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# The Canadian Independent.

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

Vol. 28.

TORONTO, THURSDAY, August 19, 1880.

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## Topics of the Week.

A LONDON paper not untruthfully describes Matthew Arnold as "a writer who has a whip of scorn for any who will not accept his vagueness as profundity, his self-admiration as catholicity, his reactionary tendencies as liberty, his insolence as sweetness, and his agnosticism as light."

MONSEIGNEUR DUMONT, the suspended Bishop of Tournay, to whose revelations is attributed the rupture between Belgium and the Vatican, has published a letter received by him from Louise Lateau, the celebrated fasting "stigmatist" of Bois d'Haine. According to this letter, she is held in a kind of duress by the priest, who prevents her from seeing Monseigneur Dumont, whom she persists in acknowledging as her bishop. Monseigneur Dumont declares his intention of rescuing her from the hands of "a priest, who obeying the mandates of criminal superiors, wants at all costs to keep her secluded or to put an end to her." He violently attacks Monseigneur Deschamps, whom he represents as the leader of a conspiracy against him. The Ultramontanes insist that the bishop has lost his reason.

THE building of a new church in Rome, on the corner of the Via Gesu e Maria and the Via Babino has drawn from Cardinal Valletta a strongly worded protest, addressed to the Syndic of Rome. The Cardinal writes that it is with real and great regret he learns that a portion of the Convent of the Barefooted Augustines, near the Church of the Gesu e Maria, has been ceded to the administration of the so-called Church of England; that in Rome, where, until these recent times, heresy was never permitted to enter, the municipality itself has, by a solemn contract, consented that in one of the most populous quarters, and in a building erected for the use of a religious community, a new church of Protestantism, shall, to the scandal of the citizens, be built, is such a fact as could never have been foreseen.

It is everywhere regarded as a salient difference between Protestants and Roman Catholics, that the former without exception encourage the reading and circulation of the Scriptures, while the latter as generally and systematically discourage such reading. The latest and most explicit acknowledgment on this point, so far as Catholics are concerned, comes from Rome itself. Father Curci, the priest there who was deemed heretical and silenced by Pius IX., but restored to favour by Leo XIII., uses this plain language in his introduction to his new translation of the New Testament. He says: "The New Testament is the book of all others least studied and least read among us. So much so that the bulk of the laity—even of those who believe they have been instructed, and profess religion—are not aware that such a book exists in the world; and the greater part of the clergy themselves scarcely know more of it than what they are compelled to read in the breviary and the missal." Coming from such a source, this revelation of the ignorance of the priests—to say nothing of the people—concerning the way of life as taught by our Lord and His disciples, cannot be charged to prejudice. It can only be accounted for as being veritable current history.

THE American Board of Commissioners for Foreign Missions gave a farewell meeting at Boston, July 21, to the largest number of missionaries ever sent out by them at one time, fourteen in all, five of whom go to Central, and one each to Eastern and Western Turkey, three to Central, two to East and two to South Africa, and others to the Dakota and other In-

dian missions. The meeting was very largely attended and very earnest in spirit. The following is a list of the missionaries who were present at the meeting: Mr. and Mrs. Lucius O. Lee, Miss Myra L. Barnes (Michigan), Miss Minnie C. Brown, Miss Laura Tucker (Missouri), and Miss Harriet Newell Childs (Massachusetts), Central Turkey; Miss Emily C. Wheeler (Turkey and Massachusetts), Eastern Turkey; Miss Fannie E. Burrage (Vermont), Western Turkey; Mr. James C. Robbins (Rhode Island and Hampton Institute), Dakota mission; Mr. W. W. Bagster (California), Mr. W. H. Sanders (Ceylon and Massachusetts), Bihe, Central Africa; Mr. and Mrs. E. H. Richards (Ohio), Umzila's country, East Africa; Mr. and Mrs. George A. Wilder (South Africa and Massachusetts), Zulu mission. Addresses were made by Secretaries Clark and Alden and by several of those who are about to enter upon missionary work.

WE learn with no ordinary pleasure that George Stephen, Esq., President of the Bank of Montreal, has sent a subscription of five thousand dollars to Principal Grant, for Queen's College. No condition has been attached to this handsome contribution, but it comes at the right time to enable the trustees to equip according to modern requirements the Chemistry and Natural Philosophy laboratories of the new buildings. This is the fifth subscription of five thousand dollars made to Queen's University within the last two years. Canadians are evidently beginning to shew something of the same interest in higher education that so honourably distinguishes the wealthy men of the United States. We hope to make announcements similar to the above with ever increasing frequency. It may be said that Canada, as yet, is comparatively poor and that the number of her wealthy men is but limited. Relatively to the United States this is so, but absolutely it is very different. There are a good many quite able to follow the example set by Mr. Stephen and others, and the sooner they do so the better it will be for themselves and for the Church as well. Why should not all the Presbyterian colleges of the Dominion be in this way fully equipped and endowed? To such a mode of endowment, the most eager voluntary could have no valid objection.

WITHOUT expressing any opinion now as to what would be the loss to the world, there is some ground for thinking that all public amusements which involve the gaining of prizes will become so disreputable and uncertain that self-respecting men and women will no longer feel any interest in them. Aside from the universal sin of betting, which has become a blot even on college regattas, there are practices growing up in connection with these contests which must soon make them revolting in the eyes of the true sporting fraternity, to say nothing of people whose lives are too earnest for much attention to a rowing race or a target shoot. The popular sport which has been called the "national game," and once crowded the local columns of newspapers to a sickening degree, is passing into rapid discredit because suspicion has gathered around the honesty of the players. Even the results of international shooting matches, which have hitherto excited considerable respect and pride, will hereafter be attended with mistrust, since it has been learned that markers may be, and have been, bribed to make false scores. Let it not be supposed that betting will cease when such competitions are no longer matter of skill. Bettors will merely take into account one new element—human dishonesty. Hence the directors and patrons of these amusements should purify them or abolish them. The former it will be difficult to do

inasmuch as those who make life a playspell or a scramble for honours are very frequently deficient in the nicer feelings from which a reform must proceed.

THE London "Times" has a Liverpool correspondent who recently wrote in the following fashion: "An experiment in prohibition is being tried here on a pretty extensive scale. Lord Sefton and Mr. John Roberts, M.P. for Flint Boroughs, have agreed to prohibit the sale of liquor in any shape on land laid out for building purposes by them in the south of Liverpool. For some years past new streets have been springing up over this area, and it is estimated that, when the whole ground is covered, there will be some 50,000 persons living in a district where not a drop of liquor can be sold or bought. What are the results so far? Mr. Roberts declares that he has never had a word of complaint from owners or occupiers of houses in the district on account of the absence of liquor shops. Mr. S. G. Rathbone, the respected Chairman of our School Board, has publicly called attention to the fact that the working classes are rapidly migrating from the districts where public-houses are thick on the ground to this prohibitory district. The head constable reports that his officers have very little to do on this ground, where there are no public-houses. The medical officer reports that the death-rate is exceptionally low in the district. The feeling of the inhabitants in this district towards prohibition may be gathered from the fact that when, the other day, application was made to the licensing magistrate for an outdoor license for a house on the borders of the ground prohibited, the court was crowded with residents around, who opposed the application, and it was refused by the Bench accordingly. These facts speak for themselves, and need no comment." If such a district were only extended on all sides to the sea what an improvement would be effected.

A MISSIONARY in Japan writes: "Japan is advancing with unequalled speed. Think of it! The other day the Mikado accepted an invitation to an entertainment given in his honour by a number of native merchants. Until the late revolution merchants stood at the foot of the social ladder. The clothes they wore, the baskets in which they rode, the saddle-horses upon which they were not allowed to ride, everything that surrounded them, had to conform to law, and to bear outward semblance of their lowly position. And now his Imperial Majesty the Mikado, the descendant of the gods, accepts their hospitality and dines in their presence. Wonder of wonders! Two hundred years of English dominion in India have modified but slightly the social polity of that land. Here is Japan making wonderful leaps socially as well as politically and morally. Under God, it is the rank and file of the nation that compel such changes. Are they not worth helping? Don't think the work is done yet. It is simply well begun. I am living in the midst of Pagan shrines. I hear devout Shintoists clap and see Buddhists rub their hands every day before gods of stone. The city is alive with religious festivals. Last week workmen cleaning my well begged earnestly for permission to throw rice, salt, and sake into the water, and burn incense over the well, that the god of the well might clean it and save them the trouble. I replied, 'Very well; if the god does the work I shall pay him and not you.' It was my first sermon in Japanese, and may all succeeding ones be as effective in carrying their point! The golden days are passing. The people are bound to be enlightened, and they will be. The only question is, how? On a Christian or antichristian basis? Some countries will wait for an answer. Japan will not."

"*RIGHTEOUSNESS EXALTETH A NATION.*"

For if, in this verse, St. Paul bids us play the citizen worthily, how can we more worthily be citizens—the truest citizens of our country, because the best citizens of heaven—than by preaching that moral inflexibility which constitutes not only the true prosperity of nations, but their very continuance? Will must he read the lessons of history who fails to see what it is that

"Ruins kingdoms and lays cities flat;"

and that it is the retribution of their own guilt—"good measure, shaken down, and pressed together, and running over, given into their bosoms." You know what a glorious nation the Greeks were—how brave, how beautiful, how richly endowed with sensibility and genius; yet how brief was their day of power! The immortal glory which they won at Marathon was lost, not two generations afterward, at *Agospotami*; and when the news of that terrible naval defeat of a power that claimed absolute naval supremacy was brought to the *Piræus*, the heathen historian tells us how a wail of agony ran along the long walls into the city; and how in the city not one man slept that night; and how their anguish was intensified by the remorseful thought of the cruelties which they had inflicted on the little island of *Melos* and the brave defenders of *Torone* and *Scione*. And you know what the iron empire of Rome was, and how it bestrode the narrow world like a colossus. Why, then, did the little stone of Christianity which smote it break it into pieces, and winnow its fragments like the chaff of the summer threshing floor? Was it not because the avenging angels which punish cruelty and lust had recorded that prophecy which our poet puts into the lips of the injured British queen?

"Rome shall perish! Write that word  
In the blood which she has spilt;  
Perish hopeless and abhorred,  
Deep in ruin as in guilt!"

And what made the power of the Popedom perish? The Popes, in virtue partly of audacious and ignorant distortions of one or two Scripture texts, had made princes hold their stirrups and put their haughty feet on the necks of emperors. But was it not proved that "vaulting ambition overleaps itself" when Boniface VIII, the haughtiest of them all, he who in the bull "*Unam Sanctam*" had spoken such great, swelling words of vanity, in the hour of his deserved humiliation, received on his cheeks the blow of the French soldier whose ancestors the Papacy had burnt? And what was it but avarice which prevented Spain from holding the empire of both hemispheres after the days of Charles V.? And what was it but scepticism and immorality which made France collapse the other day into utter ruin before the Germans? Is it I who say it? It is her own sons who say it; not humble believers and saintly Catholics only, but men of the world and unbelievers. In more than one book, written at that time, they admitted that her religion had become a goddess materialism; her practice, a calculated sensuality; her literature, a cynical journalism, which sneered at every virtue, and a leprous fiction, which disseminated every vice. She trusted in her armies, her numbers, her prestige, the *elan* of her soldiers, the criticism of her journalists, the vapouring patriotism of her boulevards; in a word, she trusted in anything and everything, in that day, save in God and right! And what came of it? Her magnificence melted away like a vision of the Apocalypse; her unfortunate emperor became a despised and broken idol; like the corpse of some exhumed king, her strength slipped into ashes at a touch! Well, then, since the welfare of nations depends in no small degree on the actions of priests and the words of prophets, I say that—not, it may be, often with party politics (unless it be to purify them from their falsehoods and corruptions, their rancours and selfishness, their timid hunting after popularity and catching at votes), but often with national politics, in their highest sense—it is the duty of the clergy to blow the trumpet in Israel, and to see that it gives no uncertain sound.

And if they do so worthily, if they do so in the true spirit of Christ's ambassadors, what blessings may

they perpetuate, what horrors may they avert! Let me speak no longer in the abstract, but shew you by concrete examples what I mean. Let me tear two pages, for your perusal, out of the recent history of England. Let me mention two conspicuous instances, which, if we do our duty, ought, to our eternal blessedness, to be the types and precedents of many more. One is in the recollection of most of us here, and I can mention it with the more propriety because, if it was inaugurated by Liberals, one of the chief commissioners who helped to carry it out was an eminent Conservative, so that both parties may claim a share in this pure glory. You all remember the cotton famine of 1862—the sore distress it caused; the heroic endurance of the operatives; the noble generosity of the wealthy; the yet nobler charity which made the ill-paid labourers of the south deny themselves to aid the suffering factory hands of the north; the brotherhood of race which made the American people, although irritated, as they were, by the countenance given to the Southern States, send large relief to our starving population. At that time a ship named the "*Alabama*," built by a private English owner, escaped from the *Mersey* and did terrible damage to the shipping and commerce of the United States. The American Government held us guilty of culpable remissness. Our own Government thought we had done our best, and that no international law had been broken. At that time the United States were not in a condition to take any steps; but the anger smouldered, and when, in 1865, the struggle was over and cotton could again be freely imported, the bitterness of their feelings still remained like a dark cloud on the horizon. A vote to break off all national intercourse was actually proposed in the American Senate. Imagine how extreme would have been the horrors, how incalculable the disasters, if the smouldering fuel of anger between two such nations as England and America had burst into the blaze of war! Happily for us, happily for all mankind, nobler, wiser, more Christian views prevailed. In 1872 it was proposed in the Treaty of Washington to settle the question between the two governments by arbitration, and so to establish a precedent applicable to all future disputes between civilized nations. That treaty was facilitated by an unreserved expression of regret on our part for the ravages of these privateers. The terms were arranged; the arbitrators met; the decision was against us; £3,000,000 were awarded in satisfaction of all claims; we bowed to the decision, and at once, without a murmur, paid that vast sum down. In the same year the disputed island of *San Juan* was also awarded to the United States, by the arbitration of the Emperor of Germany; and these two claims, which a few years back would have led to bloody and fratricidal wars, and would have deluged whole pages of our history in blood, were decided by impartial tribunals, whose award involved no humiliation or disgrace. Never, my brethren, had the sun of England shone with a purer glory. Never since man was, had nations taken a nobler step to remove the unutterable horror and guilt of internecine war. Never was it more conspicuously shewn that, not only without dishonour, but consistently with the most chivalrous courage and the loftiest glory; not only without disaster, but with the most permanent benefit, Christian nations, like Christian men, might regulate their intercourse in accordance with His Sermon on the Mount, whom all Christians profess to worship as their Saviour and their Lord. If war at the very best be fruitful always of ruin and of horror; if the most successful war be only, as the greatest of living generals has said, "a splendid misery;" if charity and righteousness be better, at all times, than blood and fire; can the clergy have a nobler function in Christian politics than the promotion of His teachings who said "Blessed are the merciful, for they shall obtain mercy;" "Blessed are the peace-makers, for they shall be called the children of God?"

Let me take one more instance. In these days we are all agreed as to the unchristian, inhuman, indefensible shame and wickedness of the traffic in flesh and blood. But it was not always so. A hundred years ago those who demanded the abolition of the

slave trade were called "Jacobins," "exaggerating fanatics," "intemperate Pharisees." Slavery was regarded as a good old custom, consecrated by the wisdom of our ancestors. George III. threatened the Governor of Virginia with his highest displeasure if he did anything to obstruct the importation of slaves. Boswell said that the abolition of the slave trade would be "robbery of the masters, cruelty to the savages, and to shut the gates of mercy on mankind." The Society for the Propagation of the Gospel derived part of its income from slaves. George Whitefield reckoned slaves, after carts and horses, in the schedule of the property of his orphanage in Georgia. John Newton said that he had never had such heavenly hours as when he was a slave-driver in Cuba. Scripture was regarded as a stronghold of the defence of slavery, so that a man could only be an infidel if he disapproved of it. By one of those grotesque misapplications of ignorance which still pass current on the interpretation of Scripture, God was supposed to have ordained slavery because Ham behaved wickedly to his drunken father. Had Christianity condemned slavery? Had not St. Paul sent back a runaway slave? Thus, as he has done in every age and as he does very largely in this age, "the devil quoted Scripture for his purpose." Thus:

"What damned error, but some sober brow  
Will bless it and approve it with a text,  
Hiding the grossness with fair ornament?"

What was there in England to meet all these combined forces of wealth, of custom, of power, of vested interests, of the perverted opinion of good men, of Scripture argument and Scripture precedent? There was nothing but the unclouded moral sense of a few brave men; the moral indignation, which in some minds no ashes of custom could quench; the moral insight, which was not to be obfuscated by sophistries, or blinded by gross perversions of the sacred letter to purposes which violate the conscience of mankind. In 1785 a Cambridge undergraduate, named Clarkson, had gained a prize by an essay on what was then regarded as an open question: "Is it lawful to enslave people against their will?" As he rode back from Cambridge to London, the subject haunted his mind. If it was wrong, why was it done? He got off his horse to think, and his thoughts ended in this conclusion: If the slave trade is wrong, it must be put down. He devoted his life to the task. In 1807, twenty-two years afterward, the slave trade was abolished. In 1833, forty-eight years afterward, emancipation was carried. The struggle is deeply worthy of your study. If you are to obey the command of St. Paul in this text, and to play the part of citizens worthily of the Gospel of Christ, you can find no event so full of instruction. It will furnish you with an immortal model for the true lines of Christian statesmanship. It will furnish you with a glorious incentive to courage in the battle for righteousness. It will inspire you to seek only that applause which, though it may take the form of bitter obloquy for a time, always in the long run awaits on the pursuit of noble ends by noble means. It will teach you that eternal principles need only a few true champions to insure their triumph over national apostacies.

My brethren, in this Abbey, where the very stones should cry out of the wall, and the beam out of the timber could answer it in the cause of charity and righteousness, read these lessons on the tombs of those who took part in that great struggle. Read on the tomb of Zachary Macaulay, by the western door, how through a protracted life, "with an intense but quiet perseverance which no success could relax, no reverse subdue, no toil or persecution or reproach could daunt, he devoted his time, talents, fortune, and all the energies of his mind and body to the service of the most helpless of mankind." Read on the tomb of Granville Sharpe, in the south transept, how he aimed "to rescue his native country from the guilt of employing the arm of freedom to rivet the fetters of bondage," and was "one of the honourable band associated to deliver Africa from the rapacity of Europe." You see "guilt" is the term applied to the slave trade, as Livingstone, on his tomb at your feet, called it "the open sore of the world." Yet only half a century before the slave

trade had been accepted as a pious and scriptural institution! And Wilberforce, as you are told by the inscription upon his statue, in the north aisle, in fighting against it, had been called on to face great obloquy and great opposition. Whence this change of feeling and language? Simply because nations, too, like men, have conscience, and by a few brave, good men that conscience was aroused. Poetry raised her voice against the slave trade in the songs of Cowper. Art denounced it, as in Turner's great sermon of the "Slave Ship" flinging her miserable cargo to the sharks in the encrimsoned sea. The greatest oratory denounced it. For the loss of political distinction Wilberforce gained the reward of an immortal name. Fox was for years a leading statesman, yet the nation could think of no fitter memorial of his greatness than to sculpture the liberated slave, whose cause he had pleaded, kneeling in immortal marble at his tomb. Pitt was the strongest Prime Minister which England has ever seen, and he was a Prime Minister at the age of twenty-one, and in many a grand speech, "with his haughty head thrown back and his arm outstretched in a commanding gesture, he poured forth the language of dauntless courage and inextinguishable hope;" yet the one speech of his which is and always will be remembered most is that in which he tore to pieces sophism after sophism urged in defence of this miserable cause. And what was the result? It was that England, in 1833, paid £20,000,000 of compensation, and emancipated 800,000 slaves. Times were bad. Taxes were heavy. It was a prodigious increase of our burdens. Yet, without a murmur, the conscience of the nation made this immense sacrifice to the cause of righteousness, as almost the first act in which a reformed Parliament enabled it to speak with its true voice; and "there is not to be found in the whole history of the world a more striking instance of national virtue than that of a great people, uninfluenced by any meaner motive, unrepiningly consenting to so heavy a burden in the sole interests of justice and compassion." My brethren, do you think that England lost by that one of the three or four perfectly virtuous acts recorded in the history of the world? I believe that she never rose so high; that she never shewed herself so great; that she never more fully gained that blessing of God which maketh rich; that she postponed, perhaps for centuries, the hour of a thousand perils; that she set an example memorably glorious to us, her children, and to all the nations of the world. And I believe all this because I believe from my very heart that "Righteousness exalteth a nation and sin is the reproach of any people."—*Canon Farrar.*

#### THE TENDERNESS OF CHRIST.

Here is another! He is the most bruised and broken of all; one who had imagined himself strong in faith, giving glory to God—but who had ignominiously bent before the blast of temptation and had denied his Divine Master with oaths and curses. Can there be aught of tenderness manifested towards the renegade apostle? Surely he has placed himself, by his heinous guilt and craven cowardice, beyond the pale of forgiveness. No; when we might have thought the heart he had ungenerously wounded was alienated from him forever, there was first a "look" of infinite love—a melting glance, which sent him forth to weep bitter tears over foul ingratitude; and subsequently a message, entrusted to the angel-guardian of the sepulchre and conveyed by him to the three women. "Go your way, tell His disciples and Peter" Mark xvi. 7. "Go, tell the most faithless of My followers that even for him there is still a place in My tender regard. Go, tell this wandering bird, with drooping wings and soiled plumage, that even for him there is a place of shelter still open in the clefts of the Rock." Nay, more; when Jesus met him subsequently on the shores of Gennesaret, instead of dragging afresh to light painful memories of abused kindness and broken vows, all now too deeply felt to need being recalled, no severer utterance for unworthy apostacy was pronounced than the gentle rebuke conveyed in the thrice-repeated challenge, "Lovest thou Me?"

Indeed, when pronouncing some of His most impressive woes and threatenings Christ appears, at

times, as if He dreaded lest any broken-hearted one might misinterpret His sayings, and construe His wrath against sin and hypocrisy as indicating a want of consideration to the penitent. Take as an example the occasion when He had been proclaiming stern words regarding the contemporary "sinful generation;" more especially rebuking them for their blind unbelief in the midst of light and privilege; declaring that for those cities which had scorned His message (Chorazin, Bethsaida, and Capernaum,) it would be more tolerable in the day of judgment for Sodom and Gomorrah than for them. He seemed suddenly to pause. The storm has exhausted itself. Possibly amid the crowd who had just listened to these vocables of wrath, His omniscient eye discerned some trembling outcast some brittle reed or sapling bending beneath the hurricane. He will not suffer it to be broken. He will not permit the wind and earthquake and fire to pass, without being followed by a "still small voice"—and then it is that the words (unparalleled in their tenderness and beauty among all He ever spake) come like a gleam after the tempest, or like a rainbow encircling with its lovely hues the angry skies, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest."—*Clefts of the Rock.*

#### TEMPERANCE EDUCATION.

The subject of temperance education is, we rejoice, engaging public attention both in England and in the United States. At a recent meeting in London of the executive of the National Union of Elementary Teachers, it was moved: "That it is desirable that the executive devote attention to the question of temperance teaching in elementary schools, and take the initiative in bringing the subject before conference."

Although no definite action was taken, the motion being defeated by a casting vote, and much difference of opinion elicited, the discussion itself is a significant token of the vast change in public opinion which has taken place. The Board of Education of the city of New York has adopted as a text-book the well known "Temperance Lesson Book" by Dr. Richardson; the same work which the English teachers proposed to use.

Dr. Holland, in an able discussion on the subject, asserts that the matter is one of vital importance, and that parents and teachers who fail to instruct their children in regard to the real nature, uses and dangers of alcoholic stimulants are guilty of culpable negligence and cruelty.

It is a cruel thing, he says, to send a boy out into the world untaught that alcohol in any form is fire, and will certainly burn him if he puts it into his stomach. It is a cruel thing to educate a boy in such a way that he has no adequate idea of the dangers that beset his path. It is a mean thing to send a boy out to take his place in society, without understanding the relations of temperance to his own safety and prosperity of society.

#### INFLUENCE OF THE SABBATH.

It was a grand testimony to the power of the influence which the observance of the Sabbath exerts over the people, when Count Montalembert, one of the most eminent of French statesmen, said:—"Men are surprised sometimes by the ease with which the immense city of London is kept in order by a garrison of three small battalions and two squadrons, while to control the capital of France, which is half the size, 40,000 troops of the line and 60,000 National Guards are necessary. But the stranger who arrives in London on a Sunday morning, when he sees everything suspended in that gigantic capital in obedience to God—when, in the centre of that colossal business, he finds silence and repose scarcely interrupted by the bells which call to prayer, and by the immense crowds on their way to church—then his astonishment ceases. He understands there is another curb for a Christian people besides that made by bayonets, and that when the law of God is fulfilled with such a solemn submissiveness, God Himself, if I dare use the words, charges Himself with the police arrangements."

#### MAKING FRIENDS.

Life is very critical. Any word may be our last. Any farewell, even amid glee and merriment, may be forever. If this truth were but burned into our consciousness, and if it ruled as a deep conviction and real power in our lives, would it not give a new meaning to our human relationships? Would it not make us far more tender than we sometimes are? Would it not oftentimes put a rein upon our rash and impetuous speech? Would we carry in our hearts the miserable suspicions and jealousies that now so often embitter the fountains of our lives? Would we be so impatient of the faults of others? Would we allow trivial misunderstandings to build up a wall between us and those who ought to stand very close to us? Would we keep alive petty quarrels, year after year, which a manly word any day would compose? Would we pass old friends or neighbours on the street without recognition, because of some real or fancied slight, some wounding of pride, or some ancient grudge? Or, would we be so chary of our kind words, our commendations, our sympathy, our comfort, when weary hearts all about us are breaking for just such expressions of interest or appreciation as we have in our power to give?—*Christian at Work.*

#### WOMAN'S STRENGTH.

The strength of women lies in their heart. It shews itself in their strong love and instinctive perception of right and wrong. Intellectual courage is rarely one of their virtues. As a rule, they are inclined to be restless and excitable, allowing their judgments and actions to be swayed by quick emotions of all kinds, but, above all, it is in their helpfulness and their endurance that they find their chief power. Who is the last person to give up hope in the case of a member of the family who has apparently gone altogether to the bad? What mother or sister with deep and ardent love for such will ever cease to cherish hope or endure suffering on their account? The patience of women is proverbial, and their whole lives are bound up in their affections. Few people will deny that love in one form or another makes up the beauty of life to woman. It enters into all she does. Any work outside her immediate circle is undertaken most often from pure desire to help some one else to know something of the mysterious happiness of love. Unlike men, women chiefly look for personal intercourse with those for whom they are working. If their interest lies among the poor, they are desirous of sympathetic personal acquaintance with them; and very little good work of a lasting kind has been done by women without their own influence of love being brought to bear on the individual case.—*Nineteenth Century.*

THOUGH deep humility is always the best clothing for the Lord's people, yet, there is a sense in which they can depreciate the work of the Spirit within them, and think lightly of what He has done.

MR. SPURGEON said recently—you can almost hear his clarion voice proclaiming it to his five thousand assemblage: "Make the bridge from the cradle to manhood just as long as you can. Let your child be a child, and not a little ape of a man running about the town." Good advice.

PRAYER is the rustling of the wings of the angels that are on their way bringing us the boons of heaven. Even as a cloud foreshadoweth rain, so prayer foreshadoweth the blessing; even as the green blade is the beginning of the harvest, so is prayer the prophecy of the blessing that is about to come.—*Spurgeon.*

LET none of you hold his prayer cheap; He to whom we pray holdeth it not cheap. Ere it is gone forth out of our mouth, He has it written in His book. One of two things we may without doubt hope, that He will either give us what we ask, or what He knoweth to be more useful to us. For we know not what to ask for as we ought, but He hath pity on our ignorance. He graciously receiveth prayer, but He giveth not, either what is not altogether good for us, or what need not be given us yet. But the prayer will not be without fruit.—*S. Bernard.*



THE  
CANADIAN INDEPENDENT.

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.

TORONTO, THURSDAY, AUGUST 19th, 1880.

We have a letter for Rev. W. Ewing at our office. Where shall we send it?

ASSOCIATE PRAYER.

THERE is no more deadly habit than that of trifling with our convictions. Yet the Christian world often manifests such trifling. Does it not trifle with prayer? Perhaps it has allowed the prevailing materialism to quench its aspirations and cause it to be ashamed of bowing at the mercy seat. A few plain, true words on a certain aspect thereof may be suggestive.

In the "Acts" we have an ecclesiastical history, authoritative, and of the Church fresh with the bloom of youth, ardent in its first love; we find therein a simple but suggestive word "Many were gathered together praying." The Old Testament closes with a similar record, "Then they that feared the Lord spake often one to another," and from such by-lights we may obtain guidance in an age, when, notwithstanding efforts after "union," individuals are being separated in sympathy from their companions on the pilgrim way.

The circumstances surrounding the early Church when "Many were gathered together praying" (Acts xii. 12) were specially fitted to call forth the spirit of supplication. The Master had been crucified, the reproach of the cross was in its freshness, the proto-martyr had sealed the testimony with His blood; cut off from kindred, in the midst of enemies, not only unprotected by the laws but oppressed thereby; the world to evangelize and their leaders imprisoned, whither could they turn save to Him who is Lord of all? Bunyan's pilgrim as he journeyed through the valley of the shadow of death hard pressed by the haunting demons, "things that cared not for Christian's sword as Apollyon did," must needs betake himself to "all prayer." So he cried, "O Lord, I beseech Thee, deliver my soul." The Church in its fierce trial and straitness, not unmindful of other means, in extremity prayed. A consciousness of need must ever inspire prayer; neither individual nor Church that does not feel necessity pressing will pray.

We would specially direct attention here to the truth that prayer is not only an individual but an associate privilege and duty. The Church prays. The Church is not an assemblage of units, a sand heap, but an unity of which each individual becomes a member. There are many branches, but one vine; many members, but one body; numerous stones, but one temple. The Church is a building, not a monolith; the harmony of a grand choral, not a simple air. No member can suffer but all suffer with it; the prosperity of one is the prosperity of all. If there are individual functions there are also functions in which all join, and prayer is here presented as an individually collective function. The unity of the Church is largely the spirit of prayer. Discipline, government, doctrine, externally differ; at the throne of grace one all-pervading spirit is found, one theology prevails. Creeds, declarations, systems, with their subtleties may separate man from man, but at the Father's footstool, when the suppliant bends the knee, helplessness is realized, sin confessed, and God, the giver, is implored. The spirit of prayer bears us up beyond ourselves to catch a glimpse of heaven and its liberty.

There are special promises to united prayer, Matt. xviii. 19, 20, "if two or three agree to ask." One, in view of the scanty prayer meeting, is tempted to feel that the promise prophetically shadowed forth the little bands that in our meetings gather together. How often, two or three! Yet the promise and the Master are there. Nor is the influence vain. In solitude we

pour out our individual longings, in the assembly we think more of others and of Zion's welfare. Thus associate prayer has its special function.

To say that a people are active and earnest is to say that they are praying people. If we have attained any measure of goodness, resisted temptation, or lived for God and heaven, we have gained by prayer. If we are alive to the Church's need a cloud in the sky will not detain us from the prayer meeting. We read of Pentecost and the tongues of fire, the zeal and endurance of those early days; we find that they who thus struggled were instant in prayer. Is the child to be stronger than the man? After eighteen centuries of the Spirit's dispensation must the Church decline from having been a living, vigorous, earnest power to the becoming decrepit, luke-warm, the world's laughing stock, the inquirer's stumbling block?

Yet we must not expect the early power to revisit us because we have once aroused ourselves to ask, and then forget that we have asked, nor can a community claim the promise unless they meet with one accord. We must importune, and with one mind. Nor can we forget that prayer implies thus a spirit not readily mistaken. Those early Christians, whose record has suggested these reflections, did not meet in order that there, and only there, Christian life might be manifest; they who met in Mary's house met to gather strength for the faithful performance of duty elsewhere. Some seem to use attendance not as a means but as a guarantee of grace (some make a merit of staying away). Our associate prayers are designed to fit in for the sustaining of life's burdens and the joyful discharge of even hard Christian duties together and in union.

As an incentive we may be reminded that the mountain brow and midnight sky witnessed the Son of Man in prayer; His Church has surely equal need. Reader, these thoughts have their practical bearing towards you in your relation to the church where you dwell. What of its stated services and prayer meetings? May we lay these truths upon your conscience and inquire, How does conscience meet them? And not being lord over your conscience we leave you with these truths in the presence chamber of the great King.

AWAY FROM HOME.

THE holiday season is at its height. Thousands and thousands are scattered over the face of the country, by sea-side, and lake side, and river side, in mountain retreats and secluded valleys, all alike engaged in seeking rest or recreation, bracing up against the strain that is to follow, when back again to the whirl of business, the anxieties of domestic life or the responsibilities of ministerial duties. And it is good that it should be so, it is well for a time during the "melting moments" of this season to breathe the cool air upon the mountain top, or feel on the cheek the spray that the ocean brings. It is enjoyable, more, it is glorious, to paddle over the translucent lake and gaze into the cloudless sky, or upon the magnificent sunsets on the waters—to recline beneath the branches of some wide-spreading tree and listen to the gentle murmur of the rippling brook near by, whose only accompaniment is the song of birds fitting lither and thither, or to hear, it may be, the roar of the mighty ocean or the grand crash of the thunder reverberating from rock to rock. All these and a hundred other things in the experience of our readers are the enjoyments of the "outing" which in an increasing ratio the dwellers in cities and towns are every year seeking to realize. It is remarkable indeed, how the facilities for getting out of town, and the opening up of remote places, have given an impetus to the practice. Dwelling in "the great metropolis" some fifty years ago, we can remember that a month at the sea-side was then an event. Comparatively few of the middle class, and none of the lower, could accomplish it. All is changed now, travel is so cheap through the numerous excursions, so many points are accessible, "camping out" has become such an institution, that a week or two "away from home" is the rule rather than the exception among all but the very poorest.

But all this, enjoyable as it is, brings with it dan-

gers, dangers to the spiritual life which require to be guarded against with all watchfulness and prayer.

With the breaking away from regular religious associations there is apt to come a forgetfulness or an ignoring of religious obligations. The fresh surroundings are of a different character. The bulk of those who gather at large summer resorts are there for recreation, pleasure, and their purpose enters into all their actions. The growth during the present generation of monster watering places has drawn to such centres crowds of those who live by ministering to the follies and vices of the visitors. Too often those practices and pursuits are tolerated by professors in such places that would not be thought of at home. "I should like to go to—to-night," said a young man away from home to us this summer. "Would you go if it was at home?" we asked. "No," was the candid reply. "Then, apart from any question of right or wrong, is it not cowardly to go when you are at this distance?" "Yes, I think it is," he said, and did not go. But too often, as we have good grounds for saying, the thing is done, and the "what's not known hurts nobody" principle is allowed to prevail. The theatre, the ball room, the Sunday excursion, and such like are judged from a different standpoint, and considered venial indulgences when "away from home."

Further, the dissipation which the pursuit of enjoyment pure and simple brings, is injurious to the spiritual tone of the mind, it renders it less attached to religious duties, and there is less relish for their performance. Several years ago we knew a lady, an earnest Christian woman; in her home she had a difficult task to fulfil; her husband did not approve of her profession and thwarted her in her religious duties as far as possible, but she lived to all appearance a true devoted life. One summer her husband took her to one of the sea-side resorts on the English coast. There she remained for some months. The association into which she was thrown, just worldly, pure and simple, did what years of pressure at home had failed to, it made her a worldly woman; she returned in time to her church and its connections but was never what she had been before that unhappy holiday.

But even away from these great centres of the pleasure seeker, in the quiet retreat there is still danger that the break in the regularity and continuity of service and worship should produce a disrelish for either. Nothing is easier to some men than to drop the threads of religious privileges, nothing is harder than to take them up again. Briefly then, the dangers of "away from home" are those which spring from the absence of what is good, or the presence of what is evil, or both.

How shall Christians then act and live when away from church and home associations? A needless question, some will say; there can be but one answer to it. Just so, but none the less is there need that it should be asked and answered. They should live just as nearly to their regular life as circumstances will permit. Nothing can, certainly nothing ought to, prevent daily private prayer and reading of the Word. If at all possible—and there are few places of resort where it is not—there should be regular attendance on Sabbath worship; some of the richest seasons of spiritual blessing that we have had have been in little village churches with a few worshippers, but with the Presence that makes the feast. There should be as careful an abstinence from all that is questionable and compromising as when in the full light of church connection, and chiefly and unmistakably should it be known that we are Christians and are not ashamed of it. Thus may our weeks "away from home" strengthen us bodily and spiritually and make us more fitted for the trials and duties of life.

CENTENARY JOTTINGS.

WHO first established Sunday Schools? The question kept cropping up at the meetings of the Conference, not so much as the opening of a discussion on the subject as in reply to questions and statements from other places. Various names had

been put forward; men and women in all countries and Churches. From Cardinal Borromeo, 250 years before Raikes, downward to Raikes himself. The fact is, as was well observed, that the idea of giving instruction to the ignorant and neglected on the day when, freed from the restraint of common labour, they could more readily be gathered together, was one that had, no doubt, occurred to many Christian minds in these later centuries of the Church, and many devoted men and women, known and unknown, had endeavoured to carry the idea into practice, and in that sense, therefore, neither Raikes nor any other could be pointed to as "the founder of Sunday schools." But, inasmuch as Raikes was the first to systematize the work, to draw public attention to it, actively helped to spread it through the country, become its apologist, champion, apostle, because it was from the leaven of the schools at Gloucester that the world has been leavened, Robert Raikes is entitled to be called the founder of the Sunday school system. All praise to the Sunday school men and women before Sunday schools, but the post of honour undoubtedly belongs to "the man of Gloucester."

There was one circumstance which might have marred the complete success of the Centenary celebrations, and which was to not a few a source of regret, we mean the want of co-operation in the movement on the part of the clergy of the English Church. The first meeting in the Guildhall was the only exception; subsequently to that, while all the other bodies were united with one mind in one place, that single communion was holding its separate meetings. The spirit of this was bad, and in at least one instance, the result was bad also. We allude to the gathering of scholars at Lambeth Palace. This meeting was intended apparently as a set off against the monster united gathering at the Crystal Palace. Children and teachers to the number of twenty thousand were gathered in a place where there was absolutely no shelter whatever, the rain fell in torrents, as it was almost certain to do, and the whole of this large number went home thoroughly soaked, carrying with them it is to be feared into many homes the seeds of disease it might be of consumption and death. We do not wonder that the "Graphic" in narrating the circumstances should quote Hood, and exclaim:

"Evil is wrought, by want of thought,  
As well as by want of heart."

This tone of action was not, we are assured, the result of any failure on the part of the Sunday School Union. That body earnestly sought to enlist the co-operation of English Churchmen, but the spirit of exclusiveness manifested in so many other places prevailed, and these workers preferred to take their own course and have their own meetings. What was the action in the metropolis, was, as may be supposed, almost universally followed in the provinces, one or two notable and praiseworthy exceptions made the rule all the more marked and offensive. It was refreshing amid this to see a man like Vice-Chancellor Blake, English Churchman though he be, loyally attending and actively participating in the united meetings to which he went as a delegate. We suppose that a better spirit will prevail some day in the counsels of the English Church, but like the "good time" so long promised, 'tis a long time coming.

Apropos of the above we see that the "Illustrated London News" has a picture representing the presentation of a Prayer Book to the children of the Prince of Wales by the (English Church) Sunday school scholars of England, and who may it be supposed is making the presentation as the representative of the schools? A charity school girl! an inmate of one of those excellent institutions for the support and education of the children of the poor, where they are all clothed alike in a pauper uniform. We do not know if this was a correct representation of the fact, or whether it was merely the artist's fancy. Either way it is something of a key to one of the difficulties our English friends are labouring under—a difficulty referred to during the conferences, that of bringing the children of the middle and better classes into the

schools—for it may well be confessed that such would be repelled from institutions whose ideal was a child of charity.

Dr. Vincent is a name justly honoured in the Sunday school work. By our brethren on the other side he is designated as the "bishop of Sunday schools." To doubt his abilities is akin to heresy, and we have no desire to detract one jot from the praise awarded to him. The best friends of the Doctor must confess however that he is sadly deficient in that without which even rare abilities are often of little value—good common sense. We have more than once heard him say things which caused us wonder and regret, and made us feel how very small great men could be after all. But on no occasion were we so disappointed in the man as on the occasion of the inaugural meeting of the Centenary Conferences in the Guildhall of the city of London. Surely, if ever there was an occasion when a man should have been lifted up into his better, his best self, it was then. The place of the meeting, rich in historic associations, the sculptured monuments of England's noblest sons on either hand; the platform on which he stood, surrounded as he was by peers of the realm, nobles of birth and nobles of talent; the audience—representatives of Christian work from all parts of the world; such an audience as is but rarely found within four walls; all these should have been, and to some of the speakers were, a lofty inspiration; to Dr. Vincent the occasion was little better than a Fourth of July demonstration, an opportunity for some spread-eagleism, and very ordinary bunkum. This might, however, be considered simply a matter of taste, bad taste enough surely, but when further he dragged in, without the least connection, his miserable, ridiculous story of the little girl and her kitten, which any of our readers who have heard the Doctor speak have doubtless heard, he not only violated good taste, but rudely insulted the Archbishop of Canterbury, Dean Stanley, the venerable Earl of Hatherly, Lord Aberdeen, and the other English Churchmen on the platform. That we were not alone in our feelings on this subject we know from conversation with some of the American delegates, while among the Canadians there were free expressions of condemnation. One delegate told us at the close of the meetings that after Guildhall he had absented himself from every meeting where Dr. Vincent was put down to take part, and an American speaker endeavoured to remove the evident impression by talking of the Doctor's harmless little jokes! Americans have no such paucity of Sunday school workers as to be compelled to take Dr. Vincent as their constant representative, and unless he can represent what is good, noble and grand among them, they had better elect another Sunday school bishop.

A paragraph has been going the round of the papers inimical to Sunday school work, mostly among the High Church, and what is called in England the "society" papers—publications three parts scandal, two parts gossip, and one part news—to the effect that out of fifty boys who had come under notice in the prison forty-eight had attended Sunday schools, twenty-two were still on the books of some school, and twenty-nine had obtained prizes. We regret to have mislaid the paragraph which we intended to have given entire, but those are we believe the exact figures, as they are the principal points. Now with regard to this we have no hesitation whatever in expressing our utter disbelief in what is sought to be conveyed, which is that in fifty boys consecutively passing into Clerkenwell prison, forty-eight had attended Sunday schools. The proportion is so enormously and extravagantly beyond what other returns give, that we are persuaded there is some fact kept back that would entirely alter the aspect of the matter. We shall endeavour to sift the statement a little further. When we know more about it our readers shall honestly have the results. Meanwhile let them not be alarmed. "The foundation of God standeth sure."

SOME of us in our simplicity supposed that the scandal of the sale of livings in the Established Church of

England was a thing of the past. By no means. Public auction still brings to the hammer the "cure of souls." The "Nonconformist" tells us that among those recently submitted was "the living of Wimbish, described in the "Clergy List" as only worth £307, but declared more accurately by the vendor to produce £650 net per annum. The auctioneer sets forth that the value is enhanced by the fact that no residence or attendance of any kind is required." We should think so. There would be nothing for the successor of the apostles to do but draw his pay for doing spiritual work that there was not to do, and spending his time, in fox-hunting or any other amusement, where he pleased. It looks like a very pretty case of simony and fraud combined.

#### OUR WITNESSES.

The following from Dr. Jackson's Kingston "Church Miscellany," we reprint, as we think it worthy of wider circulation than among the membership of a single church. Truly, we have a heritage and record of which any denomination might be proud.

The following statements regarding Congregationalism are published as matters of interest to those holding this faith, and not to promote a feeling of bigotry for which the genius of our denomination finds no place. Of all portions of the Church of Christ the Congregational is more catholic and less of the nature of a sect than any, for by no written creed, external ordinance, or form of government does it make itself exclusive, or bar from fellowship any true believers in Christ. While it is true to itself, it adheres to the divine motto, "One is your Master, even Christ, and all ye are brethren."

Lord Brougham, in a speech in the British House of Commons, pays the denomination the following just tribute: "Mr. Smith was a pious and faithful minister of the Independents—that body much to be respected indeed for their numbers, but far more to be held in lasting veneration for the unshaken fortitude in which at all times they have maintained their attachment to civil and religious liberty, and, holding fast by their principles, have carried to its utmost pitch the great doctrine of absolute toleration—men to whose ancestors this country will ever acknowledge a boundless debt of gratitude as long as freedom is prized among us; for they, I fearlessly confess it, with whatever ridicule some may visit their excesses, or with whatever blame others, with the zeal of martyrs, the purity of early Christians, the skill and courage of the most renowned warriors, obtained for England the free constitution she now enjoys."

David Hume, in his History of England, chapter 57, declares: "Of all Christian sects, this (the Independents) was the first which, during its prosperity, as well as its adversity, always adopted the principles of toleration."

The Rev. Richard Baxter, as stated in his life by Orme, pp. 76-77, says: "Most of them (the Independents) were zealous, and very many learned, discreet, and godly men, fit to be very serviceable in the Church. In the search of Scripture and antiquity I found that, in the beginning, a governed church and a stated worshipping church were all one, not two several things; and that, though there might be other by-meetings in places like our chapels or private houses for such as age or persecution hindered to come to the more solemn meetings, yet churches were then no bigger than our parishes now. These were societies of Christians united for personal communion, and not only for communion by meetings of officers and delegates in synods, as many churches in association be. I saw if once we go beyond the bonds of personal communion, as the end of particular churches in the definition, we may make a Church of one nation or of ten nations, or what we please, which shall have none of the nature and ends of the primitive or particular churches. I saw also a commendable care of serious holiness and discipline in most of the Independent churches; and I found that some Episcopal men, as Bishop Usher himself, did hold that every bishop was independent as to synods, and that synods were not proper governors of the particular bishops, but only for their concord."

The Rev. Isaac Barrow, D.D., the eminent mathematician and divine, born in London in 1630 and vice-chancellor of the University of Oxford, in his "Discourse on the unity of the Church" and in his "Treatise on the Pope's Supremacy" (Works, Vol. VII.) says: "In the primitive state of the Church . . . each church was endowed with a perfect liberty and full authority, without dependence or subordination to others, to govern its own members, to manage its own affairs, to decide controversies and causes incident among themselves, without allowing appeals, or rendering accounts to others. This appeareth by the apostolic writings of St. Paul and St. John, to single churches, wherein they are supposed to be able to exercise spiritual power for establishing decency, removing disorders, correcting offences, deciding causes, etc." "The ancients did assert to each bishop a free, absolute, independent authority, subject to none, directed by none, accountable to none on earth in the administration of affairs properly concerning his particular church."

John Owen, born in 1616, a graduate of Oxford and called the "prince of divines," tells us in his own words how he became a Congregationalist (Works vol. XIX, p. 274) as follows: "Not long after I set myself seriously to inquire into the controversies then warmly agitated in these nations. Of the Congregational way, I was not acquainted with any other person, minister or other; nor had I to my knowledge seen any more than one in my life. My acquaintance lay wholly with ministers and people of the Presbyterian way. But sundry books being published on either side, I perused them and compared them with the Scripture and one another, according as I received ability from God. After a general view of them, as was my manner in other controversies, I fixed on one to take under peculiar consideration and examination which seemed most methodically and strongly to maintain that which was contrary, as I thought, to my present persuasion. This was Mr. Colton's book *Of the Keys*. The examination and consultation hereof, merely for my own particular satisfaction, with what diligence and sincerity I was able, I engaged in. What progress I made in that undertaking I can manifest unto any by the discourses on that subject, and animadversions on that book, yet abiding by me. In the pursuit and management of this work, quite besides and contrary to my expectation, at a time and season wherein I could expect nothing on that account but ruin in this world, without the knowledge or advice of, or conference with, any one person of that judgment, I was prevailed on to receive that and those principles which I had thought to have set myself in an opposition unto. And, indeed, this way of impartially examining all things by the Word, comparing causes with causes, and things with things, laying aside all prejudicate respect unto persons, or present traditions, is a course that I would admonish all to beware of who would avoid the danger of becoming Independents."

### Literary Notices.

FRONDES AGRESTES, by Ruskin, being selections from "Modern Painters," is one of the last but not least of the works republished in the Standard Series of I. K. Funk & Co. The Series is an established fact in the era of cheap literature.

THE YEAR BOOK.—The Congregational Year Book for 1880.—Rev. S. N. Jackson, M.D., editor—is now ready, and can be obtained from Mr. A. Christie (Secretary of the publishing company) 9 Wilton Avenue, Toronto. We are writing from advanced sheets, and can say the Year Book will be found worthy of a permanent place in the library. We know the editor has worked assiduously and with good results. Besides the usual matter there are some new features, e.g., the Address of the Chairman of the Union of Ontario and Quebec will be found in it, also an historical and chronological table of events, from A.D. 1380, bearing upon Congregational history, and a paper on "Footprints of Congregationalism in the Maritime Provinces," by J. Woodrow. There is also a chapter of Congregational statistics from which it appears that the estimated number of members in Congregational churches is 880,000. The Year Book looks well, and is better than it looks. Dr. Jackson need not be ashamed of his work. Every family should have a copy. The Annual Address of our Chairman, Dr. Stevenson is also published separately, in a neatly covered pamphlet. The Address is of permanent value, dealing with burning questions in a vigorous, free, and reverent spirit, full of thought and suggestion, yet racy and fresh. Single copies five cents. \$4 per hundred. The price of the Year Book has been fixed at 12½ cents, postage free.

### Official Notices.

THE annual meeting of the St. Francis Association will be held at Granby, on Tuesday, 2nd September next, at four o'clock p.m. Preacher, Rev. J. C. Sanderson, primary; Rev. W. McIntosh, alternate.

ENDOWMENT FUND, CONGREGATIONAL COLLEGE, B.N.A.—The Treasurer acknowledges with thanks a donation of £20 sterling (\$96.66) to the second \$20,000 from John Whitley, Esq., Halifax, Yorkshire.  
Montreal, July 31st, 1880. H. WILKES.

IN order to make arrangements for the anticipated visit of Rev. Alexander Hannay, late Secretary of the Colonial Missionary Society, a meeting of the Middle District Committee and all others interested, will be held in the vestry of Zion Church, Toronto, on Tuesday evening, August 24th, at eight o'clock. A full atten-

dance is earnestly requested. E. D. SILCOX, Secretary of M. D.

Stouffville, August 16th, 1880.

### 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.

#### RE ZION CHURCH, MONTREAL.

To the Editor of the CANADIAN INDEPENDENT.

DEAR SIR,—The letter of Dr. Wilkes in THE CANADIAN INDEPENDENT of 8th July, in which he refers to me as "that very deacon who superintended the re-erection of Zion Church after the fire of 1867," has moved me to request that you will allow a few words more on what has already been too much before the public. As may be anticipated, I have very little sympathy with what has been done, or is further proposed. I have, however, refused to believe that currency had been given to calumnious reports against Dr. Wilkes until pained by a perusal of your columns; and I do not yet believe that any one will allow himself to be influenced thereby, except to express deep regret that party feeling should have resorted to such weapons. The action of Zion Church in reducing the retired pastor's allowance by one-half, as well as justly reducing that of the acting pastor, was only known here simultaneously with Dr. Wilkes' letters justifying the church in their action towards himself as a necessity, and stating his entire acquiescence in the same. That he did so the Committee of the Colonial Missionary Society deplored, regarding the action of the church as a manifest wrong done to their old and faithful servant. However, so far as the committee were concerned, I believe the matter would have been allowed to rest but for the published subsequent resolve to sell the church building, coupled with the correspondence respecting these transactions which appeared in the "Daily Witness." It is almost needless to say that the views of the committee were entirely on the side of gentlemen well known to them who regarded Dr. Wilkes as unjustly dealt with, and whose straightforward replies were in striking contrast to what they regarded as mere special pleading which had provoked them. The entire unity of the church counts for nothing, as unfortunately it has been brought about by the continued secession of members who saw how things were going; and it is no answer to say that hand has joined in hand in doing wrong. In the meantime not one of Dr. Wilkes' letters made any allusion whatever to the subjects of controversy, until in June last he wrote again in justification of those whom the committee still think have grievously wronged him, and for whom he has sacrificed so much.

"It is at once strange and sad" that men who owe Dr. Wilkes so much should pay it in the strange currency of false accusation; and I trust that my name and explanation will influence those at least who are known to me, to consider whether they or the church are not bound to offer to the retired and venerable pastor a public disclaimer, and to shew they mean it through the current coin of the Dominion.

JAMES P. CLARK.

76 Queen street, London, E.C., 28th July, 1880.

### News of the Churches.

LIVERPOOL, N.S.—This church has joined with Brooklyn and Beachmeadows in extending a call to Rev. S. Sykes, of Keswick Ridge, N.B., which it is thought he will accept.

We regret to learn that Rev. Dr. Duff was taken suddenly ill at Danville, in the house of Mr. Goodhue, after preaching, and at our latest advice was not able to be removed although progressing favourably towards recovery. It will please many beside ourselves to hear that he is quite recovered.

CORNWALLIS, N.S.—Rev. E. Barker has supplied this church for the past nine months and has now consented to settle there for a short time. The

people are in good heart and good hopes for better times. There are five stations and four Sunday schools in the field, with some 320 scholars and thirty teachers. Incendiarism caused the loss of Medford Hall lately, where one of the preaching services was held—a place of many sacred associations. The Bibles, library and all the apparatus of the Sabbath school and Band of Hope were burned.

#### ST. CATHARINES.

We gave last week an account of the ordination of Friend Wetherald, and his induction to the pastorate at St. Catharines. The following additional particulars respecting Mr. Wetherald will, we are sure, be acceptable to our readers.

In a three column article in the *London Advertiser* of the 20th July, we find the following in reference to Friend Wetherald, which, we think, fairly states his connection with the Congregational Church of this city of which he was inducted pastor on the 1st inst:—

#### WILLIAM WETHERALD.

A notable instance of individual secession from the Quaker Church has recently taken place in Canada. William Wetherald, a man of education and culture, founder and for some time principal of the Rockwood Academy, a minister among the Quakers, in high repute for his piety and gifts, an official member of Pelham Monthly Meeting, and holding the important office of clerk of Canada Yearly Meeting, has deemed it his duty to join another body of Christians. For sometime he had been regarded as a sort of leader among the Young or Progressive Friends. He was in full sympathy with the most advanced thinkers among the Friends as to plainness of speech and dress, the observance of Baptism and the Lord's supper, the privilege of singing at public worship and the like. But he contended for comprehension and kindly forbearance, until providential circumstances, as he believed, directed his steps elsewhere. His own account of the matter is contained in the following communication, which, in the form of a printed slip, the writer found circulating among the Norwich Friends:

To Pelham Monthly Meeting of the Society of Friends:

DEAR FRIENDS,—About four months ago, in response to an invitation from the Congregational church at St. Catharines, I was bound in spirit to labour among them for a season.

After three months of blessed service, it was due to you that I should return and work in your own field, and equally imperative for their welfare that their pastor should dwell among them. Having at that time no thought of leaving our present home, I notified the church that our connection must soon close. But during the past month the hand of the Lord has been heavy upon me, and the pathway of peace in service has been made so plain, that I have definitely accepted a call to become pastor of the Congregational Church at St. Catharines. I therefore resign my right of membership in the Society of Friends, not because I love you less, but because I love my Lord more. This resignation of membership has no connection with the fact that I have been baptized with water, and have partaken of the symbols of the Lord's supper. I should not have been separated from you for this cause, because the Society of Friends cannot afford to deny its members the right to obey the dictates of the Holy Spirit when their convictions accord with the uniform teachings of the New Testament.

I part from you in brotherly love and tenderness of spirit, bidding you God speed in every work of faith and labour of love. Always your friend and brother,

WILLIAM WETHERALD.

Pelham, May 12th, 1880.

A CONGRESS of 150 orthodox rabbis at Pesth, Hungary, discussed two important resolutions: first, that the Orthodox should completely separate themselves from the Reformers; and, second, that no graduate of the Pesth Seminary should be accepted as a rabbi of an Orthodox congregation. The first resolution was lost, but the second carried. No Orthodox seminary is contemplated for the present; but preparatory schools are to be formed.

A CURIOUS fact explaining the sudden recall by Pius IX. of the Nuncio Pecci (Now Pope Leo XIII.) from the post of Nuncio at Brussels has been brought to light at Brussels. The Nuncio who, owing to his agreeable conversation and manners, had become a great favourite with Leopold I., thought of converting this liberal-minded monarch to Catholicism. He gave frequent accounts to Pius IX. of the progress he was making in the enterprise. Pius IX., finding that the work did not proceed fast enough, sent one day an autograph letter to the King to hasten the conversion. The King, who heard of the subject for the first time, was not a little astonished, and the matter ended with the recall of the Nuncio and his disgrace during the remainder of the pontificate of Pius IX.



The Sunday School.

INTERNATIONAL LESSONS.

LESSON XXXV.

Aug. 29. } ABRAHAM'S INTERCESSION. { Gen. xviii  
1886. } 16-17.

GOLDEN TEXT.—"He ever liveth to make intercession for them."—Heb. vii. 25.

HOME STUDIES.

- M. Gen. xvii. 1-14. . . . . The Covenant Renewed.
- Tu. Gen. xvii. 15-27. . . . . Circumcision the Seal.
- W. Gen. xviii. 1-8. . . . . Angels Entertained.
- Th. Gen. xviii. 16-33. . . . . Abraham's Intercession.
- F. Heb. vii. 7-28. . . . . Our Intercessor.
- S. John xvii. 1-26. . . . . Christ's Intercessory Prayer.
- Sab. 1 John ii. 1-10. . . . . Advocate with the Father.

HELPS TO STUDY.

The subject of our last lesson was "The Covenant with Abram," as recorded in the fifteenth chapter of Genesis.

In the sixteenth chapter we find part of the history of Hagar, Sarai's Egyptian bond-woman, and the record of the birth of her son, Ishmael, when his father, Abram, was eighty-six years old.

The contents of the seventeenth chapter are: a repetition of the promise, with the change of the name Abram (father of exaltation) to Abraham (father of a multitude), and of Sarai (contentious) to Sarah (princess); the institution of the rite of circumcision as the sign of the covenant; and the definite assurance of a son to Abraham and Sarah, with instructions that he should be named Isaac.

The eighteenth chapter brings Abraham before us in the character of host, entertaining what at first sight, appeared to be three wayfaring men, one of whom turns out to be the Lord (Jehovah), supposed to be God the Son in human form, and the other two the angelic ministers of His vengeance upon the guilty inhabitants of the cities of the plain. Here our present lesson comes in. Its topics are but two: (1) God's Purpose to Destroy Sodom Revealed to Abraham (2) Abraham's Pleadings with God in Behalf of Sodom.

I. GOD'S PURPOSE TO DESTROY SODOM REVEALED TO ABRAHAM.—Vers. 16-21. A most important lesson—a lesson teaching the strictness of God's justice and the severity of His wrath against sin—was now to be conveyed to Abraham, to his descendants, and to all the nations of the earth that should afterwards be blessed in him.

Shall I hide from Abraham that thing which I do? The speaker here is the Lord (Hebrew *Jehovah*). Lest it should be supposed that the destruction of Sodom proceeded from "accident" or from "natural causes," God plainly declares Himself to be the author of it. He is "longsuffering and slow to anger" but there is a limit to His forbearance. To warn and deter others from following similar courses He inflicts punishment upon gross and flagrant violators of moral and natural law even in this life. Further, the sins of nations and other communities are punished here, for it is only here that these exist as such.

All the nations of the earth shall be blessed in Him. "It therefore was important," says the "National S. S. Teacher," "that he should understand God's dealings with nations. Though God contemplated blessing all mankind, it was not through abandoning all retribution for sin. Mercy was not to supersede justice, without repentance. It is a noteworthy thing that this judgment upon those ill-fated cities was executed by the Lord amidst thoughts of mercy for all mankind. It was, therefore, a necessity, and as much an exhibition of true love as was His sparing them up to this time."

For I know him. God knows everyone, but there is trust implied here. In John xv. 15, we find Christ saying to His disciples, "Henceforth I call you not servants, for the servant knoweth not what his lord doeth, but I have called you friends, for all things that I have heard of My Father I have made known unto you." Abraham was God's "friend" (Isaiah xli. 8; James ii. 23).

That he will command his children and his household after him. A knowledge of God's reasons for this infliction would assist Abraham in this matter. Here we find the great value of parental training recognized. The effects of a good man's training of his family pass down through many generations. In Abraham's own case some of these results have come down to the present day, even among those of his descendants who reject his faith.

The cry of Sodom. Has God been hearing the voices of earth ever since the blood of Abel cried to Him for vengeance? Do the complaints of the victims of oppression, of lawlessness and of licentiousness reach His ear? Does He hear the smooth words of the deceiver, the coarse laugh of the scoffer, the foolish utterances of the drunkard, the almost incessant flow of profanity from the lips of so many thousands in the streets of our cities, towns and villages?—then, God is merciful and longsuffering, and the wonder is, not that some places have been destroyed but that others have been spared.

I will go down now. It was not necessary; the expression is of the class called anthropomorphic, or one in which God speaks as if he were a man, in order that men might understand Him. God knew the wickedness of the place, but the full extent of it must be revealed to Abraham and to Lot, and through them to others, by a final test which proved that no stranger could enter the city without being exposed to gross outrage.

II. ABRAHAM'S PLEADINGS WITH GOD IN BEHALF OF SODOM.—Vers. 22-33. Here we have a beautiful example of intercession—unsuccessful it must be called, and still not one of Abraham's six requests was denied. At each step he seems to become more and more convinced of the hopeless wickedness of Sodom; five times he reduces the number of righteous men which would suffice for its preservation, bringing it down to ten, and then he stops; no man can say that the place would have been saved if he had brought the number down to one, or made his request unconditional; to be wise above what is written is neither proper nor possible; all that can be said—and it is enough to encourage large petitions—is, that even in this case God continued to grant as long as the supplicant continued to ask.

The men turned their faces from thence: that is from Hebron, where Abraham dwelt, towards Sodom. "The men" spoken of here are the two attendant angels. Abraham stood yet before the Lord, who was the third One of his visitors. At the close of the chapter we find that this One went His way, not to Sodom, for a reference to the next chapter will show that only two came there.

Abraham drew near. See Heb. x. 19-22. This, though perhaps the most remarkable instance of mere human intercession on record, is not the only one. Some of the others are: (1) that of Judah for Benjamin (Gen. xlv. 18-34); (2) that of Moses for Israel on various occasions (Ex. xxxii. 1; xxxiii. 12; Num. xi. 2; xii. 13, xiv. 13; Deut. ix. 18); (3) that of Samuel for Israel (1 Sam. xii. 23); that of David for Israel (2 Sam. xxiv. 17); and that of Stephen for his enemies (Acts vii. 60).

The great Intercessor with God for men is the Lord Jesus Christ. See Isaiah liii. 12; Rom. viii. 34; Heb. vii. 25; 1 John ii. 1. He does not hamper His intercession with any qualification on the part of those for whom He pleads. "He is able to save them to the uttermost that come to God by Him."

SELF-LOVE.

BY F. W. FAULKNER.

Oh, I could go through all life's troubles singing,  
Turning earth's night to day,  
If self were not so fast around me, clinging  
To all I do or say.

My very thoughts are selfish, always building  
Mean castles in the air,  
I use my love for others for a gilding  
To make myself look fair.

I fancy all the world engrossed in judging  
My merit or my blame;  
Its warmest praise seems an ungracious grudging  
Of praise which I might claim.

In youth, or age, by city, wood or mountain,  
Self is forgotten never;  
Where'er we tread, it gushes like a fountain,  
Its waters flow forever.

O miserable omnipresence, stretching  
Over all time and space,  
How have I run from thee, yet found thee  
The goal in every race.

Inevitable self! vile imitation  
Of universal light—  
Within our hearts a dreadful usurpation  
Of God's exclusive right!

WHEN DOCTORS DISAGREE LET COMMON SENSE DECIDE.

Many of the directions for regulating household labour are so widely dissimilar that young housekeepers find it difficult to judge which to select as the most reliable. We are surprised, in examining household magazines and receipt books to note the numerous conflicting statements coming, as many of them do, from those who stand as model managers and most reliable authorities.

Not many weeks ago a young and inexperienced but conscientious housekeeper came to us in the lowest depths of dependency. One of her "guides" described the mode of doing certain important things, as she thought, very sensibly and clearly. Another gave rules wide apart from the first. For instance, one advised in washing white flannel to make a strong suds in boiling hot water, leave the flannel soaking in it until the water is just cool enough to be used without burning the hands. Then wash and throw at once into a tub of boiling water in which a little bluing has been stirred. Shake up and down with a clothes-stick till cool enough to put through the wringer twice, snap, pull in shape, and hang on the line evenly, changing it on the line several times; then fold tightly, before very dry, for an hour, and press while damp, drawing it into shape while pressing. All very correct, we should say, except putting through a wringer. That injures flannel, in our judgment, making it hard and knotty.

But the next authority she consulted was very explicit in directing that flannels must be soaked over night in cold water, then wrung into a cool suds, rinsed in cold water, and if fair, left out over night to bleach.

This advice, we, for one, should most certainly object to, and feel that our flannels were yellowed, shrunk, and in every way greatly injured; and yet these directions were given by one who is recognized as good authority.

The young lady had the misfortune to spill some grease on a carpet. She flies to her books of instructions to learn how to remedy the disaster, and one tells her to lift the carpet, stretch it on a clean floor, pour on boiling water plentifully, and with a stiff brush scrub the carpet very thoroughly; pour on more boiling water and scrub again, then rinse, and wiping the floor dry, stretch the carpet on the line to drain, then nail it down while wet to prevent shrinking; raise all the windows, if a sunny day, and tying a coarse dry towel on a broom, go over the carpet many times to absorb as much of the water as can be done, changing the wet towel to a dry one often; then leave the carpet to dry.

Another advises soap-suds with ammonia, only raising the carpet to lay some old cloth underneath to absorb the grease. Then scrub the grease spot with this suds and, if needful to hold the colour, put in half a cup of beef's gad. As soon as the grease disappears rinse and with old soft cloths rub till nearly dry.

Another assures you that any quantity of oil or grease can be extracted from a carpet by laying dry buckwheat flour on the spot plentifully, and removing it to add fresh clean buckwheat flour as often as necessary. When the grease disappears brush all the flour off into a dustpan and the carpet will be as good as new—but, never wet the carpet to take out grease spots.

The first direction we think ruinous to any carpet but some old rag carpet, the second very good advice, but the third the best of all and entirely safe.

Now, mystified by many conflicting rules (and we have only given a small sample), what can an inexperienced housewife do? We know of no better advice than to let the good common sense, which in a true-hearted, sensible wife develops rapidly in times of responsibility, come to the front; not to discard rules that are laid down for a housekeeper's guide, but to weigh them calmly and accept or discard independently as careful trial of each shall determine. It is true that economy must be kept in mind, while allowing young, untried, common sense the privilege of experimenting, but with care little need be wasted. Some trials may not give satisfaction, but if one experiments on a small scale in matters of food there will seldom be a dish prepared that cannot be eaten with a degree of comfort. In cleaning, repairing, rejuvenating articles, try only a little spot at a time; or make a spot—which is better—on some old rag that will be no loss if thrown away. That will give a good chance of trying several ways before deciding which will be the most effective on that which cannot be thrown away.

But why should there be so many conflicting statements? We certainly know how it has originated in several instances. Many have written on household affairs who have never had practical knowledge. They see the workings only from the outside—the surface work. They do not know how much time or thought the mistress of this domain gives to the work, what mistakes are made, or what remedies applied to prevent the mistake being known. Sometimes mistakes in cook-books occur by accident. We recall a receipt in a cook-book that used to be very popular that will clearly shew our meaning. The dish was arrow-root pudding, and part of the direction read as follows: "To one pint arrow-root add half a cup of sweet milk; beat it smooth and free from lumps, till like cream!" Any cook, and most housekeepers, will understand the impossibility of following that direction and the utter absurdity of it. It would be impossible to even moisten a pint of arrow-root with only half a cup of milk. And many a young housekeeper has grieved over her lack of success when trying to follow this rule. We desire to comfort those young matrons whose mistakes arise often from no fault of their own, but from a lack of practical knowledge in those who attempt to teach; and we also would shew those who try to follow books as house-keeping guides that they must bring to their aid their own judgment and common sense in testing the lessons taught by the most able treatises on Domestic Economy.—Mrs. H. W. Beecher.

WHAT BOYS SHOULD BE.

First. Be true—be genuine. No education is worth anything that does not include this. A man had better not know how to read—he had better never learn a letter of the alphabet, and be true and genuine in intention and action, rather than being learned in all the sciences and languages, to be at the same time false in heart and counterfeit in life.

Second. Be pure in thought and language—pure in mind and body. An impure man, young or old, poisoning the society where he moves with smutty stories and impure examples, is a moral ulcer, a plague-spot, a leper who ought to be treated as were the lepers of old.

Third. Be unselfish. Care for the feelings and comforts of others. Be polite. Be just in all dealing with others. Be generous, noble, and manly.

Fourth. Be self-reliant and self-helpful even from early childhood. Be industrious always, and self-supporting at the earliest proper age. Teach them that all honest work is honourable, and that an idle, useless life of dependence on others is disgraceful.

When a boy has learned these things, when he has made these ideas a part of his being—however young he may be, however poor, or however rich—he has learned some of the most important things he ought to know when he becomes a man.

NONE will have their residence in heaven hereafter who have not their conversation in heaven here. None will be with the Lord forever, but those that find it their happiness for the Lord to be with them now.—Wm. Jay.



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