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# The Canadian Independent.

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

Vol. 26.

TORONTO, THURSDAY, October 16, 1879.

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## THE CANADIAN INDEPENDENT.

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" JOSEPH GRIFFITH.

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MESSRS. MOODY and Sankey began work in Cleveland Sunday before last.

THE Irish Congregational Union was advertised to meet in Dublin on the 29th of September.

WE see that the Rev. Cunningham Geikie, D.D. (as he is now known), has entered on the incumbency of an Episcopal Church in Paris, France.

AIREDALE College began its session on the 17th of September. Professor Shearer delivered the address, the subject being "A Plea for the Study of English Literature."

WE see that the English Congregational Union recommends that the second Sunday in November be set apart as a Temperance Sunday. We heartily second the motion.

THE opening meeting of the Congregational Institute, Bristol, England, was held on September 17th. The new Principal, the Rev. J. P. Allen, M.A., delivered his inaugural address on the occasion.

HERE is an indication of the severity of the depression of trade in the old country. It is said that one-third of the householders in Glasgow have failed to pay their poor rates this year, and so have disqualified themselves from voting.

THE American Missionary Association, which directs its attention chiefly to the spiritual welfare of the negroes in the Southern States, will hold its thirty-third annual meeting in the First Church, Chicago, beginning October 28th. We rejoice to learn that this Society is extending its operations.

THE Pope does not wish the French clergy to fight against the Ferry Education Bill. He thinks, and rightly too, that peace between the Church and the French Government is desirable just now. France is in danger of drifting away from "Holy Mother Church," and everything must be done to retain her.

IT looks as if Geneva will soon move in the matter of separating Church and State. A report has been presented to the Great Council recommending such action and proposing certain regulations. The question was to have been considered again on the 27th of September. We shall look for the issue with eagerness.

THE outlook for Congregationalism in Canada is bright and hopeful. Our Missionary Society is out of debt. Our College has just completed the \$20,000 endowment. Let every church pray earnestly for a "time of refreshing from the presence of the Lord."

Organize for real effective work. Do not allow the winter to pass without special and direct means being employed for quickening believers and bringing in the outcast. Launch out into the deep.

THE Congregational Union has assisted in building more than one-third of all the Congregational meeting-houses in the United States and Territories. As a rule one-third of the churches assisted by it have become self-supporting from the day of their dedication. We greatly need such a society in Canada. Who will organize it?

THE Theological Seminary at Andover, Mass., secures a very strong man for its Bartlett Professorship of Preaching in Dr. William J. Tucker, of New York city. Dr. Tucker is a comparatively young man. He ministered for some time to one of the leading churches of New Hampshire. Of late he has been pastor of Madison Avenue Presbyterian Church, New York, his predecessor being Dr. William Adams, now Principal of Union Theological Seminary. It is a good thing for a church to give two theological professors in four or five years.

JOSEPH COOK writes from San Francisco expressing much satisfaction that he has been able to hear their Christian songs in good English from the lips of Chinese and Japanese converts. At a mission school he saw three Chinamen baptized, and sixty men and twenty women of the same nationality were present to witness the ceremony. Mr. Cook took part in the ceremonies at the meeting by an address of twenty or thirty minutes, and was "deeply impressed" by what he saw. "California," he says, "is one of the gates of Asia, and in the San Francisco Chinese school Christianity stands before gates ajar."

IT is the same story from all quarters. Some time ago, the Rev. S. C. Stiver, a young preacher from New York, was called to the pastorate of the High street Presbyterian Church of St. Louis. He was examined by the Presbytery and was found to be unsound. He was not very certain as to the complexion and details of the future life. Of course, he was not inducted into the pastorate. A second examine, after an interval of some weeks, was no more satisfactory than the first. Now, his case is to be left over until December. Would it not be well for the St. Louis brethren to send a delegation to Canada to inquire into the method adopted in dealing with the Macdonnell case? We fancy that that must be a patent method of doing what you don't want to do, when you see you must do it to avoid unpleasant consequences.

FROM Melbourne, Victoria, the tidings come of the opening of a Congregational Hall and Library in connection with the Collins street Church. Services were held on July 14th, 16th, 17th, and 22nd. On the 24th a series of lectures were begun, we append the titles with the names of the lectures: "The Distinctive Principles of Independency," by Rev. A. Gosman; "Rise of English Independency," by Rev. J. J. Halley; "Progress of English Independency," by Rev. D. Meadowcroft; "Independency in the Australian Colonies," by Rev. W. Moss; "Independent Preachers and Preaching," by Rev. Thomas Jones. The last named gentleman, as our readers know, is to leave Melbourne shortly. Great regret is expressed at his anticipated departure. He has done good service to his church and to the denomination generally. We see also that the Rev. S. C. Kent of the Victoria Parade Church, in the same city, has resigned his charge.

## CONGREGATIONALISM.

BY REV. HUGH FORD, D.D.

### INDEPENDENCE AND MUTUAL FELLOWSHIP OF CHURCHES.

While the churches planted by the apostles maintained a fraternal intercourse one with another in all holy fellowship and communion, they were, in point of authority, *independent* of each other. The apostles, indeed, as the divinely-commissioned and inspired founders of churches, had a degree of authority over them which was peculiar to themselves; but among the churches, we find no one of them, and no confederated body of them, presuming to exercise authority over the others. Not even the mother church at Jerusalem, considered as a church and as separate from the apostles, ever undertook to dictate to the other churches, or to extend its jurisdiction over them.

The independence of the churches, in the sense and to the extent here explained, is not only sanctioned by the Scriptures, but is most explicitly asserted by learned and impartial historians, who have investigated the subject. Waddington, an Episcopalian of the Church of England, speaking of the Church in the first century, says, "Every church was *essentially independent of every other*. The churches, thus constituted and regulated, formed a sort of federative body of *independent religious communities*, dispersed through the greater part of the Roman Empire, in continual communication and in constant harmony with each other."

Mosheim, a Lutheran, who could have no predilection for the doctrine of independency, thus describes the state of things in the first century: "All the churches, in those primitive times, were *independent bodies*, or none of them subject to the jurisdiction of any other. For though the churches founded by the apostles had frequently the honour showed them to be consulted in difficult cases, yet they had *no judicial authority, no control, no power of giving laws*. On the contrary, it is clear as the noonday, that all Christian churches had *equal rights*, and were in all respects on a footing of equality." The same author speaking of the second century, says, "During a great part of this century, the churches continued to be, as at the first, *independent of each other*, or were connected by no consociations or confederations. Each church was a kind of little *independent republic*, governed by its own laws, which were enacted, or at least sanctioned, by the people."

Archbishop Whately, speaking on the same subject, says, "Each church, though connected with the rest by ties of faith, hope, and charity, seems to have been perfectly *independent*, so far as regards any power or control. The plan of the apostles seems to have been to establish a great number of *distinct, independent communities*, each governed by its own bishop (or pastor), conferring occasionally with the brethren of other churches, but owing no submission to the rulers of any other church, or to any central common authority, except the apostles."

The testimony of Neander, Giesler, Gibbon, and other approved historians, as to the constitution of the primitive churches, is altogether coincident with that given above.

But while the primitive churches were, in the sense explained, independent of each other, they were bound together by the strongest ties, and maintained, as hinted above, a constant intercourse in all suitable acts of fellowship and communion. They were to each other objects of deep interest, and of mutual concern and prayer. As their teachers journeyed from place to place, it is not to be doubted that they had an interchange of pastoral labours. The members, too, when absent from their own churches, were freely

admitted to communion in the assemblies of their brethren. The primitive churches sent Christian salutations and letters of instruction and warning one to another. They also sent messengers one to another, and administered relief to each other in distress. They cheerfully bore one another's burdens, and in cases of doubt and difficulty, looked to each other for advice.

This intimate and holy fellowship of churches is no more inconsistent with their independence than the friendly intercourse of neighbours is inconsistent with their being, each and all of them, independent citizens. I have no right, as an individual, to exercise authority over my neighbour, nor he over me; still it is proper that we should maintain a mutual friendly intercourse, and perform towards each other all the offices of neighbourhood and kindness.

The independence of the churches, in the sense explained, began to be invaded about the middle of the second century, by the establishment of Synods with legislative and dictatorial powers.\* It continued to be invaded more and more, till at length it utterly disappeared from the Church. And when this was gone, there was no let or hindrance to the progress of usurpation, until all the churches became merged in one universal church, and all power was concentrated in the lordly Bishop of Rome.

The independence of particular churches, modified by established forms of ecclesiastical intercourse and fellowship, constitutes the peculiar characteristic and glory of Congregationalism. In the government of many denominations of Christians, indeed, the most of them,—this independence is taken away; or, rather it has never yet been restored. The particular churches are all merged in a general church, and are subject to a jurisdiction above and without themselves. But not so in the Congregational churches. All power here originates, under Christ, in the Church, and terminates in the church. There may be church conferences and Synods and ministerial associations, for mutual encouragement, edification, and prayer. Councils may be called, and may give advice; but this advice may be accepted or rejected. To be sure, where the advice of a council is rejected, there may follow, for a time, and there has followed, a breach of fellowship; but such breaches of fellowship have usually resulted rather from misapprehension, or a want of brotherly love, than from any inherent defect of ecclesiastical organization. Of course, the proper remedy for them is to be sought in a better understanding of our peculiar principles, and in an increase of the spirit of love, and not in a departure from that form of church government which we believe to have been sanctioned by Christ and His apostles.

#### RANDOM APPEALS TO SCRIPTURE.

This is a practice that is becoming too common, not only by Christians but by ministers. The more startling or strange the application of the admonition or the promise the stronger the desire to give it publicity. In determining duty in the individual Christian life great stress is laid upon the casual presentation of passages of Scripture. Their seasonable occurrence to the eye or the mind is commonly supposed to prove that it is immediately from God, and without hesitation the man determines as to the state of his soul or the path of duty. Then great publicity is given to the fact and how the passage operated to the removal of his distress or the solution of his doubt.

Yet, it must be confessed the practice is perilous. All Scripture is no doubt true in itself, but many parts may be erroneous in their application to the present state of the individual. Jonah probably was encouraged when he came to the seaside to find a ship just

\* "These Synods or Councils," says Mosheim, "of which we find not the smallest trace before the middle of the second century, changed the whole face of the Church, and gave it a new form; for by them the ancient privileges of the people were diminished, and the power and authority of the bishops greatly augmented." There could have been no danger in these Synods, and might have been much benefit, if they had confined themselves to *deliberation and counsel*, "but they soon turned their influence into *dominion*, and their councils into *laws*, and asserted that Christ had empowered them to prescribe to his people *authoritative rules of faith and practice*."—*Eu. Hist. Cent. ii., Part 2, Chap. ii.*

ready to sail, and perhaps Judas was strengthened in his purpose to betray his Master by the command, "What thou doest do quickly." The angel of the Lord commissioned Gideon to go and deliver Israel as he was threshing wheat. A man engaged in the same work feels an inclination to go forth and preach, but has some doubt as to his sufficiency and success, when lo, these words come to his mind, "Arise, for the Lord is with thee, thou mighty man of valour," and his doubts are scattered like chaff before the wind.

We have heard of a pious woman who had received proposals of marriage from an eligible suitor but had some conflict between inclination and duty because he was not a Christian; but her mind was determined and set at ease by opening the Bible, and casting her eye on the admonition, "Arise, therefore, and get thee down, and go with the men, doubting nothing; for I have sent them." We have read of a good old man who used to exhort people to live by the Ten Commandments, and not by impulses; and he used to tell how he got free from the delusion himself. When he was a lad he was poor and pious, and thought that all suggestions in Scriptural style came from heaven. Walking one day by a neighbour's hedge, and in his need wishing some of it to burn, instantly the word came, "In all this job sinned not," and in faith of this he began to make free with his neighbour's wood. Happily the command, "Thou shalt not steal," remedied the application of the text and revealed his error, or, as the ingenuous relator remarks, the Word of God might have led him out of the church into the jail.

But all this is noticing the danger on only one side, though it is by far the most common side. The Word of God has its threatenings and denunciations, and there are persons of melancholy temperament and given to dejection. They are prone to look on the dark side, what wonder, then, when a threatening of Scripture strikes the mind in such a case, if the man, viewing it as a divine intimation, is plunged into distraction or despair.

We cannot love the Word of God too much or consult it too often. But we are to "search the Scriptures," and it is "to dwell in us richly in *all wisdom*." It is true also that it is the only infallible rule of *practice* as well as of faith; that it was intended not only to make us "wise unto salvation," but to furnish us thoroughly "unto all good works." But we are not to turn it into a kind of a lottery, or to use it as a spell, or a charm. We are to "understand what we read." We are not to take it separately but connectedly; and if we would be directed by it as to our duty, or satisfied by it as to our state, we are to peruse it with diligence, humility, and prayer; to observe the passages that refer to persons of our character and condition, that describe the temptations to which we are exposed, or the trials under which we labour. Thus, and thus only, will we find it "a lamp unto our feet, and a light unto our path," lending us the most appropriate assistance under all circumstances and subserving "all things that pertain to life and godliness."—*Christian Weekly*.

#### SPIRIT OF CHINESE CONVERTS.

Many who have some knowledge of missionary statistics have, doubtless, often wondered what sort of Christians the figures for communicants represent. Are Christians won from heathenism earnest, faithful, spiritual Christians, such as are found in the churches at home? At the London Conference on Missions the Rev. W. Fleming Stevenson answered this question, so far as China is concerned, from observations made by himself. He first showed how little Chinamen can gain by becoming Christians. At best, if they become helpers, they can only receive a very small salary, hardly sufficient to keep them alive; while, on the other hand, they lose the companionship of their friends and become outcasts, and have difficulties in their business which they never had before. In a worldly point of view they are losers, rather than gainers, in becoming Christians. But, says Mr. Stevenson, they take all this joyfully, and freely hazard their lives for the Gospel. "They can cut off our heads," remarked some Chinese Christians to Mr. Stevenson; "but they cannot behead Christ."

There are many noble women among the converts. One who went to a missionary hospital became a convert while an inmate. When she left, she found her husband's home closed to her. For some years she was shut out; but she did not despair nor give up her religion. Finally she induced her husband to accept the gospel, then her son, and others of her relatives, until eleven in all were converted. In conclusion, Mr. Stevenson says:

"I have found nowhere in Christian lands men and women of a higher type than I met in China—of a finer spiritual experience, of a higher spiritual tone, or of nobler spiritual life. Where missions show such fruit, they are beyond the impeachment of producing shallow and transitory impressions; and I came away with the conviction that there are in the native churches in China not only the elements of stability, but of that steadfast and irresistible revolution that will carry over the whole empire to the new faith."

#### DR. CHALMERS.

Chalmers was Principal of the University and Professor of Theology and Divinity proper. He was also royal chaplain for Scotland, and subject to the order of the Queen to preach at any time or place that the royal will might determine. He was the Jupiter Tonans of Scotland at that time, and the Magnus Apollo of the evangelical party for over a quarter of a century. He at once moulded and led the best minds of Scotland. The country was ripe for such a movement as the Disruption of 1843, and that condition of public sentiment in the nation and in the Church of John Knox was the direct result of Chalmers' teaching, alike in the rostrum and the pulpit. When he preached he preached like an angel from heaven. When he lectured to his students he always spoke as a man who was groping his way into the hearts as well as the heads of his hearers. His views had so thoroughly permeated the whole country that the Honourable Fox Maule (afterward Lord Panmure) in the House of Commons, warned the nobles of England against a measure which might result in the disruption of the National Church of Scotland, using these words: "I tell England, and I tell the civilized world, that if this Parliament shall hazard a disruption in our national Kirk, nine-tenths of the intelligence and piety will go out of the Church, simply because it is the movement of Thomas Chalmers;" and Lord Panmure's prediction was verified by the Disruption of 1843.

In the rostrum, as in the pulpit, Chalmers read closely. His manner was rather awkward, his dialect very broad Fifehire, and his voice by no means sweet or well toned, yet not harsh nor disagreeable. His eye was mellow, yet the very symbol of earnestness, purity and sincerity. When he became intensely interested in his topic or theme, his eye was the most expressive and overpowering organ of his whole head. It looked as though his brain was on fire, and his soul—his whole soul—aglow. As he swung back and forward in the rostrum, and the big thoughts rolled out of his great soul, the one hundred and thirty-four students who sat at his feet, and fifty or sixty amateur students in the gallery, were at times electrified. Old hoary-headed scholars and sages would look down from the gallery, and the embryo divines of Scotland and Ireland would look up—while both would feel literally spellbound by some of his magic sentences. The pens of the students would unconsciously fall on their note books, and after one of Chalmers' avalanches of thought, there would be a moment's pause, a still, breathless silence in the class room, then an audible utterance almost unconscious, but always earnest and unafected, of approbation.—*Dr. R. Irvine, in Sunday Magazine*.

#### A SERMON FROM A PAIR OF BOOTS.

There lived forty years ago, in Berlin, a shoemaker who had a habit of speaking harshly of all his neighbours who did not feel exactly as he did about religion. The old pastor of the parish in which the shoemaker lived heard of this, and felt that he must give him a lesson.

He did it in this way. He sent for the shoemaker

one morning, and when he came he said to him. "Master, take my measure for a pair of boots."

"With pleasure, your reverence," answered the shoemaker, "please take off your boot."

The clergyman did so, and the shoemaker measured his foot from toe to heel and over the instep, noted all down in his pocket-book, and then prepared to leave the room.

But as he was putting up the measures the pastor said to him:

"Master, my son also requires a pair of boots."

"I will make them with pleasure, your reverence. Can I take the young man's measure?"

"It is not necessary," said the pastor; "the lad is fourteen, but you can make my boots and his from the same last."

"Your reverence, that will never do," said the shoemaker, with a smile of surprise.

"I tell you, sir, to make my son's on the same last."

"No your reverence, I cannot do it."

"It must be—on the same last."

"But, your reverence, it is not possible, if the boots are to fit," said the shoemaker, thinking to himself that the old pastor's wits were leaving him.

"Ah, then, master shoemaker," said the clergyman, "every pair of boots must be made on their own last, if they are to fit; and yet you think that God is to form all Christians exactly according to your own last, of the same measure and growth in religion as yourself. That will not do, either."

The shoemaker was abashed. Then he said:

"I thank your reverence for this sermon, and I will try to remember it, and to judge my neighbours less harshly in the future."

#### ADVANCED THINKERS.

However it may be, in these days, with a few clever men who keep together, stand by one another, puff one another up with the belief that they are the "elite of humanity," and utterly delude themselves as to the extent to which their teachings are accepted, the vast majority of decent folk believe in a future life just as firmly as in a present. The brilliant sceptics of the day would be aggrieved if they were told that they "think the cackle of their bourg the murmur of the world;" but this is exactly what they do. A little slice cut from the vast society of a vast metropolis is a provincial hourg just as really as any little country town or village. And the talk of a few clever men, some of them morally disqualified in any degree to discern religious truth, and all of them egging each other on to more daring suggestions, is nother better than cackle, though it be expressed in arrogant tones, and printed in good type on decent paper. Outrageous self-conceit quite incapacitates to see the most vital truth. A man who, whether in book or sermon, never loses the thought, nor misses the chance of obliquely pushing himself, is not likely either to see far into things, or to tell us anything much worth hearing, unless, indeed, he have bagged it from some simpler and nobler soul; and surely it is very obvious that almost all unbelieving philosophers and scientists are blown up with self-conceit, and a good many liberal theologians (self-styled) are blown even tighter. One recalls with grim amusement the university standing of some of these. For at two or three and twenty, men are (in most cases) ranged for life. And it is amusing in like manner to note how some of these have made arrangements to have their doings puffed up in two or three newspapers. Sometimes this is done by a humble retainer or faithful dog, whose sufficient reward is to be permitted to do it. Sometimes a tacit but well understood contract has been made with another mortal for mutual puffer. However this be, I suppose that we all have occasion, in these days, sometimes to read pages which remind us of the wise words of Sir Henry Taylor—"We see every day that talents are easily divorced from wisdom and charity; and when this separation takes place there is no pride which is more tyrannical, more insolent, more wantonly aggressive than the pride of intellect." If the pride of real intellect be thus offensive, much more the pride without the intellect. One has known conceited blockheads

who fancied it made them intellectual to be sceptical, just as one has known persons who thought that to wear the livery of some little social, political, or oracular caste would make them "genteel."—*A. K. H. B. in Fraser's Magazine.*

#### A BLESSED COMMUNION.

Dr. R. L. Stanton, in a letter to the "Herald and Presbyterian" from Basle, Switzerland, where the World's Evangelical Alliance has recently adjourned, after a session of eight days, says:

Outside of the more formal work of the Conference there were many entertaining things. Basle is rich in associations of the Reformation. The old cathedral, which contains the bones of Erasmus, received us, with hundreds more, in the service of the Lord's Supper. It was an event in one's life to be permitted to go to the Lord's table with Christians from so many churches and nations, speaking so many languages. The fashion in the Zwinglian churches is to receive the bread and wine standing, a procession, four abreast, walking up, and, after receiving the elements, two abreast turning to the right, and two to the left, and resuming their seats. The time for this occupied an hour and a half. The women went up first by themselves, and then the men. My companion happened to be a Norwegian minister. An American and a Norwegian thus brought together proved to be a mutual gratification. We received the bread from the hand of a Zwinglian minister, and the wine from the hand of a Moravian. On that occasion Germans, Swiss, Frenchmen, Italians, Spaniards, Portuguese, Danes, Swedes, Norwegians, Austrians, Belgians, Hollanders, Englishmen, Americans, and men from Turkey, Egypt, Palestine—well, pretty much men of all nations, many of whom could not understand a word of any language but their own, joined in the Lord's Supper; but the Supper itself spoke the same language to every heart, and all could understand it alike. Such occasions are rare on earth!

#### WHAT IS THE REMEDY?

We have recently been calling the attention of our readers to the evils of that flood of debasing literature for the young that is so abundantly poured forth. Now let us ask, What is the remedy? Remedy we believe there is, but it must be applied, and that right speedily.

The remedy will be found, first of all, in parental vigilance. The parent is bound to know not simply *that* his boy reads, but *what* he reads. Cultivate the boy's confidence, and lead him, if possible, to bring to you for your approval what he would peruse. That is the best way, certainly. But in any way and at all hazards you must know what he is reading. A great part of this evil comes from the fact that so many parents are utterly careless as to what intellectual food their boy is taking in—careless rather as to whether it be food or poison. "My boy is a great reader," they say fondly and even proudly; "he almost always has some book or paper about." That is enough, they think; of the character of the book or paper they are ignorant. Such ignorance is culpable. There must be perpetual parental vigilance. You are careful to put arsenic or paris green out of your children's reach. This literature is unspeakably more harmful to the moral nature than arsenic or paris green to the physical.

Another point where the remedy may be applied is in the way, as in so many other things, of overcoming evil with good. It is a good thing for a boy to have a taste for reading, when that taste has not become morbid. But if he has that taste it is utter folly to attempt to control it by mere repression. Give him plenty of healthful intellectual food. He has indulged to some extent, we will suppose, in this sensational literature. It has awakened more or less of a craving in his nature for a further supply. He would be a very exceptional boy if, having read some of these wildly adventurous tales, he did not long to read more. But that longing is unhealthy, and will likely lead to evil. How shall you overcome it? It will not do simply to forbid any further acquaintance with the trash. Justice to the boy demands more than this. Forbid it, of course, and give him the reasons for so doing. Do not be a tyrant even in doing a right thing. But go further than this; give the boy good in place of the evil you forbid. There is abundance of wholesome, healthfully stimulating literature. There are periodicals, both weekly and monthly, which are full of good things. There are books of history, of travel, of biography, of real adventure, that will do any one good to read. Provide these for your boy, in your home or through the circulating-library. Encourage him to read the right things, and give him opportunity of doing so. Club with your neighbours in taking periodicals and books and exchanging them among yourselves, if you have no circulating-library accessible. Any of the periodicals noticed from time to time in this paper may be advantageously taken by any family. The point is to provide such a supply of wholesome reading that there will be no room left for a craving for that which is hurtful.

A good deal of responsibility rests with those who man-

age the libraries, and reading, especially in smaller places. The librarian, under such circumstances, can have much influence in suggesting as to the choice of books, or even in withholding unsuitable books from young applicants. We do not advocate the exclusion of all works of fiction from the library-shelves, but we do advocate the endeavour to interest young readers in other things besides fiction, and this can be done. The free library of Germantown, Penn., as we are informed, excludes all novels from its shelves, but works on science, manual occupations, history, travels, natural history, biography, and poetry, are readily accepted by the young readers. This shows, what we believe to be the fact, that with care and painstaking a healthy literary appetite can be cultivated in the young. But it will not be found without cultivation.

Lastly, we call attention to the fact that part of the remedy for the evil of which we speak lies with publishers. Many of them are doing excellent work. The religious publishing societies, denominational and otherwise, are sending out healthful streams, which, flowing through Sabbath schools, accomplish much good. Many of the private publishing houses are doing a like good, though not distinctively religious work. We need more of what we have in part, a literature for the young that is instructive without being tedious, stirring without being morbidly exciting, stimulating without being untrue to nature. We need a literature that shall interest and absorb and incite, while at the same time it instructs and educates. We need a literature that shall picture life as it is, and that shall give emphasis to the moral virtues even where it does not distinctively teach religion. We have a good body of such literature now; a part of the remedy against the evils of the sensational literature of which we complain lies in having that which is pure indefinitely increased.—*New York Christian Weekly.*

#### SCPTICISM AND CRIME IN GERMANY.

Germany is reaping the harvest of advanced thought or scepticism; crime has increased during the last six years in Prussia from fifty to two or three hundred per cent., the imprisonments in Prussia, Hanover, and the Rhine Provinces alone (the statistics from the Southern States, as Bavaria, Wurtemberg and Baden, not being yet published), have risen from 102,077 in 1872 to 133,734 in 1876, and the number to-day is reckoned at 150,000. The prisons are all full, and patriotic men are urging the formation of a penal colony on some island of the Pacific or section of Western Africa. A few months ago the chaplain of the Imperial family, Mr. Bauer, in a sermon preached before the Emperor and Princess, said: "Affection, faith, and obedience to the Word of God are unknown in this country, in this our great German Fatherland, which formerly was justly called the home of the faith. On the contrary it really seems as if it were the father of all lies who is now worshipped in Prussia. What formerly was considered generous and noble is now looked upon with contempt; and theft and swindling are called by the euphonic name 'business.' Marriages are concluded without the blessing of the Church, concluded 'on trial,' to be broken, if not found to answer. We still have a Sunday, but it is only a Sunday in name, as the people work during church hours, and spend the afternoon and evening in rioting in the public houses and music halls; while the upper classes rush to the races, preferring to hear the panting of the tortured horses to hearing the Word of God, which is ridiculed in the press and turned into blasphemy in the popular assemblies; the servants of God are insulted daily." The Berlin correspondents of the English journals add: "The German clerical newspapers, Protestant as well as Catholic, are writing in a like strain." Berlin, with a population of a million, has only one hundred and ten ministers of religion, both Protestant and Catholic, and the average attendance at each place of worship is below one hundred. House to house inquiries show that in the same city "in less than one house out of eight is there any regular use or ever possession of the Bible." The state of religion and morals in the country is a cause of the greatest grief and anxiety to many of the best citizens. This social deterioration and increase of crime does not come from ignorance. Nor does the prevalence of immorality arise from a lack of artistic and aesthetic culture. *Nou is intemperance the cause.* The one chief reason for the degeneration of a once noble people is the substitution of scepticism for faith in the Scriptures.

#### DR. CHALMERS ON PREDESTINATION.

It was during the winter of 1804 that Dr. Chalmers delivered his four celebrated lectures in the University of Edinburgh on Predestination, and wound up his series by a fifth on the pulpit treatment of the subject. In this lecture, he warned his students most faithfully against the danger into which they might be tempted in dealing with such a sublime mystery. He said, "Gentlemen, we have entered on this great mystery with regret, and we leave it without a sigh. The subject which we have been treating professionally from the rostrum you will be called upon to treat ministerially from the pulpit, but remember that the provinces are wide apart.

We are dealing with the heads of our alumni; you have to deal with hearts of sinners. Give me a band of men who never walked, as you have done, the halls of a University, whose only library is the inspired oracles of God, whose only tutor is the Holy Ghost sent down from heaven, and let them loose on some wild moral territory, and they will do more, ten to one, than our college-trained clergy, who must utter every truth and shape every gospel enunciation according to the rule and square of a rigid orthodoxy.



THE  
CANADIAN INDEPENDENT.

TORONTO, THURSDAY, OCTOBER 16th, 1879.

THE GREAT QUESTION.

UNDER the above heading, one of our Methodist contemporaries recently published an editorial article of so extraordinary a character, theologically considered, as to prompt the inquiry whether *that* can be the teaching of John Wesley to whom all good Methodists are required to swear allegiance?

The writer of the article to which we refer sets out to expounding this question of questions, asked by the multitudes on the day of Pentecost—"What shall we do?"—laying special emphasis upon the word "do" which he says, truly enough, was the burden of the cry of the young ruler and of the Philippian jailor. But upon this consentaneous use of the word he founds the curious argument that it is the teaching of the Holy Ghost, and therefore, that the sinner has something to "do" to obtain eternal life.

"No other language," he says, "is appropriate, and it must be extreme folly to attempt to improve on the Holy Spirit's own methods, or to originate words more becoming. Putting language in the lips of inquirers, differing from, and designed to supersede what grace teaches them to employ, is to divert their attention from the great object desired, and to inflict injury instead of good, as though the Holy Spirit was not competent to accomplish His own work aright."

Now, in our judgment, the *form* of the question, instead of being the prompting of the Holy Spirit, is rather the suggestion of man's evil and unbelieving heart, as is proved by the reply given by our Lord to the young ruler, "answering a fool according to his folly," that he might show him the utter futility of his "doing." Every one who has had any experience in attempting to direct anxious inquirers into the way of life, knows that the universal tendency, in such a condition of mind, is to "do" something—to think of obtaining salvation, not of the mere mercy of God through faith in Jesus Christ, but by some "work of righteousness" which *we* are to do.

The answer of Paul to the question of the Philippian jailor the writer thinks "is a good one"—we are thankful that so far he agrees with Paul!—but qualifies his opinion by adding that it is "doubtless appropriate *in many cases!*" But as Paul said nothing about "doing" but only, "Believe in the Lord Jesus Christ, and thou shalt be saved"—he thinks "many need fuller instruction, a clearer insight into their own hearts, and the plan of salvation. Some have not a sufficient supply of the grace of repentance, and do not sincerely and fully renounce their sin \* \* \* Others "are in danger of confounding a single act of the mind with entire dedication of heart and life to God. While others still "are liable to substitute a mere assent of their intelligence for a wholesome reliance of all their powers on Jesus." The "fuller instruction" he proposes is to show to inquirers what they "must do," as John taught the publicans and the

soldiers, and as Peter exhorted the awakened, at the Pentecost, to "repent," and "save themselves from this untoward generation." "After all this, he concludes, to denounce "working out our salvation" as wrong, and "doing" as "deadly," cannot be consistent, Scriptural, or right—it is to teach a way unknown to Scripture, and contrary to that taught us of God.

To us, at least, all this is "darkening counsel with words without knowledge." The awakened sinner is nowhere in the Bible exhorted to seek a "clearer insight into his own heart," or "a sufficient supply of the grace of repentance," or "fuller instruction" than Paul gave the stricken jailor. And Paul himself never exhorted such a soul to "work out his salvation," or to "do" *anything* before *believing* in the Lord Jesus Christ. *That* counsel he reserved for *renewed souls*. And as for urging sinners "without strength" to "a wholesome reliance of all their powers on Jesus"—the muddle is too distressing for comment! How simple and beautiful in comparison is the teaching of Christ and His apostles! "Come unto me all ye that labour and are heavy-laden, and I will give you rest." "He that heareth my word, and believeth on Him that sent me, hath everlasting life; and shall not come into condemnation, but is passed from death unto life." "Not by works of righteousness which we have done, but according to His mercy He saved us." There, my soul, forever be thy trust!

TAKING A BACK SEAT.

THIS is to be commended sometimes. Our Saviour teaches us that in one of His parables. He warns His hearers not to sit down in the highest rooms when they are bidden to a wedding. He counsels them to choose the lowest room. His meaning is that they are to be humble, not lofty-minded and aspiring.

We are sure, however, that He would severely condemn what is often seen in these days. Taking a back seat is not always praiseworthy. It is not everywhere a sign of extraordinary grace.

We at one time wondered if humility made people rush for the seats nearest the door on prayer-meeting night. We have ceased to wonder long ago. You see a man come in at the door, and it looks as if his feet, having carried him so far, were not able to carry him much farther, and he sets himself down where he can first find space enough. And so, generally, you will find this result: The minister or the leader sits or stands in solitude at his end of the apartment, and then there is a large vacant space before the congregation begins to be. We fancy that most of the brethren are afraid to be called on to pray. Or it may be that the moments are so precious to them that they want to get out at the door as soon as possible when all is done. Whatever may be the reason for it, we cannot but

believe that this taking a back seat is a bad sign. It seems as if there was not much interest in the design of the meeting, nor much desire to help to further that design.

When there is any special work to do—and it is doubly true if the work be hard and trying—there is a great deal of demand for back seats. Artemus Ward was quite willing to sacrifice his wife's relations years ago during the American civil war. There are people in the church always who much prefer that others should take the lead, and bear all the responsibility, and win all the honour in difficult and arduous undertakings. There must be something wrong there. The devoted soul does not lag in the rear. It does not fear heavy burdens. It does not shrink from self-denial. Such a soul wants to press to the front in every holy endeavour.

Will men be content with back seats in heaven? Well, it will be a good thing to be anywhere there. But it must put some drop of bitterness in our cup of sweetness to see and know that our position and rank there might have been better and higher. Usefulness here decides glory hereafter. Every man goes into his own place there. Take a back seat here in humility and you reach a front seat there in dignity. But take a back seat here in spiritual character, in Christian service, in charity, in purity, in earnestness, in fidelity, and a back seat must be yours forever.

Correspondence.

To the Editor of the CANADIAN INDEPENDENT.

There is no publication which comes to my hands that I read with greater pleasure than the INDEPENDENT. Canada is my native place. Many of the older and some of the younger clergymen of our denomination in Canada remember with affection my father, the pioneer Vermonter, who spent his days in loving and earnest labours for the Master at Danville, P.Q. Naturally then I come by the love I have for Canada and for Congregationalism. I have watched the course of our denominational ship in the Dominion, and when favourable breezes have speeded her, my heart has rejoiced; when the sky has lowered and storms have impeded her, sympathy has saddened me. There is much in the history of Congregationalism in Canada to cheer one that loves our polity and to give hope for the future. Though it is small, counting adherents, in comparison with some other denominations, yet I venture to say none have done more for the highest and holiest welfare of the Dominion than she has. Education, moral reform, and a high standard of Christian belief and living have been strenuously insisted upon by Congregationalists, and Canada will one day bless the churches that have done so much for her permanent prosperity. A Canada Presbyterian said to me not long ago, "The Congregationalists have always been friends of the temperance cause and an advanced system of education, and their influence has extended far beyond their own denominational limits. So it is the world over. Other churches have received rich gifts from our liberality; and reform, the world over, has received impetus and strength by the warm sympathy and help of our churches. The Liberal party of Britain and the Dominion, and the Republican party of the United States hold politically the great bulk of the Congregationalists. The temperance reform is backed by our churches. Dr. Reynolds, the Red Ribbon Apostle, said to me, "your denomination has always been found by me on the right side of the temperance question."

Our schools, academies, colleges and seminaries,

speaking grandly of our favour and fervour in the education of the generations. Our mission enterprises are for the wonderment and admiration of the world. Who desires to belong to a grander company of citizens and Christians than these? I am satisfied; I am proud of our record; and our churches of the Dominion have right to share in the glory.

I have read with much pleasure the accounts from Manitoba, and trust that "the North Star" of our denomination may not be long a lone star. Why could not the missionary work of British North America and that of our Northern States and Territories be combined? Washington, Idaho, Montana, Dakota, Minnesota and Michigan are, or are to be, scenes of great work for our Church polity. Why cannot arrangements be made between the two Home Missionary Societies to have that harder work done by the agents of one, and thus extend the work and save expense? "The invisible line" can easily be crossed and these two wonderful lands can be tied to each other conquered for Christ, and held by the churches of our faith. There is need of much work across from here on the Manitoulin Islands and in their vicinity. More anon.

J. H. PARKER.

*Cheboygan, Mich., Oct. 2nd, 1879.*

## News of the Churches.

WE learn that the Rev. Robert Hay has resigned the pastoral office in the church at Forest.

REV. MR. STEVENSON lectured in Yorkville Church, Tuesday evening, on "Some American Poets."

REV. E. BARKER is supplying the church at Cornwallis, N.S. His address at present is Kingsport, N.S.

REV. JOSEPH GRIFFITH preached in the Western Church of this city on Sunday last in behalf of the College.

ANNIVERSARY services were held in the London church on Sunday last, Rev. T. W. Handford of Toronto preaching on the occasion.

THE silver wedding of our brother Rev. George Anderson, formerly of Montreal, now in New York State, is to be celebrated on the 24th inst. Silver to send we have none, but we send hearty congratulations to Mr. and Mrs. Anderson, and trust that for another quarter century they may live and labour in the cause of Christ.

STRATHROY.—A very interesting and successful meeting was held in the town of Strathroy, on the evening of the 10th instant, in the interest of our Church extension work. The meeting was presided over by his Worship the Mayor, W. Repley, Esq., and was opened by singing, and prayer by Rev. R. Hay, of Forest. Rev. H. J. Colwell, of Watford, who had acted in the capacity of Convener, gave an explanation of the steps which had led to the calling of the meeting. Rev. R. W. Wallace, B.D., of London, delivered an address on "The Local Church, its organization and independence of external control." Rev. A. Hastings Ross, of Port Huron, Michigan, gave a clear and scholarly address on "Congregationalism, its principles and its practices." Rev. Mr. Hay, of Forest, addressed the meeting upon "The Church of Jesus Christ, its character and dependence upon its founder." For the present the brethren Hay and Colwell will give a Sabbath or two each to this field, but is there not a good brother, with a warm heart, and good abilities, and firm trust in God, who will enter this important field? There seems to be a good opening, and Strathroy is an important town of about 4,000 inhabitants, only twenty miles from London. May the Lord send the man.

RECOGNITION SERVICE.—NORTHERN CONGREGATIONAL CHURCH.—A special service in recognition of the pastorate of Rev. John Burton, late of John street Presbyterian Church, Belleville, was held in the Northern Congregational Church, Monday evening 13th inst., when a large number of members and friends assembled, the Church being filled to the doors. The first portion of the evening was occupied by a social tea in the Sunday school room, when those who desired had an opportunity of being presented to the

new pastor. After this was concluded those present adjourned to the body of the church, where a meeting was organized, with Mr. George Hague in the chair. Among those on the platform with the pastor-elect were:—Rev. J. F. Stevenson, Emmanuel Church, Montreal; Rev. Prof. Gregg; Rev. H. D. Powis; Prof. Young, University College; Rev. David Mitchell; Rev. W. H. Warriner, Yorkville; and Rev. J. B. Silcox. The service, though carried out in accordance with a previously prepared programme, was not marred by any undue formality, but was throughout earnest and hearty. The Chairman, in his opening address, after congratulating both pastor and people upon having entered into such close relations to each other, pointed out that though Rev. Mr. Burton had been long connected with the Presbyterian Church he could nevertheless become one with the Independents, as the two branches were in all essential points the same. One of the deacons, Mr. H. J. Clarke, then read a statement of the circumstances which led to the call of the present pastor, supplemented by a short review of the principles upon which the Congregational Church is founded. Rev. Mr. Burton read his statement of adherence to the principles enumerated, and his acceptance of the call of the Church. Addresses of welcome from the Church and the Young People's Association were then read by Mr. C. Page and Mr. C. Tubby respectively, after which a number of the Sunday school scholars assembled on the platform, one of whom, Miss May Anderson, read a few expressive words of welcome from the Sunday school. The pastor was then briefly addressed by Rev. H. D. Powis, who exhorted him to preach only the truth as it was in Jesus. Though some believed that in the advancement of the world the Gospel should change also, the pastor should remember that Christ was the same yesterday, to-day and forever, and the truths of their fathers were the truths of to-day. The address to the congregation was delivered by Rev. J. F. Stevenson. He pointed out to the people that the pastor's work was important, not only for this world, but for the next, and in view of its difficulty and importance the people should heartily co-operate with him. He urged them not to come to church only to pass an idle hour, to "set an example," or to maintain their respectability, but to come in earnest for the good of their own souls and the advancement of Christ's cause. He was afraid people now-a-days were rather hard to teach, as they were all so desperately learned, but they should be willing to allow that the pastor, after earnest research and prayer, might know something about his theme which intuition had failed to teach them. If they co-operated with their pastor they would both pray and work, for each was necessary to the accomplishment of the duty they had undertaken. Rev. Mr. Burton then addressed a few simple, earnest words to the congregation, thanking them for their kind reception, and saying that he was particularly pleased with that from the children. He accepted the pastorate with an earnest hope that he might be able to do some good in this portion of the Master's vineyard. After short addresses by the Rev. Prof. Gregg and Rev. David Mitchell, the meeting closed.

## Religious News.

HENRY M. STANLEY has arrived at Sierra Leone from Zanzibar. He will explore the Congo River.

It has been predicted that in forty years France will be Protestant. But perhaps the obstacles were never greater than now.

THE Secretary of the Central Evangelical Society of Paris states that if they had the means they could found a new Protestant Church in France every week.

PRESIDENT McCOSH has dismissed five students from Princeton College "for ungentlemanly conduct at Trenton lately." They were drunk and disorderly.

JOHN BRIGHT presented a petition to Parliament three-fourths of a mile long from 100,000 Primitive Methodists in England, asking for the closing of the liquor-shops on Sabbath.

A MEMORIAL to Sir Rowland Hill is proposed in Great Britain, to take the form of almshouses for postmen, the amount to be raised by the contribution of penny postage stamps.

EXTENSIVE religious revivals are occurring in Virginia and North Carolina. A despatch states that from seventy-five to

or hundred persons have confessed conversion at a single meeting.

THE Japanese government has given permission to a native publisher to print an edition of Genesis in Chinese. This is the first time it has authorized any portion of Scripture to be published.

THE ministers of the Free Church of Scotland have been enjoined by the General Assembly to discountenance raffles or bazaar lotteries, and other similar methods of raising money for religious purposes.

THE Belgian bishops excommunicate Catholic children who attend the public schools. Here in Yonkers, says the New York "Christian Weekly," the "sisters" have excluded a little girl from the Sabbath school of her Church for the same crime! This is not Belgium.

THE Belfast (Ireland) Presbytery is gravely discussing the question whether in the parish of Newtownbreda a special service in which a harmonium is used should longer be tolerated. The special service has a larger attendance than either of the two regular services, where no instrumental music is allowed.

THE Rev. David Macrae is preaching to large congregations in churches belonging to the Kirk. The committee of the U. P. Church in Dundee, whereof the late Mr. Gillfillan was pastor, have had another interview with Mr. Macrae, and report that the negotiations are progressing favourably.

A JOINT-STOCK company has been formed in England with a proposed capital of \$5,000,000 in shares of \$5 for the avowed object of diminishing intemperance. It is intended that temperance hotels shall be opened in all parts of the Kingdom. In the prospectus the name of the Archbishop of Canterbury heads the list.

FROM the 56th annual report of the Berlin Society for the promotion of Christianity among the Jews it appears that the total number of the Hebrew race is between 6,000,000 and 7,000,000. Of these 5,000,000 are in Europe, 1,500,000 in America, 200,000 in Asia, and 80,000 in Africa. Of the Asiatic Jews 20,000 are assigned to India and 25,000 to Palestine.

MESSRS. MOODY and Sankey held an all day series of meetings in Cooper Institute last Tuesday. Large audiences, mostly of men, attended, and were moved and melted as in former days by the earnest, impassioned appeals of the revivalists. They are about to labour for a month in Cleveland, Ohio, from which city they go to St. Louis for their winter campaign.

THERE is a good work going on in Calcutta. For three years past there has been preaching in English to educated natives in the Free Church of Scotland. Rev. W. Milne says: "There are more than 12,000 educated natives in Calcutta who understand English perfectly, and it is thought the Gospel should now be preached to them in the same simple, full and direct way that it is preached to those who are nominally Christians."

THERE is considerable discussion among the Episcopalians of Ireland about laxness in receiving candidates for ordination. It is charged that, owing to the fewness of properly qualified candidates, some have been accepted without regard to their learning or fitness. One of the church papers says "it would raise the tone of a diocese at once if it were known that one man were rejected." It commends the example of the Methodists who out of a list of 140 candidates sent back 35.

LORD CHANCELLOR CAIRNS has been preaching to large audiences in Scotland. And some of the clergy are terribly chagrined thereat. One Irish Episcopal clergyman talks about some judgment that will come upon the Chancellor if he does not desist from touching sacred things. What a pity that all the world is not ordered by the priesthood.

THE Secretary of the Central Evangelical Society of Paris says that, if that Society had the means, it could establish a new Protestant church in France every week. It is a pity that more interest is not displayed in the work of evangelizing France. Everything is favourable to success in such an effort now; and the opportunity may be lost because of negligence.

THE corner stone of a new Congregational Chapel was recently laid at Milton, Eng., by a member of the Established Church. An English Church newspaper commenting on the fact says, "In these days many a good churchman is thankful to have a dissenting chapel to go to, who would never have been induced to cross its threshold before our churches were turned into mass-houses."

THE transcendentalist, A. Bronson Alcott, believes in the Trinity. He thinks that there is an analogy between the threefold nature of man and the threefold nature of God. He maintains that if New England orthodoxy at the end of last and beginning of the present century had spoken as it does now, American Unitarianism would not have been born. He asserts also that orthodoxy will soon swallow the better part of American Unitarianism ere long.

## The Sunday School.

## INTERNATIONAL LESSONS.

## LESSON XLIII.

Oct. 26, } FAITH AND WORKS. { James ii.  
1879. } 14-26.

GOLDEN TEXT.—"For as the body without the spirit is dead, so faith without works is dead also."—James ii. 26.

## HOME STUDIES.

- M. Gen. xv. 1-21..... The faith of Abraham.  
T. Josh. ii. 1-24..... Rahab and the spies.  
W. Rev. i. 1-25..... Abraham justified.  
Th. Gal. iii. 1-29..... Justification by faith.  
F. Ps. xv. 1-5..... The citizen of Zion.  
S. Jas. i. 16-26..... Pure religion.  
S. Jas. ii. 14-26..... Faith and works.

## HELPS TO STUDY.

It is not known with perfect certainty which James it was that wrote the epistle which contains our lesson.

James the brother of John has by some been regarded as the author, but it is now generally agreed that the fact of his early death, recorded in Acts xii. 2, renders it impossible that he could have written this epistle as it contains allusions to matters belonging to a later period in the history of the church.

James the son of Alphaeus is by most critics considered to have been the writer. He was one of the apostles, was the leading man in the church at Jerusalem after the death of James the brother of John, and is supposed to have been identical with that James whom Paul (Gal. i. 19) calls "the Lord's brother."

The epistle was written to Jewish Christians scattered throughout the Roman Empire, and not to any particular church, and on that account it is headed "The General Epistle of James." Its chief object is to correct the error of those who were resting confidently in the fact of possessing the law without realizing the necessity of a holy life, and to insist on the doctrine that where living faith is there will also be good works; and it is this doctrine that is especially taught in our present lesson.

It may be taught under the following heads: (1) The Uselessness of an Empty Profession, (2) The Proof of Faith, (3) Justification.

## I. THE USELESSNESS OF AN EMPTY PROFESSION.—vers. 14-17.

It is an emphatic negative that the inspired writer places before us in verse 14: "What doth it profit, my brethren, though a man say he hath faith and have not works? It profits nothing—it is useless. We are not told here that true faith can exist without good works, neither are we taught that a person can do good works without having faith. The word "say" in this verse is an important one and should not be overlooked. If a person says that he has faith, and has nothing to shew for it, then the sort of faith which that person has is a useless faith. Further on in the lesson it is spoken of as a "dead" faith, that is no faith at all.

Can faith save him? Another strong negative. It is not real faith, however, that is condemned here, but the thing that the false professor calls by that name and claims to have. Such faith cannot save.

The apostle then proceeds to shew by a very apt illustration that saying will not do instead of doing—that however good words may be in their own place, they will never do in the place of deeds. The profession of those whose faith has not led to obedience is as hollow and vain as the words depart in peace, be ye warmed and filled would be if addressed to the destitute by way of supplying their wants. The one, as well as the other, is mockery.

## II. THE PROOF OF FAITH.—vers. 18-20.

James does not teach in verse 18 that it is possible for one person to have faith without works and for another to have works without faith. What he teaches is that the person who says he has faith, but has no works whereby to shew that faith, is in reality destitute of faith; whereas he who has works—he who renders a willing obedience to God's commandments—does not need to proclaim his faith by words, for his deeds shew it. Shew me thy faith without thy works; you cannot do it; there is no other way of shewing it; you have not got any faith although you say you have.

The person who is represented as saying "I have works" must have had faith, for he is afterwards represented as saying "I will shew thee my faith by my works."

Saving faith is something more than mere belief in the existence of God and of Christ. Regarding verse 19 the "Westminster Teacher" says: "Thou, *i.e.*, the man whose faith is without works. It is not now some supposed person who addresses this man, but the apostle himself. Believe, *i.e.*, theoretically, with the head. That there is one God.—The apostle is addressing a professedly Jewish Christian, or convert from Judaism to Christianity, and Jews and Christians alike held to monotheism or belief in one God. Thou doest well, *i.e.*, so far. This is good as far as it goes, for it is necessary. But how lamentably it falls short of true Christian faith, is terribly manifest by what follows. The devils.—Better and literally, "demons," evil spirits. There is but one Devil, the prince and leader of these demons. Believe and tremble.—Their belief does nothing for them. Yea, rather, it is their very belief that intensifies their misery. Their condition is the worse for the

very faith they have without works. There is intense significance in the Greek word here rendered tremble. It means, literally, to be rough with bristling points, and is applied to a field with ears of grain, to an army with spears. When spoken of persons, it indicates a horror, with the hairs standing on end. Where true faith is it will produce love and service; a cheerful obedience to God's commands; a strict attention to all Christian duty; and earnest effort for the advancement of Christ's kingdom.

## III. JUSTIFICATION.

There is an apparent difference—to some even a contradiction—between James' statement of justification and the Pauline doctrine of justification by faith; but there is no contradiction, and even the difference is only on the surface. James, throughout the passage which forms our lesson, admits faith as the only possible basis and root of good works; Paul insists on good works as the fruit and test of faith quite as firmly as James does. When everything is taken that both apostles wrote on the subject it will be found that they agree. The doctrine of justification by faith is not peculiar to Paul although it is called Pauline. It is taught throughout the scriptures; and James neither denies it nor teaches a different Gospel.

But James distinctly says that Abraham was justified by works. Well if he was he had whereof to glory, but not before God. It was before men that he was justified by works.

Our works—our character and conduct—are all that we have to prove to ourselves or to our fellow-men that we are justified. It is God alone that knoweth the heart. Faith is invisible to the human eye, and works are but the visible embodiment of it. There is nothing for it but to repeat James' triumphant question, "Shew me thy faith without thy works and I will shew thee my faith by my works."

## CONSUMPTION CURED.

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

## Around the Table.

## LITTLE.

HAST thou little? Be content;  
It is more than many have;  
Joy in little makes it much,  
And will help thy soul to save.

Canst do little? It's enough;  
Do it well and let it be,  
It will count as much as more,  
When thy Judge requires it thee.

Little talent well improved,  
Little service rightly done—  
Be it all thy Master asks,  
Brings the victor's palm and crown.

Hopeful, gladsome, humble, too,  
In thy toiling find thy rest,  
And the little toils of time  
Shall forever make thee blest.

## NO!

MANY years ago, a young man whose name has since rung through the land, was sitting at table, in what was counted "first society." It was almost his entrance into the charmed circle; for he was poor, of obscure birth, a shoemaker by trade, the son of a dissipated, degraded man; and without education, except so far as his own earnest, persevering effort had obtained it. But he was rich in integrity, courage, and reliance on God; and with the strength that is only given through right principles of life, he had made his way amidst difficulties such as you who read this can hardly dream, and set out on a career of true, noble manhood.

At that time, it was a universal custom to put wine on the dinner-table when guests were

invited; it was regarded as only common courtesy to offer it even to callers. Ministers drank it; the most respectable people of all classes, who could afford the expense, were in the same habit.

The host himself asked the young man to take wine with him. It was counted a rudeness to refuse.

Was it an easy thing, think you, for him, then and there, to say No?

But he had temperance principles. He had seen, yes, bitterly felt, in his childhood's home and his opening manhood, the evil of intemperance; and he knew that it was the one glass at dinner that began the downward tendency; that without the beginning, the terrible conclusion would never be reached; and believing in total abstinence as the only sure safeguard for others and himself, he would not sanction by his act, however trivial it might seem, the violation of that principle. Cost little or much, cost favour or feeling, he would be true.

"No," he said courteously, quietly, but firmly, "I never take wine."

Bravely, resolutely, has he maintained his ground through after-years, up to this time. That victory made every subsequent one easier. On the side of temperance, humanity, right, and God Himself, Henry Wilson firmly stands. Like him, boys, learn to say, NO!

## HARVEST.

THE grain harvest is over, and everywhere may be heard the sound of the threshing-mill. The quantity and the quality of the grain is the general topic; all "guessing" on that subject gives place to the hard matter of fact; 'tis certainty now; the grain winnowed and fit for the market is so many bushels to the acre, and no more. An abundant harvest fills the heart with gladness, the mouth with laughter, and the tongue with singing.

Another harvest is coming, in which we are all deeply concerned. The whole world is the field to be reaped, its inhabitants the grain. The Proprietor has arranged to employ the angels as His reapers and binders, and has already arranged the order in which the binding shall be done. First the tares are to be bound in bundles for the burning. The tares grow with the wheat, but the wheat must not be bound with the tares. Second, the wheat will be gathered into the barn.

Now, seeing every one of you would like to be wheat, you had better bestir yourselves, consider your ways, repent of your sins, accept the Lord Jesus as your Saviour, and consecrate yourselves to Him. "This is the day of salvation." "He that believeth shall be saved." What a glorious harvest the SAVED shall know. "Angels shall shout The Harvest Home."

WISDOM is better than riches. Wisdom guards thee, but thou must guard thy riches. Riches diminish in the using, but wisdom increases in the use of it.

**Cleanings.**

PRAYER, also, is no place for compliment, as "We thank thee, O Lord, for the works of thy distinguished servant."—*Dr. Smith.*

FULLER said very beautifully, "He that spends all his life in sport is like one who wears nothing but fringes and eats nothing but saucers."

He who sports compliments, unless he knows how to make a good aim, may miss his mark and be wounded by the recoil of his own gun.

THERE can be no excuse offered—or none admitted if offered—for the use of slang and slovenly expressions in the house and service of God.—*Standard.*

THERE are parents who give more interested attention and oversight to the grooming of their horses than to the schooling of their children.—*Religious Herald.*

CHRISTIAN faith is a grand cathedral with divinely pictured windows. Striding without, you see no glory or beauty, nor can possibly imagine any. But standing within, every ray of light reveals a harmony of unspeakable beauty and splendors.—*Hawthorne.*

WILLIE, aged ten, and Jemmy, aged six, were playing together. One of them was minutely examining a fly. "I wonder how God made him!" he exclaimed. "God don't make flies as carpenters make things," observed the other boy. "God says, Let there be flies, and there is flies."

I HAVE found nothing yet which requires more courage and independence than to rise even a little but decidedly above the par of the religious world around us. Surely, the way in which we commonly go on is not the way of self-denial and sacrifice and cross-bearing which the New Testament talks of.—*Dr. J. W. Alexander.*

It is a high, solemn, almost awful thought for every individual man, that his earthly influence, which has a commencement, will never, through all ages, have an end! The life of every man is as the wellspring of a stream, whose small beginnings are indeed plain to all, but whose course and destination, as it winds through the expanses of infinite years, only the Omniscient can discern.—*Carlyle.*

How hard it is to feel that the power of life is to be found inside not outside; in the heart and thoughts, not in the visible actions and show; in the living seed, not in the plant which has not root! How often do men cultivate the garden of their souls just the other way? How often do we try and persevere in trying to make a neat show of outer good qualities, without anything within to correspond, just like children who plant blossoms without any root in the ground to make a pretty show for the hour! We find fault in our lives and we cut off the weed, but we do not root it up; we find something wanting in ourselves, and we supply it not by sowing the Divine seed of a heavenly principle, but by copying the deeds that the principle ought to produce.—*Temple.*

I HAVE no patience with a certain class of Christians now-a-days who will hear anybody preach so long as they can say, "He is very clever—a fine preacher, a man of genius, a born orator!" Is cleverness to make false doctrine palatable? Why, sirs, to me the ability of a man who preaches error is my sorrow rather than my admiration. I cannot endure false doctrine, however neatly it may be put before me. Would you have me eat poisoned meat because the dish is of the choicest ware? It makes me indignant when I hear "another gospel" put before the people with "enticing words," by men who would fain make merchandize of souls, and I marvel at those who have soft words for such deceivers. "That is your bigotry," says one. Call it so, if you like, but it is the bigotry of the loving John, who wrote, "If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds." I would to God we had all more of such decision, for the lack of it is depriving our religious life of its backbone, and substituting for honest manliness a mass of the tremulous jelly of mutual flattery. He who does not hate the false does not love the true, and he to whom it is all the same, whether it be God's word or man's, is himself unrenewed at heart.—*Spurgeon.*

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HICKORY-NUT CAKE.—Two cups sugar, one of milk, two-thirds cup butter, three of flour, three eggs, two teaspoons baking-powder, a cup nut-kernels cut fine.

SWEET PUDDING.—Four cups flour, one cup chopped raisins, one cup milk, one cup chopped beef suet, one cup molasses, one teaspoonful soda; steam three hours. Eat with sauce.

BREAD PANCAKES.—Soak the bread—about a quart—in as little sweet milk as will thoroughly moisten it; then mash the bread until it is a smooth paste; then add a teacupful of sour milk, half a teaspoonful of soda perfectly dissolved in tepid water, and stir in carefully sufficient flour to make a batter just stiff enough to make the cakes light without being thick and hard. (In other words, make them just as thin as they can be baked without sticking or tearing). Try a cake or two on the hot buttered griddle, if you have any doubt about it. Eggs are not necessary to make light, wholesome pancakes of this kind, but if plenty, or not too expensive they add greatly to their delicacy. Two, three, or four eggs, as you can spare them.

POISONING BY PEACH STONES.—A fatal case of poisoning by peach stones, which is noted in the French papers as having recently occurred in Paris, should serve as a warning to families in which children are allowed to look after themselves for hours at a time. Probably very few adults themselves know how poisonous peach stones are. The victim of the recent accident in Paris secreted the stones of a number of peaches, and, obtaining a hammer, when left alone broke them open industriously and ate them; the result being that he was fatally poisoned by hydrocyanic (prussic) acid. Writers on toxicology state that one ounce of kernels contains about one grain of pure prussic acid, and this quantity, it is well known, is sufficient to kill any adult person. Even two-thirds of a grain has very often proved fatal, and indeed may well be regarded as a fatal dose for any child.—*Selected.*

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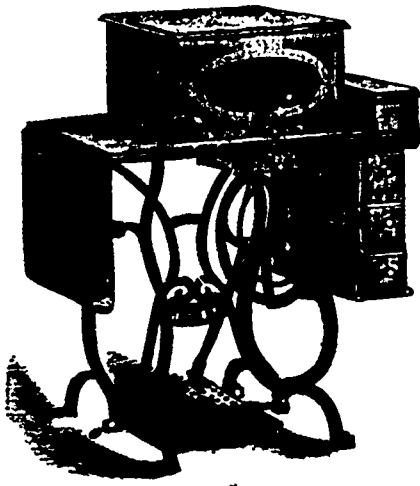
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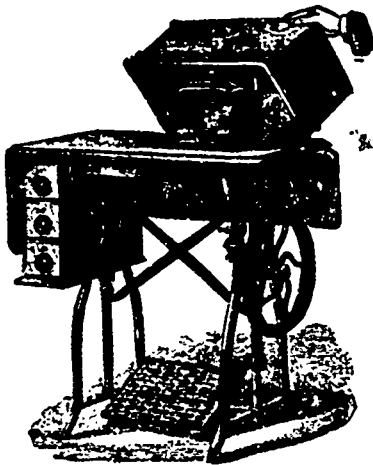
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