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# The Canadian Independent.

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

Vol. 25.

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## THE CANADIAN INDEPENDENT.

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REV. W. MANCHIEE, *Managing Editor.*

REV. JOHN WOOD,

" R. W. WALLACE, M.A., } *Associate Editors.*

" JOSEPH GRIFFITH,

REV. J. B. SILCOX, *Business Manager.*

### EDITORIAL DEPARTMENT.

All communications for the Editorial, News of Churches, and Correspondence Columns should be addressed to the Managing Editor, the Rev. W. MANCHIEE, Box 204, Guelph, Ont. Any article intended for the next issue must be in his hands not later than Monday morning.

### BUSINESS DEPARTMENT.

All Subscriptions and advertisements should be sent to the Business Manager, Rev. J. B. Silcox, 340 Spadina Avenue, Toronto, Ont. Subscription \$1 per annum, payable in advance. Remit by Money Order, Draft, or Registered Letter. We want an active Agent in each Church. Advertising rates sent on application.

DR. W. GEO. BEERS of Montreal will lecture in the Western Congregational Church, of this city, on Tuesday evening, Feb. 11th. Subject, "Our Mother Land."

THE Republican Legislature of Connecticut has just ordered that no liquors, no wines, not even lager beer, shall be sold in the State House, and the resolution was passed with a great deal of enthusiasm.

WE observe that deacon Field of the Cohourg Congregational Church, has been named as the Reform candidate for the Ontario Assembly. This is right. We want good men and true to stand up for truth, and justice, and God, in our houses of Parliament.

WE learn that the Rev. T. M. Reikie has applied for admission to the Presbyterian Church, and has been recommended by the Presbytery to the Assembly. The Rev. J. A. R. Dickson is also about to enter that Church.

EVANSTON, Ill., twelve miles from Chicago, has no grog-shops. The charter of North-western University which has its seat there, denies to such institutions a foothold within four miles. There is an irrepressible conflict, or there ought to be, between colleges and rum-holes.

THE Nineteenth Century has at last reached Russia. The students have spoken recently. They ask for higher education and more liberty of thought. And the Czar answers—by imprisoning two hundred of them. Poor fellow! will not somebody tell him what will come of opposing the march of Destiny?

THE prospect seems to become darker in England. Thousands are out of employment. Thousands in employment are seriously disaffected. Suffering and want prevail. It seems at times as if there were some terrible catastrophe at the door. Meanwhile, Beaconsfield & Co. are shouting "glory!" with all their might.

THE Wentworth County Sunday School Convention was held in Ancaster, on January 30th and 31st. The attendance was not very large, but the spirit manifested and the work done were good. We notice that addresses were delivered by Messrs. W. Edgar, D. B. Chisholm, A. J. Mackenzie, Revs. Dr. Stewart, R. J. Laidlaw, J. Griffith and others.

Is there to be another Ecumenical Council? It looks very much like it. But what can it do? Thunder anathemas against "modern licentiousness," as it is termed? Curse the age because of its "infidelity," said "infidelity" consisting in turning away from Rome? We shall see if Mrs. Partington's broom can sweep back the rising tide.

REV. LYMAN ABBOTT is writing notes on the Gospel of John, which will form the fourth volume of his "Popular Commentary on the New Testament," for Christian workers and families. Abbott's Notes on Matthew, Mark and Luke, and the Acts, form the preceding three volumes of this series, the whole of which is in process of publication by the house of A. S. Barnes & Co., New York.

THE Pope is out with an Encyclical. He inveighs against Socialism, Communism and Nihilism, and attributes them to the Reformation. Well, probably the Reformation had some responsibility for these things. It is quite possible that if there had been no Protestantism, these evils would not have come into existence. But then it is just as true that if there had been no God there would have been no Satan.

VERMONT Congregationalists have been having a little bit of "diversion." Some of the leading ministers of the state insist on adherence to what they call "Historic Congregationalism." In brief, they think that no man has a right to Congregational fellowship unless he holds in the main to what the "fathers" believed. Others—but they are a minority—claim the right to think freely for themselves, without forfeiting their ecclesiastical standing. The battle has been a little hot; but its rage is spent by this time. Is it not clear enough that organized Congregationalism is an anomaly?

HERE are two items which will make some people stare. Rev. Henry B. Carpenter, of Bridgton, Maine, an orthodox Congregational minister in good standing, accepted a call from the Hollis Street church (Unitarian), Boston, of which Thomas Starr King was once pastor. And he assures the people that he will preach to them the doctrines he has been accustomed to preach to his previous orthodox congregation. *Per contra*, Rev. Robert Laird Collier, D.D., lately pastor of a Unitarian church in Boston, has been engaged to supply Chapel Lane Congregational church, Bradford, England, for two or three months.

FRANCE has passed through another crisis; but crises seem to be indigenous to French soil, and the present one has done the people no harm. Marshal MacMahon has resigned the Presidency: the cause, a difference of opinion between him and the Chambers in regard to high military commands. He retires from public life, and is succeeded by M. Jules Grevy, who was elected by a large majority in both branches of the legislature. With all his faults MacMahon has made a good administrator, and has done much to bring his country to its present prosperous condition. We hope that M. Grevy will do as good service as he has done.

EDWARDS County, Illinois, has not licensed a liquor saloon for twenty-five years. And what is the result? The clerk of the Circuit court testifies that during those twenty-five years the jail has not averaged one occupant a year; that this county has sent but one person to the penitentiary, and he got drunk at a licensed saloon in an adjoining county, and killed his wife; that the county has only an annual average of three or four persons to support; that its taxes are thirty-two per cent. less than in license-granting counties; and that the quarrels are so few that the Circuit court completes its work usually in a week.

FATHER HYACINTHE is strong in his hopes of a Reformed Catholic church of France, and equally strong in his denunciations of Jesuitism. In language singularly beautiful he declares his faith that the germs

of Gospel truth and Heavenly life yet exist in the Church, and would spring up to bless and gladden human hearts, if only freed from the chilling influence of Jesuitism. The Church, to be again a pure Church of Christ, needs, he contends, freedom from Papal rule; exclusion of celebrate priests, and the admission of laymen into its councils. In one of his addresses delivered in Paris, during the Exposition, and now published, may be found this beautiful passage: "The influence of Jesuitism has perverted the Church, and especially the theology of the Church. This theology is at this moment like those Egyptian mummies which have lain imprisoned and asleep for ages beneath their sacred wrappings. Only in some cases they hold grains of wheat in their black and shrivelled hands. . . Never was wheat more eager for life; it laid hold of the earth with its strong roots, and its stalk came forth richer and more abundantly fruitful. Catholic doctrine is like that grain of wheat. It is imprisoned in the hand of a corpse, but let us take care not to believe that it is dead."

THE CHARITIES OF TORONTO.—Last year the General Hospital ministered to 1,251 patients of whom 963 were discharged. The admission exceeded that of the previous year by 199. The Eye and Ear Infirmary had 115 under treatment, and discharged 109 in an improved condition. The House of Providence granted relief to 438 persons. The House of Industry supplied many poor females with food and fuel, and cared for 169 inmates, expending in all \$11,583. At the Home for Incurables, on Bathurst Street, there were twenty-nine sufferers, four of whom died during the year. The Magdalen Asylum gave shelter to ninety-five inmates; and the Good Shepherd refuge to fallen women, to fifty-two. The helpless "little ones" were cared for as follows: The Orphan's Home provided for 134 children; the R. C. Orphan Asylum for 423, Girl's Home for 200, Boy's Home for 156, Newsboy's Lodging for 148, Infant's Home for 149, and St. Nicholas Home for 109. In addition to this, there was the relief granted to the different societies, by church boards, and by private individuals. "I was hungered and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger and ye took me in, naked and ye clothed me; I was sick and ye visited me: I was in prison and ye came unto me."

FROM the Eleventh Annual Report of the Inspector of Asylums, Prisons, and Public Charities of Ontario, we glean the following facts: There are 101 such institutions in the Province. In their maintenance, the Government expended \$520,000. Of this amount, \$270,000 was spent on asylums, \$62,700 on Deaf, Dumb and Blind institutions, and \$211,300 on prisons and reformatories. There are 1,214 insane persons in our asylums. During the year 12,030 persons were committed to the common gaols, 2,013 of whom were females. The year previous there were 13,481 commitments of whom 1,886 were females. It will thus be seen that the number is a decrease on the previous year, and it is the first time such an event has occurred. It is to be regretted that while the number of male commitments show a decrease of 1,578, the number of females committed show an increase of 127 for the same period. No less than 25,075 persons, including prisoners of all classes, indigent persons, physical and mental defectives, orphans, etc., passed through, and for a shorter or longer period were maintained at public cost in those various institutions during the last official year. Add to these the number relieved by cities and municipalities, and the aggregate amounts to over 40,000 persons in our province who have been cared for at the public expense.

## DEMOCRACY VERSUS THEOCRACY.

BY JOSEPH GRIFFITH.

A friend of mine after reading the paper headed "Our Opportunity," in our specimen number, told me that he took exception to the statement that Congregationalism is democracy. He claimed that it is theocracy. My rejoinder was to the effect that Congregationalism is both democracy and theocracy; there is no necessary antagonism between the two assertions.

Every professedly Christian communion of which I have heard makes prominent enough the theocratic idea. Every so-called church affirms distinctly enough its own divine appointment. All Christians—I know of no exception—acknowledge Christ as their Supreme Lord and His word as their supreme law. There is no difference between sect and sect on these points. The difference comes only when the questions are discussed, how Christ's kingly authority is to be expressed and how His statutes are to be interpreted. It is here that we fight. The Roman Catholic tells me that Christ's authority is represented by a vicar in the person of the Bishop of Rome, he decides the meaning and application of Christ's statutes. There are Protestant brethren who tell me that Christ's authority is represented to some extent by assemblies of ecclesiastical office-holders. But no Christian, Roman Catholic or Protestant, would intentionally dispossess Christ of His authority. No Christian would diminish His authority. All are agreed in the confession that He must stand first and foremost. The theocratic idea is found in all branches of the Christian Church.

We, Congregationalists, are not singular in asserting the supreme authority of Christ in His Church. All true Christians are shoulder to shoulder with us. Wherein are we singular, then? In this: we affirm that Christ's ordinances are to be interpreted and applied by the mass of believers. Christ speaks, according to us, to every individual disciple of His, and every disciple must decide what Christ says and how he shall obey Christ's behests. The commandments of Christ are supreme; but the interpretation and application of these commandments is left with those to whom the commandments are addressed. In other communions this is the prerogative and duty of some one man or one class of men.

It is in ecclesiastical polity as it is in the various forms of civil government. We all claim that civil government is of divine appointment. We all confess that all good government is of divine origin. God is the source and sum of all authority in the State as well as in the Church. The Divine will is the supreme law of the State as well as of the Church. But we are not all agreed as to the way in which the Divine will shall be made efficient. One man may prefer an autocracy; another may prefer an aristocracy; we English-speaking people prefer a practical democracy. We think that God speaks through the medium of the general run of men as to our civil duty. The voice of the people is to us the voice of God. But under all forms of civil government there must be an essential theocracy. Unless there is a theocracy—that is, unless there is a recognition in some fashion of Divine authority and Divine law—there can be no real government.

The theocratic idea, I maintain, is essential to all ecclesiastical government. Whatever may be your church polity, you must have a recognition of Christ as head of the church. In that respect Congregationalism is in no sense peculiar; and yet I am sure that it has its advantages. I am convinced that the more democratic your church institutions are, the more powerful the theocratic idea. It comes about in this way. Multiply your officials, your representatives of authority, your sources of secondary authority, and inevitably the primary source of authority, God Himself, is not very vividly and distinctly brought before men's minds. Brush all these things away and nothing is left but God. His voice is the only voice that speaks. The soul fixes its gaze on Him and on Him alone. And thus you have the theocratic idea made the prominent if not the sole one.

I maintain then, that in ecclesiastical government

there is no necessary antagonism between theocratic and democratic principles. I go further—I maintain that in the church, the nearer you come to a perfect democracy the nearer do you come to a perfect theocracy, and the nearer you approach to a perfect theocracy the nearer do you approach to a perfect democracy.

## NATURALNESS IN PREACHING.

Religion is, and must be organized into an institution. Preaching and worship occur at regular intervals, at definite times, and in places set apart for the purpose. It would be strange if in the case of both ministers and hearers, the services of religion did not become, in a greater or less degree, perfunctory. Men may preach and even pray, as they wind up their watches in the morning, merely because the customary time has come. The services of religion, simply because they are repeated week after week, may sink into a lifeless routine. An evangelist, who comes for a short time and then goes, who holds his meetings in a building specially erected for his use, at unusual times also, and under circumstances altogether peculiar, is comparatively free from this exposure. But the sight of his work may serve to remind us of it, and stimulate us to guard against so insidious a foe. One part of the lesson is, to aim at and expect results. The end of the sermon is to produce an effect. Something is to be done and accomplished. The auditors are to be made to see a certain truth, to feel in a certain way, to resolve upon a certain line of conduct. One who is not striving for such a result, to be achieved on the spot, might as well beat the air.

A preacher who is thus in earnest, and practical in the true sense of the term, will be very much aided in casting aside all cant, and all conventionalities of speech of whatever nature, and will be more likely to give to the truth a fresh and living expression. When a great religious ferment exists in any age—for example, the sixteenth and the first half of the seventeenth century—religious thoughts and emotions create for themselves a language of their own. This language is handed down and becomes a traditional vehicle, which is kept in use after it ceases to suit the consciousness of a later generation. Religious truth becomes incrustated in words and phrases which hide it, instead of revealing it. In that case, religious teaching fails to come home to the bosoms and business of men, and, consequently they stay away from church; or, if this does not happen, "the hungry sheep look up and are not fed." It is an immense gain when a minister can break through these fetters, and speak in the natural language of the living generation. The old truth is made new when it is uttered in the words of to-day. I have in mind an eminent preacher, widely diverse from Mr. Moody in education and in habits of mind, the Rev. Phillips Brooks. Yet one prime source of the interest with which the sermons of Mr. Brooks are heard, lies in the freshness and naturalness of the expression in which he inculcates the truth of the New Testament. Who that is thirsty does not prefer a mountain stream to a rain cistern? It might be profitable for many a minister to examine his own prayers and sermons for a single Sabbath, and see what amount of phraseology there is in them, which though it might have been telling in Solomon's temple, or Calvin's Institutes, or in the mouth of one of Cromwell's chaplains, falls dead on the ear of living men to-day. Artificial elegance, let me add, weakens the influence of truth, not less than cant. No kind of food cloy so soon as confectionery. Although it is not well for preachers generally to stuff their sermons with anecdotes, no one should disdain to introduce an illustration, however homely in its incidents, which really elucidates or recommends his doctrine.—*Rev. Geo. P. Fisher in an address before a Congregational Association.*

## LEAVES FROM A NEW SHORTER CATECHISM.

*What is God?* The effectual cause of the phenomena of the universe; an entity whose existence it is scientifically unpleasant to assume, but logically impossible to deny.

NOTE.—Whereas, God was once very much of a man, now Man is very much of a God.

*What is Man?* The supreme product of the development forces acting on organic forms.

NOTE.—Originally Man was simply a cell, now he is a complex one.

*Of what is Man made?* Of protoplasm.

NOTE.—Formerly organisms were supposed to be made of dust, now we know dust to be made of organisms.

*At death, to what does Man return?* To gas.

NOTE.—Spiritualism would make this a verb in the infinitive; science shows that this supremest product of cosmic forces drops at once into its first elements.

*What is the Chief End of Man?* To attain "sweetness and light."

NOTE.—This only applies to the upper classes.

*What is true Morality?* Complete adaptation to one's environment.

NOTE.—This rule makes up by its universality for the limitations of the previous one. It reaches from man to the polype.

*What is Faith?* Faith is an emotion clinging to the high things which reason has not yet demonstrated.

NOTE.—There are two kinds: (a) Religious faith, the belief in an ennobling supernaturalism; (b) Scientific faith, the belief in an alluring hypothesis.—*C. L. Dana in January Scribner.*

## Sunday Afternoon.

The February number of "Sunday Afternoon" contains, as this magazine always does, a large quantity of fiction. This fiction is of a very lively order in style and language, but its teaching and tendency are exceptionally good. Much of it seems to be written by men and women who are Christians of some experience. Besides the stories, the present number contains several articles which will inevitably be skipped by confirmed fiction-readers, but will furnish acceptable food for mind of a somewhat more thoughtful class. The subject of one of these articles is "A Conventional Conscience," and the writer of it is of the opinion that *vox populi* is not exactly what it has been called. The article on "Ministers and Hobbies" is evidently the work of a man of large and long experience in life, whose mind has retained all its keenness and vigour. The writer of the paper on "What is Conscience?" seems to be somewhat of a metaphysician and is pretty successful in his attempts at definition; but he afterwards wanders off in search of a perfect standard of morality, and falls foul of the Bible which he does not know half as well as he knows metaphysics. He cannot find any "perfect standard of morality" in the Old Testament. Instead of that he finds in it "a compromise with actual immorality." In the New Testament, however, he finds "a much higher standard," though he does not seem to be quite prepared to call even that perfect. It is expressed in what he appears to regard as two original commands given by the Saviour, viz.: "Thou shalt love the Lord thy God with all thy heart, and thy neighbour as thyself," and "Whatsoever ye would that men should do to you, do ye even so to them." We hope there are many Sabbath school children who could point out to him that the former of these commands contains the latter, and that it is to be found in the Old Testament, from which the Saviour was quoting when he used the words. They could also tell him that it is a perfect standard of morality. This writer himself makes a reluctant admission to this effect when he says that it "would seem to contain, in a pregnant way, a standard of absolute morality, if only finite and fallible man could always infallibly apply it. But it is so pregnant, it involves such countless applications, and raises such countless queries as to whether it is applicable at all, and if so, how it is to be applied, that mankind on their present plane of character and intelligence, can hardly be expected to apply it infallibly." The "application" of the two great principles in question, namely, supreme love to God, and love to our fellow-man commensurate with the love of self, is to be found in the Moral Law given to us in the Old Testament, and more familiarly known as "the ten commandments." This

The Sunday School.

INTERNATIONAL LESSONS.

LESSON VII.

Feb. 16, 1879. } THE WAY OF THE RIGHTEOUS. { Psalms, i. 1-6.

GOLDEN TEXT.—“But the path of the just is as the shining light, that shineth more and more unto the perfect day.”—Pro. iv. 18.

HOME STUDIES.

- M. Ps. cix. 1-8..... The undefiled in the way.
- T. Prov. iv. 14-27..... The path of the just.
- W. Ps. cix. 33-43..... Delight in the law.
- Th. Jer. xvii. 5-14..... “Planted by the waters.”
- F. Job xxii. 7-20..... “As stubble before the wind.”
- S. Ps. xxxvii. 1-20..... The days of the upright.
- S. Ps. i. 1-6..... The way of the righteous.

HELPS TO STUDY.

Of the authorship of this Psalm we know nothing absolutely certain. It has been attributed with some probability, to Solomon; and was certainly written before the time of Jeremiah, who refers to it—Jer. xvii. 5-8. The way of the righteous is described in contrast with the way of the ungodly.

I. THE WAY OF THE RIGHTEOUS:—Verses 1-3.

As the psalmist contemplates the character and reward of the godly, he exclaims in admiration and joy, Blessed, literally, “Oh, the blessedness!” Jesus has unfolded this beatitude in the Sermon on the Mount. In both places the blessedness is set forth as resting upon character. The righteous is first described negatively. The way he does not go in, is pointed out. Note the gradation in this description; it is threefold. We have, first, three degrees of *habit*—walketh, standeth, sitteth: then three degrees of evil in the character—the ungodly, the word literally expresses the unrest, disquietude of an evil disposition—Isai. lvi. 20; sinners, workers of iniquity; scorners, who openly avow and teach evil, while they despise and revile what is good; lastly, three degrees of the *manifestation of evil*—the counsel, the secret purpose of the heart; the way, the daily life and conversation; the seat, which is equivalent here to the social assembly, where they meet to talk folly and plan wickedness. Thus men living in sin go from bad to worse. Resist the beginnings of evil.

The righteous man avoids evil, because he loves good. Mere negative goodness is of little worth, indeed is impossible. It was an old saying, that “nature abhors a vacuum.” Leave the heart and life empty, and evil will fill them. To expel evil desires and affections, you must implant holy and righteous ones. Mere prohibition of evil is not enough. There must be the constraint and attraction of goodness revealed to the heart to draw it. Hence the blessed man is not one merely restrained by prohibitions from evil, but he is one whose delight is in the law of the Lord. He serves not by constraint, but willingly. He is not compelled by duty, but led by desire and delight. He is not like Ulysses chained to the mast, while still longing for the pleasures of the Sirens. Ps. cxix. 47; Rom. vii. 22. Upon this law he meditates; he marks, leans and inwardly digests. It thus becomes the food and nourishment of the life. In it is his study by day; of it is his reverie by night. The psalmist thus points out in verse 2 the source of the good man’s life and strength, the directory by which he walks, the staff by which he is sustained, the hidden sources whence his vigour and happiness proceed, God’s will revealed in His law and word. We must meditate upon something; let it be good. Phil. iv. 8. In the thoughts of the heart, words and acts take their beginning. We are commanded therefore, “Keep thy heart above all keeping.”—Prov. iv. 23. How? “Let thine heart retain my words. Get wisdom, she shall keep thee.”—Prov. iv. 46.

A vivid and beautiful comparison. Like a tree,—illustrates the life, growth, beauty, usefulness and permanency of righteous character. No tree is named here, but elsewhere the righteous is compared to the three which were the glory of Palestine. “The righteous shall flourish like the palm.” Psalm xcii. 12. It is noble and beautiful. Song of Sol. vii. 6, 7. It is evergreen, grows on steadily from century to century. It is never moved from its uprightness; the wind cannot sway it, nor heavy weights bend it. It grows in deserts, but must be fed by springs. It bears its best fruit in old age. Ps. xcii. 14. It is most useful, indispensable in the countries in which it grows.

“He shall grow like a cedar in Lebanon; beauty, fragrant, permanence. A perennial growth.

“His beauty shall be as the olive.” Hos. xiv. 6. All three set forth the two points insisted on in our lesson. (1). The source of the Christian’s life; rivers of water, the perennial streams, the fountains of living water. John vii. 37-39; Isa. lv. 1; Jer. ii. 13. Hence his leaf withers not, his strength and freshness do not fail, because there is in him a well of water springing up into everlasting life. (2.) The result and purpose of the Christian’s life—fruit, Gal. v. 22. Fruit is the result of life. In Christ is our life, therefore first come to Him. The husbandman looks for fruit. Is. v. 2. The barren, useless tree will be destroyed. Luke xiii. 9. Whatsoever the righteous man doeth shall prosper. He may meet with many misfortunes and temptations; but though all appear to be against him (Gen. xiii. 36), they are truly and ultimately for him. Rom. viii. 28. The only true basis of enduring prosperity is righteousness. All other is a delusion.

II. THE WAY OF THE UNGODLY.—Vers. 4-6.

Their character and condition is the reverse of that of the righteous. Their character is confirmed to evil; their delight is not in God’s law, but in self-will, and worldly, and sinful pleasures. Their meditation is not upon good, but their thoughts are occupied with evil desires and purposes. They cannot be compared to the tree, but to the chaff—light and frivolous, soon to be separated from the wheat—useless, unfit to be driven before the wind or consumed in the fire. Job. xvi. 18; Ps. xxxv. 5; Prov. xv. 32; Mat. iii. 12. When the day of Judgment and separation cometh, the ungodly shall not stand; guilty, self-condemned, they shall be speechless. They shall no longer abide in the congregation of the righteous, but like the tares, shall be taken away from the wheat. Matt. xiii. “The chaff, while united with the wheat, enjoys some privileges for the wheat’s sake, but divided off from it, it is cast out for the fire.” Even the way of the ungodly shall perish. Utter ruin, hopeless desolation, shall overtake them, and not a wrack shall be left behind. Prov. xiv. 12, 32. In happy contrast is the way of the righteous, which the Lord knoweth. He knoweth them that are His, them that trust in Him. 2 Tim. ii. 12; Neh. i. 7. It will recall us when we wander, lift us when we stumble, encourage and comfort us when we walk in darkness and have no light, to remember “He knoweth the way that I take.”—Job. xxiii. 10.

ACTIVITY NOT ENERGY.

There are some men whose failure to succeed in life is a problem to others, as well as to themselves. They are industrious, prudent and economical; yet, after a long life of striving, old age finds them still poor. They complain of ill luck. They say that fate is always against them. But the fact is that they miscarry, because they have mistaken mere activity for energy. Confounding two things essentially different, they have supposed that, if they were always busy, they would be certain to be advancing their fortunes. They have forgotten that misdirected labour is but waste of activity. The person who would succeed is like a marksman firing at a target; if his shots miss the mark, they are a waste of powder. So in the great game of life, what a man does must be made to count, or might almost as well have been left undone. Everybody knows some one in his circle of friends who, though always active, has this want of energy. The distemper, if we may call it such, exhibits itself in various ways. In some cases the man has merely an executive capacity, when he should have a directive one. In other words he makes a capital clerk of himself when he ought to do the thinking of the business. In other cases what is done is not done either at the right time or in the right way. Energy, correctly understood, is activity proportioned to the end.

THE WIFE’S SECRET.

“I will tell you the secret of our happy married life,” said a gentleman of threescore and ten. “We have been married forty years; my bride was the belle of New York when I married her, and though I loved her for herself, still, a beautiful flower is all the lovelier posied in an exquisite vase. My wife knew this, and true to her genuine refinement has never, in all these forty years, appeared at the table or allowed me to see her less carefully dressed than during the days of our honeymoon. Some might call this foolish vanity; I call it real womanliness. I presume I should not have ceased to love her had she followed the example of many others, and considering the every-day life of home necessarily devoid of beauty, allowed herself to be careless of such small matters as dressing for her husband’s eye; but love is increased when we are proud of the object loved, and to-day I am more proud of my beautiful wife with her silver hair and gentle face than of the bride whose loveliness was the theme of every tongue. Any young lady can win a lover; how few can keep them such after years of married life.”

In all the little courtesies of life; in all that makes one attractive and charming, in thoughtfulness of others and forgetfulness of self, every home should be begun and continued. Men should be more careful to sympathize and protect the wife than the bride—more willing to pick up her scissors, hand her the paper, or carry her packages than if she were a young lady; and as no lady would for a moment think of controlling the movements and engagements of a young gentleman, neither should she do so when he is her husband. If by making herself bright and attractive she fails to hold him, compulsion will only drive him farther from her. I do not believe it possible to retain the friendship of any one by demanding it. I do not believe it possible to lose it by being loveable.—Alliance.

BOTH the Kirk and Free Church of Scotland have sent clergymen to Cyprus to establish missions or churches.

THERE is a falling off of \$20,000 in receipts of the Free Church Sustentation Fund during the past seven months.

THERE is a religious sect in Russia called “Helpers,” concerning whom the spies of the Government testified that “they never drank, swore, lied, or got in debt.”

ACCORDING to the Religious Herald there are now 160,000 Baptist members in North Carolina, being one-seventh of the population. The number of white and coloured church members are nearly equal. Over 9,000 were added to the coloured churches last year.

Gleanings.

“THE Lord loveth a cheerful giver;” but there’s no use chucking a copper cent into the contribution box loud enough to make the folks on the back seat thin, the communion service has tumbled off the altar.”—Argonaut.

I HAVE never been able to discover that a man is at all the worse for being attacked. One foolish line of his own does him more harm than the ablest pamphlets against him by other people.—Allanby.

HE that knows how to pray has the secret of support in trouble, and of relief from anxiety; the power of soothing in every care, and filling the soul with entire trust and confidence for the future.—William Jay.

CHRISTIAN faith is a grand cathedral with divinely pictured windows. Standing without, you see no glory nor can possibly imagine any; standing within, every ray of light reveals a harmony of unspeakable splendor.

CHEMISTS tells us that a single grain of the substance called iodine will impart color to several thousand times its weight of water. It is so in higher things—one companion, one book, one habit, may affect the whole of life and character.

WHAT a marvellous salvation is this! Christ takes a worm of the dust and transforms it into an angel; a black and deformed thing, and makes it matchless in glory, peerless in beauty, and fit to be the companion of seraphs! Oh, my soul, stand and admire this blessed truth of salvation by Christ.—Spurgeon.

A SKEPTICAL young collegian confronted an old Quaker with a statement that he did not believe in the Bible. Said the Quaker, “Does thee believe in France?” “Yes; for though I have not seen it, I have seen others that have. Besides, there is plenty of corroborative proof that such a country does exist.” “Then thee will not believe anything thee or others have not seen?” “No, to be sure I won’t.” “Did thee ever see thine own brains?” “No.” “Ever see anybody that did?” “No.” “Does thee believe thee has any?”

AS the tremulous needle, however easily it may be affected by foreign influences, never ceases to vibrate till it finds rest in the centre of attraction, so the sensitive soul of the Christian, too easily disturbed by external forces, finds no rest but in God. If for a moment the enemy is permitted to harass with accusations of guilt, in Him it finds pardon and peace. In weakness it turns to Him for strength; in darkness, for light; in trials, for direction. Under all circumstances, it never fails to find in God an all-sufficient and sustaining portion.

IT should be pointed out with continual earnestness that the essence of lying is in deception, not in words; a lie may be told by silence, by equivocation, by the accent on a syllable, by a glance of the eye attaching a peculiar significance to a sentence; and all these kinds of lies are worse and baser by many degrees than a lie plainly worded; so that no form of blinded conscience is so far sunk as that which comforts itself for having deceived, because the deception was by gesture or silence instead of utterance, and finally, according to Tennyson’s trenchant line, “A lie which is half a truth is ever the worst of lies.”—Ruskin.

WHATEVER you try to do in life, try with all your heart to do it well; whatever you devote yourself to, devote yourself to it completely. In great aims and small, be thoroughly in earnest. Never believe it possible that any natural or improved ability can claim immunity from the companionship of the steady, plain, hard-working qualities, and hope to gain its end. There is no such thing as fulfillment on this earth. Some happy talent and some fortunate opportunity may form the two happy sides of the ladder on which some men mount, but the rounds of that ladder must be made of material to stand wear and tear; and there is no substitute for thorough-going ardent, sincere earnestness. Never put the hand to anything on which you cannot throw your whole self; never affect depreciation of your work, whatever it is. These you will find golden rules.—Waverly Magazine.

WHAT is sin in its nature? Sin is the violation of God’s law, and yet to our blinded eyes sin still remains unseen. Would that we could describe sin, but we cannot. Our own vision is too dim to see more than barely its outlines, and our pen too feeble to portray it. Decency and shame are unknown to it. It unblushingly defies and insults the infinite One. It remorselessly treads in the mire man made in the image of God. There is not a virtue it does not despoil, nor a blessing it does not despise. It enters our dwellings and smites with moral leprosy the holiest things. It impregnates with its virus the little child, and sends the youth abroad to work ruin wherever he goes. There is nothing so sacred in heaven that it will not menace it, nor is there anything on earth so pure and beautiful as to find protection against its assaults and insults. Who can number the groans it has extorted from man, or the tears it has made to flow? It has made earth to travail with pain, and to bring forth sorrow. Evil only has sin produced. But so insinuating is sin, and so open to its approaches is our fallen nature, that though man’s spirit may be quickened by a touch of the Divine, yet tabernacling in the flesh, he is intoxicated and defiled by it.—The Sabbath Recorder.

Births, Marriages and Deaths.

DIED.  
At Stanfold, Que., on the 19th inst. Eliza Layfield, wife of A. D. Campbell, aged 48 years.



THE  
CANADIAN INDEPENDENT.

TORONTO, THURSDAY, FEBRUARY 6th, 1879.

A CHANGE OF BASE.

OUR readers will have noticed that the Rev. T. M. Reikie, and the Rev. J. R. Dickson, are leaving the Congregational communion, and are knocking at the doors of the Presbyterian Church of Canada. Mr. Reikie was for many years the pastor of the Congregational church in Bowmanville; but since his resignation of that charge has had no opening among our churches for his labors. Mr. Dickson has had two charges among us, the first in London, and the second in the Northern Church, Toronto, which he has just resigned.

The change in the ecclesiastical relations of our two brethren suggests a word or two of comment. Both these brethren have stood up more than once to enunciate and defend our principles of Independency. Our records contain several sermons and addresses delivered by our brethren—notably at the meetings of our Associations and Union—which are more or less thoughtful expositions of the views peculiar to our churches. How the change has come about in their opinions, whereby they are able to forego the principles for which they have hitherto battled, and accept others radically opposed to them, will give rise to various conjectures. How Mr. Reikie can renounce his Independency for which he pleaded so strongly at Guelph a few years ago, and embrace Presbyterian control, against which he is as strongly inveighed, remains an unsolved problem. And how Mr. Dickson, who has been the redoubtable champion of Morrisonian tenets, flavoured with a considerable amount of Plymouthism, is now prepared to promulgate Calvinism, and subscribe to the Westminster Confession, which has been his *bet noir* up to the present, is alike incomprehensible. Perhaps, however, the reason advanced by James Russell Lowell in his "Bigelow Papers" is a good one:

"A merciful Providence has fashioned us hollow,  
On purpose we might our principles swallow."

We have heard that our brethren have found difficulties in their late relations, which have caused their Hegira to the Presbyterian fellowship. This is very likely. We would be exceedingly foolish to deny that there are difficulties in the practical workings of Congregationalism. But there are no more—if as many—difficulties in our system as in those we oppose. Has the Methodist itinerancy no unpleasantnesses? Is it all loveliness in the Episcopal ranks? Can Presbyterianism present an undisturbed front to the world? The fact is, there are drawbacks and hindrances in all our systems, in that to which our brethren have gone, as well as in that which they have left. But after all, does it savor more of manliness or cowardice to flee from difficulty? Which is the better man, he who lets

go his oars, throws up his hands, and cries, "All is lost;" or he who clings to the oars, and tries to bring the boat through the surf, to the safety of the landing? It is not hard for common-sense to decide.

It is, however, better that a man should retire from a fellowship from which he has grown out of sympathy, than to remain in it and give it only half-hearted affection. So, although we regret the step which our brethren have taken, in one sense, in another sense it is the wisest they could take. We wish them well where they have gone. May they find it a Beulah-land of delight! We wish them full accord with their new-made brethren, without any mental reservation on any of the doctrines of the Confession. And, meanwhile, we shall go on with our work of contending for what we believe to be right. And the flag—which our brethren have cast away for another more highly embroidered—other brave hands will take up, and carry it onward to the victory which we fondly believe will come some day to our simple faith and plan.

It has been a marvel to us for a long time that the majority of the Congregational churches of New England should adhere to the custom of requiring subscription to a creed of applicants for church membership. Congregationalism should occupy the most advanced position as regards liberality, and Catholicity: but it is a fact that New England Congregationalism does not occupy such a position. The Presbyterian church of the United States asks no subscriptions to its doctrinal formularies of its members. Indeed, there is no Presbyterian or Methodist church that attempts such a thing. Is it not time for our New England brethren to change their methods? We know that this creed subscription operates very much against the progress of our denomination in many a quarter.

OBITUARY.

MRS. MARY ANN HOWELL.

In the death of Mrs. Howell which took place on Sabbath morning, Jan. 5th, in the 79th year of her age, we lose another of the early and faithful friends of the Congregational body in Canada. The deceased was born Feb. 22nd, 1800, at Deptford, Eng. She was brought up in the Church of England, her father being an Episcopal clergyman. She was early decided for Christ, and in her nineteenth year, with sixteen others, united to form the Independent church under the pastorate of the late Rev. Joseph Irons at Camberwell. From her marriage in 1821 to the time of her removal to Canada in 1833, she was in fellowship with the church at Peckham under Dr. Collyer. She was for several years an active member of the First Congregational Church, Toronto, under Rev. John Roaf, whose ministry she prized very highly. Upon the removal of her family to Woodbridge, she united with the church at Pine Grove, and remained in this communion for twenty-five years. Returning to Toronto in 1871 she re-united with Zion Church, but in consequence of failing health she could scarcely attend public worship. Her interest, in spite of this, was unabated, and during the past year she received much joy from the settlement of the Rev. H. D. Powis at

Zion Church. After becoming acquainted with him and his estimable wife, she lost no opportunity of commending them to her intimate friends.

On Thursday, Jan. 2d, an attack of congestion of the lungs seized her, and she felt that her end was near. She was undismayed, however, and replied to her daughter, who had expressed a hope that she might be spared, "Whate'er His wisdom sees most fit, must be the best for me and mine."

In the beginning of her sickness she hoped the tempter might not be suffered to buffet her at the last. Her prayers in this were signally answered. In the last twelve hours of her life she gave evidence of her strong faith in Him upon whom she had rested her hopes of eternal life. Her husband who was at her bedside repeated to her the words, "In my Father's house are many mansions," and she continued expressively, "If it were not so, I would have told you." Shortly after she repeated the lines:

"And when I'm to die, receive me I'll cry;  
My Jesus hath loved me, I cannot tell why;  
But this one thing I find, that we 'wo are so joined  
That He can't be in glory and leave me behind."

Her end was truly peaceful and unclouded, just such an end as one who has lived her life so near to Jesus might be expected to realize. She was greatly gratified in having her children and friends around her in her last moments. On the Sabbath following her decease, her death was improved by her pastor, Rev. H. D. Powis, who preached from Rev. vii, 13 verse.

SOCIALISM is one of the questions of the day; but it is one that is but little understood. It seems to be a frightful thing in the estimation of many. But did it ever occur to our readers that these socialistic ideas are only an outcome—an illegitimate outcome—of Christian truth and principle? There is an element of truth in the mad doctrines of our modern Socialists. And these elements must be admitted and recognized by us. The regeneration of human society, if it is ever to be accomplished, must be effected in Christ's way, by introducing into social, and business, and political life, the principles of human brotherhood and love. "All ye are brethren."

News of the Churches.

REV. HUGH PEDLEY, B.A., will preach in the Northern Congregational Church, Sunday, the 9th inst.

A UNANIMOUS invitation to the pastorate of the Garafaxa and Douglas churches has been given to Mr. Ewing, student of C. C. B. N. A.

FROM Rev. J. R. Black's Annual Address to the Congregational church of St. Catharines, we learn that, notwithstanding difficulties and perplexities, the congregation has increased, and the finances have improved, during 1878. He speaks of 114 sermons preached and 459 pastoral visits made in the year.

ON Wednesday, January 22nd, the teachers and scholars of Bethesda Sabbath School, Oro, presented Mrs. Sanderson, on the occasion of her removal to Danville, Que., with Farrar's "Life of Christ," and Gibbon's "Decline and Fall of the Roman Empire." These works were accompanied by an affectionate and appreciative address.

THE Mutual Improvement Society of the Hamilton church held their quarterly open meeting in Mr. Edgar's house, Victoria Avenue, on the 20th of January. The programme consisted of essays, readings, music and so on. The pastor, Joseph Griffith, was felicitously introduced by the president, Mr. S. Huxley, and said a few words to the company.

MR. GEO. FULLER, student of C. C. B. N. A., who supplied the church at Lancaster, during his Christmas vacation, has had a pleasing surprise. On the 20th ult., the ladies of the Lancaster church, presented him with a purse of \$40, as a token of their esteem for him, and their appreciation of his labours. Mr. Fuller is doing a good work there.

THE friends in Bro. Robert Hay's field have organized prayer-meetings in preparation for special evan-

gelistic services. The prospect in this district is bright; people are united, pastor hopeful, and both prayerful. New sheds are being erected to accommodate those who have to come from the country to attend the services. It is hoped that Bro. McKay will be able to spend some time in Forest.

THE Belleville church had a Tea-meeting and Bazaar, on Thursday, 24th ult. It was well attended, and proved in all respects a complete success. Addresses were delivered by ministers from other churches in the city, interspersed by a varied entertainment. Much credit is due to the ladies of the church for their united industry. This church has just had a welcome addition to its circle of lady-workers, viz: Misses Kate and Maggie Climie, from Lis-towel.

FRANKLIN CENTRE.—The church here, under the pastoral oversight of the Rev. J. C. Wright, is in a happy and prosperous condition. The annual meeting held on Jan. 14th, was well attended. The reports presented showed that a spirit of unity and hopefulness prevails among the brethren. The pastor is joyful in his work. The church and parsonage have been repaired, and despite hard times, all arrears will soon be met. THE CANADIAN INDEPENDENT is finding its way into many a home here, and its weekly visits are highly prized.

A SABBATH School Institute was held in the Oro church, Edgar, on January 21st and 22nd, under the auspices of the Sunday School Association of the township of Oro. This institute was specially given up to Normal class work. It was led by the Rev. John McEwen, of Ingersoll. There were five sessions of two hours each. The subjects taken up were: "The construction of the Bible," "How to study the Bible for Spiritual profit—for the work of teaching—to prepare a Sunday School lesson." One session was devoted to a practical illustration of teaching a lesson. These meetings were very much appreciated by the class, and most valuable help for future work received.

DON MOUNT.—The annual festival of the Mount Zion Congregational Sunday School was held on Thursday evening, Jan. 30th. Tea was provided for the scholars at 6 o'clock, after which the building was thrown open, and by a quarter past eight every seat was occupied. The programme consisted of a short address by the Superintendent and a number of recitations and choruses by the scholars, after which each scholar in the infant class received a present from off a Christmas tree, and the prizes were distributed. During the evening an address and purse was presented to Mr. Chas. Green, (superintendent) as a recognition of his untiring and self-denying work in connection with the Sunday School and mission.

THE Sunday School of the Hamilton church held its anniversary on Friday evening, Jan. 31st. The children sat down to tea at half past six, after which came exercises of literary and musical sort. One feature of the evening was the presentation of prizes for essays. Some eleven books were so presented; the subjects of the essays were "The Life Daniel," "The Childhood of Christ," and "Zacchæus." The report by the secretary and treasurer, W. B. Palmer, showed the school to be in a good position. Finances have been satisfactory and attendance regular, and some of the scholars have united with the church during the past year. Mr. Thomas Bale was re-elected superintendent at the annual meeting a few evenings since.

OTTAWA.—The Annual Social and Business Meeting of this congregation was held last evening. There was a good attendance. After a very sociable tea and chat about things in general, the meeting was called to order by the pastor, who announced a hymn and led in prayer. Then followed a number of reports of the different departments of church work. First, the pastor reported. He had had great joy in his work throughout the year. About 330 public services in all, had been held, including the Sunday School and Bible class, most of which had been well attended, especially the weekly prayer meeting. There had been eleven additions to the church; but these had been counterbalanced by removals and deaths. The finan-

cial reports showed the total receipts from all sources, including Benevolent and Site funds of \$1,617.02. Total expenditure, \$1,659.30; about \$250 of which were for improvements in the house of worship. The report of the Sunday School showed an average attendance throughout the year of seventy-three, and referred with satisfaction to a more regular attendance on the part of both teachers and scholars, and manifestly greater interest on the part of the latter. The collections for missions, &c., had amounted to \$66.91. There are now 139 names on the roll of the Sunday School Temperance Society. On motion, all these reports were received, and the financial statements were referred to auditors and ordered to be printed. A number of persons expressed their satisfaction at the character of the reports presented, and after a very pleasant evening together, the congregation was dismissed with the doxology and the benediction by the pastor.

NORTHERN CHURCH SUNDAY SCHOOL.—The Annual Festival of this school was held on Friday evening last. The room, always pleasant and attractive, was rendered doubly so by the handsome silk banners with the school motto for each year for seventeen years past, which graced the walls from end to end, also the very large banners, one for the superintendent, and the other for the teachers, all of them the gift of one liberal heart, and all worked by one of the lady teachers. In addition to these, the motto for the year, "Looking unto Jesus," magnificently illuminated by Mr. Revell, covered seventy-five feet of the end wall, so that the whole appearance was very striking. From 6 to 7.30 the scholars took tea, and immediately after the exercises began. The superintendent, Mr. H. J. Clark, opened with prayer, and after a few words of welcome to the visitors (who by that time had filled the room to overflowing, many having to go away, unable to get in), a responsive Bible exercise on the Coming of the Saviour was read by the School. Several appropriate hymns were introduced, which were well sung by the scholars, Mr. Jas. Kent presiding at the organ, assisted by Messrs. E. Corlett and F. Edgall, violins, Mr. A. Thomas, violoncello, and Mr. Cornell, cornet, and a vocal quartette. At the close of the exercise brief addresses were delivered by W. C. Ash-down, and Mr. J. Elgar, after which the prizes for punctual attendance during 1878 were distributed. Upwards of eighty, including some very handsome books, were given; and a very happy evening was terminated by singing the Doxology. After the scholars were dismissed, more than a hundred of the visitors remained and had refreshments with the teachers, spending nearly an hour in pleasant social intercourse. The whole proceedings were of the most enjoyable character.

## Religious News.

THERE are 401 Unitarian ministers in the United States. On the gold coast, Africa, last year, were baptized 330 converts.

A CONGREGATIONAL church was formed in Larne, Ireland, on the 17th of December.

A new Lectionary was introduced by law in the English Established church on the 1st of January.

AN effort is now made to erect a new church building for the congregation worshipping in Cowley Road, Oxford.

PRESIDENT MAGOUN, of Iowa college, has been appointed lecturer at Andover seminary on the subject of "Home Missions."

THERE are in Great Britain, twenty-one archbishops and bishops of the Roman Catholic church, 2,175 priests, and 1,386 churches.

REV. R. S. STONE, D.D., is to give eight lectures on Bernard of Clairvaux, at Princeton Theological Seminary School.

A NORTH WALES Auxiliary for the Congregational Total Abstinence Society has been formed. Rev. Dr. Thomas of Liverpool is chairman.

THE American Presbyterian church reports for last year thirty-seven synods, 178 presbyteries, 5,232 ministers and licentiates, 5,269 churches, 567,855 members.

DR. A. MORTON BROWN, of Cheltenham, Eng., preached his thirty-seventh annual special sermon to the young of his congregation, on the first Sunday of January.

ARTHUR MURSELL has accepted the pastoral charge of the Cannon Street chapel, Birmingham, Eng., and is to begin his ministry there in April.

TIKE takings for four days at the Spurgeon Testimonial Bazaar in connection with the Surrey Metropolitan tabernacle amounted to £2,600.

TIKE newly-elected Governor of Kansas, Col. J. P. St. John, is one of the most active members of the Congregational church in Olathe.

PROF. W. M. BARNOUR is doing a good work as pastor of the Yale College church. It is reported that the moral and religious condition of Yale College was never better than now.

THE General Association (Congregational), of California, reports eighty churches and sixty-seven ministers. There has been a gain of eight churches and 248 members during the past year.

THE Liberal party of Belgium supports a scheme for an exclusive secular education by the State. And the Roman Catholic Bishops are out in a joint pastoral letter denouncing such a scheme.

THE Great Council of Geneva has accepted the principle of the separation of Church and State and appointed a Commissioner to examine the bill designed to carry this project into effect.

"George Arthur," the little boy who in "Tom Brown's Schooldays," showed his colours by saying his prayers in spite of the ribes of his companions, has become Arthur Penrhyn Stanley, Dean of Westminster.

FATHER HYACINTHE desires a recognition of the old Catholics in France by the Church of England. The Archbishop of Canterbury is disposed to grant his request, but wants further information.

THE Centenary church, Lancaster, Eng. (Rev. A. Scott, pastor), held its annual meeting on the 2nd. During the year forty-one persons had been admitted to church fellowship.

The Annual Soiree of St. Paul's Congregational church, Newcastle-on-Tyne, took place on January 2nd. The senior pastor, Rev. A. Reid, there began the fiftieth year of his ministry in connection with that church.

THE General Assembly of the Presbyterian church of Victoria, Australia, has recently been in session in Melbourne. The congregations were reported at 125, with twenty-five unattached ministers.

THE prime minister of England is a Jew, not in religion, but in race; in Catholic France the most important departments of the government are under the control of Protestants; in Turkey the Minister of Foreign Affairs is a Christian.

THE English Congregational "Year Book" for 1879 shows the following statistics: churches in England and Wales, 2,686; branch churches, 592; preaching stations, 918; other Evangelistic stations, 114. It is computed that the sittings number 1,413,680.

NINETY-NINE Unitarian churches are without pastors, and not more than twenty-five of them are able, says the "Year Book," to support a minister. "Twenty have given no signs of life for several years, and are probably dead." The number of ministers in the denomination is 401, which indicates an increase of thirteen.

THE Board of Trustees of Oberlin College propose to bring up the endowment to \$500,000. It is a wonder what work this institution has done with comparatively little money. The expenses of the college last year exceeded its regular income by \$11,000.

LINCOLN Park church, Chicago (Rev. B. F. Leavitt, pastor), issues a directory. It reports 255 members. The sum of \$14,453 has been expended in the benevolent work during the year, more than has ever been raised before. The whole amount raised was \$38,374.

FATHER CHINIQUY has issued an edition of his book in Australia, which met with an immediate sale. He has been assailed by a female lecturer, but another female came forward in his defence, relating her own experience with the priests. A great sensation was the consequence.

AN important religious awakening is reported from the City of Mexico. It originated in the Presbyterian mission, and all the Protestant churches in the city are stated to be enlisted in earnest work. A number of prominent citizens are among the converts.

THE forthcoming Baptist "Year Book" for 1879 will show that there are now in the United States 2,102,034 Baptists, an increase of nearly 78,000, with 1,075 associations, 24,499 churches, an increase of about 600, and 14,954 ordained ministers, an increase of 388. The baptisms for the year numbered 102,736.

THE Saxe-Meiningen Legislature has passed a law enabling persons of full age to leave the State Church on going through certain formalities. They may form Dissenting churches on satisfying the Government that their doctrines are not counter to civil order and morality, and are entitled to burial in the churchyards on payment of a small fee.

THE American Board has sixteen missions, seventy-nine stations, 529 out-stations, 1,549 labourers (144 being ordained missionaries from America), 248 churches, 13,854 church members, 1,223 added during the year (the figures in these two items are approximate), 15 training and theological schools, 612 common schools, with 23,982 pupils.

REV. DAVID JONES, a Congregational minister, recently ordained, is attempting to bring about a more thorough and systematic instruction of the Chinese in Boston. Miss Harriette Carter, one of the city missionaries, has had Chinese scholars for some two or three years, to the number of eighty in all, in connection with the Chambers Street Sabbath Schools.

## Children's Corner.

## BOYS MAKE MEN.

WHEN you see a ragged urchin  
Standing wistful in the street,  
With torn hat and kneeless trousers,  
Dirty face and bare red feet,  
Pass not by the child unheeding;  
Smile upon him. Mark me, when  
He's grown old he'll not forget it,  
For, remember, boys make men.

Have you never seen a grandsire,  
With his eyes aglow with joy,  
Bring to mind some act of kindness—  
Something said to him, a boy?  
Or, relate some slight or coldness,  
With a brow all clouded, when  
He recalled some heart too in thoughtless  
To remember boys make men?

Let us try to add some pleasure  
To the life of every boy;  
For each child needs tender interest  
In its sorrow and its joy.  
Call your boys home by its brightness;  
They avoid the household when  
It is cheerless, with unkindness;  
For, remember, boys make men.

## A CAT TALE.

THIS is a sad, but short, tale about a cat, or perhaps about a rabbit that pretended to be a cat,—I do not know which. You will presently see why it must be short.

Some time ago a supposed friend sent me, as a present, what purported to be a Chinese cat. Thereby hangs a tale? Not at all. The cat hadn't a sign of a tail. It was said by way of apology and explanation that all Chinese cats have no tails. If this is a fact in natural history, it is an absurd fact; for it is known that all Chinamen—even the smallest—have tails, which are called cues, and sometimes pig-tails, but never cat-tails. And it seemed improbable and heartless that a Chinaman would deny tails to his cats. However, I took the kitten in, and named her "China,"—a name she has never responded to, to this day.

And this shows the animal's instinct; for when I came to look in the dictionary, I found that, in all probability, she was a Manx cat from the Isle of Man,—a small English island (hardly room enough to turn round) where cats are obliged to do without tails. It is considered a very nice kind of cat, if it is a cat, of which I have doubts. It is said that Turner, the great painter,—who was probably as good a judge of cats as ever lived,—kept seven Manx cats always in his house. Perhaps it was necessary to have seven Manx cats to get the equivalent of one real cat; in my experience it requires more.

As I said, I doubt if China is a cat, take her altogether. She had, as a kitten, no tail. Her grown tail now is less than an inch long, and most of that is fur. It is exactly like a rabbit's tail—that is, a kind of a place for a tail. When China first began to realize her existence, she evidently thought she was a cat, and her first sportive effort was to play with her tail. She looked around, and there wasn't any tail there; the other end of her was rabbit. She was mortified; but what could she do? She began, without any apology, to play with her hind leg, to chase it

round and round as if it were a tail; and ever after that she has amused herself with her hind leg.

And her hind legs are worth playing with. For they are not like the hind legs of a cat, but are long and bend under exactly like the legs of a rabbit. When China sits down, she sits down like a rabbit. So she is neither one thing nor another; and I cannot make out whether she is a rabbit trying to be a cat, or a cat trying to be a rabbit. She succeeds, any way. China is rather handsome. Her coat is the most beautiful combination of soft buff and ermine fur,—a most pleasing colour,—and she is a shapely little thing besides, with a fine head and pretty face. Like some other beauties, however, she is not as good as she is beautiful. She has a temper,—can be very playful and affectionate one minute, and scratch and bite the next without provocation. From an infant she seemed to have no conscience. She was a perfect whirlwind in the house when the whim took her to frolic; went over chairs and all sorts of furniture like a flying-squirrel; succeeded in about a week in tearing all the gimp from the chairs and lounges, climbed the azalia trees, shook off the blossoms, and then broke the stems. Punishment she minded not at all,—only to escape from it for the moment. I think she had not, as a kitten, a grain of moral sense, and yet she was "awful cunning" and entertaining,—more so than a spoiled child. We got a sedate old cat to come and live with China. She drove that big cat out of the house and off the premises in less than half a day; and that, too, when she wasn't more than seven inches long. She went at the big cat with incredible fury, with the blaze and momentum of a little fire-ball.

Now that China has come to be of decent size, some of the vivacity and playfulness have gone out of her, but she is really untamed,—goes for things on the table, steals, and all that; and it is more difficult than ever to tell whether she is a rabbit or a cat. We have another companion for her,—a mild, staid old grandmother of a cat, with a very big tail—enough for two, if they would share it. China treats her with no respect, but, on the whole, they get on well, quarrelling only half the time, and consent to live in the same house. China overlooks the intrusion.

But as to the nature of China, this is what happened recently. China's mistress had undertaken to raise some radishes, in advance of the season, in a box in her conservatory. It was a slow process, owing to lack of heat or lack of disposition in the radishes to grow. They came up, shot up, grew slender, tall and pale. Occasionally the mistress would pull up one to see why the bottoms didn't grow, so that we could eat them; but she never discovered why. The plants spindled up, all top and no radish; and by and by they got tired and laid down to rest. They might in time come to something. In fact, they began

to look as if they were thickening on the stem and going to grow in the root. One morning they were gone. Gone, after weeks of patient watching, watering, and anxious expectation! Nibbled off close to the ground. China had eaten every one of them short.

Now, doesn't that show that China is a rabbit? Will a cat eat radish tops? This is one thing I want to know.

There came once to our house a facetious person; that is, a person who makes jokes likely to hurt your feelings; and he looked at the cat, and said it didn't matter if it had no tail, that I could write one for it. I have done so.

But that makes no difference. What I want to know now from the children of St. Nicholas is this: What can I do with her? I can neither give her away for a cat, nor sell her for a rabbit. Do you think it would coax a tail out of her to put her under blue glass? —*St. Nicholas.*

## BOYS MAKE YOUR OWN FORTUNE.

A STORY comes to us from Ottawa that will be read with interest by every ambitious boy in the Dominion: Twenty years ago when the seat of government was stationed in Toronto, and the present Sir John Macdonald and the late Sir Geo. Cartier and other Canadian public men, well known to fame, ruled over departments in the Old Hospital in King street, a building long since gone the way of many other of the ancient edifices of "Little York," there lived a certain deputy head whose official existence was one long rule of tyranny and oppression. This bad old man had for a clerk a young law student, who from day to day and month to month and year to year bore quietly and with exemplary patience the ill-treatment of his superior. A day came, however, when the gentle patience of the clerk was not proof against the domineering and insulting spirit of his ancient enemy, and there would have been blows but for the interference of another clerk in the same building. Taking his younger friend aside, he counselled still greater forbearance. "Have patience, B," he urged; "when I am Chief Justice of Upper Canada and you are Minister of the Crown we'll put old Beeswax in his place!" Words spoken in jest frequently come true. Eighteen years had scarcely passed away ere the speaker sat in Osgoode Hall with the ermine! "And the other—the patient and long suffering youth"—some boy exclaims, "what became of him?" Well, sir, that good and exemplary young gentleman, who bore his stripes so patiently and exercised such remarkable self-government, he, in the month of October last, was sworn of the Queen's Privy Council, and is now one of the Marquis of Lorne's advisers!! Every boy can point his own moral.—*Mail.*

THE PROGRESS OF SIN.—Sin in its ordinary progress first *deceives*, next *hardens*, and then *destroys*.



**Scientific and Useful.**

**PEPPER NUTS.**—One pound sugar, five eggs, half pound butter, halfcup milk, two teaspoons baking powder, flour enough to roll.

**EGG BALLS.**—To make egg balls, beat up the yolks of three hard boiled eggs in a mortar with the yolk of one raw egg; make into balls and drop them into boiling water for two minutes.

**LAY THE BEDS OR AIRER.**—It is a bad plan to "make up" the beds immediately after breakfast. The sleeping apartments in the house should be aired every day. Beds should be opened every morning to the sun, and to the atmosphere. Do not be in too much haste to get the chambers in order. Let the sheets and blankets be spread over separate chairs, the mattresses lifted apart, and the pure morning air be allowed to get into every nook and cranny of the room, before the beds are made. Better endure a little delay in getting the house in order, than loss of health.

**WHITE SOUP.**—To a large knuckle of veal put five quarts of water, three large onions, four anchovies, a tablespoonful of black and white pepper; two or three cloves; let it boil till reduced to half the quantity; then strain it, and let it stand till cold; then take off the fat and settlements at the bottom; take a quarter of a pound of sweet almonds, blanched, pounded, and then rub them through a sieve, with some cream, and add still more till your soup is white; put five yolks of eggs beaten with part of the cream, and put to the soup when it boils, but it must not be boiled after the eggs are put in; when it goes to the table add a few very small French rolls stuck with almonds.

**BEEFSTEAK FOR WINTER USE.**—Cut the steaks large, and the usual thickness; have ready a mixture made of salt, sugar and finely powdered saltpetre, mixed in the same proportion as for corning beef; sprinkle the bottom of a large jar with salt, lay in a piece of steak, and sprinkle over it some of the mixture, as much or little more than you would use to season in cooking, then put in another slice, sprinkle, and so on till the jar is filled, with a sprinkle of the mixture on top; over all, put a plate with a weight on it, and set in a cool airy place, where it will not freeze. This needs no brine, as it makes a brine of its own. Twenty-five or thirty pounds may be kept perfectly sweet in this way. Take out to use as wanted, and broil or fry as usual.

**WHEN TO EAT FRUIT.**—The Spanish proverb has it: "Fruit is golden in the morning, silver at noon, but lead at night." Canadians do not seem to have heard of this proverb, nor to have one of their own experience. Mostly they eat fruit at night, and hence have not the sovereign idea of it that they would have if they had eaten it at more proper times. They eat it as desert at dinner. This may be the most proper time to eat dried fruits, but it is not the right time to eat juicy ones. The Spanish people learned their proverb from eating the very juicy fruits, like oranges. These should be eaten in the morning, a little before dinner—not later than noon. Early in the day they will, if eaten, prove to be the best possible medicine for the bilious.

**UTILIZING COBWEBS.**—Cobwebs have been applied to various uses. The delicate cross-hairs in the telescopes of surveying-instruments are fine webs taken from spiders of a species that are specially selected for the production of an excellent quality of this material. The spider, when caught, is made to spin his thread by tossing him from hand to hand, in case he is indisposed to furnish the article. The end is attached to a piece of wire, which is doubled into two parallel lengths, the distance apart exceeding a little the diameter of the instrument. As the spider hangs and descends from this, the web is wound upon it by turning the wire around. The coils are then gummed to the wire, and kept for use as required.

**A FILLET OF MUTTON.**—Cut some inches from either end of a large and well-kept leg of mutton, and leave the fillet shaped like one of veal. Remove the bone and fill the cavity with forcemeat, which may be flavored with a little minced eschalot, when its flavour is liked; more forcemeat is added by detaching the skin sufficiently on the flap side to admit it. When thus prepared, the fillet may be floured, and roasted, served with current jelly and brown gravy, or with only melted butter poured over it; or it may

be stewed gently four hours, in a pint of water, after having been floured and browned all over, in a couple of ounces of butter; it must then be turned every hour, that it may be equally done.

**HOW TO EAT MILK.**—There are many who say, "I like milk but milk don't like me,"—that is, it does not agree with them. The reason for this, in many cases, is, that the milk coagulates in the stomach in too firm a curd to be easily digested. But many who cannot drink milk or eat bread and milk, find no difficulty in digesting a bowl of baked apples and milk. Upon this hint the experiment has been successfully tried, by a physician of large experience, of telling his patients who could not digest milk to use apple-sauce as a concomitant, taking a spoonful of apple alternately with a spoonful of bread, crackers, or pudding and milk. The apple prevents the formation of a solid mass in the stomach, and its juice also aids digestion, so that no distress or sense of heaviness follows after a meal thus taken.

**VENTILATION.**—The London *Lancet* passes the following comment on this subject:—If a man were deliberately shut himself for some six or eight hours in a musty room with closed doors and windows, (the doors not being opened even to change the air during the period of incarceration), and were then to complain of headache and debility, he would be justly told that his own want of intelligent foresight was the cause of his suffering. Nevertheless, this is what the great mass of people do every night of their lives, with no thought of their imprudence. There are few bedrooms in which it is perfectly safe to pass the night without something more than the ordinary precautions to secure an inflow of fresh air. Every sleeping apartment should, of course, have a fire-place with an open chimney, and in cold weather it is well if the grate contains a small fire, at least enough to create an up-cast current, and carry the vitiated air out of the room. In all such cases, however, when a fire is used, it is necessary to see that the air drawn into the room comes in from the outside of the house. By an easy mistake it is possible to place the occupant of a bedroom with a fire in a closed house in a direct current of foul air drawn from all parts of the establishment. Summer and winter, with or without the use of fires, it is well to have a free ingress for pure air. This should be the ventilator's first concern. Foul air will find an exit if pure air is admitted in sufficient quantity, but it is not certain pure air will be drawn in if the impure is drawn away. So far as sleeping rooms are concerned, it is wise to let in air from without. The aim must be to accomplish the object without causing a great fall of temperature or a draught. The windows may be drawn down an inch or two at the top with advantage, and a fold of muslin will form a ventilator to take off the feeling of the draft. This, with an open fire-place, will generally suffice, and produce no unpleasant consequences, even when the weather is cold. It is, however, essential that the air outside should be pure.

**Market Reports.**

TORONTO, Feb. 4.

**STREET PRICES.**—Wheat, fall, per bush. \$0 80 @ \$0 90.—Wheat, spring, per bush. \$0 70 @ \$0 80.—Barley, per bush. 55¢ @ \$0 60.—Oats, per bush. 30¢ @ 35¢.—Beans, per bush. 55¢ @ 60¢.—Rye, per bush. 30¢ @ 35¢.—Dressed Hogs, per 100 lbs. \$1 50 @ \$1 60.—Beef, hind quarters, \$4 00 @ \$5 00.—Beef, fore quarters, \$4 00 @ \$5 00.—Mutton, per 100 lbs. \$2 00 per brace, 300 @ 400.—Geese, each, 40¢ @ 60¢.—Turkeys, 60¢ @ \$1 00.—Butter, 20 rolls, 14¢ @ 16¢.—Butter, large rolls, 10¢ @ 12¢.—Butter, tub dairy, 12¢ @ 13¢.—Eggs, fresh, per dozen, 20¢ @ 25¢.—Eggs, packed, 15¢ @ 16¢.—Apples, per brl. \$1 00 @ \$1 25.—Potatoes, per bag, 85¢ @ \$0 95.—Onions, per bag, \$0 90 to \$1 00.—Hay, \$3 25 to \$3 50.—Straw, \$1 00 to \$1 50.

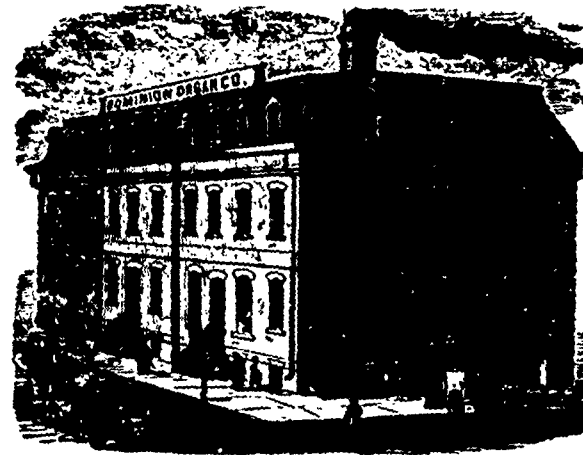
**WHOLESALE PRICES.**—Flour, G.A., Superior Extra, \$4 00 to \$4 10 Extra, \$3 00 to \$3 90; Fancy \$3 05 to \$3 85. Spring Wheat, extra, \$3 10 to \$3 60. No 1 Superfine, \$0 00 to \$0 05.—Oatmeal, \$3 40 to \$3 50.—Cornmeal, small lots, \$2 25 to \$2 50. Cheese, in 100, 8¢ to 9¢; Cheese, in small lots, 10¢ to 10¢.—Lard, mess, per brl. \$11 00 to \$12 00. Extra prime, per brl. \$0 00 to \$0 00.—Bacon, long clear, 6¢ to 7¢. Bacon, Cumberland cut, 6¢ to 7¢. Bacon, smoked, 7¢ to 8¢. Bacon, spiced roll, 9¢ to 10¢.—Hams, smoked, 10 to 11; Hams, sugar cured and canvassed, 12 to 13¢; Hams, in picnic 100 to 200.—Lard, in tins, 8¢ to 9¢; Lard, in tierces, 8¢ to 9¢.—Eggs, fresh, 18¢ to 20¢.—Dressed Hogs, \$4 00 to \$4 50; Live Hogs, \$0 00.—Fried Apples, 6¢ to 6½¢.—Salt, Liverpool, coarse, 70¢ to \$0 00. Liverpool, fine, \$1 80 to \$0 00; Goderich, per brl. \$1 00 to \$0 00; Goderich, per car lot, 95¢ to \$0 00; Goderich, coarse, per bag, \$0 00 to \$0 00; Cagliari Salt, per ton, \$15 00 to \$00 00.

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COPY  
Of Official Report of Award to DOMINION ORGAN COMPANY, Bowmanville, for Organs exhibited at the Centennial Exhibition, Philadelphia, 1876.

**INTERNATIONAL EXHIBITION.** (No. 235.)  
PHILADELPHIA, 1876

The United States Centennial Commission has examined the report of the Judges, and accepted the following reasons, and decreed an award in conformity therewith.  
PHILADELPHIA, December 5th, 1876.

**REPORT ON AWARDS.**  
Product, REED ORGANS. Name and address of Exhibitor, DOMINION ORGAN CO., Bowmanville, Canada.

The undersigned, having examined the product herein described, respectfully recommends the same to the United States Centennial Commission for Award, for the following reasons, viz:—  
"Because they have produced in their instruments a pure and satisfying tone, by their method of voicing, and have a simple and efficient stop-action, with satisfying musical combinations, an elastic touch, and good general workmanship."

H. K. OLIVER, *Signature of the Judge.*  
APPROVAL OF GROUP JUDGES.  
J. SCHIRMAYER, WILLIAM THOMPSON, E. LEVASSIUR, JAMES C. WATSON, ED. FAVER PERRET, JOSEPH HENRY, GEO. F. BRISTOW, J. E. HILLARD, P. F. KYKA, F. A. F. BARNARD. A true copy of the Record. FRANCISA WALKER, Chief of the Bureau of Awards. Given by authority of the United States Centennial Commission. A. T. GOSHORN, Director-General. J. L. CAMPBELL, Secretary. J. R. HAWLEY, President.

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