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The Canadian Independent.

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

Vol. 26.

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EDITORIAL DEPARTMENT

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THE old Catholics in Germany are to enjoy the benefits or bear the ills of State recognition from this time forth.

WE see that the Provincial Sunday School Convention of Ontario is to be held in this city on the 7th, 8th, and 9th of October next.

THAT Gourock United Presbyterian congregation, over which David Macrae presides, has decided to adhere to him. It has voted to assume an independent position.

GEORGE MACDONALD, the novelist, seems to be in great demand as a preacher just now. He appears nearly every Sunday in some London pulpit. He is ready for work anywhere and everywhere.

THE English people do not like the idea of a statue of the late Prince Imperial, as he was called, in Westminster Abbey. It is difficult to see why that young man should have any claim to such distinguished honour.

MR. CHARLES SPURGEON, the elder of Mr. C. H. Spurgeon's twin sons, has just been recognized as pastor of the South street Baptist Church, Greenwich. It is well to see the sons following in the footsteps of their fathers.

DEAN STANLEY has been preaching in Westminster Abbey on the "Book of Common Prayer." He is in favour of trying to improve the prayer book. He especially condemns the rule which prevents the burial service being read over "the most saintly member of the Society of Friends, or the most innocent child of a Baptist."

THERE is truth in this paragraph, which we clip from one of our exchanges. We hope some men will lay it to heart: "When a preacher goes astray, men who have been all their years of manhood covered with the same slime of wickedness, will roll their hypocritical eyes and swear preachers are the worst men in the world."

DR. JUSTIN D. FULTON of Brooklyn is a doughty opponent of Roman Catholicism. He often deals with it in his discourses. We have recently read an address of his, published by the Religious Newspaper Agency of New York, in which he handles the Papacy without gloves. Say what you will about Dr. Fulton, he is terribly in earnest and deals stout blows.

THE riot in Quebec last week was a deplorable event. It began in some trouble between societies of ship-labourers, but seems to have become a war of races, the French Canadians being ranged on the one side, and the Irish Catholics on the other. The Mayor of the city appears to have been of no use. The other magistrates were compelled to interfere in order that the disturbance might be quelled.

WE learn that "Sunday Afternoon," a very successful monthly edited by the Rev. Washington Gladden of Springfield, Mass., is about to change its name to "Good Company." It has been "Good Company" to many from the outset. Its papers have all been well written, and its moral tone has been the highest. We wish that such publications were multiplied throughout the United States and Canada.

Of the 243 Congregational churches in Maine, only sixty-one have installed pastors. This looks bad. There is no doubt that the "council system" has a great deal to do with this condition of things. In the United States it is a formidable undertaking to install or dismiss the pastor of a Congregational church, and the churches for this reason engage their ministers as acting pastors or stated supplies. Red tape isn't always a blessing.

OUR brethren of the Methodist Episcopal Church in Canada are to hold a Sabbath school Parliament on the St. Lawrence Central Camp Ground, six miles west of Brockville, beginning on Monday, August 25th. The programme is one calculated to be very attractive and beneficial. The Rev. Dr. Jaques, of Belleville, is to preside, and among those who are announced to be present is Philip Phillips, of New York, the renowned singer.

WE see that our Canadian Baptist brethren are about to take a new departure in the matter of training candidates for the ministry. The proposal is to remove their theological school from Woodstock to Toronto, and to greatly strengthen the literary department at the first named place. The Rev. Dr. Castle of this city has been elected to the Presidency of the Canadian Literary Institute, Woodstock, and if he accepts the position, he will, no doubt, be able to carry out the improvements designed.

It is by no means an agreeable task to refer to that divorce suit in which Newman Hall has lately figured; but our duty as journalists compels us to do it. It seems that there were good enough grounds for instituting the suit; but certainly Mr. Hall's admissions on his cross-examination are not calculated to raise him in the estimation of the Christian public and will damage him and Christianity with those who are disposed to scoff. He confessed that before he was legally separated from one wife, he had made arrangements for the marrying of another. There must be something very loose somewhere.

DR. JOSEPH PARKER, in the number of "The Fountain" for July 31st, is very severe on Dr. Talmage's style and more severe on some peculiarities in his conduct. There is no doubt that there are some expressions which have fallen from Dr. Talmage's lips to which the best taste would take exception, and, no doubt, Dr. Talmage is not infallible in his actions. But we fancy that the sins with which he is charged are pretty common ones. Dr. Talmage may not be a man exactly after our own heart, but that is no reason for belabouring him all the while. He has done good—he has reached and helped many who could hardly have been reached and helped except by him.

PREACHERS AND PREACHING.

Last week we called attention to a paper in the "Atlantic Monthly" on "Preachers and Preaching." It was our purpose to write this week on some points made in that paper. The following from the columns of the "Illustrated Christian Weekly," is so good that we copy it into our columns and give it to our readers:

"The 'Atlantic Monthly' for August contains an article on preaching, to which we have already referred with commendation. To most of its positions we yield a ready and cordial agreement. We here call attention to one point which we think worthy of special attention.

"The requirements of the people regarding the social life and occupations of the minister," says the article under notice, "form a serious hindrance to the spirituality and usefulness of his work. His work demands, more than almost any other, except, perhaps, that of poets and artists, periods of solitude, of silent thought and waiting, of receptive communion with the universal and eternal within him and around him. It needs, in a peculiar degree, a free, unfettered condition of his faculties. . . . But only the man himself can ascertain and decide what are the necessary conditions for the most successful performance of his work. Yet there are very few persons in the churches of this country who appear to have any understanding or appreciation of this law of the minister's work. The people with whom the preacher lives in closest relations usually think they know much better than he how he should arrange and employ his time during the week; and the popular judgment decides that most of his time should be devoted to drinking tea with his parishioners, to what is called 'going about among the people, and making himself at home with them.'

"The article proceeds to say that the ministry, as the history of Christianity shows, has never possessed great power or authority, or the Church a high degree of spiritual vitality, where ministers were accustomed to pass much of their time among their people in ordinary social intercourse. The value of this in promoting culture and refinement among the people is recognized, but power as a preacher is lost. The writer well adds: 'It is not visiting among the poor or sick that injures a man's power as a preacher, but the modern expectation that he shall spend most of his time among the agreeable people of his parish, who live comfortably and like to be entertained.'

"We suppose that both the theory and practice of the ministry are that the minister is to be both a preacher and a pastor. He is to proclaim the truth, he is to watch over the flock, to study their spiritual needs. He cannot do this latter without mingling in one way or another among his people; he must know them. But there is a vast difference between this pastoral work, and the merely social intercourse that is so almost universally demanded. One minister may carry on his pastoral work in one way, another in another. The popular demand is that every minister, no matter what his natural temperament, his training, his aptitudes, shall be 'social.' This social quality will hide a multitude of ministerial sins in its fortunate possessor in the eyes of any average parish.

"And yet we submit that spending time 'among the agreeable people of his parish, who live comfortably and like to be entertained,' is not the ideal of the Christian ministry. But is it not just what is demanded of the minister in the majority of the parishes throughout the land? And, further, if a minister fails to meet the requirements in this regard, though his preaching may be thoughtful and instruc-

tive, his spirit devout, his devotion to his work great, his oversight of affairs broad and wise, will it not soon be made evident to him that he is not wanted any longer as pastor of that flock? His people will be likely to treat him as the coloured church treated its minister—they will 'send him in his resignation.'

"Let us not be misunderstood. We believe that the preacher should be a pastor as well. He will take an oversight of the spiritual interests of his people; he will know their needs. But a man can be a pastor and yet not fritter away his time in obedience to mere social demands. Nor should the fact that he is not 'social' in the popular acceptance of the term, be accepted as indisputable evidence that he is not doing his duty as a pastor—that is, is not watching for the highest spiritual good of the people of his charge.

"Let it be borne in mind, moreover, that the qualifications of men for the sacred office widely differ. 'The success of some ministers,' said a friend of ours once, 'lies in their hearts, of others in their heads, of others in their heels.' In some the spiritual, in some the intellectual, in some the social predominates. The ideal minister would combine all, but not often do we see any close approximation to the ideal. The difficulty is that we are not always ready to let men be themselves, and work on the line where their experience shows them to be most successful. Especially if the short-coming is in the social virtues do many want to make the minister conform to their pattern. If there is ability in the heels it does not so much matter to their thinking that there is a failure in the head or heart. To our way of looking at it the head and heart are of prime importance. We hope the time is coming when this view will be the one generally accepted. We believe that then the pulpit will be a greater power than it now is."

TO GO OR NOT TO GO.—A GLASGOW INCIDENT.

Mr. John Dobie held a situation worth £200 a year in the Custom-house at Glasgow, and had held it for fifteen years or more; for he was now about forty years old, and had a wife and eight children. I may not be quite accurate to a year about his age or the time he had been in the Custom-house, but I am sure I am right about the number of his family, and right also in saying that they were all still dependent upon his salary alone.

Mr. Dobie lived in the West End of Glasgow, but not in the fashionable part; his house was as small as would hold his family, and lay in the district called Anderston. For the sake of those who do not know the second city of the empire, it may be explained that Glasgow has for its back-bone one long line of road, running nearly straight from east to west, considerably longer than Oxford street and Holborn together, with Cheapside to boot. The Custom-house lies on the river side, a little way off this line, at a point near the middle of it, where it is called Argyle street; indeed St. Enoch's Church and the square in front of it occupy all the space between Argyle street and the Custom-house. Mr. John Dobie's walk, on six days of the week, was one mile on this straight line, ending with a sharp turn to the right through Enoch's Square and into the place of invoices, registers, and bills of lading; and on the first day of the week his walk was just the same, except that he had the company of some of his children and his wife, and that he stopped at the door of St. Enoch's Church and went into his pew.

One Saturday night, in the last week of November, some five-and-thirty years ago, there was a press of work in the Custom-house. The clock stood at fifteen minutes past eleven, and was hastening on to mark the close of the week, when Mr. Reginald Crabbe came into the room where our friend was working and bade the porter put fresh coals on the fire. Mr. Crabbe was the head of the department, and recently transferred to Glasgow from London. When Mr. John Dobie heard the order given he lifted his head and said, in a tone of wonder, but quite respectfully, "It will be Sabbath morning soon," whereupon other clerks lifted their heads also, looked at the clock and

at Mr. Crabbe, and seemed as if they were of the same opinion with Mr. John Dobie.

"What difference does that make?" said Mr. Reginald Crabbe, sharply. The remembering that he had come into Puritan Scotland, he added, "This work must be finished, gentlemen. But some of you may have scruples, as Mr. Dobie seems to have, about going on to-night, and others may be tired. We shall stop at twelve; but those who don't return at ten to-morrow morning may expect to find their desks occupied by others on Monday."

Nobody spoke after Mr. Crabbe retired, and simple John Dobie went home with a heavy heart. Had he done wrong in speaking? He had spoken on impulse, in mere astonishment that the Lord's day was not to be a day of rest; ought he to have held his peace? And what course was he to take to-morrow?

He had by no means settled this question by the time he reached his door. Sometimes the plainness of the command, "Remember the Sabbath day to keep it holy," seemed to settle the whole matter; but after a few steps the thought of his wife and eight children upset him, and he began to question whether it might not be his duty to go to the Custom-house rather than to St. Enoch's Church next morning. He thought it almost certain that if he did not, the rigorous new chief, Mr. Crabbe, would keep his threat, and next Monday would see him and his cast on the world. As I said, he was a very plain, ordinary man, slow at thinking, with no force about him; safe enough as long as he was in a steady round of work, but much at a loss when thrown suddenly into any new set of circumstances; and when he knocked at his own door, he was rather leaning towards going to his work instead of to church.

His wife ascribed his silence and his anxious look to extra fatigue, and so, to his great relief, she asked no questions. He had an honest, loving heart, and did not wish to disturb her Sabbath rest by suggesting that on Monday the bread-winning might have ceased. While she slept he lay and thought; but thinking was not his strong point, and he made little of it. Even when he thought of God and his Saviour, his ideas got hazy and his feelings perplexing, for he was weary and stunned, and the little sleep he had before morning was not very refreshing. He prayed, however, and honestly committed his way to God, and went through the regular family worship with his household as usual. Some peace came after that, yet he had by no means made up his mind; and during the hour that he was alone, while his wife was getting herself and the bairns ready for church, all his perplexity came back. Only now he leaned rather toward going to St. Enoch's as he had done every Sabbath for many years, and taking the risk of what Monday would bring forth. He sat with his Bible before him and remembered having heard of persons who had been led out of trouble by finding suitable texts, and wished that such a text would come to him. But, though he shut his eyes and prayed in a confused plaintive way for guidance, no such decisive text came to him, and he was relieved when Mrs. Dobie and the children appeared ready for the walk to church. One thing Mr. John Dobie had done; he had dressed for church, not for business. It was a small matter, but it was something; he could not have put on his office coat without deciding in favour of Mr. Reginald Crabbe, and that he would not do, as yet.

The temptation was working away vigorously in his heart as he walked along Anderston and Argyle street with his wife on his arm and four children in front, even although he tried to keep up conversation; and when they came to the turning at St. Enoch's Square the struggle became violent. A dozen times he had arranged with himself that he would accompany his wife to the door of the church and there tell her, when there would be no time for argument, that he must run into his office; and a dozen times he had felt that, if he did so, he would have a bad conscience and would have no right to expect the grace of the Lord Jesus Christ to rest on him any longer. As he entered the Square, he had a vision of a starving family at home and of a stout man in a shabby coat and patched shoes going about Glasgow seeking work; and on the

other hand, as he crossed the Square, he had a more distinct feeling than any he had yet had that God would somehow help him through if he did what was right. He could not in the very least imagine how; but he trusted God and went into his pew, without any one except the Searcher of hearts having any knowledge of his feelings.

There was nothing remarkable about the prayers or the sermon that last Sabbath of November, 1845; but Mr. John Dobie was rather astonished to find how easy his mind became. For once the idea suggested itself to him that he had better look in at the Custom-house after the forenoon service; but he found it not nearly so difficult to dismiss that idea as it had been to put on his Sunday coat in the morning. He went home with his wife, returned to St. Enoch's in the afternoon, and conducted the evening worship with his children almost as usual. The worst time was when he was alone, and after that, when he was in bed, recalling the deeds of the day. The deed was done and could not be recalled; whatever the consequences might be, he must abide by them. His conscience was certainly more at rest, but his heart and head were sadly troubled. He could scarcely hope that Mr. Crabbe's bark would prove worse than his bite, so that it was probably not worth his while to go to his work on Monday. Still, he thought, it would be best to go and learn his fate, and then come home to tell the sad story to his wife.

There was little sleep for John Dobie that night, and his walk to business next morning was sufficiently miserable. When he reached the Custom-house, to his desk was waiting for him as he had left it, and not a word was spoken. He found out that his fellow-clerks had been there yesterday, but they treated him just as before, perhaps with a shade more of respect. He did not see Mr. Reginald Crabbe till Thursday, and then not the slightest reference was made to the affair of Saturday night.

When the worthy man went home to tea, his heart was very light, and his wife was glad to see him looking himself again; but he gave her no reason for the change. He thought once to tell her, but when he thought again, there was nothing to tell. It was only a fright he had had, and he was ashamed of how near his weak heart had been to giving way. He had rather groaned than prayed; it was wonderful how God had helped him. But there was nothing to talk about.

Indeed, Mrs. John Dobie, who was just as plain a person as her husband, only with a comelier face, never knew anything about it till some months had passed, and then John could not help telling her; for in May next Mr. Reginald Crabbe asked Mr. John Dobie to come into his private room. "Have you heard, Mr. Dobie, of the situation vacant at Greenock? and do you think you would like its duties?"

"Yes, Mr. Crabbe, I have heard of it," was all that Mr. Dobie could answer. He knew of the death by which it was made vacant, and he knew that it was a place of trust, with a salary of £350 a year. The thought had just crossed his mind how pleasant such a salary would be, but he had instantly reflected how thankful he ought to be to God that his own salary was going on all right.

"And do you think you would like the duties?" said Mr. Crabbe again, rather wondering that no answer had been given to that part of his question.

"The work is, I understand, sir, not so heavy as here, but the responsibilities are greater. Certainly I would like the duties, and I think I could perform them faithfully."

"That's just it, Mr. Dobie. If you are not afraid of the responsibility, I have much pleasure in saying the appointment is yours. We must have a man there with a conscience, and I know you are one who can be thoroughly trusted."

Mr. John Dobie that evening committed the extravagance of riding home in an omnibus, not that he was recklessly discounting the future, but because he was in haste to tell his wife of the approaching removal to Greenock. And when he was doing that, he could not help telling her how it all came about.—*The Sunday at Home.*

HE LOVED NOBODY.

Unhappy man! So he was. He seemed pleased with nothing. He found fault with everything. He seemed to think much of himself. He loved himself more than he loved God. He was fond of ease, yet led a life of turmoil. He did not seem to care for the cause of Christ, or for the poor, or even for his own kin. He seemed set on having his own way and will. The course of Providence was against him.

The lines of all his conduct met in himself. He had great contempt for others. Of course, he was cruel. He seemed to delight in misery. In his boyhood he tormented colts, and calves, and lambs. He loved to make pigs squeal. He pulled off the wings and legs of flies. He often made others sad. He was not tender to his little sister. He often made her weep. Her little devices to win his love were all fruitless.

He was not good to his mother. In his heart he cursed her. Out of her presence he used terms of reviling towards her. He often disobliged her. He never pitied her sorrows. When her head ached he never bathed it. If she slept he often waked her with needless noise. He finally broke her heart by his vileness.

At school he was a marplot. He would break up any game if his whims were not allowed to prevail. His occasional yielding was servile, not manly. In it he had some ulterior purpose, and that was always selfish.

He once gave something to a poor widow, but he did it in an unfeeling way. He soon boasted of his liberality. He sat up half a night with a sick man, and he often spoke of that as something to his credit. He was a stranger to genuine pity or to true benevolence. He constantly looked on his own things, and seldom on the things of others. All the fountains of kindness, sympathy, and generosity were dried up in his heart. And he was a murmurer, often finding fault with Providence.

A few times his nature seemed softened, but he soon relapsed into hardness of heart. He deceived some, who truly tried to oblige him. Of course, he never enjoyed public confidence.

His married life was full of unhappiness. He gained possession of some of his wife's wedding presents, and used them for his own gratification. He finally broke his wife's heart.

His folly was read in his very face and in all his history. None could long love him. None felt obliged to him.

He once sought public office, and certain lewd fellows of the baser sort stood up for him, but most men refused to vote for him. At one time he was worth a good deal of money, but when reverses came no one seemed to pity him. When sickness came his nurses were hirelings. The offices of love were not found in his room. They were needed, but would hardly have been welcomed. He was petulant even to the last. Sometimes he asked for mercy. I do not say that he did not obtain it. But he blamed those who had done and suffered most for him. No one ever heard him say that he had done wrong.

His death was mournful. It took place in the dead night. A small lamp shed its light on his dying eyes. He seemed apprehensive of his own departure. He left no message of kindness for any one. He had no convulsions. He swooned away, and was not seen any more among the living.

His funeral was very private, though entirely decent; a hearse and a single carriage, with four young men in it, formed the sad cortege.

The great error of his life was that he lived to himself. He was habitually selfish. God's glory, the welfare of his family, the good of his neighbours seemed never to control his life.

THE DOOR OF SALVATION.

There are those who are aroused to a sense of their sin, and are anxious for salvation, but yet who want to take salvation upon their own terms, and to patch up and make perfect what God has declared complete. From first to last God alone must be recog-

nized in the work of salvation; all our own puny efforts are as nothing at all, in so far as our title to a saved state and heaven is concerned. There are many anxious about their souls, who are indulging a laudable anxiety to be saved. But what will be the end of your seeking to attain this simply in your own strength? What is the result in most cases? For the moment such seekers go to church or chapel—they listen to the word of God with increased interest, they assimilate the principles of this or that preacher with fresh vigour, but the upshot of it all is deadness, emptiness, and decline. These are they who are seeking to enter the sheepfold, not by the door, but to climb up some other way.

What would you think of me were I to attempt to enter this beautiful hall by climbing upon the roof and dashing in one of those window-panes, when the door stood ready and open before me? Would not you call me foolish—mad? Would not you cry, "There is the door! see it!" And yet I ask, Is not that the case with many anxious souls here? There is the open door of salvation; but no, they want to work for salvation. But it is not required for us to work to the cross, but it is required to work from it. Not until we are within the sheepfold is it our privilege to "go in and out and find pasture." Not till then can we be of any service to others. Not that I wish to decry a decent life, a life of morality; but that it is only for time; what is its use in eternity?

There are a great many people who are happy in a kind of spiritual Berwick-upon-Tweed. The peculiarity of this town lies in the fact that it is on the borders—neither in England nor in Scotland. I pity the nationality of its inhabitants, and I pity the nationality of those who are content to live in this spiritual borderland. They give neither to God, nor to the devil, nor to themselves; their allegiance sometimes going with the Lord's children, sometimes walking with the devil's kindred; and when Sabbath comes around, just because it's "the thing," trotting into church or chapel to render an outward display, because it's respectable to appear religious. From the bottom of my heart I pity them.

Something convinces us at the outset that Jesus is the door. Have you ever thought of the force of that little word "I"? "I am the door." Take God's word and apply it to yourself. Can you say, "I am the door?" Far from it. There is nothing so contemptible as an egotistical man. The constant reiteration of the pronoun "I" makes his conversation disjointed and disagreeable. Is there such a man who would dare say *he* is the door? If there were, and he was allowed to proclaim it, though we did not contradict him, it would not be long before he contradicted himself. Apply that text to any one but Jesus, and you will find the same result.

Jesus, then, is the door. What is our relation to Him? By nature we are outside the Door, ruined! lost! condemned! wanderers in the wilderness. By grace we pass through the door—are then no more condemned—no longer slaves, no longer expecting the punishment, but are ransomed, free, as those who have passed from death unto life by reason of the atonement of Jesus—the gift of God for our sakes. God has no quarrel with sinners. God is the essence of the sinner's friend, and Jesus is the exhibition of that essence. God loves us, but He hates sin, and therefore He allowed Jesus to be deserted upon the cross which caused Him to put forth that bitter cry, "My God, my God, why hast Thou forsaken me?" in order that He might know what it was to be forsaken by God and occupy the sinner's position, who has separated himself from God, that He might take us by the hand and lead us to where his Father and our Father is seated in glory everlasting. Jesus is the door, and, firstly, He is a door of hope. We don't preach a closed door; we don't come to you and say there is no chance for you; but we do say this, that only by faith, and by the operation of the Spirit—and you may ask for and obtain that Spirit if you take Christ at His word—there is nothing to prevent you from being saved before you leave this hall. It is not, "I will be the door," but "I am," therefore, sinner, we proclaim to you a door of hope open for you, ready to receive

you, a loving Jesus, with outstretched arms of everlasting love. He is a door of security. It is said that every man's house is his castle. A man within doors is safe, and I hope we shall never cease to respect a man at home, and whether he be poor or rich, let the same privilege be accorded him. Jesus is the door of security. Within His arms you are safe, and once within them you can welcome others to the same resting-place; but not until you are inside the door can you beckon poor souls to the door of right, to the door of hope, to the door of everlasting joy. "I am the door, by me if any man enter in he shall be saved."—*The Earl of Kenton, in an address in London.*

A CYPRUS VILLAGE OF LEPERS.

The "Daily News" correspondent in Cyprus thus describes a visit which he paid to a village within two miles of Nicosia, exclusively inhabited by lepers, 160 in number: "The sight presented to my gaze when I reached the village was simply appalling, and it was hard to credit the reality. It seemed more like a dream begot of the weird and morbid imaginings of a Poe or a Hawthorne. Men, women, and children, into whose flesh the disease was eating its way, passed before me, and these wretched beings afforded the most ghastly spectacle. There were all stages of leprosy visible. Upon some the fatal sign had only just set its mark, while others were but little else than a living mass of corruption. The unfortunate creatures attacked become at once isolated from the community to which they belong, their property being confiscated and divided among their relatives, precisely as if the former were dead, and they are then banished into this village to endure a living death, until death itself mercifully relieves them from the curse that has befallen them. The mode in which the lepers live is almost as horrible as their condition, for the sexes, in all stages of corruption, are huddled indiscriminately together. There are about a hundred houses in the village, but all the employments of life appear to be neglected, with but one or two exceptions, and many of those who have been banished from their homes go mad. The Government of the country supports the lepers so far as the distribution of rations is concerned, but the authorities do not direct the internal arrangements of the village, this being left to the villagers themselves. One of the least afflicted lepers is permitted to come down to Nicosia, and he daily carries the Government rations to the others; beyond this they have no communication whatever with the outside world."

"TEST IT."

A servant of God, poor in this world's goods, but rich in faith, became greatly perplexed in regard to the literal rendering of the passage, "Give to him that asketh thee." "Test it," was the reply to her repeated inquiries for light. She rose from her knees resolved to make the trial. It was Saturday. Provision had been made for the Sabbath, and two dollars only left for the following week. She put on her bonnet, and went to call on a friend, whom, to her surprise, she found in deep distress. Her husband was out of work, sick, and discouraged, and the family on the verge of starvation. Could she lend her two dollars for a few days? The test was applied sooner than she expected, but with firm resolve she gave the money and went home to abide the result.

Monday came. The Sabbath provisions were exhausted and her money gone. What now was to be done? "Test it," was the reply; and she resolved to "wait upon the Lord." Just then a knock was heard at the door. She rose and opened it. A lady whom she knew inquired if she could do some work for her. She replied in the affirmative, and at the lady's request opened the bundle and stated the price, \$1.50, at which she could do it. "It is not enough," said the lady. "There are two dollars; take it, and get it done soon as you can." The door closed. Trembling and astonished, the disciple of the Lord Jesus fell upon her knees, and with a joyful shout of thanksgiving accepted God's own rendering of His Word. She was never more troubled about that passage.

Reader, if you are troubled, go and do likewise. "Test it," and see for yourself.

THE
CANADIAN INDEPENDENT.

TORONTO, THURSDAY, AUGUST 21st, 1879.

AN EXPENSIVE LUXURY.

THE congregations connected with the Canadian branch of the Reformed Episcopal Church recently held a conference at Ottawa with a view to organizing a Canadian Synod, and electing a Bishop to preside over its interests. Clergymen and delegates were present from most of the congregations in the four Provinces of Ontario, Quebec, Nova Scotia and New Brunswick; but although unanimous as to the desirableness of having a Canadian Synod, the convention thought it inexpedient to proceed to the election of a Bishop, as the cost of maintaining such a dignitary would be \$10,000 a year! So, at least, it was asserted by one of the delegates, and the statement passed unchallenged. That, indeed, is a very moderate figure for the honour of having a "Right Reverend Father in God," duly consecrated by the imposition of holy hands in the direct line of apostolic succession, of the importance of which Reformed Episcopal churchmen seem to be as profoundly impressed as any of their unreformed brethren. Not to name the income of any of the English Episcopate, we see it mentioned in some of our exchanges, that quite an outcry has recently been raised against the incomes of several of the Missionary Bishops, which in some instances reach a sum equal to five or six times the amount said to be required in the case we have just referred to. However, extravagant or not, it is too big a sum for a young and struggling Church to raise, and the advantage, real or supposed, of having such a functionary has, for the present, to be foregone.

We should deeply commiserate the condition of our brethren thus left comparatively unsheltered, but for the fact that there is an easier, much less expensive, and, at the same time, more Scriptural way of compassing their object than the one they have been contemplating. According to the Congregational method, which we take the liberty of commending to their attention, every church has a Bishop of its own, who, although not able to trace his Episcopal pedigree back to the apostles, through the Anglo-Roman line, is nevertheless more truly a Bishop of the Apostolic type than a Diocesan who has no congregation of his own to oversee. The episcopacy of the New Testament, as all ecclesiastical historians of any note now agree, was not Diocesan, but Independent. Titus, by Apostolic direction, "ordained elders in every city:" (Titus i. 5) and by a comparison of the 6th to the 9th verses with the 5th in the passage just quoted, and of the 28th verse with the 17th in the xxth chapter of the Acts, it will be seen that "elders" and "bishops,"

or "overseers," filled one and the same office in the early Christian churches. In other words, Diocesan episcopacy, like the Methodist itinerancy, is not "according to the pattern showed to us in the mount," but is a human contrivance which ought never to have been substituted for the Divine plan. The Lord has indeed recognized and blessed all Christian churches, under whatever forms organized, according to their faithfulness and zeal in setting forth His Gospel. But how much greater their success might have been, had the original simple form of organization been retained as He gave it to His apostles, who can tell? We believe the Divine plan to be better than the human, and that it would have proved itself much better adapted to the end He had in view in giving it to us, and therefore we feel constrained to urge upon all our brethren the desirableness and duty of getting back as near as possible to the New Testament model of the Christian Church.

THE LORD'S DAY.

IS Ontario to have its Sabbath surreptitiously taken away? Is nothing to be done, no voice to be raised against the present assault upon God's day of holy rest? Why is Hamilton silent? Are all the Christians of Toronto dumb-founded? Think of it. Sunday service trains are advertised and run between Dundas and Hamilton, and between Hamilton and Burlington Beach. Steamers also are to ply between these places, if they have not begun. Pleasure boats leave the wharves of Toronto on Sabbath for Burlington Beach and elsewhere. But no action has been taken save in the case we referred to three weeks ago in Dundas, when the complaint was dismissed on the ground that *carrying companies may under the Lord's Day Act convey travellers for pleasure or business or from any other motive, on the Sabbath.* This decision has never been noticed or called in question by the press, and it would seem to be acquiesced in as a correct interpretation of law. Add to this that the "Globe" is opening its columns to a discussion as to the obligation of the Sabbath, in which one correspondent calls in question its application to Christians, assails the Old Testament scriptures by impugning their authenticity, historic value, and truth, and saying that they may be thrown aside by the present generation of Gentiles, assails dogmatic theology, and in the name of liberty claims the right of any man to seek his pleasure on the Lord's day. Is the Christian community prepared to submit to all this? If not, it is time to speak out and to act. Unless decisive steps are speedily taken by either enforcing the law, if we have one applicable to these evils, or by obtaining the necessary legislation, our Sabbath will be gone—a thing of the past. Not only pleasure but business will be generally prosecuted on the Lord's day and Christians will either have to break the Sabbath

or give up their situations. This is no time to sit still. Inaction means irreparable loss. The following speaks for itself:

"Manager Hickson, of the Grand Trunk Railway, has pronounced against Sunday excursions. He says: 'I have no sympathy with these Sunday excursions, and I am thoroughly convinced it will be to the advantage of both the public and the railway companies themselves not to introduce the system into Canada.'"

THE ONLY SUCCESSION.

THE discussion upon apostolic succession, which has been raised by the crossing of swords between the Bishop and the Archbishop, is not of much interest in itself. It attracts a certain class of minds to which we may apply the term "Sacerdotal," and it is more or less connected with such matters as the confessional, the elevation of the host, baptismal regeneration, or the authority of the Church. To those who accept the Word of God as the only rule of faith, and discard priestliness in its every form, apostolic succession is nothing but a figment of the imagination. These maintain that the apostles could have no successors. They remember the distinguishing features of the apostolate, that one must have been with the Lord and been able to witness to his resurrection. They acknowledge the claim of Paul to rank as an apostle, because after the ascension he had miraculously seen the Lord, and had listened to His voice. The conclusion is inevitable that the apostleship ceased, when the last of the twelve had gone to his reward.

The very notion of apostolic succession is begotten of the world. There cannot in the nature of the case be any hereditary line either with ministers of religion or Christians generally. Royalty may lay claim to an unbroken descent from some illustrious warrior, though even here many links in the chain may be found to be imperfect. The scion of a noble house may proudly trace his lineage, through the centuries, to him who, by some deed of prowess or some good fortune, became its founder. But there is nothing corresponding to this in the Christian life. In this regard we are without father and mother. We cannot boast of our patent of nobility. Nor can we indulge the pleasing dream of being succeeded by heirs according to the flesh. It is true that Christians are frequently blessed with the glad spectacle of their children becoming the genuine followers of Christ. But how frequently is the opposite to be seen, parents being broken-hearted because of the prodigality of their offspring.

No. Every man, every woman must stand alone. The Saviour has one saying that is applicable to all, "Except a man be born again, he cannot see the kingdom of God." It will not avail even in the case of an Archbishop that he can boast of the Papal blessing, if his heart has not been touched by the Spirit of God. The only true ordination is that of which the Apostle Paul speaks when

he says, "and when James, Cephas and John, perceived the grace that was given unto me, they gave to me and Barnabas the right hand of fellowship." There is something which lies back of the call of the Church to be a minister, and that is the call of God. It is this which gives meaning to a pastor's ordination. It is this which gives him a place in the true succession of Christian men and women. But without it the Papal tiara and crozier, the cardinal's hats, the bishop's lawn, the minister's robe, are only like the sign-board over an empty shop. If so, then let the vain fancy of apostolic succession be given up, and let Christians consecrate themselves to the work which it has pleased God to assign to them of proclaiming a free and full gospel of salvation.

Correspondence.

THE SUNDAY SCHOOL.

To the Editor of the CANADIAN INDEPENDENT.

DEAR SIR,—It has been well remarked in a recent number of the INDEPENDENT that the Sunday school question is one of the greatest now before the Christian Church.

The importance of instilling in the minds of the young a knowledge of God's love for them, leading their affections to gather about and centre in Him as their Chief Friend, is more generally acknowledged than it used to be, and yet when the interest of parents in their children is considered, it is surprising that far greater attention is not given to this vital portion of their education.

Solomon says, "Train up a child in the way he should go," and what way is better than a fearless loving trust in God? I cannot abide the remarks of some parents who, while utterly neglecting their children, have told me in just so many words that they did not feel responsible for their conversion because God alone could change their hearts. On the other hand the hesitancy manifested by many Christians in talking to the young of Jesus and His love must largely, if not entirely, result from the fact that they do not themselves live in the enjoyment of their high calling, a life-long stumbling block to their usefulness in the grandest earthly sphere of labour.

For the children of such parents, as well as for those whose parents have no interest in Bible teaching, there is great need of Sunday schools with teachers whose love for their Master leads them gladly to embrace the opportunity of engaging in so noble a work. Naturally enough these classes show less interest in their children attending Sunday school than is shown by those most active in Christian work, but the chief, if not the only opposition to Sunday schools has, in my experience, been manifested by those whose lives have most palpably negated very high professions.

Much of the success of the Sunday school depends on its guidance and government in the various exercises which, with the lesson, make up the school hour. Scholars become attached to teachers who take an interest in them and show it whenever they meet; they become attached to the school largely through the pleasure afforded by its exercises.

Our school-room is cheerful and bright, the walls are white and set off with mottoes; behind the superintendent's desk is a blackboard on which the Golden Text is written in illuminated letters, and to the right of the desk a large bouquet of flowers on a stand. The Bible classes and infant class are divided from the body of the school by sliding windows which are closed during the teaching of the lesson. The librarians have a separate room; and water taps and closets are conveniently placed, though experience proves that scholars should rarely be allowed to leave their classes for a drink.

Punctually at three o'clock a hymn is given out and

heartily sung with piano accompaniment; then a portion of the Scriptures is read, the superintendent and scholars reading alternate verses. A short prayer and another hymn lead on to the lesson teaching for forty minutes: after the lesson a hymn, and the attendance, with the amount of missionary collection. The scholars next recite the verses of the day, class by class, and listen to an address on the lesson, or, other topic and the school is closed, by singing and prayer, at 4:15 p.m.

These exercises will appear ordinary enough; and yet we all like our school, and our numbers have more than doubled within a year. A good deal of the success is due to the tact of the superintendent in constantly varying the character of the exercises, adding or dropping a portion as occasion suggests, calling on the scholars to recite one of the Psalms learned, or the Commandments, or unite in the Lord's Prayer and having the addresses short and the general tenor of the exercises fresh and attractive. C. C.

Montreal, Aug. 1st, 1879.

News of the Churches.

REV. HUGH PEDLEY has returned from his camping and canoeing.

REV. C. DUFF, M.A., of Speedside, is to supply the Hamilton Church on the 24th inst.

MR. CHARLES PEDLEY, B.A., will preach in the Western Church, Sunday the 24th inst.

REV. A. O. COSSAR, of Belleville, has returned home from his visit to the sea-side thoroughly recruited.

THE corner stone of the new Congregational Church in Unionville will be laid on Friday, the 22nd inst., at 4 o'clock.

YORKVILLE Church was supplied last Sunday morning by T. W. Handford, and Bond street by Joseph Griffith.

REV. DR. WILKES is spending a few weeks at Saratoga. We trust that the Doctor will return strong for his winter's work with the students.

WE congratulate the Rev. A. Duff, of Sherbrooke, on the honour recently conferred on him. The University of Vermont has given him the degree of Doctor of Divinity.

REV. J. L. FORSTER has been supplying St. John's, Newfoundland, for some two months, while the Rev. Thos. Hall, of the latter place, has been supplying Calvary Church, Montreal, for the same time.

WE see by the London dispatches of the "Globe" that it is likely that the resignation of Rev. R. W. Wallace will be withdrawn. His reason for offering it, as expressed to the church, was chiefly a lack of interest and co-operation on the part of his brethren in the church.

THE children of the Congregational Sunday school in St. Catharines and the school at Grantham, with their friends, went last week in thirteen well filled vehicles to the Eight Mile Creek for their annual picnic. Both the day and the place were beautiful, and all enjoyed themselves thoroughly.

WE see by Winnipeg papers that our friends in that city held a very interesting meeting in the Temperance Hall on the 31st of July. The Rev. R. Mackay presided, and delivered an address from Isaiah i. 18. The Rev. W. Ewing followed and the Rev. D. McGregor led in prayer. The audience is said to have been a large one.

A CORRESPONDENT writes that the Church in Acton, Ont., has a more encouraging aspect than formerly. Student McIntyre has laboured faithfully during his summer vacation. He has opened a new preaching station with good prospect of success. The Sabbath school is growing in interest and usefulness. As Mr. McIntyre will be soon leaving for college, it is greatly desired that some one be ready to at once step in and carry on the work.

ON Friday evening, the 8th inst., a number of the friends of Rev. B. W. Day, of Cowansville, assembled at the parsonage about the time of the arrival of the

train which was to bring Mrs. Day on her return from Ontario, where she had been spending a few weeks among friends. Mrs. Day was agreeably surprised, and a very pleasant evening was spent in social intercourse. Such gatherings are productive of much good, as indicating the good feeling which exists between pastor and people.

Religious News.

THE king of Southern Abyssinia announces that he has abolished the slave-trade throughout his dominions.

THE sacred mosque of St. Sophia at Constantinople, which has for centuries been guarded against the intrusion of unbelievers, is to be open every Tuesday and Friday for believers of all faiths to attend a lesson for the reconciling the differences of religions.

THERE is now an unbroken chain of communication by steam from England to the northern end of Lake Nyassa in Central Africa, excepting seventy miles of the Murchison Cataracts in the Shire river; and it is ascertained that Lakes Nyassa and Tanganyika are but 130 miles apart, instead of 250.

A CENTURY ago the Lutheran Church had only twenty-four ministers in the United States. Now there are 3,150, with 5,600 congregations and 725,000 communicants. Thirty years ago there were only a few scattered Lutherans west of Ohio; now there are 1,702 ministers, 3,001 churches, and 367,180 communicants.

BISHOP STERRER of Zanzibar, on the east coast of Africa, has learned that the Swahili version of the Bible which he translated, is intelligible to some of the tribes on the great central lakes. Mtesa, the king of Uganda, whom Stanley met, understands the language and has been supplied with copies of the translation.

THE population of London is estimated at 3,577,305, of whom fifty-eight per cent. should be able to attend public worship at one time if they had room. The actual provision of sittings by all the religious denominations is but 1,119,776, while it should be 2,074,836. Of the present sittings more than a third are unoccupied.

MR. SPURGEON says that Dr. Blake recently wrote him, "I had in my hands the other day one of your sermons, very yellow." It lay embedded in one of Dr. Livingstone's journals—had probably been all over Africa—and had in Livingstone's neat hand the simple words, "very good." "Would you like it?" Of course he sent an earnest request for the yellow relic.

THE chief Rabbis and Presidents of the two principal congregations at Jerusalem have issued an appeal for aid, in consequence of the scarcity of food, due to the adverse harvests in Palestine for the last three years. They state that the condition of poor Jews in Jerusalem is most appalling, as they have neither food nor the means of procuring any. They do not ask for money, but for wheat, barley, flour and other articles of food.

MR. SPURGEON, says the London "News," has been gifted by nature with a voice distinctly audible at the edge of a crowd of 10,000 persons in the open air, and his perfect mastery of his own language is never marred and spoiled, as the far inferior style of many highly-educated people is apt now-a-days to be, by the unseasonable intrusion of foreign idioms. But beyond and above these advantages he has the indefinable power of so saying what he wishes to say as to make it both immediately intelligible and permanently impressive to all who hear him.

A GREAT movement has just been inaugurated against intemperance in Great Britain. It is the formation of a joint-stock company with a million of capital, in shares of one pound each, to provide temperance coffee-houses and temperance places all over the kingdom. The Archbishop of Canterbury is at the top of the list of clergy, and as many names followed in the prospectus, as advertised in the "Times," as nearly fill a column. The coffee-houses already established have done well, and it is quite expected that this new scheme will pay.

IT may be a matter of surprise to many that there is a Christian church in the city of Cabul, Afghanistan. But in the Bella Hissar (or walled fort) and not far from the Ameer's palace, there has been a little Armenian church ever since the days of Nadir Shah, and his little band of Armenian Christians have been allowed to worship their God and Saviour undisturbed in that church all through the many political disturbances and administrative changes that have taken place in that city. At one time there was a considerable number of Armenian Christians in Cabul, but now there are not more than twelve souls. Most of these have received baptism from clergymen of the Church of England.

A NEW Russian sect has arisen in the Donjense district. The prophetess, Xenia Ivanovna Kusmin, is a strikingly handsome peasant woman of twenty-five, who possesses a voice of remarkable power. She has twelve apostles whom she has commissioned to teach her doctrines to the people. Its chief points are that its adherents shall avoid the use of flesh meat, and not recognize marriage nor the authority of the clergy, and that when they meet one another they shall avoid as a great sin holding out their hands to each other. At religious assemblies tea and sweet cakes are used as a corporal refreshment, while it is prescribed as an act of devotion that each person shall kiss every one else. The prophetess and her apostles live together in one large room.

The Sunday School.

INTERNATIONAL LESSONS.

LESSON XXXV.

Aug. 10. } PRACTICAL RELIGION } Col. iii. 18-23.

GOLDEN TEXT.—"And whatsoever ye do, do it heartily as to the Lord and not unto men." Col. iii. 23.

HOME STUDIES.

- M. Col. iii. 16-25. Practical Religion.
 P. Eph. v. 19-33. Parallel passage.
 W. Eph. 9. 1-10. Parallel passage.
 Th. Phil. ii. 1-11. Exhortation to Humility.
 F. Col. iv. 1-9. Exhortation to walk wisely.
 S. 1 Cor. vii. 1-10. Holy Marriage.
 N. Deut. x. 12-22. Exhortation to obedience.

HELPS TO STUDY.

The epistle which contains our lesson was sent by Paul from Rome, and addressed to the believers at Colosse, a city of Phrygia in the central part of Asia Minor, with instructions that it should also be read by the Christians in the neighbouring city of Laodicea (chap. iv. 16.) It rebukes mere formal worship and the following of human devices, sets forth the high origin and pure service of the true Christian system, always insisting that where true religion exists it will manifest itself in the aims, pursuits and general conduct of the individual, and indicating that those who are "risen with Christ" will "seek those things which are above," be guided by motives and principles not of earthly but of heavenly origin, these motives and principles producing fruit in their behaviour in all the relations of life. The chief topics of the lesson are (1) *Christian Service*, (2) *Home Religion*, (3) *All things to and of Christ*.

I. CHRISTIAN SERVICE.—VERS. 16, 17. All religious service must be authorized by Scripture and in accordance with its teachings. Let the word of Christ dwell in you richly; not only the words of Christ, those words which He Himself uttered when on earth, but the Word of Christ—the sacred Scriptures as a whole. The mind of the true Christian is thoroughly imbued with the doctrines and principles of the Bible; by these his character is moulded and his conduct actuated; and it is to the Bible that he ultimately resorts for the decision of all questions of teaching, of moral conduct, or of ritual. In all wisdom teaching and admonishing one another: This right departure from the punctuation of the English version is regarded by competent Greek scholars as admissible, and seems to bring out the meaning more clearly. Those who themselves know the truth as it is in Jesus will be anxious that others should be brought to a knowledge of it. The older and more experienced are expected to teach those who, from youth or from any other cause, are beneath them in attainments. This passage is sufficient authority for the organization and support of Sabbath schools. Christians also admonish one another. They are not expected to go about as fault-finders but they are expected to be faithful in reproving and bringing back their erring fellow-Christians. A large amount both of teaching and admonishing is done by means of psalms and hymns and spiritual songs.

It is very necessary then that these, if not always inspired, should be at least in strict accordance with the teachings of Scripture. Regarding the three different classes of compositions referred to here Professor Hall in the "Sunday School Times" says: "The 'psalms' can hardly be anything else than the psalms of the Old Testament; chiefly, of course, those of the Book of Psalms, and secondarily the poems of the other books. The 'hymns' were compositions of a different sort; and, for all that appears to the contrary, were uninspired compositions of a solemn sort, written to be sung; while the 'spiritual songs' embraced a wider class of lays.

The Christian hymn introduced into the epistle to the Ephesians (chap. 5: 14), 'Awake thou that sleepest,' etc., is modelled after one of the metres used by the Greek poet Anacreon. . . . This turn of thought is the more proper, when we consider that Colosse, the home of the Colossians, was in Phrygia, where bacchanal revels, bacchic worship, bacchic frenzy, and bacchic singing abounded. The names 'hymns' and 'songs' as they appear in the Greek Testament, are the very names used by the Greeks to designate such bacchic songs. And at all festivals and revels among the Greeks, and among those who took their language and customs, such singing was a regular—and irregular too, for that matter—part of the entertainment. Paul has been exhorting the Colossians against inordinate faith in and practice of ritualism, and worship of spirits, and here he points out a better substitute for some of their Phrygian revels and mysteries, which substitute should be adopted by those who are risen from their death in sins with the risen Christ. In the rest of the lesson he shows how the following of Christ is not a following of mystic practices, which indeed have a show of wisdom, but a following out of the practice of the general law of love in the ordinary relations of life."

II. HOME RELIGION.—VERS. 18-22.

In this section of the lesson we find Christian principle reduced to practice. We are taught that religion is not only something for the church but also for the home; not only something for the Sabbath day but also for all the week; not only something that affects the relations of a person to his spiritual adviser, be he priest or minister, but also something that affects and ought to regulate the relations between husband and wife, parent and child, master

and servant. In short we have here an exposition of the duties required in the fifth commandment. This commandment, like the others, is very broad. It is only the worst way of breaking it that is mentioned. The boy who is disobedient or disrespectful to his father or mother, and the person who is rude or uncivil to a chance fellow-traveller, both break the fifth commandment, but the former breaks it in the worst way, and between the two there are many ways of breaking it, the chief of which are indicated in the passage before us. It is not a mere servile obedience that is here intimated, neither is our behaviour towards others left to be regulated by their behaviour towards us. "Do unto others as they do unto you" is not the golden rule though it may sound somewhat like it. Obedience to God, arising from love to Him, is the Christian's spring of action. In all the relations of life he treats those with whom he comes in contact with that respect and courtesy due to them, not because they are worthy of it, but because God commands it. Hence arises that stability, that steadfastness, that trustworthiness always to be found associated with true religion. Rev. D. O. Mears, in "Sermons by the Monday Club," says:

"Religion is above all things sternly practical." The loving disciple cannot cheat in business, cannot bear false witness, cannot injure his fellow-men. A false weight is an abomination unto the Lord; hence no Christian disciple will give false weight. God abhors the small ephah or measure, and no disciple will give small measure. The divine power which regenerates the heart and changes the affections from the world unto God must declare its presence in the outward life. The pure in heart cannot be impure in action. The meek cannot appear proud. The really merciful cannot be cruel. Thus does every attribute of the soul manifest itself in the outward conduct. Christ is both the author and the finisher of our faith. Do not write the name of religion upon the boxes and wrappers of your goods: the quantity and quality will declare the fact. Never change your tone while speaking of your hope, but let religion pervade all your words and thoughts. 'Christ is all and in all,' hence the key-note of the text, 'Whatsoever ye do in word or deed, do all in the name of the Lord Jesus.'

"But not only is religion practical, it is eminently positive in its nature. We are not merely to put off anger, wrath, malice, evil speaking, and the like (v. 8); but we must put on their opposites,—mercy, kindness, meekness, long-suffering, forgiveness, love (v. 12, 14). Religion is not summed up in the evil things we refrain from doing, but in what we accomplish of positive goodness. Sinlessness is only the negative side of a perfect character. The great distinctive characteristic of Christ was holiness; he was sinless because he was holy, and not holy because He was sinless. Holiness means far more than sinlessness.

"It is not enough that we do nothing wrong. This absence of wrong-doing must be based upon the certainty of our doing right. It is not enough to refrain from anger, to speak no evil, to exercise no malice; we must show mercy, kindness, love, and their counterparts. It is not enough that we defraud not, that we envy not, that we kill not or steal not; it is not enough to 'abhor that which is evil,' we must 'cleave to that which is good.' There is a vast difference between being goodish and good. The young man of the gospel could truthfully answer the Master by saying, 'All these I have kept from my youth up;' but the instant Christ made known the test of doing something positive, he went away grieved. To become faultless in the sight of men is not necessary to become faithful in God's sight."

III. ALL THINGS TO AND OF CHRIST.—VERS. 23-25.

The false professor engages in religious duties to please men, to gain applause, or to help his own worldly position, and should he be disappointed in the attainment of these objects the duties are practised no longer. The Christian works for none of these things; he works for Christ; he works heartily, earnestly, willingly, cheerfully; and his work will go on steadily in spite of trial and discouragement. Instead of thankfulness he may meet with ingratitude; instead of being praised he may be blamed; instead of his worldly position being improved it may be injured—no matter, the work still goes on; he knows that he shall receive the reward of the inheritance; he is like the heir of a great estate, who during his minority, works, neither for thanks nor wages, but for the benefit of the estate in which he is so deeply interested. But he that doeth wrong shall receive for the wrong that he hath done; and there is no respect of persons. Justification is by faith and not by works; but works show the presence or absence of faith—persistence in wrong-doing shows that there is no faith, no justification, no inheritance—and the finally impenitent have therefore nothing to look for but what they have earned, "the wages of sin." The believer, on the other hand, receives the gift of the inheritance and the reward of well-doing besides.

BE NOT DISCOURAGED.

Many Christians are depressed and disquieted because they are not, as they fear, growing in grace. The following considerations should give them comfort: To see and lament our decrease in grace indicates not only the life of grace, but its growth. As it is a sign a man is recovering and getting strength when he feels his weakness, so it is a step forward in grace to see our imperfections. The more the Spirit shines in the heart, the more evil it discovers. A Christian thinks it worse with him than it was; whereas, his

grace may not have declined, but only his light have become greater.

If a Christian does not increase in one grace, he may in another; if not in knowledge, he may in humility. If a tree does not grow so much in the branches, it may in the root; and to grow downwards in the root is a good growth.

A Christian may grow less in affection when he grows more in judgment. As the musician, when he is old, though his fingers are stiff, plays on the instrument with more art and judgment than in his youth, so a Christian may not have so much affection in duty as at the time of his conversion; but he is more solid in religion, and more settled in his judgment than he was before.

A Christian may think he does not increase in grace because he does not increase in gifts; whereas, there may be a decay of natural powers, the memory and other faculties, when there is not a decay of grace. Powers may be impaired when grace is improved.

A Christian may increase in grace, yet not be sensible of it. The seed may grow in the earth when we do not perceive it to spring up, and grace may grow during our spiritual gloom, and not be perceived.

Christians, therefore, should not yield to despondency because they are not conscious of making advance in the divine life. The sun is reaching his meridian, even when clouds intercept his beams, and it is the assurance of a faithful God, that the path of the just is as the shining light, that shineth more and more unto the perfect day.—*Philadelphia Presbyterian Journal*.

HINTS TO PASTORS.

In the London "Freeman" a pastor gives ten suggestions of great value to his associates. He says:

1. If you are the pastor of a church, don't give an intimation of your intention to resign unless you have some fixed ideas about leaving.

2. Don't resign unless you are quite sure it is your duty to leave.

3. If Providence directed you where you are, don't hastily conclude it is your duty to "seek another sphere" when He has not as yet opened the way.

4. Don't attach too much importance to the promise of your brother ministers to "look out for you," to "think of you if they should hear of a suitable opening." Remember that the "chief butler forgot Joseph."

5. Don't imagine that by leaving your present charge you will get clear of difficulties, or that another position will be free from them.

6. If a vacant church invite you to preach, don't hastily conclude they mean "the pastorate," and hint to your friends that you will "probably be leaving shortly."

7. In accepting an invitation to preach for a Sabbath, don't volunteer to lecture or conduct week-night services. Do what you are asked, and, having done so, leave.

8. Don't conclude because some of the members or deacons inform you that "you are the most acceptable supply they have had, and are sure to receive a call," that such will really be the case.

9. Discourage by all means "competitive preaching." If invited to preach "with a view to the pastorate," and you learn that no decision has yet been come to with reference to the brother who preceded you with a similar invitation, kindly but firmly refuse to be put into competition with your brother, or to preach until the question respecting his candidature be settled.

10. If at present engaged in some calling, and serving church, by no means be persuaded to "give up your calling to devote yourself wholly to the ministry." Many have done so, and have found time and reasons for repentance. It is often a delusion and a snare. Serve God faithfully and preach the gospel, but don't be ambitious to become "dependent on the churches," lest you some day be somewhat forcibly reminded that such is the case.

An illustration of the daring of the Russian Nihilists, is the fact that a hundred were arrested on a Sunday on the estate of the Czar's Brother, the Grand Duke Constantine.

Cleanings.

OPEN your mouth and purse cautiously.—*Zimmerman.*

FALSHOODS always endeavour to copy the men and attitude of truth.—*Johnson.*

AS we must render an account of every idle word, so must we likewise of our idle silence.—*Ambrose.*

TRICK cannot be a greater treachery than first to raise a confidence, and then deceive it.—*Spectator.*

ACCOUNT the Scriptures of God to be the most sublime philosophy.—*Sir Isaac Newton.*

FROM indolence, despondency and indiscretion, may I specially be preserved.—*John Quincy Adams.*

HE who spends all his life in sport is like one who wears nothing but fringes and eats nothing but sauces.

IT is heaven upon earth to have a man's mind move in charity, rest in Providence, and turn upon the poles of truth.—*Bacon.*

THE cheerful are usually the busy. When trouble knocks at your door, or rings the bell, he will generally retire if you send him word that you are "engaged."

OUR striving against Nature is like holding a weathercock with one's hand; as soon as the force is taken off it veers again with the wind.—*Thomas Adam.*

"KNOWLEDGE is power." It is a truth that is glorious, but at the same time terrible. Knowledge is power, power for good and evil.—*F. W. Robertson.*

THE greatest evils in life have had their rise from somewhat which was thought of too little importance to be attended to.—*Bishop Butler.*

THERE cannot be named a single pursuit or enterprise of human beings in which there is so little possibility of failure as in praying for sanctification.—*J. W. Alexander.*

I VERY often think with swiftness, and longings and pantings of soul, of being a little child, taking hold of Christ, to be led by Him through the wilderness of this world.—*Jonathan Edwards.*

CONFIDENCE and fear are almost one thing rather than two, when we speak of God. He that fears most trusts most. He that trusts most fears most. To none is death so little of a change as to those whose life has been one long confidence in God.—*F. H. Faber.*

"IN all their afflictions He was afflicted, and the angel of His presence saved them" (Isa. lxiii. 9). It is between Christ and His church as between two lute strings—no sooner one is struck, but the other trembles.—*Thomas Brooks.*

PERHAPS, if a little more of true home service was seen on the part of professed Christians the unconverted would be more willing to accept the invitation to identify themselves with Christian congregations and churches.—*Morning Star.*

ANY one or two or five persons who assume the responsibility of disturbing the peace of Zion where there is a reasonable measure of harmony and efficiency, violate every principle of the gospel upon which the Church of Christ rests.—*Religious Herald.*

WE may lose heaven by neutrality, as well as by hostility; by wanting oil to our lamps, as well as by taking poison. The unprofitable servant will as surely be punished as the disobedient and rebellious servant. Undone duty will undo the soul.—*Howes.*

GOD's ways seem dark, but, soon or late, They touch the shining hills of day; The evil cannot brook delay, The good well afford to wait. Give eminent knaves their hour of crime; Ve have the future grand and great, The safe appeal of truth and time.—*Whittier.*

THE force of a word is determined by the connection. If you were to take out of our version the word *everlasting*, and put in its stead the word *eternal*, in a hundred years *eternal* would mean *everlasting*. The connection would require it.

HE who climbs above the cares of the world and turns his face to his God, has found the sunny side of life. The world's

side of the hill is chill and freezing to a spiritual mind, but the Lord's presence gives a warmth of joy which turns winter into summer.

PRACTICAL Christianity is no sanctuary sensation, no Sabbath-day service. It is the conscientious discharge of all duty, with a desire therein to honour Jehovah. It makes the whole world a temple and the whole life a priesthood, "eating and drinking, and doing all things to the glory of God."

"Let them learn first," says Paul, "to show religion at home." Religion begins in the family. One of the holiest sanctuaries on earth is home. The family altar is more venerable than any altar in the cathedral. The education of the soul for eternity begins by the fire-side.

A CHURCH in debt cannot be a church for the people, for the poor. We fully believe that church debts are an invention of the devil, a master-stroke to cripple the churches and to fetter the preachers. We believe that to free a church is a more useful work than to bring a new church into being.—*Natural Baptist.*

THE most agreeable of all companions is a simple, frank man, without any high pretensions to an oppressive greatness; one who loves life and understands the use of it; obliging alike, at all hours, above all, of a golden temper, and steadfast as an anchor. For such an one we gladly exchange the greatest genius, the most brilliant wit, the profoundest thinker.—*Lessing.*

THE Church must put off her look of selfishness. She must first deeply feel and then frankly say that she exists only as the picture of what the world ought to be. Not as the ark, where a choice few may take refuge from the flood, but as the promise and potency of the new heavens and the new earth, she must offer herself to men.—*Phillips Brooks.*

"I HAVE been a member of your church for thirty years," said an elderly Christian to his pastor, "and when I was laid by with sickness for a week or two, only one or two came to visit me. I was shamefully neglected." "My friend," said the pastor, "in all those thirty years how many sick have you visited?" "Oh," he replied, "it never struck me in that light. I thought only of the relation of others to me, and not of my relations to them."—*Christian Register.*

"THE question, 'Who is this person?' was once asked in an assembly of ministers at Elberfeld, Germany, referring to the elder son in the parable of the Prodigal Son. Daniel Krummacker made answer: 'I know him well; I met him only yesterday.' 'Who is he?' they asked eagerly; he replied solemnly, 'Myself!' He then explained that on the previous day, hearing that a very ill-conditioned person had received a very gracious visitation of God's goodness, he had felt not a little envy and irritation.—*Stier's Words of Jesus.*

IT is obvious, then, that the human soul is created with a desire for justice—a desire not entertained upon a mere sense of duty, but a real love of it. The popularity of courts of justice as places of resort, the whole construction of a large part of popular literature, the policy of governments, the history of revolutions, show this. The crowds that fill the law courts enjoy the scene because it is judicial; they see the representative of justice on the bench, and feel happy in his presence; they vibrate with each turn of the evidence or the argument with the pleasing confidence of a perfect adjustment to come in the shape of a sentence; and they repose in that conclusion when it comes, as if something good and pleasant, for its own sake.—*Canon Mozley.*

AS for all those theories which tell the sinner that if he dies in his sins he shall have another opportunity; which forget the grandeur, and awfulness of God's moral government; which undertake to know more than Christ dare to teach about the Father's tenderness; which insist that the divine justice exhausts itself in merely reformatory discipline, and which tend to exclude from legislation, as well as from theology, the very idea of punishment—I have no fellowship with them, and if I had a pulpit, no preacher of those theories should stand in it with my consent. Behold! now is the accepted time, and now or never is the deep undertone of the gospel in its call to repentance and its offer of salvation.—*Rev. Leonard Bacon, D.D.*

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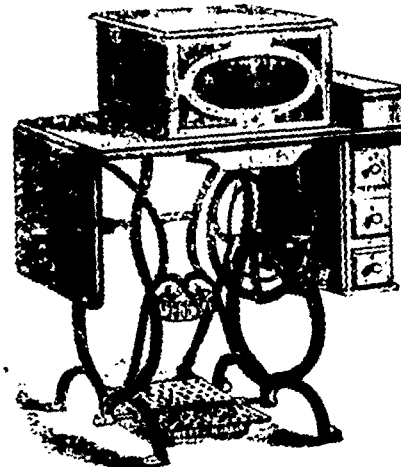
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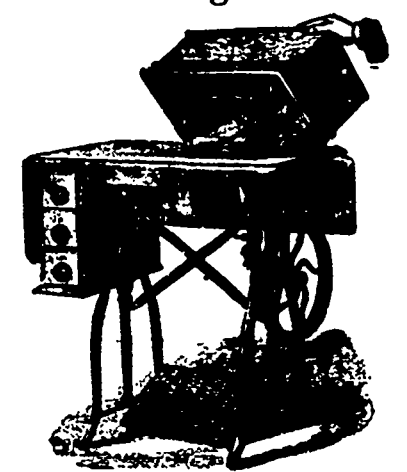
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