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The Canadian Independent.

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

Vol. 27.

TORONTO, THURSDAY, March 11, 1880.

New Series. No. 11.

Topics of the Week.

THE Pope has issued an Encyclical Letter against divorce.

SOME of the Congregational churches in Massachusetts are electing deaconesses. And why should not all the churches do this?

DURING the last year the Gospel was preached in one hundred towns and cities in China where it had not been previously heard.

DURING the past year, the American Sunday School Union established 409 new Sunday schools in the North-western department alone.

THE Baptists in the United States have 24,794 churches, 15,401 ministers, and 2,133,044 members. They gained 30,010 members during the past year.

AMSTERDAM is the scene of a great spiritual awakening. We hope it will spread over the kingdom of Holland. Dutch Protestantism is as dead and useless a thing as can be found anywhere.

THE American Home Missionary Society received \$23,767 during the month of January. That promises well for 1880. Fifteen new missionaries were appointed during the month. Our American brethren mean to advance.

THE London Missionary Society made an effort to secure the Rev. Charles Wilson, of Plymouth, for its Foreign Secretary. Mr. Wilson, however, declined the appointment. The post offered Mr. Wilson was made vacant by the death of Dr. Mullens.

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

TWO Irish Catholic bishops are able, in this season of poverty and famine which has come upon their country, to send £850 to the Pope as Peter's pence. Could they not have found any needier recipients at home? Maybe Leo will return it. Couldn't he remit Peter's pence for a little while?

IN the Arcot Mission of the Reformed Church the missionaries extended the hand of welcome last year to over 5,000 persons who have abandoned the worship of idols and professed themselves Christians. On one Sabbath Rev. Jared Scudder baptized 307 and on the next 227 persons, converted from Hindooism.

THE desire to learn English is the great motive which induces Chinamen to attend Sabbath school and meetings, but, being brought thus under Christian influences, many are led to Christ. About twelve hundred reliable converts have been made already on the Pacific coast, many of whom have proved their sincerity by undergoing persecution for their faith. They find it harder to abandon the worship of their ancestors than that of their idols.

THE statistics of Congregationalism in the Australian colonies are as follows: New South Wales, 36 churches and 36 ministers; Victoria, 50 churches and 45 ministers; South Australia, 33 churches and 30 ministers; Queensland, 15 churches and 14 ministers; Tasmania, 16 churches and 14 ministers; West-

ern Australia, 2 churches and 3 ministers; with 19 churches and 14 ministers in New Zealand. The total is 170 churches and 156 ministers. This is better than Canada can shew.

THE American Missionary Association has published its thirty-third annual report. One good feature which it has to mention this time is its freedom from debt. The total income of the year was \$215,431, nearly \$20,000 more than that of the previous year. The Association labours among the negroes of the Southern States and Africa, and is controlled by the Congregationalists. The churches under its care are sixty-seven with a membership of 4,600. Its academies and schools are numerous, and they do a good, thorough work.

THE Reformed Episcopal Church is one of the youngest of Protestant denominations, and yet it is beginning to be vexed with ecclesiastical questions. The important subject now discussed is the extent of episcopal authority. A party in the Church claims that it is very great; but another insists that it is very limited. Human nature is the same everywhere, after all. And these grave questions of ecclesiastical order are of great interest to many men, of far more interest and meaning than the requirements of the divine law, to do justly, and to love mercy, and to walk humbly with God.

IT is a good sign that pastoral visitation which has been in many places for years one of the "lost arts," is giving evidence of new life. It is good for the people, and it is of no less advantage to the pastor himself. Rev. W. M. Taylor, D.D., of the Tabernacle Church (Congregational), New York, at the close of a day spent in this way, writes in the "Christian at Work" to his brethren in the ministry: "Brethren, preach the Word with all the earnestness and ability you can command, but neglect not the work of pastoral visitation, for if you do, you will be like one who seeks to row with but a single oar, and will go round and round in a routine circle instead of making steady progress."

A MISSIONARY having lately returned to Berlin from Asia, reports an interesting discovery which he and two or three friends and co-labourers made in Galilee. In the mountains of Galilee, between Acca and Nazareth, and north of Shefa-Anner they found a village called Bucnah, which is inhabited almost exclusively by agriculturists, professing Judaism, who appear to have been there from olden times, and have no tradition of the exile by Titus. They are distinguished from their brethren in the east and west by several peculiarities: first, they speak only Hebrew and Arabic, not being acquainted with the Spanish or the German languages, as the rest of the Jews are; and second, that they limit themselves to agricultural pursuits without having any communication with others.

A CONSIDERABLE number of German Lutherans, some thousands in all, particularly in the province of Hanover, are reported to have left the State Church, and to have established themselves on an independent basis. The reason assigned for the movement is that the interference of the State is not confined to external regulations, but is felt, also, in matters of doctrine; and the members, while they respect the secular authority of the Government, are unwilling to have pastors imposed upon them with whose theological views they are widely at variance. The new churches are established avowedly on the American model. No State aid is sought or expected. The congregation choose their own pastors, and contribute

the means for their support, and the churches are said to be in a very flourishing condition.

SIR GARNET WOLSELEY says: "I am in great hopes that the settlement effected in Zululand may open up that country to missionary enterprise, and although I, for one, should always be opposed to forcing upon any nation the Gospel of Christ, 'the Man of Peace,' no one would rejoice more than I to see Christianity making rapid progress beyond the Tugela frontier of Natal. Its progress is not, in my opinion, to be secured by force, nor by bullying the Zulus, nor by Government interference. It can, I think, be only satisfactorily arrived at by the quiet, unassuming, and patient enterprise of really godly men bent on doing good work—by men who are indifferent to personal emoluments and to the profits of trading operations."

SPECIAL services on an extraordinary scale have been provided for among the Anglican churches of Brighton, England. The bishop of Chichester issued a pastoral inviting co-operation in the work of the mission, which was designed, he stated, to counteract the prevalent "frivolity and worldliness in the upper classes" and the "gross immorality in the lower classes" of the population of that town. The pastoral letter urged that, in view of the solemnity of the occasion, convivial meetings should be retrenched or suspended during the mission, and that employers should close early each evening, in order that their assistants might attend the services. No less than twenty churches, including both Evangelical and Ritualistic parties, in response, arranged for separate missions, calling to their aid preachers from various parts of the United Kingdom.

THE Edinburgh Free Church Presbytery at its last meeting sat for several hours considering the overture proposed to be transmitted to the General Assembly by Dr. Moody Stuart, desiring the appointment of a commission to inquire into the theological teaching of the Free Church colleges. Dr. Moody Stuart was himself unable to be present, but in a letter to the Moderator he characterized the inquiry as a matter of greater moment than any that had ever been before the Church. Mr. Edward Thomson, of Free St. Stephens, moved the transmission of the overture. He alleged there was a widespread suspicion respecting professors in all the colleges together, and in replying afterwards, he said that they were not slow to speak out if heresy was believed to be in the Established or Episcopalian Churches, but when it came to be in their own they defended the men through thick and thin. Dr. McLauchlan seconded the transmission. The opposition was led off by Principal Rainy, who pointed out from the experience they had had with Professor Smith's case, what the result would be to the Church by the appointment of such a commission, which simply meant the libelling of other professors already suspected, while the Professor Smith case was yet in abeyance. He defended Dr. Davidson from the suspicion held regarding his writings in the "British and Foreign Evangelical Review," and asserted that the teaching in the colleges was the same as it had always been, according to his knowledge and experience. The Rev. Mr. Thomson, Leith, seconded the refusal to transmit, and after a long discussion, in which Sir Henry Wellwood Moncreiff, Professor McGregor, Dr. Begg, and others took part, the Presbytery divided, with the result of refusing to transmit the overture by a majority of 36 to 26. A motion by Mr. McEwan, calling in question the writings of Dr. Davidson, was held over till the ordinary meeting of Presbytery.

THE WALDENSES.

Various accounts are given of the origin of the Waldenses. Even the name is involved in obscurity. And this is a strong presumptive proof of its great age as a Church; reaching back to the dawn of authentic history. Their own historians claim that they have existed as a separate people, holding the true faith from the earliest ages of Christianity. Some date their origin to Claude, Bishop of Turin, in the ninth century. So Peyrani told Napoleon at Turin, in 1805. Some, more ambitious, claim an origin with Vigilantius—in the fourth century—while others contend that they received the gospel from Paul himself.

Whatever origin is assigned them, as a Church, it is certain that from the early ages of the Church there has existed, in the Cottian Alps, a people who held the doctrines of Christianity in a purer form than their papal and persecuting neighbours. These people were variously known as Waldenses, Vaudois, Valdesi, etc., a name given them from the fact that they inhabited valleys (as Vallis or Vaux signifies). But more recent, and probably more trustworthy historians, have derived their name and origin from Peter Waldo, a reformer of the twelfth century, who lived at Lyons, in southern France.

This man, it seems, was blessed with more religion than was tolerated in the Papal Church, which first tried to silence and afterwards excommunicated him, for holding and teaching the truths of Christianity, as he found them in his French Testament. Driven from Lyons, he retired to the mountains, as a place of security, giving his name to a numerous following, known as Leonisti, Sabatati, Waldenses, etc.

Whatever the historic origin of this ancient Church, it is certain it long antedates the Reformation. For, taking the most recent date assigned by modern historians, it is now seven hundred years since Peter Waldo began his preaching at Lyons—and organized the sect that took his name. But I think it not doubtful that the Waldenses of Piedmont had a name and a place long before Peter Waldo lived.

This ancient Church, from the beginning, has occupied three small valleys on the southern slopes of the Cottian Alps, in northern Italy, at the very sources of the River Po, among almost perpetual snows.

This very location has been one great reason why they have so long survived the bloody persecutions they have suffered. The fastnesses of the mountains, with their caves and "munitions of rocks," have furnished them refuge from the fiery hand of priest and prelate when every other human help failed. Lying between France and Italy, they speak the languages of both countries, and publish their papers in both French and Italian.

For seven hundred years the history of this Church has been written in blood. They enumerate not less than thirty-six persecutions by the civil and ecclesiastical authorities of the Church of Rome. Their poor valleys have literally fattened on the blood of martyrs. Nearly every rock is a monument of some murdered saint; every meadow witnessed executions, and every village and hamlet has its roll of martyrs.

From A. D. 1198, when Otho commanded the Bishop of Turin to "exterminate the heretic Vaudois," down to the last century—a period of nearly seven hundred years—they have been the victims of the most relentless fury, on account of their religion. Paul seems to have had them in his eye when he wrote the last part of the eleventh chapter of Hebrews. In one of these persecutions—in 1685, when Louis XIV. revoked the Edict of Nantes—two hostile armies were sent to exterminate them, and three thousand were put to death, ten thousand imprisoned, and three thousand children taken away to be raised by Catholics. The news of this bloody persecution aroused the civilized world and many nations remonstrated with the papal powers in strong terms of disapproval. Cromwell sent an envoy to protest against it, and raised a large sum to relieve the sufferings of those who were not destroyed, but whose homes were burned and country devastated. It was then that John Milton wrote that immortal ode—a prayer to God—which has at last been most appropriately answered:

"Aver 3, O Lord, Thy slaughtered saints, whose bones
Lay scattered on the Alpine mountains cold;

Their martyred blood and ashes sow
O'er all the Italian fields where still doth sway
The triple tyrant; that from these may grow
An hundred-fold, who having learned Thy way,
Early may fly the Babylonian woe!"

Since 1826, their condition has been improving, until now, by decree of their king, they enjoy equal rights and liberties with all his Italian subjects.

God has graciously and wonderfully preserved this "remnant" who never "bowed the knee to Baal," until they have seen all temporal power wrested from their bitter persecutors, and religious liberty proclaimed at the very doors of the Vatican. Coming forth from their native valleys, the Vaudois have spread all over the Italian plains, establishing churches and mission stations in almost every part, and are today selling the Bible and preaching the Gospel in the city of Rome. So has God saved this faithful "little flock" for so great and blessed a destiny.

In doctrine, the Waldensian Church is thoroughly Calvinistic, holding the same system of doctrine afterwards so fully and ably expounded by John Calvin, and held to-day not only by the Presbyterian Church, but by a vast majority of all professing Christians. Among the doctrines which this ancient Church has always held and defended with its blood and treasure, we may mention, "God's sovereign, unconditional election, Justification by faith alone, through the imputation of Christ's righteousness, Sanctification by special power of the Holy Spirit, and the final perseverance of the saints."

They have always rejected the Popish doctrines of the mass, purgatory, worship of the Virgin Mary, of saints and images, the holy water, vigils, etc.

Such is a brief outline of this ancient Church of God, whose full history would fill volumes. It lives to-day, the oldest evangelical Church of God on earth, and richly deserves the honour that men and God have put upon it. It is the "burning bush" of the Church, burning through all the centuries, yet unconsumed. When "darkness covered the land and gross darkness the people," the light of its undimmed lamp shone forth amid the universal gloom, beautifully illustrating its own ancient motto, "*lux lucet in tenebris.*"

If martyr spirits receive special honours in heaven, as we are led to believe, this Church will have a larger proportion of honoured dead in the presence of God than any other. In its fidelity to the truth, in its patience in tribulation, in its fortitude under persecution, in its zeal for God's service and its self-sacrificing spirit for the cause of the Gospel, it sets an illustrious example to all Churches of Christendom. These are the virtues God loves, honours and rewards. Would that all of His people were inspired with the spirit of this heroic martyr Church. Then His kingdom would soon come and His will be done in earth as it is in heaven.—*Christian Observer.*

THE MYSTERY OF THE GOSPEL.

When we speak of anything that we cannot explain we call it mysterious. Many things in nature are mysterious. In a sense the whole world and all connected with it, as life, death, birth, growth and decay, however common and familiar they may be, is a mystery. There is no subject we can exhaust, no matter we can fully explain, everything has a *beyond*. It is allied to something else, and that to another, branching out into the infinite. If it is so in nature, we may expect the same in the Gospel. The subject is God, man, and redemption. Though the Gospel be a revelation, and on one side comprehensible, yet the more we study it the deeper we go, the more we cry out, "Oh, the depth!" Everywhere there is a background of mystery. Infinity meets us on every side. Even time itself, which seems so definite, merges into eternity.

St. Paul was very zealous to make known the mystery of the Gospel. To himself it had been a revelation of light and life, and what it had been to him he knew it could be to others. But to many who have heard the Gospel it is still a mystery. It is one thing to hear, and another to know. We speak of the mys-

teries of a trade or profession, and often we know a great deal about them without really knowing them. A mystery is not known till what it conceals is fully revealed.

To know the mystery of Christianity is not then to know some abstruse doctrine. It is not to give consent to some incomprehensible propositions resting on some supposed external authority. It is to know and realize what is plainly taught in the Gospel. It is to feel the truth of what is revealed, to have a sense that we have come out of darkness into light, to know that God is a Being of the greatest perfection, that He is manifested in Christ, the perfect man, that we may be delivered from all sin and conformed to the divine image. And the more earnest we are to learn, the more we shall know, the better we are, and the more the mystery shall be revealed to us. St. Paul, writing to the Corinthians, says: "We speak of the wisdom of God in a mystery, even the hidden wisdom which God ordained before this world to our glory, which none of the princes of this world knew, for had they known it they would not have crucified the Lord of glory. But as it is written—eye hath not seen nor ear heard, neither have entered into the heart of man, the things God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit, for the Spirit searcheth all things, even the deep things of God."—*Good Words.*

"THIS SEAT IS TAKEN."

We learned to be familiar with the expression during a short trip to the mountains last summer. For nearly fifty miles, two ladies succeeded in warding off travellers who sought the shady side of the car, and the seat in front of them was the convenient receptacle of their baggage, while their attendant gentleman, if, indeed, he was not a myth, must have had convenient accommodations in the smoking car.

Presently, however, an uncouth looking individual, who had been standing and silently making observations, quickly removed the baggage and turned the seat. The astonished ladies paused in their conversation to each other, and raised their hands as if in remonstrance, but it was too late; the thing was quickly and quietly accomplished, and the two foreigners who were seated there *seemed* to understand no words or gestures. Public opinion, in that car at least, sided with them. "I'm glad of it," was the expression in looks, where no words were spoken.

Near by was seated another lady, half of whose seat "was taken" by her own bundles. She took the first opportunity to invite a passing lady to share it with her, evidently fearing that she might be obliged to endure a less desirable companion.

Arriving at one of the mountain hotels, the only signal for meals seemed to be the opening of the dining-room door. The room not being large enough for all, those who were not on hand were obliged to wait. Next day, the new comers were in first; but as some of them were about to be seated around a table designed to accommodate seven, one young lady rushed up, exclaiming: "This seat's taken, and this, and this." She evidently wanted the whole table for her party, but one gentleman was not so easily baffled. "I don't know who has taken it," he quietly remarked, as he seated himself by his wife's side, "the clerk gave it to me yesterday, and we sat here this morning undisturbed." The young lady was speechless, but her withering looks failed to disconcert the gentleman, whose polite attentions to all at the table succeeded at last in drawing even from her puckered lips a reluctant "thank you."

"Cars all ready for Franconia Notch," shouted the conductor; and sure enough, they seemed to be all ready, for as the crowd entered, not a seat was available. One person was guarding four, others one and two; the aisle was uncomfortably crowded. "This way," said the conductor, "room in the palace car for those who are standing." The engaged seats were at a discount (plenty of room now), but the conductor insisted that they should be retained by their occupants, and all were made comfortable.

"Do as you would be done by," is as good a rule when travelling as elsewhere.—*Congregationalist.*

DOUBTS FROM THE PULPIT.

Rightly to divide the word of truth is the Christian minister's special mission. It is not my purpose captiously to criticise men who sustain the exalted position of ambassadors of Christ. And yet, perhaps, a few honest words from the pew, in the spirit of kindly sympathy, may be the means of correcting an evil which, if persisted in, must weaken or injure the work of the pulpit. The people who go to church do not care anything about the difficulties that surround the exegesis of *this* or *that* passage. Neither do they care to know what the Greek or Hebrew of it may be. It is undoubtedly necessary that a minister be versed in these languages, but the pulpit is not the place for quotations from the original. There is a popular tendency to discuss in the pulpit mooted passages and mooted questions that have in themselves no practical bearing upon the great issues of life and death to the soul. Within the last few weeks church-goers in the city in which we write have returned from public preaching perplexed with unnumbered difficulties.

Passages that for a lifetime have been accepted in the old orthodox fashion are suddenly deprived of all their sacredness, questionable hypotheses taking the place of what was before an undoubted fact. Modern Rationalism shows its insidious hand nowhere more markedly than in the dialectic tendency of our pulpits. It is not that popular misconceptions are corrected, nor that prevalent errors are exposed, but there are withal needless expositions of the most recondite and abstruse questions of theology—questions enshrouded in a cloud of metaphysical opacity, the discussion of which produces no benefit to the Church, nor aids in the conversion of a single soul. I would not for a moment have the minister forsake the didactic character of his preaching. My only plea is that he rise above the trifling inaccuracies of text and translation, above the influence of critics and exegetes, and present to the people life, life—eternal life.

It is much to be feared that in our namby-pamby age, an age of luxuries and elegancies, not only are we physically deteriorating, but the quality and style of our preaching is vastly more accommodating to the errors and foibles of modern civilization than the plain, homely and soul-cutting truths presented by our forefathers. The minister needs to preach the truth as one having authority. He minimises the value of his high commission by labouring to reconcile the scientific and textual difficulties suggested by Rationalistic sceptics. Church-going people have little patience with many theological distinctions. They prefer, as a rule, the plain, unvarnished Gospel, fresh with the inspiration of Calvary, unalloyed with the lemmas, dilemmas and trilemmas of theology.

To preach the Gospel unostentatiously, to enunciate the evangelical truths of our religion, to give to a perishing world the bread of life, is a glory to be coveted. There are not wanting historical examples of manly heroism among God's ministers. Behold Elijah, alone against the prophets of Baal; John the Baptist against Herod; Paul before Agrippa; Athanasius *contra mundum*; Huss before the Council; Luther before Emperor and Diet. Austere these men are sometimes called. Thus uncompromising integrity has ever been designated. Yet this masculinity of character is the type of preacher which this age, with its unparalleled corruptions, especially demands.

Let the light shine from history and commentary; gather the golden kernels from Alford, Ellicott, Lange, Hengstenberg, and the fathers; but from the sacred desk let there be no concessions to science, no compromising with the refinements of society, and above all, no hesitating interpretations.—*Philadelphia Presbyterian*.

HOW TO HEAR.

A great deal is now said about how ministers should preach. Let us think a little how the people should hear. We are required to take care not only *what* but *how* we hear. Some people hear in vain. They do not prepare their minds before hand, but go to the sanctuary as the giddy multitude go to a place of amusement. They are entirely influenced by curi-

osity, and running from place to place after great men, exalt the messengers but neglect the message. Others do not listen so as to understand and remember. They seem to think that simple *hearing* will, like digestion, circulation, and respiration, do them good without *attention*. And then there are not a few who do not hear for themselves, but for their neighbours. It is their constant effort to apply any striking remark that is made, to others, not imagining, that if not intended for, it is at least suited to, themselves.

One who would hear profitably, should *lay aside every temporal concern*. He should leave the business of the world behind, and go from his closet to the house of God after having prayed for a blessing upon himself, his pastor, and his fellow-worshippers.

He should hear *without prejudice*. Prejudice, like the jaundice, diffuses its own colour on every object that it surveys, and he who goes to the church under its influence, either against the preacher, the people, or the doctrine, will be sure to miss a blessing.

He should hear *regularly*. Every skilful pastor, as he has some order in each discourse, has also some arrangement of themes which he regards as necessary to success in his ministrations. He studies "rightly to divide the word of truth." Although he may be said to draw the bow at a venture, it is only so, as to result, not as to design. Unless, therefore, it is not important to receive the separate and united influence of the combined truths and principles of the Word of God, and to prevent a spiritual impulse of one discourse spending itself before it is followed by another, such a pastor should always be heard where no providential hindrance intervenes.

He should also hear *with faith*. It is said of the Israelites in the wilderness, that "the word preached did not profit them, not being mixed with faith in them that heard." Faith in the precepts will lead to obedience, faith in the promises will afford encouragement, and faith in the threatenings will inspire with a sacred dread of offending, but where there is no faith there is no profit,—worse still, there is actual loss, for the soul in such a process loses its susceptibility of impression from divine truth, and becomes confirmed in unbelief.

GUIDANCE.

BY THE REV. R. T. THOMAS, FORMERLY PASTOR OF THE NORTHERN CONGREGATIONAL CHURCH, TORONTO.

(Suggested by the New Year's Cant for 1880, of Shrubland Road Congregational Church, Rev. T. C. Udall, Pastor.)

"The Lord shall guide thee continually."—Isaiah lviii. 11.

Yes, be my guide, Thou ever gracious Lord,
And may this thought celestial joy afford,
That God will safely lead me every day,
Till all earth's mists and shadows pass away.
As in the past, guide me with kindest love,
For in the path that leads to joys above,
Thy mercies have been rich, and bountiful, and free,
God's ways have been with roses strew'd for me.
I do not ask that each returning day
Shall shine with radiance, like the orb of day;
"Take up thy cross," our dear Redeemer said,
We need alike the sunshine, and the shade;
And oft it causes us a sweet surprise
To find our trials mercies in disguise.
With patience lead me—while I lean on Thee,
Hear all my many failings tenderly;
Since first my Father's love upon me smiled,
I have been dealt with as Thine own dear child.
Then gently lead me, Father, day by day,
O! be my guide through all my pilgrim way!
In wisdom lead me in Thy Truth divine,
And let me for Thy glory brightly shine;
Although obscure my lot, the taper's ray
Might light some poor, lost traveller on his way.
The stars that shine like gems upon night's brow
Speak earnestly "Live, live for Jesus now,
And thus be numbered with the truly wise,
Whose lustrous shall outshine the glistening skies."
O! how I thank Thee, God of wondrous love,
That Thou wilt guide me to ray home above;
Hail happy home! my sweetest thoughts arise,
I long to be with Christ in Paradise;
There I shall sing thy Saviour's lofty praise,
And on His lovely face for ever gaze;
O glorious home! where all the good and bless'd
Meet, and shall be for evermore at rest.

ENCOURAGE THE CHILDREN.

In reading the life of George Combe, the father of English phrenology, we were much struck with the

following paragraph which occurs in a fragment of autobiography all too short: "With a nature highly affectionate I never received a caress; with an ardent desire to be approved of, and to be distinguished for being good and clever, I never received an encomium, nor knew what it was to be praised for any action, exertion or sacrifice, however great; and humble as was the figure I made at school, I did my best, and often dragged my weary bones there, when with a feebleness of duty I should have gone to bed." It is unspeakably sad for a man to carry about with him a bitter memory like that of George Combe's, and though his may be an exceptionally bitter one, many thousands could speak, if they would, in a similar strain. Nay, have we not ourselves the remembrance of a time when, having striven with all the might of our child-nature to overcome a defect or to do some good deed, we hungered for some word of commendation and encouragement, but hungered in vain. We possibly can even now recall the pang which almost rent our hearts asunder when, instead of the glad recognition of our striving, we were rated on the manifestation of another and different fault. Let us not, then, forget that child-nature is the same to day as it was "when we were young."

That timid, shrinking girl, who almost starts at the sound of her own voice, and seems to become quite stupefied when you turn your stern eye upon hers, is perhaps hungering with a nameless hunger for one smile from your face, or one kindly, patient word from your lips. That smile, that kind word, she may carry into a home where poverty and care and sin ever brood, and they may be to her as heaven's benison for a whole weary week. Without that word or smile she may creep back to the shadows and beguile the hours with weeping. Has it not been so? That wild, rollicking, mischief-loving, mischief-making boy, who is the plague of your heart, but who loves you with a love purer and stronger possibly than any other boy in the class, do not judge him too harshly. It is more than likely that sometimes when he has seen the pained look in your face, his heart has smitten him, and he has made a resolve that when another Sabbath comes he will shew that he can master his weakness for the sake of his teacher. His want of success in his resolve may possibly give him as much pain that night, when he retires to his bed, as it did you, for we speak what we do know and have felt. Give him the credit for good resolve, and you will find a way to his heart which will never be shut against you. We take it that a wise teacher will be like the skilled husbandman, who makes a study of each species of plant in his garden, in order that, knowing its nature and characteristics, he shall be able to minister to its healthy development. A uniform, unchanging system of treatment must of necessity prove fatal to many a tender plant. These may be common-place truisms, but have we appreciated their value in our all-important work?—*London S. S. Teacher*.

PAUL'S LODGING IN ROME.

It is obvious that Paul would not have been allowed to seek a lodging in the Jewish quarter beyond the Tiber, since he would be obliged to consult the convenience of the successors of soldiers whose duty it was to keep guard over him. It is indeed possible that he might have been located near the Excubitorium, but it seems more likely that the Praetorians who were settled there were too much occupied with the duties thrown on them by their attendance at the Palace to leave them leisure to guard an indefinite number of prisoners. We infer, therefore, that Paul's "hired apartment" was within close range of the Praetorian camp. Among the prisoners there confined he might have seen the Jewish priests who had been sent to Rome by Felix, and who won from their nation so much approval by the abstinence which they endured in the determination that they would not be defiled by any form of unclean meat. Here, too, he may have seen Caracac, the British Prince, whose heroic resistance and simple dignity extorted praise even from Roman enemies. The fact that he was not in the crowded city precincts would enable him at less cost to get a better room than the stifling garrets which Juvenal so feelingly describes as at once ruinously expensive and distressingly inconvenient.

THE Rev. Mr. Cole, of Erzurum, lately visited a village in Eastern Turkey, where he found some ten men who had embraced Christianity, and were waiting for some one to come among them and organize a church.

THE
CANADIAN INDEPENDENT.

TORONTO, THURSDAY, MARCH 11th, 1880

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

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

THE REVISED BIBLE.

TEN years ago a committee of seventy-nine of the best biblical scholars of the age, fifty-two from England and twenty-seven from America, was formed to revise the present "authorized version" of the Holy Scriptures. This committee was divided into two sections, one taking the Old Testament, the other the New. These learned divines have laboured faithfully during these ten years, having devoted forty days of each year to this important work. They receive no remuneration for their labours, except that their travelling expenses are paid. Those engaged on the New Testament have finished their work, and in a few months the University Presses will issue the Revised New Testament. The Old Testament is not expected until 1882.

The object is not to give a new version, but rather to revise the old version, freeing it from all errors of text and translation, so that with this revised Bible in his hand, the English reader may feel confident that, as nearly as possible, he has in his own language, the word of God as it was originally given to holy men by the Holy Ghost.

There are several considerations which lead us confidently to expect that the present revision will be more correct than any previous one. The present committee have far greater facilities for giving a true rendering of the original than had the forty-seven divines who were appointed to this work in King James' time. These men began their work in 1607 and finished in 1611. Since then important and trustworthy manuscripts have been discovered and great progress has been made in the study of the sacred languages. The present committee will take advantage of all the discoveries made during these 270 years. Erasmus had sixteen MSS. extending back about 300 years. We now have 1,600 MSS., three of which reach back to the fourth century. These three, the Alexandrian, Vatican, and Sinaitic, are in the keeping of the Protestant, Roman and Greek Churches respectively. The Alexandrian MS. now in the British Museum, was sent as a present in 1628 to Charles I., by the Patriarch of Constantinople. The second is in the Vatican at Rome. The Sinaitic MS., found in 1859 by Tischendorf in a convent at Mount Sinai, is at St. Petersburg. This is the most complete MS. in existence and contains the whole of the New Testament. It could not have been written later than the early part of the fourth century, about 200 years after the death of the Apostle John. In addition to these we have some 150 folio volumes of the writings of the Fathers. These men, who lived in the second century, were fond of quoting the exact words of the inspired writers. It is an interesting fact, and one that confirms our faith in the genuineness of the New Testament, that if it were wholly destroyed, it could be renewed, with the exception of about three verses, from the writings of the Fathers. These MSS., many of which have been brought to light since 1611, will be of great assistance to the present revisers.

Again, during the 270 years since our present version was completed, there have been important changes made in the English language. Many words then in use have become obsolete, and many others have entirely changed their meaning. There are some 250 words that have undergone that process of change. For example, the word "prevent" now means to hinder, but at the time of the translation it meant to go before, to get to a place beforehand. Paul's teaching concerning the resurrection in 1 Thes. v. 15, is obscured by the continued use of this word there. The word "conversation" then meant,

not talk, but good behaviour. The word "damnation" in 1 Cor. xi. 29, has troubled many a tender soul in coming to the Lord's table. This word was in common use three hundred years ago, meaning to pronounce sentence. As for example a writer about that time says: "When Judas saw that Jesus was damned he went out and hanged himself." The word "appearance" in 1 Thess. iv. 22, in the new translation will be rendered "form" and the verse will read "Abstain from every form of evil." Those in favour of clerical rule have been fond of quoting Heb. xii. 7; hereafter this prop will be taken from under them and they will read "remember them that are your guides, whose faith follow."

Now no man of common sense will argue that it is well to retain these obscuring and misleading words and phrases in the New Testament. The truth is of more consequence than the word as the light is more than the lantern. There will be many minor alterations, but no new doctrine will be taught, and no old doctrine laid aside. As Dr. Schaff says: "The revision will so nearly resemble the present version that the mass of readers and hearers will scarcely perceive the difference, while a careful comparison will shew slight improvements in every chapter and almost every verse." The Christian world will heartily welcome the revised Bible. The learning and piety of the members of the revision committee are such that the fullest confidence can be reposed in the results of their labour.

THOSE CHURCH MEETINGS.

THE eyes of not a few need enlightening regarding the duty of attending the church meeting. As a rule, this important gathering is not attended as it should be, considering its vital value to the interests of the church. In fact, many persons could not more persistently avoid it, if they thought they would catch the small-pox by going. They have a prejudice against it, which is frequently as baseless as it is unwise. Some speak of it with scorn. Others treat it with an indifference which they think is something sublime. And others drop it out from their list of church duties, as if it had no claim upon their consideration whatever. Hence in some quarters, what with forgetfulness, indifference, or dislike, the church meeting fares pretty badly. And in consequence, either the affairs of the church fall into a dilapidated condition, or else the business has to be done by the few, who have too often to hear unpleasant remarks made concerning them by the absentees.

In the Congregational system the power to transact the business is not resident in a board of vestrymen, or a board of elders, or a company of stewards. The power belongs to the church, that is to the whole circle of the membership. Each member has the liberty of stating his views, and recording his vote. This being one of the leading principles of our form of Church government, it follows that when a man joins one of our churches, he is bound in honour to give some portion of his attention and time to help to the right conduct of church business. When he has sung his hymn, lifted his prayer, heard the sermon, and partaken of the emblems in the Supper, he has not done all his duty. There still remains to him the duty of bringing his intelligence to bear upon the business of the circle which he has seen fit to join. Until he has lifted this into the number of his duties, he cannot compliment himself upon being in all things true to the church's interests, except he has an easy conscience which can conveniently drop out any duty he does not feel inclined to perform, and yet be satisfied with himself all the same.

Of all the excuses we have ever heard advanced for non-attendance at the church meeting, and we have heard several, we never found one that would hold water. We have heard it said that it was like a "bear-garden," and that was enough to keep pacific spirits away. Is not that a very good reason why peace-loving men should go, to counteract by their gentleness the evil effects of the ruder minds? When a man stays away on any such plea, he virtually says, "The church meeting is a bear-garden; and so far as

I am concerned, it may remain one." If that is a high-minded Christian sentiment, we fail to see it. Again it is said that these meetings are "run" by two or three individuals, and there is no chance for any one else. Any Congregational church which allows two or three persons to "run" everything has simply itself to blame. In a church where every member has the right to think for himself, to speak freely, and to vote independently, it is absolutely impossible for two or three to "run things," except the rest agree to allow them. And if they are permitted to have their way without protest, then what consistency is there in those who have consented to it objecting afterwards? Have they not closed their own mouths against just criticism? And as it is with these excuses, so is it with all the rest, they are poor defences against the charge of neglecting duty.

One of the most contemptible courses any one can adopt is to absent himself from church meeting and then grumble at what has been done there. It is so small-minded, so utterly unworthy, that no person with a fair share of common sense will do it. Every man who is a church member should be aware that private fault-finding does not absolve him from his responsibility of being there and attempting to keep things right. If he was in a Presbyterian or Methodist Church, he would have a sound excuse for growling at the church session or official board, because he had no voice in what they were doing. But in a Congregational church, where his voice may be heard, and his vote is equal to the vote of any other person, he has not the faintest shadow of a ground for fault-finding with what is done. His staying away does not alter his responsibility one iota. He is as much to blame for what is done even though he is away, as if he had been there and consented to it. For it was his duty to have been there, and to have attempted to secure wise action. If these things were always kept in mind, many of the present objections to church meetings would disappear, and these gatherings would be much more representative and efficient than they are at present.

REV. J. T. BREESE.

IT is with extreme reluctance that we return to the case of the gentleman named above, but justice alike to him, to ourselves, and to the churches, requires that he shall not be dropped with his letter of last week and the few words that we were able to append before leaving for New York. First, let us frankly and freely say that we were misled with reference to Mr. Breeze's ordination—he was ordained and is a duly qualified minister, legally and humanly speaking, of the Gospel; he is entitled to the prefix "Reverend," and to call himself a Congregational minister. When we have said this we have said all we think that can possibly be said in his favour. In his letter, Mr. Breeze said: "I will send you the receipt in every place where I preached or lectured for the 'Waubuno' sufferers, if you guarantee me their publication; also Mr. Hodgetts' letter of authority." None of these were among the documents shewn to us by Mr. Breeze, although we had by letter and verbally, assured him that they should be published. Why were not these forthcoming? Mr. Breeze knows, and we know—because they do not exist. In his examination before the magistrate at Georgetown, Mr. Breeze stated that the money collected there had been expended in hiring a hall, and other things at Hamilton in the attempt to collect further moneys for the same fund. He, himself, told us that he was forty dollars out of pocket, over and above all that he collected. He made two remittances, he states, one to the Mayor of Collingwood, and one to Mr. Hodgetts. This latter gentleman, in acknowledging its receipt, referred to a collection made in Georgetown, and advised Mr. Breeze, if he wanted to save his character, to remit it. This letter, it was contended by Mr. Breeze's lawyer, was an authorization to collect, and was so held by the magistrate, and Mr. Breeze dismissed with a reprimand. This may be the true legal aspect of the case—although it appears utterly opposed to all the prin-

ciples of common sense—but we do not think that a man can be found to say that if it is so, morality and legality in this case go together. Here is money collected in a place for a specific object; it is not handed over for that purpose; when it comes to the knowledge of the parties interested, their secretary writes and asks about it, and this is authorization to collect those moneys? The case lies in a nutshell: Mr. Breese has collected in (at least) five places, we are informed, for the "Waubuno" sufferers, and has remitted the collections in two only of these places. And this man is hurt because it was stated that he was not a minister of the Gospel of Jesus Christ!

We may further say that we have evidence before us that the first part of Mr. Breese's letter of last week is untrue. He was *not* dismissed by the Milwaukee Council to another pastorate, but after a long, patient and careful investigation of certain reports which came to it "derogatory to the ministerial character of the Rev. J. T. Breese," it finally decided "That this Convention permanently withdraw its fellowship from the said Rev. J. T. Breese." And this is what he has the hardhood to call being dismissed to another pastorate. This decision of the Council was come to on the 20th Dec., 1876, and one of the documents he presented (No. 2.) was "Authority to take subscriptions for the 'Advance,' April 12th, 1877." What pastorate had Mr. Breese in the four months intervening, and how came it to terminate so speedily?

There are other questions and facts arising out of Mr. Breese's letter, but we think that the matter has been pursued far enough to shew how much confidence is to be placed in the statements of this gentleman. If he is wise he will endeavour in some other sphere to use his talents in a different manner, and so to live that he will not have occasion to boast as he did to us that he had again triumphed in being acquitted by the Magistrate! Strange experience for an ordained minister to make acquaintance with Magistrates on such charges—the very fact carries its own commentary.

Mr. Breese is possessed with the idea, or pretends to be, that there is a conspiracy against him, that some of his brethren have determined to malign and molest him and to destroy the good work that he is doing. Let us say that one of the things strongly impressed on our minds by this and similar cases lately, is the laxity of ministers in their desire to help their brethren of "the cloth;" their readiness to give letters of introduction and commendation to men of whom personally they know nothing, and their reluctance to let damaging facts be made public. Ministers jealous! they ought to be, a great deal more than they are, jealous of their holy profession, guarding with the most scrupulous care against the introduction of improper persons into their midst, and with all charity, yet with all firmness, refusing their aid and comfort if by any means such are found amongst them. For ourselves we have no feeling whatever against Mr. Breese. We had not heard of him until this "Waubuno" matter transpired, and had not spoken to him until he called upon us last week. We have simply performed a very unpleasant duty, we did not seek it, but when it came we did not shirk it, and notwithstanding the threats of Mr. Breese we shall, if necessity is laid upon us, pursue it further, otherwise these are last words on a painful subject.

THE WILKES JUBILEE TESTIMONIAL.

To the Pastors, Deacons, and Members of the Congregational Churches in Canada:

DEAR BRETHREN,—In the autumn of 1878, the Rev. Dr. Wilkes completed the fiftieth year of his public ministry, and commemorated that event by preaching a sermon special to the occasion. At that time it occurred to some of his friends and former church members that this was a fitting opportunity for inaugurating a movement to present him with a testimonial expressive of the esteem and respect with which he has always been regarded by our churches, and also of the high appreciation in which they hold his past services and efforts in their behalf. But,

owing to a variety of causes, among which the general commercial depression was not the least, the movement was never organized nor was any appeal made to the churches. Recently, however, steps have been taken to begin the matter anew, and in a more formal and definite manner. A resolution has been submitted to the several Congregational churches of Montreal, asking for their co-operation, and they have given their approbation to the movement, and have appointed certain of their members to represent them in the promotion thereof. A central committee has been formed for carrying into effect the object contemplated; which is, to appeal to all our congregations in Canada, and to others who may be disposed to render assistance, for contributions which shall be set apart to form a fund, to be designated "*The Wilkes Jubilee Testimonial Fund*," and which on its completion shall be presented to Dr. Wilkes for the sole use and benefit of himself and family, as an expression of grateful respect and appreciation on the part of our churches and others for his long and unwearying services as a minister of Christ. These services are so well known and widely recognized, that it is not necessary here to dwell upon them. And that they are held in high value by many friends connected with the Colonial Missionary Society and others in the mother country, and also by many members of the various denominations in this country, is shewn by the fact that they have expressed their willingness to join our churches in contributing to this fund.

This statement is put forth in order to apprise the churches that the movement has now assumed a definite shape, and that it will be vigorously prosecuted, and to bespeak their cordial sympathy and co-operation in the same.

As there are many cogent reasons against unnecessary delay, it is proposed to bring the matter to a conclusion before the autumn sets in, and to present the testimonial to Dr. Wilkes on the fifty second anniversary of his public ministry, in October next.

We remain, on behalf of the Committee, faithfully yours,

THOMAS ROBERTSON, *Chairman.*
GEORGE HAGUE, *Fin. Treasurer.*
GEORGE CORNISH, } *Hon. Sec's.*
G. W. BEERS, }

Montreal, March 4th, 1880.

N.B.—It is requested that all contributions or correspondence connected with the Fund be addressed to Dr. Beers, Beaver Hall, Terrace, Montreal.

Official Notices.

CONGREGATIONAL COLLEGE OF B.N.A.—The Principal begs to remind all who are thinking of asking the labour of one of the students during the coming vacation, that the time for settling the details of arrangements is very near, hence the importance of prompt and definite application. He would be glad to hear from them without delay.

Montreal, March 5th, 1880.

OBITUARY.

Died on the 18th ult., in the 76th year of her age, Mrs. Evans, relict of Richard Evans, Esq., at her residence in Watford, Ont.

Mrs. Evans settled, with her husband, in Warwick township, nearly half a century ago—one of the first settlers in the township. For nearly thirty-six years she was a consistent member of the Zion and Watford churches. She was a Christian whose light shone in her daily life. It was always a characteristic of her life to put the best construction upon things—always presenting the bright side. Her presence will be missed by all who knew her. The funeral was conducted by her pastor, assisted by the Anglican clergyman, and the Methodist Episcopal minister, and a large concourse of people attended.

H. J. COLWELL, *Pastor.*

Watford, Feb. 25th, 1880.

Many of our readers will learn with sorrow of the death of Mr. Archibald McPhadyen, of Manilla. The event took place on Wednesday, 25th of Febru-

ary. Although his sufferings were long and intense yet he bore it with patience, knowing that God doeth all things well. He leaves behind him a wife and four little children who will greatly lament their loss, but it is indeed a great consolation to them that God has promised to be a husband to the widow and a father to the fatherless, and all His promises are yea and amen in Christ Jesus. The deceased was highly respected and esteemed by all who knew him and will be greatly missed, especially by the church of which he was a member.

Manilla.

M. A. MACFADYEN.

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.

To the Editor of the CANADIAN INDEPENDENT.

SIR,—As the abrupt termination of the pastorate of the Rev. S. P. Barker of the Congregational church here has been made the subject of a good deal of comment in the public Press, perhaps you will find space for the following letter. I may explain that after Mr. Barker's resignation had been accepted, evidently much to that gentleman's surprise, he commenced services in the city hall, Palmer hall, etc., and in order to prove his antecedents good, he produced a call (?) from the church of which he was formerly pastor, that at Ionia, Mich. The genuineness of this document was so seriously doubted that one gentleman offered, through the city Press, to donate \$20 to the Widow's Home if such a "call" could be produced. In view of the following letter I need hardly say that the "Home" is not likely to get that \$20. I may add that I would not trouble you with this matter only that I deem it necessary as a deterrent to hasty action on the part of churches in choosing pastors of whom they know nothing.

The following is the letter alluded to, and by giving it insertion you will much oblige

TRUTH.

To the Editor of the EXPOSITOR.

DEAR SIR,—The assertion of Mr. S. P. Barker that he had received a call as pastor from the First Congregational Church, of Ionia, Michigan, of which he was former pastor, to the irreparable injury of the church, is only a mild exhibition of some of his characteristic traits. He has received no such call, and when he does, you shall receive prompt notice.

A. T. YEOMANS.
Clerk of the 1st Congl. Church, Ionia, Michigan.

To the Editor of the CANADIAN INDEPENDENT.

It might be a matter of interest to the readers of the INDEPENDENT, especially those in Montreal, to hear something concerning the great revival which is now going on in Belleville. The Rev. E. P. Hammond came here in the beginning of February, at the earnest request of eight of the Evangelical Churches. These Churches united under the name of the "Revival Union" and as the result of their harmony, their earnest prayers, their subordination and activity, a great revival has taken place. The most of the churches were closed each Sunday night in favour of the union services; the Sunday schools were closed for two Sundays in order that the children might assemble in one grand union service. Mr. Hammond pays special attention to the spiritual interests of the children. For about two weeks he had a mass meeting of the children every afternoon; and hundreds of them were converted (see his excellent publication on "The Conversion of Children"). He held inquiry meetings, for them at the close of each service, where adult Christians gathered the lambs into the fold. We have witnessed many touching scenes at these children's meetings, and heard of many touching incidents. Mr. Hammond has written many books for children and has been a great blessing to the youth and childhood wherever he has conducted revivals. He does not aim at reaching the children through the parents, but he reaches the children directly and the parents through the children. In all the meetings he insists on a great deal of singing, and many have attributed their conversion to the hymns which were sung. Two choirs are kept, one at each end of the building, who

relieve each other. The book used is, "Hymns of Salvation," a number of which Mr. Hammond has composed himself. There are usually three meetings each day; one in the morning at ten, another in the afternoon at four, and one in the evening at seven. All the churches in the union are at the service of the Committee. A number of the meetings have been held in the City Hall. The evening meetings have all been held in the large Canada Methodist church. Last Sunday afternoon that great building was filled with women of all ages and stations. It was a strange sight (the presence of ministers was requested) many of the unconverted were in tears and anxiously seeking forgiveness and peace. In the evening the same building was crowded with men; there was not one woman present. The women met for prayer and praise in the Methodist Episcopal church, at the same time. The men's meeting was most solemn, and resulted in the conversion of large numbers. The great success which has attended the meetings has been due mainly to the spirit of unity and devotion which has prevailed amongst the ministers and Christian people. There has also been very much earnest prayer; the people have been brought out by newspaper reports, visitors, and hand-bills. And the speaker has been so popular and the meetings so powerful that when people have once come they could not remain away. The result has been that up to this time, between six and eight hundred have been converted; some of these infidels, drunkards, keepers of houses of ill-fame, and the worst characters of the place. There is scarcely a house but rejoices over the conversion of one or more of the family, and every church has been greatly strengthened. Mr. Hammond's work is genuine; he strives to keep down sensation. It is astonishing to us that so many should be converted where there is so much freedom, for the meetings are full of humour and pleasantness. A convert of the meetings is likely to stand, for he is not "born again" amidst excited and extraordinary circumstances. Mr. Hammond chiefly presents the truth by very clear and telling illustrations. He particularly dwells on the sinful state of man; crucifixion and redeeming love and power of the Lord Jesus Christ; he also continually brings to the front all the great evangelical doctrines and acknowledges the Holy Ghost as the source of all the power and success. Mr. Hammond is experienced, judicious, persevering, sanguine, skilful in the disposition of his forces, in the management of his audience, and in the arrangement and presentation of his subject. He has great gifts as an evangelist. He will leave here this week for Montreal. Before he came to Belleville he laboured most successfully in St. Catharines. Of course every one has heard of the great revival there and how the work has gone on since he left; we intend carrying it on here after Mr. Hammond leaves. The praises of God are on all our lips, "for He has done great things for us whereof we are glad."

A. O. COSSAR.

Belleville, February 26th.

News of the Churches.

ST. CATHARINES.—The church here which has for some time been very much depressed from the loss of their minister Rev. Mr. Black, and other things which have tended to weaken them, are now looking up, and feeling quite encouraged. They have secured the services of "Friend Wetherald," who seems to be much beloved, and adapted to be useful, and who feels himself led by the Holy Spirit to take hold of this work. He approves of the Congregational simple forms and Gospel liberty. He accepted water baptism last Sabbath evening at the hand of Rev. W. H. Allworth, of Paris, who baptized three adults and admitted seven into fellowship, after which we all enjoyed the solemn service of the Lord's supper. It was a time to be long remembered by all who joined in it. The solemn services of the evening were introduced by "Friend Wetherald," who lucidly expounded the Scriptures, and preached an evangelical discourse on the compassion of Christ. The sermon was full of scriptural illustration, and was delivered with im-

passioned eloquence. "Friend Wetherald" has been led to take charge of this little church, he believes, by the Spirit of God. If the steps he has taken should lead to the severance of the tie between himself and the Society of Friends, among whom he is Moderator, as is probable, then God may lead to the further step of his accepting ordination among us, which the church of St. Catharines desire, being already greatly blessed under his ministry.

TO A YOUNG CONVERT.

"As ye have therefore received Christ Jesus the Lord, so walk ye in Him."—Col. ii. 6.

How blest are those who in life's early days,
Receive Christ Jesus and shew forth His praise;
Receive Him in His various titles given—
Their Advocate, to plead for them in Heaven; [1 John ii. 1.]
Their Burden Bearer, who in one dark day,
Bore, on the cross, their load of guilt away; [1 Pet. ii. 24.]
Their Counsellor, with wisdom to advise; [Isaiah ix. 6.]
Their strong Deliverer passed into the skies; [1 Thess. i. 10.]
Their bright Example, in the Scripture given,
Marking the path that leads from earth to heaven. [1 Peter ii. 21-22.]
Their Friend, that sticketh closer than a brother; [Prov. xviii. 24.]
Their Guide so true that they will need no other; [John x. 4.]
Their Helper, ever near at hand to bless, [Heb. ii. 18.]
And aid them thro' this world's wide wilderness; [Heb. vi. 25.]
Their Intercessor, whose atoning blood
Pleads—and proclaims the pard'ning love of God; [1b.]
Their Judge, at whose tribunal all must meet, [2 Cor. v. 10.]
But in His righteousness they stand complete; [Phil. iii. 9, Col. ii. 10.]
Their King, whose powerful sceptre rules by love;
Their Law-giver, whose precepts they approve; [John xiv. 21.]
Their great High Priest, whose perfect sacrifice
Hath opened wide the gates of Paradise; [Heb. x. 14.]
Their quiet, gentle, loving, humble Friend,
Whose spirit to the lowliest could bend; [Isaiah xlii. 2-3.]
Their merciful Restorer, when they stray, [Matt. xi. 29.]
Diverging from the straight and narrow way; [Ps. xxiii. 3.]
Their gentle Shepherd who, with constant care,
Leads them in pastures ever fresh and fair. [Ps. xxiii. 3.]
Their Rock of safety; their foundation firm, [Ps. xxxi. 2-3.]
On whom their souls repose, secure from harm; [Isa. xxxii. 2.]
Their Truth immaculate and Trust divine, [Rev. iii. 7.]
In whom the Way, the Truth, and Life combine; [John i.]
Their Treasury of universal good; [Col. ii. 3.]
Pearl of great price (how little understood); [Matt. xiv. 36.]
Embodied power and wisdom of the Lord; [1 Cor. i. 24.]
Their "All in All" of excellence adored; [Gal. iii. 11.]
O may you "walk in Him" while life shall last,
And in His footsteps follow, till (when past
The time of your probation on earth's sphere)
Your spirit soars above to meet Him there.—SENEX.

Religious News.

THE Church of San Giovanni, in Conca, Milan, dating back at least to A.D. 879, has been purchased by the Waldenses.

POMARE, the Queen of Tahiti and Moorea, died last September, in the seventieth year of her age. When she was born missionaries had just come to the South Sea Islands, but not a single convert had been won to Christ. When Pomare died she had been many years a faithful Christian, more than 300 islands had become wholly Christianized, and on nearly all the rest Christian workers were making known the Gospel.

THERE are signs that the childish fiction that the Pope is but a person in velvet fetters in the Vatican will soon be dispensed with. As a fact, Leo XIII. frequently drives incognito through the streets of Rome. On Christmas Eve, for example, his Holiness accompanied by Cardinals Di Pietro and Nina, slowly traversed the Corso, examining the windows set out with toys and presents for children, with a very natural interest. He then went to the Church of the Gesu and prayed a while before he returned to the silver dungeons at the other side of the bridge of St. Angelo.

THE useful work of the societies for the protection of children from cruel parents and guardians may be gathered from what is reported of the operations of the New York Society, in the words of Mr. Gerry: "The child beggars had disappeared. The miserable little flower girls, who used to haunt the theatres for immoral purposes, had disappeared. The employment of children in juvenile opera troops—that abomination—had been suppressed. The infamous padrone system, by which children of tender years were bought of their parents, and brought in droves to this country to be beaten, starved, abused, and worked well nigh to death, to support their lazy and infamous masters, had been crushed. The practice of sending children— young boys and girls—to pot-houses after liquor for their lazy superiors was also being put a stop to, and before a twelve-month rolled around the curse of baby-farming in New York would be unknown. What the Society chiefly wanted now was, some permanent locality, some building to which they could send their newly-rescued charges, to be fed and cared for until the courts disposed of them."

The Sunday School.

INTERNATIONAL LESSONS.

LESSON XII

Mar 21, } REVIEW OF LESSONS. { Heb. i. 1-14.
1880 }

GOLDEN TEXT.—"Wherefore, by their fruits ye shall know them." Matt. vii. 20.

HOME STUDIES.

M. Matt. ii. 1-23..... Lessons I., II.
T. Matt. iii. 1-17..... Lesson III.
W. Matt. iv. 1-11; Luke iv. 1-13..... Lesson IV.
Th. Matt. v. 1-26..... Lessons V., VI.
F. Matt. v. 27-48..... Lesson VII.
S. Matt. vi. 1-13, 24-34..... Lessons VIII., IX.
Sab. Matt. vii. 1-29..... Lessons X., XI.

HELPS TO STUDY.

The subject of the quarter's lessons is

THE KINGDOM OF GOD.

Four divisions may be made under this general head: (1) *The Lord of the Kingdom*, (2) *The Subjects of the Kingdom*, (3) *The Principles of the Kingdom*, (4) *The Foundations of the Kingdom*.

I. THE LORD OF THE KINGDOM.—Lessons I.-IV. These four lessons are occupied with the earthly life of the Saviour up to the time of His entrance upon His public ministry.

Lesson I. The Infant Jesus.—Matt. ii. 1-12. Golden Text, Isaiah ix. 6.

1. Seeking and finding. (a) The sought One. (b) The true seekers. (c) Their object. (d) Their success.

2. Seeking in vain. (a) The false seeker. (b) His pretended object. (c) His real object. (d) His failure.

Lesson II. The Flight into Egypt.—Matt. ii. 13-23. Golden Text, Matt. ii. 13.

1. The Flight. (a) A dream. (b) God's care. (c) "Go, and he goeth." (d) A prophecy fulfilled.

2. The persecution. (a) Herod's wrath. (b) The "Massacre of the Innocents." (c) Another prophecy fulfilled. (d) Rachel's lamentation.

3. The return. (a) The death of Herod. (b) Another dream. (c) "Come, and he cometh." (d) A third fulfilment of prophecy.

Lesson III. Jesus baptized by John.—Matt. iii. 1-17. Golden Text, Matt. iii. 17.

1. The Baptist's Ministry. (a) The preacher and his subject. (b) A religious revival. (c) A generation of vipers descended from Abraham. (d) The doom of the fruitless tree.

2. The public appearance and baptism of Jesus. (a) The announcement. (b) The appearance. (c) The baptism. (d) The Trinity revealed.

Lesson IV. The Temptation of Jesus.—Matt. iv. 1-11. Golden Text, Heb. i. 18.

1. The temptation to distrust. (a) Time, place and condition. (b) Tempter and temptation. (c) Successful resistance.

2. The temptation to presume. (a) A dangerous eminence. (b) A perversion of Scripture. (c) The Reply.

3. The temptation to deny God. (a) A magnificent offer. (b) The Bible again. (c) Victory.

II. THE SUBJECTS OF THE KINGDOM.—The beatitudes describe, not many classes, but one class, that is those who believe in Christ.

Lesson V. True Disciples.—Matt. v. 1-16. Golden Text, Matt. v. 14.

1. Marks of true disciples. (a) Consciously destitute. (b) Acquaintance with grief. (c) Mild and unassuming. (d) Anxious to be holy. (e) Kind. (f) Actuated by unselfish motives. (g) Desirous of peace. (h) Persecuted and calumniated.

2. Mission of true disciples. (a) To preserve the world. (b) To enlighten the world. (c) To glorify God.

III. THE PRINCIPLES OF THE KINGDOM.—Lessons VI.-VIII. In these three lessons the moral law and the substance of Old Testament teaching are taken in as principles of the kingdom, and their true spiritual meaning is expounded.

Lesson VI. The Truly Righteous.—Matt. v. 17-26. Golden Text, Psalm ii. 6.

1. The permanence of the law. 2. The spiritual nature of the law. 3. The practical nature of the law. 4. The necessity of speedy agreement with the law.

Lesson VII. The Tongue and the Temper.—Matt. v. 33-48. Golden Text, Matt. v. 48.

1. Christian simplicity and purity of speech. 2. Christian forbearance. 3. Christian benevolence.

Lesson VIII. Giving and Praying.—Matt. vi. 1-13. Golden Text, Matt. vi. 6.

1. The Christian's motive in giving. (a) How not to give. (b) How to give.

2. The Christian's object in prayer. (a) The hypocrite's motive, not his act, condemned. (b) Man's question: "What?" God's additional question: "Why?" (c) Vain repetitions.

3. The Pattern prayer. (a) The preface: "Our Father which art in heaven." (b) First petition: "Hallowed be Thy name." (c) Second petition: "Thy Kingdom come." (d) Third petition: "Thy will be done on earth as it is in heaven." (e) Fourth petition: "Give us this day our daily bread." (f) Fifth petition: "Forgive us our debts as we forgive our debtors." (g) Sixth petition: "And lead us

not into temptation, but deliver us from evil." (b) The conclusion: "For Thine is the kingdom and the power and the glory, forever, Amen."

IV. THE FOUNDATIONS OF THE KINGDOM.—Lessons IX.-XI.—The underlying principle of Christian ethics is, not self-interest, but self-abnegation.

Lesson IX. Our Father's Care. Matt. vi. 24-34. Golden Text, 1 Peter v. 7.

1. The Christian's service for God. (a) Two masters. (c) A bad master. (d) A good Master.

2. God's care for the Christian. (a) Well-fed birds. (b) Well-dressed flowers. (c) To-morrow.

Lesson X. The Saviour's Golden Rule.—Matt. vii. 1-14. Golden Text, Matt. vii. 12

1. Censoriousness condemned. 2. Discrimination recommended. 3. Prayer invited. 4. The Golden Rule.

5. The two ways.

Lesson XI. The False and the True.—Matt. vii. 15-29. Golden Text, James i. 22.

1. Profession and conduct. (a) Sheep and wolves. (b) The tree and the fruit. (c) Saying and doing.

2. Foundations of character. (a) A wise builder. (b) A foolish builder. (c) The true Teacher.

STEPHEN'S SPEECH.

Although it was delivered before the Sanhedrim, there can be little doubt that it was delivered in Greek, which, in the bilingual condition of Palestine—and, indeed, of the civilized world in general—at that time, would be perfectly understood by the members of the Sanhedrim, and which was perhaps the only language which Stephen could speak with fluency. The quotations from the Old Testament follow the Septuagint, even where it differs from the Hebrew, and the individuality which characterizes almost every sentence of the speech forbids us to look on it as a mere conjectural paraphrase. There is no difficulty in accounting for its preservation. Apart from the fact that two secretaries were always present at the judicial proceedings of the Sanhedrim, there are words and utterances which, at certain times, are branded indelibly upon the memory of their hearers; and since we can trace the deep impression made by this speech on the mind of St. Paul, we find little difficulty in adopting the conjecture that its preservation is due to him. The *Haggadth* in which it abounds, the variations from historical accuracy, the free citation of passages from the Old Testament, the roughness of style, above all the concentrated force which makes it lend itself so readily to differing interpretations, are characteristics which leave on our minds no shadow of doubt that whoever may have been the reporter, we have here at least an *outline* of Stephen's speech. And this speech marked a crisis in the annals of Christianity. It led to consequences that changed the Church from a Judaic sect at Jerusalem, into the Church of the Gentiles and of the world. It marks the commencing severance of two institutions which had not yet discovered that they were mutually irreconcilable.

THE CONVERSION OF PAUL.

To the eyes of Paul's companions, God spake by the blinding light; to their ears by the awful sound; but to the soul of His chosen servant He was visible indeed in the excellent glory, and He spoke in the Hebrew tongue; but whether the vision and the voice came through the dull organs of sense or in presentations infinitely more intense, more vivid, more real, more unutterably convincing to the spirit by which only things spiritual are discerned—this is a question to which those only will attach importance to whom the soul is nothing but the material organism—who know of no indubitable channels of intercourse between man and his Maker save those that come clogged with the imperfections of mortal sense—and who cannot imagine anything real except that which they can grasp with both hands. One fact remains upon any hypothesis—and that is, that the conversion of St. Paul was in the highest sense of the word a miracle, and one of which the spiritual consequences have affected every subsequent age of the history of mankind.

PAUL'S SERMON AT ANTIOCH.

Usually a Jewish preacher sat down during the delivery of his sermon, as is freely done by Roman Catholics abroad; but Paul, instead of going to the pulpit, seems merely to have risen in his place, and with uplifted arm and beckoning finger—in the attitude of one who, however much he may sometimes have been oppressed by nervous hesitancy, is proved by the addresses which have been preserved to us, to have been in moments of emotion and excitement a bold orator—he spoke to the expectant throng. The sermon in most instances, as in the case of our Lord's address at Nazareth, would naturally take the form of a *Midrash* on what the congregation had just heard in one or other of the two lessons. Such seems to have been the line taken by St. Paul in this his first recorded sermon. The occurrence of two words in this brief address, of which one is a most unusual form, and the other is employed in a most unusual meaning, and the fact that these two words are found respectively in the first of Deuteronomy and the first of Isaiah combined with the circumstances that the historical part of St. Paul's sermon turns on the subject alluded to in the first of these chapters, and that the promise of free remission is directly suggested by the other, would make it extremely probable that those were the two chapters which he had just heard read. His sermon, in fact, or rather the heads of it, which can alone be given in the brief summary of Luke, is exactly

the kind of masterly combination and application of these two Scripture lessons of the day which we should expect from such a preacher. And when turning to the Jewish Lctionary, and bearing in mind its extreme antiquity, we find that these two very lessons are combined as the *Pisshah* and *Haphtarah* of the same Sabbath, we see an almost convincing proof that those were the two lessons which had been read on that Sabbath day in the synagogue of Antioch more than 1800 years ago. Here again we find another minute and most unsuspected trace of the close faithfulness of Luke's narrative, as well as an incidental proof that Paul spoke in Greek. The latter point, however, hardly needs proof. Greek was at that time the language of the civilized world to an extent far greater than French is the common language of the Continent. It is quite certain that all the Jews would have understood it; it is very doubtful whether more than a few of them would have understood the Pishidian dialect; it is to the last degree improbable that Paul knew anything of Pishidian; and that he suddenly acquired it by the gift of tongues, can only be regarded as an exploded fancy due to an erroneous interpretation.

"NO ONE CAN BE CERTAIN OF THAT."

A few months ago, while traveling in a railway carriage in the south of Scotland, I began to distribute some gospel books amongst my fellow passengers.

A tall, stout man, sitting opposite me, while reading the one I had given him, shouted aloud:

"And he was quite right!"

I asked him what he meant. Holding the book in his hand he replied:

"The man spoken of here, when asked if his sins were forgiven, replied that no one could be certain of that, and I believe he was right."

I remarked that that was only his *opinion*, and he might be wrong.

"Oh, but," said he, "no man living knows that he is saved; and I don't care how good he is he cannot be certain of it on this side of the grave."

"Surely you don't believe God's Word."

"Oh, yes, I believe every verse of it from Genesis to Revelation."

Opening my Bible, I read:—"These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life" (1 John v. 13).

"You say, 'No one can know,' and God says, 'Ye may know,' whether should I believe you or God?"

Immediately he burst out, saying, "I don't care what you say, we can never be certain about it till we die; we must just do what we can, and *hope for the best*."

"Friend," I replied, "I am sorry that you don't believe what God has said."

"But I do believe the Bible."

"Does k-n-o-w read h-o-p-e in your version?"

To this he made no remark, excepting that no one could know, and that it was "great presumption" in any one going the "length of saying he was saved."

I replied that if what he said was correct, he would require to get a pair of scissors and cut out the following Scriptures:

"I write unto you, little children, because your sins are forgiven you for His Name's sake" (1 John ii. 12). The apostle John states that the sins of those to whom he was writing were forgiven. If the apostle knew this they surely knew it themselves.

"We know that we have passed from death unto life" (1 John iii. 14). John does not say, "I, who have attained to such holiness, know," but "We know." They knew it. They did not *hope* that this great change would take place. They knew it had taken place.

"We are always confident" (2 Cor. v. 6). Paul did not say, "It is great presumption in any one to be confident;" nor did he say, "I, who am so nearly perfect, am confident," but, "We are always confident."

My friend listened to the Scriptures and my remarks on them, but declared that he would still hold to his opinion that "No one could be certain."

Reader, have you hitherto imagined that no one could be sure of his sins being forgiven while here on earth? If so, lay aside your "thoughts" and "opinions" and believe God's Word.

Men say, "No one can be certain."

God's Word says, "Ye may know."

Men say, "It is great presumption to go that length."

God's Word says, "These things have I written that ye may know."

Men say, "We can only hope."

God's Word says, "We know."

Men say, "You can never be confident."

God's Word says, "We are always confident."

Reader, whether will you believe God or man? "Tell me how I can be sure of it," I hear one ask. You can only know it through believing what God has said in His Word. You cannot *feel* saved; you cannot *feel* your sins forgiven, but thank God you can *know* it, and *know* it now, as you read these lines. You and I deserve to die eternally on account of our sins, but Christ died for us. The punishment that we merited He took. "He was wounded for our transgressions, He was bruised for our iniquities," and now Jehovah declares, "By Him all that *believe* are justified" (Acts xiii. 39). "He that believeth on the Son hath everlasting life" (John iii. 36). Don't wait for any "experience" or "feeling," but rest your soul on the bare Word of God, and you will know (not "feel") that you are saved and your sins forgiven.—*British Evangelist*.

THE JEWS OF EUROPE.

The present position of the Jewish race is altogether anomalous. The Jews are at once the most national and the most cosmopolitan race on the earth; but they neither found a State of their own, nor do they become absorbed in the population of the countries they live in. It seems difficult to believe that this contradiction can be a permanent one. The scorching oppression under which they long suffered forced them to be a caste apart. It was as futile for them to hope for a genuine national life of their own as it was to hope to share the national life of others. Their enfranchisement puts the alternative before them to do either the one or the other; and the one or the other they will, in the natural course of things, do. It is obvious that the race is in a state of transition; and all final or dogmatic judgments about it are as unreasonable as they are impertinent. But it needs no prophet to see that the sentiment of nationality which has attained in our days a force hitherto unknown in the world must inevitably turn the scale one way or the other. Either some sudden impulse, of which at present there are few signs, will lead the race to attempt the task, whether possible or impossible, of founding a Jewish State in the East, or else continued intercourse with the Christian world, the continued sharing of its public life, and continued intermarriages between the Jews and the Christians, will gradually lead to the absorption of the people by the other nations of the earth. No one but themselves will venture to say which would be the better alternative; but the latter certainly appears the more likely. But it is probable that they will long hover between the two paths, too full of individuality to be easily absorbed, and with too little political cohesion for any great national enterprise to be feasible. And for countries like Germany, where they are very numerous, or like Roumania, where they live among a much less energetic people, the results of this dubious position will not be without inconvenience, either to themselves or to those among whom they live. It is idle to complain of what is inevitable, and what is very largely the result of Christian misdeeds in the past.—*The Saturday Review*.

GIVING MONEY TO BEGGARS.

Persons who really know anything about the poor, never weary of entreating those whose hearts are better than their heads, not to give money to street beggars. They reiterate the statement that the beggars in the streets are not only poor, but that they are, as a rule, dissolute, worthless, utterly without moral stamina, and beyond the power of being helped so that they may use to more respectable ways of living. Good-natured, easy-going people will say, "Oh! but I could not bear to think but the story might be true, and that by refusing some pence I might be allowing a deserving person to starve." The professional beggar knows as well as possible the thoughts that are passing through the mind of the person who is importuned, and who is considering whether peace would not be easily purchased at the cost of a few pence. The whine increases, further circumstances of misery are enumerated, the blessings are poured forth profusely when the donation is received, the unwise giver goes on his or her way, having gratified the impulse of giving, and the beggar generally resorts to the nearest public house, where he may enjoy the results of his successful imposition.

It cannot be too often reiterated that people who give money to ordinary street beggars are doing harm. Not only do they encourage the vicious, but in wasting their money they lessen their own power of doing good. In the beginning of this week an old woman was brought up at one of the London police-courts for "obtaining money under false pretences." Carrying in her arms a bundle of rags rolled up underneath her shawl, she asked passers by, "Won't you give me a copper for the sake of dear baby?" and the soft-hearted passers by responded by gifts of coppers. A policeman, rendered suspicious by experience, demanded sight of the "dear baby," and found out the imposture. The lady and gentleman who had just made a donation to the old woman must have felt thoroughly ashamed of their easy weakness when the policeman called them to turn round and see the exposure of the fraud. Until people refuse to themselves the luxury of believing in the tales of beggars, or will cease to gratify their own indolence by giving without inquiry, such impostures will certainly happen.

It is true that now and then everyone receives a shock by hearing that some poor creature has succumbed to cold and want of food, but such sufferers are never of the class of the regular street beggars, and no money given to the latter can at all prevent the occurrence of those deaths from starvation which all lament. These can only be helped by those who work in regularly organized fashion. If the money lavished on street beggars were given to those persons whom long experience has taught the best modes of aiding the poor, much good may be done. We cannot all be our own almoners, and see personally that our money does good rather than harm; but we can all exercise judgment as to the choice of the agency through which our alms shall pass. The very worst that we could appoint is that which would give money to the importunities of the professional beggar.—*Queen*.

THE deputies to India from the United Presbyterian Church, Dr. Young and Mr. McLaren, are diligently prosecuting their inquiries at the various mission stations in Rajpootana. They have received a most cordial welcome, not only from the missionaries and English residents, but from men of the highest social standing among the natives.

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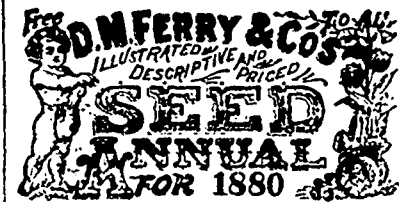
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