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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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### BUSINESS DEPARTMENT.

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THE famous Signor Gavazzi has been in London pleading the cause of the Free Italian Church. The reporters say that he has lost none of his old-time force and fervour.

PRINCE LOUIS NAPOLEON has fallen. He had hardly reached the seat of war in Zululand. Many will mourn over his loss, for, according to all reports, he was a worthy young man.

WE see that Dr. Joseph Parker, of London, has been invited to supply Plymouth Church, Brooklyn, this summer during Mr. Beecher's vacation. It is not known as yet whether he will accept the invitation.

THE wife of Midhat Pasha, the new Governor of Syria, while recently at Beyrut, told Miss Taylor, the principal of the Moslem Girls' School, that the Pasha meant to compel all Mohammedan parents to send their children to school.

DR. ROBERT MOFFAT has been speaking on the Zulu war, and, as every Christian man is bound to do, he condemned it as brutal and unjust. He also expressed the opinion that Cetewayo, if he is disposed to do so, can hold out against the British forces for a long time yet.

A RELIGIOUS paper, called the "Christian Messenger," has been started in Servia, and has found rapid circulation. The Princess of Servia is among its subscribers. It is the only gospel paper in the country, where gross infidelity and socialism are the creed of the masses.

AS an illustration of the civilizing tendency of the labours of the Moravian missionaries among the aborigines of New South Wales, three of the native women at one of their stations have supplied themselves with sewing machines, and one family has bought a nice cottage harmonium.

THINK of this! Thomas K. Beecher has been made a D.D. His Alma Mater, Illinois College, has done it. He graduated from that institution in 1843, and this year the College has been celebrating its fiftieth anniversary, and, we suppose, the governing board thought they could not do better than to secure Mr. Beecher for their principal speaker and make a doctor of him.

DR. PARKER has been saying something in "The Fountain" about the Talmage trial. He is very severe on Dr. Talmage, asserting that Dr. T. has not fairly met and rebutted the charges of falsehood preferred against him. But, whatever the truth may be, we see that Dr. Talmage has met with an enthusiastic reception in England. He has done well in going there at the present time.

THE Khedive of Egypt has received a despatch from Captain Gessi indicating that the slave trade at its chief centre has been crushed, and the rich territories of the Soudan are soon likely to be opened to civilization. Captain Gessi fought seven battles with the slave traders on the Gazelle river. All slave stations were destroyed, and the establishment of civilization will prevent any further raids from the region of the Gazelle.

DR. JOHN CUMMING has resigned the pastoral charge of Crown-Court Scotch Church, London. He has occupied the pulpit of that Church for some forty-seven years, and although he has made prominent some views with which we do not sympathize, he has done good service. It seems that his congregation has been but small for some years past, and now the church is likely to pass away. His people are about to join with another congregation.

MR. R. W. DALE, as our readers know, is an active, energetic politician, as well as a preacher and pastor and theologian. In a recent number of the "Fortnightly Review" he offers some remarks on "Liberal Candidates at the next election." He is very severe on those moderate Liberals who are afraid of radical candidates. He counsels union in the party, but it is very evident that he will not submit to the ignoring of the progressive Liberals with whose views he sympathizes.

WE learn that the Rev. Edwin Paxton Hood, of Manchester, England, is likely to cross the Atlantic this summer. The Old South Church, of Boston, has invited him to supply its pulpit. It will do no harm for English and American Congregationalists to exchange visits oftener than they have done as yet. So they will become acquainted with each other. It cannot be said that their knowledge of each other has been very accurate to close up to this date. We hope, however, that if there is an influx of English brethren to this continent, they will not fail to find Canada on the map of North America.

THE "Christian Signal" was started in London about a year ago—it was said, in opposition to the "Christian World." When last heard from it was expected to breathe its last. And this is how a newspaper correspondent writes about it:—"This once pretentious but of late singularly weak print . . . had a fair field and good encouragement when 'floated,' but it was weighed down by a conclave of amateur advisers and fussy parsons, who sat in judgment once a week, and instructed the editor how to perform his duties." Take warning, friends. Everybody thinks he can edit a newspaper; but it may be well to know that the true editor is born.

THE youngest member of a distinguished family, the Rev. Thomas R. Bacon, of Terre Haute, Indiana, read an essay before his State Association the other day. His subject was "How to meet Scepticism." The Association prints his paper, and truly it is worthy of this honour, and if it is generally read, it must do great good. Here are some of the points which Mr. Bacon makes. "1. We must take our stand upon facts, and not upon the doctrines which we infer from facts. 2. We must cease from cowardly fear of scientific hypotheses and speculations. 3. We must cease to try to interpret scientific discoveries according to our preconceived notions and theories. 4. We must ever remember that the faith which is able to save the soul is not the acceptance of any body of doctrines, but the trusting of the soul to Christ." Are

these remarks needed in the ecclesiastical zone of Canada?

A VERY curious fact has recently come to light. The Birmingham School Board has for six years been carrying out the idea of secular education, forbidding religious teaching of any kind and leaving all instruction in morals to teachers outside the school. Now we learn from the "Spectator" that they have found the system a failure, and have resolved that morality shall be systematically taught. The "Spectator" makes merry over the idea of teaching morals systematically without any religious sanctions. It asks what system is to be taught? Is it Buddhist, or Stoic, or Utilitarian, or the law of the land? We shall watch with some interest the result. When the pupils ask, as they surely will ask, why they are to do this or refrain from that, the teacher will be at a rather nonplus to answer.

SCOTLAND has had its May ecclesiastical assemblies. There is nothing of importance in the records of the Supreme Judicatory of the Established Church. The proceedings of the Free Church Assembly present, at least, two matters of some interest—the case of Professor Robertson Smith was up. His opponents under the leadership of Dr. Andrew Bonar, proposed to instruct the Presbytery of Aberdeen to try the Professor with reference to his views on the authorship of Deuteronomy. His friends, with Principal Rainy at their head, wanted a Committee representative of both parties to consider the case in all its bearings, with the view of ascertaining the best means of arriving at a satisfactory result. After a discussion, in which some feeling was displayed, Dr. Bonar's motion was carried by a majority of one, 321 votes being cast for it and 320 for the motion of Principal Rainy. Then the disestablishment question came up, and the Assembly passed a resolution reaffirming a resolution passed last year in favour of the separation of Church and State. The vote on this was 362 to 106. By the way, this Assembly unanimously declared against the legalization of marriage with a deceased wife's sister.

THE Congregational Convention of Vermont has taken final action on the famous historical resolution. The original resolution was not passed. The substitute, which differs from that, we herewith append:—"Resolved, That the General Convention of ministers and Churches of Vermont, while recognizing the entire absence of authority in the Convention over the churches understands that to be pastor of a Congregational Church indicates and requires the acceptance of the Word of God—which is our only rule of faith—as teaching the doctrines commonly called Evangelical, held in our churches from the early times, and sufficiently set forth by former General Councils—notably by the Councils of Boston and Oberlin—and that the repudiation of any substantial part of these doctrines (held in common by all Evangelical churches) is considered by us as inconsistent with continued claim to denominational fellowship with our ministers and churches." The discussion on this resolution was very earnest. A minority opposed its passage without a positive declaration that nothing affirmed in it "be construed as a denial of the right of appeal from all human creeds to the Word of God." Such a declaration was supported by eighteen votes, but opposed by sixty-nine. The majority claimed that they regarded the Bible as the supreme standard, no less than those on the other side. The resolution was finally passed by a vote of eighty-three to ten. What practical good it will do, remains to be seen. Resolutions passed by ecclesiastical assemblies mean little or nothing, as a rule.

## "TRY THE SPIRITS."

BY REV. CHAS. DUFF, M.A.

There are false, as well as true spirits in the world, evil as well as good spirits, those which maim and destroy men as well as those which edify and save them. As human beings, there is given us the dread alternative of manifesting the "Spirit of God," or the spirit of the evil one. The spark within that raises us above the brute may flash forth the lurid fires of the pit or the light of Him in whom is no darkness at all; may link us with devils in their purposes of desolation and death, or with God in the tenderness of His mercy to redeem and save. The truth is no mere figure of speech; we speak in our daily lives and actions of heaven or hell. We scorch those with whom we come in contact with the flames of malice and wickedness, or we refresh them with Christian hope and love. Let us not hide from ourselves the fullest sense of it. Our homes, our communities, our churches, are affected by one or the other of these classes of influences. There is a spirit in our words; in their tones of utterance, accents, arrangement, and even absence. There is a spirit in our looks, in the eye, perched upon the very muscles of our faces, preceding our every movement as the figure head of the ship that first cuts every opposing billow. It leads every business speculation, every private and public scheme. "O, is it the Spirit of God," or the spirit that worketh in the children of disobedience? You cannot tell! Yes, there are points when heaven and hell seem to some minds to meet, seem to come so near to each other that you cannot separate them or draw the line of demarcation between them. There are places, I admit, where they even seem to overlap; where heaven's faithfulness appears harsh and cruel, and hell's accommodations of men tender us the mercies of God. But all the greater need of trying the spirits.

How, then, are we to know the Spirit of God in men? The Apostle John says, by the confession (conviction and declaration) that "Jesus Christ is come in the flesh," "that He was delivered for our offences and raised again for our justification." Not the mere fact of the incarnation: "God with us" in the person of the Son of Mary. "Christ is come in the flesh" was the means of God's spirit being poured out upon all flesh universally, as the sunshine and the rain. The confession that "Christ is come in the flesh," or "the Spirit of God" in a man, is the confession then, of a divine yearning and effort, and his personal sympathy with it, for the indwelling of Christ in "all flesh"; for the changing of "false prophets" into true ones, and for the restoration of the divine image in all men. Tender, Christ-like longing for this end fitly betokens the presence of God's spirit in men.

"The Spirit of God" is characterized by the conviction and declaration that "Christ is come in the flesh," that He is taking possession of human hearts. "I in them," "Christ liveth in me." "The Church which is His body." Yes, Christ is reigning not only in individual human hearts, but in collections of them, in assemblies, or churches of such. "I live, yet not I, but Christ liveth in me," yet not only "in me" but also *in my brother*. "not I," says also my brother, "but Christ liveth in me." "Christ liveth in me" is the fact common to both and most prominent in each. Self lowered and Christ exalted in individual life and in Christian assemblies, is the Spirit of God by whom alone we are baptized into the one body of Jesus, leading the world also to believe that "Christ is come in the flesh."

## NEW FAITH AND NEW CREEDS.

Doubtless, a change of faiths is taking place, at least a re-examination of faiths. This is recognized alike by those who regret it and those who rejoice in it. In Scotland, the United Presbyterians, by a Declaration, give their old creed a new meaning. In France, whole communities, until recently Roman Catholic, openly adopt a Protestant faith, at least a cardinal doctrine of Protestantism—individual independence. In England, the Congregationalists discuss the question whether the true basis of Christian union is not a wholly undefined spiritual sympathy. In this country, in the Presbyterian Church, the old Confes-

sion remains unchanged simply because no attempt is made to compel a literal acquiescence in it; the Baptists find a Professor in one of their leading seminaries infected with the new scholarship, and "accept his resignation;" and the more conservative Congregationalists propose to provide for the loosening bonds of the old formulas by making a new catechism for the Sunday-schools and a new creed for the pulpits. The whole country listens with "laughter and applause" to the rhetorical assaults of Robert Ingersoll on Christian faith, discusses in higher circles the very axioms of theology—the existence of God, the immortality of the soul; is not shocked or startled to hear so accepted a teacher as Huxley declare that talking about God is worse than sounding brass and tinkling cymbal, a mere endless logomachy, and that nothing can be proved or disproved respecting the distinct existence or the durability of the soul; and it even patiently and quietly hears Mr. Frothingham, who a few years back was counted a Christian minister, declare of Christianity that it is despotism, the enemy of the human mind, the foe of republican institutions, the chief barrier of rational civilization.

No wonder that at such a time men begin a re-examination of their creeds and doctrinal formulas, not to check freedom of thought, but to keep it within certain limits in the Church of Christ. No wonder that by rebuilding the shattered Confessions, by enforcing such as are already built, or by giving to a hitherto powerless hierarchy new power to enforce them, they aim to give the Church strength, even at the hazard of reducing its numbers. This is a natural resource, but is a mistaken one.

The remedy for the present threatened decay of faith is not a more stalwart creed or a more unflinching acceptance of it, but a profounder spiritual life. The way to cultivate a correct philosophy respecting human sinfulness is not to formulate a new definition or enforce the old one, but to develop a profounder consciousness of sin and a more genuine penitence for it. The way to develop a sounder Christology in the Church is not to define, anew or in new phraseology, the character and work of Christ, but to give such presentation of Him that human hearts shall hold fast to Him with a more reverential love. Hanna and Farrar and Geikie are laying, broad and deep, the foundations of a new Christology. Renan has proved in France the most effectual combatant of Voltairism. The way to correct looseness of opinion respecting the authority of the Bible is not to formulate anew a doctrine of inspiration, but to use what is unquestioned in it—to inspire a new and divine life akin to that of David, Isaiah, Paul, Christ. The work of the ministry to-day is not to defend their creeds, not to remodel them, but to develop in men that experience out of which creeds grow. The time has not yet come for a new creed. Minds are not settled, and they cannot be settled by a Council—National or Vatican.

Christ's example is in this, as in everything, well worth study. He, too, lived at a time of transition. Pharisaism had lost its hold on the common people. It was divided into as many sects as it had independent thinkers. The old creeds and rules had lost or were losing their vitality; they were like girdled trees, that have lost their leaf but are not yet rotted at the root. The Sadducees, the materialists of the age, were priests and even high priests. There was ritual without worship, there were creeds without faith. Christ made no attempt to revive the old creeds. He made no attempt to formulate a new one. He used truth; he did not phrase and fashion it into symbols. He spoke directly to the inner life of the people. He did not tell them what they must believe about depravity, but He brought them to Him from the lowest ranks with tears of repentance for their sins. He did not discuss the inspiration of the Bible, whose inspired authority the Sadducees repudiated, whose every letter the Pharisees revered with a fetish worship, but He used it freely and habitually. He did not argue the existence of a God or the immortality of the soul; but He spoke to immortal souls, and all that was immortal in them responded to His words; and He spoke of God as one that knew Him by personal presence, by vital and habitual communion. Not till His

teaching had grown into human experience, through four centuries, was it formulated into the Apostles' Creed. He anchored men's faith on the eternal and indefinable verities, and left them to frame their own opinions out of their faiths at their leisure.

The time of heart-hunger, of wistful, restless discontent, when old formulas cease to satisfy and new ones are yet unformed, is the very time of all others to preach to the heart what the heart most needs to know—God, sin, redemption. What the Church needs is, not a new creed, but new faith; and until a new faith is given to it a new creed would be worse than useless. The vintage has not yet come to the point where bottles, old or new, are needed. What the Church now needs is new wine.—*Christian Union*.

## RULES FOR MAKING A PRAYER-MEETING DULL.

1. Never think of it unless someone mentions it; never pray for it.
2. When anyone speaks of it, say that you think it stupid, ill-conducted, and shamefully cold.
3. If the plan of suggesting a subject in advance be pursued, say that it makes the meeting heartless and formal—if not, call it rambling and useless.
4. Never attend on stormy nights; it might encourage the faithful ones.
5. Never leave any business or amusement for the meeting—you can't have time for everything.
6. When you do go, if you wish to speak, always say the same things—people might forget.
7. Speak slowly, in a droning voice, as if you were going to sleep.
8. Always begin by lamenting the coldness of the Church and the wickedness of the world.
9. Next, scold at the church-members who are not there—it is pleasant for those who are.
10. Close by a desponding remark respecting your own spiritual state.
11. Tell your pastor, as you go out, that you are distressed because the meeting is so low and dead.
12. Suggest to the brother who walks your way that it would be well to give it up, as it cannot be of any use.

By carefully following these rules any and every prayer-meeting will seem dull to you.—*S. S. Times*.

## WHAT IS YOUR LIFE?

What is your life? An inspired writer says: "It is even a vapour, that appeareth for a little time, and then vanisheth away." It flies away as a dream, and cannot be found. Our life is wind. It moves swifter than a weaver's shuttle. It is as a tale that is told. It is swifter than a post. Hume says, "While we are reasoning concerning life, life is gone."

Short as life is, we strangely desire each period of it abbreviated. The child longs to be full grown. The youth at school wishes for the day when he will assume the duties of manhood. The man of business lives in hope of the time when he shall retire. It is marvellous how men waste their present moments. I have heard of a fool lighting his cigar with a bank-note of some value. The same man committed greater unwisdom than that—he wasted the precious minutes of a whole summer in doing nothing but iniquity.

Short as life is, it is the seed-time for eternity. Whatsoever a man sows here, he shall be reaping to all eternity. If he sows the wind, he shall reap the whirlwind. If he sows to the flesh, he shall reap corruption. If he sows in righteousness, he shall reap in mercy. If he sows to the Spirit, he shall reap life everlasting. This life is the day of grace, the season of mercy, when enduring riches may be secured. Many have seized the moments as they passed, and become immensely rich in faith, in good works, in bright hopes, and in a blessed inheritance beyond the skies.

Most men's lives are full of toil and care. Many are full of sorrow and disappointment. But, thanks be to God, all men's lives abound in opportunities of gaining and of getting good. Nor ought any to object to the divine arrangement, which fills up a great part of life with duties and responsibilities.

To every man life is the beginning of endless, shoreless, fathomless, inconceivable happiness or misery. To the wicked the end of life is the end of all sinful mirth and pleasure. To the righteous the end of their earthly existence is the end of all doubt and pain. These is no middle course. "The man who lives in vain, lives worse than in vain. He who lives to no purpose, lives to a bad purpose." Time misspent is not lived, but lost.

In former days public executioners carried an hour-glass to the place of death, and set it down before the unhappy criminal, telling him that when the sands were all run, he must close his eyes on earth. Sometimes his spiritual adviser said to him, "Your sands are almost run," and he saw it was so. But the sands that measure our days are hidden from our eyes. They have been running for some time. They are running now. They may all be run in another minute. But we may live some days, or months or years. This is our solemn condition. Yet how few are impressed by it.

Some indeed are wise. They live very much each day as they would if they knew it would be their last. They are waiting and watching. Should they at any time hear the cry, "Behold the Bridegroom cometh," they would respond, "Even so, come Lord Jesus, come quickly." These are wise. They are wise unto salvation. They shall shine as the firmament. They shall be forever with the Lord.

Because these things are so, I am resolved,

1. To esteem myself in fault, and to count that day lost, wherein nothing is done for the glory of God, nothing for the profit of my neighbour, nothing for the good of my own soul.

2. Always to do promptly what I can for increasing my knowledge, piety, and usefulness; and not to defer till the next hour what can be done this moment.

3. As "he lives long, who lives well," I will try to think most of the manner of spending my days, and but little of the length of my days.

4. As the number of my days is with the Lord, I may well mind my own business and let him say when, where, and how my earthly existence shall terminate.

5. I will try to set the Lord always before me, and keep in view the early and solemn close of my earthly life.

#### OLD EDITIONS OF THE BIBLE.

Queer titles have been given to some old editions of the Bible. The "Bug" Bible was printed in London, in 1551; and received its nickname from the fact that Psalm xci. 5, was translated, "Thou shalt not need to be afraid for any *Bugges* by night," instead of, as in our version, "Afraid for the *terror* by night."

The "Breeches" Bible was printed in Geneva, in 1560; and is so called from Gen. iii. 7, being translated, they sewed fig-leaves together, and made themselves *breeches*," instead of *aprons*, as in our version.

The "Treacle" Bible was printed in 1568; and in it Jeremiah viii. 22 reads, "Is there no *treacle* in Gilead," etc., instead of *balm*. In 1609, this word was changed to "Rosin," and so came the name of the "Rosin" Bible; and in 1611, this last word was changed for "balm," as now.

The "He" Bible, printed in 1611, takes its name from an error in Ruth iii. 15, he measured six measures of barley and laid it on her, and *he* went into the city," when the word should have been "*she* went into the city," etc.

The "Wicked" Bible was printed in 1631, and was so named from its omitting the word "not" from the seventh commandment, making it read "Thou *shalt* commit adultery; and this extraordinary omission occurred again in a German edition of 1732; so that there was a wicked Bible in each language.

The "Vinegar" Bible was printed in 1707, and is so called from the headline of Luke xx., which, in it, is made to read, "The parable of the vinegar," instead of "the parable of the vineyard." The printer of this edition was one John Basket, of Oxford, and from its many errors in spelling and punctuation, it was sometimes called, "A basket full of errors."

The "Eel-pot" Bible was the edition translated by

Elliot for the Indians. Describing, by the sign of crossing his fingers, what he thought would represent the "lattice work" through which the mother of Sisera cried (Judges v. 28), he asked the Indians for the proper word for it, and they gave him one, which he inserted in his translation, supposing, of course, it was right. But when he became more fully acquainted with their language, he found he had made the passage read, "The mother of Sisera looked out at a window, and cried through the eel-pots," instead of "lattice."

#### THE OLD SCOTCHMAN'S PRAYER.

I was pleased the other day with a story which an aged Scotch minister told me about an old Scotchman, who, many years ago, was on his way to a meeting of the people of God, held in a tent, or some such temporary structure.

The old pilgrim was poor and ill clad, and partly deaf, but he trusted in the Lord whom he served, and rejoiced in His kind providence. On his way to the meeting he fell in with another Christian brother, a younger man bound on the same errand, and they travelled on together.

When they had nearly reached the place of meeting, it was proposed that they should turn aside behind the hedge, and have a little praying before they entered the meeting. They did so, and the old man, who had learned in every thing to let his requests be made known unto God, presented his case in language like the following:

"Lord, ye ken weel enough that I'm deaf, and I want a seat on the first bench if Ye can let me have it, so that I can hear Thy Word. And Ye see that my toes are sticking through my shoes, and I don't think it is much to your credit to have your children's toes sticking through their shoes, and therefore I want Ye to get me a pair of new ones. And Ye ken I have nae siller, and I want to stay there during the meeting, and therefore I want you to get me a place to stay."

When the old man had finished his quaint petition, and they had started on, his younger brother gently suggested to him that he thought his prayer was rather free in his forms of expression, and hardly as reverential as seemed proper to him in approaching the Supreme Being. But the old man did not accept the imputation of irreverence.

"He's my Father," said he, "and I'm well acquainted with Him, and He's well acquainted with me, and I take great liberties with Him." So they went on to the meeting together. The old man stood for a while in the rear of the congregation, making an ear trumpet of his hand to catch words, until some one near the pulpit noticed him, and beckoning him forward gave him a good seat upon the front bench. During the prayer the old man knelt down, and after he rose, a lady who had noticed his shoes, said to him, "Are those the best shoes you have?"

"Yes," said he, "but I expect my Father will get me a new pair very soon."

"Come with me after meeting," said the lady, "and I will get you a new pair."

The service closed, and he went with her to her house.

"Shall you stay during the meeting?" said the good woman as they went along.

"I would, but I am a stranger in the place, and have nae siller."

"Well," said she, "you will be perfectly welcome to make your home at our house during the meeting."

The old man thanked the Lord that He had given him all the three things he had asked for; and, while his younger brother's reverence for the Lord was right and proper, it is possible that he might have learned that there is a reverence that reaches higher than the forms and conventionalities of human taste, and which leads the believer to come boldly to the throne of grace to find all needed help in every trying hour.

#### DEFECTS IN CITY HOUSES.

"I was about to remark, that since the days of the old Romans building has not advanced one step. In fact retrogression is the law. If civilization were tri-

umphant every house would represent certain essential elements of comfort; dampness avoided, noise subdued, dust excluded and smoke also; building so thorough that the expense for repairs, painting and so on would be next to nothing, and water-pipes requiring no plumber, and the effects of waste-pipes no doctor.

"If they would only make the rooms what I call inhabitable," said the Bachelor taking up the word, "we would even dispense with one or two other essentials. But who considers the position of furniture? What space is there for free movement? Take this very room. It is a mere chance that it admits this generous lounge and your long table, and yet it is supposed to be the working-room of a man of letters, who wants books of reference piled about him, and space to start up suddenly and walk till some mental fermentation has resulted in a clear, settled thought, ready for use. Then take noise. Has anybody thought of filling in floors, or doubling doors, and making all work or play rooms at as remote a distance as possible from the central point where silence should have its sway? Not one. You sit here, and every note of the piano, every shout of the children, every sound from the kitchen, penetrates, and disarranges thought, consciously or unconsciously. You didn't build the house? Very true, but I wager anything you like that if you had you would have spent your money in part in a row of impossible brackets outside supporting nothing, and merely ornamental dust holes, instead of deadening your floors, or increasing the number of square feet in your rooms. I could talk all night and then but have begun. Job should never have said, 'Oh, that mine enemy would write a book!' but 'Oh that mine enemy would build a house.' In fact if Job had been in a modern house he would never have recovered senses or complexion. It was sitting in the ashes seven days and seven nights, with the wind blowing upon him and sun and moon working their will, that finally brought him to. Now in my own case, I would give half my year's salary if in all New York I could find a quiet room. I am in the office only part of the day. Really the best of my work could be better done at home than there, but I have moved till I am ashamed to move again. I did get some peace and fresh air in the sixth story of a Sixth Avenue flat, but the elevated road tore that from me. Now I'm in a tall house on Madison Avenue, third door back, to escape street noises, but at the mercy of the piano each side of me and of all the street cries and sounds from the back. Life is an everlasting concussion of the brain."—Mrs. Helen Campbell, in *Sunday Afternoon*.

#### BE CAREFUL IN A CRISIS.

All have heard of Mr. Lincoln's aphorism, "Don't swap horses while crossing the stream," and it has served to remind many a man of the prudence and caution necessary in critical moments. On another occasion Mr. Lincoln is said to have more solemnly enforced the same lesson. During the war some western gentlemen called at the White House and harangued him in an excited manner about the omissions and commissions of the Administration. He heard them with his usual patience, and finally said: "Gentlemen, suppose all the property you were worth was in gold, and you had put it in the hands of Blondin to carry across Niagara Falls on a tight-rope, would you shake the rope while he was passing over it, or keep shouting to him, 'Blondin, stoop a little more,' 'Go a little faster?' No, I am sure you would not. You would hold your breath as well as your tongue, and keep your hands off until he was safely over. Now, the Government is in the same situation, and is carrying across a stormy ocean an immense weight; untold treasures are in its hands; it is doing the best it can; don't badger it; keep silence, and it will get you safely over."

THE "Osservatore Romano" publishes a Latin brief, wherein the Pope enjoins that, to the prayer, "Blessed be the Holy Immaculate Conception of the Blessed Virgin Mary," be added the words "Mother of God," and that to whoever devoutly recites these additional words will be conceded 300 days' indulgence.



THE  
CANADIAN INDEPENDENT.

TORONTO, THURSDAY, JUNE 26th, 1879.

THROUGH THE UNIVERSITY—  
AND AFTER!

CONVOCATION Day at the University must be a great day for those who have won their way to scholarly distinction and are anticipating degrees and prizes; and it must be a rather sad day for those who have to take their places among the "plucked." But there are charms for an outsider in Convocation Hall, as well as for those gowned and hooded gentlemen who looked so profoundly learned and so exceedingly uncomfortable in their Academic robes. It is a goodly and a pleasant sight, this crowd of young men in the eager excitement of their great red-letter day. And when from many a lusty throat there came loud declaration of the goodness of the fellow, who was the "chiefest scholar of the year," the enthusiasm became contagious, and we almost forgot

"We were growing o'd  
And our locks were turning gray."

A goodly sight indeed! These young men are the flower and promise of our land, and the largest hope of our time. The State and the Church and the homes of Canada have vested interest in these men. And above all things the Church should have a large place for them in her tenderest solitudes and prayers. Our thought is especially of those who have completed their course of training and now stand face to face with the august and magnificent possibilities of life. These graduates of whom we are proud, and who themselves have a right (especially in these days of confused honours) to be proud of laurels honestly won before worn; let us make these young men aware that we are not only proud of their triumphs, but hopeful and deeply concerned for the life that lies before them. The faithful plodding toils of college years are pledges of what they may make of life if they will. While fathers and mothers and friends are congratulating them let them not miss the warm grasp of a pastor's hand. Let them feel that the Church as well as the ministry and the home, looks on with hopeful eyes. For the Church needs these young men, and these young men need the Church. They are the material out of which, by God's grace, the pillars of the Church must be carved. For them the Church has many a glorious message. The God who met the young King in Gibeon and said, "ask what I shall give thee," and gave Solomon in answer to his prayer an understanding heart to do his royal work, is still the God of young men, and asks the same question, "What shall I give thee?" and for the most part these young men will get what they ask for. Through the University—and after! If these lines meet a student's eye,

may the writer suggest that these happy days of pilgrimage are not the end, even though they be crowned with medal and diploma. They are but the pathway that leads to the golden gate of life. And life, the richest, the noblest, the best, is life in Jesus Christ.

REV. C. H. SPURGEON.

THE silver wedding of this eminent clergyman, or rather the celebration of his pastorate that has now reached a quarter of a century, took place last month in the Tabernacle Church. The sum of well-nigh \$30,000 was presented to Mr. Spurgeon as a token of the affectionate regard entertained for him by an immense circle of friends. This amount was made of innumerable contributions, ranging all the way between half a cent and twelve hundred and fifty dollars, thus bringing to light that the widow's mite, and the poor man's offering, as well as the donations of the rich, went to the overflowing of Mr. Spurgeon's cup of blessing. But like David, when his three valliant warriors broke through the ranks of the enemy and risked their lives in order to bring their king a cup of the pure water of the well of Bethlehem, who, refusing to drink water that was made precious by the readiness of these men to sacrifice their lives for it, poured it out as an offering unto the Lord; this minister of Christ would not accept one dollar of the gift of his people for himself, but gave it all to the Lord. It is said that Mr. Spurgeon gives all he can save from his vast income to the cause of Christ. What a blessing to the world is such an example! In presence of it, the infidel has to hide his face in very shame. It is Christ-like, and by such a spirit as when the Saviour was upon our earth, the poor and suffering, the erring and sinful become beneficiaries of the Friend of friends.

Mr. Spurgeon is well entitled to the honours which have been so freely accorded to him by a cloud of witnesses. During a quarter of a century, he has stood in front of the battle between truth and infidelity, between Christ and the devil. He has drawn the multitude not by sensation, but by sound and faithful preaching of the Gospel. His sermons, originally delivered to the thousands who meet in the Tabernacle, have gone forth in printed form to countless thousands over the world. His contributions as an expositor, are exceedingly valuable. His work as a philanthropist is far reaching and beyond estimation. His duties as a teacher and trainer of candidates for the ministry, have been of a very multifarious and onerous nature. Spurgeon cannot be fully known and esteemed at his proper value by his contemporaries. He will be far greater after he has gone to his reward than he is to-day. To future theologians and active ministers and aspiring students, he will be a better study than Whitfield is to us. But while this is the case, it is most gratifying that such a great

and good man is so far understood and appreciated as to call forth the recognition of his services which has just been rendered with so much enthusiasm. It is the universal desire that Mr. Spurgeon be long spared to render still greater service to the cause which he has so much at heart.

ORDINATION OF MR. W. EWING, B.A., TO  
THE WORK IN MANITOBA.

On the evening of 27th May last, in Zion Church, Montreal, W. Ewing, B.A., was solemnly ordained to the work of the Christian ministry in Manitoba. The Rev. Dr. Wilkes occupied the chair, and was supported by the Rev. Prof. Fenwick, J. F. Stevenson, LL.B., A. J. Bray, J. L. Forster, and Geo. Wells (American Presbyterian.)

Rev. J. L. Forster conducted the devotional exercises, after which the chairman stated that Mr. Ewing had successfully passed through his college course, having taken his B.A. last year in McGill and the Calvary Silver Medal for Historic Theology in our own College this spring; and further, that after earnest prayer and deliberation, he had determined to give himself to the work of the ministry in Manitoba, and it was for the purpose of setting him apart to this work that they were assembled together.

The chairman then called upon Mr. Ewing to read his doctrinal statements which were marked by clearness and independence of thought, and showed that Mr. Ewing had sympathetically examined the great questions of the day. The statements being satisfactory, the chairman called on the Rev. A. J. Bray, who spoke a few kindly words on the work in Manitoba, and wishing Mr. Ewing Godspeed, offered the ordination prayer.

The Rev. Prof. Fenwick then delivered the charge to the newly ordained minister, setting forth the characteristics of a good minister of Jesus Christ and affectionately urging him to give full proof of his ministry.

The Rev. J. F. Stevenson, LL.B., followed, speaking of the blessedness of self-denying missionary labours, and after him Rev. Geo. Wells of the American Presbyterian Church, referring to his own experience of Western frontier life, spoke words of cheer to Mr. Ewing and in a most affectionate manner gave him the right hand of fellowship.

The service, which was throughout most solemn and impressive, was concluded by the Rev. W. Ewing pronouncing the benediction.

As those interested in our work in Manitoba may like to know something more about Mr. Ewing, we will add a brief sketch of his history.

Mr. Ewing was born in the year 1854, in Melbourne Eastern Townships, his father (now a deacon of the Melbourne Church) having settled there about '37. When the Rev. W. McIntosh settled in Melbourne Mr. Ewing profited much under his instructions, but yet had experienced no vital change of heart when in 1873 he entered the science department of McGill College intending to study for the profession of an engineer. By the providence of God he was led to board with some of our students in Montreal who were happily the means of leading him to the Saviour. Soon after his conversion he began to seriously contemplate entering the ministry, yet fearing to act rashly he meditated upon the subject nearly eighteen months before he took the final step and entered our College. When once the step was taken he never hesitated nor looked back. His previous training had not specially fitted him for classical studies, yet by most tremendous labours and beginning with Greek as a perfectly new study he was able to pass the University examinations. At one time his fellow-students feared that his health would give way, but he was mercifully preserved, and now has gone forth in the best of health, not only taking his B.A. in 1878, but receiving the Calvary Silver Medal in C.C.B.N.A. this spring.

For a long time he has contemplated settling in

Manitoba, but when at last he made up his mind to go he had not even enough money to pay his passage there, but God has opened up the way, and though our Home Missionary Society cannot in the depressed state of its funds give him material assistance, yet it is to be hoped he will not suffer. If ready adaptability, skill of hand, and energy of soul are of assistance in a new country, he will not lack, and as he said in the Union meetings, "his two hands had supported him before and they could do it again." However, we are glad to learn that the Colonial Missionary Society at home take much interest in his work and we hope will shortly render material aid.

May God be his strength and shield and his exceeding great reward. COMMUNICATED.

#### WESLEY CONGREGATIONAL CHURCH, MONTREAL.

Our readers will remember that this church some two years ago separated from the Methodist body and organized themselves into a Congregational Church, with the Rev. James Roy, M.A., as pastor. They at once began the erection of a house of worship, which is now happily completed and dedicated. In the meantime they have worshipped in the Academy of Music. We regret that we have not been able before this to give our readers an account of the new church and opening service. Although somewhat late a few facts will be interesting to all.

The "Canadian Illustrated News" gives a full-page cut of the interior of the new church, and says:

"Through the munificent help of G. B. Burland, Esq., the contributions and promised subscriptions of the friends of Wesley Church have been so augmented as to result, after exactly two years from the painful severance of old ties, in the completion of one of the most beautiful church buildings in the city of Montreal. It is due to the gentleman named above thus publicly to state that, though many have nobly contributed to the funds of this new church, to his generosity and energy must be mainly attributed whatever success has attended the erection of the structure, or whatever good, may, under God, yet result from a church whose name will perpetuate the memory of one of the truest saints uncanonized, and within whose walls will, doubtless, be preached, with Wesley's loyalty to fact, the same gospel for which his life was spent. Hitherto that name has been associated with but two of the great divisions of Protestant Christianity, Methodism and the Church of England. There is a peculiar appropriateness, however, in associating with a Congregational church the name of one who wrote in 1746: 'Originally, every Christian congregation was a church independent of all others.' This newest of Montreal churches, then, instead of being a symbol of disunion, ought to be a centre of kindly fellowship for all. In its opening services, whether as speakers or listeners, clergymen of almost all our Canadian churches, Episcopalians and Methodists not excepted, and of all the leading languages spoken amongst us, English, German and French, took a part.

"The site of the Church is on the south side of St. Catharine street, between Phillips' square and St. Alexander street, a very formidable one, being on an eminence from which a splendid view of the city can be had. The foundations are eight feet high above the ground; they are massive and constructed of limestone. The front has three door-ways, the centre one deeply recessed with moulded jambs, detached columns with bases and foliated capitals, moulded arches, being the main entrance, thirteen feet in width and twenty-four feet in height, with a flight of stone steps to give easy ascent to the hall. The doors on either side give access to the basement, with circular staircases to the main hall and to the galleries.

"The interior of the church is specially adapted to the requirements of Congregational worship and oral instruction. The plan is cruciform with short nave. Choir and transepts meeting in a circular centre of fifty-four feet in diameter, having twelve clustered columns, moulded bases, enriched and foliated capitals to support the arches and dome (fifty feet above

the floor level), ceiling light, twenty-five feet diameter filled with cut and coloured glass, with lantern above to give light to the centre of the church. The galleries are placed across the nave and the transepts. The choir and organ occupy the platform in the rear of the minister, which is six feet above the floor level, with steps from choir vestry. The minister's platform is three feet above the floor, with steps ascending on either side; in the centre is a desk, rich in design, and in front a circular railing for communicants. The seats are all carved and radiate from the centre; every sitting (eight hundred in number), has an unobstructed view of the minister, and he has a view of the faces of all the congregation. Vestries for the minister and choir are under the platform. There is also a capacious and well-lighted basement, twelve feet in height, which contains school-room or lecture hall, 48x52, library, five class-rooms—two of these have sliding glass partitions, which at any time will afford additional space to the Sabbath-school, or the two made into one for weekly meetings."

The church was opened for divine service on Sunday, the 25th May, at eleven o'clock, the Rev. A. J. Bray officiating. Towards the close of the service, the pastor, who had preached at Zion Church, entered and offered up prayer for his congregation. Dr. Davies presided at the organ, which is rich and full in tone, and was built by Messrs. S. R. Warren & Co., of Toronto. At 3 p.m. the service was held by the Rev. G. H. Wells (American Presbyterian), who preached a sermon, the text being taken from Romans xiv. 7, "For none of us liveth to himself and no man dieth to himself." The closing prayer was offered by Rev. John Wilson (Methodist). In the evening, at 7 o'clock, Rev. J. F. Stevenson, LL.B., officiated and preached an eloquent sermon on Congregationalism.

On June 1st the Rev. Dr. Wilkes preached in the morning. A Sunday school gathering in the afternoon was addressed by Rev. A. H. Munro (Baptist) and Rev. J. L. Forster of Calvary Church. At 7 p.m. the Rev. Gavin Lang of St. Andrew's Church preached. At the opening social the Rev. Messrs. Black, Lafleur, Forster, Lang, Stevenson and Dr. Somers were present and delivered addresses. We most heartily congratulate the pastor and the congregation on the success that has thus far been vouchsafed to them.

#### CANADA CONGREGATIONAL MISSIONARY SOCIETY.

At the annual meeting of the Society, held at Kingston, Ont., last week, it was resolved to raise \$800, the actual deficit for the April quarter of payments, in shares of \$8 each, one hundred of which would meet the case. Names of individuals and churches were promptly given by those present to the extent of forty-six of these shares, a number of which have been paid, and all are to be paid by the end of the present month. There were also an additional seventeen and a half promised on the condition that the one hundred were completed. As many friends of the Society were not present at the meeting, and many churches were not represented, I was instructed to ask the co-operation of all in this important matter. Pray, then, without loss of time bring this claim before your congregation or congregations, and such individuals as you may deem it proper to approach, that the remainder of the shares may be taken up and the amount sent to me during the present month. If any remittance is expected from me on the 1st of July, it will be sufficient to instruct me to deduct therefrom the amount of the one or more shares subscribed. All who subscribed at Kingston feel that an equal burden of claim rests on such as were not present, and they do not believe that any will try to rid themselves of it. You will perceive that *immediate attention* is required.

HENRY WILKES, General Secretary-Treasurer.  
Montreal, June 14th, 1879.

ON a recent Sunday evening, 1,200 persons in St. John's Roman Catholic Church, Rochester, Minn., stood up and repeated, after Father Turner, a solemn pledge of abstinence from all intoxicating drinks for one year.

#### Religious News.

THE Irish Methodist Conference met in Dublin on the 17th instant.

ANDOVER Theological Seminary has received \$150,000 from the Stone Estate.

MR. J. B. GOUIN has been laying the foundation stone of a coffee palace in Sandgate, England, his native town.

THE Irish Presbyterian Synod met in Belfast on the 2nd inst. Rev. Professor Watt, D.D., was elected moderator.

THE Baptist College in Pontypool, South Wales, has celebrated its seventy-second anniversary.

THE North Avenue Congregational Church, Cambridge, Mass., has called Mr. C. F. Thwing, of Andover Seminary.

DR. MORLEY PUNSHON has been in France recently, attending the district meetings of the English Methodists in that country.

THE Rev. John Johnston was ordained in Montague street Congregational Church, Blackburn, England, on the 28th ultimo.

THE Borough-road Congregational Church, London, under the Rev. G. M. Murphy, has had a week of successful special services.

MRS. HARRIET BECHLER STOWE is not an Episcopalian. She is a member of Plymouth Church, Brooklyn. So the "Christian Union" says.

THE first ordination of a Chinaman to the Protestant Episcopal ministry in the United States took place in San Francisco last month.

THE Rev. Ujjah R. Thomas, of Bristol, England, has established a Ministers' Seaside Home, in the vicinity of Ilfracombe. The house is already filled.

THE Baroness Burdett Coutts placed a thousand pounds for the sick and wounded in the hands of Sir Garnet Wolseley before he sailed for South Africa.

WE see that Rev. Charles E. Stowe has been called by the Congregational Church in Saco, Maine. It is said that he is a second edition of his grandfather, Lyman Beecher.

OF the Cardinals recently created by Pope Leo XIII. the Cardinal Zigliara is the youngest man now wearing the purple. He is the son of a poor sailor and is but forty-five years old.

THE rector of a Reformed Episcopal Church at Chicago has announced that hereafter the sermon will only last twenty minutes. The music, which occupies nearly an hour, is not, however, to be abridged.

THE Church of the Messiah, New York, has called the Rev. Robert Collyer, of Chicago, to its vacant pulpit. It is understood that Mr. Collyer has accepted the call. For the first six months he is to receive a provisional salary at the rate of \$5,000 per annum, and \$1,000 moving expenses.

THE Rev. D. Brown was recognized as pastor of the Congregational Church in Burgess street, Leominster, England, on the 29th ult., the Rev. Robert Nobbs as pastor of the Church at Queen street, Hitchin, on the same day; and the Rev. Frederick Docker as pastor of the Church at Solihull, on the 27th.

MR. SPURGEON has resolved on establishing an orphanage for girls on the same plan as the institution for boys, which he so successfully carries on at Stockwell. Already a great part of the necessary endowment is in hand, and Mr. Spurgeon has devoted a portion of his recent testimonial fund to the object.

IN our English Churches the following calls have been accepted recently: That of the church at Looe, by Rev. H. Young, of Newport, Salop; that of the church in Orange street, Leicester square, London, by Rev. A. R. Gregory, late of Boston, U.S.; that of the church in Linton, Cambs, by Rev. J. W. Green, Clare, Suffolk.

PRINCE GALITZIN, a young Russian nobleman, converted by a Bible given him at the Paris Exhibition, proposes to build thirty Bible kiosks and to fit up seven Bible carriages. He intends to travel in Russia with Mr. Clough, of Paris, whom he has engaged to have charge of these carriages, saying: "Since Christ laid down his precious life for me, I will give my whole life and time and fortune for his service."

TWO County Congregational Unions in England have recently held their annual meetings. That of Somerset came off at Stoke-sub-Hamdon on the 27th and 28th of May. The preacher on the occasion was Dr. MacEwan, of Clapham Presbyterian Church, London, who seemed to be perfectly at home. The Sussex Union met in Brighton on the 26th and 27th of last month. Among the resolutions passed is one strongly condemning the foreign colonial policy of the British Ministry.

THE seventy-first annual report of the London Society for Promoting Christianity Among the Jews shows that the society employs 138 agents, about one-half of whom are converts. Many of these agents are ordained; others are lay missionaries, medical missionaries, school-teachers, Scripture readers and colporteurs. The number of stations is thirty-six. Of these, four are in England, twenty-three upon the Continent of Europe, three in Asia and six in Africa. The society's agents have distributed during the year 10,258 Bibles, 8,671 New Testaments, 51,388 missionary tracts and books, 326,332 periodicals, and 54,905 home tracts and appeals. In the Episcopal Jews' Chapel and Hebrew schools, nine Jewish adults and ten children were baptized, making a total of 1,414—689 adults and 725 children—since the opening of the chapel.

## The Sunday School.

## INTERNATIONAL LESSONS.

## LESSON XXVII.

July 6, } PEACE WITH GOD. { Rom. v  
1879. } 1-10.

GOLDEN TEXT.—"Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ."—Rom. v. 1.

## HOME STUDIES.

- M. Rom. iii. 19-31.....Justification by faith.  
T. Rom. iv. 1-17.....Imputed Righteousness.  
W. Rom. v. 1-11.....Fruits of justification.  
Th. Rom. v. 12-21.....Grace abounding.  
F. Rom. 1-23.....Exhortation to holiness.  
S. Eph. ii. 13-22.....Christ our peace.  
S. Eph. iii. 12-21.....The fullness of God.

## HELPS TO STUDY.

The Epistle to the Romans was written by St. Paul, as all, even rationalists, admit; from Corinth (compare Rom. xvi. 1, 2, 23, with 1 Cor. i. 13; 2 Tim. iv. 20; Acts xix. 22), during the Apostle's visit, recorded in Acts xx. 3; 1 Cor. xvi. 6, when he was about to depart for Jerusalem to carry to the brethren there the gifts of the Churches—Acts xxiv. 17—for the purpose of supplying the lack of that personal teaching which he had long been hoping to impart to the Roman Christians. This epistle should be compared with those to the Corinthians and Galatians, written not long before, and with which it forms one group, having many things in common.

Our lesson opens with the word therefore, for it is a conclusion from what has been previously stated. St. Paul had set forth in Ch. i. 16, 17, the grand topic: The Gospel is the power of God unto salvation unto every one that believeth. He first proves that all, both Jews and Gentiles need this salvation, all being under the condemnation of sin and the wrath of God. He then shows the nature of this salvation; it provides a righteousness which is of faith, not of the law—justified by faith. These wonderful words answer the question asked by every anxious sinner—"How can man be just with God?" To be justified is to be acquitted, to be declared righteous. This cannot be by works, we have no merits or righteousness. In all things we have sinned. This the Apostle has proved, and the conscience acknowledges it the truth. It can only be by the righteousness of another, even of Jesus Christ, which becomes ours by faith.

Having established this second position, the Apostle proceeds to point out—

## I. THE RESULTS OF JUSTIFICATION—Vers. 1-5.

1. *Peace with God.* We have peace with God. Sin had placed enmity between God and man—Isai. xxxix. 2; Rom. viii. 7. As long as men lived in sin they could have no peace—Isaiah lvii. 21. But now sin is put away by the cross of Christ. We are no longer enemies by wicked works (Col. i. 21; Jas. iv. 4), but forgiven and reconciled. It is not the feeling of peace to which the Apostle here refers, but the fact; and from the knowledge of the fact springs the corresponding feeling. This peace is brought about, not through ourselves in any way, our own merit or efforts, but solely through our Lord Jesus Christ—2 Cor. v. 18; Col. i. 20.

2. *Access to God.* (a.) The means of access. By whom, Christ. He is the only Door and Mediator through which we have an open way, the right and privilege of daily approach to the throne of grace, in distinction from the one yearly entrance of the high priest into the Holy of Holies. (b.) The condition of access—by faith. Simply believing "according to your faith"—"If thou canst believe" Mk. ix. 23. (c.) The state into which we have access into this grace, that is, evidently the peace already mentioned. The free access to God, from whom we are no longer alienated and separated, has brought peace. (d.) *perpetuity* of this state. By whom also we have had access, that is, ever since we became Christians, and continue to have. Wherein we stand—here is permanence. It is a covenant of everlasting peace.

3. *The Joy of Hope.*—Salvation has not only present blessings, but the promise of future blessings, larger and better than any we yet know. All these future blessings are summed up in one word—the Glory of God, in which the redeemed will share. It is a glory which shall be revealed in us, that is of which we shall not only be the spectators but the sharers—Rom. viii. 18, 30. Christians now have the sure hope of this glory, and therefore they rejoice in the glad anticipation with joy unspeakable—1 Pet. i. 8.

4. *The Triumph in Tribulation.*—Not merely in the hope of the glory of the future, but in troubles of the present, Christians find ground for glorying. Not, indeed, in these things for their own sake, but for the honour put upon Christ, for whose sake and in whose strength they endure—Acts v. 41; 2 Cor. 12, 9, 10, and for the discipline and training effected by these troubles. It is the latter thought which the Apostle here expounds. (a.) *Tribulation worketh patience*, endurance constancy; calls out and strengthens firmness in resisting temptation, perseverance in well-doing, fidelity to truth and duty. No great character is wrought out without trial and difficulty. (b.) *Patience worketh experience.* The latter word means that which is the result of trial, tried fidelity, the approval given to that which has stood testing. Tribulations patiently borne test religion, prove whether it is genuine. (c.) *Experience worketh hope.* Those who have been tested

have good reason for their hope. We have hope first by faith, and experience confirms and strengthens it. (d.) *Hope maketh not ashamed*, does not mock us. And the ground of our assurance that we shall never be put to confusion is not in our own deserving or strength, but in the full, free love of God which we have so richly experienced, which is shed abroad, poured out abundantly in our hearts, by the Spirit, who reveals Christ and the things of Christ, which is given to us, to be in us—1 Cor. vi. 19; iii. 16; 2 Cor. vi. 16, to be our Guide and Comforter—John xiv. 16, 17, 26. Given—then let us ask, pleading the promise—Lu. xi. 13.

## II. THE SOURCE OF JUSTIFICATION—Vers. 6-10.

The mention of the love of God leads the Apostle to that supreme manifestation of it which is the spring and source of all the blessings of redemption, and the ground and foundation of that hope which maketh not ashamed. The argument is two-fold. The first ground of our confidence is what Christ has done; the second is that Christ having already done the greater work is able and willing to do the less.

1. *What Christ has done.* In due time, the fullness of time—Gal. iv. 4; the time of our greatest need, the time of God's wise appointment. He died for, that is, in the place of us, as our substitute and ransom. Two words describe our condition; ungodly, that is not only without God, but at enmity to God; without strength, powerless for good, feeble and helpless. This description shows the utter desperation of our condition apart from Him, and His exceeding grace in thus dying for the unworthy. This grace of His self-sacrifice He sets forth by a comparison between what man is willing to do and God has actually done. For a righteous man, one who is upright and just, without sympathy, who commands respect, but does not awaken affection, scarcely will one die. But for a good man, one who inspires love and devotion by his own loving and sympathetic nature, some would even dare to die. This is the limit of man's willingness to sacrifice himself. In wonderful contrast is the love of God. We were not just, much less good; but sinners, deserving wrath, not love; and yet He loved us and died for us. Here is love—1 John iii. 16; iv. 9, 10.

2. *The Apostle reasons from the greater to the less.* God having conferred the greater benefit will assuredly confer the less. If Christ died for His enemies, He will surely save His friends. We have been justified by His blood, pardoned and reconciled by His atoning death as a sacrifice and expiation for our sins—Heb. ix. 12, 14. Much more then, we shall be saved from wrath through Him, completely saved from all the penalties and consequences of sin. When we were enemies, because sinners, we were reconciled to God, made at one with Him, the enmity being put away by the death of His Son. Much more being reconciled, no longer enemies but friends, we shall be saved by His life. When we were enemies, He died for us; now that we are friends He lives for us. He is the living Saviour, and because He lives, we shall live also—John xiv. 19. Yea, we live now, yet not we, but Christ who liveth in us—Gal. ii. 20.

## Around the Table.

## A TRUTHFUL HERO.

MASTER Walters had been much annoyed by some one of his scholars whistling in school. Whenever he called a boy to account for such a disturbance, he would plead that it was unintentional—"he forgot all about where he was." This became so frequent that the master threatened a severe punishment to the next offender.

The next day, when the room was unusually quiet, a loud, sharp whistle broke the stillness. Every one asserted that it was a certain boy, who had the reputation of a mischief-maker and a liar. He was called up, and though with a somewhat stubborn look he denied it again and again, was commanded to hold out his hand. At this instant a slender little fellow, not more than seven years old, came out, and with a very pale, but decided face, held out his hand, saying, as he did so, with the clear and firm tone of a hero:

"Mr. Walters, sir, do not punish him; I whistled. I was doing a long, hard sum, and in rubbing out another I rubbed it out by mistake, and spoiled it all, and before I thought, whistled right out, sir. I was very

much afraid, but I could not sit there and act a lie when I knew who was to blame. You may cane me, sir, as you said you should." And with all the firmness he could command, he again held out the little hand, never for a moment doubting that he was to be punished.

Mr. Walters was much affected. "Charles," said he, looking at the erect form of the delicate child, who had made such a conquest over his natural timidity, "I would not strike you a blow for the world. No one here doubts that you spoke the truth; you did not mean to whistle; you have been a truthful hero."

The boy went back to his seat with a flushed face, and quietly went on with his sums. He must have felt that every eye was upon him in admiration, for the smallest scholars could appreciate the moral courage of such an action.

Charles grew up, and became a devoted, consistent Christian. Let all our readers imitate his noble, heroic conduct.

## THE CONCEITED SPIDER.

IN a corner of a garden attached to the house of an old miser a conceited spider had spun her silken web. Each thread was firmly attached to the moss-grown walls or friendly bushes. Within her dreaded castle she daily feasted on the bodies of the unfortunate flies which had chanced to get entangled in the sticky threads. The remains of more than seventy victims lay in the spider's prison.

One morning, as the spider was eating her breakfast, which consisted of the remains of the big flies she had had for supper the night before, a wasp knocked at the castle door. Jumping up from the breakfast-table, the spider hurried down the staircase and opened the door.

"Good-morning, Mrs. Spider," said the wasp. "Being anxious for your safety, I have come to warn you to crawl away from the garden as quickly as possible for the old miser is dead, and some new people are going to take the cottage; and I heard them say that they were going to have the garden put in order and the walls rebuilt, and that, of course, means destroying your home."

"And so you think I am going to leave this strong castle, do you?" said the spider, pointing to the threads that ran from point to point. "Do you not think such ropes as these sufficient to prevent the destruction of that wall?"

"Very well, replied the wasp to the boaster; "if you will not take my advice, I cannot help you." So saying, the neighbourly insect departed.

The next morning the spider awoke to find the walls of her castle swept away, and in a moment later she was knocked down by the gardener's broom and lay, bruised and bleeding, on the ground, till a piece of brick from the garden-wall, falling on her, crushed her to death.

**Gleanings.**

PRAY to God at the beginning of all thy works, that so thou mayest bring them all to a good ending.

THE most terrific storm of real woe in a man's heart rarely flings its froth and foam as high as his lips.

WHAT I admire in Columbus is not his having discovered a world, but his having gone to search for it on the faith of an opinion.—*Thurgot.*

THE mind has a certain vegetative power, which can not be wholly idle. If it is not laid out and cultivated into a beautiful garden, it will of itself shoot up weeds and flowers.

BLESS me in this life with but peace of my conscience, command of my affections, the love of God and my dearest friends, and I shall be happy enough to pity Caesar.—*Sir Thomas Browne.*

CONTENTION is no part of religion. To quarrel needs no grace. The devil can fight, and your imitation of his conduct discredits you as a member of the "household of faith."—*Zion's Herald.*

EVERY often think with sweetness, 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.*

PREJUDICES are the fogs in Christendom which turn the bright sun itself into a dull copper ball. A bad heart is like the jaundice that sees its own dingy yellow in the purest lily, and in the comeliest face.

ROUSSEAU'S praises of the Scriptures remind us of the high encomiums bestowed by Balaam on the tabernacles of Israel. It is no unusual thing for men to admire that which they do not love.—*Andrew Fuller.*

ONE who prides himself that "I am a plain, blunt man, who always say what I mean," and accordingly goes about saying all things at all times, without regard to courtesy, discretion, or Christian kindness, is not a model of frankness, but rather a social pest.—*Sunday School Times.*

RELIGION in its deepest form is always sacrifice; and the necessity of offering something to God is a peculiar characteristic of grateful love. But that sacrifice only can be well-pleasing to him, which is not only well-meant, but is, besides, presented according to his will and in agreement with his design.—*Van Oosterzee.*

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

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

WHAT we want in our daily exposures to temptation, what the father or brother wants in his business, what the mother or daughter wants at home, what the school-boy or school-girl needs in the associations of the class-room or the play-ground, what we all want chiefly is Christian courage—the courage of our convictions, the courage of high calling, readiness to suffer anything, all things, and even to die rather than sin and bring reproach on Christ.

IT is sometimes mentioned by skeptics, to the reproach of Christianity, that its professors are chiefly women. A Western preacher was tauntingly asked by an ungodly scoffer why it was that most Christians are women. "I will ask you a question," said the minister, "and, if you will answer it, I will answer you. I was recently at the State penitentiary, where I saw hundreds of men, and very few women. If you can tell me why there was this great inequality between the male and female convicts, I will tell you why the professors of Christianity are largely females." The reply was a just rebuke of the scoffer, a triumphant vindication of female character, and a strong proof of the benign influence of Christianity.

**Scientific and Useful.**

TO CLEAN SPONGES.—When very foul wash them in diluted tartaric acid, rinsing them afterwards in water; it will make them very soft and white. Be careful to dilute the acid well, as it is very corrosive, and therefore should be weak.

FRENCH LOAF CAKE.—Five cups sugar, three of butter, two of milk, ten of flour, six eggs, three nutmegs, pound seeded raisins, a grated lemon, small tea-spoon soda, wine-glass wine, one of brandy, or, two-thirds of a cup of Orleans molasses.

DESSERT PUDDING.—Six eggs, two tea-cups of pulverized loaf sugar, three tea-cups of flour, one tea-cup, light measure, butter, mixed in the flour; two tea-spoonfuls, light measure, of cream of tartar dissolved in one tea-cupful of milk. Bake in a quick oven thirty minutes. Eat with cold sauce.

BUTTER.—To keep butter safely, arrange any kind of a vessel, a jar, a keg, or a barrel, make up the butter in rolls in the very best manner, cover them with a wet cloth, put them into a vessel and fill up with strong, clean brine, and arrange the cover so that a board or plank on its under side shall press the lumps down under the brine. Then bury the vessel up to the brim in the earth in the coolest corner of the cellar.

CREAM PIE.—Place a pint of milk where it will heat. Then beat together one cup of white sugar and half a cup of flour, with two eggs, and stir it into the milk when it is nearly boiling. Stir rapidly until it is cooked thoroughly; add essence of lemon, and pour upon the crust, which should be baked before the cream is put in. This will make two pies. If you wish it extra, make a frosting of the whites of two eggs and three table-spoonfuls of sugar. Spread this evenly over the pies, and set again in the oven, and brown slightly.

JUMBLES.—Take one pound and three-quarters of flour, one pound and a half of pounded and sifted loaf sugar, three-quarters of a pound of butter, three eggs and a little essence of lemon. Mix the butter to a batter; then add the eggs (unbeaten) and essence of lemon (about fifteen drops); mix well together, and then add the flour. Take little pieces, about the size of small walnuts, and roll them on the board as thick as a large quill, and about six or seven inches long. Then twist them into the shape of the figure 8, and bake in a moderate oven.

RECIPE FOR REMOVING DANDRUFF.—A well-known physician tells us that there is nothing better for the above purpose than the following preparation: To one pint of alcohol add gum-camphor as large as a small hickory-nut. This, so to speak, merely camphorizes the alcohol. Bergamot, or oil of rose, or any other essence, may be used to perfume it as the individual desires. Wet the scalp with this daily. It will also be found a stimulant of the scalp, a promoter of the growth of the hair, and will, in many instances, prevent it from falling out. For dryness of the hair, add a small quantity of glycerine or castor oil.

GOOD FOR WARTS.—The popular cure for warts, and other like excrescences, are very numerous, and vary in almost every country. One mode of charming them away is to take an elder shoot and rub it on the part; then cut as many notches on the twig as you have warts, bury it in a place where it will soon decay, and, as it rots away, the warts will disappear. This is a southern charm. In Yorkshire, and throughout the north generally, the cure for warts is to take a black snail and rub the excrescences with it, then impale it on a thorn, and leave it to perish. As it dries up and disappears, the wart will vanish. According to another form of the charm, the warts must be rubbed with a fresh snail for nine successive nights. Still another wart charm is to take the shell of a large bean, and rub the affected part with the inside thereof; bury the shell, and tell no one about it, and, as it withers away, so will the warts.

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**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:—

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H. K. OLIVER, Signature of the Judge.

**APPROVAL OF GROUP JUDGES.**

J. SCHNEIDMAYER, WILLIAM THOMPSON, E. LEVASSEUR, JAMES C. WATSON, ED. FAVRE PERRET, JOSEPH HENRY, GEO. F. BRISTOW, J. E. HILGARD, P. F. KUKA, F. A. P. BARRARD. A true copy of the Record. FRANCIS A. WALKER, Chief of the Bureau of Awards. Given by authority of the United States Centennial Commission.

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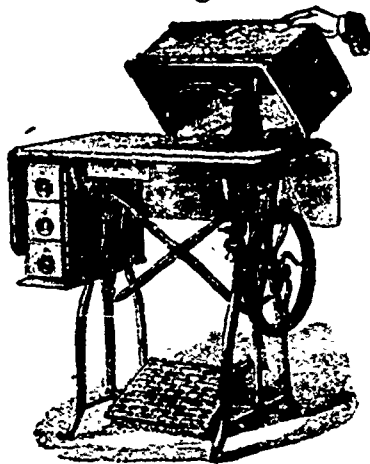
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