman's hand pulls down her home! Every wise woman buildeth her house, and is its queen. There cannot be one law in the household for the husband and another for the wife. Both must work and live together; and if there be true love between them, they will endure the hardness of life very bravely and cheerily.

Children should be loved through their little tempers, through their occasional naughtiness, and through the days when they are not sweet, but trying and captious. The dearest children have such days. One is puzzled to know why Lulu, who went to bed a cherub, should be a little fury in the morning; why Harry, usually candid and open as the day, should at times be sullen and disagreeable. There are often physical reasons for these transformations. You have had sour bread. You have been letting rich pastry and cake enter too largely into your bill of fare. You have suffered the delicate child and the strong one to sleep together, or the fresh air has not vitiated the sleeping apartment sufficiently. Perhaps you are not confidential enough with your children, and do not make yourself acquainted as you ought with their companions. But whatever mistake you make, be sure you love them, and shew them your love.

It is a beautiful picture which is made by the story of Charles Kingsley's life with his children. "I wonder," he would sometimes say, "if there is so much laughing in any other home in England as in ours?" "A child crying over a broken toy is a sight I cannot bear," he said, and never was he too busy with sermons or books to mend the toy and dry the tears, if the little grieved one came to him. And he agreed with Richter that children have their days and hours

of rain, when "the child's quicksilver" falls rapidly, and when parents should not take too much notice either "for anxiety or for sermons." When he died, his eldest son, broken-hearted on hearing of his loss, wrote from his home in America a testimony which was most beautiful as to the wisdom, love, and friendliness of the fatherhood that had encircled the lives of all the children in the home at Eversley. Reverence for God, veneration for goodness, cordial regard for each other, had made that home well-nigh perfect a vestibule of heaven.

Very beautiful is that tribute which Carlyle inscribed on the tomb of his wife, who left him thirteen years ago: "In her bright existence she had more sorrows than are common; but also a soft invincibility or capacity of discernment, and a noble loyalty of heart, which are rare. For forty years she was the true and loving helpmate of her husband, and by act and word unweariedly forwarded him, as none else could, in all of worth that he did or attempted. She died at London, 21st April, 1866, suddenly snatched away from him, and the light of his life is as if gone out."

Ah! friends,

The world goes up and the world goes down,
And the sunshine follows the rain,
But yesterday's smile, and yesterday's frown,
Can never come back again.

Let us watch opportunities. Let us be careful to do right and to be right to-day. We are not sure of to-morrow. One and another who were with us when the last September's gold was tinting the woods and plains, have gone above. Not lost—oh no—but how we miss them! How the heart aches in the night, when we lie awake and want the sweet sister, the precious friend, and the brother who was part of our very being, with us no more now, but gone to be with Jesus. It were better, far, for many of us, if, instead of grieving so deeply for our lost, we set ourselves resolutely to making our remaining ones happier, by the constant exercise of forbearance and patience, and the daily benignity of love in the household.

There are fragmentary families, composed, one might say, of the remnants of other families, which are less easily kept in harmony than those which are made up in the natural way of father, mother, and the children. Perhaps the cousins, uncles, and aunts, the distant relation who has no other home, or the orphaned child who is sheltered by your meside, have their own peculiarities. No matter how difficult this problem or any other may be, there is one way to settle it—the way of unselfish love and faith in God.—*Christian at Work.*

DEBASING THE SPIRITUAL CURRENCY.

Some months ago, in a vivid story in the "Atlantic Monthly," entitled, "Irene the Missionary," the author, in describing his heroine as not being so much shocked as might have been expected at a "Scriptural joke," explained it by the fact that as these subjects had been so familiar to her from childhood, a liberty taken with them did not seem to her a very serious matter. Another writer in the same magazine refers to this as being a true touch of real life, and explains the supposed propensity of ministers to joke with such subjects on the same principle,—that our jests are generally taken from those things which lie nearest to us or with which we are most familiar.

Now, it seems to be saying a great deal too much to assert that ministers are more given to joking about sacred subjects than are other men; though, according to this writer, a minister is sometimes recognized as such, just through this very habit. In both the United States and Canada, judging by their current literature, it does not seem uncharitable to set down secular writers as far greater sinners than ministers in this respect. Still, the very fact that such things can be said in the pages of a first-class American monthly, would suggest that they are not, in the United States at least, so careful as they should be to avoid the evil of lowering, in the mind of any one, what ought to be a sacred idea. Are they, and are

Christians generally, quite as careful as they ought to be, even among ourselves?

Does our "Shorter Catechism" explain the third commandment too stringently by saying that it "re-ques the holy and reverent use of God's names, titles, attributes, ordinances, word, and works," and that it forbids "all profaning or abusing of anything whereby God maketh himself known"? If not, if this is a true statement of its meaning, then, are not what are usually known as "Scriptural jokes" among the category of forbidden things? Once associate a jest, or even a conundrum, with a passage of Scripture, and the light recollection will intrude itself many a time afterwards, when it is not wanted—dulling and eclipsing the true lesson of the passage, perhaps for ever after.

George Eliot, in her last collection of essays, has a very true and much needed one on the evil of "Debasing the Moral Currency." She shows powerfully how the lowering, by misapplication, of the words meant to express our highest thoughts must tend also to lower our very thoughts themselves. But great as is the danger of debasing the moral currency, is there not far greater danger in debasing the spiritual currency? We are so dependent on words that the associations we attach to them have no little reaction upon our feelings themselves. If, then, the most sweet and solemn words that our lips can frame on earth are debased by some light and trifling association, must not this have its effect in lowering also the feelings which the word, rightly used, should awaken? If we take a word which to the Christian is full of sweet and sacred meaning, and link it, even transiently, with a passing jest, or a ludicrous misapplication, do we not thereby help to debase our spiritual currency? Will the word, when we try to use it again in its true sense—come back to us with its original sacredness and purity? It may be so, with those who use it, but sometimes with those who hear it, it may never entirely lose the taint of the degrading association. Ministers who venture to treat carelessly on holy ground may never know how the souls which on one occasion they may have touched to finer issues by their solemn and earnest appeals—may, on another, be thrown back and hardened by hearing the same voice use the same words and forms of expressions in so different a tone and so different a connection. And when this happens, can they be held quite guiltless? We have no sympathy with the idea that earnest Christian people or Christian ministers need to wear long faces and eschew the innocent playfulness and legitimate humour of the "cheerful heart that doeth good like a medicine." But this may be enjoyed to the fullest extent, without trespassing on sacred ground, and some of the merriest-hearted of men have been the most truly reverent. But we do need, for our own sakes and that of the outside world, to beware how the American national sin of irreverence, and flippant trifling with sacred things, gains ground among ourselves.

There is no sin against which we have more solemn warnings in Old Testament history than the sin of touching any part of the Ark of God lightly. And there is nothing, probably, that more tends to encourage the growth of a defiant scepticism than the idea that Christians do not realize their own beliefs—a idea which is sure to be confirmed by the light use of words which they know we consider sacred. However lightly they may regard them themselves, they are very wide awake to anything like irreverence in professing Christians. Do we not then—ministers and people—need to beware lest in this way we may unthinkingly neutralize the very prayer we so often offer, "Hallowed be Thy Name"? Do we not need to be more on our guard, in the excitement of social meetings, and in the freedom of family life, against these "little foxes that spoil the vines, for our vines have tender grapes?"

The Washington correspondent of the "Christian Union" writes "The ladies would generally vote for Mrs. Hayes for a second term. It is safe to say that no lady in the present generation has produced a more favourable impression by the grace and simpli-

city of her manners in presiding at the White House than has she. It is worth a journey to Washington to see a simple and unconventional lady at the very head of the best American society. Her portraits do her scant justice. Her face is wonderfully mobile; it constantly expresses her own genuine enjoyment in the enjoyment of her guests. Her laugh is contagious, and it would be as impossible for a photograph or even a portrait to picture the life that sparkles in her face as for a picture to portray the sunshine that dances on the dimpled surface of a lake which ever and anon breaks out into a quiet rippled laughter. Her social victory is complete, and has been won after a hard battle. The story has been told before, but it is worth re-telling. She came to Washington determined not to offer wine to her guests; this was the determination of a lifetime, and she would not and could not abandon it. To give a State dinner without wine was declared to be impossible, all Washington was opposed to her, I believe it even became a Cabinet question. For a year she was a target for the sort of arrows which it is so hard for any woman to bear unflinchingly. But she bore it all; by her patient persistence and her tact carried the day; and conquered Mrs. Grundy in her own field. She never has offered wine, Washington follows her lead, and I doubt whether any State capital, not excluding the capital of Maine, is a more thoroughly temperance city than Washington to-day. The exclusion of wines and liquors from the Capitol dates from the days of Senator Wilson, but I judge that public sentiment has grown stronger, and that the exclusion is more complete now than ever before. As you go to Capitol Hill along Pennsylvania Avenue you come to a liquor shop with a sign extending out over the sidewalk. On it are the words, 'The Last Chance.' On the reverse side, seen as you come back from the Capitol, are the words 'The First Chance.' Possibly a man who understands the appropriate signals can find a chance for a drink at the House or Senate restaurant; but nothing stronger than lager is drunk publicly."

WHAT TO AFFORD.

There is no end of hypocrisy and ignorance concealed in the common expression, "We can't afford it," and we always sympathized with that cheerful philosopher friend of ours who forbade its use in his home. By the allotments of life he was necessarily an economist; but he taught his family to say, "We prefer something else." "We do not choose to go," or "We can do without it." Used in a frank, manly or womanly fashion, and honestly, the expression is honourable; but it is so associated with a discontented, complaining spirit, with stinginess or a lack of true discrimination, that it has come to be the cant of economy, — and cant of all kinds is detestable.

Whether one can afford a thing or not depends upon something besides the income. The outgoes in other directions should enter into the calculation. Most of the serious minor mistakes of life come from not fully and correctly to understand what we cannot afford to do or not to do. To begin with, one cannot afford to live beyond his income; and the ignoring of this truth brings debt, with its endless train of worries and troubles. But all the wisdom and warning from Solomon's time to this have not sufficed to make men live within their incomes, and we do not purpose to waste words about it. There is a crime, however, to lead men and women to see that there is a decided choice as to what they shall get for the money they spend, be it more or less. The social philosopher or politico-economist who shall cause people to see vividly and understand clearly the widely differing possibilities that lie within ten, twenty—a hundred—five hundred dollars—will be a benefactor to his race. So many men see in a dollar only the pennies it will earn at interest. So many think only of what it will send down their throats, or put upon their backs, or add to their power to advertise its possession. The capacity to use money wisely is so much rarer than the ability to accumulate it.

And this suggests the reflection that there is too much drifting, and not enough planning, in the world. It seems sometimes as though the majority of men have plans for everything but life. Anything like an intelligent and serious estimate of the real value of the facts, experiences and possessions that we meet with here, is left to a few "ideologists." It is a pity that the appraisals of men who use the true standards of measurement, and know the real value of life, cannot be more generally accepted. But while every man is his own appraiser, what he shall get or make out of life will depend upon the views he holds and the habits he forms. We have always thought there was quite as much philosophy as was in the remark of Montey, "Give me the luxuries of life and I will dispense with the necessities." But both the sense and the wit lie in the interpretation of the terms. It is in knowing what to afford that the art of spreading money consists.—*Golden Rule.*

THE

CANADIAN INDEPENDENT.

TORONTO, THURSDAY, FEBRUARY 12th, 1880.

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

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

OUR grave and worthy Business Manager was about to insert a note in his department, but deeming it too valuable to run the chance of being overlooked there we give it prominence in this place. He says: "If correspondents will send 'news of the churches' to the Business Manager instead of the Managing Editor, they may reckon on one day's delay in reaching the Editor, and probably a week's delay in the publication of the news." We may add a line of sober fact to this. Two (at least) items that would otherwise have appeared last week, were, from the above cause, left over to this number.

HOW TO GIVE.

IN all churches there are persons who give right handsomely to the cause of Christ. With them the devotion of a part of their substance to God is a matter of principle, and they gladly and ungrudgingly observe it. In their estimates, they not only calculate for food and clothing and taxes and recreations, but they also include the maintenance of the house of God and the furtherance of the Redeemer's kingdom. But there are others in the same churches whose offerings are absolutely beggarly in their character. The niggard's heart suggests the nature of the gift, and it is offered with the niggard's grudge. The cause of this parsimony is not always the same. In a few instances it is to be found in a disposition which loves to grasp and hold, but grieves to part with anything, even towards a worthy object. But in a majority of cases, perhaps, it arises from an ignorance of the legitimate needs of the house of God, and of plans for systematic benevolence. However, from whatever cause it may come, the fact is patent to all, that the treasury of the Lord's house— which ought to be full and which might be full—is sadly lacking, and all concerned in the service of the church have to suffer more or less inconvenience. The treasurer has to advance money to keep things straight. The pastor is condemned to shabby gentility, forced to appear like a gentleman while only receiving the pay of a second-class workman. The Sunday school is only half equipped. These and many such unpleasant things may be found in hundreds of churches. To remove them, recourse is had to socials and bazaars and such like for purposes of raising the needed to carry on the legitimate operations of the church. That any such niggardliness in connection with the Lord's work is absolutely wrong, and suicidal to the church's comfort, no one can deny. But how to remedy it, is the crucial question.

That any formal rules can be given for all cases, we do not think. For example, the general statement that persons should give a tenth of their receipts to the Lord is scarcely practicable. To a man receiving a dollar a day, the gift of the tenth has quite a different meaning than in the case of a man whose income is ten dollars a day. The one may not be able to stand it, while the other may. Perhaps the best way is to try to tone up men's consciences and affections, and from that healthier condition of mind let them donate to the cause of Christ. Lay before them the needs of the cause, and their duties and privileges, and then allow them to be their own judges concerning their gifts. For after all, we are strong believers in Gospel voluntarism. We remember that the "Lord loveth the cheerful giver."

It is a pity when any man who is interested in the advancement of the Saviour's kingdom sets himself to thinking how little he can give, consistent with respectability, instead of how much he should give to Him who died for him. There is too much of this giving in view of men, rather than in the sight of

God. The same eye which measured the gifts to the temple treasury years ago still sees our gifts, and the same mind makes its estimate of the value of what we give. It would transform many a parsimonious Christian into a liberal man, were he to remember that a Divine eye is watching all his donations. It is a pity too when we offer to God the crumbs from the table of our income. The coppers and pennies and quarter dollars which many cast into the church coffers are—when measured with their receipts—nothing more than the scraps and crumbs compared with the full dishes of the table. Would we give a visitor only what Lazarus got at the wealthy man's gate? And shall we give to the cause of the Divine Christ only remnants, only crumbs from our income? Or shall we not rather invite Him to share with us our best. When in the fulness of his heart, Araunah offered all he had for a sacrifice, David made a noble resolve when he said he would not offer to God that which had cost him nothing. He paid for the things Araunah offered him, and then gave them in sacrifice to the Lord. It is a principle worthy of adoption by all Christians, to give to the Lord what costs them something. If this were followed, the house of God would not know anything of penury or want.

It is a safe proposition that men are willing to pay for what they esteem valuable. The worldling is not unwilling to pay for the schemes on which his heart is set. And if Christian men and women shew anything like niggardliness in their support of Gospel institutions, they must not be surprised if others think that their appreciation of the Gospel is not very great. Men make sacrifices for a cause that will benefit themselves and those near to them. And if we believe the scheme of redemption to be invaluable to ourselves and our children, our faith will certainly appear in our gifts to spread the beneficial news.

PAROUSIA A MONOGRAPH.

THE Greek word *parousia* is, in our present version of the English New Testament, translated *coming* in the following passages: Matt. xxiv. 3, 27, 37, 39; 1 Cor. xv. 23; 1 Thess. ii. 19; 2 Thess. ii. 8; 2 Pet. iii. 4; etc. This paper proposes to state briefly what the word really imports. Etymologically, it means *being (ousia) alongside (para)*; to be present, at hand. And this is its prevailing meaning wherever found, outside the New Testament. In some cases it may be translated *present circumstances, substance, property*. In the New Testament it is opposed to *apousia*, absence (Ph. hp. ii. 12, where it is translated *absence*, as it is also in 2 Cor. x. 10). From this the idea of *arrival* is readily reached, as in 1 Cor. xvi. 17: "I am glad of the coming (literally *arrival*) of Stephanas." It is not easy to explain how the term *parousia* ever came to be used as synonymous of *advent*; nor can the word be rightly represented by *coming*, unless in the sense of *abiding*. Whatever view may be entertained regarding a second advent, one thing is plain, the word under consideration makes nothing for it. *En te parousia*, translated (1 Thess. v. 23) "unto the coming," may fairly be rendered "preserved blameless in the presence of our Lord Jesus Christ," indeed the latter may be held as certainly the more correct rendering. Ewald says, "The *parousia* of Christ perfectly corresponds with the Shekinah of God in the Old Testament—the permanent dwelling of the King, where His people ever behold Him, and are ever shielded by Him. During the present imperfect state He is not so actually present as His people hope and long for, and even when the expression more immediately denotes the advent, it still *always* includes the idea of a permanent dwelling, from that coming onward."

HINDRANCES TO CHRISTIAN UNITY.

FOURTH LAFR.

AN English nobleman once said of the Established Church of England that it was a Church with a Romish liturgy, Calvinistic Articles, and an Arminian clergy. How far that may be true to-day, or was true then, we venture not to say, but that within the pale of that Church there are strange bed-fellows

must be patent to all. Dean Stanley and Dr. Pusey have little theology in common, and the author of "The Pentateuch and Book of Joshua Critically Examined," (Colenso), still retains his legal Bishopric of Natal. In the way of *comprehension* a church could scarcely further go. "It was remarked long ago by Jerome that before factions were introduced into religion by the promptings of the devil, the churches were governed by a Council of Elders, but as soon as each man began to consider those whom he had baptized to belong to himself and not to Christ, it was decided that one elected from among the elders should be placed over the rest, so that the care of the Church should devolve on him, and the seeds of schism be removed." This was the Episcopate established.

Had the Episcopacy proved itself the very thing we need, its Divine right would of necessity have been conceded, but its spirit has been that which dictated concerning the Waldenses "In their lives they are perfect, without reproach among men—all their errors consist in this, they deny the Church of Rome to be the Holy Mother Church, and will not obey her traditions;" therefore "Cry havoc, and let slip the dogs of war."

John Wesley was driven out from the Episcopacy he fancied would have served; but he loved the Lord the better. The Reformed Episcopal Church had its origin in Episcopal interference with an undoubted Christian right to sit with others in remembrance of the common Master; and to-day, in Canada, though not of newspaper notoriety, it is known and felt behind the scenes how Episcopacy sits, like the Old Man of the Sea on Smlad's shoulders, a crushing weight on every spontaneous effort to cultivate a fraternal spirit with the non-Episcopal churches. It may read as a terrible indictment, but historically it is true: spite of many noble exceptions, the Episcopate has ever been the steady opponent of every movement that has had for its object the raising of the people to real, manly, intelligent independence and strength; does any questioner challenge the proof?

Jerome's account of the origin of the Episcopate may be true, viz.: it arose as a bond of union among communities scattered; if true, it has not, fifteen centuries bearing testimony, proved itself equal to the task, though its opportunities have been ample. We dare not, therefore, look to it in any other light than a hindrance rather than an aid to Christian Unity, and whilst rejoicing in the earnestness and Christian life enjoyed within its pale, must say it does not commend itself, in its present form, as the Church of the future, when we shall have arrived at the unity of the faith, the full stature of manhood in Christ Jesus.

Two bodies now come under review, which by their elasticity, vigour, and manifest life, may fairly be considered as laying some claim having regard to the ideal of Christian Unity—Presbyterianism and Methodism—of which we shall speak together. Their politics, unlike the laws of the Medes and Persians, are changeable, at least in matters of detail, and can thus be properly adjusted to meet the requirements of the life within, the work without. Liberty without license, unity without rigidity, they each enjoy; a compact form, with comparatively little restraint. Pulpit interchange is common between them, and they are found through their representatives, often pleading a common cause upon a common platform. They have had each their history of divisions, we had almost said *ad infinitum*, they have each of late years manifested their power of union, and still, in that direction, their march is onward. There has been a Pan-Anglican gathering of *Bishops* which was simply a council of hierarchs; a Pan-Presbyterian Council has been held, another coming, where more truly the churches are represented; and a General Methodist Council or Conference, world-wide, has been at least talked over, if not inaugurated. That there is High Church exclusiveness both among the Pre-byterians and Methodists we know, but the popular element in both is too strong to permit of its ever overshadowing either body; and no denominations evince in all departments more determined church life, even sacrifice. Their missionary spirit and missionary effectiveness, the wide world bear witness thereto. Both cultivate freedom (with exceptions to be hereafter

noted), and both are, as their colleges testify, realizing the importance of meeting the world, not by ignorance, but with an intelligence and culture not to be excelled by the adversary. What is it hinders bodies having so much in common from coalescing, as two globules of mercury touching, forming at once one larger and homogeneous whole? That there are very diverse associations we know, apparently exclusive, class meeting, itinerancy; the rugged psalm version, and stern order. Yet these diversities lie upon the surface, and form no inseparable barrier. No great principle is at stake, and the "shouting Methodist" thus far with the staid Presbyterian may, and do, hold frequent intercourse, and neither come the worse from the fray. Here we seem to find some hope light through the thicket, let us follow the gleam and inquire where we are. Shall we all become Methodists or Presbyterians and thus facilitate the search for unity? Our next chapter will essay an answer.

CORRECTION.—In the article "Our Home Missionary Policy" in our last issue, an error occurred in the second paragraph which quite changed the writer's meaning. It reads: "Pardon me for the opinion that the earlier ministers in our Home Mission Field in Canada were never as much alive, as earnest, as laborious, as self-denying, as fit for their work, as their successors." For "never as much," substitute "quite as much," which is the writer's view.

SOME of our readers will be glad to hear that the Rev. E. Ireland, formerly of Pine Grove, is meeting with considerable success in Richmond, Michigan. We learn that the church building has been enlarged to double its former size, nicely fitted up and reopened, and hear this ye many longing treasurers—not only without a debt, but with a surplus actually in hand! Mr. Ireland appears to be very popular with his people, and we trust that the spiritual building will grow by his instrumentality as well as the material one.

WE have omitted to notice before the first number of "The Christian Reporter," a journal of Christian work, issued in Toronto. It will fill in Canada, if the prospectus idea is fully developed, somewhat the same place as is occupied by the "Christian" in England, one of the purest and best publications that come to our hands. While we cannot fully endorse all the views with which some of its promoters are associated, and to which this first number gives prominence, we can very sincerely recommend it as a good help to earnest Christian workers.

WE rejoice to hear that the hopes we expressed as to the effect on the Brantford church of the late pulpit outbreak are being fully realized. It has drawn the members close to each other, signally defeating the continued attempts of the former pastor to break up the church. The prayer meetings are better attended than for a long time past, the debt has been wiped off, and there is a determination to go on with fresh spirit, to repair the breaches in the walls and build up afresh their Jerusalem. We congratulate our brethren heartily upon the result so far; it proves that they are firmly rooted in their faith and principles. As the storm that snaps asunder the decayed trunk, and roots up the sapling, only causes the sturdy, vigorous tree to strike its roots still deeper into the earth, so it is with a true Church of God; such a storm as this, although it may cause the Church to sway and shake, will not destroy it, but drive its roots deeper down, entwining with stronger grasp the underlying Rock of Ages. Our brethren have still, however a time of trial before them, the choice of a pastor always is that; but mutual forbearance, a yielding to each other, and a continual waiting upon God to be directed aright, will bring them safely through; let them not, however, be in a hurry, it is wise counsel that tells us to "make haste slowly."

OBITUARY.

It is with a feeling of the deepest sorrow that we chronicle the death of Dr. W. H. Woodyatt, son of our respected City Clerk, James Woodyatt, Esq.,

which occurred at his residence in Chicago, Wis. Saturday. He had only been ill a very short time, from quinsy which finally turned to diphtheria. Although but a little over thirty years of age, Dr. Woodyatt was a young man of splendid ability and promise, and had already won for himself a high reputation in the west, by his skill in diseases of the eye and ear of which he made a specialty. His extensive practice, as well as his duties as Professor in the Chicago Medical College, doubtless led him to overwork himself, and so the more easily he fell a victim to the disease which attacked him. He has passed away in the prime of manhood, when, to all earthly appearance, he seemed to have before him a prosperous career and a life of active usefulness. His hearty, cheerful manner and buoyant disposition had endeared him to a large circle of friends both here and in Chicago, where he has lived for the past eight or ten years. He leaves a wife and two children, who, as well as his father and friends in this city, have universal sympathy in their sudden bereavement. *Brantford Expressor.*

Correspondence.

TO CORRESPONDENTS.

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

"The Holy Catholic Church" next week.

M. F.—No good purpose would be served by the insertion of your letter; the matter is personal.

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

DEFUNCT CHURCHES.

To the Editor of the CANADIAN INDEPENDENT.

DEAR SIR,—Can you inform us why it is that we so often see such statements concerning our churches as came out last week in our paper regarding the Bolton Church? namely "We are sorry to learn that the church in this place has been closed since the new year, and the Sunday school disbanded." Is there anything in our system that specially leads to such results? Certain it is that many of our once flourishing churches are now defunct. Those who are acquainted with the history of Congregationalism in Bolton and neighbourhood know that it once held the heart of the country. Why then did it not continue to hold it? Why is it that not only there, but in many other places, the material out of which other churches have been built up is largely Congregational? Our churches have seemed to be a sort of John the Baptist, to open the way for other churches, simply doing pioneer work, then dying, and a harvest accruing to other churches, which gives permanency and strength to them.

We boast, perhaps, a little too often of the tendency of the age to Congregationalism, but surely if this be so, will it not result in the organization of churches of our order, as well as to Congregationalize other bodies? Surely we ought to be able to keep alive those churches that have the first hold upon the country. If we cannot do that how can we organize and sustain new churches, with all the friction and competition of other churches to contend with?

I may be allowed to indicate two causes, namely:

1. A kind of conservatism, that is not by any means progressive, (1) refusing to keep pace with the demands of the times, amounting as it does, too often, to "old fogeyism;" (2) old buildings, in out-of-the-way places, the town in many instances grown quite away from them, and in some others a miserable compromise, which has proved to be giving up the substance, and jumping at the shadow; (3) in many cases a failing to understand the genius of Congregationalism, that it means adaptation to the intelligent and growing wants of the age, an elastic system that knows nothing of compromise with sin, nor with the formality of the types of religion prevailing so largely, not sacrificing principle, but, like the British constitution, never needing the "Fifteenth Amendment," and always abreast of the times, knowing that with Robinson we can always say—"There will be more light,"—a progressive conservatism.

2. Another cause we discover to be that many people, and many churches, too, fail to see that we have anything distinctive. Their distinctiveness amounts simply in having nothing distinctive.

Our distinctive principles are not sufficiently understood, and we fear, through excessive modesty, not sufficiently set forth, or taught, by our ministers and office bearers. We claim, and justly too, for our system, that, as Mr. J. Cook says of the New Testament literature, "It is the only religion which the progress of thought has not outgrown," and that "it contains the only set of religious principles that harmonizes the soul with its environment by conscience, the divine nature, and the record of an irreversible past."

Is this too much to claim? Surely not; for while others claim to have taken their creeds from the Bible, we claim that the Bible is of itself, pure and simple, *our creed*, without human adulterations and additions.

I rejoice that there are strong men amongst us—i.e. men of strong convictions and strong common sense, as well as men of ability, like our venerable brother of Paris; and personally, I thank him for his strong and healthy letter of last week. It has the right ring, and I would say with him: "Are we going to be such children as to give up what we have begun, to begin anew somewhere else" and, possibly, to repeat the failure *ad finem*?

I have no wish to assume the character of a carping critic, but I am grieved, and claim the right to speak when there appears a sufficient cause; and surely there is a cause just now. When we consider the grand history of Independency, its battle for civil and religious liberty, and its success in laying the foundations of that liberty deep and broad as it has done for England, making her the bulwark of civil and religious liberty, which to all human appearance she never would have been without Independency,—what, I ask, should we look for as a result in Canada? Is this weakness and decay the true birth right of our body in Canada? Let us stand by our churches, *and not let them die*. "Have faith in God," and let all meet, intelligently, the demands of *the age we live in*.

AMICUS.

THAT BELLEVILLE LETTER.

To the Editor of the CANADIAN INDEPENDENT.

DEAR SIR,—Having read the "Paris Letter" in your last issue, severely criticising "That Belleville Letter," I had to take down my INDEPENDENT of the 15th and read again carefully the communication complained of. And when I had read it I said, "W. H. A. may cry 'shame' at it, but I am of the same opinion as when I first perused it, and that opinion is, that said letter contains a vast deal of wise suggestion and sound philosophy."

There can be little doubt that there is a large and increasing number in our churches whose thoughts and feelings are similar to those wrapped up in the words of the epistle from Belleville. The fact is, we have on our hands a lot of churches that no term other than "consumptive" will fitly describe. Not all were consumptive at the birth; for some of them, at that period, were healthy, and gave promise of a vigorous manhood, yet became consumptive simply through exposure. No shelter was provided them; they lived in rooms unventilated, in halls with a chilling atmosphere; sat on chairs hard as oak, and when, tired of all this, they fell to work and built homes of their own, they were no more comfortable, generally less attractive, and in addition were pressed with a debt incurred in the construction.

It may be considered late in the day to drop them now, and the proposal to do so may sound harsh. Still, late as it is, it may not be too late, and certain it is that many of them must be dropped if the denomination in Canada is to make progress.

Let a committee be selected outside the present officers of the Home Missionary Society, to go round and examine these consumptive churches, set the weaker adrift, and for the few stronger ones provide suitable houses, and, if needful, let them receive assistance for a few years longer.

By this means we as a denomination would be rid of a burden, from the carrying of which there is no denominational profit and no glory to God, and be free to turn our attention and energies to the unoccupied and promising fields of Ontario—"Muskoka, Parry Sound, Manitoulin and St. Joseph," and to "the most desirable openings of Manitoba," taking care, in our new advance, not to make the same blunders which almost everywhere mark the missionary movements of us Canadian Congregationalists in the past. X.

News of the Churches.

WINNIPEG.—Success is attending the efforts to raise a building fund, and the church would thankfully acknowledge the receipt of forty-eight dollars and a half toward this object from the Coldsprings church, through its pastor, Rev. H. Pedley. It is hoped that this good example will be followed by other churches.

FOREST.—The Congregational church of Forest, Ebenezer, and Lake Shore having given a unanimous call to the Rev. C. H. Frazer, of Wallaceburgh, formerly of the State of New York, he has now commenced his labours in our midst, in place of the Rev. Robert Hay. Mr. Frazer appears to be a young man of superior abilities as a speaker, of quiet power, and unostentatious piety; and has kindly volunteered to labour at a reduced salary for a time, till the field, which is comparatively weak, may possibly become stronger and more united.—D. C.

COBOURG.—The friends here have lately been making several improvements in their church and school-room. In the church, the choir has been moved to the front of the building, where a new platform has been erected adjoining that of the minister, from which position it is thought they will better lead the congregation in the service of song. Another advantage is the larger number of sittings obtained by the late alterations. To meet the necessary expense attending these needed changes, a series of Penny Readings has been arranged for. The first of these was held last Friday. It was patronized by a large and intelligent audience, and was, in every respect, a success. These entertainments consist of music, readings and recitations, and will be held fortnightly.

TORONTO.—CHESTNUT STREET MISSION.—On Tuesday evening, Feb. 3rd, the school held its annual festival. Tea and cake was served to the children; the parents were also invited to take with the teachers. At eight o'clock the literary and musical part of the entertainment began. Jas. Fraser, Esq., took the chair, and read a letter from the pastor, Mr. Handford, stating he was sorry he could not be present owing to his having to attend another meeting. The programme was gone through, consisting of choruses by the children, songs, dialogues and recitations, after which an address was given by Mr. Jas. Thompson, the school visitor, on the duty of the parents to the school. Mr. Goulding, an old friend of the school, was present and gave a short address; also Mr. Francis Robinson, Superintendent of the Bond street school. After having spent a pleasant and profitable evening, the proceedings terminated with "God bless our Sunday school," by the scholars. Mr. Potts, Superintendent, conducted the singing.

GUELPH FIRST CHURCH.—The annual meeting of the church and congregation was held on Wednesday evening, Jan. 21st. A social tea was, as usual, first enjoyed by a large company, after which the exercises proceeded as follows: praise and prayer, an address from the pastor, reports on finance, church statistics, and Sabbath school. The deacons' report shewed the contributions for all denominational purposes to be \$2,032.97, the debt incurred several years since for completion and improvement of church edifice lacking only \$150 of liquidation, and the general fund in a good state, allowing for the stringency of the times. The membership report gave a net increase to the church, for the year, of twenty-seven members, partly due to the evangelistic labours here of Rev. E. P. Hammond last spring. The Sabbath school report spoke of many removals, yet of numbers kept up by new enrollments, shewing, as last

year, an average attendance of about 182. The hearts of the teachers had been much gladdened by the reception into the church of twenty-seven of the scholars during the year.

HAMILTON.—The annual meeting of the Hughson street church, was held on the evening of Wednesday, the 28th ult. Tea was served in the school-room at seven o'clock, after which the company adjourned to the lecture-room. The pastor, Joseph Griffith, presided. Reports were presented from the pastor and deacons, from the treasurer, the Sunday school superintendent, the Ladies' Sewing Society, and the Mission recently begun. It was found that twenty-two had united with the church during the year, making the present number in fellowship 170. Several honoured brethren had been taken away. The treasurer's report was encouraging. The contributions of the church were far in advance of the previous year. The Ladies' Sewing Society had contributed \$400, and the Mutual Improvement Society \$135, toward the extinction of the church debt. The late Dr. Laing had also left the church \$100 in his will, which was applied to the debt. The mission in the south-western part of the city was gaining ground, and those more immediately concerned in it were full of hope. Altogether it was felt that the outlook was good, and a great deal of enthusiasm and earnestness was displayed at this meeting. Very cordial votes of thanks were passed to the different officers of the church, especially to the choir and its leader.

STRATHROY.—Rev. M. Lowry appeals to the churches for aid in his work here. He says: Let me call the attention of the members and adherents of our Congregational Israel to a few facts which I wish to bring before them, and see if we cannot evoke some liberal responses in the matter of pecuniary aid to assist us in building up our weak and struggling cause in this place. I came here in October, and have been labouring with this people since. We have not organized a membership here yet, and our pathway thus far has been uphill work. We have the use of the Orange Hall, free, in which to worship. We have held prayer meetings for a few evenings only. Those who have been Congregationalists heretofore are now connected with other churches, and therefore we lose their aid. All I have received since October in the way of support is \$300 or \$350 and board, and even this last item seems very difficult to keep paid up, so few and weak are we. I have myself and family to support and have no private means, and besides I am about to undergo the expense of moving family and furniture here in a week or two, a distance of about 200 miles. Through the kind favour of our brother, Rev. Mr. Colwell, of Watford, the Grand Trunk Company will bring my family to London from Bowmanville for half fare. Will our dear friends of the churches kindly forward us money from time to time to save our cause from collapse? Contributions sent to Rev. M. Lowry, Strathroy, will be thankfully received and acknowledged.

COLDSPRINGS.—The people of the Congregational church, Coldsprings, never seem tired of doing liberal things. It is only a few weeks since they sent the proceeds of their annual soiree, close upon fifty dollars, to the Winnipeg church, and now they have come to the front once more. On the evening of the 26th ult., a large company of them "surprised" their pastor, at his residence in Cobourg. Their host, for once in his life, felt himself in the difficulty of the man who had not where to bestow his goods. Both cellar and granary were strained to their utmost. Before tea was served by the ladies of the party, Mr. G. H. Ash, the secretary of the church, read an address, which was accompanied by a purse of money. Mr. Pedley replied in a few words, thanking the people for their kindness, and congratulating them on not only being free from debt but able to make up to their minister nearly the whole amount he had subscribed towards wiping out the debt of the church. Tea was then served, and the rest of the evening devoted to speaking and singing. One of the speakers was Mr. Jas. Ford, who referred to his approaching departure to settle in Manitoba. The singing was furnished by

members of the party, and by Miss Appleby, one of the Cobourg congregation, who, on being sent for, kindly came. About 10.30 p.m. the proceedings were closed with a few words of prayer, and the long cavalcade of buggies and waggons rattled along the homeward road, making the occasional straggler wonder what in the world was up. Some of the people had a long ride, but the tediousness of the drive must have been relieved by the consciousness of having done a generous deed. They had left their pastor richer in money and other valuables to the extent of about \$80.

THE Western Association will meet at Southwold, on Tuesday and Wednesday, February 17th and 18th. The train leaving London at 2.30 p.m. connects with the Canada Southern train for Shedden, where the first session will be held on Tuesday. The Rev. J. Howie, of Guelph, is to preach the Associational sermon. Papers are being prepared on the following subjects: "How much Truth is requisite to Church Fellowship," "How to enliven the Prayer-meeting," "Unconscious Sin," "How to [develop Lay Help]," "Church Extension," etc. A Sabbath school question drawer will be one feature of the meetings. Let there be a grand rally of all the brethren within the bounds of the Association. Applications for membership should be in the Secretary's hands a few days previous to the gathering.—R. W. WALLACE, Secretary.

Religious News.

MR. McALL's work in Paris is gaining steadily. One hundred and eighteen meetings are held every week under the direction of this indefatigable worker among the working classes. A mission has also been established at Boulogne-sur-Mer.

THE Continental Committee of the Pan-Presbyterian Council propose to raise \$60,000 so as to add \$100 to the income of each of the twenty-two pastors of the Waldensian Church, who now receive \$300 a year. The Scotch have raised \$15,000 toward the amount.

IN the Madras Presidency the Arcot Mission of the Reformed Church has during the past year welcomed to its fellowship over 5,000 who have abandoned the worship of idols and professed themselves adherents of Jesus. On one Sabbath the Rev. Jared Scudder baptized 307, and on the next 227 converted Hindoos.

A MOVEMENT is on foot in Scotland to erect in Edinburgh a suitable monument to the memory of the great Scottish reformer. The Committee of Management has for its Presidents the Moderators of the three Presbyterian Churches in Scotland,—Established, Free, and United Presbyterian,—and also the Moderator of the Presbyterian Church in Ireland.

A TRILINGUAL inscription has just been discovered in the ruins of an ancient church in Zebel, on the north-east of the Syrian desert. The first inscription is Greek; the second Arabic, in the most ancient ante-Mohammedan kind of writing; the third is in an unknown character. It contains a dedication of the church, and is probably of about the fourth century.

THE Russian Synod has caused an address to be read in the churches of the western and central provinces proclaiming the everlasting punishment of the revolutionists, and declaring that "Russia being ruled by the Lord's anointed, it is the sacred duty of every subject to obey the behests of the sovereign and to contribute toward the extermination of the rebels."

THE Bishop of Manchester in a recent sermon in his Cathedral, remarked that in national and political affairs the past year was not marked by much of which as a nation we could be justly proud. He said the question must force itself on Englishmen: "What business had we with our armies either in Zululand or Afghanistan? Could it be pretended that either of them was just or necessary?" He added that unless we were to abandon all pretence to justify a recourse to arms, he, as a Christian Bishop, must distinctly say, if he was to be faithful to his message, that as a nation we had misdoings to repent of for having been the first to draw the sword in those two wars.

THE Rev. John R. McDougall writes from Florence that he has just secured, at a moderate cost, a most central building in Venice for the Free Italian Church work in that city. The principal entrance to the building is from the great square of San Marco. Although the premises have been purchased for the Italian evangelization, Mr. McDougall hopes that the Gospel will likewise be preached in English in this easily-found building, through the agency of one of our evangelical denominations, to the crowds of American and British visitors who through the renowned City of the Sea. More than six thousand dollars have been secured in this country, during the past year, in small sums by the Rev. Antonio Arrighi, the agent of the Free Italian Church in America, for this most excellent work.

The Sunday School.

INTERNATIONAL LESSONS.

LESSON VIII.

Feb. 22, } GIVING AND PRAYING. } Matt. vi. 1-13.

GOLDEN TEXT.—"Thy Father which seeth in secret shall reward thee openly."—Matt. vi. 6.

HOMER STUDIES.

- M. Matt. vi. 1-13. Giving and Praying.
- T. Ps. cxlii. 1-10. Reward of Almsgiving.
- W. Isa. xxix. 13-24. Being Seen of Men.
- Th. Ps. cvii. 1-19. Calling for Help.
- F. Eph. vi. 10-21. Praying with all Prayer.
- S. Prov. xvi. 1-9, 18. Committing thy Ways to the Lord.

Sab. Luke xi. 1-13. Christ Teaching to Pray.

HELPS TO STUDY.

The Saviour's attack upon the empire of self is continued in the verses which form the subject of this lesson with an incisiveness well fitted to accomplish its overthrow.

It is still the moral law, in its spirituality, that He is expounding. That law, either directly or by implication, covers the whole ground of Christian duty; but the Jews misinterpreted it, and so shall we until we are guided by the Holy Spirit, and give heed to the teachings of the Son. These teachings possess a force and distinctness which makes it seem as if He were proclaiming a new law, which had never before been known or acted upon. But the principles here brought into such striking prominence are the same spiritual life-springs which animated the piety of the Old Testament saints. They gave, and that with acceptance; they prayed, and that with efficacy; and the fact that they did so, without such plain verbal directions as are here given to us, ought to incite us to piety and obedience proportioned to our privileges.

Christ's previous statement, that the righteousness of the Christian must exceed that of the scribes and Pharisees is here well illustrated in some of its details.

The matter of the lesson may be arranged under the following heads: (1) *The Christian's Motive in Giving*, (2) *The Christian's Object in Prayer*, (3) *The Pattern Prayer*.

I. THE CHRISTIAN'S MOTIVE IN GIVING.—Vers. 1-4. The duty of giving, and that liberally, was taught in our last lesson; the Saviour now deals with the motive and manner of giving.

1. *How Not to Give.*—vers. 1, 2. In estimating a person's merit as a giver, men ask, How much did he give? God asks that also, but He asks another question as well, and that question is, Why did he give it?

Take heed that ye do not your alms before men, to be seen of them. These clauses must not be separated. It is not the act but the motive that is condemned. We are told that he who, from love to the Master, gives if it were but a cup of cold water, "shall in no wise lose his reward" (Matt. x. 42); but to all ostentatious givers it is here said ye have no reward of your Father which is in Heaven.

When a congregation, or a Sabbath school, or an individual, makes an unusually large contribution, it may be judicious for the purpose of evoking the liberality of others, if not to sound a trumpet, at least to insert a notice in the newspapers; but, take heed!

Hypocrites; pretenders. They have their reward; they are seen of men; that was all they bargained for; they cannot expect any further reward.

2. *How to Give.*—vers. 3, 4. The words let not thy left hand know what thy right hand doeth were used proverbially to express the utmost secrecy; and they do so with intense force; but they are not to be understood as contradicting the Saviour's command, uttered a few minutes previously: "Let your light so shine before men that they may see your good works, and glorify your Father which is in Heaven" (Matt. v. 16). The two passages must be taken together. The meaning then is that our good deeds are to be done in secret so far as our own credit is concerned, and at the same time with all the publicity which is necessary to make them serviceable in promoting the prosperity of the kingdom of God.

II. THE CHRISTIAN'S OBJECT IN PRAYER.—vers. 5-8. Here again, it is the motive that is condemned and not the act; and here again to man's question (What did he do?) God adds the question, Why did he do it? Public prayer is not forbidden. The form of prayer given in this same chapter is a form of public, or at least of family, as well as of private prayer; otherwise it would have contained the words *my* and *me* instead of "our" and "us." But it is necessary even for Christians to take heed that they do not pray standing in the synagogues, or anywhere else, for the purpose of being seen of men and admired for their piety or their eloquence. The hypocrite loves, or prefers, to do so; but the true disciple engages in public prayer as a commanded duty, as an appointed means of procuring needed blessings for himself and others, and thus of advancing the Master's cause.

Use not vain repetitions. Prayer is "the offering up of our desires unto God, for things agreeable to His will, in the name of Christ, with confession of our sins and thankful acknowledgment of His mercies." It should be the honest expression of our present needs and desires, in so far as these needs and desires are such as God has promised to supply and gratify. How often it happens that boys and girls go on for years "saying their prayers" without ever really expressing a desire of their own hearts to God. A set form of words,

however good in itself, if only used superstitiously to ward off evil, is to us as vain and useless as the incantations of the idolater are to him.

The objection to printed or written prayers is that they are liable to be used unmeaningly. The kind of prayer called *extempore* is not, however, quite free from this same liability, for most people fall into the use of certain set forms and phrases to express the same oft-recurring desires and needs. The language of Scripture is always safe, if properly applied. But the main requisite is that the words, whatever their source, be used as vehicles of earnest thought and desire.

III. THE PATTERN PRAYER.—vers. 9-13. This is not a set form of words for Christians to use in prayer to the exclusion of other words. In Luke xi. the form is varied somewhat. Christ and the apostles used other words (Matt. xxvi. 39; xlii. 44; Acts i. 24, 25). It is a specimen, or sample, of what prayer ought to be—brief, concise, comprehensive. It comprises a preface, six petitions and the conclusion.

1. *The Preface.*—Our Father which art in heaven. The fatherhood of God in relation to man, consists not merely in the fact that God created man, but in the fact that God created man in His own image. The fall of man did not abrogate God's rights as Father, but it abrogated our claim as children, for in that fall the image or likeness was lost, or at least shattered and disfigured. But if we come to God through Christ, we are adopted by Him, are once and forever received into the number of His children, and have a right to all their privileges. Those who use this prayer are, so far, professing to come to God through Christ, and if this profession be true, the lost likeness will, by and by, be restored to its primeval beauty, in knowledge, righteousness and holiness.

2. *The First Petition.*—Hallowed be thy name. In Scripture the name of God generally means that whereby He makes Himself known; and in this petition we pray that everything whereby God manifests Himself in the world may be held in the highest respect and reverence by ourselves and others.

3. *The Second Petition.*—Thy kingdom come. Here we pray that God may reign supreme, and that His right as King may be acknowledged, (1) in our own hearts, (2) in our immediate neighbourhood, (3) throughout the world.

4. *The Third Petition.*—Thy will be done on earth as it is in heaven. Our praying to God for a certain object implies that we ourselves are doing what we can for the accomplishment of that object. God's will, as spoken of here, is contained in the Bible; and if we pray that God may be obeyed on earth, we ought to do what we can to circulate the Scriptures.

5. *The Fourth Petition.*—Give us this day our daily bread. The word translated "daily" might have been rendered *essential*, or sufficient for support. Sustenance for the soul is meant as well as for the body. Each new day requires more prayer and more "read."

6. *The Fifth Petition.*—Forgive us our debts as we forgive our debtors. No one can sin against us as much as we have sinned against God. If God forgives our sins for Christ's sake, that will incline us to forgive others.

7. *The Sixth Petition.*—And lead us not into temptation, but deliver us from evil. This petition implies that we are doing all we can to keep out of temptation's way. It also acknowledges that we cannot conduct ourselves aright without God's care and keeping.

8. *The Conclusion.*—We ascribe to God the power to perform the things asked for, and all the praise and credit arising from their accomplishment, in the doxology: For thine is the kingdom and the power and the glory, forever, Amen.

Official Notices.

CONGREGATIONAL COLLEGE OF B. N. A.—It would oblige the Faculty if churches or other parties requiring the services of students during the vacation would apply to me as early as practicable, that time may be given in which to make suitable arrangements. HENRY WILKES, Principal. Montreal, Feb. 2, 1880.

CANADA CONGREGATIONAL MISSIONARY SOCIETY.—So little money has yet been received for this year's grants to churches in Ontario and Quebec, that it cannot be known whether the next quarter's payments will be made, or whether there will be a deficit, as last year. This fact interferes with any possible calculation of affording the needful aid to the mission in Manitoba, and hence embarrasses the Committee having that matter in charge. If the contributions were sent forward promptly, that Committee would ascertain at once what they could or could not do. Montreal, Feb. 2, 1880. HENRY WILKES, Gen. Sec.-Treas.

LABRADOR MISSION.—Received in December: Cobourg Sunday school, \$5 50; Hamilton Sunday school, \$10 00; Ladies' Missionary Association, Zion Church, Montreal, \$5 99. In January: Sheffield, N.B., Church, \$4 00; Belleville Sunday school, \$2 00; Sunday school Zion Church, Montreal, \$30; Sunday school Workers of Zion Church, Montreal, \$8 00. B. WILKES, Treasurer. Montreal, Feb. 2, 1880.

Births, Marriages and Deaths.

BIRTH.

On the 30th ult., the wife of Rev. Joseph Griffith, Hamilton, of a daughter.

PAUL'S DISREGARD OF THE BEAUTIES OF NATURE.

There are few writers who, to judge solely from their writings, seem to have been less moved by the beauties of the external world. Though he had sailed again and again across the blue Mediterranean, and must have been familiar with the beauty of those Isles of Greece

"Where burning Sappho loved and sung,
Where grew the arts of war and peace,
Where Delos rose, and Phœbus sprung;

though he had again and again traversed the pine-clad gorge of the Asian hills, and seen Ida, and Olympus, and Parnassus in all their majesty, though his life had been endangered in mountain torrents and stormy waves, and he must have often wandered as a child along the banks of his native stream, to see the place where it roars in cataracts over its rocky course—his soul was so entirely absorbed in the mighty moral and spiritual truths which it was his great mission to proclaim, that not by one verse, scarcely even by a single expression, in all his letters, does he indicate the faintest gleam of delight or wonder in the glories of nature. There is, indeed, an exquisite passage in his speech at Lystra on the goodness of "the living God, which made heaven and earth, and the sea, and all things that are therein," and "left not Himself without witness, in that He did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness." But in this case Barnabas had some share in the address, which even if it do not, as has been conjectured, refer to the fragment of some choral song, is yet, in tone and substance, directly analogous to passages of the Old Testament. And apart from this allusion, I cannot find a single word which shews that Paul had even the smallest susceptibility for the works of nature. There are souls in which the burning heat of some transfixing purpose calcines every other thought, every other desire, every other admiration; and St. Paul's was one. His life was absorbingly, if not solely and exclusively, the spiritual life—the life which is utterly dead to every other interest of the groaning and travailing creation, the life hid with Christ in God. He sees the universe of God only as it is reflected in the heart and life of man.—*Farrar.*

"GO ON, SIR! GO ON."

Arago, the French astronomer, says, in his autobiography, that his best master in mathematics was a word of advice which he found in the binding of a text book. Puzzled and discouraged by the difficulties he met with in his earlier studies, he was almost ready to give over the pursuit. Some words which he found on the waste leaf used to stiffen the cover of his paper-bound text book caught his eye and interested him. "Impelled," he says, "by an indelible curiosity, I damped the cover of the book and carefully unrolled the leaf to see what was on the other side. It proved to be a short letter from D'Alembert to a young person disheartened like myself, by the difficulties of mathematical study, and who had written to him for counsel. 'Go on, sir! go on!' was the counsel which D'Alembert gave him. 'The difficulties you meet will resolve themselves as you advance. Proceed, and light will dawn and shine with increasing clearness on your path.' That maxim," says Arago, "was my greatest master in mathematics." Following those simple words, "Go on, sir! go on?" made him the first astronomical mathematician of his age.

PAUL'S ROMAN CITIZENSHIP.

How St. Paul's father or grandfather obtained the highly-prized distinction, we have no means of ascertaining. It certainly did not belong to any one as a citizen of Tarsus, for, if so, Lydias at Jerusalem, knowing that St. Paul came from Tarsus, would have known that he had also the rights of a Roman. But far as was not a *Colonia* or a *Municipium*, but only an *Urbs Libera*, and this privilege, bestowed upon it by Augustus, did not involve any claim to the *Civitas*. The franchise may either have been purchased by Paul's father, or obtained as a reward for some services of which no trace remains. When Cassius punished Tarsus by a heavy fine for having embraced the side of Antony, it is said that many Tarsians were sold as slaves in order to pay the money; and one conjecture is that St. Paul's father, in his early days, may have been one of these, and may have been first emancipated and then presented with the *Civitas* during a residence at Rome. The conjecture is just possible, but nothing more.—*Farrar.*

TRAINING OF A JEWISH BOY.

At the age of five he would begin to study the Bible with his parents at home; and even earlier than this he would doubtless have learnt the Shema and the Hallel (Psalms cxviii. in whole or in part. At six he would go to his "vineyard," as the later Rabbis called their schools. At ten he would begin to study those earlier and simpler developments of the oral law, which were afterwards collected in the Mishna. At thirteen he would, by a sort of "confirmation," become a "Son of the Commandment." At fifteen he would be trained in yet more minute and burdensome *halachoth*, analogous to those which ultimately filled the vast mass of the Gemara. At twenty, or earlier, like every orthodox Jew, he would marry. During many years he would be reckoned among the "pupils of the wise," and be mainly occupied with "the traditions of the Fathers."—*Farrar.*

POPE LEO's brother at Rome has absconded, taking \$150,000 belonging to the vatican.

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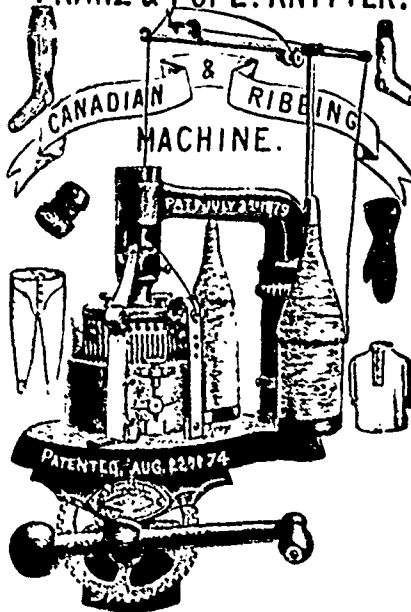
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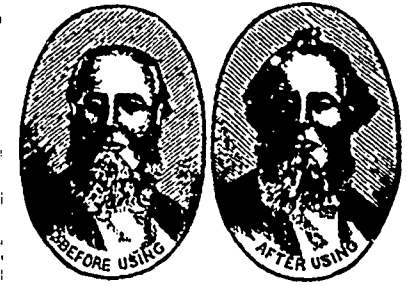
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