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The Canadian Independent.

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

Vol. 27.

TORONTO, THURSDAY, April 1, 1880.

New Series. No. 14.

Topics of the Week.

MR. GLADSTONE'S sister returned to the Established Church of England, and her death was not in a convent.

THE Friends have in England 827 meeting houses, 265 recorded and 400 unrecorded ministers, and 14,500 members.

FOUR Chinese converts were admitted as members of the Second Presbyterian Church of Indianapolis a few weeks ago.

ST. JOHN'S Episcopal congregation, Dundee, Scotland, has unanimously voted to secede to the Reformed Episcopal Church.

FATHER McNAMARA, whose meetings in Boston we have noticed, has been engaged in meetings in and about that city preparing for an organization of his societies in New England.

FATHER CHINIQUY, who has been lecturing in Australia, has been selected by the Synod of Eastern Australia to represent it in the Pan-Presbyterian Council in Philadelphia.

MR. McALL'S work as an evangelist missionary in Paris is still gaining steadily. One hundred and eighteen meetings are now being held every week among the working classes.

THE English and American Bible Revision Committee are reported to have decided to print the revised Bible in paragraphs, according to the sense, rather than in chapters and verses, and the poetic parts in poetic measure.

HON. SCHUYLER COLFAX says: "Let me prophesy: In less than five years from to-day no man of intelligence in the United States will advocate the present license system, nor will the traffic of whiskey be tolerated by the American people."

MAJOR WHITTLE closed his evangelistic work at Rochester, Minn., after a fortnight of very earnest and apparently successful labour, with the co-operation of four churches. The evangelist went immediately to Mankato, Minn., for similar service.

THE theological students of the United Presbyterian Church of Scotland have remitted to the Biddle University at Charlotte, N.C., \$6,120 for a fund, the interest of which is to be appropriated to aid students preparing for mission work in Africa.

REV. JAMES CHRYSAL, of Maryland, sees in the Protestant Episcopal Church too much "unchecked and unpunished idolatry," and, at his own request, has been displaced by the bishop. He proposes to continue ministerial work independently.

IN Holland, owing to the strict exclusion of Christian teaching from State schools, a movement has been set on foot by the earnest Christians of the country to establish schools in which shall be given instruction in the Scriptures, and \$4,500,000 has been already raised for this object.

LAST year twelve persons in the United States and Europe are reported to have given an aggregate of \$3,000,000 to the cause of foreign missions; and yet on the other hand the average per member of benevolent contributions in the Reformed (German) church was not thirty cents per member.

IT is an interesting historical fact that the Congregational House at Boston stands on the spot where the first stone house in Boston was built 217 years ago, and that in this Congregational House are now 20,000 volumes and 100,000 manuscripts pertaining to the history and theology of Congregationalism.

THE "Home Missionary" for January tells of a prosperous salesman, in a large Boston house, a college graduate, with a salary of \$2,000, who hearing one of the secretaries of the Society speak of the needs of the great west, gave up his business, and has gone into one of the smallest Home Missionary churches at a salary of \$600.

CHICAGO is the scene of a new and admirable development in Christianity. In two or three parts of the city a great work is done by what are called Gospel meetings. They are located in common stores on crowded streets, and are presided over by business men, who not only defray the expenses, but carry on extensive systems of benevolence in connection with them, out of their own earnings.

THERE are 55 churches in Richmond, Va., with 30,333 communicants. The Baptists have 19 churches, with 4,091 white and 12,756 coloured members; the Roman Catholics, 3 churches, and 5,161 population; the Methodists, 10 churches, with 2,705 white and 409 coloured members; the Presbyterians, 4 churches, with 1,467 members; the Episcopalians, 10 churches, with 2,229 members; the Disciples of Christ, 782 members; the Lutherans, 409 members, and the Hebrews, 235 members. There has been a loss in the total membership of 431 during the past year.

THE doings of the General Synod of the Prussian Established Church at their recent session are of special interest from the relative position of this body and from the fact that it meets but once in six years. The session indicated a brighter day for the land which has suffered from rationalism. The tone of the Synod was earnest and spiritual. Of the 149 delegates present from the prominent Synods and universities, only nine were opposed to Evangelical Truth. A general collection throughout Prussia was ordered in behalf of the Berlin City Mission, earnest appeals were made in behalf of temperance and the observance of the Sabbath, and vigorous resolutions passed in the interest of these objects.

THE "Christian at Work," from its favourable position of intelligent observation, says: "The Independent Irish Catholic movement is daily strengthening and broadening. The number of Roman Catholic priests who have renounced their allegiance to the Pope, and have accepted Father McNamara as their bishop, increases. Many in the Romish Church are restive under the yoke imposed upon them, and feel that it cannot be endured by men who respect their own reason and conscience. Bishop McNamara tells the Irish in America, if they ever want to be free, they must cut loose from the Italian priesthood, take the Holy Scriptures for their spiritual guide, and obey politically only the Constitution of the United States."

IN August, at Moscow, the new Temple of Our Saviour will probably be dedicated. It was begun in 1833 as a commemoration of the expulsion of the French from Moscow. Nearly 4,000 labourers were employed in digging the ground for the foundations, but after a while the work ceased. Then it was resumed again, and at intervals it has since gone on with greater or less rapidity. The architecture of the building is Russo-Byzantine. It is surmounted by

five cupolas, one at each corner, and a larger one, or dome, in the centre. The roof and the framework of the cupolas weigh 1,800 tons, and the gilding on the latter has already consumed, it is said, more than half a ton of gold leaf. Above the centre cupola is a massive bronze cross, which can be seen from every part of Moscow. The bronze frames of the windows, each nine yards high, weigh nearly three tons, and the hinges of the bronze doors have to support five and a quarter tons of metal. Inside, the walls are gorgeously decorated in the usual style of Russian churches, and contain a number of Jasper pillars, each of which cost upwards of \$10,000. The total cost of the structure is estimated to exceed \$13,000,000.

REV. DR. DANA, of St. Paul, Minn., writing in the "Advance" on the next National Council, says: "Here in the newer States of the west, safeguards are needed that eastern churches may not require. In the presence of teachers of every form of infidelity; with unworthy men seeking entrance into our pulpits, and preaching doctrines that pervert the faith and undermine the piety of our churches, as yet few in numbers amidst large and consolidated denominations, suspected by religiously conservative people as careless in practice and lax in our beliefs, the National Council, as representing the union of the Congregational churches of America, drawing them into closer fellowship, discussing questions of common interest, and dealing with the obvious embarrassments and defect of our church life, can be of immense service to the churches of our order, at least in the west. It will not damage us to exhibit a little more fealty to our polity and faith, so that emigrating Congregationalists will not drop into Presbyterian churches, saying they did not know there was any difference, and graduates of our own seminaries will not enter Congregational pulpits and preach doctrines subversive of the faith of our churches."

THE pastor of the First Presbyterian Church in St. Joseph, Mo., Rev. R. S. Campbell, and Mr. W. P. Sanders, an elder in the church, have been fined \$5,000 for their action in suspending and afterwards excommunicating Mr. Israel Landis, a member of the church. Mr. Landis was at variance with one of his sons, and the scandal caused thereby was so great that the authorities of the church attempted to effect a reconciliation. They not only failed in this, but in their dealing with Mr. Landis were forced to take such action that he sued them in the civil court for damage done to his "good name and credit"—the damage being his suspension from the communion of the church. The civil court has inflicted a heavy penalty for the exercise of church discipline. The case is to be appealed, we believe, to the higher courts of the State, as certainly it ought to be. If every one who is arraigned by a spiritual court may flee to a civil court all discipline in the Church must come to an end. Every man condemned by the authority of a Church is damaged to some extent in reputation—has the Church, therefore, no right to cast out an offender against its law, and the law of God? Can a thief or an adulterer get his reputation sheltered by the State, so that the Church shall not be allowed to pass judgment on his offences? A judgment like this surely cannot stand. The weak point of the church's case, however, is apparent. The session does not seem to have been scrupulously observant of the rules made and provided for the conduct of judicial cases. But if they were in error the ecclesiastical court to which they were responsible was the court to which an appeal should have gone, and all ecclesiastical remedies should have been exhausted before resort was had to the civil court.

POPULAR APOLOGETICS.

A PAPER READ BEFORE THE MINISTERIAL ASSOCIATION OF TORONTO
MARCH 27TH, 1880, BY REV. JOHN BURTON, D.D.

It must be manifest that a strong undercurrent of religious questioning has set in, which it is neither wise nor possible to ignore. Its existence is not to be wholly deplored, inasmuch as a faith we receive by inheritance is in danger of losing its freshness, and stiffening into a mere form.

"O'er the roofs of the pioneers
Gathers the moss of a hundred years;
The living faith of the settlers old
A dead profession their children hold."

The zeal and freshness of a new birth is in measure lost by that life being found in an old traditional way. At the same time we are not to forget that there is a steadfastness in that which has a conscious rooting in the long past which no youthful freshness can yield. One could scarcely live amid the cloisters and gloom of the Abbey at Westminster without being in part an ecclesiastic, or stand by the martyrs' monument in old Grey Friars' Yard and not imbibe some of the old Covenanters' spirit; and, therefore, if whilst still held by the hallowed associations of the past we are so far disturbed as to shake off "the moss of a hundred years," the coming years will be fraught with a more thoroughly Christian Christianity than the world has yet experienced since the first descent of the tongues of flame. At any rate it is the minister's part to accept the facts of the providential life around, and strong in the faith of the Gospel to go forth guiding under-current and stream alike to God. We disown the pessimist's croak, and look forward with hope as

"Fresh and green from the rotting roots
Of primal forests the young growth shoots;
From the death of the old the new proceeds,
And the life of truth from the rot of creeds."

Not only is this an era of religious questioning, it is an age of growing general intelligence. Here we may easily over as well as underestimate. The student is apt on the one hand to imagine that the general public should keep pace with his "midnight oil," on the other to see a great gulf fixed between his attainments and that of the many; guarding against either extreme, we must nevertheless admit that knowledge is not the exclusive property of the favoured few, and our popular novelists are—with "Review" knowledge—discussing some of the deepest problems of Christian lore.

"Supernatural Religion" has passed through five editions, Grey's "Creed of Christendom" has a steady sale, and both are read with a silent attention, more deep than outspoken approval. We should not ignore such facts.

We shall, however make a great mistake if we form our general pulpit ministrations after the apologetic mode. The ambassador for Christ should give no feeble "perhaps." Exposition and application must be decided; "speaking," not pleading for—"the truth in love," and by manifestation thereof commending that truth "to every man's conscience in the sight of God." Yet even here most effective apologetics may be preached, as our further reflections will make manifest, nor would we, should occasion occur, altogether prohibit more formal evidencing of the truths of Christianity.

Christianity being a new life, may be considered as its own best evidence. Indeed the very call for apologetic effort, otherwise than the manifestation of its life may be viewed as an evidence of weakness in Christianity as now existing, nevertheless, as we have to do, not with the ideal, but the actual, the call must be met. We would posit, first, the trite, yet trite because true, position, that the very best apology for Christian verity is itself; its own native loveliness and living power must ever be its chief means of winning sway over the hearts and lives of men. The mind incapable of comprehending an argument may melt before "your chaste conversation coupled with fear." The Christian is the world's Bible, Christian lives its apology, the world's need sufficient ground for Christ's mission of salvation. Said an old, one eyed, lame confessor at the Council of Nice; "Christ and His apostles left us, not a system of logic nor of vain de-

ceit, but a naked truth to be guarded by faith and good works." "Nothing new in this presentation"—nothing—"Hold fast that which we have, that no man take our crown."

But, secondly. More formal apologetics may seem to be demanded. How far? Unless Christianity becomes pure mysticism its life must assume some objective form. Faith, its living power, cometh by hearing, and hearing by the Word of God, where the necessity of objectivity is plainly stated. Now as faith thus assumes an objective form, it of necessity becomes open to hostile criticism and must needs push its way into the region of the intellect. It is vain to seek the divorcing of the intellect from faith; both must be satisfied, else the elements jar and the man becomes "double minded," and therefore unstable in his ways. An intelligent faith, even in its strivings, is more manly than a blind implicit faith; at least thus we Protestants believe, else had we better at once bow before the infallible chair. We must meet such lovingly, faithfully, manfully.

The onward march of a conquering host must in the details of its course be guided by the general contour of the country into which it is advancing, and the character of the watchful foe. Thus it is that whilst Christianity in itself *semper eadem est*, its apologetics must necessarily vary. The eloquence of Minutius Felix would sound strangely out of place to-day, and the arguments which met English Deism in the early part of the eighteenth century will not meet the materialistic Atheism of to-day. The "Analogy" of Bishop Butler may remain a text-book in our theological halls, yet the modern evolutionist of the Haeckel school willingly allows himself to be impaled upon the atheistic horn of the dilemma from which the Deism of that day shrank back.

We would say in the meantime, let science do its own work. The evolution storm is of itself calming down. "I have fallen into a serious and unfortunate error," writes Darwin in a preface to Vol. II. "Descent of Man." A candour that would be refreshing from some prophecy-mongers and would-be scientific theologians. The true scientist is an explorer, and his theories tentative; if sometimes he dogmatizes he can too often plead the theologian's example. As Dr. Dawson once expressed it: "It is a fearful crime against the souls of men so to connect theological judgments with the truth of God that men of culture are repelled from what might otherwise awe by its moral elevation, and attract by its spiritual beauty. The scientific infidel is not always a wrong-doer to be put down. He is often a darkened soul struggling for light, and sometimes driven back from it by the follies and inconsistencies of Christians. The theologian may be held responsible for much scientific infidelity, as he adulterates the water of life with unwholesome earthly elements."

Science will answer science; the Christian popular apologist can wait.

An example of the necessarily shifting character of Christian evidences may be seen by contrasting the spirit of the age with the confession of Nicodemus "We know Thou art a teacher sent from God, for no man can do these miracles that Thou doest except God be with him." So far from working conviction, a miracle would set our scientists experimenting. These phases of thought can scarcely call for popular treatment. I should question the expediency of pressing miracles into the apologetics of to-day.

Nor do I attach much value to the so-called "proofs" that God is, in our general dealing with the world-spirit, for the existence of God must after all be held to be a *primitive belief*. He that cometh to God must *believe* that he is; all apologetics can do is to awaken or to strengthen the latent or wavering consciousness. To this end we can scarcely improve upon the theological argument as stated by Paley in the earlier chapters of his Natural Theology. "We would, however, stake more upon the moral argument which may be thus briefly stated, and is capable of popular treatment:

Diversity of opinion as to what particular act is right or wrong confessedly exists; but that there is a right which when known is imperative, the com-

mon consent of man declares. That the supreme rule is not in ourselves, is manifest from the sense of responsibility; nor in changing circumstances, because no circumstances can make evil as such, commendable to the conscience. Nor has experience invalidated the argument of the "Analogy," that "in the natural course of things, virtue, *as such*, is actually rewarded, and vice, *as such*, punished." We thus reach at least what Matthew Arnold calls the "Power without ourselves which makes for righteousness." Should it here be objected "we have been educated to this," the reply may be made, that the ear requires educating to discern between notes with exactness, does not invalidate the fact that those variations are real and may be mathematically computed.

This power granted, and we in conscious relation, we meet those moral longings. "The weary, aching, upward search for what we never gain;" the satisfying of which—Tyndall himself being witness—forms the most pressing problem for philosophy to solve.

We are now upon the very threshold of *revelation*, our revelation, the Bible. How do we propose to meet it?

The general method is the historical, such as we have been accustomed to in Paley's "Evidences," and later in such works as "Westcott's Introduction," and yet such researches, however necessary for the scholar, are utterly beyond the popular ear. Are they necessary?

I have long thought we have not an undoubted right "to begin at the other end," and claim authority on the ground of "possession."

The cravings of the moral nature have been referred to as an imperative factor in human experience. "Man cannot live by bread alone." Confessedly the Gospel of Jesus satisfies those longings, and when received, gives peace. Even the author of "Supernatural Religion," after three volumes of destructive criticism, closes with these words: "We may find real help and guidance from more earnest contemplation of the life and teachings of Jesus." In an earlier volume, the same writer exalts above all else the character of "the man who is truly inspired by the morality of Jesus, and penetrated by that love of God and of man which is its living principle." It is scarcely worth while wrangling with a man who would negative the fact that the religion of Jesus

"Satisfies our longings
As nothing else can do."

Christ is in possession of our moral world; is there any reason why He should be served with a writ of ejectment? Someone must possess it. He is in—is there any claimant that can justly put Him out. When seeking to win our way against Islam, or the systems of India, we have to make good our claim, and the missionary needs, as our Churches are learning, special training therefor, but with us, at least just now, no other claim is pressed.

No man, unless crazed with anger or lunacy, would dismiss a confidential clerk who had long and faithfully served him, to whom his business success was largely due, and whose services he still required. At any rate, if one claimed the situation, the claimant must substantiate his *better* right; meanwhile the one in possession remains. I want some reason for dismissing Jesus of Nazareth from the three-fold office of Prophet, Priest, and King, and thus I come under the shadow of His cross, I place the burden of disproof upon those who seek to disturb a present confidence and hope. That these methods will not silence all cavil, may be readily confessed, but that they afford a fair ground of confidence to the seeker after righteousness may with emphasis be affirmed. That we gain absolute certainty is not to be supposed. Bishop Butler's axiom "Probability is the guide of life," forbids such an expectation, but of Christianity, thus held, those necessary conditions of acceptance may be boldly maintained.

It contradicts no known truths, rather it satisfies all requirements of our religious nature. We may presume that to be the key which fits all the wards and raises all the tumblers of the lock.

It has certain vested rights in us from old and hallowed associations. Why should we cast aside an

entailed inheritance, simply because it is entailed? or resist its claims on the sole ground of age?

It bears its own witness to the life that receives it, purifying the life, and casting out fear.

With regard to such works as those referred to, their influence will decrease popularly in proportion as the moral influence is made to increase on the part of those who bear the Christian name. As yet I am persuaded no answer has been made to the strong points of those books; that answers are coming, I believe; time must be given; meanwhile we have the old path; let us with increased confidence walk therein, bringing God's spell (Gospel) over the hearts and consciences of men, and fearlessly toil on until

"We lay us down to rest
As nightly shadows fall,
And lean confiding on His breast
Who knows and pities all."

THE LITTLE SERMON, NOT THE GREAT ONE.

The sense of one's own influence may have a little vanity in it, even with the best intentions. If such was true of the good minister in the following story, he suffered a complete rebuke. The unconscious power of a child's prattle accomplished what his eloquent sermon could not.

Having an appointment to preach in a certain town where he was but slightly acquainted, he was anxious, of course, that his subject and discourse should suit the case of his hearers. In the congregation he was to meet was a lady of wealth and considerable social importance, who, he knew, was not a Christian. The possibility that he might be the means of leading her to the truth presented itself strongly to his mind, and he selected his sermon with that end in view. He preached forcibly, pointedly, eloquently. The rich lady paid strict attention, and he felt that she must have taken the sermon to herself. It really seemed as if a great opportunity had been divinely given him, and he had improved it.

Among the many *unnoticed* hearers sat a little boy who had lately learned the love of the Saviour. He was too young to have understood much of the discourse, but there was a joy in his soul that he was eager to express. As soon as the sermon was finished, with a simple freedom that was perhaps still customary there, that little boy stood up and spoke. He said but a few words, and they were all about what the good Lord had done for him, and how he loved Him. The act of the child surprised the minister, and somehow it disturbed him too. It was so unexpected—and he had just made a very impressive conclusion, which it appeared to him should have been followed by a moment of silence and thought. The little boy's crude and broken speech had doubtless diverted the rich lady, and spoiled the effect of the sermon. It was a sad pity.

The worthy man went home very much dejected over his "ruined opportunity."

Some days afterwards, however, he received a message from that same wealthy lady, asking him to visit her. She was feeling a deep concern in religious things. With a lighter heart he hastened to see her, concluding that her seriousness had been caused by his preaching. Sure enough, she dated it from the day she heard his sermon. But when he asked her what points in the discourse had so impressed her, she replied:

"O, it wasn't anything you said. I expected solemn preaching from you, for you are a minister, and could speak so at any time. It was what that little boy said that went to my heart."

The minister was humbled. He gave God all the glory now, and meekly did his best to bring his hearer to Christ. In no long time he had the happiness of seeing her a rejoicing disciple.

Perhaps, though the lady did not know it, the sermon had prepared the way for the good effect of the child's artless words. But the good preacher never cared to make such an explanation. He had received his lesson. God often uses weak instruments and sets aside the strong—and a rescued soul is His trophy alone.—*Congregationalist*.

NOW.

Rise! for the day is passing,
And you lie dreaming on;
The others have buckled their armour
And loath to fight are gone;
A place in the ranks awaits you,
Each man has some part to play;
The past and the future are nothing
In the face of the stern to-day.

Rise from your dreams of the future—
Of gaining some hard-fought field;
Of storming some airy fortress,
Or bidding some giant yield;
Your future has deeds of glory,
Of honour, God grant it may!
But your arm will never be stronger
Or the need so great as to-day.

Rise! if the past detains you,
Her sunshine and storms forget;
No chains so unworthy to hold you
As those of vain regret;
Sad or bright, she is lifeless forever,
Cast her phantom arms away,
Nor look back, save to learn the lesson
Of a nobler strife to-day.

Rise! for the day is passing;
The low sound that you scarcely hear
Is the enemy marching to battle—
Arise! for the foe is here!
Stay not to sharpen your weapons
Or the hour will strike at last,
When from dreams of a coming battle
You may wake to find it past.

—*Adelaide Ann Proctor.*

HOW TO BEAR LITTLE TROUBLES.

There is a kind of narrowness into which, in our every-day experiences, we are apt to fall, and against which we should most carefully guard. When a man who is in perfect health has a wound inflicted upon him,—a wound in his foot, a cut in his finger, a pain in his hand,—he is almost always sure to feel, even though it be only a small part that is suffering, and the suffering itself be unworthy of the name, that the perfect soundness of all the rest of his body counts as nothing; and a little annoyance is magnified into a universal pain. Only a single point may be hurt, and yet he feels himself clothed with uneasiness, or with a garment of torture. So God may send ten thousand mercies upon us, but if there happen to be only one discomfort among them, one little worry, or fret, or bicker, all the mercies and all the comforts are forgotten, and count as nothing! One little trouble is enough to set them all aside! There may be an innumerable train of mercies which, if they were stopped one by one, and questioned, would seem like angels bearing God's gifts in their hands! But we forget them all, in the remembrance of the most trivial inconvenience! A man may go about all the day long—discontented, fretting, out of humour—who, at evening, on asking himself the question, "What has ailed me to-day!" may be filled with shame on being unable to tell! The annoyance is so small and slight that he cannot recognize it; yet, its power over him is almost incredible. He is equally ashamed with the cause and the result.

We may fall into such a state merely through indifference, and remain there simply because we have fallen into it, and make no effort to get out. When a man starts wrong early in the morning, unless he is careful to set himself right before he has gone far, he will hardly be able to straighten out his crookedness until noon or afternoon—if haply then; for a man is like a large ship—he cannot turn round in a small space, and must make his sweep in a large curve. If we wake up with a heavenly mind, we are apt to carry it with us through the day; but if we wake up with a fretful, peevish, discontented disposition, we are apt to carry that all the day, and all the next day too! I have comforted myself, and risen out of this state of mind, by saying to myself, "Well, you are in trouble, something has come upon you which is painful; but will you let it clasp its arms around you, and shut you in its embrace from the sight and touch of all the many other things that are accounted joys? Will you suffer yourself to be saddled and ridden by it?" It is well to remember that there is a way of overcoming present troubles by a remembrance of present mer-

cies. The Apostle Paul knew this, and so exhorted us to "look unto Jesus, who, for the joy that was set before Him, endured the cross, despising the shame." All that Christ had to bear, He bore patiently,—He carried His sorrow about with Him as a very little thing. Why? Because of the "joy that was set before Him!" O, let us apply the exhortation faithfully to ourselves; and when we are tempted to give way to vexation, let us seek a sweet relief in the thought of the blessedness that is set before us to be an inheritance for ever, and in the doing of the duty by which we shall best be made meet for it!

MISSIONARY NOTES.

Lovedale, South Africa, is the seat of an establishment for training native catechists, teachers, preachers, etc. It is connected with the Free Church of Scotland, and is perhaps the busiest industrial college in the world, while in all its ramified departments it affords one of the best answers which can be given to the late charges against the missionaries and missions of South Africa, made by that able and rollicking, but not very reliable newspaper correspondent, Mr. Archibald Forbes. Child of the Scotch manse as Mr. Forbes is, he is not in many respects over well suited for giving a fair and dispassionate view of mission work either in South Africa or anywhere else, and when he practically says that almost all the missionaries are knaves or fools, those who are competently acquainted with the facts will have little hesitation in saying that these tell an entirely different story. The work at Lovedale is intended to supply the native churches in South Africa with competently trained native pastors, and, so far, this work has been carried on with great vigour and with an encouraging amount of success. At the close of last year twenty-one students, of whom eleven Kaffirs were certified schoolmasters, were under instruction— theological and literary. In a recent appeal to the various missionaries in South Africa, Dr. Stewart, the head of the establishment, asks them to send up youths of still higher attainments, and especially to seek out and forward candidates for the native pastorate. He says, very truly: "The churches at home will not supply European missionaries to undertake the wide-spread native population of South Africa; perhaps they will hardly continue the present numbers beyond the lifetime of those who are now in the field, and there is therefore an urgent necessity for raising up a native ministry. Besides those designed to take the place of ordained missionaries, intending teachers ought to receive a measure of theological training to qualify them to act as evangelists. Christian teachers so trained would be a power for good in a heathen community." Besides this theological department there is at Lovedale a large number of native youths undergoing an industrial and literary training under competent teachers, and these, by their labours and the fees they pay, are to a very large extent making the institution self-supporting. Forty years ago the place where Lovedale now stands was bush; now it is the abode of a busy community of five hundred persons, representing almost all the interests and occupations of a large state, and ruled from his office by the head, Dr. Stewart. Between two and three hundred youths are being thus trained,—living in the institution, and, while going through a regular course of scholastic instruction, working either on the farm or at different trades. Carpenters, printers, bookbinders, masons, etc., are thus being trained—their hours of labour being from nine a.m., to five p.m., with classes in the evening. Altogether there are 393 youths of both sexes. Many of these are boarders, who last year paid in fees £1,606, besides £500 still due. Livingstonia and Blantyre missions sent last session six pupils; and Delegoa Bay, three; from Natal there came nineteen; from Sekukini's country, two; and from the country of the Barolong, ten. The industrial departments and the farm have during the past year greatly prospered. The carpenter had thirty apprentices and journeymen under him; the wagon-maker, eight; the blacksmith, five; the printer, four; and the book-binder, two. From the farm, for this hard-working community of 500 consumers, there were raised 1,054 bags of maize, potatoes and wheat. Different denominations are sending to Lovedale students to be trained for the ministry as well as others for various handicrafts, and there is every prospect of this institution becoming a mighty power for good among all classes of the natives.

The testimony of such men as Sir Bartle Frere, and Mr. A. Trollope, to the reality and efficiency of missionary work in South Africa, as well as the existence of such institutions as Lovedale, afford more than a sufficient answer to all the disparaging remarks of not a few bitterly hostile white residents, or of such visitors as Archibald Forbes, who may be more familiar with the ways and works of "a rough rider" than with either the theory or practice of the Gospel of peace.

A CONSTANTINOPLE telegram says the British gunboat "Condor" has left Salonica for Caterina, to take to the British Consul the money demanded by the Greek brigands for the ransom of Col. Syngé and his wife.

THE "National" says the Cabinet Council has decided to enforce the decree of 1874, which provides for the dissolution of unauthorized religious orders and the formation of any fresh community with permission of the Government.

THE CANADIAN INDEPENDENT.

TORONTO, THURSDAY, APRIL 1st, 1886

DISSENT.

SOME "Church Thoughts by a Layman" on "Ecclesiastical Cement" appears in the "Dominion Churchman" (and, being thought worthy of wider circulation, is re-printed in a leaflet), reflecting on the late inter-denominational exchange of pulpits in this city, which the writer characterizes as a sensational attempt on the part of *dissent* to exhibit the unity it frantically, but vainly, seeks for outside the "one Catholic and Apostolic Church," which of course means the Anglican paddock. It is now pretty generally understood that to High Churchmen the sight of what they are pleased to call *dissent* has an effect somewhat similar to the strut and clamour elicited from a turkey-gobbler by the appearance of a scarlet cloth, and, were it not for the dirt spattered sometimes on the passer-by the demented fowl might safely be left to his own meditations.

Clergymen may be pardoned for being ecclesiastically inclined; it is scarcely excusable for a layman, who is supposed to be a practical business man, to forget facts in his ecclesiastical bearings. Shakespeare's placing a pistol in the belt of a lord of Antioch, in "Pericles," is not a whit more forgetful of the facts of the case than "A Layman's" talk about *dissent* in a country where, thank God, no denomination except "the church" exists as by law established. "Dissenter" is a legal phrase applied to those who dissented from the laws which disgraced the English statute book for the enforcing of universal conformity to the Established Church. Does "Layman" not know that north of the Tweed the Episcopal Church is the dissenting Church, the Presbyterian being by law established?

The Episcopal Church in Canada claims succession through the Established Church of England and Wales, that succession starts, as every reader of Blackstone knows, with an act passed in the first year of Elizabeth's reign. The present Church Establishment was then and thereby constituted, with the *dissent* of all the bi-hops. If Episcopal precedent is worth anything "dissenters" may claim it, with this one small difference, the bishops swallowed their convictions and retained their lawn sleeves, the "dissenters" had the courage of their convictions and suffered accordingly. This Episcopal example finds its seal and perpetuates its principle in the thirty-fourth article of the Book of Common Prayer, which the Dominion Church layman assuredly owns. "Whoever, through his private judgment, willingly and purposely doth openly break the traditions and ceremonies of the Church . . . hurteth the authority of the magistrate," which thus appears as the fount of authority and the sword of protection to the "one Catholic and Apostolic Church." In truth the history of dissent is not a flattering one for the Episcopal Church, and our most friendly act will be to close its pages.

The *tu quoque* argument is not the most generous, it may, however, be permitted to reply to "Layman's" strictures on the "stage-play" interchange, that the cordial appearing of ministers of various denominations, in each other's pulpits, and the hearty sympathy of the various congregations therewith, is much more likely to usher in "unity of the spirit," than discussions about the length and colour of ecclesiastical petticoats, or the swaying of a censor before an high altar after the fashion of the priests in the pagan temple.

HAS PROTESTANTISM NO POSITIVE CONVICTIONS?

IF we were to believe Froude, the historian, it has not. Its teachings are negative, not positive. But here is his own manifesto:

"Protestantism has failed; we can not live upon negations; we must have convictions of a positive sort, if our voyage through earthly existence is to be an honourable and

successful one. And no Protestant community has ever succeeded in laying down a chart of human life with any definite sailing directions. . . . They (the Catholics) know what they mean, and we do not know what we mean; and modern Protestantism will and must fight a losing battle against a communion which professes to value truth and claims to teach it, till it has some truth of its own to insist upon."

We had always thought that we knew something about Protestantism, both about its principles and its history. And our opinion has been this, that its principles have something positive about them, and that its history has been one of fair success, to say the least. But we must have been wrong, for who can question the wisdom and authority of James Anthony Froude? Only it does come hard to accept such a statement merely in the dictum of one man, when all our reason and sight supported by excellent evidence would lead us in an opposite direction. But then who can question Froude?

Laying sarcasm aside, the question arises, When are these historians to be trusted, as to the correctness of their facts, the fancies of their imagination, or the soundness of their conclusions? Can we believe the infidel Gibbon when he formulates his famous "secondary causes" to account for the spread of Christianity? Or can we trust Hume when any Christian fact is at issue? Or how far is Macaulay to be believed in his diatribe against the Quakers, whom he deeply hated? Or Froude when he declares Protestantism to be a failure? When can we place credence in these historians? That is our puzzle.

As to the "negations" of Protestantism, as Mr. Froude calls them, are they such disastrous things after all? Granting that we have nothing more than a string of protests against what we esteem the errors of the Papacy, does it follow that there is nothing positive in those protests? Does not Mr. Froude know that there are two ways of affirming positive truth? The one is the direct way of asserting such-and-such a thing to be truth. The other is the indirect way, by nailing the error which is the antagonist of a truth. And either way may be powerful and convincing. Protestantism denies the headship of the Pope, and justification by good works, and baptismal regeneration, and all the rest of Romish errors, that by that very denial it may clear the way for the headship of Jesus Christ, and justification by faith, and regeneration by the Holy Ghost. And when such a man as Froude declares that Protestantism has no positive convictions, we aver that Froude knows nothing about the Protestantism about which he writes; or if he knows it, he distorts facts to score a point against it. He can take whichever horn of the dilemma he likes.

Protestantism has "definite sailing directions." It is definite about the captain, Jesus Christ. It is definite about its chart, the Bible. It is definite in marking out the course of salvation. And it is definite in marking out the rocks of error on which the soul-ship may be wrecked. Definiteness, positiveness, Protestantism has both, or we greatly misunderstand it.

As to its success, it is evident to any but a blind-folded man. And we leave this query to be answered by Mr. Froude or any who have the same historical method as he has: How comes it that the nations where Catholicism is regnant, have all had to sink behind the nations where Protestantism prevails? How is it that when one looks for true liberty, and progress, and intelligence, and power, he has to seek for them, not where Romanism rules, but where Protestantism is triumphant? Perhaps Mr. Froude will set himself to explain this most patent of facts.

THE BOND THAT UNITES US.

AT almost every Sunday School Convention the question comes up, "How shall we retain the older scholars in our school?" And as often as asked, the reply is given, in one form or another, "By getting them to love the school." It is the only possible answer. What love can't do, can't be done in such matters. No other power can long retain them if that be wanting.

The principle will hold equally good in regard to church connection. We are continually losing mem-

bers from our churches, from one cause or another, whose removal is wholly chargeable to the lack of this divine bond. They are unsettled by some difficulty arising in church administration, or they are called away to some other locality, and never having learned to love the brotherhood, or to value the principles that are distinctive of the denomination to which they belong, they drop out of the ranks, and henceforth are enrolled under another banner. Our losses from these causes every year are by no means inconsiderable, the churches in our small towns and villages being probably the greatest sufferers. Members from city churches are often so disappointed at their apparent feebleness, and lack of the air of worldly respectability to which they have been accustomed, that they turn away from the little struggling Congregational church which so much needs their help, to the larger and more fashionable church of some other denomination. It is not of Canada alone that this holds true. It is proverbial in England that the carriage never goes long to the dissenting place of worship—that if the children of the wealthy do not forsake the chapel their parents attended, the grandchildren are almost uniformly too grand for anything but the Established Church! The moral is not far to seek. The remedy may be less easily found, but at least we should try to find it.

The root of the evil manifestly lies in the lack of proper teaching in regard to the history and the distinctive principles of Congregationalism, and the consequent feeling that one church is about as good as another, especially the one with the grand organ and the surpliced choir, to which the wise, the mighty, and the noble go! And no wonder! We would go there ourselves, if there were nothing of more importance to guide us in our choice. To us, however, it appears of vastly greater moment that the people with whom we worship and hold fellowship should be truly good than that they should be rich and great, and that the teaching and influence of the church should be such as to build one up in the Christian faith and life. And with all charity for other churches and forms of worship, we cannot help doubting whether those who leave us go elsewhere in the hope of finding a sweeter Christian fellowship, or a more edifying presentation of the truth. But then they find what they think more of than either!

The remedy for this state of things lies largely in our own hands. If we cannot build grand cathedrals, and gather around us the class of people to whom the world defers so much, we can fill our own less pretentious churches with the atmosphere of peace and love, and make their walls echo to the voice of joy and praise. We can teach our children the beauty and the value of "heaven's simple, artless, unencumbered plan" of church life and administration, as we endeavour to follow it. And more than all, we can shew our love to the brotherhood in such kindly offices to the afflicted and the sorrowing, and by such hearty co-operation in the work of the Church, that others shall learn to love it for our sakes if not for its own. We have no *ism* to hold us together, as many other Churches have; the only bond of union among us is love. Let us make that "strong as death."

"THE CANAANITES DWELT AMONG THEM."

THE failure of the Children of Israel to drive out the inhabitants of the land as they had been commanded to do, when, by the help of God, they conquered it, was the great cause of their subsequent idolatries, their constant forgetfulness of, and treason to their divine King, and all the evils that befell them, down to the day of the destruction of their temple and city, and their being carried away captive into the land of Babylon. Did we not know this fact, it would be difficult to understand their constant lapses into evil. There were good kings, statesmen, priests, and prophets, from time to time, who worked heroically to bring back the people to the knowledge of the true God, and for a time they appeared to succeed, but directly the strong binding power was removed, the king or prophet died, the reaction came, and they

appear to have sunk to still deeper depths of sin. The idolatries of the dwellers in the land, with their orgies and lascivious rites, were more in accordance with the lowest passions of their carnal nature than was the pure worship of the pure God, and so the Children of Israel fell again and again.

"History repeats itself," it has been often said, not always exactly on the same lines of action, but in the development of like results from like causes; and the Church of God, His covenant people, we, and our fathers, have suffered, and are suffering to-day, because we permit the Canaanites to dwell in our midst, strike hands with them, make affinity with them, and reckon them in when we count up the people of God. In other words, the Church as a whole, and Christians as individuals, have too much in common with the world and its modes of action; they do not, dare not, it would appear, do as did the returned Jews after passing through the fires of the captivity, who when the idolatrous Samaritans said, "Let us build with you?" nobly replied, "Ye have nothing to do with us to build an house unto our God." They did not want, would not have, such help as that. We, on the contrary, not only do not reject such help when proffered, we seek it, and seek it also too frequently on such terms as the world chooses to give. How otherwise are we to understand the giving of theatrical performances, of *tableaux vivants*, and such like things, which we see advertised, from time to time, in behalf of our churches? How otherwise can we explain the presence of church members at the opera, dancing parties, and worldly assemblies; neglecting for these, it may be, the week-night services of their church? Or, how otherwise can we account for the fact that some even of the shepherds of the flock are found in forbidden places?

We need not go back to the history of the Old Testament Church to see the effect of a toleration of worldly practices. Look at the state of religion in England during the profligacy of the Stuarts. What brought about such a departure from the living power of the Gospel? Just that the Church had adopted the looseness of a loose time, and suffered itself to be carried away with it. How is it that in some of the cities of this continent there are scarcely any preachers to be found who dare stand up for pure Gospel truth and practical Christianity, who dare set themselves in opposition to the blatant forms of ungodliness by which they are surrounded—Sabbath-breaking, pleasure-seeking, worldliness? Why, because they know that their people are so permeated with these, that speaking against them means loss of popularity and of position. A pastor in one of these cities said to us, not long since, that he was the only preacher there who dared, in this respect, to preach the whole truth; he added that because of this there was a strong feeling growing against him in his congregation, and he did not know how long he should be tolerated. Perhaps, like the prophet of old, he erred when he said, "I only am left;" but he did not err in his anticipation of the result, for he has since had to resign his charge. Another example. Some years ago a church in England, of which we knew something, received into its connection a publican; he was a man that had made money, was liberally disposed, and, as a consequence, his accession to the congregation was hailed by many, not by all, however, for there were those who feared for the effect. The story is too long to tell in detail; suffice it, that in five years the pastor had to be deposed for drunkenness, a habit contracted by his visits to the publican; one of the officers of the church had to resign and withdraw to save expulsion, for the same reason; the feeling produced rent the church in twain, and it is not saying too much that it has never recovered from the results of the admission of that publican.

What then is the moral of this? Simply that Churches, equally with individuals, should have no fellowship with the unfruitful works of darkness; receive, and receive gladly, all who come to them, willing to live as becometh followers of the Lord Jesus; but not to tolerate for one moment the introduction of other than these, and most unmistakably

that the face of every church member—of pastor and people alike—should be set as iron against the introduction of worldly practices into their midst, of making affinity with the devil for the service of God, and of offering upon the altar of the Highest polluted and worldly sacrifices.

THE Sabbath observance question has come to the front in Toronto, through the attempt of the managers of the Royal Opera House to introduce sacred concerts on that day. Two performances were given, which were, however, anything but a "sacred" character; that would not have suited the *habitus* of the Opera House. An information was laid before the Police Magistrate, who decided that the defendants had violated the law, and inflicted a penalty with the intimation that if the offence was repeated the sentence would be imprisonment without the option of a money payment. This will probably be a deterrent in that quarter; but those who value the peace and quiet of the Sabbath have need to be on the alert to meet attacks from other quarters, "Eternal vigilance is the price of liberty."

COL. ROBT. INGERSOLL, the champion Infidel of the United States, the man who attempted to white-wash the filthy and corrupt Tom Paine, gives two lectures in Toronto this week. One of them is on "The Mistakes of Moses." That Moses made mistakes we know full well, the impartial record of the divine Word tells us of these, but no mistake that Moses made is to be compared with the mistake that Col. Ingersoll is making when he thinks that with his rhetoric and eloquence, he can arrest the progress of God's truth, or overturn the Church whose foundations are on the rock of ages. One of "the mistakes of Moses" arose from his deep humility—the mistake of Col. Ingersoll, and the little knot that has invited him to Toronto, has its origin in the pride of human reason. These men know everything better than the God who made them. A time of terrible undecieving is coming!

CANADA CONGREGATIONAL MISSIONARY SOCIETY.
—Received from "M" for the work in "our Northwest" ten dollars. HENRY WILKES.
Montreal, 22nd March, 1880.

Literary Notices.

JOHN PLOUGHMAN'S TALK. By Spurgeon.
MANLINESS OF CHRIST. By Thomas Hughes.
MACAULAY'S ESSAYS.
IMITATION OF CHRIST. By Thomas A' Kempis.
LIGHT OF ASIA, OR THE GREAT RENUNCIATION. Being the life and teaching of Guatama, Prince of India, and founder of Buddhism: by Edwin Arnold.

The above are the first issues of what is termed the "Standard Series." They are well gotten up, good readable type, and are offered at a trifle of the original price. I. K. Funk & Co., of New York, are the publishers.

FARRAR'S LIFE OF CHRIST. In two parts: twenty-five cents each.

A well printed and very cheap edition of this standard work. The notes are not inserted, otherwise it is equal to the edition at ten times the price. No one who can afford fifty cents should omit the purchase of this edition. This belongs to the above series.

SCRIBNER for April.

"Scribner" for April is to hand. Among the contents we note, "The Growth of Wood-cut Printing," with many illustrations; another paper on "Success with Small Fruits," by E. P. Roe; "Eighty Miles in Indian Caverns;" a third part of the life and reign of "Peter the Great," with "Rocky Mountain Mules;" in all there are seventeen articles, every one of merit, and five distinct groups of current subjects of full interest. The illustrations are worthy of the position "Scribner" has taken in this department.

HARPER'S MAGAZINE. For April.

Is rendered exceedingly attractive by its many beautiful illustrations, and every article in its table of contents is noteworthy. The subjects which have attracted us most and which we have found very in-

teresting are "Music and Musicians in England," a well considered and exceedingly interesting review of a musical year in England; "An Irish Fishing Village," is specially interesting just now in view of the Irish famine; while Mr. W. C. Prime, in his able article on the "Early History of Bible Illustration," throws a flood of light on the subject, especially in tracing the sources from whence Holbein drew his ideas. This is a very good number.

ST. NICHOLAS for April.

"St. Nicholas" for April is a very entertaining number. Miss Alcott contributes two more chapters of her story "Jack and Gill," while for more substantial reading there is a most interesting article on "Pompeii," and on "Easter in Rome." The old "Legend of St. George and the Dragon," is thrown into verse, and will, if we mistake not, become a favourite reading; but the two pieces that will attract most are, without doubt, the first of "The Major's Big Talk Series," which tells of "The Vacillating Bear," and Meggy and Peggy's dialogue of "The Farmer who became a Drum Major." There are many other interesting articles, and the illustrations are in keeping.

ANSON D. F. RANDOLPH & Co. will publish, about April 1st, the "Memoir of Frances Ridley Havergal," edited by her sister. The volume will contain some 400 pages, with a steel portrait, and several wood-cut illustrations.

THE "New York Observer's" offer of a premium of \$100 to students in theological seminaries for the "best essay designed to counteract any one of the many forms of assault upon Christianity by modern infidelity," is still open.

REV. DR. H. M. DEXTER'S long expected work on "The Congregationalism of the Last Three Hundred Years, as seen in its Literature," will be issued by Harper & Brothers, some time in April. The book will make 1,000 pages.

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.

STATISTICS.

To the Editor of the CANADIAN INDEPENDENT

DEAR SIR,—I find our statistics about as reliable as some of the filling in of certain legal or insurance documents, when parties in ignorance are prompted by the request to "say something," jump to a conclusion that is false, when a little painstaking would set it right. For example, "ordinary attendance," give in one instance as 200, where the building, when every sitting is occupied, will only accommodate 150, and in the same place "under pastoral care 200," when 100 would be over the mark. In another instance where the accommodation is only 150 sittings "ordinary attendance" is given as 250; "under pastoral care 300," and there is certainly a broad margin of discount here. I cite these instances as an example or two, among many. Surely this is an injustice to all parties concerned. The next year will shew, apparently, a great falling off, while the fact may be, there is an increase all round. If our statistics are not reliable, what purpose do they serve? Surely we should try to give, at least, an approximate statement of facts; our statistics are also cumbrous and whimsical, we think.

AMICUS

News of the Churches.

FRANKLIN CENTRE.—The church in this place is at present rejoicing and thankful for blessings received through the labours of the evangelists, Miss Geldard and Miss Mudie. Little can be said concerning gathering in or adding to our membership, but the benefit to the members of the church and to other Christians attending is beyond calculation; and with a quickened faith and deeper love we are working for and expecting blessings and harvest.

March 22nd, 1880. JAMES C. WRIGHT, Pastor.

The Sunday School.

INTERNATIONAL LESSONS.

LESSON XV.

April 11, 1880 } THE INVITATION OF CHRIST } Mat. vi. 20-30.

GOLDEN TEXT.—"Come unto Me, all ye that labour, and are heavy laden, and I will give you rest."—Matt. xi. 28.

HOME STUDIES.

M. Matt. x. 1-26..... Twelve Apostles sent forth.
F. Matt. x. 27-42..... A Prophet's Reward.
W. Matt. xi. 1-19..... Jesus and John.
Th. Mark xi. 20-30..... Invitation of Jesus.
F. 1-a. lv. 1-13..... "Come unto Me."
S. John vi. 35-51..... "In no wise cast out."
Sab. Rev. xx. 12-21..... "Whosoever will."

HELPS TO STUDY.

Our lesson takes its title from the last three verses of the passage selected.

This part naturally assumes prominence as being a full, free, and direct offer of salvation, proceeding from the Saviour's own lips. The other subjects treated of may, however, be very profitably studied in the same connection.

Some such division as the following will be found convenient: (1) *Condemnation to the Impenitent* (2) *Grace to the Humble*, (3) *Invitation to All*.

I. CONDEMNATION TO THE IMPIENITENT.—Vers. 20-24. The Saviour, having answered the messengers of John the Baptist, is addressing the multitude, and begins to upbraid, that is to censure or find fault with, the cities wherein most of His mighty works were done; shewing that those who remain impenitent under high privileges and in the midst of clear light, must expect a more terrible condemnation in the judgment than those who sin in comparative ignorance.

1. *Bad enough for Tyre and Sidon*.—Vers. 21, 22. These were Phœnician cities, on the coast of the Mediterranean Sea. Their inhabitants had, throughout the period of Old Testament history, been notoriously idolatrous and otherwise wicked. Their overthrow, and desolation had been predicted by the prophets (Ezek. xxvi. 28; Isaiah xxii.). These predictions had already been partially fulfilled; for Tyre had suffered fearfully in its thirteen years' siege by Nebuchadnezzar and in its capture at a later period by Alexander the Great; and Sidon had been temporarily destroyed by its own inhabitants (B.C. 351) to prevent its falling into the hands of the Persians. Although both cities somewhat revived afterwards, the prophecies regarding them have been fully accomplished since, and their desolate ruins now bear testimony to the truth of the Bible.

The Jews who were listening to Christ would probably entertain no doubt whatever as to the heavy condemnation awaiting the inhabitants of Tyre and Sidon in the judgment; and terrible indeed, in their view, would that doom be than which the doom of these cities would be more tolerable, or easier to be suffered.

2. *Worse for Chorazin and Bethsaida*.—Vers. 21, 22. The greater number of the Saviour's miracles were performed in the cities around the Sea of Galilee. Peter, Andrew and Philip belonged to Bethsaida. The guilt of the inhabitants of these places, in excess of that of the Tyrians and Sidonians, consists in the fact that the former rejected Christ and His offers of salvation; and for those who do this we are told elsewhere that "there remaineth no more sacrifice for sin, but a certain fearful looking for of judgment."

3. *Sodom's Guilt*.—Vers. 23, 24. To speak of greater guilt than that of Sodom does not lessen that guilt. Its inhabitants were abominably wicked. They sinned against the light of nature which, if we except the somewhat dim and flickering rush-light of Lot, was the only light they had; and a decent Jew would not be apt to regard the sentence of a Sodomite in the judgment as very "tolerable."

4. *Capernaum's Greater Guilt*.—Vers. 23, 24. The people of Capernaum would, no doubt, scornfully repudiate any comparison with the ancient inhabitants of Sodom in morality; but, in the pride of their self-righteousness, they committed a sin which the Sodomites had no opportunity of committing—they rejected the Saviour.

If the condemnation of impenitence and rejection of the Gospel increases with the increase of light and privileges and opportunities, and if it shall be more tolerable in the judgment for Sodom than for Capernaum, what, then, must be the doom of the impenitent inhabitants of the cities and towns and villages of modern Christendom, who have the New Testament in their hands, the evidences of Christianity around them, and the Gospel proclaimed in their ears throughout their lives?

II. GRACE TO THE HUMBLE.—Vers. 25-27. The Son now turns in prayer to the Father and thanks Him for the exercise of sovereign grace.

1. *Ignorant Philosophers*.—Ver. 25. Human science is exceedingly useful in its own place; but it can tell nothing about the soul or its relations to God. These subjects are out of its field and out of its reach. In this department the greatest philosopher is as dependent on revelation for knowledge as anyone else is.

We cannot be too wise, we cannot be too prudent, we cannot know too much; but it is quite possible for us to be so wise and prudent in our own conceit, and to entertain such a high opinion of our own knowledge, as to hinder us from learning.

2. *Learned Babes*.—Vers. 25-27. The babes to whom the Father reveals the things of the kingdom are not all babes in years, though these are not excluded, neither are they all necessarily babes in understanding, but they are babes in their humility, in their docility or teachableness, and in their willingness to receive, as a gift from the hands of God, that which He offers "without money and without price." They come to Him saying,

"Teach me, O Lord, the perfect way
Of Thy precepts divine,
And to observe it to the end
I shall my heart incline."

Thus they learn to know God and Jesus Christ whom He hath sent, and thus they are made "wise unto salvation."

III. INVITATION TO ALL.—Vers. 28-30. Here we have one of those sudden outbursts of tenderness which have been so precious to the believer in all ages, as expressing the Saviour's yearning love for sinful humanity and His earnest desire that sinners should come to Him and live.

1. *The Inviter*.—Ver. 28. God the Son, the divine Mediator, One who has made atonement for sin, One who has authority—all things, He says, are delivered unto Me of My Father.

2. *The Invitation*.—Ver. 28. Come unto Me: "Come" down from your dependence on your own merits; "come" away from your sins; "come" with your load of guilt; "come" in all your weakness and helplessness and inability.

3. *The Invited*.—Ver. 28. The invitation is to those who labour and are heavy laden under conviction of sin and concern for their souls' salvation; but it is not restricted to these; it is much wider; it includes those who are blindly searching for happiness in earthly objects, and spending their "labour for that which satisfieth not."

4. *The Promise*.—Ver. 28. He promises rest. Is that all? Yes, that is all He promises, and that is all the weary one asks for; but He is better than His promise.

"I heard the voice of Jesus say
"Come unto Me and rest,
Lay down, thou weary one, lay down
Thy head upon My breast."

"I came to Jesus as I was,
Weary and worn and sad;
I found in Him a resting place
And He hath made me glad."

They find rest and they also find happiness.

5. *The Service*.—Vers. 29, 30. Rest does not mean idleness. Take My yoke upon you. When does the ox have the yoke put upon him? is it not when he is going to work? Christ has work for those who come to Him; but there is no more "labour" and they are no longer "heavy laden." He is meek and lowly. They learn of Him, and so they also become "meek and lowly;" and the yoke, which would no doubt be galling to the proud and rebellious, is not grievous to them; they soon find that His words are true, My yoke is easy and My burden is light.

CONSUMPTION CURED.

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

ANOTHER interesting discovery is reported from Olympia. To the south-west of the Metroon were found the foundations of the great altar of Zeus, forming an ellipse of forty-four metres in circumference; and the ground plan of Olympia can now be laid down with mathematical certainty. In addition, there have been found a head of Augustus, a bronze plate with an Elic inscription, and an important fragment belonging to the Nike of Paionios.

IN East India there are now more than 400 native ministers regularly ordained, and about 4,000 teachers, who are not yet ordained catechists. In the South Sea Islands, the London and the Wesleyan societies have 324 ordained, and 1,180 unordained native helpers. In Madagascar, more than 3,000 natives are active in promoting Christianity. The English Church Missionary Society have a total of 2,850; and the American Board 1,178 native helpers. The Gossner Mission among the Kollis, a mountain-tribe in India, consists of 6 ministers, 11 candidates, 88 catechists, 83 teachers and 4 colporteurs, a total of 194 native helpers. On a moderate calculation, there are between 20,000 and 24,000 native Christians connected with the various European and American Missions, as preachers, catechists, teachers and colporteurs.

LONDON.—The annual meeting of the London church for the year closing March 12th, 1880, was held on Thursday evening, the 18th ult., J. W. Jones, Esq., presiding. There was a large attendance of the members and adherents. Reports from all branches of church effort were presented, from which we call the following particulars. The pastor, R. W. Wallace, M.A., had preached 88 sermons in London and 17 in other places, 105 in all, and had met his Bible class 42 times. He had solemnized 7 baptisms, 12 marriages, and 15 burials. He had taken part in 141 meetings, and had made 239 visits, nearly all to the sick. He had assisted in 2 dedications and 1 re-opening service, besides visiting 6 other of our churches to assist them as he could. 208 members were reported one year ago. 24 had been added during the year, 15 by confession of Christ and 9 by letter. 6 have been removed, 3 by death, 2 by letter, and 1 by expulsion. The net gain was 18. The present membership is 226. The Sabbath school has on the roll in all 241 names, and the average attendance is 187. Several scholars had confessed Christ during the year. \$147.81 were the year's receipts, and \$113.40 the disbursements, the balance in hand being \$34.41. The school is in a most prosperous condition, and is thoroughly equipped. The Ladies' Aid Society had raised the sum of \$311, which was duly acknowledged. The general receipts of the church have been good, amounting to \$3,014 in all. The weekly offering has risen from \$610 in 1875-6, to \$1,445 in 1879-80. There has been a great advance financially for the past church year. After providing for all necessaries, the sum of \$350 has been paid off the debt. The church property is worth now \$28,000. The whole standing of the church, financially, socially, and spiritually never was higher than at present. In the course of the evening, a unanimous standing vote of confidence in the pastor and deacons was passed by the large assembly, and duly acknowledged. The outlook for the London church is most hopeful and encouraging. All along the line there is peace, unity, spirituality, and progress. The meeting very appropriately closed with the doxology.

A PARIS despatch says the Jesuits, with a view to the action against them by the Government, have purchased several buildings in Monaco and Jersey, whither they withdraw in case of expulsion.

MRS. PEDDIE, editor of the new magazine, "The Evangelical Advocate and Protestant Witness," relates the case of a Free Churchman in Scotland, whose three children were perverted to Rome by a Jesuit servant, who was kind to them.

THE great fire in Chicago in 1871 left only one church standing in the city. There are now according to a recent enumeration, 213 churches in the city, besides about twenty missions and eleven Adventist and Spiritualist societies. The Roman Catholics have 35 churches; the Baptists, 24; the Evangelical Lutherans, 24; Methodists, 19; the Presbyterians, 18; and the Episcopalians, Congregationalists, and Hebrews, 10 each.

PROFESSOR DAVIDSON of the Free Church College, Edinburgh, was attacked in the Edinburgh Presbytery of the Free Church on the 25th of February, for his views on the Pentateuchal History, Law, and Prophecy, published in a review in 1879. Rev. Mr. McEwan moved that a Committee of the Presbytery be appointed to examine the article, with power to confer with Professor Davidson and report. Mr. Cattanaeh, elder, seconded the motion. Sir Henry Moncrieff deprecated the introduction of such a motion in the present condition of Professor Smith's case. He moved as an amendment that as it might be open to members individually to obtain explanations from Professor Davidson by private, friendly communication, the meeting decline to take Presbyterial action in the matter. Mr. E. A. Thomson seconded the amendment. Principal Rainy explained his understanding of the argument in the article referred to, and Professor Davidson, when appealed to, stated that Dr. Rainy had correctly represented his views. On a division, Sir Henry Moncrieff's amendment was carried by thirty-eight to fifteen votes.

Cleanings.

WE sometimes knuckle readily to difficulties, and take complacency in our serene submissiveness to Providence, when a little more pluck and persistence on our part would overcome the obstacles. We mistake laziness for Christian resignation.—*Good Company.*

ONE of the most remarkable things in human nature is the willingness of women to sacrifice a girl's life for the chance of saving the morals of a scape-grace man. If a pious mother can only marry her Beelzebub to some good, religious girl, the chance of his reformation is greatly increased. The girl is neither here nor there when one considers the necessity for saving the dear Beelzebub.—*Sunday Afternoon.*

THERE is a large amount of true philosophy in the reply of the man who said that he had overcome a great many temptations by just keeping out of their way. It is all very well to assert that you are strong enough to resist anything, and then put yourself in the way of everything; but the better plan to pursue is that of the hero who declared that he saved himself from a horrible death by hydrophobia by climbing a tree whenever a dog went by.

"Tis weary watching, wave by wave,
And yet this tide heaves onward;
We climb like corals, grave by grave,
But pave a path that's sunward,
We're beaten back in many a fray,
But newer strength we borrow,
And where the vanguard camps to-day,
The rear shall rest to-morrow."
—*Gerald Massey.*

ONE Niagara is enough for the continent or the world, while the same world requires thousands and tens of thousands of silver fountains and gently flowing rivulets, that water every farm and meadow and every garden, and that shall flow on every day and every night with their gentle, quiet, beauty so with the acts of our lives. It is not by great deeds, like those of the martyrs, that good is to be done; it is by the daily and quiet virtues of life, the Christian temper, the good qualities of relatives, and friends, and all, that it is to be done.—*Libert Burns.*

THE best evidence that a man has become "hopefully pious" is to be found, not in his conduct at the prayer meeting, but in his conduct at home. If he says he has found religion, but continues to cuff his children and snub his wife, you may be sure that he has picked up some counterfeit and will soon throw it away. If, on the other hand, his religion compels him to pay his debts, and makes him cheerful and forbearing, both you and he may have a "comfortable assurance" that the inoculation has taken effect. Religion is like vaccination, it does not always "take" the first time.

WHAT a subtle magic there is in friendliness! We have met people who were so kind and cordial in manner, so responsive in look and greeting, and so swift in doing courteous and gracious things, that they seemed to diffuse a sweet atmosphere around them. How beautiful they were even though sometimes they had plain faces and rough hands! No face is ever hopelessly plain through which a friendly soul looks out upon the world. And then the opposite people! How gruff their speech! How morose their expression! How narrow their range of thought! How unsympathetic their behaviour! How they chilled you with their arrogance, or froze you with their superciliousness! The unfriendly people are social night-mares and dismal wet-blankets at home.

A REVIVAL means where the people of God themselves are stirred to nobler efforts for the Master's kingdom; where their faith is turned into a mighty power which goes forth to send out to bless mankind, evangelists and pastors and teachers. When the people are once revived they will go among their relatives and among the workmen and endeavour to do them good. In doing this God will bless your own souls and will answer your prayers. I consider it a matter of great importance that Christians treasure up the answers to prayers they make. There are more of your prayers answered than you sometimes imagine. If you would cherish up the answers you would more readily see God's hand in it all. The more we know of God the less hard thoughts we would have of Him.

Scientific and Useful.

WIRE-ROPE HAWSERS.—Some experiments, both in this country and in England, have been lately made on the comparative merits of hemp and wire for naval uses. A steel hawser of the same strength proves to be lighter than a hemp hawser, and almost equally flexible. Steel-wire is therefore pronounced superior to hemp as a material for hawsers, so far as ordinary naval requirements are concerned.

CAT'S HEAD.—Your butcher will clean the head; cut off the ears and dig out the eyes; boil head until it falls to pieces; separate the meat from the bones; lay the brains in a dish and return the remainder to water in which the head was boiled, and let it cook four hours; do not allow the water to get too low; spice it highly with pepper, salt, allspice, cloves, and mace; when done, thicken with a little batter and lump of butter; remove from the fire, and when the steam evaporates, add one-half pint of wine; take up in a deep dish and garnish with sliced lemon and hard-boiled eggs.

HOME MADE COLOGNE. Poor Cologne is worse than none, and an article which is much better than anything, but the most expensive, may be made by thoroughly dissolving a fluid dram of the oils of bergamot, orange and rosemary each, with half a dram of neroli, and a pint of rectified spirit. A more complicated, though better way, is to mix with one pint of rectified spirit two fluid drams each of the oils of bergamot and lemon, one of the oil of orange, with three quarters of a dram of neroli, and four drops of the essences of ambergris and musk. If this is subsequently distilled, it makes what may be called a perfect cologne, but it becomes exceedingly fine by being kept tightly stoppered for two or three months to ripen and mellow before use.

EASILY TRIED.—"Be sure and plant sunflowers every spring around your drains and kitchen windows," was the advice given by an experienced physician to a young house-keeper. "It will save you a world of suffering, and a heavy doctor's bill. Fevers, or any malady disease, will not visit a house that is protected by a battalion of sunflowers." A long trial of this wise counsel has proved its wisdom and utility, and that young wife, who has grown gray since that time, has the most implicit faith in the virtue of sunflowers as a preventive of sickness. In one or two years the plants did not thrive by reason of neglect, and finally died. In these seasons sickness visited the home, and served to confirm her faith in their virtue. She would rather the potato crop should fail, than to have her sunny plants neglected.

LIGHTNING-RODS.—It is supposed that a lightning-rod protects a building by taking to itself and carrying into the ground the flash that otherwise would work destruction. This, however, rarely happens, for a thunderbolt usually contains far too much electricity for the conducting capacity of the ordinary rod, and very few houses that are actually struck, even though well furnished with rods, escape unharmed. The lightning rod acts, not by conducting the flash, but by preventing it. If a sharp point be presented to a body charged with electricity, it produces what is called a silent discharge, and quietly draws all the electricity away. How this occurs, and why a point should exercise such a peculiar effect, is not well understood, but it is to this principle that the lightning-rod owes its efficiency. The highly-electric thunder-cloud passing through the air, seeks to relieve itself, and the electricity finds the most convenient paths through the tallest trees and highest buildings. But if the house be armed with numerous sharp points, the sudden and destructive effects are usually prevented, and the electricity discharges silently, doing no damage. The injurious practice of insulating the rod where it touches the sides and roof of the structure is rapidly disappearing, as indeed it should. The small glass insulators form no barrier against a thunderbolt, and often do considerable injury in preventing the rapid and easy escape of the silent discharge. Lightning-rods should therefore be kept well pointed, and a good earth connection carefully maintained; for a blunt rod, or one that is imperfectly grounded, is a dangerous thing, and exposes the building to considerable risk.

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I am yours truly,
FRANCIS WRIGHT,
Pastor South Caledon Cong'l Church.
ENRTER, August 25th, 1879.

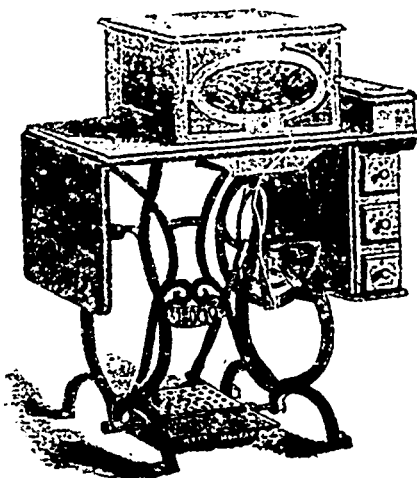
Mr Thos. J. Mason.
DEAR SIR—I informed you some time since of the benefit I had received from the "Magneticon" Chest Protector which you sent me from England, and having now given your Belt a thorough trial also, I am glad to say that it has quite relieved me of the weakness and pain so long sustained 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 legs, two cases of neuralgia, two cases of bronchitis, two cases of swelling on the knee, four cases of lamæ back rheumatism, et. 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. J. AS. ALLEN,
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