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The Canadian Independent.

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

Vol. 27.

TORONTO, THURSDAY, February 5, 1880.

New Series. No. 6.

Topics of the Week.

THE English "Congregationalist," for January, publishes a portrait of Samuel Morley, Esq., M.P., and some of the papers notice this in words of deserved panegyric of the man. Few are worthier than he.

MANY of our readers will learn with sorrow of the death of the Rev. Dr. Bathgate, of Kilmarnock, Scotland. The event took place on the evening of Sunday, December 28th. He had preached to his congregation in Winson Place church in the afternoon of that day. Dr. Bathgate had long been a leader in the Evangelical Union churches.

THE Woman's Board of Missions held its annual meeting in Springfield, Mass., on the 14th and 15th ult. It was reported that there are now in connection with this Board 20 branches, 865 auxiliary societies, and 560 mission circles for children. The treasurer reported the receipts of the year at \$73,793. This Board is doing a good work in aiding to send the Gospel to heathen lands.

IT seems that the Rev. David Macrae is meeting with success in his independent church in Dundee. It is said that the church will need a larger building than was originally designed. On a recent Sunday 114 new members were received and now there are over eleven hundred in fellowship. This fact is an indication of something, namely, that on Mr. Macrae's recommendation, the church has decided to use only unfermented wine at the communion table. It shews that there is a temperance sentiment in the church.

THE Continental Sabbath is an institution very different from what most English-speaking people have been accustomed to. We learn with pleasure that the recent Synod of the Evangelical Church of Prussia passed resolutions for the better observance of the Lord's day. It also adopted a memorial praying the Government to do away with certain secular work on that day. This is a move in the right direction. We hope that a sentiment will be developed throughout Germany that will give the people a day of rest.

THE native college at Malua, Samoa, in charge of Dr. Turner, is a most important institution. It numbers about one hundred students preparing for the Gospel ministry and other useful callings among their countrymen. This is doubtless the fountain whence flows most of the regenerating influences for Samoa. There are about two hundred acres of land belonging to the college (which of course belongs to the London Mission Society), and each married student is allowed to cultivate three acres, which in this tropical climate furnishes ample provision for him and his household.

THE General Association of New York in its last "minutes" reports 255 Congregational churches in that state and ten in Pennsylvania. This does not cover all the Congregational churches in the two states, by any means. The membership in these churches reaches 34,000; the benevolent contributions during the year amounted to \$55,300. Two new churches were formed and two received from Presbytery. Altogether the shewing is very good. Congregationalism would be numerically stronger in New York to-day, however, had it not been so extraordinarily catholic and liberal.

WE see from an English paper that the Congregational Year Book is out. The preface states that forms had been prepared for fuller statistics of the churches than had previously been obtained. An

effort was intended to get a statement of church membership and of contributions, and such things; but the Committee declined to sanction such a proceeding at present. As it is, the returns are very unsatisfactory. No one can tell from the Year Book the numerical strength of Congregationalism in England. We hope that our conservative brethren across the water will take a leaf out of our book here before many years shall have passed.

A NEW denomination has been added to the already long list. "The Methodist Church" has come into existence in Philadelphia. It seems to be a break-off from the American Methodist Episcopal body, whose doctrines it adheres to. Its distinctive points are, one order in the ministry—differing in this from the Methodist Episcopal, which has two, the diaconate and eldership and practically a third, the episcopate—and the eligibility of women to the ministry. We had almost come to the conclusion that the world would see no more new sects; but it seems that there are sufficient reasons for further divisions. At least, so some people think. Well, it may be, that there will be, and that there must needs be, a breaking up of the old order of things, before there can be much of a fusion of the conglomerate ecclesiastical elements in the Christian world.

TO DAY, 160 missionary societies of Protestant Christendom have 2,500 missionaries in the various fields, with 20,000 native labourers and probably 700,000 communicants, and 1,650,000 native Christian adherents. Nearly, if not quite, \$7,000,000 are spent annually in this department of Christian work. 500,000 scholars are being taught in 12,000 mission schools. The Bible has been translated into 226 languages and dialects, and printed in nearly 400 versions. Many of these languages were first put into writing by the missionaries. Many countries were first explored by them; they, more than any others, have developed the resources, material and intellectual and spiritual, of the nations among whom they dwelt. With a world-wide co-operation, truly sublime, the Christian workers toil on. The great Christian army has now its camp fires lighted in almost every country on the face of the globe.

ROMAN CATHOLICISM cannot have made so many converts in England as have recently been claimed, for, according to the "Catholic Directory," which is issued under Cardinal Manning's auspices, there are only thirty-eight peers and forty-eight baronets. Lord Berr, Lord Bray and the Earl of Ashburnham are the latest additions. There are now 127 archbishops and bishops in Great Britain, Ireland and the colonies. The whole number of priests in Great Britain alone is 2,211, which according to popular estimates, is not twice that of little Malta, with its 150,000 inhabitants. When these figures are considered, the enormous strides boasted of in certain English papers as taken by the Church can hardly be worthy of apprehension, for the number of priests well indicates the number of parishioners. It is a curious fact that Catholicism is on the increase in Scotland. But this is chiefly, if not exclusively, due to the influx of Irish. Of Scottish converts to Popery except among the weaker minded of the gentry, there are few, if any.

M EMILE DE LAVEVEYE, in a letter to the "Non-conformist," says: "A reign of terror is being inaugurated. They (the priests) refuse all sacraments to the parents who send their children to the normal schools belonging to the State, or to the communal (primary), and also to the teachers of both sexes who continue to give instruction in them. The number of

people thus violently expelled from the Roman Catholic Church will be very considerable. In the large towns the priests will not push matters to an extreme, for fear of losing three-fourths of the population, but in the country districts they will persevere in the hope of attaining their end—namely, the ruin of the communal schools. What is to become, religiously speaking, of the families thus expelled from the Church? They will gradually sink into free thought (*libre pensee*)—in other words, into indifference and infidelity. Is not this, then, a fitting time for Protestantism to approach them? . . . Never have Protestant missions had such a chance of success, because the only issue open to the excommunicated Liberal, who does not forsake his faith, is to accept the Reformed faith."

WHEN the Germans entered into possession of the grounds and ruins once the establishment of the Knights of St. John at Jerusalem, a discovery was made of coins dating from the eighth to the tenth centuries of the Christian Era. An earthen lamp contained forty-one pieces of gold, and a vessel one hundred and eighteen silver medals, together worth about one hundred and twenty-five dollars in precious metal. Some of them were of great rarity, and a few of them hitherto unknown to collectors. Deposited at once in the Cabinet of the Berlin Museum, they are now briefly noticed by Dr. Ad. Ermann, in the "Zeitschrift" of the "Deutschen Palaestina-Vereins." Several belong to the period of the Omniade dynasty, whose coins have almost wholly disappeared. Many struck in Syria and Palestine are of peculiar interest. For example, whereas down to the present time only a single silver coin of Tiberias has been known, this collection embraces one of gold and another of silver, both dating about 320 of the Flight, or 931-2 A.D. Damascus is represented by a single *dirhem*; and *Hums* is elevated from the rank of copper currency alone to that of silver, by two silver pieces. Possibly Jerusalem is intended by the title *Filestin*, literally Palestina, borne by one silver and by several gold coins of the greatest rarity. Even Egyptian money found its way into this region, and contributes a large number of medals, of both silver and gold.

IN Protestant Germany the progress of absolute secularism has produced a reaction, but toward ecclesiastical domination rather than toward a devouter spiritual life. The recent Synod of the Evangelical Church of Prussia adopted, by a large majority, resolutions for the better observance of the Lord's day, a memorial praying the Government to abolish military musters, to limit railway traffic, and to cease secular instruction in the public schools on that day, and resolutions against intemperance, and recommending the adoption of the policy of the compulsory imprisonment of habitual drunkards in asylums provided for that purpose; all of which indicates a true revival of moral life, at least. But the resolutions providing for ecclesiastical discipline of members who do not bring their children to be baptized, or who are married without the rites of the Church, and for the discipline of ministers who even in private express opinions adverse to the creed of the Church, indicate a reaction against the religious indifferentism of Germany of not so healthy a character. Sceptical utterances, in or out of the pulpit, are to be checked, not by such regulations, but by a spirit of devout faith which will leave in the heart no scepticism to be uttered. These resolutions are as yet but indications of public sentiment; under the laws of Prussia they must first be submitted to the Minister of Religion, and after his approval must be sanctioned by the Emperor, who is the head of the Church.

TEMPERANCE NOTES.

BISMARCK says: "The wide-spread use of beer is much to be deplored. Beer drinking makes men stupid, lazy and impotent. It is the cause of all the Democratic pot-politics which people talk over."

HORACE MANN once said: "Let there be an entire abstinence from intoxicating drinks throughout the country during the period of a single generation, and a mob would be as impossible as combustion without oxygen."

J. B. GOUGH, after a life-long study of this great question of drinking, affirms his solemn belief that the only safeguard is to be found in uncompromising abstinence. He is also sure that the reformation of nebrates is so difficult that seldom is it accomplished except by the mighty power of God's grace.

GENERAL HARNEY, the veteran Indian fighter, testified before a Congressional Committee, that whiskey caused most of our Indian wars. Being asked how whiskey selling could be suppressed, he replied that liquor dealers ought to be hanged or shot by the nearest military official, and he would cheerfully detail an officer to attend to that duty, if he had the authority.

DR. LIVINGSTONE gave his testimony in favour of total abstinence in the following words: "I have acted on the principles of total abstinence from all alcoholic liquors during more than twenty years. My individual opinion is, that the most severe labours or privations may be undergone without alcoholic stimulants, because those of us who have endured the most had nothing else than water, and not always enough of that."

DR. NORMAN KERR, of London, began investigations some time since, with the purpose of refuting the statement that 60,000 drunkards die every year in the United Kingdom. He says he is now compelled to admit that at least twice that number die of alcoholic excess. He makes the following statement: "The returns of the Madras army to the English Government shew the percentage of mortality to be among total abstainers 11.1 per thousand; among the moderate drinkers, 23.1; and the intemperate, 44.5."

DR. CUYLER, of Brooklyn, who has been actively engaged in the temperance crusade all his life, says: "The chief peril in all our cities is from the dram-shops, which are the nurseries of crime, Sabbath desecration and all iniquities. Strong drink does more to hinder the kingdom of Christ than any other one evil known on our globe. Yet this momentous question is ignored in church councils, in prayer meetings, and a vast number of pulpits. It is seldom discussed by eminent lawyers and judges; it is tabooed as 'ungentle' in polished circles, and is ostracised as 'fanatical' by the easy going ethics which allow every man to be a law unto himself without reference to his weaker neighbour."

DR. WILLARD PARKER in a paper on "The Hereditary Influence of Alcohol," affirms that alcohol is not confined to the propagation of drunkards, but that it is the prolific cause of insanity, idiocy, epilepsy, and other affections of the brain and nervous system, and that these diseases are transmitted to the children of the drinker. He quotes Dr. Howe, who attributes one half the cases of idiocy in the State of Massachusetts to intemperance, and he is sustained in his opinion by the most reliable authorities. One family is instanced with seven idiot children, both of whose parents were drunkards. It is claimed that one-half of the idiots of England are of drunken parentage, and that the same is true of Sweden, and probably of most European countries; that in St. Petersburg most of the idiots come from drunken parents. This is a terrible charge against alcohol, and one that should put it under the ban of the law forever.

CANON FARRAR recently addressed a large audience at Oxford University, defending the principle of total abstinence. To the Bishop who in opposition to the temperance cause said he would rather have England to be free than England to be sober, Canon Farrar made the following reply: "Do not let us then be frightened from the clear, imperative path of na-

tional duty by the bugbear of violated liberty. The moth is not free which is only free to plunge into the flame. The ship is not free which is only free to run straight upon the iron shore in the fury of the storm, with no hand of the steersman upon her helm. If freedom is to be another name for 99,000 public houses; for 39,000 beer shops, for 1,337,656 persons arrested for drunkenness and disorder in ten years; for 100,422 cases of assault in one year, of which 2,736 were "aggravated assaults on women and children;" for 16,525 women drunk and disorderly in London alone last year, and if these be but items in the hideous total of such a freedom - if freedom is to hear the wail of myriads of savage beasts, myriads of desolated homes, then in Heaven's name let us have instead of it the beneficent bondage of virtue, the salutary restraint of Christian legislation for such bondage is above such liberty."

WOMEN AND DRINK. - Last year in London, Eng., there were 16,525 women arrested as "drunk and disorderly." J. B. Gough in a recent speech in New York on his return from England, said: "I am afraid that drinking among ladies is increasing. It is customary, in England, to see young ladies passing from one confectionery to another, and drinking their glasses of sherry together. It is getting to be fashionable for them to carry highly ornamented flasks filled with sherry. The drunkenness of women in Great Britain is frightful." - A correspondent of the "Boston Congregationalist," writing recently from England, says: "I saw recently twenty women standing at a bar, all drinking; I have seen drunken women clinging to lamp-posts, and one lying drunk at full length in Hyde Park. The half-holiday system which prevails quite generally is proving a curse. To obtain Saturday afternoon for recreation, the working people begin labour at six o'clock, an hour earlier than Americans. So great is the debauch of Saturday and Sunday that few works are started in full till Tuesday morning." - Another writer says: "One of the most lamentable features of the traffic is the fact that over one hundred thousand women in England are acting as barmaids, an attractive face and form being a requisite qualification. In the Strand, London, the Gaiety restaurant employs a dozen pretty girls neatly clothed in black. We have counted over a hundred well-dressed young men, standing at the bar drinking and smoking. This is but one of two hundred and fifty such places owned by a single firm." - From another source we learn that a lady who devoted a large portion of her fortune to a Home, in London, for women who had fallen into intemperance, provided accommodations for thirty, supposing that not that many would be found. In nine months there were five hundred applications for admission, and of these forty-two were from women of rank. Let us not be ignorant of the fact that women as well as men fall before this temptation. Girls must be put upon their guard.

THE FINANCIAL QUESTION.

BY THE REV. HUGH PEDLEY.

One of the great problems of modern church life is the financial one. How to keep accounts square with minister, sexton, gas company, insurance company, etc., to say nothing of debt on the building, is a question that seriously troubles a great many church treasurers, and finance committees. In some churches it gets to be the question of questions, the question in which all the other concerns of the church are completely absorbed. Money is the oil which keeps ecclesiastical machinery going, as well as secular, and for lack of it there is often a sad amount of creaking and groaning.

It is not my intention in this article to enter into any very lengthy discussion, though I should be very well pleased if other pens were stimulated to deal with the question. Why not have a symposium after the fashion of high-toned periodicals in the old country? A few short, pointed articles from church treasurers, both in town and country, wouldn't hurt the INDEPENDENT, and might help some who are in perplexity.

My wish at present is simply to touch upon one

point, viz., the loss sustained in many cases by slighting the contributions of the poor. In money matters some churches have exposed themselves to the cutting censure of the apostle James, "Ye have despised the poor." They have forgotten the fact, for a fact it is, that the poor saint's dime is as valuable according to the Divine estimate as the rich saint's dollar. This error has resulted in two evils.

In the first place, it has caused a good many people to feel less interest in the church than they would feel if they were doing something to help it along. No matter what the institution may be, it lies nearer the heart of the man who is practically interested in it than that of the mere spectator. The boy who carried a brick to help build the new church, thought all the more of the church because his brick was in the wall. This is just human nature, and if the idea were carried out more fully in the churches it would tend greatly to consolidate the floating part of the congregation. Goldwin Smith's latest literary venture is called the "Bystander." "Grip" greeted the first number with a cartoon representing the learned editor in the thick of the political strife, while underneath were the words "strange conduct on the part of a bystander." We have too many in our churches who are *bona fide* bystanders. They are not expected to do anything, so they look languidly on. They need to be changed from the Passive Voice to the Active, from ordinary bystanders to energetic bystanders of the Goldwin Smith type. There is no better way of doing this than to let them know that their gifts, however small, will be acceptable. Let them have some stake in the church, and their adherence to it will be somewhat less transient than is usually the case.

The second evil I refer to, is the loss of a considerable amount of money. The deficits which cloud the faces of church treasurers are not usually very large. But they are serious—serious because they are deficits. Now, I believe that in a number of instances the amount of the deficit is lacking simply because the poorer members of the congregation are neglected. In a medium-sized church you will find subscriptions ranging from \$100, or over, down to \$10. When the amounts get below the \$10 they are not hunted after very keenly. There may be twenty people in the church whose contributions would average \$5 each per annum. These would give another \$100, and that \$100 would often make the difference between a lop-sided annual sheet and an evenly-balanced one, between solvency and insolvency, between a treasurer's face seamed with lines of grim care, and the same face beaming with satisfaction.

In my own experience, this principle of looking after the smaller subscriptions has worked well. We have tried it with good results in Cobourg and Coldsprings, in our missionary collections. We hope to develop it more thoroughly in our regular church work. I hold that no one should be insulted by being passed over. Certainly, a man's lowly position in life should not expose him to such a humiliation. The poorer people have as warm hearts towards the heavenly kingdom as the richer ones. The temple was as dear to the widow as to the rulers, and Christ's Church may be as fondly loved by mechanics and washerwomen as by merchants and bankers. Though all may, not be wealthy enough to bring their alabaster box, with its three hundred pence worth of fragrant nard, yet let each have abundant opportunity to win the golden approval, "She hath done what she could."

THE CHURCH AND THE WORLD.

Thoughtful Christians to-day have far less dread of the assaults of infidelity in any or all of its forms upon the Church, than they have of the encroachments of the world. That there is reason for alarm in this direction cannot be doubted; the indications are plain. Even writers who have no special concern about religion as a personal matter, see and speak of this tendency with apprehension. There seems to be a general assault for the purpose of breaking down all distinction between the Church and the world—between professing Christians and those who do not make and do not intend to make any confession of

faith in Christ. The "Central Presbyterian," Richmond, Va., puts the case well when it says:

"The most lamentable feature in our surroundings, is the obvious yielding that is to be observed on the part of the Church to the world. The Church has caught the infection, and in many quarters (even in the sturdy Presbyterian Church) Christians are compromising all sorts of questions, and mingling more and more freely with the throngs that are crowding the avenues to Vanity Fair. One sees no harm in relaxing his observance of the Sabbath; another sees no harm in going to the theatre, which, she says, might be converted into a great moral engine; another sees no harm in a little game of cards; another sees no harm in spinning around for six hours in the arms of a young man she has just met; another finds her religious yearnings only satisfied by beautiful flowers, and Eau de Cologne, and many-coloured windows, and the very finest quality of vocal music. We are gravely told that in this busy age there must be some modification in the old Sabbath laws, and that the exigencies of business demand that the cars shall run, and that people shall travel, and that the relaxations from business require excursions to suburban beer gardens and Sunday concerts. The Christian is admonished against making too serious a business of his religion, after all, it is suggested, the old-fashioned menace that used to be held over our heads in the shape of everlasting torments, has been greatly exaggerated, and there is every reason to believe (we are told) that the whole American people (with very few exceptions) will all come out right, even if they do let their religion set a little more lightly on them than their Puritan forefathers."

This picture is startling, but the colours are not too strong, and it will not be out of place for pastors, church officers and parents to study it. Conformity to the world by the Church has never failed to weaken and finally eat out vital piety, and then a general deterioration of morals has followed. Let us not be deceived: activity in benevolent work and even a high degree of liberality, cannot be substituted for religion in the heart and holiness of life. It is not enough to be satisfied with routine services and an outward morality, necessary and becoming as they are; a deeper and more thorough work and a higher life are demanded. The distinctive character of churches and neighbourhoods is in danger of being entirely changed by the flood of worldliness which is sweeping over them. Bitter will be the fruits of indifference, neglect and yielding on the part of Christians, while the world will jeer and mock at those who have been deluded by it.

The only effective remedy is the earnest and faithful preaching of the gospel, watching for souls on the part of pastors and all Christians, prayer, diligent keeping of the heart by all who love our Lord and Saviour Jesus Christ, and the use of all Scriptural means to arrest the attention and win the hearts of the unconverted. Just now the use of these means is specially demanded. Those in the Church who are passing along without any concern, courting rather than impelling the advances of the spirit and customs of worldliness, are exposing themselves to many evils and are giving encouragement to their children and others to go away from the Church and also from the King and Head of the Church.—*Presbyterian Banner*.

SCOLDING IN THE PULPIT.

"He that winneth souls is wise."—Prov. xi. 30.

There is a difference between *winning* and *driving*; and one of the commonest mistakes of the pulpit is the confounding of the two, and indulging in a fault-finding, censorious spirit, instead of the opposite. Ministers may find many things going wrong in their churches, their members becoming lukewarm and worldly-minded, indulging in practices inconsistent with their profession, and that hinder the cause of Christ; and they rail out against them from Sabbath to Sabbath, and wonder that their tirades do not check these evils—that they continue just as bad, or become even worse than they were before. They feel that ministerial faithfulness requires that they

should bear testimony against the sins of their flocks, and endeavour to induce them to forsake them; and so it does, but they mistake the best method of doing it. Churches, in this matter, are very much like families. They may be governed and moulded by kindness and affection, but not by scolding and fault-finding. When affection is at the helm of a family, no beams out in every look and action of its head; when sorrow, rather than anger, is depicted in the countenance when any of its members do wrong, the family can be very easily corrected, in all ordinary cases. But when petulance and railing follow each other in quick succession, and the members come to feel that they will be scolded and harshly found fault with for every little error they may fall into, all family government soon ceases. The head of the family loses all power to mould it. The head of the churches. They may be persuaded, encouraged, and reasoned into almost anything that is proper, but they can be scolded and driven into nothing. Said the sweet-tempered Christian poet, Cowper, in a letter to the Rev. John Newton: "No man was ever scolded out of his sins. The heart, corrupt as it is, and because it is so, grows angry if it be not treated with some management and good manners, and scolds again. A surly mastiff may bear perhaps to be poked, though he will growl even under that operation, but if you touch him roughly he will bite. There is no grace that the spirit of self can counterfeit with more success than religious zeal. A man thinks that he is skilfully searching the hearts of others, when he is only gratifying the malignity of his own; and charitably supposes his hearers destitute of all grace, that he may shine the more in his own eyes by comparison. When he has performed this notable task, he wonders that they are not converted. He has given it to them soundly, and if they do not tremble and confess that God is in them in truth, he gives them up as reprobate, incorrigible, and lost for ever. But a man that loves me, if he sees me in error, will pity me, and endeavour calmly to convince me of it, and persuade me to forsake it. If he has great and good news to tell me, he will not do it angrily and in much heat and discomposure of spirit. It is not, therefore, easy to conceive on what ground a minister can justify a conduct which only proves that he does not understand his errand. The absurdity of it would certainly strike him, if he were not himself deluded."

Sharp rebuke is sometimes necessary and useful, but all other means should be tried before it is resorted to. And when we who preach the gospel fail in our attempts to reform our hearers, we ought not, at once, to settle down in a state of self-satisfaction with our own efforts, and lay all the blame on the depravity of others, and not our own. It is possible that we may not have approached them in a right spirit, and plied them with proper motives, and if so, we may be as much to blame as they are.

Two clergymen were settled in their youth in contiguous parishes. The congregation of the one had become very much broken and scattered, while that of the other remained large and strong. At a ministerial gathering, Dr. A. said to Dr. B., "Brother, how has it happened, that while I have laboured as diligently as you have, and preached better sermons, and more of them, my parish has been scattered to the winds, and yours remains strong and unbroken?" Dr. B. facetiously replied, "Oh, I'll tell you, brother. When you go fishing, you first get a great rough pole for a handle, to which you attach a large cod line, and a great hook, and twice as much bait as the fish can swallow. With these accoutrements, you dash up to the brook, and throw in your hook, with, 'There, bite, you dogs!' Thus, you scare away all the fish. When I go fishing, I get a little switching pole, a small line, and just such a hook and bait as the fish can swallow. Then I creep up to the brook, and gently slip them in, and I twitch 'em out, and twitch 'em out, till my basket is full."

A QUIET MIND.

Most of us have found out how much easier it is to bear up bravely under a great misfortune than to act with patience, good temper, and courage when little

things go wrong. How many times a day are we tried and harassed in the family! One person is apt to be irritated at trifles, and to speak petulantly and hastily when provoked. Nothing spreads more quickly than such an infirmity. It is as subtle as malaria, and as hard to overcome. If father or mother have the habit of speaking in a harsh, rasping voice, or of magnifying little faults into great crimes, the children will soon learn the trick of scowling brows and cross words. We never hear a little girl scolding her doll, in uplifted tones, nor see her striking and shaking it, without a suspicion that in that way she sees the home government administered. And when we observe gentleness, sweetness, and unselfishness predominating in the conduct of children, the joy is all the more complete, and have beautiful examples set before them daily.

How often we mothers have gone from our rooms, where we have had a tender season of communion with God, have read precious promises in His Book, and been strengthened against need, and then, secure, as we thought, against temptation, have had all the peace banished by some untoward occurrence! To enter the parlour and find that Jennie is playing tea with the china which is your pride, or that Tommie has made a horse of your frail Japanese chair; to have a favourite book, which you lent in the goodness of your heart, come home stained and torn, to go to the kitchen and be confronted by the stupidity or obstinacy of an ignorant servant,—these are common experiences, and how often our self-control flies before them! It is as humiliating as it is common to find that when we are on the level of our highest moods, we are apt to be swept down to our lowest.

How can we exercise ourselves so as to have a quiet mind? In two or three ways.

We cannot invariably control our thoughts and impulses, but our words and our tones are in our own power. We may resolve to preserve silence, when we are exasperated, till we feel calm, and never to elevate our tones when annoyed. A low, clear voice is a great charm in a woman; and when it is a mother's, it has an almost magical influence in the maintaining of harmony in the household.

If we would have a quiet mind, we must give fair play to the house in which our mind dwells. Often the temper is uncertain and fortitude breaks down because the body is worn out by illness or sleeplessness. Let us resolve to secure some needed repose, and some small space of solitude every day. There should be one room to which, morning or afternoon, we may retire, and be safe from intrusion, while we read, meditate, rest, or pray.

Let us make daily and practical use of our Bibles. They are full of help, of instruction, and of comfort. We can open them nowhere without finding some thought of God, outshining like a star, and dispensing its brilliant light for our cheer and guidance. The way of perfect trust is the only peaceful way in this world, and they have most of its joy who dwell nearest the heavenly Father.—*Christian at Work*.

VICK'S FLORAL GUIDE.—All who are fond of flowers—and who is not?—should possess themselves of this very beautiful book. It can be had for the nominal sum of five cents, and when we say that it contains a hundred pages and five hundred engravings, our readers will understand that it is really a large book. The instructions are the result of long experience and are very valuable, while the group of roses forming the frontispiece is worthy of a frame. Write to James Vick, Rochester, N. Y.

HATE makes us vehement partisans, but love still more so.

SYMPATHY is the key to truth; we must love in order to appreciate.—*Lord Lindsay*.

A WEAK mind is like a microscope, which magnifies trifling things, but can not receive great ones.—*Chesterfield*.

IT is our duty to be happy, because happiness lies in contentment with all the divine will concerning us.—*Bethune*.

THE
CANADIAN INDEPENDENT.

TORONTO, THURSDAY, FEBRUARY 5th, 1886

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 RESPONSIBILITIES OF DENOMINATIONALISM.

IN a recent issue we pointed out the difference between a sectarian spirit and a denominational one—Christian standpoint, while the former is worthy of disapprobation. Now, have those who attach themselves to any denomination of Christians any responsibilities to work in its sphere, and for its progress, or are they morally free to work in any sphere they choose, and for the advancement of other circles than the one to which they are allied? As there is considerable divergence among Christians on this point, we propose to examine it.

What is a denomination? It is a larger or smaller circle of Christians believers who have rallied around some distinctive principles which they deem it important to emphasize. The Presbyterian denomination has crystallized about certain great principles, the Methodists about another set, and the Congregational around a set differing from either of the others. Difference of opinion as to principles then gives rise to various circles of Christian hearts, called denominations. Now it is to be presumed that when a man enters any one of these communions, he does so from some preference. He knows why he has selected certain principles instead of others. In other words, if he becomes a Methodist, he ought to know why he selected that communion; or a Congregationalist, why he has entered that fellowship. This looks plain and simple.

Now having found certain distinctive principles, determining his own choice, and allying him to a circle of people bound together by these principles, ought not a man to work co-operatively with his brethren, and in behalf of what he believes to be most in accordance with truth? That this is not always the course adopted, is a well-known fact. In all circles there are people with such wonderfully large sympathies that they would just as soon help other bodies as their own. An incident will illustrate this. In one of our cities, a Methodist church was holding revival services in its own peculiar way. A member of a Congregational church, priding himself on expansive sympathy, went to help the revival, and for six long weeks he never put in an appearance at his own place of worship, neither at the preaching, nor the prayer meeting, nor at the communion service; and all the while, he was pitying others for their narrowness, because they were not so broad-hearted as he was. This case does not stand alone. Every church circle could furnish an incident closely akin to it. But was this person's sympathy of such an ennobled type that he could be complimented upon its possession? We think not. There was a wrong done to the circle of which he was a member, and to whom he had pledged himself in fellowship of spirit and of work. He was neglecting his promised duties at home to take up voluntary work abroad, as a woman who had her hands full with the work of her own home, would give all this the go-by that she might spend several days at her neighbour's quilting.

We contend that it is what Joseph Cook would call "axiomatic truth," that in the general work which as Christians we are attempting to do, it is proper and right that we should work in the company of, and in sympathy with, those whom we esteem yoke-fellows. Of course, there may be occasions which may justify the laying aside by all denominations of their distinctive plans for a time, to co-operate in some general good. But such occasions are rare indeed. For practical purposes the work can be pushed forward more successfully by each Christian company toiling

according to its own light, and in sympathy with the plans it deems the best. And, if this be so, then every man who is a member of a Church should work primarily and heartily with the Church of his choice, and not deem it an unimportant matter as to whom he helps. In this peculiar love for his own communion, he is as justifiable as a man is for loving and working for his own home in preference to the home of some friend around the corner.

SYMPATHY.

ONE of the strongest bonds that the individual soul feels to its Lord and Master is undoubtedly the fact that He is a sympathizing Saviour. It is not only that He was tempted like ourselves, but that He was tempted in the same way, and put a song of thanksgiving on the lips, but that constantly, in every circumstance of trial and difficulty, of doubt, darkness or suffering, the same Divine Jesus can enter into, and understand our feelings, can sympathize with us to the utmost, for "in all points He was tempted like as we are, yet without sin."

"In every pang that rends the heart,
The Man of Sorrows had a part;
He sympathizes with our grief,
And to the sufferer sends relief."

Whatever may be the mystery of the temptation of Christ, and it is surrounded with mysteries, we know that He was tempted; it was no sham trial, which could not by possibility have a different result to that recorded; and so, being tempted, and that just in the line of our temptations—to wrong dealing, to pride, to worldly success and honour, apart from God—He is able to succour them that are tempted; and our hearts are thereby knit to Him in the bonds of indissoluble affection.

If these be truths, and that they are no one will, we think, doubt, then do not Christians see opened to them the secret of their power and success in every branch of Christian work? If, as from the Lord to His servants, this is such a mighty influence, should not we seek to use it ourselves to the same blessed end. We are aware that a large, loving, sympathetic nature does not dwell in everyone, the circumstances which would draw from one a flood of sympathy fail to move others; it is foreign to them, they cannot understand it. Making all allowance for constitutional differences, we must yet say that we fail to see how hearts touched by the love of Christ can have no flowing out of that love to their brethren, and we are sure that it exhibits at the best, a very low state of piety, very little spiritual life. Let us take the case of a pastor filled with this sympathy; what a force that will give to his teachings; how the truths which fall from his lips will be clothed with unction; how he will find his way to the hearts of his people; the troubled will feel that they can confide in him and seek his counsel; the young will feel the magnetism of his presence; and all will be drawn to him as to a man filled with the spirit of his Master, a true and faithful under-shepherd. In the same way it is found that the Sunday school teachers who gather round them the largest and most interested classes, whose scholars are the most regular and attentive, with a larger average giving themselves to Christ through His Church, and becoming in their turn Christian workers, are those who throw around them the golden cord of sympathetic love, with eye, and voice, and actions, ever testifying to a deep interest in their scholars' welfare, and who shew it not only when in the class on Sunday, but in their homes, and wherever opportunity may offer.

What is true of the more active members and workers in a church is true of the whole body. How often do we hear of churches that they are cold, formal, dignified and unapproachable. We have been told of those who have gone to certain churches for a whole year, and no one has spoken a word to them, or given them the warm grasp of welcome. This seems almost incredible, but we are compelled to believe it. How many are lost to the churches and to the cause of God by this? A word, an expression of sympathetic interest would bind and keep thousands.

Yet again, in church life, in the varied difficulties, anxieties and sorrows that come to brethren, how great the field for sympathy. One is tried by business, all things appear against him, a cloud is hanging over his head threatening to burst in ruin; another whose family depend upon the labour of his hands, cannot find work to do, seek it honestly as he will; a third has met with ingratitude or something worse from one whom he has benefited and trusted; or a mother is tried and harassed with family cares, possibly with that most terrible curse—a drunken husband; or a long sickness has fallen upon some active worker; or death has entered into a family. We need not multiply instances, they are found in every church, and are a constant call for active sympathy and comfort. If we each has a true idea of its duty, all the members will be ready to respond to the call, proving the oneness of "the body of Christ." It is in the lack of this that we are paralyzed and dead, and not until Christians realize that they are "members one of another," suffering and rejoicing together, will the Church be like its Master, and draw all men unto it.

HINDRANCES TO CHRISTIAN UNITY.

THIRD FAIR.

CHRISTIANITY is designed to meet "the facts of the case;" the world's need called it forth, the world's need is to be supplied thereby. That our denominations are supplying that need in great measure, we know. We have no argument with the man who would deny such to be the case. We are simply pointing out facts they do not meet, and in not meeting them perpetuate divisions. "I am a Presbyterian by birth and by conviction," said a friend to the writer. "Precisely so," was replied. Subtract from the conviction all that came with the accident of birth and its consequent surroundings, and how much will be left to an unbiassed conviction? Now that fact—the fact of birth with its attendant powers, the Churches of "authority" fail to meet, save as they perpetuate the "Church of our fathers," irrespective of the claim to be the true Gospel Church, and thus preserve sects rather than the unity so much, professedly, desired.

There can be no doubt that the present is a time of inquiry, and the tendency is to demand the ground upon which authority rests, the "Thus" is written" of the scribes is not deemed sufficient for the satisfying of the inquiring mind; and thereby is manifested a spirit which the Master met—yes, encouraged, for though he confounded Scribe and Pharisee by their own "it is written," His teaching was, "Ye have heard that it hath been said by them of old time, thus and so, but I say unto you, this." He spake with authority, but the authority in which His great apostle glored, "by manifestation of the truth, commending ourselves to every man's conscience in the sight of God."

Rome meets this spirit by Vatican decrees and the *bruta fulmine* of Councils, of which Councils, from Nice to the Vatican, it may be said that like the Ephesian mob that drowned Paul's Gospel, the majority were bear gardens. True to her motto, *semper eadem*, unity by her can only be attained over the grave of individual liberty, unless by some fresh development of Jesuit casuistry, Papal infallibility, in the hands of some progressive Pope, should undo all the authority of the past, and by one bold stroke, unromanize Rome.

How stand our Anglican friends in relation to Christian re-union? The reply is not reassuring; with divided voice they but faintly echo Rome therein. We say divided voice, for individual clergymen of that denomination do indeed fraternize occasionally with "Nonconformists" (the anachronism is theirs, not ours), yet they can allow of no reciprocation, so that their fraternization assumes the form of patronage, which simple self respect forbids being accepted on the part of men every way their New Testament equals. Indeed, the truth may as well be plainly stated: our Anglican friends too often make it a matter of condescension when they do appear upon another platform than their own, and while discarding the doctrine are but too willing to shelter themselves behind the sup-

posed *prestige* of Episcopal succession. Nor need this be a matter of wonder, for the High Church Anglican is the only consistent member of his sect, whether that sect is viewed from its Erastian foundation of the days succeeding Henry VIII., or as the Church of the Prayer Book, Homilies and Articles, and until the evangelical minority shall have purged out the old leaven of clerical assumption and ecclesiastical exclusiveness, no hope can be entertained of unity from that quarter, unless it be by the crushing out of all other modes of independent worship. With regret we utter it, but in truth it must be told, the Anglican Church in Canada to-day is a great schism perpetuator, if not creator; her attitude is that of exclusion, not of comprehension. No minister from another denomination can enjoy his New Testament status with her unless, abjuring his former privileges, he passes through the caudine forks of Episcopal ordination, nor can one from the outside enter her pale without thus far ratifying her exclusive pretension.

The guilt of schism as to-day witnessed lies largely at her door. The Anglican Church does not meet the facts of the case.

THE Richard Institute—an advertisement of which will be found elsewhere—is worthy the attention of parents who are looking for a good reliable establishment in which their daughters shall be educated. This Institute is warmly commended by ministers and laymen of various denominations in Toronto who have had the opportunity of examining and testing its methods and order, in addition to which a large number of parents, whose daughters have been trained there, testify to the skill and efficiency of its principals,—their Christian character is an additional guarantee as to the character of the instruction imparted.

OUR HOME MISSIONARY POLICY.

THEORY VS. EXPERIENCE.

Nothing is easier than to find fault after a thing has been done, or than to improve on the mistakes of others. We have none of us prescience, and are thus liable to mistakes. We ought to profit by the mistakes of those who have gone before us, but we do not always do so. The policy of the older brethren who have laboured in the Home Mission field in Canada is often denounced unsparingly by younger brethren, both at the annual meetings, and occasionally in the CANADIAN INDEPENDENT. The better way, however, is seldom taught us, and when they attempt to shew us the better way, it is just that which has been tried and has failed.

Pardon me for the opinion that the earlier ministers in our Home Mission field, in Canada, were never as much alive, as earnest, as laborious, as self-denying, as fit for their work, as their successors. We are told in the Belleville letter, Jan. 6th, "That we have only to build good churches, and good families will fill them." This I believe is true of London in England, but is it true of any part of Canada where we have not one-sixth of the population who favour our Congregational views? Other denominations are as able, and as ready to follow their people as we are. Our getting first may help us a little, but from past experience we say it will be but *little*, and in some cases none. *We have tried it.* Other denominations are as near to new places as we are, and will be seldom more than a few months behind us. In times past, they have followed us closely in every place where we have gone, and in many places they occupy the houses that we built for ourselves, and are preaching in them to-day. They have no objection to the churches we build, but we cannot make men accept our principles. We are right, we hold the truth, but the sects are not yet ready for our catholic Congregationalism. In many small but promising places in Canada, we were *first* on the ground, built the *first* church, and in other places there were a few before us, but we could not in many of these places get the sects to come on our broad platform, and after a long struggle, we had to abandon the field. As it is *facts* we want, I will mention a few out of many places where we built places of worship, early, or *first*, and

could not hold them, because there were not enough who favoured our views. Whatever the *occasion* that led to their being abandoned, the *due cause* is, there were not enough of our views to sustain the cause. We have built churches which we had to forsake, in Moncton, Plympton, Dresden, Port Stanley, Springfield, Norwich, Simcoe, Glanford, Oakville, Trafalgar, Meaford, Newcastle. We had, besides these, stations for preaching in St. Thomas, Bothwell, Dunwich, and at the Junction, Westminster, and many other places which we could mention, in some of them more than forty years ago. But other denominations followed up, and the people inclined to them. In some cases money was collected in England for friends in Canada, and sent out to build meeting houses in early times. The houses were built by Congregational funds, but possessed by other denominations. I shall not now refer to Vancouver's Island, though many of our churches well remember sending funds to Victoria; it was a promising field. Perhaps under similar circumstances, with the same amount of light, we should do again as we did aforesaid. But we have more light, and ought to profit by our past experience. Is it a fact, if we build good houses, good families will come and fill them? Yes, they will not object to the churches, but they will not accept our principles. A thing we should sincerely desire to see is a good Congregational church built in every promising town, that is, where we have people favouring our views, who are prepared themselves to make some sacrifices for the truth. But if the majority of the people favour other bodies, we shall not get the people, but they will get the churches if we build them, and be thankful. Shall we then stay our hand from mission work? God forbid. Let us do all we can to overtake the wants of the world, evangelize wherever the Gospel is needed, and build churches where there are sufficient numbers favouring our scriptural forms to sustain them.

We should be willing to venture something for the Truth's sake, but there should be always corresponding sacrifices on the part of those in whose interest the venture has been made. There is work enough to do, and we believe that most of the brethren doing missionary work in Canada, are live men, doing good service for the Master, and worthy of a generous support. Let us hope they will stick to their fields, and feel that they have our warmest sympathies, and earnest prayers, and the approving eye of Him who walks among the golden candlesticks.

Let the churches have confidence in our Home Missions, for all the good effected by them will never be measured on earth, never be seen till we stand before the throne of God. The work our men do will live in heaven, and abide for ever, whether they leave a church on earth or not. W. H. A.

Paris, Jan. 28, 1880.

Correspondence.

To the Editor of the CANADIAN INDEPENDENT.

MR. EDITOR,—Why do you say in your columns that the price of the "Year Book" is but ten cents, announcing that it can be had for that price from any of the pastors or from the Business Manager, and yet allow it to be announced from other sources that twelve cents are expected, two to pay postage? I remitted twelve cents each for my parcel of ten, as in former years, and this price was accepted. Now those to whom I charged twelve cents have the idea that I put two cents into my own pocket as commission, and my honour as a pastor is at stake. Would it not be better to state a price postpaid, and adhere to it invariably? E. B.

[Yes, we think it would; our Business Manager will no doubt see to this.—ED. CANADIAN INDEPENDENT]

To the Editor of the CANADIAN INDEPENDENT.

DEAR SIR.—Many will be glad to see in your columns such specimens of exegesis as the valuable one of "J. R. S." in the number of Jan. 15, on 1 Sam. vi. 18, and Heb. xii. 24, 25. His argument for "Abel," as referring rather to "the great stone of Abel," or

"mourning," where the seventy men were smitten, representative of judgment under the Mosaic dispensation, in contrast with the mercy of the Christian dispensation, is certainly both ingenious and reasonable, if not altogether original. Still we must not forget the authority for the use of the masculine article *litho*, qualifying the *person* rather than the *stone* (though *litho*, stone, of the seventy, in the passage, is masculine), and likewise the similarity of the language respecting the sacrifice of Abel, in Heb. xi. 4, "by it he being dead yet speaketh," though the blood of our Mediator's sprinkling "speaketh better things." The argument, however, is very much the same practically as carried on through the whole book, the Son of God speaks with much more authority than angels, Moses, Abel, or any one that has spoken to us in the Lord's name. A. B.

ANOTHER VIEW.

To the Editor of the CANADIAN INDEPENDENT.

SIR,—In your last issue I read the following communication:

KINDNESS.

To the Editor of the CANADIAN INDEPENDENT.

In leaving the house of one of my deacons the other day, after having spent a pleasant visit with the family, the good deacon said: "You had better call in Mr. ———'s store and get measured for a new black coat and vest." It was a timely blessing, from a warm heart to his pastor. May others do likewise on whom the Lord has bestowed much. PASTOR.

Now, sir, allow me to dissent *in toto* from the spirit of that communication. It is calculated to lower the self-respect of ministers, and to weaken the respect in which it is desirable they should be held. I don't believe in the principle of ministers accepting or being expected to accept suits of clothes in this fashion, unless this can be shewn to be the best method of keeping ministers humble. The labourer is worthy of his hire. If the minister's salary is sufficiently liberal, let him buy his own clothes. If the salary is too scant, the worthy deacon mentioned should rather exert himself in the direction of raising the minister's salary. LAYMAN.

News of the Churches.

STOFFVILLE.—Special services have been held for the past two weeks. There is a deep interest being manifested in religious things. A goodly number have already expressed their faith in Christ, and still the work goes on. Rev. J. Salmon is to be with Mr. Silcox this week, Jan. 31st, 1880.

KINGSTON.—The First Congregational Church "localize" the "Tract Magazine," published in London, that is, they put it into a wrapper with lists of the church officers, workers, services, etc. The January number contains in addition four pages "Church Miscellany" containing not only the record of Church work during the previous month, but of religious movements in the city. There is also an outline of a sermon preached by the pastor on order in Divine service. It contains so many good thoughts that we have appropriated it and will print it in another issue. This plan of a special church magazine might be made very helpful to many of our city churches.

HENDERSON, ONT.—Rev. R. Mackay, of Kingston, writes—Since Rev. E. J. Burgess wrote last week about the work in progress here, the interest has largely increased. The meetings have been well attended, notwithstanding the bad condition of the roads; indeed, most of the people had to come through the fields and bush. Last night (January 25th) the church was crowded, and a number of those present have been led to the Saviour during the past fortnight. On Wednesday night we met with *eight* different individuals who professed to have decided for the Saviour, on the same evening, under the direct preaching of the Gospel, among whom were a mother, a son, and daughter. We are to have several services at the south church, this week, and the writer closes his labours in this field by preaching at Tilbury station on Thursday evening. Mr. Burgess is doing a good work in this neighbourhood, and

is assisted occasionally by his aged godly father, Rev. Wm. Burgess, and three devoted Christian brothers.

KINGSTON, BELLEVILLE.—The annual meeting of the church was held on the 22nd inst., and the Sunday school festival on the 23rd. The following facts appeared in the reports: Total number of names that have been on the church roll, 103; number removed, nineteen; present membership, 84; of which number nine are absent. During the past year nineteen have been received, one by letter and eighteen by profession, while three have been removed, giving a net increase of sixteen. The Sunday school numbers 145 scholars and twenty-six teachers and officers. Of the twenty-one teachers, twenty are members of the Church. The treasurer's statement showed the receipts to be \$1,060.74 and the expenditure the same, including a small balance in hand. The building and church is free from debt for the reason that debts have never been incurred. The Sunday school has been self-supporting and has added to its library \$26 worth of books, as well as contributing \$12.31 toward a fund for a new school building. The Revs. Mr. Brock, Dr. Jackson, and W. M. Peacock gave addresses, and the ladies furnished an abundant feast, while the choir rendered some excellent music. The meeting was an exceedingly pleasant one, as an outsider, who sends you this, can testify.

GRANBY, P.Q.—On Sabbath, the 18th January, the members of the Congregational church and society, Granby, took possession of the basement of their handsome new brick church edifice, the foundation stone of which was laid a little over six months ago. The day was one to be remembered by all present. The pastor, Rev. R. K. Black, preached to a very large congregation from Exodus xxxiii. 14, 15. In the evening a prayer and praise meeting was held, and addresses given by members of the church and others. The room, which is large, light, warm and well ventilated, will be used by the congregation for public worship, and Sabbath school, until the main audience room is finished. On the next day, Monday the 19th, in the afternoon, the annual business meeting of the church and congregation for the reception of accounts, election of trustees, allocation of seats etc., was held, the pastor in the chair. The accounts of the trustees and Building Committee, presented by Mr. James Key, secretary-treasurer, and read by Mr. G. E. McIndoe, exhibited on the whole a very gratifying state of finance, considering the present heavy pecuniary liabilities of the congregation. The current expense fund showed a debt of \$160 due the treasurer, which was fully met by the contributions of those present and others. The Building Committee's report was most encouraging, as shewing that the instalments of contributions had been for the most part promptly paid, some of them in advance; the whole of the present indebtedness was covered by instalments yet due, and a considerable surplus would be over, wherewith to complete the church edifice. It was also announced that the church had adopted the weekly offering system of finance, which it is hoped will be a decided improvement on previous methods. In the evening of the same day a social was held which was largely attended. The ladies of the congregation provided abundance of good things, as also readings, singing, etc., and thus closed a happy day. Despite the inconvenience of worshipping in a hall too small for the needs of the people, this congregation has grown during the past few months, and there have been a considerable number of hopeful conversions. Under God this is largely owing to the help of two lady evangelists, Misses Geldard and Mudie, who have been labouring most indefatigably in the country around Granby.

ACTIVE men, like millstones in motion, if they have no other grist to grind, will set fire one to another.—*Fuller.*

A WIFE'S constant effort to make home attractive often has more to do with the husband's habits than anything else.

IN philosophy as in nature, everything changes its form, and one thing exists by the destruction of another.—*Lord Lytton.*

The Sunday School.

INTERNATIONAL LESSONS.

LESSON VII

Feb. 11 } *THE TONGUE AND THE TEMPER.* { Mar. 7 }
1886 } { 13 } 48.

GOLDEN TEXT.—"Be ye therefore perfect, even as your Father which is in heaven is perfect."—Matt. v. 48.

HOME STUDIES.

M. Matt. v. 33-48. ... The Tongue and the Temper.
T. James in 18. ... Governing the Tongue.
W. Luke vi. 27-38. ... Loving our Enemies.
Th. Rom. xii. 9-21. ... Love without Dissimulation.
T. James v. 10-16. ... Swearing Forbidden.
S. Deut. i. 11. ... Poor Remembered.
Sab. 1 Pet. i. 13-24. ... Be ye Holy.

HELPS TO STUDY.

The Saviour, in His "Sermon on the Mount," continues the exposition of the Moral Law.

He neither adds to the law nor takes away from it, but He reveals the true spirit of it, and exhibits it in all its comprehensiveness and minuteness, exposing the corruptions and correcting the errors into which the Jews had fallen regarding it, and teaching the peaceable, liberal, and self-sacrificing principles of Christianity, as opposed to the quarrelsome, narrow, and selfish dictates of fallen human nature.

The Moral Law is the rule for our guidance in daily life; it is the line and plummet, the square and level, by which we can ascertain how very far the structure we are building for eternity is astray from what it ought to be; it shews us (as it shewed to Paul) what sinners we are; and so it is "our schoolmaster" to bring us, day by day, to Christ.

The three lessons taught are: (1) *Christian Simplicity and Purity of Speech*, (2) *Christian Forbearance*, (3) *Christian Benevolence*.

I. CHRISTIAN SIMPLICITY AND PURITY OF SPEECH.—Vers. 33-37. Having shewn the scope and reach of the sixth and seventh commandments, and their application not only to actions but to thought and feeling, the Saviour now takes up the third commandment.

Thou shalt not forswear thyself: that is, thou shalt not swear falsely or perjure thyself. This was the Jewish interpretation of the command "Thou shalt not take the name of the Lord thy God in vain;" and this interpretation is correct as far as it goes; but it does not go far enough; it condemns oath-breaking, but says nothing about unnecessary or unprofitable oath-making.

An oath is a most solemn appeal to God as a witness to the truth of a statement, the good faith of a promise, etc., and is necessary in certain cases in connection with the administration of justice in our courts of law.

Such an appeal is not in itself wrong; but it must be made only when absolutely necessary; it must be made with due consideration and solemnity; and it must invoke God Himself, the Highest, and not any created being or object.

Abraham, in swearing, lifted up his "hand unto the Lord, the most high God, the possessor of heaven and earth," (Gen. xiv. 22), the angel which John saw standing upon the earth "lifted up his hand to heaven and swore by Him that liveth forever and ever" (Rev. x. 5, 6); and "when God made promise to Abraham, because He could swear by no greater, He swore by Himself" (Heb. vi. 13).

Swear not at all; neither by heaven, etc. Jacobus—correctly, we think—limits the expression "at all" to such objects as those named, heaven, the earth, Jerusalem, etc., the modern successors of which are, "jingo," "gum," "George," "golly," "my word," "my honour," "my soul," and such like. Cannot all the boys, yes and all the girls, in our Sabbath schools be got to understand that the sin consists in a certain particular use of the word "by," or "upon," no matter what comes after them.

The person who swears by any created object puts that object in God's place, and thus breaks the first commandment, if not the third; equally futile is the laughing attempt to commit this sin with impunity by calling God nicknames. It is exceedingly silly of people to imagine that they can get to heaven by their smartness in evading the letter of the law.

But profanity does not always assume even this thin disguise. In its open, unblushing, direct form, though not so fashionable as it once was, it is fearfully prevalent among our working men and among our youth. We pity the poor victim of passion, who, in the extremity of his rage, gives utterance to bitter curses; but is he not equally an object of pity who with a light laugh names the sacred name of God, and invokes condemnation upon himself or others with a pleasant smile on his lips.

In ordinary circumstances the statements of the known truth-teller require no oath for confirmation; and what hinders the breaker of the third commandment from breaking the ninth also?

II. CHRISTIAN FORBEARANCE.—Vers. 38-42. This passage is to be taken as indicating the spirit which ought to actuate the Christian, rather than as giving directions to be literally followed.

An eye for an eye, etc., was the rule laid down for magistrates in punishing personal injuries, but the Jews took it as the rule for their guidance in private life. This revengeful spirit is wrong. We should do to others, not what they do to us, but what we would have them do to us.

Self-defence is not forbidden; we are to do what is right and just towards ourselves and our families, as well as towards others; but in case of doubt as to the right or justice

of a matter we are naturally inclined to give ourselves the benefit of the doubt; whereas we are here taught that the spirit of Christianity tends rather the other way, that is, towards giving the benefit of the doubt to our neighbour.

Christ knows human nature, and He evidently does not think it necessary to introduce, in this connection, any safeguard in behalf of self. Christians have made such sacrifices of their own just claims as are here indicated, when by so doing they could "heap coals of fire" on their enemies' heads and advance their Master's kingdom.

III. CHRISTIAN BENEVOLENCE.—Vers. 43-48. The Jewish commentators on the Old Testament Scriptures had introduced many corruptions and perversions of God's commands.

Thou shalt love thy neighbour, and hate thine enemy. The first clause they interpreted as applying only to their fellow-Israelites; the second was an addition of their own, and they applied it quite liberally to the surrounding nations.

The spirit of true Christianity breaks through national prejudice and makes neighbours of all mankind (See parable of Good Samaritan).

Love your enemies. What! love the wicked? love the enemies of God, and the opponents of His cause? Yes, we are to love even these, but not their ways or their principles or their doings. God hates sin, but He loves sinners. His children are like Him, and they, to the best of their ability, make the same distinction. The kind of love here indicated does not imply moral approbation; it is *benevolence*, or good will.

But, our own personal enemies, are we to love them? Yes; it is not in human nature to do so, but God, in answer to prayer, will give us the power. The Saviour Himself prayed for those who were engaged in putting Him to death, and many a Christian martyr since has followed His example, even as

"The sandal tree perfumes, when riven,
The axe that laid it low."

HOW BOYS MAY SUCCEED IN LIFE.

It may be that you are debarrated from entering upon that business for which you believe yourself to be best adapted. In that case, make the best choice in your power. Apply yourself faithfully and earnestly to whatever you may undertake, and you cannot well help achieving a moderate success. Patient application sometimes leads to great results.

You emphasize the fact of your being a poor boy, but this affords no grounds of discouragement. The American President, Andrew Johnson, did not learn to read and write until he was after twenty-one. So numerous are similar cases that it almost seems as if poverty, instead of being a hindrance, were a positive help. Rich boys are often spoiled, and their energies sapped and undermined by luxurious habits, the too free use of money, and the lack of that discipline which comes from indigence.

As an element of success, great stress must be laid upon incorruptible integrity, which of late years is unfortunately too rarely found. A business man once said to the writer, "I can find plenty of smart young men to work for me. What I want is an honest clerk, whom I can implicitly trust."

Scarcely a day passes in which some defalcation is not brought to light. Wide-spread misery often results from the lax principles of some young men placed in a position of trust. Let our young friend resolve that he will live on bread and water rather than appropriate a penny that is not his own. A boy or man who establishes a reputation for strict honesty will not remain long out of employment.

Don't give up all your time to business. Reserve a part, if only an hour daily, for reading and mental improvement. Some men prominent in business have found time for a wide and varied course of reading, which made them agreeable and instructive companions. Once at a dinner party an eminent clergyman made an incorrect historical allusion, and was at once set right by a quiet merchant who sat beside him.

Last of all, remember that you owe a debt to humanity. Try to live and labour so that the world may be richer and mankind the happier for your having lived. A great inventor, a great philanthropist, leaves a legacy to his race. Who can estimate the incalculable debt of the world to the inventor of printing, of the steam engine, of the telegraph? Who will deny that Washington, Franklin, and John Howard helped to make the world better than they found it? Will not the memory of Scott, of Dickens, and of Thackeray live in the fund of innocent pleasure which their works are destined to afford for generations to come? All cannot attain their celebrity or emulate their great achievements, but no one is so humble that he cannot promote in some degree the happiness of those around him.

A good mother, when her son was leaving the home of his childhood and going out into the great world, knowing that he was ambitious, gave him this parting injunction: "My son, remember that though it is a good thing to be a great man, it is a great thing to be a good man."

No sounder, no truer words were ever spoken. A great man may dazzle, but a good man is a beacon shining afar, by whose beneficent light a multitude are enabled to walk in safety. The best success is often achieved by the humblest, and an obscure life, well spent, is better than a wicked renown.—*Scottish American.*

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HOMR PUDDING.—One quart of milk, four eggs, beaten separately; eight tablespoonfuls flour, wet with milk, little salt, four tablespoonfuls baking-powder, one-half cupful sugar. Bake in greased pan 35 minutes. Sauce for home pudding: One-half pint milk, three tablespoonfuls sugar, one tablespoonful butter, one small tablespoonful flour; heat milk boiling hot, and mix sugar, butter, and flour, previously well beaten together, into it. Flavour with vanilla.

THE ADORNMENT OF CEMETERY LOTS.—One of the most beautiful sentiments offered at the shrine of departed relatives and friends, is that which keeps beautiful with leaves and flowers the quiet abodes of the dead. It would be well however, if more taste and knowledge of the habits of plants went with the active devotion, of this character, often evinced. If the fence monstrosity could be done away with altogether, our cemeteries would be greatly improved; but if the fence must remain, above all things do not crowd the lot with stiff hedges of Arbor-vitæ and other large plants. Let an irregular, graceful fringe, or belt, of dwarf evergreen or deciduous shrubs mask the fence with varying outline and somewhat formal repetition, as befits the dignity and regularity of the place. Inside should grow scarcely anything but greensward, with low-growing vines and flowers wandering about with modest freedom. If here and there a shrub is used, it should be of the rarest mould and dwarfish form; choice bits of arboreal sculpture rather than mere foliage and flowers. The taste exhibited in the ornamentation of burial lots cannot be too severe, chaste and refined. Flowers we may have, but they must grow and bloom within limits, and the colours and forms of evergreen and deciduous trees, for both summer and winter landscape, must blend deftly and harmoniously, lest anything *bizarre* mar the peaceful nature of the spot. And, in addition to all this let me say that in no species of lawn planting does the importance of intelligent pruning, fertilizing and watering apply with such force as in that pertaining to God's acre.

KEEP ON THE FARM.—In these dull times, when scores of young men in our cities are out of employment, and others are crowding in, seeking for so-called "genteel" situations, it is well to give wide publicity to such facts as are set forth in the following extract from the New York "Journal of Commerce": "One of the great problems of our day, too little discussed by those who have the ear of the public through the press or at the forum, is to furnish the young men of this generation with remunerative employment. The professions are all over-crowded. The shop-keepers are by far too numerous. Agencies of all classes are so multiplied that the occupants tread on each other's toes and are a bore and nuisance to the general public. Clerks out of employment and willing to serve for a pittance are to be reckoned by their tens of thousands. Bookkeepers with hungry eyes are reading the advertising lists in the vain hope of an opening for their application. Collectors, messengers, doorkeepers, watchmen, conductors, and the great variety of others, already expert, seeking employment in kindred callings, are waiting anxiously for some one to engage them. Every possible form of service that can be reckoned in the list of genteel occupations is anxiously sought after by multitudes who have no other provision for their daily needs. The men who have been trying to live by their wits must go to work at the bench or in the field; of these the soil offers the most accessible and at first the most remunerative employment. The mass of the unemployed must seek sustenance from the bosom of mother earth. Land is cheap and there is a wide area that awaits the tiller. The back may ache and the skin blister in the sun, but the bread can be made without fear of failure, if the labourer will be faithful to his calling. It needs less wisdom and forethought than patient industry, and the man with a common mind may eat his harvest in peace."

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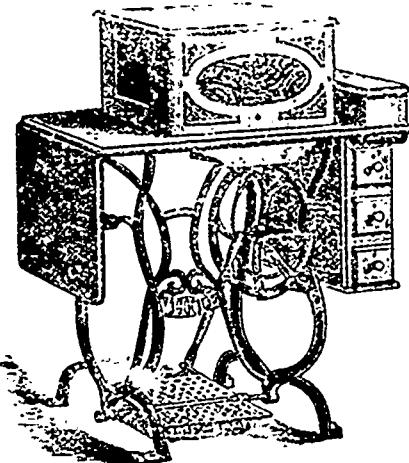
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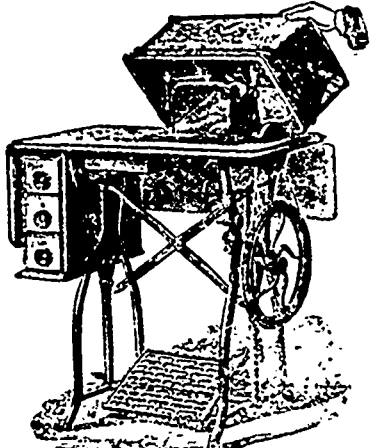
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