

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Title on header taken from: /
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments: /
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>

The Canadian Independent.

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

Vol. 27.

TORONTO, THURSDAY, May 27, 1880.

New Series. No. 22.

Topics of the Week.

EDGAR. Twenty-four members were received into the Congregational Church at Edgar, the first Sabbath in May, and twelve at Rugby, all on profession of faith. Special services had been held at Edgar by the pastor, J. I. Hindley.

The physicians of Paris are engaged in waging a war on tobacco. They urge that it depletes the vital forces, and claim that the long-lived men of the world are not its slaves. For illustration, they are holding up the experience of such aged anti-tobaccoists as Cremieux, Guizot, Thiers, Hugo, St. Hilaire, Gortschakoff, and others.

THE Rev. Charles Chiniqy arrived at St. Anne's, Ill., on the 5th inst., after being absent for about twenty-two months, during which time he has visited the principal cities of Australia and New Zealand, preaching and lecturing on temperance and Roman Catholicism. Mr. Chiniqy received a cordial welcome home.

ACCORDING to official reports, the population of the Sandwich Islands amounted in 1878 to 57,985, showing an increase since the census of 1872 of 1,088. During the last five years the number of immigrants had risen from 5,366 to 10,477, while the number of natives had decreased from 51,531 to 47,508. Of the foreigners in 1878, 833 were English, 1,276 Americans, and 5,916 Chinese.

THE Free Church Mission at Livingstonia, Lake Nyassa, continues to prosper. A grammar and vocabularies of the Chinyanju language which is spoken there have been published, and thus the first steps taken towards the translation of the Bible into the Nyassa and Zambesi dialects. This work has been accomplished by Mr. Alexander Riddell the agriculturist and schoolmaster of the mission.

REV. A. T. PIERSON, D.D., at a recent Christian Conference in Detroit presented the following array of facts and figures that are worth thinking about by the religious world. According to the latest and most accurate computation, the world's population is 1,423,917,000, and of these there are in papal, pagan and Mohammedan lands some 1,144,000,000. We suppose there are to day 10,000,000 true followers of the Lord. Now let each one win one soul to Christ during the year 1880. In 1881 we have 20,000,000. Let these do the same in 1882, and we have 40,000,000. At the same rate in 1888 we have 2,560,000,000, or more than all the population of the world according to the most extravagant estimates.

QUITE a little crisis is imminent in the history of Protestant missions in Spain. Cabrera, formerly a priest, embraced Protestantism in 1861 at Gibraltar, and was, one year later, installed as pastor, under the auspices of the Scotch Presbyterian Society. In 1868 he was called to Seville, and in 1874 to Madrid, to succeed the lamented Carrasco. Last year the Scotch Society reduced its appropriation for the support of Cabrera from \$1,500 to \$900. Feeling aggrieved, Cabrera determined to relieve his church from the patronage of that Society, and turned to the English Episcopal Committee. Last February he published a pamphlet, proposing to the young Spanish churches that they organize on the model of the Episcopal churches of the United States; and in March he met at Seville the four Spanish pastors who depend on the Episcopal Committee, and also Bishop Riley, the American Bishop of the Mexican Episcopal Church,

and was by them elected "the first bishop" of Spain. He now proposes to erect in Madrid a beautiful Protestant cathedral, and to organize his diocese under the patronage of the wealthy and powerful Anglican Church.

THE treatment of the late King of the Zulus at Cape Castle appears to be of a character hardly creditable to the Cape Government. Cetewayo has now been for more than seven months a close prisoner, denied all communication with those Englishmen who, in former days, were his friends, and who are still disposed to pay him friendly attention, if they were allowed. All sorts of sightseers, who had no other object to gratify but a morbid curiosity, have, it is stated, been allowed to gaze at Cetewayo, but against all who have been known to be in friendly communication with Bishop Colenso the door has been resolutely closed. Mr. F. W. Chesson, on the part of the Aborigines Protection Society, furnishes the most explicit testimony upon this point. Last month Dr. Robert Colenso, a son of the Bishop of Natal, being at Cape Town, asked the Premier, Mr. Sprigg, for permission to see Cetewayo, but was refused. What can be the meaning of this ungenerous treatment of a fallen foe and of his friends? Can the Bishop's suggestion be true, that Cetewayo was perfectly free of all the hostile intentions towards the English which were attributed to him by Sir Bartle Frere as an excuse for entering into war against him?

THE gambling fever for the season has already set in with great intensity and promises to be as bad as ever if not worse. In spite of the utter discredit into which boat-racing was brought last season in the estimation of every respectable person, by the frauds, lies, and general "crookedness" universally prevalent, we have again an eager attempt made to rehabilitate the performers and the sport, and some people calling themselves respectable join in the effort. Then the walking mania seems not quite dead, though the exhibitions of last year were sufficient to cover it with scorn in the estimation of every person possessed of a shred either of character or common sense. Anything, apparently, in order to have an opportunity for gambling and for thus gaining money without honestly working for it. No doubt, as the season goes on, we shall have advocates of dog-fights and cocking mains, and all such other "sports" which are just as reasonable and not a whit less disreputable than those which too many are now excusing and which not a few are even earnestly defending as highly moral, strictly patriotic, and undoubtedly calculated to make Canada's name more honoured and Canada's people more prosperous in every respect. That such things should be a matter for regret, that members of churches should countenance and encourage them is simply disgraceful.

THE American Bible Society, at its sixty-fourth annual meeting, reported that there are engaged in the Society's work in this country 18 district superintendents, 75 agents, and 4,528 unpaid volunteer distributors. The receipts for the year were \$608,342.28. For the foreign work of the Society, to be expended during the year, the amount of \$119,792 has been appropriated. The New Testament has been translated into Japanese and is already published, and the translators are at work on the Old Testament. Aid has been afforded to the work of translating portions of the Bible into several of the colloquial languages of China. In India work upon the Telugu Scriptures has been resumed. Some portions of the Old Testament in the Zulu language are nearly ready for the press, while the Gospels of Mark and Luke in the

Muskokee language are ready for publication. Editions of the Reval Esthonian and of the Dakota Bible have been printed, also a part of Isaiah in Mpongwe, the Gospel of John in Dikele, and a revised edition of the Psalms in Spanish. There were prepared for distribution at the Bible House 1,134,438 Bibles. Several thousand purchasers were found for them abroad and nearly all of them were distributed. The whole number issued by the Society during sixty-four years amounted to 37,408,208 copies. The gratuitous work for the year amounted to \$338,187.08.

A VERY striking illustration is given of the power of Christian willinghood, in the history of Free St. George's Church, Edinburgh. As most of our readers are aware, this is the church of which Dr. Candlish was the first pastor. It has always been distinguished for its zeal and liberality in every good work. Since 1843 it has raised the large sum of £295,889 11s. 9d., or nearly a million and a half of dollars. Of this amount nearly one-half has gone to the general Sustentation Fund. In its contributions to that fund it has never gone back even for a single year. Amid all the excitement of the Disruption and all the enthusiasm of novelty it contributed in 1843-4 to this fund what was thought then the very large sum of £2,409 16s. 3d. It has however never given so little during any one year from that time to the present. Its contribution for 1879-80 stands the highest even in its record, viz., £5,294. For "strictly local and congregational purposes" it has reserved of the whole raised only £91,247 12s., and even of that a very large proportion was not exclusively for the benefit of the worshippers in Free St. George's, but went to build and support mission churches in destitute localities in the city. All this tells of a marvellously effective and well directed congregational organization, and shews beyond all cavil that Christianity has within itself in the native influence of its doctrines on the minds of those who believe, everything which is requisite for its efficient support and indefinite extension.

EVERYWHERE there is more or less of a protest being raised against the excessive strain put upon the mental powers of the children at school by the number and character of the tasks assigned them. The somewhat celebrated Miss Jex. Blake, M.D., of Edinburgh, in a recent letter to the London "Times," says: "In dispensary practice I have lately seen several cases of habitual headache and other cerebral affections among children of all ages attending our Board Schools, and have traced their origin to overstrain caused by the ordinary school work, which the ill-nourished physical frames are often quite unfit to bear. I have spoken repeatedly on the subject to the members of school boards, and also to teachers in the schools, and have again and again been assured by them that they were quite alive to the danger, and heartily wished that it was in their power to avert it; but that the constantly advancing requirements of the Education Code left them no option in the matter, and, indeed, that the evil has been steadily increasing, and appears likely still to increase." Miss Blake says further that a majority of the most intelligent teachers could testify that a majority of the children find themselves habitually over-tasked, so that though temporary precocity is secured, the result is sure to be marked and permanent dulness. We are quite sure the same thing can be said of the system in Canada as very generally carried out. Many here will re-echo Miss Blake's hope that the educational authorities will consider "not how much more can be piled on to existing demands" but "how far the present requirements can be relaxed, while yet a really sound general education in the public schools is secured."

PAUL NEVER DISENCHANTED.

But there are no complaints, no murmurs there is nothing querulous or depressed in those words of St. Paul. If the Pastoral Epistles, and above all this one, were not genuine, they must have been written by one who not only possessed the most perfect literary skill, but who had also entered with consummate insight into the character and heart of Paul—of Paul—but not of ordinary men, even of ordinary great men. The characteristic of waning life is disenchantment, a sense of inexorable weariness, a sense of inevitable disappointment. We trace it in Elijah and John the Baptist; we trace it in Marcus Aurelius; we trace it in Francis of Assisi; we trace it in Roger Bacon; we trace it in Luther. All in vain! We have lived, humanly speaking, to little or no purpose. "We are not better than our fathers." "Art thou He that should come, or do we look for another?" I shall die, and people will say, "We are glad to get rid of this schoolmaster." "My order is more than I can manage." "Men are not worth the trouble I have taken for them." "We must take men as we find them, and cannot change their nature." To some such effect have all these great men, and many others, spoken. They have been utterly disillusioned; they have been inclined rather to check the zeal, to curb the enthusiasm, to darken with the shadows of experience the radiant hopes of their younger followers. If in any man such a sense of disappointment—such a conviction that life is too hard for us, and that we cannot shake off the crushing weight of its destinies—could have ever been excusable, it would have been so in St. Paul. What visible success had he achieved? The founding of a few churches of which the majority were already cold to him; in which he saw his efforts being slowly undermined by heretical teachers; which were being subjected to the fiery ordeal of terrible persecutions. To the faith of Christ he saw that the world was utterly hostile. It was arraying against the cross all its intellect and all its power. The Christ returned not; and what could His doves do among serpents. His sheep among wolves? The very name "Christian" had now come to be regarded as synonymous with criminal; and Jew and Pagan like "water with fire in ruin reconciled," amid some great storm were united in common hostility to the truths he preached. And what had he personally gained? Wealth? He is absolutely dependent on the chance gifts of others. Power? At his worst need there had not been one friend to stand by his side. Love? He had learnt by bitter experience how few there were who were not ashamed to own him in his misery. And now after all—after all that he had suffered, after all that he had done—what was his condition? He was a lonely prisoner, awaiting a malefactor's end. What was the sum total of earthly goods that the long disease, and the long labour of his life, had brought him in? An old cloak and some books. And yet in what spirit does he write to Timothy? Does he complain of his hardships? Does he regret his life? Does he damp the courage of his younger friend by telling him that almost every earthly hope is doomed to failure, and that to struggle against human wickedness is a fruitless fight? Not so. His last letter is far more of a *psalm* than a *miserere*. For himself the battle is over, the race is run, the treasure safely guarded. The day's work in the Master's vineyard is well nigh over now. When it is finished, when he has entered the Master's presence, then and there—not here or now—shall he receive the crown of righteousness and the unspeakable reward. And so his letter to Timothy is all joy and encouragement even in the midst of natural sadness. It is the young man's heart, not the old man's that has failed. It is Timotheus, not Paul, who is in danger of yielding to languor and timidity, and forgetting that the Spirit which God gave was one not of fear but of power, and of love, and of a sound mind. "Bear then, afflictions with me. Be strong in the grace of Jesus Christ. Fan up the flame in those whitening embers of zeal and courage. Be a good soldier, a true athlete, a diligent toiler. Do you think of my chains and of my hardships? They are nothing, not worth a word or a thought. Be brave. Be not ashamed. We are weak and may be defeated;

but nevertheless God's foundation stone stands sure with the double legend upon it—one of comfort, one of exhortation. Be thou strong and faithful, my son Timothy, even unto death." So does he hand to the clear but timid racer the torch of truth which in his own grasp, through the long torch-race of his life, no cowardice had hidden, no carelessness had dimmed, no storm had quenched. "Glorious Apostle! would that every leader's voice could burst, as he falls, into such a trumpet sound, thrilling the young hearts that pant in the good fight, and must never despair of final victory." Yes, even so:

"Hopes have precarious life;
They are oft blighted, withered, snapped sheet off
Vigorous youth, and turned to rottenness;
But faithfulness can feed on suffering,
And knows no disappointment."
—Farrar's St. Paul.

PRAYER MEETINGS—MARRIED OR MENDED.

The prayer meeting may fairly claim to be regarded as second only to the pulpit in the spiritual life and growth of a Christian church. Some would give it the first place; for, while many churches have managed to keep alive without a pastor, none have ever been able to live long without a public service of prayer. If prayer is the vital breath of the Christian, it is equally the vital breath of a church.

In many congregations the pulpit service on the Sabbath is far in advance of the devotional services during the week. The one depends upon the mental and spiritual sagacity of a single man; the other depends upon the spiritual condition of many people. It commonly requires the presence of several sensible people to make a good prayer meeting; but it is in the power of one or two weak-headed and troublesome people to mar it most wretchedly. Certain persons of this sort will come into a meeting as moths fly into a candle. They stick there like the moths; but, instead of being scorched to death, they nearly extinguish the meeting. Now, it is the imperative duty of the pastor or the conductor of the meeting to deal with such brethren most frankly. If self-conceit makes the brother so troublesome, then that self-conceit should be kindly rebuked. If he offend ignorantly, then his ignorance should be kindly corrected. The man who has not enough sense or conscience to take a hint gratefully will never be of any value to a devotional meeting. Some good people mar a meeting without intending it. For example, one fluent brother gets to monopolizing the time by the inordinate frequency or the inordinate length of his utterances. I once had an excellent church member who spoke regularly at every prayer service (and it requires a very full man to do that profitably). I frankly told him that he was crowding others out of their rights; and also suggested that he might better address the Almighty in petition sometimes, instead of always addressing his neighbours in exhortation. He accepted the hint kindly and reformed. Some good speakers would be listened to more eagerly if they relieved their talks with more frequent "flashes of silence."

A prayer meeting is sometimes marred by aimlessness, both in the addresses to the Lord and to each other. Brother A talks about faith, and brother B about the pestilence at Memphis, and brother C about no one can exactly tell what; and the prayers go off about as fairly at random as the squibs which the boys fire on the Fourth of July. One method of correcting this aimless diffuseness and of compacting the service is to select and announce beforehand some profitable topic for discussion. This may be even selected by the leader and announced on the previous Sabbath. Then everybody has some definite object to aim at in his remarks. Then the whole service hangs together like a fleece of wool, and there is spiritual instruction afforded, as well as a kindling of devotional feeling by a study of God's truths. If a company of Christians will carefully discuss such a practical topic as "Obeying the Conscience," or such a passage as the twenty-third Psalm, or the parable of the wheat and the tares, they cannot but be instructed and strengthened. Food for devotion will be furnished and both the praying and the speaking will

be directed "at a mark." Of course, this arrangement need not hoop a meeting as with iron, or forbid any one from presenting some special request or some matter of immediate interest that lies near his heart. The moment that any system of management kills the freedom of the family gathering at the mercy seat, then the system should be abated. A cast iron rigidity may be as fatal to the meeting as aimless verbiage. If the Spirit of God is present with great power, there is no danger from either quarter. Therefore the most effectual cure for an invalid prayer meeting is to open the lips and the hearts in fervent supplication for the ircoming of the Holy Spirit.

There may be cases in which a meeting is seriously disturbed by the unwelcome utterances of persons whose character is more than doubtful, and who desire to gain a cheap reputation for piety by taking part in prayer and exhortations. Such transgressors should be frankly informed that they had better remain silent until they are ready to open their lips in honest confession. Mr. Moody pithily says that "a man who pays fifty cents on the dollar when he could pay one hundred cents on the dollar had better keep still." To confess flagrant wrong-doing in a social meeting is no easy thing; but I once heard a man do it in a way that not only thrilled the assembly, but brought a rich blessing on his own soul and reinstated him in the position which he had lost. Sincere confession to God or to our fellowmen fills a prayer room with an odour as sweet as that of the broken alabaster box in the house of Simon the leper. But there is a species of wordy and windy parading of one's own "awful guiltiness" which only nauseates the auditors and cannot impose upon God. It is a terrible thing to tell lies in the name of the Lord. Whatever else be the faults of our prayer services, let them be delivered from pious fraud and solemn falsehood.

Brevity should be rigorously enforced in the prayer meeting, except in those rare cases where an individual is speaking so evidently under the Divine Wisdom that it would be a sin to apply the gag-law. Five minutes is commonly long enough for an address and three minutes for a prayer. The model for our petitions which our Lord has taught us does not consume half a minute; and even that wonderful intercessory prayer which He offered for His followers on the night of His betrayal, occupied just twenty-six sentences. We ministers too often transgress in monopolizing time at our people's devotional meetings. It is their meeting. We have ample opportunity for Bible exposition on the Sabbath. If the social meeting has broken down under the weight of long, heavy preachments, it is time it were mended. An energetic leader can do this by a prompt tap of a bell or a kind word of monition. When the service takes too continuously the form of exhortations, he may prudently suggest that "some brother (or sister) in Christ should offer prayer." The face of a prayer meeting should always be kept toward the throne.—*Theodore L. Cuyler, D.D.*

MAKING CHURCH ATTRACTIVE.

The problem of making church attractive for all is by no means the simple thing it is thought to be in some quarters, or the inquiry would not be so frequently met with, "How is it that we are not keeping our hold on the young,—that while our youth have grown up into men and women we have few boys and girls to take their places?" Whenever a church has this question to ask it may rest assured there are some matters in that church which need changing,—a condition of affairs susceptible of decided improvement. The difficulties in this matter of making churches attractive are twofold: first there is the wide divergence in matters of taste and feeling which prevails in all organized bodies; and there is the unwillingness of many to give way in matters of individual preference involving no surrender of principle at all. And right here lies a principal source of church troubles. good Christian people, not given to accurate thinking, mistake a question of taste for a matter of principle. Take the simple question of flowers in the church, for example. We all know that the young people like to see them in the church, on the pulpit

platform or the communion table, and they would love in these May days to use the lily and the rose, or the anemone, arbutus, hepatica, and columbine, to beautify God's house. But there is good Deacon Quirk and Elder Sniffen, both of whom declare they are opposed to flowers in church "on principle," as if there was any ethical principle involved in the matter at all. The truth is, they have simply mistaken a matter of taste for a question of principle; they fondly imagine they are standing up for the right when they are per severingly, however sincerely, asserting the supremacy of their own individual preference. But the opposition is effective: no one wants trouble, and so no flowers are allowed. The young folks see fresh roses and flowers in other churches in which there is as large a measure, if not more, of spirituality and that dreadful thing known by the name of "church order," as in their church; they see all this, and who shall judge of that cerebral process by which the young, as they see so much to invite them to other churches, are eventually led to decide, when they assume life's responsibilities for themselves, to take up their lot with the cheery church? And there are other matters than flowers: there are church sociables in the chapel, with tableaux, and other entertainments for the young; there is good music, solo, quartette, chorus, there is an occasional change in the order of service, sometimes a response or an extra hymn sung by the choir; sometimes the minister varies the service a little by the responsive reading of a psalm by pastor and people.

Now we are far from asserting that any or all of these are sufficient to give a church prosperity. Far from it. On the other hand, neither is it possible to build up a church, and secure the attendance of the young, without doing something to interest them and to make them feel that to a large extent the church is theirs. Yes, to a large extent—for, a few years, and the venerable elder and the efficient deacon, session, trustee, consistory, will all be gathered home, and these young people whom you have been able to keep in your church are they who in turn will choose a pastor when the voice of him who now preaches to you is stilled forever, and the organ pipes no longer speak to the pressure of fingers that now draw from them weird harmonies.

This whole history of the rise and fall of individual churches is largely the history of interesting the young; and a church which does not succeed in doing that, is in a decline, no matter how high its steeple, or how eloquent may be its preacher, or skilful its organist. And this leads us right here to say that it is to be feared there is too much endeavour put forth in the direction of running a church by individual prejudices—by such a method you can run a church indeed, but only in one direction—you can run it into the ground. What a hubbub is witnessed in some churches when a minister shall think to add interest on some special occasion by varying the service a little, or when a choir shall sing an anthem which shall not fall pleasantly on some ears!—why, we once knew of a prominent church member in a western city to conspicuously rise from his seat in church, and deliberately walk out in the beginning of the service, and all because some flower-loving young folks put flowers on the pulpit on the occasion of their pastor's anniversary; while on another occasion, because a solo was sung, a lively "pillar of the church" got up and walked out—the wonder was that the roof didn't fall in—but it didn't.

Of course there are limits to innovations, but it is well to remember that there is no progress without innovation. Innovation is only a polysyllabic synonym for change—and change in ecclesiastica' as well as secular affairs is the spice of life which gives it much of its flavour. But the question naturally arises, shall we have change in our churches? Not for its own sake, nor where it is not called for,—certainly not; but for the sake of a pleasing variety desired by young and old;—why not? We demand variety in all that we do, and see, and hear, in our pleasures and occupations; and we should tire of nature were her phenomena ever the same. We do not here plead for ceaseless change and variety; but only for an elasticity and a freedom which shall secure whatever of

variety may be desired, which shall welcome all accessories, whether flowers, or decorations, or variety in the service, or a festival, or whatever may make the church in all its appointments a cheery, cheerful, attractive church, fitted to emphasize and commend the joyousness of a joyous and yet solemn Christianity. Such a church will not have to puzzle over the problem where its young people have gone, for it will find them within its own doors. *Christian at Work.*

The Sunday School.

INTERNATIONAL LESSONS

LESSON XXIII

THE CRUCIFIXION
 GOLDEN TEXT.—"Who His own Self bare our sins in His own body on the tree." 1 Pet. ii. 24.

HOME STUDIES.

- | | |
|--------------------------|-------------------------------|
| M. John xvii. 1-26 | Christ's Intercessory Prayer. |
| F. Luke xxii. 39-46 | Gethsemane. |
| W. Matt. xxvii. 47-75 | Jesus before Caiaphas. |
| Th. Mark xiv. 66-72. | Peter's Denial. |
| St. Matt. xxvii. 1-30. | Jesus before Pilate. |
| S. Luke xxiii. 1-26 | Jesus Condemned. |
| Sabb. Matt. xxvii. 31-50 | Jesus Crucified. |

HELPS TO STUDY.

Jesus, having been betrayed and made prisoner at Gethsemane, as described in our last lesson, was led away first to Annas, who, in the estimation of the Jews, was the rightful high priest, being the hereditary representative of Aaron, though deprived of his office by the Romans; then to Caiaphas, the high priest *de facto*, appointed to that position by Roman authority.

Unjustly condemned and ill-treated by the Jewish Sanhedrim, Christ was handed over to the civil power, and Pilate, the Roman Governor, though he could "find no fault in Him," yielded at length to the clamour of His accusers and delivered Him up to be crucified.

The scene of the crucifixion was outside of the walls of Jerusalem. The spot, now unknown, was called in the Hebrew tongue *Golgotha*, "a skull." Instead of this name, Luke, following his usual course in such cases, used its Greek equivalent *Kranion*. For this again early Christian writers substituted the Latin word *Calvaria*, also meaning "a skull." And to this Latin word our own translators gave an English termination, making it "Calvary."

Such a division as the following will bring the most prominent points of the lesson under notice. (1) *The Scriptures Fulfilled*, (2) *The Taunts of the Populace*, (3) *The Mockery of the Chief Priests, Scribes and Elders*, (4) *Numbered with Transgressors*, (5) *Darkness and Desolation*, (6) *Death and Victory*.

I. THE SCRIPTURES FULFILLED.—Ver. 35. The word crucified in this verse refers, not to the whole process by which the Saviour was put to death, but to the acts of nailing His hands and feet to the cross while it lay on the ground, and afterwards raising it to the perpendicular, in which position it was secured by its lower end being placed in a socket or in a hole in the ground.

Parted his garments, casting lots. Gambling at the foot of the cross! What about church raffles and lotteries?

That it might be fulfilled. This expression is repeatedly used in the Gospels; and on that account some unbel writers have accused Christ and His followers of doing certain things which they knew had been predicted, for the very purpose of identifying an impostor with the promised Messiah. Were the Roman soldiers, who parted Christ's garments among them "that the Scriptures might be fulfilled," also acquainted with the Old Testament prophecies, and were they anxious that these prophecies should be fulfilled in the person of Him whom they were crucifying? The truth is that this phrase indicates neither the object of the actors in the events, nor that of Divine Providence in causing or permitting them to happen, but simply calls attention to the fact that in their occurrence certain scriptures were fulfilled.

II. THE TAUNTS OF THE POPULACE.—Vers. 39, 40. For a time the powers of evil seem to triumph; the Saviour hangs bleeding on the accursed tree; and ungrateful humanity fills up the bitter cup of His sufferings with insult.

They that passed by reviled Him. Literally "blasphemed," heaped vile epithets upon Him. Had they not good reason? Had not His standard of morality condemned them? Had He not called them sinners? Had He not attempted to take their self-righteousness away from them? Had He not lowered them in the estimation of their neighbours? And had He not done what He could to lower them even in their own conceit? "Away with Him!" We will have no saint among us to expose the wickedness of our lives by comparison with his life. Our hypocrisy will once more pass for holiness when the genuine article is removed.

III. THE MOCKERY OF THE CHIEF PRIESTS, SCRIBES AND ELDERS.—Vers. 41-43. We need not think that the revilers of Christ were all of the lowest class of evil-doers. Humanity was pretty fairly represented around the cross, and the attitude of the natural man towards holiness truthfully illustrated. Apart from the influence of Christianity, there is no reason to believe that Christ would have been

differently treated if He had appeared in any other part of the world, or in any other age of the world's history.

He saved others, Himself He cannot save. These words carry in them a truth which was very far from the thoughts of those who uttered them. O, blind priests, what did all the blood shed under your ceremonial dispensation mean? O, ignorant scribes, know ye not that "One must die for the people?" O, elders that need to be instructed like babes, if He should save Himself how then could He save others?

IV. "NUMBERED WITH TRANSGRESSORS." Vers. 38, 44. This heading is from Isaiah lvi. 12, and Mark regards it as a prophecy the fulfilment of which he finds in the fact that two thieves (rather robbers or brigands) were crucified with Christ. All the evangelists mention this fact, but Luke alone tells us that one of these criminals experienced the saving efficacy of the great atonement then and there being made, and received the assurance of his salvation from the Saviour's own lips.

V. DARKNESS AND DESOLATION.—Vers. 45-49. An eclipse of the sun can only happen at new moon; the pass-over was always held at full moon; Christ was crucified at the time of the pass-over; so the darkness here mentioned could not have been caused by an eclipse. Tertullian, one of the Christian Fathers, appeals to the accounts of this darkness to be found in his day in the Roman archives; and Phlegon, a Roman astronomer who wrote A.D. 140, mentions it as an actual occurrence.

From the sixth hour. According to the Jewish mode of reckoning time, the "sixth hour" corresponded with our twelve o'clock, noon, and the ninth, of course, with our 3 o'clock p.m. The apparent discrepancy between John and the other evangelists in this respect is removed by the supposition that, writing at a later period, he adopted the Roman mode of reckoning, which like our own takes its departure, not from sunrise but from midnight.

Eh, Eh, lama sabachthani? This cry, My God, My God, why hast Thou forsaken Me? is from the Chaldee paraphrase of the twenty-second Psalm, which psalm the Jews had always applied to the Messiah. "As He stood," says a well-known writer, "in the sinner's place, He saw and felt the Father's wrath, not toward Himself as a personal transgressor, but toward Himself as the sinner's substitute. He still cried My God, and retained his filial confidence."

VI. DEATH AND VICTORY.—Ver. 50. The former cry was a cry of distress and bitter anguish of soul, the heart and the flesh fainting and failing; but now comes a very different cry, it is the shout of the victor in the moment of his triumph.

Jesus, when He had again cried with a loud voice, yielded up the ghost. The Saviour's dying words were those recorded by Luke, "Father into Thy hands I commend My spirit," and those preserved by John, "It is finished." The cup which had been given Him was drained to the dregs; the atonement for sin was complete; and these words of the dying Saviour now furnish the only satisfactory answer to the awakened sinner's anxious inquiries after a righteousness that will justify him before God.

WHAT A WOMAN CAN DO.

As a wife and mother, woman can make the fortune and happiness of her husband and children; and if she did nothing else, solely this would be sufficient destiny. By her thrift, prudence, and tact she can secure to her partner and to herself a competence in old age, no matter how small their beginning or how adverse a fate may be theirs. By her cheerfulness she can restore her husband's spirits, shaken by the anxiety of business. By her tender care she can often restore him to health, if disease has overtaken his powers. By her counsel and love she can win him from bad company, if temptation in an evil hour has led him astray. By her example, her precepts, and her sex's insight into character she can mould her children, however adverse their dispositions, into noble men and women. And by leading in all things a true and beautiful life she can refine, elevate, and spiritualize all who come within reach, so that with others of her sex, emulating and assisting her, she can do more to regenerate the world than all the statesmen or reformers that ever legislated.

She can do much, alas! more to degrade man, if she chooses to do. As a wife she can run herself by extravagance, folly, or want of affection. She can make a demon or an outcast of a man who might otherwise become a good member of society. She can bring bickerings, strife and discord into what has been a happy home. She can change the innocent babes into vile men and even into vile women. She can lower the moral tone of society itself, and thus pollute legislation at the spring head. She can, in fine, become an instrument of evil instead of an angel of good. Instead of making flowers of truth, purity, beauty, and spirituality spring up in her footsteps, till the earth smiles with loveliness that is almost celestial, she can transform it to a black and arid desert, covered with the scorn of all evil passion and swept by the bitter blast of everlasting death. This is what a woman can do for the wrong as well as for the right. Is her mission a little one? Has she no worthy work, as has become the cry of late? Man may have a harder task to perform, a rougher road to travel, but he has none loftier or more influential than woman's.

Births, Marriages and Deaths.

DIED.

In Georgetown, on Wednesday morning, May 19th, 1880, James Barber, aged sixty-nine years and one day.

THE
CANADIAN INDEPENDENT.

TORONTO, THURSDAY, MAY 27th, 1880.

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

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

THE SABBATH.

THE spirit of "how not to do it" should meet with little sympathy among men who aim at a righteousness higher than that of a slave-gang service. We shall never reach a healthy morality by endeavouring to reduce duty to a minimum.

"In the world's broad field of battle,
In the bivouac of life,
Be not like dumb, driven cattle,
Be a hero in the strife."

In the spirit of one inquiring, "Lord what wilt thou have me to do?" would we approach the question of the Sabbath.

Paley opens his "Evidences of Christianity" with this very commonsense remark: "I deem it unnecessary to prove that mankind stood in need of a revelation, because I have met with no serious person who thinks that even under the Christian revelation we have any too much light, or any degree of assurance which is superfluous." Nor can we, as yet, nationally, socially, or otherwise, pride ourselves on having attained to that eminence in righteousness which will justify us in neglecting any aid to our growth and strength therein.

In these remarks it is not our purpose to argue the identity of the Jewish Sabbath with the Lord's day, or enter the arena of wordy strife regarding the change from the seventh to the first day of the week, which latter would be profitless at any rate, it being impossible absolutely to determine either first or seventh, but we would learn what the Jewish Sabbath has to teach concerning our Lord's day as to its observance and blessing.

The first conception of the Jewish Sabbath is *rest* (Gen. ii. 2, 3). Interpret creation days as you please, the consecrated seventh was consecrated rest. God rested from creation to redeem and bless, for thus noble natures ever find rest. The fourth commandment also enjoins this rest, slaves and cattle were to share therein, no servile work was to be done on that day. Neither tyrannical master nor avaricious employer could destroy the poor man's Sabbath; wealth and power must cease from exaction on that day and leave the nation in the enjoyment of Sabbatical rest. Business gain, servile work must cease. Cursed be the love of rule and lust of gain that would gather its sticks now on the Sabbath day and break a rest which may be made a habinger of heaven.

Tradition made the Sabbath formal and burdensome, but the Sabbath of the Old Testament was a boon and a joy. Wearied with labour and worried with care, rest is sweet; blessed Sabbath that came with its imperative hush to shut out care and weariness with its hallowed rest. In a day, when with some measure of truth the poet can say a nation's "one sole god in the millionaire, and commerce all in all," we can ill afford to boast of having outgrown the need of the old Hebrew law-given Sabbath.

A sacred principle of the Jewish Sabbath was *remembrance* (Exodus xx. 11) of creation, and (Deut. v. 15) of deliverance. As a nation, as well as individuals, we do well to keep in remembrance these two facts. The purely Jewish element of remembrance may be laid aside, but the nation that forgets God lies under a curse. One has only to recall the horrors of atheistic France, of Imperial and godless Rome, to understand in some degree the hell of the people that forget God. Experience, moreover, teaches that the claim not constantly kept before the mind becomes practically ignored. Blot out the nation's Sabbath and where would be our remembrance of a God and a Redeemer? It was a happy reminder to the Jew as he viewed the glories of the heavens and the beauties of the earth—My Father

made all these; a strength in the way of righteousness, when in the presence of saddening evils, he, remembering past deliverance, could raise an Ebenezer and say, God is my refuge and strength. I know that my Redeemer liveth. We, too, shall not be the sadder, but more blessed and strong as we are by our Sabbaths reminded of creation's story and redemption's wondrous tale.

As already mentioned, Rabbinical traditions rendered the Sabbath odious and burdensome, but the Sabbath of the Jewish Scriptures was a blessed rest and season of joyful remembrance; not a fast but a holy day; and if we truly believe that man has some higher destiny than to be dressed in cloth and lace, gain titles which may mock his grandchildren's poverty; some greater aim than a large credit with his bankers, and a safe stored with bonds and securities; if man cannot live by bread alone and owes some allegiance to a God that made him and who rules, we can learn some useful lessons from the old Jewish Sabbath, and we submit that a teachable spirit in view of the earnestness of life, is more becoming than the arguing "how not to do it." It is no small matter that one day each week comes in to speak of rest and faith. May it never be our lot to awaken to a sense of its worth, as many do to a realization of health by losing it. Picture a world such as this—full of want and sin, wretchedness and woe—without a Sabbath! Though it had been gained as a growing privilege it should be retained as a right even in this its Jewish aspect, and still more as the Lord's day pledge of love and life must it be endeared to our hearts and made sacred to our homes. The growing fashion of ignoring the Jewish Sabbath in its application to our own wants rests upon an entire misapprehension of its true character; search and see if it has not many blessings we can ill afford to let go.

CONSOLIDATION OR DISINTEGRATION.

IN a letter of greeting from the first Editor of the INDEPENDENT, which appeared in our issue of January 15th last, occurred these remarks, "The outlook for Congregationalism, as I saw it from the watchtower of the INDEPENDENT more than a quarter of a century ago, was very different from what it is as I now see it. I viewed it then as an organized denominationalism, which was to spread mainly by the multiplication and enlargement of local churches. Now I view it, rather, as a set of principles, a little leaven which is yet to leaven the whole lump." These remarks led us to a careful examination of our position as a denomination as compared with others, with a review of such circumstances as we were led to believe tended to the results indicated, with the inquiry if these results are inseparable from our system—if, in fact, the "organized denominationalism" was to be a failure, and only the leavening principles to remain.

Without giving figures specially in detail, not always the most interesting reading, we may say, that, taking the five leading denominations, Episcopalians, Methodists, Presbyterians, Baptists and Congregationalists, we find, on comparison of the number of ministers in connection with each body in 1855 and 1880, that the first four have increased from (speaking roundly) two hundred to four hundred per cent., (the lowest of them has increased two hundred, and the greatest four hundred); on the other hand we have only increased fifty per cent. in the same period, or, to make it plainer, for every ten ministers we had twenty-five years ago, we have now only fifteen, while of the other denominations, that which has increased least rapidly has now thirty for every ten ministers of 1855, and the largest increase is fifty for every ten. This may not be one of the best tests of increase, but it cannot be very misleading, and it is the only one that we can at present apply. It leaves untouched the membership, which, we take for granted, has increased in the same ratio.

Here then we are face to face with a fact that should cause serious questioning and examination. How comes it, if, as we believe the system of Congregationalism is on the whole the most in harmony with New Testament teaching and practice, that it alone

has so slowly increased during the last quarter of a century? We comfort ourselves with the thought that if it has not increased as a denomination its principles have permeated other bodies; true, unquestionably, Episcopalians, Methodists and Presbyterians alike, are far more in accord with us than they were. It used to be sufficient to condemn any liberal suggestion in the meetings of these bodies to say that it was "Congregational," but that bugaboo is fast losing its terrors, and it is convenient now to regard such views as within the elasticity of their system. Admitting this to the fullest extent does not, however, remove the difficulty; we should say that it increased it, for if the salient features of our churches are being introduced into other denominations, why do they not more succeed when presented in the concrete form in Congregationalism? Undoubtedly the very manliness, self-reliance, and personal responsibility that it imposes are a barrier to its popularity. "Humanity," says Dr. Holland, "is constitutionally lazy"—as true a sentence as was ever penned, and if men can get their thinking and acting done for them in ecclesiastical matters, there will always be a large proportion who will prefer that. Hence the hold that Romanism has on the masses, and hence the growth of Episcopalianism and Methodism. It is so much more comfortable to sit at home and give what we can, and find everything arranged, than to have to do one's share in the arranging; and only as men get quickened to a sense of their responsibility and rise above their constitutional laziness will our Congregational system be appreciated at its true worth.

But this consideration, although an important factor in the solution of the problem we have proposed, is far from being the principal one. That we take to be the great difference which is sometimes exhibited between Congregationalism in its working, and Congregationalism in its proper conception. Here is, we believe, the main reason of our slow progress—the imperfect understanding, and the still more imperfect practice of some who are called by our name. Congregationalism has been supposed to mean, or, at any rate, it has often appeared to mean, isolation—repelling, not attracting; Independency indeed, but without unity. Churches and members, like globules of quicksilver without cohesion, flying apart on the first occasion. Churches have stood as aloof from each other as though some great principle was at stake in so doing, and as though they would cease to be Congregational if they did otherwise. The fault of such a state of things rests, no doubt, largely upon some of the teachings that our churches have had, not unlikely sometimes upon the want of teaching altogether. As to the character of the teachings, perhaps there is not much wonder in that when we remember that some of the teachers came from a land where their principles have had to fight for existence, and where, even to day, a dominant hierarchy dares to do and say things which are an outrage upon religious decency.

Some may think that we are manifesting a needless anxiety about our body, that it is going on well enough; while others, not feeling quite so sure on that point, may yet, perhaps, differ from us as to the causes which have produced such an unsatisfactory outlook. Perhaps the latter are right in some instances, as one cause will operate more powerfully in one locality, or at one time, than another, and sometimes influences not felt in one church are potent in another. Yet, broadly speaking, we think that we are correct. To the former we would say that we have carefully looked at the past and present of our churches as a whole, and we see that for years a steady course of disintegration has been going on, nearly equal to the additions we have received, that it continues, and that unless there is somewhat a change of action—not of principles—there is no improvement likely to occur. The first question for us then is this, Shall we allow the disintegrating process to be perpetuated, or shall we endeavour to arrest it, to consolidate, to weld our churches into a homogeneous whole, and make them as far as possible a unit for life and work?

How can this be done? By embracing Presbyterianism? Certainly not! While we respect our brethren in that body for much that they are, and much

that they are doing, the *test ensemble*, the appearance of the whole, is not sufficiently attractive to win us, even were there no questions of principle involved. We think that there is a more excellent way. It is to remain Congregationalists as we are, but to be true to our principles, to carry out in our churches the grand truth, which we have to recognize in our individual life, that "no man liveth to himself," that there is a community of interests from which we cannot escape, that churches are but parts of one great whole, "the Church of the living God" on earth, and that sympathy, co-operation and fellowship cannot be confined to the narrow bounds of a local organization, but in their widening will most certainly embrace all others—first of all, the circle nearest to them, churches of like faith and practice, with which they will take counsel, asking for, and being ready to give as need may be, assistance or advice; meeting for conference as opportunity serves, and remembering always that as the interests of all the churches are closely allied, error in one may produce evil results in another, and that a course may be pursued by an individual church that will bring disgrace and loss to the body. No church has a right to do that, and if it persistently does such acts there rests upon it the sin of the evil in other churches as well as their own. There is probably not a church in our body that has not felt more or less the action of churches at the centres of population. Let our churches remember and carry out these truths, then we shall have taken the first step in the direction of consolidation, preserving yet as a sacred trust the Independency bequeathed to us by our elders in the faith.

Our remarks have lengthened beyond what we proposed, but we have not, by any means, exhausted the subject; we shall, in a future issue, illustrate it by the present action of our brethren south of the lakes in their attempts to reach the same evil.

MR. GLADSTONE has given offence to the Non-conformist body and to the Evangelical section in the English Church by the appointment of Lord Ripon to the Vice-Royalty of India, with no special qualifications above many others who have been mentioned for the office, while there is to him this great objection that he is a Roman Catholic, and a recent convert. All converts, it is said, are remarkable for their fiery zeal. Mr. Gladstone has spoken to the same effect in his "Vatican Decrees," and it is asked, with great force, is it not likely that Lord Ripon will use his authority and influence for the advancement of Popery? Mr. Gladstone replies "No." Lord Ripon is not the man to do that, and he defends his appointment in a manly fashion, if not altogether satisfactorily. We think, looking at all the circumstances, that the appointment was a mistake, but once made it would have been a second mistake to change it. We trust that the evils will not flow from it which our friends in England fear. The course of Lord Ripon will, no doubt, be narrowly watched.

RESPECTING the Bond street investigation we cut the following from the "Globe." We shall have something to say on the case next week. We have not had time to master the voluminous evidence taken by the Committee for this issue of the INDEPENDENT:

"Bond street Congregational Church.—A meeting of the members of Bond street Church was held in the Sunday School room last evening, for the purpose of receiving the report of the Committee appointed to investigate the charges against the pastor, Rev. Thomas W. Handford, and to consider the question whether to accept or to refuse the resignation which he had tendered. Mr. James Fraser occupied the chair. The meeting was very largely attended, a large majority of those present being ladies. The report of the Committee, which was submitted by the chairman, Mr. M. H. Irish, set forth separately each of the accusations against the pastor, with a resolution in each case passed by the Committee declaring that the evidence was insufficient to sustain the charge. The report was received and adopted. The following resolution was then moved by Mr. J. Farquhar, seconded by Mr. W. Ireson, and carried unanimously by a standing vote:—'That this Church, having heard the report of the Investigating Committee appointed on the 30th of April last, hereby expresses its unfeigned thankfulness at the result which the Committee, through the statements and evidence, have unanimously arrived at. As a Church we

rejoice that not one of the grave offences alleged against our pastor had the slightest foundation in fact, and hereby urgently request that Mr. Handford do at once recall his resignation, and resume his pastoral duties, which have been temporarily suspended during the aforesaid investigation; and this Church pledges itself to active and earnest co-operation with him in all Christian effort.' Mr. Handford was then sent for, and on arriving was received with loud and prolonged applause. The motion having been read to him, he briefly addressed the congregation, withdrawing his resignation and expressing the hope that he might ever live in the love of his people.

Literary Notices.

HARPER'S MAGAZINE for June is, probably, the most beautiful Number ever issued of that periodical. The opening article—a charming description, by Mrs. John Lillie, of a Devonshire Moorland Village—is illustrated with nineteen remarkable pictures by Abbey. William H. Gibson contributes a paper on "Spring Time," which he illustrates with sixteen beautiful drawings, some of which, the opening one especially, are among the finest wood cuts we have ever seen. Mr. Rideing's admirable paper, "The Working Women in New York," is finely illustrated by Jessie Curtis, Reinhart, and Rogers. Mr. James H. Morse's quaint little poem, "The Errand," is illustrated by Fredericks. A paper, the second in the series, of "Old Dutch Masters," is devoted to Albert Cuyp, with a portrait of the painter and two engravings from his pictures. J. Eglinton Montgomery contributes a paper on the Thuringian Valley, and its associations with Luther, finely illustrated. Several of the articles in addition to those named are finely illustrated. A curious narrative, entitled "A Puzzle for Metaphysicians," is contributed by Mrs. Harriette Woods Baker, daughter of Dr. Leonard Woods, the celebrated theologian.

Official Notices.

CANADA CONGREGATIONAL MISSIONARY SOCIETY.

1. The meeting of the General Committee of the Canada Congregational Missionary Society will be held in the vestry of Emanuel Church, Montreal, on Wednesday, June the 9th, at half-past four o'clock p.m.
2. The annual meeting of this Society will be held in Emanuel Church, Montreal, on Thursday, June the 10th, at three p.m. All subscribers of one dollar and more are members of the Society.
3. The public missionary meeting will be held in the same place on Friday evening, June the 11th, at half-past seven o'clock. A collection in behalf of the Society will be made.

SAMUEL N. JACKSON, *Home Secretary*.
Kingston, May 22nd, 1880.

THE CANADA CONGREGATIONAL YEAR BOOK.—Will the brethren, secretaries and others, who have to do with our denominational societies suffer me to remind them that a contract has been made with the printer to have the year book issued in August next. It will therefore be necessary that the manuscripts relating thereto shall be in the hands of the editor as soon as possible after the annual meetings in Montreal, next month. By thus furnishing them without further correspondence a favour will be done me and a benefit to the denomination at large.

SAMUEL N. JACKSON, *Editor C. C. Y. B.*
Kingston, May 20th, 1880.

CONGREGATIONAL PUBLISHING COMPANY.—NOTICE. An informal meeting of the stockholders of this Company, will be held in Emanuel Church, Montreal, on Thursday, 10th June, at four p.m., when a statement of its affairs will be submitted. A full attendance is requested.

JAMES SMITH, *P. President*.
A. CHRISTIE, *Sec. Treas*

CENTRAL ASSOCIATION.

The Central Association met in Zion Church, Toronto, May the 11th. The Rev. J. B. Silcox preached the sermon from 2 Peter i. 17-19.

There was a short session of the Association, when it was agreed to meet again at half past eight a.m. next day.

On May 12th the Association met according to arrangement. Present—Revs. H. D. Powis, H. D. Hunter, R. Hay, B. W. Day, J. Burton, B.A.; J. B. Silcox, E. D. Silcox, J. Unsworth, J. I. Hindley, M.A., M. P. Gray, F. Wrigley, and W. H. Warriner, B.A. Rev. H. D. Powis was elected Chairman, and Rev. J. I. Hindley Secretary. There were also present a number of lay delegates. Revs. H. D. Powis, J. Burton, H. D. Hunter, R. Hay, and W. H. Warriner were received as members. The churches at Newmarket and Yorkville were received into the Association. Rev. E. D. Silcox read an essay on "The Work of the Association." A resolution was passed expressing sympathy with the widow and family of the late Hon. George Brown, and the members of the Association attended the funeral.

A third session was held, and Revs. J. I. Hindley, J. Unsworth, J. Burton, R. Hay, and E. D. Silcox were appointed a committee to draft a paper which should embody the main views brought forward by the Association, and report at next meeting.

J. I. HINDLEY, *Secretary*.

OBITUARY.

The following notice from the Detroit "Post and Tribune" has reference to one whom the present generation of Congregationalists hardly knew, but who in his time did good service for the Master in this part of the vineyard. A letter from his son, at Detroit, says: "As he laboured so long and faithfully in his Master's service in Canada I have thought you would like to make notice of his death in your valuable paper, that he has taken and read with so much pleasure in his declining days. Canada has always held a warm place in his heart. He died as he had lived, a happy, cheerful Christian. His life has been that of a consistent Christian minister, and we revere his memory."

Mention has been already made of the death, in this city, on the 8th, of Rev. James Nall in the 82nd year of his age. His useful labours and beautiful character, however, render eminently proper some further reference to a life thus closed. Mr. Nall was born in Castleton, Derbyshire, England, in 1798, and educated for a position in the Church of England. But he became a dissenter and joined the Independents or Congregational body in that country, and soon entered the ministry of that denomination. He laboured at Blakewell and Birmingham, and was very successful in his work. Becoming interested in foreign missions he was induced to contemplate emigration to Canada and the planting of churches there, and in the year 1832 he came to this country in company with the Rev. Hy. Wilkes of Montreal, these two being the first Congregational ministers ever settled in this country. Landing in Montreal, he assisted in the organization of Dr. Wilkes' church, the first one formed in that country. He at the same time received two invitations, one from a well-to-do parish in the United States and another from a locality in Canada, where they desired a Congregational church to be organized, but could offer only \$100 a year salary. This latter fell in with his idea of the missionary work that he had left England to do, and he accepted it, living mainly on his own private means, and riding all through the surrounding country in his zealous and faithful labours of preaching the Gospel to needy communities. This was the first of about thirty churches organized in Canada by him. By these labours he became very well and widely known. He was pastor at Burford for eleven years, during which time he became noted all through the Province (in 1837 during the rebellion) by his famous church contest, which was carried into the courts, and in which he triumphed. A present member of the Dominion Parliament in speaking of his sturdy championship of this cause at the time said that there was but one other as vigilant antagonist with which to cope, and that was the Devil. The efforts which he put forth at this time were very great. Subsequently he went to Sarnia (opposite to Port Huron), where he built a Congregational church and parsonage almost entirely out of his own means. About 1847 he came to Michigan, settling in Detroit, where he became a sort of home-missionary agent, gathering supplies and ministering to feeble churches. In the course of two or three years he was sought for to return to Canada, on account of his wide acquaintance, and take charge of a book and tract agency with headquarters at Toronto. This he did, filling the position for several years. Once more returning to Detroit, where two or three of his children were settled, he took up his residence for life. He was already well on in the evening of his days, but so vigorous was he in body and mind and so unquenchable in zeal, that he could not be idle, and he at once set at work among the smaller churches not many miles from Detroit, preaching to them, counselling and otherwise assisting them, and walking among them, the

faithful exemplar of his own teachings. For the last few years he had retired entirely from the work of the ministry, the slowly-growing infirmities of age compelling him thus to cease a work that he ardently loved. Then he spent much of his leisure time in writing and publishing various small works for gratuitous distribution. After his death a manuscript was found entitled "Inside the Gates, a Condensed Bible View of Heaven," which indicates the subject on which his mind dwelt much during the latter years of his life. Sagacious in judgment, equable in temperament and pure in life, he thus closed an unwontedly long, active and useful career. Without a thought of repining he waited all the days of his appointed life till his change should come, and met death without a struggle or a fear, and straightway entered into the joy of his Lord.

On the morning of the 19th inst., James Barber, Esq., deacon of the Congregational Church, Georgetown, Ont., entered into the rest above, aged sixty-nine years.

He was born in the county of Antrim, Ireland, emigrated to Canada with his parents and three brothers and sister in the year 1822, and settled in the town of Niagara; thence he removed to West Flamboro' in 1837, and afterwards with his three brothers settled in what is now called the village of Georgetown, where he remained until his death. His early life was free from many of the excesses and follies which characterized his youthful companions. He was blest with a pious mother, of the Presbyterian faith, whose teachings and example had a great influence over his heart and life; but it was not until the year 1842, when the Rev. Stephen King, one of the first graduates of our College, visited Georgetown and neighbourhood as a mission field, that he, with a few others professed faith in Jesus, and gave himself up in holy consecration to God forever. The little company of believers was organized on the 7th day of December, 1842, into a Congregational Church, and our departed brother was chosen deacon, which office he filled till the day of his death. On the 28th of the same month Rev. S. King was ordained pastor of the little flock by brethren from Toronto and elsewhere. Having accepted our doctrines and polity from conviction, he was a decided, consistent and true Congregationalist. He firmly believed in the final triumph, if not of our *ism*, of the principles which underlie our church life and polity. He was very much distressed at the looseness which of late years has characterized some of our churches. He firmly believed that as soon as we let go purity and loyalty to Christ and the brotherhood, we should be supplanted in our work by others.

His Christian life lacked the demonstrative emotional, but was of the true, pure, faithful and upright type, that made him a man of great moral excellence and sterling worth. He was never known to be guilty of a mean thing in business or in the church or in the family. His high sense of right, and a lack of gracefulness in communicating his thoughts, made him plain in his utterances, which were too pointed for the guilty. His love to the means of grace was strong; during twenty-seven years of my acquaintance with him as his pastor, I never knew him absent from the regular Sabbath service from indifference or any other cause except from necessity, as sickness or absence from home. He was fond of the house of God and the ministry of the Word. He took a great interest in the erection of our beautiful church building, to which he largely contributed both of his wealth and time. He arose to wealth and all the local honour that could be conferred upon him, but he remained the same devout humble Christian as he was thirty-seven years ago. Externals made no difference in his kindly conduct towards others. As an employer he was a model master; just in his conceptions, wise in his management and humane in his demands, he was loved and honoured by his employes. His generous deeds he did not want to be known. The poor have lost a friend in his death and the churches will miss his liberal hand. As a parent and husband he was kind, thoughtful and true, never allowing anything in the home life that was not of an elevating, noble tendency, and consistent with his Christian profession.

For some eighteen months his health has been failing, and without a pain of any kind he has gradually weakened, baffling medical skill and loving attention. He hoped against hope, until it was too clear, a few

days before his death, his end was nigh. When he realized the fact himself he was perfectly resigned, and with the assurance he would soon be with Christ, whom he had trusted and loved so many years, he fell peacefully asleep in Jesus, leaving a widow and three sons and three daughters to mourn his loss, with a multitude of sorrowing friends. He was interred in the village cemetery on the 21st inst., and his death was improved by his pastor the following Sabbath from Ps. xxxvii. 37.

Georgetown.

Correspondence.

TO CORRESPONDENTS.

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

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

REV. S. P. BARKER.

To the Editor of the CANADIAN INDEPENDENT.

SIR,—My attention has been directed to the following paragraph in the "Christian Gleaner," for the present month. It is so misleading as to demand a word or two of refutation. It contains a quibble or two, so characteristic of the writer as not to excite surprise, also a direct misstatement. The extract is as follows:

"Rev. S. P. Barker, of Brantford, to whom reference was made in our February number, based on the CANADIAN INDEPENDENT as our authority, writes as follows:—'My resignation was never accepted, nor did I ever make any personal attacks on any one. I simply charged my choir with having made repeated annoyance for the space of nearly three years, and one gentleman thought fit to interrupt me right in the sermon, and to 'turn on the organ' to drown my voice.'"

Let me briefly explain. Mr. Barker tendered his resignation, evidently for the purpose of compelling the church to maintain his salary at a figure beyond the power of a diminishing congregation. To his surprise all the leading members shewed a willingness to accept it, and so when a meeting was called to consider the question, Mr. Barker and a number of friends were present to prevent action. The vote was a close one, but by getting members of the congregation to vote many of whom had been but casual hearers and had never attended a church meeting before, it was decided by a majority of one or two to not accept the resignation. Mr. Barker and his friends immediately withdrew, when the church resolved to only pledge \$800 as salary, a figure that Mr. Barker had said in the pulpit he would not accept. He acted accordingly, and on the next Sabbath evening preached his farewell sermon. In this he referred to "those sitting at the right of the organ" as the offenders and, as there were only three or four there, he might as well have named them. To this Mr. B. (not a member of the church) replied, *but the organ was not turned on.*

TRUTH.

Brantford, May 21st, 1880.

We print the following from the "Globe" as a fitting pendant to the above.

To the Editor of the Globe.

SIR,—A paragraph found its way into your columns which demands an explanation. It is to the effect that "the Congregational Church here and the Primitive Methodist have united, under the pastorate of the Rev. S. P. Barker." The facts are that the Rev. Mr. Barker recently resigned the pastorate of the Congregational Church, and the Rev. A. E. Kinmonth, of Seneca Falls, N.Y., has accepted a call as his successor, and emerged upon his duties. The Rev. Mr. Barker has held a few services since in public halls, and recently has cast in his lot with the Primitive Methodist Church—one to which, I believe, he belonged before forming connection with the Congregational body.

CONGREGATIONALIST.

Brantford, May 21, 1880.

News of the Churches.

THE Rev. Wm. Sherman was ordained to the ministry and installed successor to the Rev. Dr. Duff at Sherbrooke, P.Q., on the 26th inst.

THE Rev. George Wollett sails for England, on the 28th inst., for the benefit of his health. He hopes to be able to return able for work early in the fall.

KINGSTON—BETHEL. Mr. J. B. Saer has been engaged to supply this church for two months owing to the continued illness of the pastor. The Rev. W. M. Peacock is spending the summer at Almonte, Ont.

PINE GROVE. A concert of sacred music was given in the Congregational Church, Pine Grove, on the 17th inst., by a company of musicians from Toronto, under the directions of Mr. Blackburn. The selections were from Handel, Mozart, Haydn, Rossini and Mendelssohn, and were rendered in a manner that reflected credit on the performers. —R. H.

SPEEDSIDE.—On Monday, the 17th inst., the first mason work on the new Congregational Church at this place, was done. The old building has been removed and every necessary preparation made, and the contractor intends to push the work vigorously so as to complete it within the prescribed time. In the meantime the congregation worship in the large and commodious school-house hard by. —COM.

BRANTFORD.—The Rev. A. E. Kinmonth, of Seneca Falls, N.Y., has accepted a unanimous call to the pastorate of this church and thus far the indications are most encouraging. The congregations are increasing, and pastor and people appear to be in perfect accord. The weekly prayer-meeting is well attended, and the new pastor is manifesting a deep interest in the Sabbath school. The recent troubles have united the membership in a closer bond of unity.

BRANTFORD.—A very pleasant re-union took place in the basement of the Congregational church, Wednesday evening, the occasion being a welcome to the Rev. A. E. Kinmonth, pastor of the church. The ladies, with their usual generosity, spread a bountiful repast, after which a few informal but cordial and loving addresses were given. The Rev. W. Hay, of Scotland; Rev. Robert Cameron, of the Tabernacle; Rev. Mr. Brock, Brant Avenue; Rev. G. C. McKenzie, Grace Church; and Rev. T. Lowry, Wellington street Presbyterian Church, all conveyed to Mr. Kinmonth and his church their hearty good wishes. It is no reflection on the others when we say that Mr. McKenzie's speech was the address of the evening.—*Expositor.*

LISTOWEL.—On the evening of May 17th, the teachers, officers, and some friends of the Sabbath school visited the residence of Peter Campbell, Esq., and presented the pastor, Rev. A. F. McGregor with a gold chain and pencil and a neat inkstand. These were accompanied by the following address: Dear Brother,—It is with feelings of sorrowfulness, deeper than words can express, that we meet here to-night to say farewell. In looking back over the past two years—the years of your ministry with us—we know that God has owned and blessed your labours in our midst, and more especially have your labours been blessed in the Sabbath school in which we always found you a willing and efficient worker. In regard to your decision in severing your connection with us we can only say that we trust you have been guided by God, and we think that you must have had a clear indication of His will, especially as our relations as pastor and people have been of the most friendly kind, and our prayer is, that the great Head of the Church may open for you a field of still greater usefulness, and in saying farewell we beg you to accept these small presents as a token of the respect and Christian love we bear you, and if in God's good providence we should be again united as pastor and people, none would welcome that union more than we, and if we should never all meet again on earth, we trust we shall meet on that last great day, and that each of us may hear that word of welcome commendation, "Well done thou good and faithful servant, enter thou into the joy of thy Lord." Signed on behalf of the teachers and scholars of the Sabbath school, ANDREW CLIMIE, Superintendent. The pastor's Bible class also presented him with an appreciative address. The pastor in a few words acknowledged these kind gifts, and the rest of the evening was pleasantly passed.

Scientific and Useful.

NICE CAKE.—One cup sugar, half cup butter, three eggs beaten well together, level tea-spoon soda stirred in half cup sour milk, two small cups flour; flavour with lemon, pour in small dripping-pan, bake half an hour, and cut in squares.

ORANGE CREAM.—Make a custard with the yolks of eight eggs, four ounces of pounded sugar, a quart of milk, and the thin rind of two oranges. Stir in a *blanc marte* till it thickens. Dissolve one ounce of gelatine in a little warm water, and add to the juice of one orange, add this to the custard, strain, put it into a mould, and place it on the ice to set.

FRIED CHICKEN.—Prepare your chicken by cutting it in small pieces, have ready frying pan with a few slices of salt fat pork, frying until the fat is extracted, but not brown; have your chicken rolled in fine cracker crumbs, lay them in the fryingpan, keeping your pan covered to keep the steam close. When tender let them brown nicely, then take them from the pan and put them upon the platter. Pour into the gravy left in the frying-pan a cup of milk (cream is better), thicken with a spoonful of flour, boil up and pour over the chicken; add salt and pepper.

THE USE OF A BROOM.—As simple as the advice may seem, but very few people handle a broom properly, although they are accustomed to sweep more or less every day of their lives. There is science in handling a broom, as well as in many other kinds of labour. Always draw your broom, by leaning the handle forward, because the position of the broom will take the dirt along more gently; it will sweep cleaner; it will not wear out the carpet so fast. Your broom will be kept in proper shape and not half so much dust will be raised to be afterwards wiped from your furniture. Most careless sweepers thrust their broom forward of them in a sort of digging way, with the handle inclining towards them. This way, you will find, breaks your broom, flirts up more dust, and makes the process of sweeping much more laborious.

EFFECTS OF THE PERFUME OF FLOWERS ON HEALTH.—"Contrary to a popular belief," says a writer in "Cassell's Magazine," "it has been recently found by an Italian professor that fine vegetable perfumes exercise a positively beneficial influence on the atmosphere by converting the oxygen of the air into that powerful oxidizing and, therefore, purifying agent, ozone. The essences found by him to produce the most ozone are precisely those which usage has selected as the most invigorating, such as cherry, laurel, cloves, lavender, mint, juniper, lemon, fennel and bergamot, several of which are ingredients in the refreshing eau de Cologne. Anise, nutmeg, thyme, narcissus and hyacinth flowers, mignonette, heliotrope and lilies of the valley also develop ozone; in fact, all flowers possessing a perfume appear to do so, whereas those having none do not. This interesting intelligence will be gratifying to all lovers of flowers, and the cultivation of these lovely disinfectants of nature should be promoted in all marshy or foul places.

THE TIME FOR MEALS.—In a paper read at a domestic economy congress at Birmingham, England, not long ago, Dr. Wilson gave the following hints on the proper times for eating for different classes of workers:—For the active out-door labourer and artisan, an early breakfast before work, a mid-day dinner, with an interval of rest, and supper after the day's work is over, have long been proved by experience to be the most conducive to health. For the business man, a later breakfast, a mid-day luncheon, and a late dinner after the day's work is over, is the best arrangement. For literary men who write more in the evening than during the day, an early dinner and a light supper will be found to be the most advantageous for steady work. Idlers, to enjoy life, if they possibly can, should dine early if they intend to spend the evening at theatres and the like; but if they accept dinner invitations freely they should be careful not to eat too much at the mid-day meal. The breakfast hour should be determined in a great measure by the hour of rising; but in any case food should be partaken of before the material business of the day is commenced. Those who like to take a "constitutional" before breakfast would find their appetite whetted and their walk made all

the more enjoyable if they took a little milk, with bread or biscuit, before starting. Walking before breakfast is always irksome and fatiguing, and on that account is very likely to be badly done. The last meal should be sufficiently late for the whole not to be absorbed before retiring to rest. To a person in health three meals a day ought to be quite sufficient, and the practice of continually "taking something" is sure to bring on indigestion.

CONGREGATIONAL BOOK ROOM.

HYMN AND TUNE BOOKS.

The New Congregational Hymn Book, with Supplement,

in great variety, from 40 cents and upwards

The Congregational Psalmist,

separate vocal parts, compressed score, and vocal score editions. Also the Book of Chants, Sanctuses, Anthems, etc.

Sunday School Library Books, Maps, Tickets, Etc., Etc.

Orders solicited A. CHRISTIE,
111 Wil on Avenue Toronto. Business Manager



DOBYN'S SURE CURE!

Has never failed to Cure Catarrh,

NEURALGIC and NEUROUS HEADACHE.

Cold in the Head, Stoppage of the Nasal Passages, Deafness, Dizziness, Dimness of Sight, and all kindred complaints arising from neglected colds and exposure.

18,000 TESTIMONIALS

as to its great Virtue and Curative Powers have been received.

READ THE FOLLOWING:

GORETON, April 12th, 1888.

Messrs. POMEROY & Co., Toronto.

DEAR SIRS: Have had Catarrh for years and had it very bad. Lost much sleep at night from mucus dropping down into my throat. Have used nearly one box of "DOBYN'S SURE CURE," and the disease is almost entirely gone. I had spent over thirty dollars (\$30) before in other remedies. Your one box has done what all other remedies used had failed to do. Yours truly,

RUFUS AVERTS.

OUR TERMS:

We mail "Dobyn's Sure Cure" to any part of the Dominion for ONE DOLLAR PER SINGLE BOX, or THREE BOXES FOR TWO DOLLARS. In ordering, please write your Name, Post Office, and Province, plainly, and send money by Post Office Money Order, or by Registered Letter. We will not be responsible for money sent any other way. Circulars free to all applicants.

DOBYN & MITCHELL, North Middletown, Bourbon County, Ky., or to

C. POMEROY & CO.,

85 King Street West,

TORONTO, ONT.

Golden Hours FOR THE YOUNG.

A BEAUTIFULLY ILLUSTRATED

NON-DENOMINATIONAL

Sunday School Paper,

PUBLISHED MONTHLY.

It is sure to prove a great favourite with the children of

CANADIAN SABBATH SCHOOLS.

C. BLACKETT ROBINSON,
No. 5 Jordan Street, Toronto.

ENCOURAGE HOME COMPANIES.

SUN MUTUAL LIFE AND ACCIDENT INSURANCE COMPANY.

Capital, \$500,000.
Deposited with Government, 50,000.

President, THOMAS WORKMAN, Esq.
Secretary, R. MACAULAY, Esq.

DIRECTORS:

T. WORKMAN, Esq. F. J. CLAXTON, Esq., Vice-President
A. F. GAULT, Esq. JAMES HULLON, Esq.
M. H. GAULT, Esq., M.P. F. M. BRYSON, Esq.
A. W. OGILVIE, Esq. JOHN McLENNAN, Esq.
DAVID MORRICE, Esq.

TORONTO BOARD:

HON. J. McMURRICH. HON. S. C. WOOD.
A. M. SMITH, Esq. JAMES BETHUNE, Esq., Q.C., M.P.P.
WARRING KENNEDY, Esq. JOHN FISKEN, Esq.
ANGUS MORRISON, Esq.

Henry O'Hara, 30 Adelaide Street East, Toronto,
Manager Toronto Branch, and General Agent North Western Ontario Active Agents Wanted.

"THE MAGNETICON,"

The Celebrated English Magnetic Appliances FOR THE CURE OF DISEASE.

CANADIAN OFFICE:

125 CHURCH STREET, TORONTO.

The Parsonage, South Caledon, August 25th, 1870.

Mr. Thos. J. Mason

DEAR SIR, I am glad to report that the "Magneticon" obtained from you last May has been of immense service to me. After wearing the Belt and Scott's appliance three days there was a marked improvement, and in from two to three weeks the pain had ceased. Since that time I have had no pain of any moment, although much in the saddle and exposed to the weather. I look upon this cure as remarkable, having been a very troublesome case of Sciatica of over two and a half years standing. Heartily recommending the "Magneticon"

I am yours truly,

FRANCIS WRIGHT,
Pastor South Caledon Cong'l Church.

EXETER, August 26th, 1870.

Mr. Thos. J. Mason.

DEAR SIR, I informed you some time since of the benefit I had received from the "Magneticon" Chest Protector which you sent me from England, and having now given your Belt a thorough trial also, I am glad to say that it has quite relieved me of the weakness and pain so long sustained in my right side.

I have at the same time been carefully watching the effect of the "Magneticon" appliances upon a large number of others, being led to do so not only because of the benefit I had received but from their apparent adaptability to the requirements of such a diversity of cases, and the singularly good effects following the action of their gentle, constant currents of magnetism whenever applied. Among the instances thus noticed have been three cases of nervous and constitutional weakness, three cases of weak and affected lungs, two cases of neuralgia, two cases of bronchitis, two cases of swelling on the knee, four cases of lame back rheumatism, etc. With each of the persons thus afflicted I have had a personal acquaintance, and in almost every case there has been a decided cure. I have much pleasure in thus bearing testimony to the value of your appliances, and am

Very truly yours,

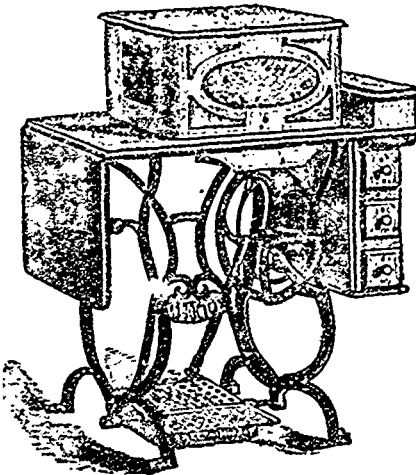
S. JAS. ALLIN,
B. C. Minister.

Illustrated Pamphlets, containing Price Lists, Testimonials and all information are supplied free on application, or sent by post to any address. See also descriptive advt in former No. of this paper. The Appliances are sent by Post or Express, to any address, on receipt of price.

ADDRESS,

THOS. J. MASON, American Representative,

125 CHURCH STREET, TORONTO.



All Who Have Tried the **NEW WHITE SEWING MACHINE**

ARE DELIGHTED WITH IT

IT IS SIMPLE, DURABLE, LIGHT RUNNING, ADAPTED TO SHIRT MAKING, DRESSMAKING AND TAILORING,

and has no equal for the Family.

Self-setting Needle.

Self-threading Shuttle.

Be sure you see the White Machine before you purchase any other. It is sure to please you.

Office, 47 Queen St. East opposite Metropolitan Church.

D. S. ADAMS.

"Canadian Independent" BUSINESS DEPARTMENT.

Terms One copy per year, postage paid, \$1. Subscriptions received for portions of a year at yearly rate.

Remit by Post Office Order, bank draft, or registered letter. Money mailed in unregistered letters will be at the risk of the sender.

Subscribers in Great Britain, may remit fifty penny postage stamps as the subscription for one year to this paper.

Orders to discontinue the paper must be accompanied by the amount due; subscribers are responsible until full payment is made. The Post Office should be given as well as the name.

Single copies of the "Year Book" mailed, postage free, to any address in Canada, or the United States, for 12 cents each.

Advertisements inserted at the rate of 10 cents a line each insertion. Liberal reductions if continued.

Advertisements, subscriptions, moneys for the "Year Book," and all letters on the business of the paper to be addressed to

A. CHRISTIE, BUSINESS MANAGER, No. 9 Willon Avenue, Toronto Ont.

IMPORTANT TO EVERYBODY.

PIM'S Royal Printograph.

The King Copying Apparatus is now acknowledged to be the only really good tablet for multiplying copies of writings, drawings, etc.

By using this most efficient appliance which is indeed the very perfection of simplicity—everybody can do their own Printing.

Persons who have used other similar inventions say: "Pim's Royal Printograph is incomparably superior to them." "It works like a charm." and "It gives entire satisfaction."

TESTIMONIALS ARE COMING IN FROM ALL QUARTERS.

Our Printograph is now used in the Government, City, Railway, Telegraph, Loan, Insurance, Law, and Business Offices of all kinds, and Clergymen, Superintendents, Teachers, Secretaries, Musicians, Artists, and others are using it to great advantage, saving both time and money.

Circulars, etc., sent on application. PRICES OF PIM'S ROYAL PRINTOGRAPH: Best make, very superior quality, warranted: Car. size, \$1.50, note, \$3; letter, \$5; foolscap, \$7. Second quality, similar to Lithogram: Car size, \$1. note, \$2; letter, \$3; foolscap, \$4.

Composition for refilling, half the above prices. INKS.—Black, Purple, Crimson, Blue, and Green. PIM & HOLT, Manufacturers, 7 King St. East, and 36 Front St. East, Toronto. CAUTION.—The public are warned against buying worthless imitations.

Richard Institute 67 West Bloor St. (Opposite Queen's Park), TORONTO, ONT.

FRENCH AND ENGLISH BOARDING AND DAY SCHOOL FOR YOUNG LADIES.

Directed by REV. MESSIEUR AND MADAME RICHARD, with the assistance of seven competent teachers. Unusual facilities for the theoretical and practical acquisition of French, which is the language of the School. Prospectus gives full particulars. Second Session begins February 1st.

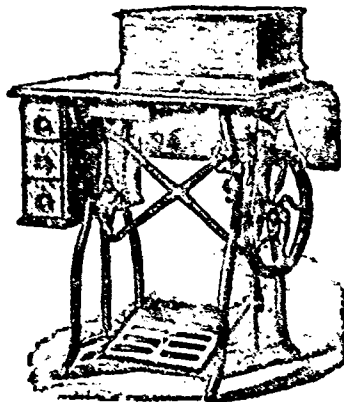
J. O'DONNELL, L.D.S., Hon. L.D.S., Quebec.

Specialties. Neuralgia of Head and Face. Dental Surgery. Chronic Diseases of Teeth and Gums. Preservation of Natural Teeth and Intricate Operations in Dentistry. Office, 39 King Street West, Toronto, Ont. Over Hunter & Co., Photographers.

McCAW & LENNOX, Architects, Building Surveyors, Etc. Imperial Buildings, No. 30 Adelaide Street East, next Post Office, TORONTO, ONTARIO. W. F. McCAW P.O. Box 986. ED. J. LENNOX.

J. CHARTERS, GROCER & PROVISION DEALER. FLOUR AND FEED, FRUITS AND VEGETABLES always on hand. Importer Crosse & Blackwell's Jams, Jellies, and Potted Meats. OYSTERS IN SEASON. 467 & 469 Yonge St., Cor. of Wood, Toronto.

WHEELER & WILSON



New Straight Needle

SEWING MACHINES.

NO. 8.

The Best and Cheapest.

This Machine embraces all the latest improvements and has all the desirable points that can be claimed for any of its competitors, while the inventor has avoided the objectionable features of other Machines.

It has no noisy Shuttle to thread or wear out, but simply a Bobbin that never wears. It is simple of construction easy to handle, and runs quietly and rapidly. There are now 100 of these Machines in one factory in Toronto, running from 1,200 to 1,500 stitches per minute. This is a test of durability no other Machine could stand.

Send for Circular.

WHEELER & WILSON MANUF'G CO., 85 King Street West, Toronto.

SMITH & GEMMELL, ARCHITECTS, ETC., 31 Adelaide Street East, Toronto.

HUMPHREY & FALCONER, UNDERTAKERS! 319 Yonge Street, Toronto.

Orders attended to at any hour, night or day. Residence on premises. Charges moderate.

THE UPPER CANADA TRACT SOCIETY

offers for sale at its Depository a large and well assorted stock of

RELIGIOUS LITERATURE, suitable for Ministerial, Congregational and Sunday School Libraries. Special discounts given from catalogue prices. Catalogues furnished free on application.

The Society also supplies all the best SUNDAY SCHOOL PERIODICALS, whether for Teachers or Scholars. Illustrated Periodicals for Children supplied in quantities at the lowest subscription rates. Price lists sent free.

JOHN YOUNG, Depository 102 Yonge Street, Toronto, Oct., 1878.

C. PAGE & SONS

IMPORTERS OF STAPLE & FANCY DRY GOODS,

MANUFACTURERS OF Ladies' and Misses' Underclothing, BABY LINEN, CHILDREN'S DRESSES, ETC., ETC., in all branches.

They were awarded at Toronto Exhibition Diploma and several Extra Prizes for their beautifully made goods.

194 & 196 Yonge Street, Toronto.

ESTABLISHED 1842. Dominion Wedding Cake House, T. WEBB, Proprietor.

Received Highest Awards at Provincial Exhibition, 1878.

Bride's Cakes of unequalled quality and finish constantly on hand and securely packed and shipped by Express C.O.D. to any Express Office. All orders for every requisite for WEDDING BREAKFASTS carefully filled under personal supervision—city or country.

A full supply of WEDDING AND SUPPER PARTY COSAQUES always kept in stock.

CORRESPONDENCE SOLICITED. NOTE THE ADDRESS, T. WEBB,

322 & 304 YONGE ST., TORONTO.

BUCKEYE BELL FOUNDRY. Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent Free. VANDUZEN & TIFT, Cincinnati, O.

Third Series now Published.

"It is sufficient to say of this book that it is like its predecessors, it is fully equal to them, and that is no small merit." S. S. Times.

GOSPEL HYMNS

SACRED SONGS.

Canadian Copyright Edition.

FIRST SERIES.

Table with 2 columns: Item description and Price. Music and Words, Tinted Covers .. 30 Cents. do do Boards .. 15 do. Words only, Tinted Covers .. 5 do. do do Cloth .. 7 do.

GOSPEL HYMNS, No. 2.

Table with 2 columns: Item description and Price. Music and words, Tinted Covers .. 30 Cents. do do Boards .. 15 do. Words only, Tinted Covers .. 5 do. do do Cloth .. 7 do.

GOSPEL HYMNS, No. 3.

Table with 2 columns: Item description and Price. Music and Words, Tinted Covers .. 30 Cents. do do Boards .. 15 do. Words only, Tinted Covers .. 5 do. do do Cloth .. 7 do.

GOSPEL HYMNS, Nos. 1 & 2 in one Book.

Table with 2 columns: Item description and Price. Music and Words, Stiff Boards .. 65 Cents. Words Only, Stiff .. 12 do.

GOSPEL HYMNS, Nos. 1, 2 & 3.

Table with 2 columns: Item description and Price. COMPLETE IN ONE BOOK. Music and Words, Cloth .. \$1.00. Words Only, Cloth .. 0.20.

COPP, CLARK & Co., 47 Front Street East, Toronto.

MARTIN McMILLAN, Family Grocer,

395 Yonge Street, S. E. Cor. Gerrard, TORONTO.

A choice assortment of New Family Groceries always in stock, which can be relied on as the very best the market affords. New Season Teas in great variety. Coffees fresh roasted and ground on the premises daily. Families waited on at their residence for orders if desired. Goods promptly delivered to any part of the city. Remember the address, MARTIN McMILLAN, 395 Yonge Street, S. E. Cor. Gerrard, Toronto, Ont.

BALDNESS!



For testimonials, address, CHARLES MAITLAND WINTERCORBYN, 144 King St. West, Toronto.

THIS PAPER may be found on file at Geo. P. Rowell & Co's Newspaper Advertising Bureau (10 Spruce Street), where advertising contracts may be made for it in NEW YORK.

L. E. RIVARD, 56 1/2 CRAIG STREET, MONTREAL, Publisher and Importer of English and American cheap Music. Orders by mail promptly filled. Catalogues sent free.

THE ONTARIO WEDDING CAKE MANUFACTORY



First Extra Prizes at London, 1877, & Toronto, 1878. WEDDING AND CHRISTENING CAKE ORNAMENTS.

The largest stock in the Dominion of Cosaquees of all kinds, including French, English and German Costumes, Cracker and Wedding Cakes, Macaroon and Merrique Pyramids, Chantilly, and all kinds of Fancy Spun Sugar Baskets, Ornamented Jellies in all styles, Creams of all kinds, Charlotte Russe, Trifles, Salade, Soups, Oyster Patties, Ices, etc. Puddings, Fruit Ices, and all kinds of Cakes and Confectionery. Lunches, Suppers, Evening Parties, and Wedding Breakfasts supplied with every minute. Silver and Cutlery for hire. No charge for Trifle, Salad or Jelly Dishes when supplied. Wedding Cakes of superior quality and finish shipped to any part of Canada, and satisfaction guaranteed. Address all orders,

HARRY WEBB, 483 Yonge Street (Opp. the Fire Hall) Toronto.

356,432

GENUINE SINGER

SEWING

MACHINES

SOLD LAST YEAR, ABOUT

300,000

MORE THAN WAS SOLD OF ANY OTHER MACHINE.

BEWARE OF IMITATION.



See Brass Trade Mark on Arm of Machine, and the Singer Manufacturing Co's. Stamp on top.

None Others are Genuine.

Offices Everywhere.

Toronto Office, 66 King St. West.

R. C. HICKOK, Manager.

ESTABLISHED 1871.

MERCANTILE COLLECTION AGENCY

NO. 4 TORONTO STREET, Toronto.

RICHARDSON & CO., FINANCIAL, REAL ESTATE, and ADVERTISING AGENTS.

William Reid July 29 1878