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# The Canadian Independent.

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

Vol. 26.

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## THE CANADIAN INDEPENDENT.

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### EDITORIAL DEPARTMENT.

All communications for the Editorial, News of Churches, and Correspondence Columns should be addressed to the Managing Editor, the Rev. J. B. SILCOX, 340 Spadina Avenue, Toronto. Any article intended for the next issue must be in his hands not later than Monday.

No notice can be taken of anonymous communications. The name and address of the writer must accompany the article, not necessarily for publication, but as a guaranty of good faith.

We do not hold ourselves responsible for any views or opinions expressed in the communications of our correspondents.

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CITY subscribers to the CANADIAN INDEPENDENT will not forget to give our carrier-boy a Christmas greeting on his next round.

SUNDAY schools about to supply themselves with illustrated papers for the coming year will find it to their advantage to write to C. B. Robinson, 5 Jordan street, Toronto, for specimen copies of his excellent publications.

THE Christmas number of the "Christian Union," contains a rich assortment of articles, including a defence of authors' rights by Gail Hamilton, "Thoughts for Silent Hours," by Dr. Ray Palmer; "A Survey of Sailor Life," by Frank H. Converse; "Hints for Home Reading," by Edward Everett Hale, and a realistic story of Shaker life, entitled "St. Michael's Cross," by Eliot McCormick.

HENRY BERGH and his Society for the Prevention of Cruelty to Animals have been at work during the past year, as the following figures read at the annual meeting will show: The Superintendent reported that during the year the Society had prosecuted 419 cases of cruelty to animals in New York and Brooklyn, 1,500 sick and disabled animals were ordered out of harness, the ambulances were called out on 217 occasions to remove disabled animals, 1,000 complaints had been investigated and remedied, and 1,500 old, worn-out, condemned animals were humanely destroyed. There is work for such a man in Canada.

THE authorities of Austria continue in their opposition to freedom to worship God. Persons are prohibited from meeting in private houses for worship. Not long ago seven Baptists met in a house in Vienna for prayer and were dispersed by the police. In another house, on a recent Sunday, the police entered and dispersed the fifteen people who had met for prayer, ordering the males to appear in the police court at three o'clock on the same day. Parents who have left the Romish Church are ordered to have their children baptized by the Romish parish priest. Rev. Mr. Balzar, an earnest preacher of the gospel, has been forbidden to hold any more meetings. It is hoped that the result of the visit of the deputation from the Evangelical Alliance will be a restoration of religious liberty in Austria.

THE New York "Tribune" has gone with the multitude to do evil by issuing a Sunday edition. The united demands of its readers and advertisers for a Sunday paper it has found "constantly harder to resist." It says it is not a question any longer whether the people will read Sunday morning papers, but only what papers, and that "if we refuse to sell they simply go elsewhere," so that "after long efforts to resist it, we are thus finally forced to see the imperative business necessity of giving our patrons what they want, rather than drive them to our rivals." These are weak arguments in favour of setting aside a divine command. "Hard to resist," "business necessity," "if we refuse they will go elsewhere." The publishers salve their consciences by hoping to make their Sunday edition "an improvement over the Sunday publications which it will displace."

MORMONISM is just now forcing itself on the attention of the people across the lines. Utah Territory is about to seek admission into the family of States. There is nothing to hinder her but polygamy, and this, we are sorry to say, may not keep her out. If once admitted to the Union the United States Congress will have no power to check polygamy as the marriage laws are made by each individual State. Whatever is done must be done now. But what to do is a difficult problem. President Hayes favours the exclusion of polygamists from the ballot box. Another remedy suggested is to insert a clause in the Constitution declaring polygamy an offence against National law. We trust the Christian people of the United States will rise in their might and wipe out this foul blot of Mormonism in the West as they did that of slavery in the South. Joseph Cook in the prelude of his Monday lecture said there was no law in Utah against seduction or adultery. Brigham Young had a brother who lived in open polygamy with his own granddaughter. A Mormon frequently marries the sisters of his own wife and sometimes a mother and daughter at once. And all this uncleanness under the name of religion!

THE Yale Lectures on Preaching are given this year by Rev. Howard Crosby, D.D., Chancellor of the University of New York. He began the course on Thursday, Nov. 20th. His first lecture dealt mainly with the physical requirements of the preacher. The preacher was not a priest, nor a mere lecturer, but a Christian leader and teacher. The weakness of Zion in the Doctor's opinion is due to the unfitness of her ministers. "The live minister," he said, "seeks neither fame, wealth, nor self-support. He seeks to do his work, and leaves his support to be cared for by the church that employs him. 'The labourer is worthy of his hire,' not every one who seeks to be a labourer. A preacher must be independent." This course of lectures will, doubtless, be helpful to ministers and all Christian workers. Speaking of ministers the New York "Observer" says: "The time has gone by for dull preachers. The activities of the age, the diffusion of knowledge by schools, books, and periodicals, the spirit of inquiry, the spread of infidelity, the prevalence of doubt, the subtlety of false science, demand live, strong, earnest, capable men to preach the Gospel. It will not answer to educate dullness or mediocrity. It was forbidden that a son of Aaron should be a priest if he had any blemish. Even a flat nose excluded him. And the age wants no half-baked ministers. The west will not hear them. The east cannot bear them. The heathen know too much to take them. They are not wanted on this earth. To get money to educate dull boys because they are pious is robbing God and a fraud upon the Church. It is a crime or a blunder, or sometimes both."

## SUNDAY SCHOOL NOTES.

THERE are now 1,000 Sabbath schools in France, 2,000 in Germany, and 1,200 in Italy.

"WE have a very nice minister. He shook hands with me to-day," writes a half-grown boy from a country church where there has lately been a change of pastors.

"LET it be understood that the Sabbath school is now a better thing than it used to be, and that you cannot let your children stay out of it without putting them behind other children."—*Joseph Cook.*

WHEN we are out of sympathy with the young, then I think our work in this world is over. That is a sign that the heart has begun to wither—and that is a dreadful kind of old age.—*George Macdonald.*

DR. VINCENT would have every scholar take home two books, a paper, and a tract. To get out darkness we must let in light; and to keep boys from hurtful reading they must be supplied with that which is good. In a recent Sunday School Institute the Dr. was asked whether he would have in his Sunday school a teacher who danced. His deliberate and emphatic answer was: "Not I." He based his reply, not on the ground that a teacher could not dance and still be a Christian, but upon the general fact that dancing people, theatre-going people, and card-playing people are known to be very far from devout. In the Sabbath school the influence ought to be the very highest, purest, and best.

YOU may not live long, you may not have the child under your roof a great while, you may be taken away by death, or the child may be taken away, therefore let us be faithful to the children God has given us; let us train them for eternity: let us teach them diligently. I would rather have my child come to my grave, and drop a tear over it, "While father lived, he was more anxious for my eternal welfare than anything else; he taught me about Christ;" and then I would rather have my children rise up in judgment, and say I did all I could to train and bring them to that world of light. It is a thousand times better to leave them that legacy than to leave them thousands of dollars to make the way down to hell easy.—*Moody.*

HE who would teach children must study children. He must acquaint himself with their modes of thought and with their manner of speech. Not only the scholars of his class in the Sunday school, but other children, should be studied by whoever would become a good teacher. To study children wisely and thoroughly a man must be with them elsewhere than in Sunday school. He must watch them in their plays. If he can play with them, so much the better. He must talk with them familiarly, and draw them out to talk with him. He must get them to tell him what they have read and heard and thought. He must question them and let them question him. If he does this, he will be surprised at the lessons he is learning continually. He will come to teach differently and to teach better. If he fails to study children, a man will not be a successful teacher of children, whatever else he may be able to do well.—*S. S. Times.*

BISHOP SIMPSON says: "The Sunday school should always receive the careful attention of the minister. He should teach the church that the school is a part of its legitimate work and under its careful control; not a something outside of the church, but a regular part of the Sabbath services. Wherever churches are regularly established, I have no sympathy with what are termed "union schools," or institutions without specific religious management and government. In sparsely settled sections of the country, where no denomination is strong enough to maintain a school of its own, or in neighbourhoods where no church is

organized, such schools may be of great profit, and should be encouraged; but wherever a church is organized, the children of the church should be taught by the church. In many places a positive injury is received in the separation of the school from the church. The children are placed under the control of irresponsible parties, and the school superintendent not unfrequently places himself in a kind of antagonism to the minister. Such a course is ever disastrous. The lambs of the flock should be the special care of the minister, and he fails in his duty if he does not, in harmony with church order, carefully supervise the interests of the school."

LET the Sunday school be made more truly the church-at-school. There is no other form of the church's organization which possesses such advantages for getting at "the masses." Double its teaching force, if not in quantity at least in quality. Emphasize the necessity for consummately trained as well as thoroughly consecrated teachers. Teach the school to realize that it stands, or ought to stand, four-square, facing modern society on every side, with windows looking out upon every phase of the world's life, and open doors inviting to wayfarers from every highway and every by-way of life. Make the Sunday school the mother of Christian patriotism, the mother of all manner of religious, moral, social reforms. Identify it with the church itself. Awaken in it, and educate, the missionary spirit. Get the school out of the ruts of childishness; keep it clear of cant; appeal to the highest motives; strike for the deepest—they are the mightiest—springs of personal character and life; avoid the fantastic and the fanciful in Bible interpretation, and cause that nothing else in the world shall seem so reasonable, so supremely satisfying to mind and heart, as the revealed Word. Even our own country is threatened with socialism in some of its worst forms; but the church, the Sunday school and the day school, might—let them be such as they should be—kill socialism at the root.—*Advance.*

AT a recent Sunday school Convention held in the Central Congregational Church, Brooklyn, one of the subjects discussed was, "How can the Sunday school counteract immoral and sensational literature among our scholars?" One speaker thought that parents were deficient in their duty of guarding the home against harmful publications. Sunday school papers and books should be made more interesting. Another speaker said that the Sunday school library should furnish reading that would take the place of the pernicious weeklies that were printed for boys and girls. From the library of the Central Congregational Sunday school all the "goody-goody swash" had been expelled, and for it the works of Scott and Irving and other good writers had been substituted. At a similar meeting in the Broadway Tabernacle (Congregational), Rev. Dr. Howard Crosby dwelt upon the necessity of organization. He said: "Every Sunday school should have the constant supervision of the church deacons. The pastor should be, himself, a constant visitor and helper in his own Sunday school. Children are taken for instruction because truth can be planted in their minds at that period most easily. Teachers of Sunday schools should be thoroughly trained for their work. Just as there are normal schools for teachers in the secular schools, so every pastor should have a class in which the teachers of the Sunday school could be prepared for their work." Dr. Wm. Taylor said: "It was the duty of the church and Sunday school to be closely allied together. The church was instituted by Christ, and not the Sabbath school solely, nor even the choir. Each of these had its particular sphere, and was subject to the church. The pastor should be familiar with the workings of all three of these departments. The superintendent, it was well enough to have appointed by the teachers, in order to be in full accord and sympathy with them, but that of itself was not sufficient. The superintendent should also be installed publicly in the church, as much so as the pastor, and his appointment to that responsible position should then and there receive the approval of the entire congregation. Such a superintendent would be, as it were, the right arm of the pastor. The pastor of every church should give

special instruction to a normal class in the Sunday school, from which the teachers of the school should be largely supplied. In addition to this, Dr. Taylor thought the teachers, whoever they may be, should not depend mainly on such preparation, but each teacher should give the lesson personal, private and devoted study.

#### THE CHURCH AND THE WORLD—THE PULPIT AND THE PEW.

The demand for great "breadth" of thought and great liberality of sentiment, is heard everywhere and from almost every class of persons. The one great mental weakness apparently held in special dread is "narrowness;" the one great moral wickedness to be condemned, what is called "bigoted illiberality." It seems a matter of little or no consequence in the estimation of too many what a man believes, or whether he believe anything, if he have only that indescribable something called "breadth;" and it is equally apparent that, with many, to be the greatest reprobate on earth is far preferable to having the slightest suspicion of bigotry attached to one's character or strait-lacedness to one's conduct. It is even thought to be a sign of "culture" to embrace all conduct, character, and creed in the same arms of universal charity. The mildest protest against flagrant transgression, or a word in condemnation of the most evident departure from what has generally been thought right and dutiful is denounced as Pharisaism, so that in the general eagerness to be thought charitable, generous, and philosophic, every distinction between right and wrong is in danger of being lost sight of and universal indifference to such things—as if they were old-fashioned and irrational—is in the fair way of becoming the order of the hour.

Some time since it was said with a certain degree of quiet bitterness, in reference to a rather prominent person, that he had succeeded more nearly than any other who could be mentioned as realizing the supposed impossibility of serving both God and Mammon. But is that feat after all so rare as is generally imagined? We rather think not. On the contrary, it would seem that the success achieved by many in this line leaves scarcely anything further to be expected. That they serve God, we are assured by themselves, and all their friends and acquaintance. That they are the votaries of pleasure and the servants of Mammon is equally beyond all question. Indeed, in many cases there seems no reason whatever why they should not make their gold into an image and fall down and worship it, except, to be sure, that in that shape it would yield no interest. But it is not merely in their love of money that so many show their divided or rather their combined service, their loyalty to contradictions, and their apparent obedience to masters whose order are conflicting and mutually counteractive. They have changed all the old talk and the old practice which implied a marked and unmistakable distinction between the Church and the world, between those who follow Christ and those who follow Him not. Such a distinction has been apparently found to be quite a mistake. There used to be a good deal said about those who became Christians denying themselves and taking up a cross, but large numbers are showing by their conduct that all this amounts to little, if indeed it amount to anything at all. The great dividing chasm has apparently been filled up, at least the Church and the world seem often to find no difficulty in clasping hands over even the widest part. In what respects are many professing Christians a "peculiar people?" In many instances it would be difficult to say. They are so conformed to the world that it is impossible to decide which is which. Members of the Church? Of course. This at least is thought respectable, at any rate in some places. And what does this imply? That they serve Christ; that they imitate Christ; that they desire to be in the world as He was in the world. This may be reasonable or not, but at any rate all who become members of a Christian Church say that such is their ideal and their aim. Yet, in many cases, are they different from what they were when they made no profession? Are they better in any recognizable sense than multitudes who

make none? We fail to see it. They drink with the drunken, if they are not, alas, they sometimes are, drunken themselves. They jest with the profane. They can tell a foul story. They can make a more than questionable insinuation. They may be found sailing very near the borders of ribaldry without actually passing over the dividing line. They play cards, for that, they say, is a perfectly harmless amusement. They dance at balls and guzzle at feasts till all hours of the morning, because, it seems, these assemblages are "highly respectable," and if one get a little elevated at them what does it matter? Better all that and a great deal more than be a "gloomy fanatic," or a "self-righteous Pharisee." "All right!" But is all this in accord with the fitness of things? Can any one fancy Jesus Christ dancing and drinking and fiddling and frisking till far beyond the "sma hours," patronizing current theatrical exhibitions, and in general exhibiting an amount of "liberality" and "breadth" quite sufficient to satisfy the greatest sticklers for "culture" and the greatest enemies of "cant?" We have tried to represent Him so engaged, but we must confess with the very poorest possible success. Yet Christians are all saying that they are striving to be in the world as He was. Are they? And is the net result of all their efforts only that which can be seen but too often on any day and in any locality? Yes, but they will say in deprecation and defence that they are not office-bearers, only full privates at the most, in the army of the Lord. "If they were elders or deacons, and still more, if they were preachers or parsons, they would require to be more careful." In fact they acknowledge that in that case they could not go on as they are doing. "It's very different with us," "you know." Is it? We have never heard that there is one law for the pulpit and another for the pew; that the private Church member may safely practice what an office-bearer may not without sin look at, even in the quietest and most furtive manner. On the contrary, what is right for one is right for all. If the Church member may safely patronize balls, may even occasionally roar out in his cups that he "won't go home till morning," and may, with painful iteration, assert that this, that and the other person is a "jolly good fellow," "which nobody can deny," then let the pleasure go round, and let the liberty be made absolute; let clergymen time the toasts and Church dignitaries lead off the dance; let theatrical representations be adopted as part of Church work; let elders go to the "pit" and deacons figure openly and frankly in the "dress circles." We shall in that case know better how we stand and whither we are drifting. And yet what an outcry would be made if clergymen and their wives led off the sports even in honour of patron saints, and lightly tripped to the sound of catgut, though in the name of charity, and patriotism as well. Why? "Oh! it would not do." And why would it not do? Just simply because the good sense of both saints and sinners would recognize in such a proceeding an incongruousness which would shock every idea of propriety, and an absurd inconsistency calculated to make the "cloth" a jest, and to stamp its wearers as frauds. Why this should be, as things too often are managed, we cannot see. But that it is so, is beyond all question. The clergyman who would dare to attempt what some of his flock may be habitually practising, and openly defending as not only innocent, but exemplary, would soon find himself deserted and unfrocked, with the approbation even of those whose conduct he may have most carefully imitated. Why is this? We shall not at present seek further to answer the why, but merely add that it might be profitable, though anything but pleasant, if a goodly number in all the Churches of Canada were to give the whole question of certain amusements and merry-makings, careful and candid study, and settle once for all whether it is that they have been going too far in these, or their "pastors and masters," their teachers and preachers, not far enough. At any rate they may all rest assured that there are plenty of people who can put this and that together, and who can very shrewdly settle what is consistent with a Christian profession and what is not.

Many talk of infidelity and lament its progress. Careless, inconsistent Christians make more infidels

than all the sceptical books which were ever penned, and hinder the more effectually just because they pretend to help so ostentatiously.

### THE GOSPEL'S GOOD WORKS. - III.

As a third good work which the Gospel has wrought, I name the inauguration of efforts for the amelioration of the condition of what, for want of a better word, I am compelled to call the masses of mankind. The Lord Jesus has taught the universal brotherhood of man. He has given every other, and so He is the founder and leader of all the benevolent and missionary movements of the modern world. "He that is greatest among you, let him be your servant, even as the Son of Man came not to be ministered unto but to minister, and to give His life a ransom for many." "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you, that you may be children of your Father which is in heaven, for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." These are some of the sayings of our Lord on this subject. His parable of the good Samaritan, illustrated and enforced by His own infinite sacrifice, has put the benevolence into our modern life. I am aware, indeed, that benevolence is manifested now among us by many who repudiate His right to their loyalty and allegiance, and deny that He is God. And I gladly make this admission. But, even while making it, I contend that these friends, unconsciously to themselves, and even in spite of themselves, have absorbed much of the Christianity that is in the moral atmosphere by which they are surrounded. They have obtained a great deal from the Gospel without knowing it, for that Gospel, thanks to the nobleness of the founders of this nation, has saturated all our institutions, and so, even though they do not receive it with their intellects, they have taken in much of its influence by involuntary and unconscious absorption. They are by so much better than their creed, even as, unhappily, some professing Christians are a great deal worse than theirs. The ancient philosophers did not concern themselves about the lower orders of the people. They never thought of going out into the streets and lanes of the cities to mitigate the miseries of their fellow-men. They were content to deal with what one has called "the intellectual aristocracy of mankind." They required a test of fitness for admission to their schools like that which one of them blazed over the entrance to his Academy, in the words, "Let no one ignorant of geometry enter here," and they affirmed that their special mission was "to those of mankind who have a natural tendency and disposition toward virtue." But Jesus came not to call the righteous, but sinners, to repentance, and high above all philosophy stands forever His precious invitation, "Come unto Me all ye that labour and are heavy laden and I will give you rest." Nay, more, His Church has been His representative in this regard. Even in mediæval times, before it had become utterly corrupt, through the selfish ambition of those who, without the Spirit of Christ, had called themselves by His name, the Church of Rome was the great mediator between the highest and lowest. It stood as a living breakwater between the selfishness of the feudal lords and the weakness of their dependants, and was, in the darkest age, the only influence of a refining and humanizing sort that existed throughout Europe. Then in the wake of the Reformation came a grand revival of benevolence, which is going on still, and irrigating the lands with blessing. If then it be worthy of reprobation to remember the poor, to seek to lessen their sufferings, to attempt to lift them into self-respect and self-support, to give them the hand of sympathy and the help of brotherhood, then let the Gospel be stoned for teaching men thus to bridge the gulf between rich and poor, between employers and employed, between the comfortable and the suffering. If the Howards, and the Frys, and the Nightingales, and the Joneses of our modern benevolence have been curses to the world and not blessings, then let the Gospel be made the execration of humanity, for by it were these charac-

ters inspired and moulded. But if—contrary-wise—these are the names which stir men's hearts to their depths, and waken the enthusiasm of the multitude to deafening applause at their very mention, then with what consistency shall we stone the Gospel, of which their lives were the bright efflorescence and delightful fruit?—*Rev. W. M. Taylor, D.D.*

### "DON'T WORRY."

It is doubtful if there is philosophy enough in the world, even if it were impartially distributed, to put a stop to worry. Some people would begin to fret, the next day after such a distribution of the antidote, that they hadn't got their share. And then some things are as much stronger than philosophy as blood is thicker than water. Temperament is one of them. Inherited mental traits, or habits that have crystallized into disposition, are more of the same sort. A man who has the elements so mixed within him that he naturally borrows trouble, and crosses bridges before he gets to them, and permits things small or great to fret him, is bound to worry. He may as well attempt to alter his complexion, or change the thickness of his skin, as to stop worrying. The most he can do is to control the expression of his mental state within himself,—and that is often more wearing to him than to give vent to his feelings. Speech is the safety-valve for constitutional worriers, and they are truly blessed if they have a friend with a willing ear and a buoyant nature, on whom their poured-out troubles have no more effect than a summer shower on a silk umbrella.

To this class of unfortunates it is quite useless, and sometimes little short of impertinence or cruelty, to keep forever saying: "Don't worry." One might as well say to the wind, "Don't moan," or to water exposed to zero weather, "Don't freeze." The only thing to do, is to remove the cause of the worry,—or, if that be impossible, to divert the attention to more pleasant subjects for a time. The worrying of the world is not wholly in vain, it is well to remember. The troubled and perplexed people, other things being equal, often have the foresight to perceive and the prudence to avert troubles over which the care-free and merry-hearted might stumble and fall. Until we get our millennium in something more tangible and universal than spots and slices, it won't do to be too uncharitable toward worry.

But if there ever should be organized a Society for the Prevention of Worry, we think it might find a field for useful and hopeful labour in combating the habit of idle and pointless complaining, and chronic fretfulness, which blights so many homes. It could warn young people to beware of forming the habit. It could encourage the victims of it to stop and count ten before uttering a fretful word—as some people have to do to prevent outbreaks of temper. It would teach over-wrought mothers and over-active fathers to take more sleep—to breathe a better air—to stop over-loading their stomachs—and thus abolish many of the strictly physical causes of a disagreeable habit of unamiableness. An ounce of prevention is worth a pound of cure, in this matter; for the descending steps of the scale are: worry, fret, growl, bite. And when one has reached that depth, philosophy won't save him. Reform has as hopeless a job in tackling him as it has in dealing with an old hack politician. Conversion—the real, old-fashioned conviction of sin, repentance, and a new birth—will alone do the job.—*Golden Rule.*

### FATHER AND SONS.

"If you wish to train up your child in the way he should go, just skirmish ahead on that line yourself," said wise Josh Billings, and if he was not addressing fathers and thinking of boys, he ought to have been. The writer was present once at a social religious meeting, when a very large man with a very large nose, and no doubt a very large heart, also, arose and used his space of time to tell what a good mother he had and how her influence had guided him, and finished with an exhortation to all mothers to make good men of their boys.

The divines followed in a similar strain and ended

with the same exhortation. All the brethren settled themselves more comfortably into their seats, and all the sisters bowed their heads with meek faces as if sweetly taking up the heavy burden thus flatteringly laid upon their frail shoulders. No, not all; for one sat bolt upright, too indignant for speech, to see those great broad-shouldered men thus calmly shirking the greatest responsibility God ever called them to bear.

Because some mothers, blessed with mighty faith and powerful will, have borne their sons triumphantly over the quicksands of youthful temptations and planted their feet firmly on the pleasant upland of righteous manhood, shall it be demanded of every frail woman to whom God has given a son, that she do the same? No; with equal justice it might be demanded of every woman that she write books like Mrs. Stowe, entrance large audiences like Miss Willard and Anna Dickinson, or be a brilliant newspaper correspondent like Mary Clemmer.

What weight has a mother's word when weighed against a father's example? The mother says, "My son, do not smoke, it is bad for your health, bad for the purse, bad for the morals, and the pleasure it affords is trifling compared to the evil it works."

"What does mother know about smoking?" reasons the boy; "she never smokes; father smokes, and I am going to."

"Don't spend your evenings about the bar-room and village store," pleads the troubled mother; "the conversation there is not such as I wish you to listen to."

"What does mother know about bar-room talk?" questions the boy; "she is at home rocking the baby or darning stockings; father is there and I'm going."

One outspoken ten-year-old boy said, "I like my mother well enough; but I think father is a great deal smarter;" and he expressed the feelings of the average boy when he enters his teens. Now, which parent is likely to have most influence in forming the character of that son?

"I'll take what father takes," said the boy at the hotel dinner table, and boys are taking what their fathers take, all the world over.

A father and son were clambering up the rough, steep sides of a mountain. When the father paused to decide which of many paths to take, the boy said, "Be sure to choose a good path, father, for I am coming right behind you."

Fathers, upon the hillside of life, be sure you choose a "good path," for your sons are just behind and almost certain to follow in your footsteps. If the bewitching voice of pleasure entices you into the by-paths of self-indulgence and sin, remember that where you trip he will stumble, and the same foul mire that soils your raiment will engulf him. But if you choose, to walk the pleasant highways of temperance, virtue and Christian manliness, he shall keep even step with you, and at last dwell in peace at your side.

"The just man walketh in his integrity; his children are blessed after him."—*Bessie Barton, in the Christian Standard.*

If you like a man, he may jump into water all over and not be wet; but if you dislike him, the very way he carries his food to his mouth will look ugly to you. *Arthur Helps.*

HAVE you never observed how entirely devoid is the Lord's prayer of any material which can tempt to subtle self-inspection in the act of devotion? It is full of an outflowing of thought and emotion towards great objects or desires, great necessities, and great perils.—"After this manner, therefore, pray ye."—*Prof. Austin Phelps.*

To buy and read all the Magazines, Reviews, etc., that claim the front rank, and are generally regarded as the leaders or exponents of modern thought, would overtax the means and the leisure of most people. The "Living Age" brings to its subscribers, every week, a selection of the most note-worthy articles that appear in the leading English secular periodicals, and thus enables them, with little detriment to their time and still less to their purse, to keep themselves well posted in current literature.



THE  
CANADIAN INDEPENDENT.

TORONTO, THURSDAY, DECEMBER 18th, 1879.

FRANCE AS A MISSION FIELD.

THE Rev Dr Leonard Bacon, in the "Congregationalist," urges the American Board to immediately occupy the Republic of France in large force. He considers it in many respects one of the best mission fields now open to a pure gospel ministry. He speaks of the present forward movement there as "the greatest fact of cotemporary religious history," and is confident that the first society that comes to the help of the movement already organized will "win a magnificent prestige of success which it would be no sin for all its peers to covet earnestly." If this splendid people were evangelized they would contribute much towards the salvation of the world.

He refers to "the memorable letter of M. Bouchard, a country gentleman of dignity and ability—formerly sub-prefect of his department—addressed to his bishop, in which he asked that official note might be taken of the withdrawal of himself and family from the Roman Church, in order to connect themselves with the Protestant Church. M. Bouchard was one of that countless multitude of Frenchmen who renounce with scorn and detestation, the peculiar tenets of modern popery, but who up to this time have been accustomed to remain in nominal connection with it, and be counted in the vast sum-total of adherents of which it boasts."

This gentleman felt it his duty as a patriotic citizen to break off from the Romish Church because of the "active hostility of the clergy to the constitution and liberties of the Republic." This patriotic movement in France has been inspired with the breath of a vigorous religious life. The earnest men who have come under the simple teachings of the gospel are going through the land preaching with the power of the Holy Ghost, and the hearts of the French people are swayed "as the trees of the wood are moved by the wind."

Dr. Bacon says: "The hour of the glorious revenge of the persecuted church of the French Reformation has arrived. The blood of the martyrs, that has lain buried long in dust," is germinating at last, and the soil of France, from the Channel to the Pyrenees, is heaving with its lusty growth."

He gives the following incidents which recently occurred, as illustrating the character and extent of this great religious revival:

At St. Just, a considerable town some fifty miles due north of Paris, the movement was initiated by some of the well-to-do citizens of liberal sentiments, and taken up by the majority of the population. Two public meetings were held which were addressed by M. Eugène Réveillaud, editor of the Protestant newspaper, "Le Signal;" after which a petition was drawn up, and signed by 200 names, demanding official authority for building a Protestant church. On the 31st of October a lecture by M. de Pressensé was delivered in the Roman Catholic church, which was really a sermon pointed at the conscience, and was listened to with eager sympathy by an assembly of 1,200 persons. From all the neighbouring villages have come requests for similar discourses.

I give this not as a peculiar case, but as one of a multitude. The other incident is of a more dramatic character.

On Sunday, November 2, by the sanction of the authorities, Protestant worship was held in a hall of the Palace of Louis XIV., at Versailles. The place chosen was under the hall of the Oeil-de-Bœuf, not far from the chamber where, in 1715, the *Grand Monarque* expired. It is the vast room decorated by Cotelle with paintings of the royal residences. Before a great canvas representing the palace and park of St. Cloud, had been set up a temporary pulpit; and through the crowded congregation passed the President of the Consistory of Paris, and the pastor of Versailles, each bearing a copy of the Holy Scriptures, and with them the officers of the congregation. A young French poet, who was among the worshippers, utters the sentiments which the occasion could not but inspire: "Not without a glow of honest pride we passed before the colossal bronze statue of Louis, stretching out its hand as if to defend his palace against the intrusion of modern and heretical ideas. And when we heard the Bible and the Huguenot liturgy read in that building in which, just overhead, Madame de Maintenon had induced Louis XIV. to sign the Revocation of the Edict of Nantes, well nigh 200 years ago, we were thrilled with emotion, and blessed God from our inmost heart. At that solemn moment, our thoughts seemed to bring back the dead. On the one side, Bossuet acclaiming, in his mighty voice, the new Theodosius and the new Constantine, under the very roof in which we were singing forth the old 138th Psalm,—that court in which superstition and immorality joined hands to hold France in subjection; those courtiers, beribboned and beplumed, amongst whom the King moved about as a god come down to earth—these on the one side. On the other side, our proscribed forefathers of the "pretended reformed religion," forced to quit the ruins of their churches, hunted and tortured by the dragoons, gathering in caves or forest-clearings; those glorious *camisards* who perished and foiled the troops of Bavière, and Villars, and Louvois, that had vainly dreamed of exterminating the Reformation. The day of our vindication was come! What would have been the rage of the ore, what the joy of the other, could they have foreseen that in two centuries the very palace of Versailles would resound with the worship of a Protestant congregation."

THE MISSION FIELD.

*Madagascar.*—The missionaries in Madagascar made the first translation of the Bible in Malagasy, in 1835. In the rising against Christianity which followed, and which resulted in driving the missionaries from the country, nearly all these Bibles were destroyed; but some were buried, and thus preserved until the missionaries were permitted to return and resume their duties. This Bible is now being revised. The work has been going on two years, and is participated in by three missionaries of the London, one of the Propagation of the Gospel, one of the Quaker, and two of the Norwegian, Missionary Societies.—A missionary relates the following incident. One Sunday he preached from the text, Gen. xxviii. 22, "And of all that Thou shalt give unto me, I will surely give a tenth unto Thee." At the close of the service one of his hearers, named Tobaccowell came forward and said: "Me plant big corn-field next week. Me make it ten pieces; plant all, then one piece be the Lord's corn." He did so; the part of the field to be devoted to the Lord was ploughed and planted with great care. But when the time for hoeing had arrived, our neighbour hoed his own corn, but did not find it convenient to hoe the Lord's. As the season advanced the Lord's corn, uncultivated and dwarfed, and Tobaccowell's tall, well-hoed, and thrifty, produced a strong and striking contrast. The Missionary says the sight of that corn-field has been a life-long lesson to him, and whenever he finds himself more devoted to his own personal interests than to the glory of God, he says to himself, "I am neglecting the Lord's corn."

*South America.*—The Methodist Episcopal Church of the United States has eighteen mission stations in Mexico, seven American missionaries and fourteen native ministers, teachers, colporteurs and four lady missionaries. They have a theological seminary, an orphanage, and a printing house. Their missionary paper "El Abogado Cristiano" is illustrated, and has a circulation of 2,000.—The President of Mexico is a friend of missions and a staunch protector of religious liberty. The persecutions and massacres of the Protestants by the priests of the Roman Catholic Church have turned the sympathy of the best men more and more in favour of Protestantism. The public men abhor the conduct of the Catholic priests and are ready to protect the missionaries in their work.—There are two Baptist churches in South America. One is located in Santa Barbara, Brazil, and is chiefly composed of

after-the-war emigrants from the Southern States. The other is in Demerara, Guiana, and is composed of Chinese immigrants, gathered and presided over by a zealous and efficient brother from the Canton Baptist church in China. In 1878 this church numbered 156, and sixteen or more have since been added by baptism. These brethren have built chapels for themselves, and have taken steps towards carrying on mission work in their native land.

*India.*—The South India Missionary Conference did not approve of surrendering anything to caste. It adopted a resolution declaring that Hindoo caste "is diametrically opposed to the Christian doctrine of the oneness of human nature and the brotherhood of all true Christians, and that it is the duty of all missionaries and Churches to require its entire renunciation, with all its outward manifestations, by all who desire to enter the Church of Christ."—In 1846 Father Gossner, of Berlin, Germany, sent out six missionaries to the Kols, of Nagpore, India. In three years four of the six had died, and the two men worked on alone, yet without any sign of spiritual success, though the natives had come to show themselves very plainly. They persevered, and in the fifth year there were indications of religious awakening, and eleven converts were baptised. The next year there were nineteen more, then the conversions were counted by hundreds, and now there are forty thousand Christians among these natives of Nagpore.—The Free Church of Scotland proposes to raise a Jubilee Fund of \$100,000 in six-penny subscriptions, to mark the semi-centennial of its mission work. It was in 1829 that Dr. Duff went as the first missionary of that Church to India. His ship was wrecked upon an uninhabited island, thirty miles from Cape Town. No life was sacrificed, but Mr. and Mrs. Duff lost their effects, including 800 valuable books. Proceeding on their way in another vessel, they were dashed ashore in a cyclone at the mouth of the Ganges, thus having a decidedly rough introduction to their work.—Rev. John Ross of the United Presbyterian Church of Scotland, has now translated about half the New Testament into the Korean language. The Korean peninsula, northeast of China, is supposed to contain a population of twelve or fifteen millions, and thus far they have had no portion of the Bible in their own tongue. Until lately the country has been closed against foreigners, but the Japanese have now forced them to open one of their ports.

*Africa.*—There is now an unbroken chain of communication by steam from England to the northern end of Lake Nyassa in Central Africa, excepting seventy miles of the Murchison Cataracts in the Shire River; and it is ascertained that Lakes Nyassa and Tanganyika are but 130 miles apart, instead of 250.—Sir Garnet Wolseley's letter to Bishop Schroeder in regard to excluding missionaries from Zululand does not at all dispel the fears of the missionaries. The letter makes it quite plain that the various chiefs have the power to exclude the missionaries altogether from their respective districts if they choose. Formerly it was only necessary to get permission from the king to settle in any part of Zululand. Now there are thirteen independent chiefs having jurisdiction.—Last year the Church Missionary Society completed the transfer of all the congregations in Sierra Leone, Africa, to the native Church of that colony, with one exception, that of Sherbro, which is expected to be transferred shortly. The Native Church is almost self-supporting, the Society granting only \$1,500 a year to it. The Native Church has fifteen congregations, fourteen clergymen, and 4,874 communicants. The number of native Christian adherents is about 14,000 and there are thirty-eight schools, with 4,037 scholars.—The Society supports stations at Sierra Leone and Port Lokkoh for Mohammedans, and has in charge the higher education of the colony. The missionaries report that they have access to the Mohammedans, and have under instruction some earnest inquirers. Much is hoped for from the mission at Port Lokkoh, among the Timnes, who are a peaceable, rather indolent people, holding somewhat loosely to a religion which is a mixture of Mohammedanism and heathenism. They come to the church when they are invited.

and always listen. Some of them have begun to observe the Sabbath.—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.—“All the ends of the earth shall fear Him.” Two things have been impressed upon us by the recent meetings at Syracuse and Chicago. One is the duty of getting down our atlases and familiarizing ourselves with Africa, and the other is the rapidity with which the ends of the earth are being reached, and instructed in the Gospel. The progress which has been made within five years in Africa, and elsewhere, is marvellous. We cannot afford not to keep ourselves posted regarding it. Nor may we forget in our close attention to our daily personal duties the broader reach of our religion and its need of our interest and prayers. Ought we not, also, to ask ourselves if Christianity means to us as individuals as much as it should? They who live nearest the Saviour are the ones whose prayers tell most for the world. (*Congregationalist*.)—Discouraging reports have recently come from the Nyanza Mission in Africa. Hostile influences at work on the mind of King Mtesa have put him in an attitude of antagonism to the missionaries. He has accused them of complicity with an invasion of his territory by the Egyptians. Two of their number have gone to Egypt to disprove these charges, and the position of the three who are left at Mtesa's court is very embarrassing and dangerous.

## News of the Churches.

REV. W. J. CUTHBERTSON closes his labours in Frome and Shedden next Sunday. Any vacant church wishing an earnest and wise pastor will do well to communicate with Mr. Cuthbertson. His address is Frome, P.O.

COBOURG.—The social on the 2nd inst., was a success. The church was crowded to excess. Misses Lawes, Appleby and Howell, with the choir, furnished the best of music, and Revs. Beer, Hutton, Pedley, and Dr. Nelles did the speaking.

WINNIPEG.—Four members were received into membership at the last church meeting. A resolution was passed authorizing the pastor to return east to solicit aid for church building, provided a suitable supply can be procured during his absence. Brother Ewing wishes to acknowledge the receipt of \$5 from the Congregational Sunday school, Melbourne, Que., through its pastor, Rev. W. McIntosh.

THE Ladies' Sewing Society of the Hughson street Church, Hamilton, held a sale of work on Thursday, the 11th inst. Early in the day the lecture-room was the scene of activity, and many articles of use and ornament were bought in. The sale began at three o'clock and continued up to about ten. A refreshment table also was to be found in the adjoining school-room. The financial results were very gratifying, something over two hundred dollars having been secured, which will be applied to the payment of the church debt.

EASTERN DISTRICT ASSOCIATION.—The annual meeting of the Eastern District Association was held in the vestry of the First Congregational Church, Kingston, in November. Present: Revs. J. Wood, Ottawa; D. Macallum, Athol; S. N. Jackson, and W. M. Peacock, Kingston; A. O. Cossar, Belleville (Chairman for the past year); J. Brown, Lanark; R. Brown, Middleville; Geo. Willett, Hawkesbury; H. Pedley, Cobourg; and R. Mackay. Rev. S. N. Jackson was unanimously elected Chairman for the ensuing year. The thanks of the Association were tendered to Rev. R. Mackay, and he was re-elected Secretary-Treasurer for another year. The Rev. John Wood read a paper on “The examination and reception of applicants for membership in Congregational churches,” which was followed by an interesting discussion. Reports from churches were heard, and

a conference took place in the interest of the College. On motion it was unanimously resolved: “That this Eastern Association has heard with exceeding interest the report of the commencement which has been made in our missionary work in Manitoba, by the organization of a church and the settlement of a pastor in Winnipeg, and also of the very promising openings at Pembina Mountain, Rapid City, and elsewhere, and cordially commends the claims of the Great North-west to the attention of all our churches, and urges such increase in their contributions to the Canada Congregational Missionary Society as will enable it to occupy these new fields.” Rev. John Brown read an exposition on Heb. vi. 1-6. Rev. Hugh Pedley, B.A., read an essay on “Studying for the ministry,” which was followed by a discussion, in which the Rev. Principal Grant, D.D., of Queen's University (who honoured the Association with a visit), took part. A public meeting was held, when Rev. Geo. Willett preached the annual sermon. The kind invitation of the church in Ottawa was accepted, and the next meeting will be held in that city.—R. MACKAY, *Secretary*.

WATERVILLE.—Sunday, November 23rd, was a red letter day in the history of the Congregational church at Waterville, Que., as on that day their new church edifice was dedicated to the worship of God. The Rev. J. L. Forster of Calvary Congregational Church, Montreal, preached in the morning from Rev. ii. 10: “Be thou faithful unto death and I will give thee a crown of Life.” In the afternoon the Rev. J. Kines (Methodist) of Sherbrooke, preached from 1 Cor. vi. 19, 20, and in the evening Rev. J. L. Forster preached from Psalm viii. 4. All three sermons were of a very high order, clear, practical, faithful, and were listened to with unabated interest by large audiences. The pastor, Rev. G. Purkis, took part in the exercises at each service. On Monday evening Rev. J. L. Forster gave a lecture in the church, on “Moses—the greatest character in history.” The lecturer considered that the great law-giver had displayed, more than other man, the marks of true greatness. His greatness consisted in a spirit of self-abnegation, and a hearty consecration of himself to the good of others. The lecture was listened to with great interest and profit. On Wednesday evening a tea meeting was held. There were present, and addressed the meeting, Revs. W. McIntosh, of Melbourne; W. W. Smith, of Eaton; J. McKillican (Sunday school union), A. F. Tully (Presbyterian), of Sherbrooke; Knowles (Methodist), of Compton; Capt. W. E. Parker, of the Episcopal church, Waterville, and the pastor. During the evening there was some excellent singing, the choir being assisted by friends from Sherbrooke and Lennoxville. The speaking was good and to the point, and the result financially was very gratifying. The building is both substantial and neat, and reflects great credit on the building committee. It is 45 x 34 with a tower ten feet square with belfry and spire. The inside woodwork is of ash with dark mouldings, the windows are Gothic with ground glass. It is heated by a furnace. The total cost, including the bell, is \$1,600. The collections and subscriptions received at the dedicatory services, together with what was previously given, meets the cost in full, so that the church and congregation have the satisfaction of feeling they have a house of worship free of debt, for which they desire to thank all their kind friends who have helped them in their enterprise, but more especially would they thank Him who put it into their hearts to do so; to Him be all the glory.

WESTERN CONGREGATIONAL CHURCH.—The Sunday school of this church under the superintendency of Mr. T. P. Hayes is in a most flourishing condition. The fourth anniversary was held on Sunday 14th inst. In the morning Rev. Professor Gregg delivered a short discourse to the young people from Proverbs xxx., 25, 26, 27, 28. The preacher said that though these creatures were small many useful lessons might be learned from a study of their habits. The ants gather in the summer time the food which is to supply them in the winter, when they cannot work. From this young people might learn to do the right thing at the right time. The right time to become a Christian

is now. The *comes* were feeble creatures, but they had the wisdom to find shelter for themselves among the clefts of the rocks where enemies could not reach them. Our lesson from this was to look for salvation and safety to Christ—the “Rock of ages cleft for me.” The *locusts* were said to have no king, but in their united array they accomplished great things. There were temperance bands and mission bands of children and it was surprising to see what these children could do when thus unitedly they worked together. The *spider* by diligence found a place in the king's palace. This was a lesson to the young to have lofty aims and diligently pursue them. Each should aspire to a place in the palace of the Great King above which was grander than any earthly palace. He urged the young to enter the service of Christ, and be made kings and priests unto God. After singing by the children, Professor Gregg gave a Bible reading illustrating the various names by which Jehovah was known to the Israelites, viz., Jehovah-Jareh (Gen. xxii. 14), Jehovah-Tsidkenu (Jer. xxiii. 6), Jehovah-Nissi (Ex. xvii. 15), Jehovah-Ropheka (Ex. xv. 26), Jehovah-Shalom (Judges vi. 24), Jehovah-Shammah (Ezek. xlvi. 35). He is the unchangeable One and sustains these same relations to us. He is our sacrifice, righteousness, banner of strength, healer, peace, and the glory of heaven will be that “the Lord is there.” This discourse was listened to with closest attention by young and old. In the afternoon Rev. John Burton, B.A., pastor of the Northern Church, preached a most practical sermon to parents and teachers from Psalm xcii. 13, “Those that be planted in the house of the Lord shall flourish in courts of our God.” The lesson enforced was that as the children of Christian parents belonged to Christ and His Church, they should be lovingly, carefully trained up for Him from their infancy by the family and the Church. They should never be allowed to wander from the fold, but should be brought up “in the nurture and admonition of the Lord.” In this way would be fulfilled the words of the Psalmist, “that our sons may be as plants grown up in their youth; that our daughters may be as corner stones polished after the similitude of a palace.” A platform meeting was held in the evening. After introductory services by the pastor, Mr. John Gillespie, superintendent of St. James' Cathedral Sunday school, addressed the teachers. Mr. W. B. McMurrich, superintendent of the West Presbyterian Sunday school, spoke on “the relation of the Church to the Sunday school;” and Mr. James Hughes, inspector of schools in the city, gave a most practical address to the boys and girls, urging them to be true, pure, and unselfish. The singing of the children, under the leadership of Mr. Greenfield, was greatly enjoyed by all. The day was one of joy and gladness to old and young.

The December number of the “Westminster Teacher” contains several good papers on subjects connected with Sabbath school work, besides the usual carefully prepared expositions of the month's lessons.

At a recent meeting of the Russian ministers, it was decided to forbid the Dissenters to repair the edifices in which they perform their religious worship. This measure, if carried out, will lead to the extinction of the chapels belonging to the fifteen million Russian Dissenters, and they will then be without means of performing worship in public; the assembly of Nonconformists in private houses having already been prohibited by the Emperor.

As our readers know, the Confraternity of the Blessed Sacrament is a society or order belonging to the Church of England and of the most pronounced Ritualistic character. So much is this the case that the fact of belonging to this order was urged as a sufficient reason for a very prominent Anglican clergyman being inhibited by the late Bishop Bethune from officiating within the Diocese of Toronto. Its object is to advance what the members believe to be the truth with regard to the Lord's Supper. They teach by word and by symbol the dogma of Transubstantiation. There are twenty-five of the Anglican clergy of Canada members and officers of this society. Of these five are located in Ontario.

## Religious News.

It is said that Cardinal McCloskey has asked and received permission to erect three new bishoprics in the United States, to be under his jurisdiction.

FROM a list of priest-associates of the Confraternity of the Blessed Sacrament, it appears that there are no less than twenty-six members of the Confraternity among the Episcopal clergymen of Canada.

THE authorities in Rockford, Ill., have issued an order that all saloon-keepers must remove all blinds and screens from their windows, so that the publicly generally can see what is going on inside.

JOHN DUNN, of South African fame, the influential adviser of King Cetewayo, and now one of the tribal chiefs, is to receive the order of St. Michael and St. George, in recognition of his services to the British Government in Zululand.

THE centenary of the birth of the Rev. Dr. Chalmers is on the 17th of March, 1880. The Free Church proposes to hold a great meeting on the 3rd of March, 1880, at Edinburgh, being the day of the next meeting of the Commission of the Assembly.

THE trustees of Dr. Talmage's church at Brooklyn, N. Y., have unanimously adopted a resolution favouring the separation of the Brooklyn tabernacle from the Presbyterian denomination so long as the attack on Talmage by his ministerial brethren continues.

PROTESTANTISM has found its way into the magnificent palace of Versailles, and the sound of sweet French verses is heard in its splendid halls. The Protestant Church of the place is to be rebuilt, and meantime Jules Favre, who has married a Protestant, has secured a place for them in the *Ceil de Boeuf*. Louis XIV. did not dream of Protestant worship in his grand home.

SEVEN Belgian priests have gone to the length of prohibiting children attending the communal schools from entering their churches. The minister of justice has, in consequence, issued a circular calling attention to the existence of laws making the churches free to all. A priest having refused to perform the marriage ceremony for a Catholic girl, because she teaches in a communal school, the Pope has, on appeal, ordered the bishop of the diocese to allow the marriage.

ARRANGEMENTS are being made for the holding of an All-World Sunday School Convention in London, next year, in connection with the Raikes Centenary. The Church of England Sunday School Institute, and the Wesleyan and Old Bailey Sunday School Unions, have the matter principally in charge. It is intended to hold services in St. Paul's Cathedral, the City road Chapel, and Mr. Spurgeon's Tabernacle. Mass meetings will be held in Albert Hall and elsewhere.

IT is reported from Rome that the Pope is busily preparing for a consistory, to be held in the middle of December, at which an allocution will be delivered, "reviewing the condition of the Church and supplying a narrative and explanation of Leo XIII.'s administration during his pontificate." Another long encyclical is also in course of preparation on the subject of education throughout the world, "from which," to quote again from the correspondent of the London "Standard," "a great amelioration of the intellectual and moral characteristics of the priesthood"—whatever this may mean—"is expected."

A CURIOUS illustration of the power of the press is afforded by the action of two despotic governments abroad; one secular, the other religious. The Vatican has decided to establish a daily newspaper in Rome to give a more authoritative expression to the views of the Pope than is given by any existing clerical paper; a decided advance this since 1535, when his most excellent Catholic majesty, Francis I. of France, forbade any exercise of the art of printing in that kingdom on pain of the halter. The Russian Government has given notice to all the principal editors of St. Petersburg that neither Germany nor Austro-Hungary nor the treaties between these Powers and Russia can be discussed by them; and it is announced, apparently by authority, that on the return of the Emperor to St. Petersburg a new official paper will be established to influence public opinion.

### 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, 140 Powers' Block, Rochester, N. Y.

## Births, Marriages and Deaths.

### MARRIED.

On the 2nd inst., at the Norfolk House, Winnipeg, by the Rev. W. Ewing, B.A., J. A. Hopper, Esq., of Winnipeg, to Maggie L., youngest daughter of John Reid, Esq., of Paisley, Ont.

### FIGHT A GOOD FIGHT.

A stingy Christian was listening to a charity sermon. He was nearly deaf, and was accustomed to sit facing the congregation, right under the pulpit, with his ear-trumpet directed upward toward the preacher. The sermon moved him considerably. At one time he said to himself, "I'll give \$10;" again he said, "I'll give \$15." At the close of the appeal he was very much moved, and thought he would give \$50. Now the boxes were passed. As they moved along his charity began to ooze out. He came down from fifty to twenty, to ten, to five, to zero. He concluded that he would not give anything. "Yet," said he, "this won't do—I am in a bad fix. This covetousness will be my ruin." The boxes were getting nearer and nearer. The crisis was upon him. What should he do? The box was now under his chin—all the congregation were looking. He had been holding his pocket-book in his hand during this soliloquy, which was half audible, though in his deafness he did not know that he was heard. In the agony of the final moment he took his pocket-book and laid it in the box, saying to himself as he did it, "Now squirm, old natur!"

Here is a key to the problem of covetousness. Old natur' must go under. It will take great giving to put stinginess down. A few experiments of putting in the whole pocket-book may, by-and-by, get the heart into the charity-box, and then the cure is reached. All honour to the deaf old gentleman. He did a magnificent thing for himself, and gave an example worth imitating, besides pointing a paragraph for the students of human nature.—*Good Words*.

### WHAT WE MAY DO.

No human being can be isolated and self-sustained. The strongest and bravest and most helpful have yet, acknowledged or unacknowledged to themselves, moments of hungry soul-yearnings for companionship and sympathy. For the want of this, what wrecks of humanity lie strewn about us—youth wasted for the mocking semblance of friendship; adrift at the mercy of chance, for the grasp of a true firm hand, and a kindly, loving heart, to counsel. It is affecting to see how strong is this yearning, so fatal to its possessor if not guided rightly, such a life-anchor if safely placed! "Friendless!" What tragedy there may be hidden in that one little word! None to labour for; none to weep or smile with; none to care whether we lose or win in life's struggle! A kind word or smile, coming to such a one unexpectedly at some such crisis of life, how often has it been like the plank to the drowning man!—lacking which he must surely have perished. These, surely, we may bestow as we pass those less favoured than ourselves, whose souls are waiting for our sympathetic recognition.

### A SERIES OF LOSSES.

Loss of money follows drinking;  
Loss of time, and bitter thinking;  
Loss of business follows these;  
Loss of strength, and loss of ease;  
Loss of health, respect, and love;  
Loss of hope of heaven above;  
Loss of friends, who once admired;  
Loss of mind, by frenzy fired;  
Loss of usefulness, alas!  
Loss of life's purpose, for the glass;  
Loss of life, and loss of soul—  
Crowns his loss who loves the bowl.

### WORKING FOR GOOD.

It is only in the Word of God that we learn to consider affliction as a blessing. The utmost which the most refined philosophy can effect is to remove from our sorrows that which is imaginary, to divert the attention from the cause of distress, and to produce a sullen and stoical resignation, more like despair than hope. The religion of the Gospel grapples with the evil itself, overcomes it, and transforms it into a blessing. It is by no means included in the promises made to true Christians that they shall be exempt from suffering. On the contrary, chastisement forms a necessary part of that paternal discipline by which our Heavenly Father fits His children for their eternal rest in glory. The Psalmist asserts the blessedness of the man who is chastened by the Lord, with this qualification, as necessary to constitute it a blessing, that he is also instructed in divine truth. By this we understand that the influence of chastisement is not physical; that mere suffering has no inherent efficacy; but that the afflictions of this life are, in the hand of God, instrumental in impressing divine truth upon the heart, awakening the attention of the believer to the consideration of his own character and situation, the promises of the gospel and the rewards of heaven. The child of God is assured that all things work together for his good; in this is plainly included the pledge, that chastisements and affliction shall eventually prove a blessing; and this is verified by the experience of the whole Church.—*Rev. J. W. Alexander, D.D.*

### BRIBERY A CENTURY AGO.

On the 11th of March, 1768, the Parliament, having nearly lived its term of seven years, was dissolved, and the most unprecedented corruption, and bribery, and buying and selling the people's right to their own house came into play. The system originated by Walpole was now grown gigantic, and the sale and purchase of rotten boroughs was carried on

in the most unblushing manner by candidates for Parliament, particularly aristocrats, who had managed to secure the old boroughs as their property, or to control them by their property. The Mayor and Aldermen of Oxford wrote to their members long before the dissolution to offer them the renewal of their seats for the sum of £7,500, which they meant to apply to the discharge of the debts of the corporation. The House arrested the Mayor and Aldermen, and clapped them in Newgate for five days; but on their humbly begging pardon at the bar of the House, they released them again to continue their base contract. Nay, whilst in prison, those corporation officials had sold their borough to the Duke of Marlborough and the Earl of Abingdon. Lord Chesterfield states in his letters to his son that he had offered £4,500 for a borough seat for him, but was laughed at; and was told that the rich East and West Indian proprietors were buying up little boroughs at the rate of from £3,000 to £9,000. Thus new interests were coming in from the East and West Indies by which men, seeking to protect their own corruptions in these countries, and to secure their unrighteous prey, swelled the great Parliamentary sink of corruption by which the people were turned out of their own house by the wealthy, and made to pay their greedy demands on the Government; for that which these representatives of rotten boroughs bought they meant to sell, and at a plentiful profit. Well might Chatham say this rotten part of the constitution wanted amputating. Where the people of corporations had votes, they were corrupted beyond all hope of assistance by the lavish bribes of the wealthy. The Earl Spencer spent seventy thousand pounds to secure the borough of Northampton for his nominee. There were attorneys acting then as now for such boroughs, and such corrupt constituents, who were riding about offering them to the highest bidders. One Hickey was notorious amongst this tribe of political pimps and panderers; and above all, the borough of Shoreham distinguished itself by its venality, which assumed an aspect almost of blasphemy. The burgesses united in a club to share the proceeds of bribery equally amongst themselves, and styled themselves "The Christian Club," in imitation of the first Christians, who had all things in common.—*Cassell's Illustrated History of England*.

### CLERGYMEN'S SONS.

I think that of all sections of mankind the clergy are those to whom, not only for their own sakes, but for the sake of the community, marriage should be most commended. Why, sir, are you not aware that there are no homes in England or Scotland from which men who have served and adorned their country have issued forth in such periodical numbers as those of the clergy of our Church? What other class can produce a list so crowded with eminent names as we can boast in the sons we have reared and sent forth into the world? How many statesmen, soldiers, sailors, lawyers, physicians, authors, men of science, have been sons of village pastors? Naturally, for with us they receive careful education, they acquire, of necessity, the simple tastes and disciplined habits which lead to industry and perseverance; and for the most part they carry with them through life a purer moral code, a more systematic reverence for things and thoughts religious, associated with their earliest images of affection and respect than can be expected from the sons of laymen, whose parents are wholly temporal and worldly.—*Lord Lytton*.

### A GOOD EXPERIENCE.

God knows me better than I know myself. He knows my gifts and powers, my failings and my weaknesses, what I can do and not do. So I desire to be led; to follow Him; and I am quite sure that He has thus enabled me to do a great deal more in ways which seem to me almost a waste in life, in advancing His kingdom, than I could have done in any other way; I am sure of that. Intellectually, I am weak; in scholarship, nothing; in a thousand things a baby. He knows this; and so he has led me, and greatly blessed me, who am nobody, to be some use to my Church and fellow-men. How kind, how good, how compassionate, art thou, O God! O, my Father, keep me humble! Help me to have respect toward my fellow-men, to recognize these several gifts as from Thee. Deliver me from the diabolical sins of malice, envy, or jealousy, and give me hearty joy in my brother's good, in his work, in his gifts and talents, and may I be truly glad in his superiority to myself, if God be glorified. Root out all weak vanity, all devilish pride, all that is abhorrent to the mind of Christ. God hear my prayer. Grant me the wondrous joy of humility, which is seeing Thee as all in all.—*Dr. Norman McLeod's Diary*.

### THE TERM PORTE.

The term "Porte," which is used to denote the administrative government of the Ottoman Empire, and includes the Sultan, the Grand Vizier, and the great Council of State, had its origin in this way: In the famous institutes established by the warrior Sultan, Mahomed II., the Turkish body politic was described by the metaphor of a stately tent, whose dome rested upon four pillars. "The Viziers formed the first pillar, the Judges the second, the Treasurers the third, and the Secretaries the fourth." The chief seat of government was figuratively named "The Lofty Gate of the Royal Tent," in allusion to the practice of earlier times, when the Ottoman rulers sat at the tent door to administer justice. The Italian translation of this name was "La Porto Sublime." This phrase was modified in the English to the "Sublime Porte," and finally the adjective has been dropped, leaving it simply "The Porte."



## Around the Table.

### TRAINING A CHILD.

He who checks a child with terror,  
Stops its play and stills its song,  
Not alone commits an error,  
But a grievous moral wrong.

Give it play, and never fear it,  
Active life is no defect;  
Never, never break its spirit;  
Curb it only to direct.

Would you stop the flowing river,  
Thinking it would cease to flow?  
Onward must it flow forever;  
Better teach it where to go.

### WILLIE AND EVA.

WILLIE was as pretty a boy as one would wish to see; as bright a blue-eyed, dimpled little fellow as ever trotted at a mother's side. But Willie had a dreadful temper. Many a scowl settled on his bonny brow, and many a harsh word fell from his pouting lips. Full often did his sister Eva receive a blow from his hand, which brought the tears into her gentle eyes.

One day Willie and she were playing in the garden, and Willie, having caught a butterfly, was impaling it on a sharp pin, when his sister remonstrated, and told him it was very cruel; but Willie only laughed. Then Eva tried to rescue the poor insect, and Willie, in a passion, struck her with his little clenched fist and cut her lips; Then she left him, and, crying bitterly, went into a summer house, and sobbed herself to sleep.

Then old Father Dromio came, and told her a story. He told her that once, in a far away land, there lived a very fierce and cruel giant, who would torture those he caught, and sometimes even kill them, and that the people of that land became very much afraid of him, and the king offered a reward to any knight who should kill the giant and rid the country of him.

Very many brave and noble men tried, but all were driven back either with hard words or hard blows; or, after being tortured, were thrown back on the road and left to die.

Mighty engines were made to destroy the giant, but they had no power over him; wounds and blows he seemed to laugh at.

At last a very young knight offered to try and rid them of the monster. He was laughed at by the people as a silly boy, and none cared to help him.

In the night he set off alone to the giant's castle. As he was going, he met a fairy, who asked him his mission.

"To slay the giant," was the reply.

"Nay, thou canst not do that," said the fairy; "but if thou wilt do as I tell thee, thou mayest, perchance, put him to flight, and eventually drive him away altogether."

"Oh, tell me how, kind fairy," exclaimed the young knight.

"Throw aside thy sword and armour, and take in thy hand these sweet-scented lilies of the valley, whose petals might vie with the snow in purity; and, when he shall come

forth in fury to crush thee, throw one of the flowers in his face, or at his breast, or in his path, and he will fall back; and thus continue, making a throw for every thrust of his, and thou shalt surely conquer."

The fairy then placed the flowers in his hand, and vanished.

The young knight did as she commanded, and when the giant came upon him with rage, he gently threw a blossom in his path.

The giant stumbled, and then flushed and drew back.

The knight followed him up, strewing the ground around him with the fragrant flowers, until at last the giant flung down his arms and fled.

Eva awoke, and thinking about her dream, asked her nurse what it meant.

The nurse thought over the dream, and explained as follows:

"The giant's name is Bad Temper, which makes itself a terror and a sorrow to all who are near. It is not to be conquered by hard words nor blows, but by kindness and gentle answerings, which blunt its sharp sword and break down its mighty strength. Little acts of kindness will soon put it to flight, as the sweet scented flowers did the giant in your dream. And now, Eva, go and play with Willie."

Eva ran away to her brother, and a little bird tells me that now Willie and Eva are never apart, and that they never quarrel.

So much for a dream, little ones. Always remember, "A soft answer turneth away wrath."—*Western Catholic.*

### THE LITTLE BUILDERS.

JOHN BROWN and Jemmy Atkins were great friends. At school, at play, everywhere, they were together, and when one learned anything new it was not long before the other knew it also. Now they were watching the masons, who were building a fine storey on Main street.

"Did you know that we are builders, John," said Jemmy, as he watched the men putting brick after brick upon the wall.

"No, we ain't, we're only boys," said John.

"But we are; we are building a house which is to last forever and ever," said Jemmy, earnestly.

"Pooh! now you are fooling," said John. "Nothing in the world lasts forever and ever. That old Morgan house is a hundred years old, and it won't last a hundred more."

"I can't help that," said Jemmy. "Mother told me our souls would live forever, and we were building houses for them to live in."

"How is that?" said John soberly.

"Well, she said that we build our characters day by day, brick by brick, just as that man is doing. And if we build well, we shall be glad for ever and ever; and if we build bad, if we use shaky bricks, or rotten wood, or stubble, we shall be sorry for ever and ever."

"That is queer. We ought to be pretty

careful then," said John. "But your mother is such a good woman, she knows."

"I think it is nice to be builders, don't you?" said Jemmy.

"Yes, if we build right. But let's see; what kind of bricks had we better use?"

"Always tell the truth; that's a big sill. Be honest, that's another," said Jemmy.

"Good!" cried John. "Mind your mother; there is another."

"Yes, and father, and teachers, too," said Jemmy. "There's a big beam of temperance in my building. Mother says that's a gospel beam, and keeps the frame steady."

"Be courteous, there's a brick," said John. "And don't swear; there's another."

"And don't speak against anybody, and don't say any bad words," interrupted Jemmy.

"And we shall go on building as long as we live, mother says; every single day we add something to our house." The gentleman who owned the new building stood close beside the boys, hidden from their sight by a high wall. He listened to their talk intently, and then he stepped around beside them and said: "Pretty good work, my boys; only build on the sure foundation."

"The boys looked a little frightened, but he smiled so pleasantly upon them that they soon felt at ease, and listened while he said:

"Give your young hearts to God, my boys, He is the great Master Builder. He will teach you to build so that He will say, 'Well done.' 'Seek first the kingdom of God, and all things else will be added unto you.'" Then he added, "I wish everybody would build as you plan, dear boys. May God help you to keep His commandments."—*Youth's Temperance Banner.*

### "BE YE ANGRY AND SIN NOT."

THE life of our Saviour, as well as the precepts of the apostles, clearly teach us that there may be occasions on which we may have feelings of displeasure, and even of anger, without sin. Sin, does not necessarily attach to anger, considered in its nature, but in its degree. Nevertheless anger seldom exists in fact, without becoming in its measurement inordinate and excessive. Hence it is important to watch against it, lest we be led into transgression. Make it a rule, therefore, never to give any outward expression to angry feelings until you have made them the subject of reflection and prayer.

NOTHING is more lovely in boys and girls than quiet, sweet tempers. Some days ago two young friends of ours went into the parlour to practise a duet on the piano. They were brother and sister. For a time the music came in jerks, then stopped altogether. Opening the door, another duet was heard. "You didn't." "I did." "I say you were too fast." "But I know I wasn't." This is what we heard—a very sad duet, in which there was no music. An unhappy temper often spoils our sweetest enjoyments.



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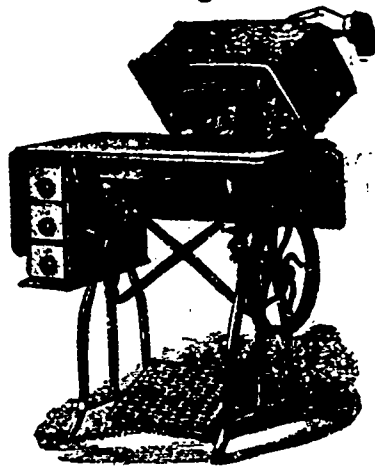
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