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The Canadian Independent.

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

Vol. 26.

TORONTO, THURSDAY, December 4, 1879.

New Series. No. 23.

THE CANADIAN INDEPENDENT.

Published by the Congregational Publishing Company.

REV. J. B. SILCOX, *Managing Editor.*

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EDITORIAL DEPARTMENT.

All communications for the Editorial, News of Churches, and Correspondence Columns should be addressed to the Managing Editor, the Rev. J. B. Silcox, 340 Spadina Avenue, Toronto. Any article intended for the next issue must be in his hands not later than Monday.

No notice can be taken of anonymous communications. The name and address of the writer must accompany the article, not necessarily for publication, but as a guaranty of good faith.

We do not hold ourselves responsible for any views or opinions expressed in the communications of our correspondents.

Pastors and church officers are particularly requested to forward items for "News of the Churches" column.

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The figures following name on address label indicate the date to which the paper is paid; e.g., John Smith, 1 Jan. 80 shows subscription paid up to end of 1879. The \$ mark after your name shows amount due on paper up to end of June 1879.

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THE Western Association asks all the pastors in that District to call the attention of their congregations on December 14th, to the question of the claims of the Sabbath upon their love and observance. It is hoped there will be unanimity in preaching upon this topic.

HERE is another of the results of the Macrae case in Scotland—the formation of an Independent Church in Gourrock. Those in the United Presbyterian Church of that place who sympathize with Mr. Macrae go out at last. Probably it is the best thing they could do.

PRINCIPAL CAIRD of Glasgow University has been saying some words on the so-called "conflict of science and religion." He maintains that there can be no such conflict. The provinces of science and religion are altogether distinct. There never is any conflict between the two except when the one invades the domain of the other.

AN exchange gives a bit of advice very suitable for the times: "Dickens put into Mr. Micawber's lips one good saying at least. 'Annual income, twenty pounds; annual expenditure, nineteen six—result, happiness. Annual income, twenty pounds; annual expenditure, twenty pounds, eight and six—result, misery.' And an apostle said a better thing long before: 'Owe no man anything but to love one another.' There never was a wiser time than just now for keeping both sayings in remembrance."

NORTH ERIN.—THE second anniversary of the Sunday school was observed here November 23rd and 24th. Sermons were preached on Sunday by the pastor, Rev. F. Wrigley, and by Rev. M. S. Gray. On the following Monday evening the tea meeting was largely attended, and addresses were delivered by Revs. Griffith, Gray, Howell, and Lynch (Methodist). The scholars enlivened the proceedings with recitations, etc., and music was supplied by a choir from the South Caledon church. Thirty-seven dollars was netted for the school.

It looks as if there was an opportunity now for Protestantism to make some progress in Belgium. The new Bill on Education, whose tendency is to secularize the schools, has provoked the wrath of the

Roman Catholic bishops, who excommunicate all who aid this obnoxious measure. The lay teachers and their pupils and the parents are banished out of the Church. The Belgian Protestant Missionary Society is anxious to lay hold on these outcasts. It is thought that it could do a great work among them. But it is poor. Belgian Protestants are few in number. Will they not receive the sympathy and aid of their brethren in other lands?

TORONTO has shewn her disapproval of gambling in a very vigorous fashion. On Saturday evening a raid was made on a den on King street, and eleven young men engaged in gambling were captured. They were brought before the Police Magistrate on Monday morning and fined \$50 each, with costs. In passing sentence, his Worship remarked "that of all the vices, gambling was the worst, and that it should be put down with a strong hand. A man who gambled for money could not be strictly honest at heart, and he should be ostracised from respectable society." This is a good lesson not only for these young men, but for all who are tempted to get money without honestly earning it.

THE Boston "Congregationalist" concerning the prevalence of pernicious literature says: "One needs to give but a passing glance at the windows of most of our periodical stores in order to learn how corrupting is the influence of much of the newspaper and other literature offered there for sale. Such is the morbid craving of many for such pernicious reading that in one New England city, we are told, numbers of boys meet the weekly bundle of papers at the depot and procure their copies there rather than wait to obtain them at the stores. There is one way to check, if not to eradicate, this rapidly growing evil. Let all Christians and all decent people stop patronizing stores which sell such literature, stating their reason for stopping. This, we believe, will prove a very practical and effective means of reform." A better way still is for parents to supply their homes with plenty of pure and wholesome literature. Overcome evil with good.

CONNECTICUT Congregationalism is not now what it was once. At one time it was regarded as Presbyterianism under another name. Indeed the churches were often called "Presbyterian." Now, no one would think of applying the term to them. At the last meeting of the General Conference of the State, held at Waterbury, there was a very decided expression of sentiment which shows how the brethren feel. A resolution was passed whose preamble states that grave apprehensions exist in the minds of brethren "lest the National Council should be led to assume, directly or indirectly, an authority which shall infringe upon the authority of the local churches," and the declaration was made that Connecticut Congregationalists do not favour "any measures that look toward the establishment of any standards of faith or discipline" for the churches, but trust that the Council will "respect and regard all their rights and liberties." Whether there was any need for such a resolution or not, it has the right ring about it.

THE pastor of Park street Church, Boston, Dr. J. L. Withrow, has been creating a sensation by some remarks on "Evangelists and the Churches." A paper on this theme was read by him recently before the Boston branch of the Evangelical Alliance. In that paper he asserted that history shows that great religious and evangelical excitement and enthusiasm are followed by a revulsion, disaster, backsliding and profligacy. He maintained also that modern revival

work does not put much emphasis on the thoroughness of the work, but on the suddenness of it. He also criticised many kinds of revival work as sensational, harmful and degrading to the cause of Christ. He claimed that the true work of Evangelists should be done by those whose heart is in it—not by those who are paid to do it—and among people who are churchless, and not as a means of stirring up the churches and giving them a fictitious and unusual life, which could not be sustained after the excitement of the revival was over. There is no doubt that these remarks have a wide application. There is danger from the system of professional evangelism, as it has been developed in some quarters.

LITTELL'S LIVING AGE FOR 1880.—The fact that this standard weekly magazine has had a successful career of over thirty five years against much competition, is proof sufficient that it meets an undoubted want of the public. It furnishes what is essential to American readers in a great and indispensable current literature—a literature which embraces more and more every year the work of the ablest thinkers and writers of the day. As the only satisfactorily complete and fresh compendium of this literature, its importance and value have steadily increased. It enables the reader, at trifling expense considering the quantity and quality of the reading furnished, to keep pace with the best thought and literary work of our time; and its great convenience to every intelligent person or family can therefore hardly be over-rated. The extra offer to new subscribers for 1880, and the reduced clubbing rates, are worthy of note in the prospectus published in another column. The magazine is well worth the attention of those who are selecting their reading for the new year. As the multitude of periodicals increases more and more beyond the means and leisure of readers, the value of such a comprehensive one as this becomes more and more apparent.

MISSIONARY work and in fact all the work of our Churches would fare better financially if the following wise words of an exchange were kept in mind: "If even good and liberal people are to feel interested in either religious or benevolent enterprises, they must know about them—must have details of their operations, proofs of their need, and evidences of their success. It is in vain to tell even Christians that they ought to feel interested in this, that and the other thing, if they have at best but a vague, indistinct idea of the whole affair, and have little or nothing definite as to that which they are called on to support, whether with their money or their prayers. They can't do it, and more than that, they won't; and any amount of mere scolding or indefinite lecturing upon duty in general will only confirm them in their indifference and strengthen them in their refusal of assistance. To awaken interest and call forth liberality, it is necessary to diffuse information, to take expected contributors into one's confidence, to treat them like shareholders in a commercial enterprise and make them more and more familiar with all the facts." Missionary deputations will do well to take note of the above hint, and act accordingly. Pastors and deacons will realize the force of the statement that, the remedy for deficits in the Home Mission Fund and other funds of the Church, lies neither in circulars nor in deputations, but in ministers and office-bearers dealing faithfully with their respective congregations. If a pastor cannot impress his people with the greatness of the work, and evoke their liberality, or if he has so little interest in the schemes of the Church, as never to speak of them from his pulpit, it is vain to expect that other methods will be successful.

THE "HERALD" AND THE BISHOP.

In our last week's editorial we referred to the fact that quite a little stir has been going on for some time past in Roman Catholic circles at Ottawa. The Roman Catholic Bishop of that city some time ago brought from Rome the relics of a certain juvenile saint in the shape of some bones more or less decayed. They were exhibited for the admiration, if not the adoration, of the faithful. This was all very well, but just at this point the editor of the Ottawa "Herald," who is a Roman Catholic, put in his oar and that in quite an unexpected fashion. He ridiculed the whole proceeding of the Bishop and called it little better than humbug. This was promptly followed up by the Bishop repudiating all connection with the offending newspaper and putting it under the ban. But the "Herald" was not to be so put down. It spoke out in the very plainest Saxon, not only about the relic business, but also about the school question in the States. All this has made quite a stir. Leading Roman Catholics have written letters in condemnation of the course taken by the "Herald," and in support of the proposition that the laity has no business to meddle with Church affairs. But the editor of the naughty sheet will not take his punishment quietly. He says: "We thank heaven that we live in an age of freedom where no man, in civilized countries at all events, is at the mercy of prejudice, superstition and brutal ignorance, and if the men who are now spitting their wrath at the 'Herald' were honest, generous and manly, they would greet us with an ovation of praise for our independence on this occasion as well as on a previous one, when they were remarkable for their absence from every place where their presence might be expected, or where danger might be encountered. Then we ventured our life into the jaws of popular excitement and denominational rancour, that we might perform what we considered to be our duty, but the gentlemen who are now foremost in making a cowardly attempt to injure our business, enjoyed the delicious quiet and safety that a parlour grants, during the raging of the storm outside. . . . As for the 'Herald,' it will stand true to its principles and its colours no matter what decrees may thunder at it from behind the pulpit or from any other source. We have sought to do good, and we have met with rebuke; we continue our efforts in behalf of the people and we are told we must die. We may die, but if we do, we shall fall 'fighting in the last ditch' for that glorious liberty which is every man's heirloom." We are afraid the editor of the "Herald" will not get along as a good son of the Church. We commend his independence and admire his courage, but when it sneers at relics, and handles bishops and priests with scant courtesy and decidedly without gloves, what has it to expect? If it succeed we shall be glad, but if it go down we shall not be surprised. The last phase of the struggle comes in the shape of a set to between the "Herald" and the Rev. Father Hunt. It seems that this Rev. Father has been lecturing in Ottawa against England and all her belongings,—showing that not only the Irish nation at home, but also her descendants abroad are and have always been implacable enemies of Britain. For doing this the editor called him to account, if not in good Celtic, at least in very plain Saxon. The Rev. Father nothing loath rushed into the fray and in a letter to the "Citizen" gives Mr. Nagle, the offending newspaper man, a large bit of his mind. He accused him of blaspheming against the religion of the Church, and then turning round and working to play the penitent to the Bishop. The concluding sentence which may be regarded in the hackman's phrase "the trot for the avenue," we give entire as a curious specimen of what a priest thinks decent language, and what a presumably educated man is willing to endorse as respectable English: "I shall not even pretend to find in you the embodiment of the virtues of these gentlemen, namesakes of yours, Messrs. Nagles, gae of whom was a religious and the other a political cattle brack apostle. I shall not pretend to look on you who abused the Holy Church for an intelligent love for Ireland, neither Fenian nor destructive of your duty to Canada. I shall not call you a rogue, for that would

imply mind, but I will call you an 'Omadun,' and to reward your great spirit of charity for this your latest weakness."

PLAGIARISM.

As a good deal continues to be said about the sin of plagiarism, its meanness, its peculiar immorality, and the pressing necessity there is for its being in every case exposed and stamped out, we make no excuse for again returning to the subject. Its prevalence as a ministerial vice has been and is specially dwelt upon; so much so that one might imagine it was chiefly, if not exclusively, confined to those who seek to instruct people in the things of God. Particular instances of such offences have received special prominence, and all preachers have been counselled with peculiar earnestness to be original at all hazards, and in every case to make it quite certain that whatever they speak or print is exclusively and absolutely their own. In the midst of all this outcry there have been few attempts to show wherein plagiarism consists and how far an individual may go in the way of using the thoughts, suggestions or words, of another without being justly chargeable with this crime. Is there not conscious or unconscious appropriation, if not plagiarism in the intelligent perusal of every book one meets with, and in friendly personal intercourse with every mind of any culture or potency? Yet instead of this being denounced as a sin, it is generally recommended as a duty, so that he who avails himself most of the privilege is most commended for his quickness of apprehension, and for the zeal and diligence with which he turns his opportunities to account. How does reading make a "full man?" Not simply by stimulating thought, but by also supplying material for thinking. If one were diligently to trace every sentiment, illustration, or argument to its source, a good deal of what passes for originality would be found to have already done duty, and brought credit to a good many generations of individual thinkers. And yet surely it would be hard, if not absolutely unfair, to denounce every one of those who have taken such ideas, at second hand even, wrought them into their own mental and spiritual beings; clothed them in their own words and made them do duty in their own peculiar way—as immoral plagiarists and generally dishonest and unrepresentable persons. We rather think there is scarcely a public speaker or writer who is not doing something like this unconsciously or the reverse, every day of his life—though he may get credit, and very justly, for a large amount of originality, and though he may protest with all his might that he renounces plagiarism and all its works. How many sermons are preached on any particular Sabbath which could justly be characterized as absolutely "original?" And how many of such could be said to be of very much worth? The spider is represented as an original spinner and weaver, getting all his material out of his own bowels, but the finished product is after all not very substantial, though it may serve well enough the only object for which it was designed and prepared.

It is quite possible that there is at present a good deal of plagiarism in the pulpit of the true reprehensible kind. Almost every one at least has his story to tell of some flagrant case, which came under his own observation and which he "could not have believed possible had he not actually verified it himself." It may be so. We cannot say, for we have never assisted at any such verification. But we rather think that there will be found at the present day as formidable a danger, and a far more common offence, in retailing the most helpless commonplaces without labour, without method, and alas, in many cases without shame. The "fatal facility" of talk is running many a one who might otherwise have done something worth while; and when we hear of students even, and very youthful ministers who are always ready at the shortest notice to say a "few things" and who even boast that they often select their texts after they have entered the pulpit, and can readily extemporize "with great comfort to themselves and great edification to their hearers," we cannot wonder that occasionally those more cynically inclined should have their doubts about even the most pronounced and

least defensible plagiarism being the deadliest of all possible clerical offences.

In a paper on "Plagiarism *versus* the Right Use of the Works of other Men," to be found in one of the late numbers of the "Christian at Work" and characteristically kindly, considerate and suggestive, Dr. Wm. Taylor, of New York, puts the rights and the wrongs of "appropriation" in the following terms:—

"Absolute originality is, in these days, in the matter of intellectual products at least, all but impossible. And if one would be able to say conscientiously that all his thoughts are entirely original, he must take no papers, read no books, and receive no newspapers, and then his thoughts, when they come, would be worth nothing. Everybody must see that would never do. What then? Are we to use the writings of others just as we find them? By no means. When we purchase a bushel of wheat in the market, we may take one of three courses with it. We may sell it as it is, or we may prepare it and make it into food and set it on our table, or we may prepare the ground to receive it, and sow it, and then reap the crop that springs from it. Now a good book is a bushel of wheat of another sort. If I sell its contents just as they are, and call them sermons, I am, at least if I do it knowingly, dishonest. But if I grind them in my own mill and prepare them in quite a different fashion from their original form for the table from which I feed my people, then I am not dishonest, but am merely looking out, as every faithful minister ought to look out, for the mental sustenance of my people. The grain may be another's, but the grinding and the cooking are mine. Or, again, the thoughts in the book may germinate in my mind, and I may give my people the harvest that springs therefrom, and in this case, while the seed-corn has been received from another, the tilling of the soil and the reaping of the crop have been my own. Books are the raw material, like the cotton or the wool; sermons ought to be the manufactured article, like the web of cloth or the suit of clothes. Books are the yarn, from which we may get the warp and the wool; but the weaving must be our own, and the pattern, too."

THE GOSPEL'S GOOD WORKS.—II.

As another of the good works of the Gospel I name *the elevation of the family*. It is capable of the clearest proof that Christianity is the only thing that has given purity and loveliness to the household. Indeed, in its true ideal, the family may be said to have been virtually created by Christianity, for in Rome, which was the heir of the refinement of the ages, and in which men attained the highest degree of civilization that was reached before the advent, there was little home life worthy of the name. The words of a living English theologian on this point are not more dreadful than true: "*Familia*, to the ear of a Roman, meant a multitude of idle, corrupt, and corrupting slaves, kept in order by the cross and the ergastulum, ready for every treachery, and reeking with every vice. It meant a despot who would kill his slave, when they were aged, and expose his children when they were born; it meant matrons among whom virtue was rare, divorces frequent, remarriages easy, and who, from no stronger motive than that of vanity, would sacrifice the lives of infants yet unborn; it meant children, spectators from their infancy of insolence, cruelty, servility and sin" (Farrar's "Witness of Christianity to Christ," p. 182). This being the case even in Rome, we need not wonder at the state of things that existed, and does yet largely exist in heathen lands. Wherever the Gospel has not gone, woman has been degraded into a slave, and ground down beneath the tyranny of her husband. The barbarian of the East, and the savage of the West, have been alike in that they have driven the weakest to the wall, and she who was designed to be the helpmeet of her companion, doubling his joys, sharing his cares, and throwing a halo for him round his home, has been trampled under the heel of cruelty, and branded with the scars of violence. Then, as to the little children, who shall tell us how many holocausts of nations infanticide has burned upon its altars? While as regards the aged, it would be impossible to reckon the number of them who have been left to starve in the desert, or to perish by the river side. I may be told, indeed, that such things are not altogether unknown among ourselves. I may be reminded of the brutality of drunken husbands, and the cold-heartedness of children to their parents, of which we see the records in the public prints, and it may be said that such evils exist even where the Gospel prevails. But the cases are not parallel. That which is the rule in

pagan lands, is the exception here. That which among the heathen is nothing accounted of, is here viewed with abhorrence and regarded as a crime. Now, how shall we account for the difference? I answer, simply by the influence among us of the Gospel of Christ. The Lord Jesus has revolutionized family life. He gave sanctity to the marriage tie by re-enacting the primal law, that one man should be the husband of one wife. He restored woman to her true position as the helpmeet and companion of the husband. He took the little children in His arms, and blessed them, for that touching scene in the Gospel narrative is only a type of the work in which He is still engaged wherever His message of love is proclaimed. By His tender care for His venerable mother in the very climax of His own agony, He gave a sacredness to old age, which has gathered to it ever since the affection and benevolence of men. The chivalry of mediæval knighthood and the gallantry of modern politeness have alike their roots in the religion of Jesus; while for everything of "sweetness and light," of happiness and purity, that there is enshrined for us in the word "home," we are beholden to the Gospel. Not by any sudden and violent upheaval, indeed, was this effected. Had that been the case, the world would have been more conscious of its obligation to the Lord in this regard. But silently, gently, almost imperceptibly, the influence of Christianity filtered into the family, until at length, through it, society at large was quickened and ennobled. Now, is that a work to be ashamed of? Is that a service to humanity that deserves to be requited by stoning with stones? Can such grapes as these be gathered from thorns? or such figs as these from thistles? It is easy for a man with a smattering of learning, or a modicum of science, to raise questions about what he calls the mistakes of Moses, and so bewilder the unlettered reader of the Word of God. It is not difficult, either, so to magnify matters as to make apparent discrepancies between the Gospels seem to be absolutely unreconcilable contradictions, and thus to perplex the minds of those who have heretofore rested in the truth of the Gospel. And all such objectors can be met, and have been met over and over again, on their own ground. But in the light of what I have just now advanced, I am disposed to say, never mind what these apostles of infidelity allege. That is in a region of which perhaps you are not competent to judge, but here is a thing before your eyes. Is not the family of to-day an unanswerable attestation of the good which Christianity has effected? And can such undoubted good have sprung from a source that is evil and to be despised? Take care, lest, in parting with the Gospel, you throw not away with it that family life which Christianity has created. Do not repeat the folly of the Jews, and by crucifying Him who came to bless you, draw down irreparable ruin on your heads. If it be an evil thing to hallow the household and elevate the home, then sweep away the Gospel that has wrought that result; but if that is a blessing, the worth of which no arithmetic can calculate, then cherish earnestly the Christianity to which we owe it.—*Rev. W. M. Taylor, D.D.*

HELPS TO GOOD SINGING.

To have good singing we must have a good pitch. Tunes must not be pitched too high, where they can only be reached with a scream, or they will set the people thinking about their throats; neither must they be too low, a dreary, drawing grumble, or they will send the people to sleep. . . . How often have I heard people go screaming through with a tune and do their throats up at the beginning of a service. Especially have I seen this in the open air. Now instead of this, how much better to stop short and say, "We have got this tune a little too high; let's try and have it a little lower." And if you fear you cannot alter it yourself, ask some one else to start it, or talk a bit about the first verse, or make an announcement, and so get the old pitch out of your head, and then you can do the right one. That is a great deal better than screaming through with no feeling or power.

But some one may say, "What has the pitch to do

with the power?" Why, just this, that while the people are occupied with the tune, their minds are not free to go out after the meaning of what they are singing. The end of every hymn sung is to get the people away from the world and worldly influence. Specially ought we to aim at accomplishing this in the first hymn of the service, to get everybody woke up and melted down before the Lord ere we go any further. Most of your congregation come in befogged and weighted and saddened with their worldly anxieties and cares. Now you want as soon as possible to draw them off from these things, to get their thoughts and hearts away to God and salvation. You want that mother to forget the baby she has left at home, that husband to forget his shop. You want that business man to forget the bill that has just been dishonoured, and the wife to forget the unkind words her husband said while she was dressing that morning. We want to get the people under the influence of tender, mouldable feelings, like wax into a pliable state to receive the divine impress, make the iron hot before you begin to strike it with the hammer of the Word. . . .

We must have good time, that is, the tunes must be sung at a proper speed. Now there are two extremes, either a drawl or a gabble. Avoid both. It is difficult to give any instruction that will be understood on this topic. I may, however, say that very frequently the lively tunes are sung too quickly, and the ordinary tunes too slowly. As a rule let your singing be *spirited*. . . . We really don't want any very slow and solemn tunes, unless we are called to bury unconverted people, which I presume is not very frequently the case, for when we by y saints, the right kind of saints, we want the live! . . . tunes in the book.

Still, again, it should not be so quick as to make it difficult for our audiences, large or small, to keep up with it, and to grasp the words and ideas we are singing. It is a great mistake to sing as quick time in a large congregation, or in the streets, as in a small audience, or at an indoor service. You must not sing so quickly as to render it impossible for the people to accompany you. Go ahead, but give every one a chance of joining you. I have heard some of our people sing when it seemed like a race as to who should be first at the beginning of the next line. This not only destroys all melody and harmony, but defeats the end of all singing, which is that not only the mind but the heart shall keep pace with the music.—*London Christian Mission Magazine.*

OUR MOMENTS KEPT FOR JESUS.

When we take a wide sweep, we are apt to be vague. When we are aiming at generalities we do not hit the practicalities. We forget that faithfulness to principle is only proved by faithfulness in detail. Has not this vagueness had something to do with the constant ineffectiveness of our feeble desire that our time should be devoted to God?

In things spiritual, the greater does not always include the less, but, paradoxically, the less more often includes the greater. So in this case, time is entrusted to us to be traded with for our Lord. But we cannot grasp it as a whole. We instinctively break it up ere we can deal with it for any purpose. So when a New Year comes round, we commit it with special earnestness to the Lord. But as we do so, are we not conscious of a feeling that even a year is too much for us to deal with? And does not this feeling that we are dealing with a larger thing than we can grasp, take away from the sense of reality? Thus we are brought to a more manageable measure, and as the Sunday mornings or the Monday mornings come round, we thankfully commit the opening week to Him, and the sense of help and rest is renewed and strengthened. But not even the six or seven days are close enough to our hand; even to-morrow exceeds our tiny grasp, and even to-morrow's grace is therefore not given to us. So we find the need of considering our lives as a matter of day by day, and that any more general committal and consecration of our time does not meet the case so truly. Here we have found much comfort and help, and if results have not been entirely satisfactory, they have, at least, been

more so than before we reached this point of subdivision.

But if we have found help and blessing by going a certain distance in one direction, is it not probable we shall find more if we go farther in the same? And so, if we may commit the days to our Lord, why not the hours, and why not the moments? And may we not expect a fresh and special blessing in so doing?

We do not realize the importance of moments. Only let us consider those two sayings of God about them, "In a moment shall they die," and, "We shall all be changed in a moment," and we shall think less lightly of them. Eternal issues may hang upon any one of them, but it has come and gone before we can even think about it. Nothing seems less within the possibility of our own keeping, yet nothing is more inclusive of all other keeping. Therefore let us ask Him to keep them for us.

Are they not the tiny joints of the harness through which the darts of temptation pierce us? Only give us time, we think, and we should not be overcome. Only give us time, and we could pray and resist, and the devil would flee from us! But he comes all in a moment, and in a moment—an unguarded, unkept one—we utter the hasty or exaggerated word, or think the un-Christlike thought, or feel the un-Christlike impatience or resentment.

But even if we have gone so far as to say, "Take my moments," have we gone the step farther, and really let Him take them—really entrusted them to Him? It is no good saying "Take," when we do not let go. How can another keep that which we are keeping hold of? So let us, with full trust in His power, first commit these slippery moments to Him—put them right into His hand—and then we may trustfully and happily say, "Lord, keep them for me! Keep every one of the quick series as it arises. I cannot keep them for Thee; do Thou keep them for Thyself!"—*Miss Francis R. Havergal, in "Kept for the Master's Use."*

THE pilgrimage to Mecca, which has hitherto been provisioned at government expense, can get no assistance, a thing which has never before happened in the history of Ottoman rule.

BISHOP TYRRELL, who lately died in Australia, left \$1,200,000 to the Episcopal Church Missionary Society, under which he laboured thirty years in that country. He had not returned to his native land during all that period. How he came by so large an amount of money is not told, but it is a well-known fact that many of the very wealthy in the Church of England are becoming more and more interested in the cause of missions. The gift meets the pressing needs of the Society, as it ran in debt last year \$105,000, making its entire deficit the large sum of \$144,000.

It would seem that Herr von Puttkamer, the Prussian minister of education and public worship, has decided to yield to the demands of the Ultramontanes and the Confessional Lutherans for denominational schools. Says the German correspondent of the London "Guardian": "Dr. Falk gave all his energies to the establishment of 'paritatic' or 'simultaneous' schools, where children of all confessions were received and where religious instruction was imparted to them by teachers of their own confession. So-called confessionless schools did not exist and were not fostered by Dr. Falk. But his successor has begun the crusade in favour of denominational schools. The case of Elbing is the great proof. There the corporation had, at great expense, erected district 'simultaneous' schools, and had just completed the last, which was to be publicly opened and dedicated, when a telegraphic communication arrived from Herr von Puttkamer ordering the postponement of the opening, as the minister disapproved of this class of schools. The mayor and town council hastened off to Berlin to remonstrate, but in vain. The minister was polite, but firm. He differed, unfortunately, but completely, from the policy of his predecessor on the question of denominational education, and he would not allow an undenominational school, unless very great necessity for its existence could be shown."

THE
CANADIAN INDEPENDENT.

TORONTO, THURSDAY, DECEMBER 4th, 1879.

STEP BY STEP.

MEN are not always satisfied with their own progress in the spiritual life. They think that it should be greater, more marked, more apparent. They think that they ought to be able to discover some change, some improvement, each time they examine, and they are disappointed to find that to-day is little else than a reproduction of yesterday.

We would not altogether condemn this feeling. Nor would we regret it in all cases. Discontent with what we are is ever a condition of our becoming better. He who imagines that he knows all truth is not likely to learn truth. He who fancies that he possesses all virtue will not labour to acquire further virtue. And we are sure that it would be the salvation of many a poor feeble, comparatively useless Christian did he realize how poor, how feeble, how useless he is.

But most of us are liable to err here. We expect too much of ourselves. Our ambition may be too intense. We may look for too great immediate results. Spiritual progress is a growth, and growth is slow. It is little by little that the slender sapling becomes a stalwart tree. It is little by little that the child becomes a man. Step by step is the Divine rule in all true progress. Men seldom become millionaires in a day. And certainly men never become sages or saints in a day. The kingdom of heaven is conquered bit by bit. We have no right to anticipate anything else than a slow advance toward perfection of character and life. Step by step does an army march on to victory. Step by step does a Christian move onward toward the "prize of his high calling in Christ Jesus." Then no one should be discouraged if, on the whole, he finds himself gaining ground. But there must be gain. If there is not, there must be loss. There is no such thing as standing still in the Divine life. Upward or downward, forward or backward, it must be one of the two. But thank God, brother, if you advance.

"THE CONGREGATIONAL CLUB" ON THE
SUNDAY QUESTION.

"The Congregational Club," composed of the ministers and laymen of the Congregational churches of New York city and vicinity, held its regular monthly meeting one evening last week. The topic discussed was, "What can Christians do to secure a proper observance of Sunday in large cities?"

A curious coincidence was mentioned by the Secretary—that on that same evening "The Boston Congregational Club" was discussing "How should Christians observe the Sabbath?" and the Cleveland Congregational Club was discussing "The Divine Law of the Sabbath."

The Rev. Dr. Lyman Abbott opened the discussion of the topic of the evening by giving a brief historical sketch of "The nature and functions of the Sabbath." It was first known at the exodus from Egypt. The Sabbath broke up the chains of drudgery for the Jews into fifty-two weeks. For 1,000 years it was a rest-day simply. The lesson then being taught was, there

is but one God, whom the Jews were convened to worship in solemn assembly three times a year. The prophets seized upon the rest day for the purposes of religious teaching, and probably pious parents taught their children religion on the same day.

The sanction for the Sabbath was found in the spiritual fibres of the human soul, not by the Divine command. It gradually grew into a day of the strictest and most pharisaical observances, until even the torments of the lost were supposed to be intermitted on that day. It became a feast day, and not a fast day, under Gamaliel and other Jewish teachers.

Christ made the new associations of the Sabbath stronger and more sacred than they had ever been before, until gradually, without any Divine command, the Sabbath died out and the Lord's day came into general observance. At the beginning of the fourth century, the Sabbath was no more and the Lord's day ruled supreme.

The morning of the mediæval Sunday was devoted to worship and the evening to drunkenness and revelry. Under Queen Bess, Sunday was the gala day of the week. The continental Sabbath is half Christian and half Pagan. But Puritanism arose and broke out stained glass windows, broke down marble statuary from cathedrals, and required that the Sabbath should be sanctified to a holy resting all the day and religious worship, except such time as was taken up with works of necessity and mercy. To me, in my childhood's days, the birds seemed to sing sacred songs on Sabbath morn, and Sabbath evening was the most charming hour of all the week while spent in singing sacred songs with my sainted mother, who, though departed this life many years, never seems to have quite left me.

The Sabbath was re-created by worship. The Puritan Sabbath is not going, but has gone. The Methodists believe in falling from grace, and the camp-meeting at Martha's Vineyard practises it. Visitors from the West assure me that New York city is a Sabbath keeping city, in comparison with Cincinnati, Chicago and St. Louis. We want a Christian Lord's day, the Old Testament rest and the New Testament power. We want resurrection from earthly to spiritual life; the putting of a purer, spiritual atmosphere into our homes, and an unselfish seeking for the good and salvation of others.

We must provide for tenement-house families some more attractive place than the Mission Chapel, and some more inviting spot to spend Sunday evening than a church where the rent of a first-class pew will cost more than one-fourth of the yearly income of the pew holder.

The Rev. A. P. Foster of First Congregational Church, Jersey City, discussed the practical part of this subject. "What can Christians do to Promote the Proper Observance of the Lord's Day?" He said he was satisfied we are in a crisis on this subject. The very life of this country depends on our observance of Christian institutions. If we, as Christians, allow the Sabbath to go as it is going, it will be lost or destroyed. When I hear that the best Christians in Germany, like Prof. Tholuck, go to church in the morning and to a beer garden in the evening, we are in danger of losing the Sabbath. We must believe right. Froude, the historian, says, Calvinists have done the most good in the world, because they have faith in God. The Sabbath means rest, for one thing, and worship or spiritual power for another thing, either by communion alone at home, or in quiet walks and conversations abroad in the fields with your children. Believe correctly and practise correctly. Christians should observe it themselves consistently. They should not buy and read secular papers, and buy their meats and come home from journeys on the Sabbath. Our practices on the Lord's day are seen by all, and if we do not practise we need not preach. Have such Sabbath days at our homes that we shall leave sweet impressions on those around us. The other day the Indian chief, Standing Bear, visited Longfellow's residence and library. He said, sadly: "These are the things that make your beautiful homes, and they are such things as my people would like to have." I love to call it a Puritan Sabbath, and if we could only

shew to those who come to our shores from foreign lands, how sweet and beautiful a Christian Sabbath is, they will not want their beer gardens. The newspapers and editors should advocate the observance of the Sabbath and be sustained by the people. The Sabbath Association of New York city is devoted to this object and should be sustained. We should enforce Sabbath observance justly. Let the law shut up every place of business on the Sabbath. Let us enforce the observance of the Sabbath in our own homes, and also see that the Sabbath is observed by all who are under our employ.

E. T. Milliken, Esq., a lawyer of the Rev. Dr. Storr's church, Brooklyn, discussed the question of law in regard to the Sabbath. The civil law is the creed of the country. If the city of New York were to form the creed of the country, there would be but little hope of New York city. But the city of New York is controlled by laws formed by country communities outside of New York city. In the town of Jamaica, L.I., the liquor saloons and lager beer shops are entirely closed by a fair and reasonable support and enforcement of the law. The only trouble is that the Puritan Sabbath is not respected, and this is the time to restore the law for the enforcement of the Sunday laws.

To me Sunday is the day for communion with my Maker, and I want nothing to interfere. Law is for the benefit of all classes, and the law is sufficient for the protection of the Sabbath. The present Sunday law is such that all goods exposed for sale on Sunday are confiscated to the poor. None but liquor dealers oppose the enforcement of this law. All the law wants is the united efforts of all in favour of good order to support it. Of course it wants, behind all this, the higher and more conscientious observance of the Sabbath that belongs to the true Christian. The meeting was closed by prayer.

Correspondence.

FEARING FOR THE TRUTH.

To the Editor of the CANADIAN INDEPENDENT.

MR. EDITOR,—I suppose it is allowable to criticise even so weighty an utterance as a CANADIAN INDEPENDENT editorial. In doing so you have the advantage of dealing with ideas rather than with persons. You feel far more of freedom in hurling your critical shafts.

I propose to take up some of the points in the editorial bearing date of November 20th. There is a good deal of truth in this production, but there is not a little of unwise and indiscriminate statement.

The first sentence reads: "Grave fears are often expressed by timid souls in regard to the spread of scepticism and infidelity." Though not exactly put in that way, the impression you get from this sentence is that to have "grave fears in regard to the spread of scepticism and infidelity" is to lay yourself open to the charge of being a "timid soul." Now it seems to me that these "grave fears" are by no means peculiar to timid souls. They are felt by the very bravest and best of men. No thoughtful sympathetic man can survey the broad field of human thought and action that this century presents without having "grave fears." If the doubts of the intellect are causing a relaxing of the ties that bind men to duty, and if this relaxing reacts upon the intellect and causes the doubt to deepen and become more deadly, is there no reason for "grave fears?" If—and here I quote from the editorial itself—"it is unhappily true that many of our savans have, of late years, ranged themselves on the side of unbelief, and are throwing the weight of their great influence with the educated classes into the scale of error, and even of atheism," surely a man may without the reproach of timidity express "grave fears?"

I have used this last sentence because I wanted to give the first sentence a hard rap on the head with a weapon furnished by its author. But this sentence as well as its predecessor is astonishingly pointless. The idea you get, as it stands in connection with what immediately follows, is that a number of our leading thinkers, our foremost thinkers, men who have a large

following, "numerous disciples . . . without a tithe of their ability or attainments," are throwing their influence into the scale of error and even of atheism. Now a statement like this is too general to mean much. About all the effect it would have upon the ordinary reader would be to conjure up a host of every creatures with horns and hoofs, who are trying to do with the general public what Burns represents the de'il as doing with the exciseman. It is very true that many of our leading scientific men are Theists and some of them Agnostics, but who and where are these terrible Atheists? Let us have some kind of definiteness and not be making loose statements, the general effect of which will be to taboo scientific men as a class, and make of them a horrible bugbear with which to terrify "timid souls."

We pass on. After being informed that "the tide is undoubtedly setting very strongly just now in that direction,"—the direction of error and even of atheism, I suppose—we are furnished with several thoughts intended to alleviate the pain caused to the "timid souls" by their "grave fears." For instance, we are told that "we have God on our side." It is certainly very comfortable for us to be told this, though it must be very uncomfortable for the "many savans" and their numerous disciples. It appears to me, however, that it would savour a little less of spiritual conceit if we didn't monopolize the Almighty so entirely. There are several other consoling considerations advanced which are quite convincing enough for anybody, unless, perchance, for an infidel.

Coming to the concluding paragraph, I find something to admire and something to do the other thing with. The writer is sound when he thinks that the best offset to scepticism is "a more earnest and fearless assertion and utterance of God's Word." The preacher who can so handle Christian truth that it appeals not so much to the traditional beliefs as to the living conscience and the living mind of his hearer, will ever be one of the strongest defenders of Christianity. So far so good. But what of this passage, "Keep your doubts, if you are ever tempted to have them, to yourself. You can never convert men by telling them of your doubts even after you have conquered them." What idea is it that the first sentence is calculated to convey? Is it not that "doubt" is a sinful thing, something that we are tempted to? And isn't such an idea as that a cruel and a mischievous one? Doubts may sometimes be of the devil, but in thousands of cases they are only the natural offshoots of a healthy mind beginning to look at matters from its own standpoint. To talk about doubt in such a way as to make the possessor of doubts, which he can't help possessing, feel that he has been tempted into evil is a most unwise and unkind thing to do. Then as to preachers saying nothing about their doubts, I do not believe in any men airing these doubts of theirs as evidences of their lofty intellectual position. But I do believe that they would do a great deal of good to a great many minds, if they would frankly unveil a little of their own inward conflict and tell those who are perplexed how doubt may be overcome. If the writer of the editorial has himself gone down into the abyss of doubt and has fought his way up to the clear sunlight of undoubting conviction, I, for one, will gladly give up my pulpit to him any Sunday he chooses to come and preach a sermon on "My doubts, and how I conquered them."

On the whole I felt a little sorry to see such an editorial in a Congregational paper. I do not think we ought to be perpetually fingering with scepticism, but I do think that when we touch it we should do so with a firm, fair, manly grasp. In London Tower the visitor sees here and there the suits of mail, the swords and the shields, which did stern duty in the old days when Norman and Saxon were hurled at each other in deadly conflict. Those symbols of war are out of date now. They would be of little use at a Sedan or a Plevna. What they are to the modern battle-field, articles like the one we have criticised are to the spiritual conflicts of the age. They may be suitable to a time that is dead and gone, but they are not adequate to the needs of the present hour. The "timid souls" must have a stronger defence if their "grave fears" are to be removed.

HUGH PEDLEY.

Cobourg, Nov. 24, 1879.

CANADA CONGREGATIONAL INDIAN MISSIONARY SOCIETY.

To the Editor of the CANADIAN INDEPENDENT.

DEAR SIR,—Congratulating the Board of Publication on the result of their late meeting, and yourself, also, on the relief it may afford you, I will now try to fulfil the promise I made some time since, of sending you a few lines concerning our Indian Mission, and of my success during another season, in advocating the claims of the Society. Before this may have reached the eye of your readers, I shall, I trust, for the second time, and partially for the fourth, have again completed my canvass of the Provinces of Ontario and Quebec on its behalf; and I am happy and thankful to say that almost uniformly in every place I have visited I have been the partaker of marked Christian hospitality, from members of various sections of that Church, and especially from our Presbyterian brethren, as well as from our own; and as to pecuniary results, as indicated at our annual meeting in June, the receipts from the same area of country have been in excess of those received last year, now amounting to more than \$178, while some places are yet to be heard from, and from whence early remittances are hoped for and earnestly desired.

The work of the Society upon the whole, has been encouraging. Although the change of agency in the mission field has been somewhat trying and disappointing. Mr. Lister, who was in charge of our missions in the north of the Georgian Bay, had made considerable progress in acquiring the Ojibawa language, from which large encouraging results had been anticipated. But as these did not become apparent or were not satisfactory to himself, at the commencement of this year he left the service of the Society, but we hope it may yet be found that he has not laboured in vain. His late post at Mississagua has been occupied during the past summer by our valued missionary, Miss E. Baylis, whose former field, for the previous eight summers, has been at Spanish River, but as on her arrival there last spring she found that a Government day school had been opened there and a teacher appointed, and as the saw mills were then closed through the death of Mr. John Chaffey, the former owner, and consequently fewer Indians congregated there, with the approbation of the Board she went and took charge of the same, after Mr. Lister and his family had left. She was able to secure the attendance of many of the children of the Indians at her day and Sunday schools, and some Bible readings among the adults, but not without much determined perseverance, as the agents of darkness and superstition tried to prevent any from attending, but, she was happy to report, with little success. At her earnest request, and at the desire of the Indians themselves, the Board have been able to secure the services of a young man who had laboured there with Mr. Lister for a short time last year, Mr. John Anderson, who will carry on the work through the coming winter. As Miss Baylis was returning to her home in Montreal at the beginning of October, she had the pleasure of meeting him on the Collingwood boat going up, and he has since reported on his arrival. He found that everything had been left very comfortable for his reception and had just commenced his labours.

The work at French Bay, under the care of our Indian brother, the Rev. W. Walker, is still progressing favourably. The writer had the pleasure of meeting him in Southampton, at the period of his visit there for the Society, at the end of September, and was pleased to learn that the church, the Sunday and day schools, with their temperance organization, were progressing favourably. Mr. Walker had been translating some of our Congregational hymns, nearly fifty in number, into the Ojibawa, the printing of which he was then seeking to secure.

The field in the north, from the scattered condition of the Indians, is wide, and from the native character and disposition very difficult to cultivate, but when, as at French Bay on the Saugeen River, they are kept from too direct contact with the irreligious whites (and no whites are allowed to squat on that reserve), the field is more hopeful (save where Roman Catholic influence obtains) and permanent fruit seems to be se-

cured, not only in the number of true conversions, but in temporal outward improvement. In order to such results else here, we need more faithful qualified labourers, more persevering, believing prayer. In order to the former, more funds will be necessary that if found they may be employed. At the present time, I regret to say, we are, notwithstanding an apparent increase of funds, in debt to our missionaries as well as to the Treasurer. I hope therefore to secure enlarged aid in my renewed visits to our cities, towns and villages, and from the churches of Christ therein. That more persevering, believing prayer may be secured we need to feel more our personal responsibility to study the character of the work, and the claims the aborigines have upon us. Then we shall plead not only that the Lord will send forth more labourers into His harvest and incline His people to sustain them, but that He will fully qualify them and those in the field, more and more for His service, and abundantly bless the work of their hands. Longing for such results, I remain, dear Editor, yours etc.,

JAMES HOWELL, *Secretary and Agent.*
Box 48, Orangeville, Ont., Nov. 24, 1879.

News of the Churches.

REV. W. H. A. CLARIS, of Sarnia, is making a tour through the churches soliciting aid for their new building in course of erection. Lend a hand.

STONEYVILLE.—The church here has lately reduced the debt on their building from \$800 to \$400. This is good news for these times. Keep the ball a rolling.

LISTOWEL.—The Rev. R. Wallace, M.A., of London, lectured in the Congregational Church, Listowel, on Thursday, 27th ult. Subject: "Hunted o'er the Heather; or, the Story of the Scottish Covenanters." The lecture was an excellent one.

TORONTO.—The fortnightly meeting of the Fraternal Society in connection with the Bond street Congregational Church was held on November 28th. The esteemed pastor of the church, Rev. Thos. Handford, presided. Rev. W. H. A. Claris, of Sarnia, who was present, opened the meeting with prayer. Rev. J. B. Silcox delivered an exceedingly able and eloquent address on "Grip and Grit." The paper, although brimming over with humour, was suggestive of many excellent lessons, of which the crowd of hearers signified their approval by oft-repeated applause. The proceedings were interspersed with readings and music by the Misses Corlett, Mrs. Halliday, the pastor, and other friends of the church.—COM.

REV. WM. PEACOCK, pastor of the church at Margaree, Cape Breton, writes us concerning the work of the Lord in that place, as follows. *Dear Brother,*—The Congregational church of this place has been greatly blessed of late. During the month of September a few friends who had the prosperity of Zion at heart, met and agreed to hold a series of meetings to ask God for an outpouring of His Spirit on the Church. The meetings were commenced and in a short time the prayer hearing and prayer answering God sent us an answer. Souls became anxious to be saved. We soon saw that we would require help to carry on the work of God among us. We lifted up our eyes and looked about to see where our help could be found, but could see none. Meantime, He that guides His people in a way they know not was opening up the way before us. The Rev. C. Ross, late of the United States, was labouring with acceptance with the church at Lake Side, Richmond Co., Cape Breton. The Lord put it in his heart to visit Margaree. In his coming at such a time we see the wonderful providence of God. On the second Sabbath of October he preached from St. John xxi. 6, 7 verses, a sermon which was blessed to many souls. On the third Sabbath the Rev. J. Whitman, of Manchester, N.S., came to our help for two Sabbaths, whose labours the Lord was pleased to bless. Mr. Ross laboured with us six weeks. During that time the Lord has added to the church seventy-two members. We feel that we cannot express our gratitude to God for the blessing sent us. The good work is still going on.

The Sunday School.

INTERNATIONAL LESSONS.

LESSON L.

Dec. 14. } THE HEAVENLY CITY. { Rev. xxi. 21-27
1879. } } xxii. 1-5.

GOLDEN TEXT.—"For he looked for a city which hath foundations, whose builder and maker is God."—Heb. xi. 10.

HOME STUDIES.

M. Isa. lxx. 17-25.....New heavens and earth.
T. Ezek. xlvii. 1-12.....The holy waters.
W. Rev. xix. 1-21.....The marriage of the Lamb.
Th. Rev. xx. 1-15.....The throne of judgment.
F. Rev. xxi. 1-8.....All things new.
S. Rev. xxi. 10-27.....The heavenly city.
Sab. Rev. xxii. 1-5.....The tree of life.

HELPS TO STUDY.

In this lesson we have part of the description which John gives of the "Holy City," or "New Jerusalem," that he saw in his vision.

This description, like the rest of the book, is symbolical. The Bible nowhere reveals to us the position, the structure or the material of heaven; but it tells us much regarding its moral condition and the character of its inhabitants.

An exact and literal description of the abode of the blessed would necessarily be expressed in terms which would be quite new to us, and which we therefore could not understand; but by means of earthly symbols enough is revealed to us of that glory which is indefinable in earthly language, to raise our desires to the things which are above, and make us anxious to have our character fitted for celestial citizenship.

Some of the negative and positive characteristics of heaven and its inhabitants may be gathered from the lesson and placed under the following heads: (1) *Some things that are not in Heaven,* (2) *Some things that are in Heaven.*

I. SOME THINGS THAT ARE NOT IN HEAVEN.—Keeping as near as possible to the order followed in the text, we find that there is in heaven,

1. *No Temple.*—chap. xxi. 22. John saw no temple in the city, for it was all temple. The outward forms and ordinances instituted in the Church on earth are no longer required in heaven; because there worship, service, and communion with God are direct. His servants shall serve Him, and they shall see His face (xxii. 3, 4).

The Lord God Almighty and the Lamb are the temple of it: "The object of all worship was there and the Great Sacrifice Himself."—*Alford.*

2. *No Sun, Moon, or Candle.*—xxi. 23; xxii. 5. Compare Isaiah xiv. 23. As the light of the sun makes the stars invisible, so would the light of heaven make the sun itself invisible. Its presence would not increase the light, neither would its absence diminish it. The Lord God—He who said, "Let there be light"—giveth them light. They are in direct communication with the source of knowledge and purity.

3. *No Night.*—xxi. 25; xxii. 5. No night of ignorance, intellectual or spiritual; no night to hide evil deeds; no night of sorrow; no hidings of God's countenance; no need of night where there is no weariness.

There is no place in heaven for those who "prefer the darkness to the light."

4. *No Sin.*—xxi. 27. Even were it possible for a person to continue to love sin, and still get to heaven, he would not be happy there. There shall in no wise enter therein anything that defileth. The negative "in no wise" is very intense in the original.

"Who then can be saved?" They which are written in the Lamb's book of life. They were once sinful even as others, but they "have washed their robes and made them clean in the blood of the Lamb;" they have been sanctified; they love sin no longer; and a sinless place is their chosen habitation. The presence of sin on earth is the most essential difference between it and heaven.

5. *No Curse.*—xxii. 3. The earth labours under a curse—the curse of a broken law (Gal. iii. 10). In heaven there is no broken law and therefore no curse. The saved were once under the curse, but Christ took it upon Himself and freed them from it.

II. SOME THINGS THAT ARE IN HEAVEN.

The blessedness of heaven does not entirely consist in negatives. The absence of sin and sorrow is much; but there are positive attractions besides. In heaven there is:

1. *Room.* In the part of chap. xxi. which precedes our lesson, we have an account of an angel measuring the city; perhaps for the purpose of convincing John and others that it is large enough, affording abundant accommodation for the nations of them that are saved.

2. *Welcome.*—xxi. 21. The city is represented as having twelve gates, always standing invitingly open. They shall not be shut at all by day, and then there shall be no night there, so they shall never be shut. There is nothing on the part of the city or of its Lord, to exclude anyone. It is only his own character that shuts anyone out.

3. *Safety.* This is symbolized by the height of the walls and by their precious foundations. Under the figure of the richest gems of earth we are taught that God employs the wealth of the universe for the protection of the redeemed.

4. *Health.*—xxii. 2. The tree of life: Not one particular tree, but a species of tree. Twelve manner of fruits: Some render it *twelve fruits*, that is, twelve crops—one each month.

5. *Hol. Ess.* The sanctity of the redeemed does not end with freedom from sin. We are told that His servants serve Him, indicating that they are actively employed in doing good.

6. *Happiness.* There is nothing in the universe that can mar the happiness of the saved. Their heart's desire on earth was to be freed from sin, to be enabled to do God's will, and to enjoy the presence of their Saviour. This desire is accomplished. They see His face; He recognizes them as His own, His name is in their foreheads; none shall be able to "pluck them out of His hand;" they shall reign for ever and ever.

WHAT WILL MAKE HIM A CHRISTIAN?

A note came to me not long ago in regard to the average boy of fifteen years. This note was from the father of such a boy, and doubtless not a few parents have the same anxious thoughts about their boy that the writer of the note evidently had about his. The note contained this question: "What will put the average boy of fifteen in the way of salvation, and make him a Christian?" It has occurred to me that as other parents are asking the same important question, in answering it for one I may answer it for many. The question implies that the average boy of fifteen is not a Christian. It does not ask what will save him, but what will put him in the way of salvation. Now where does the average boy stand?

I here assume that the writer of the note meant, not the rough boy, not the boy on the street, airing his fast tendencies, but the decent well-behaved boy, whose conduct is outwardly correct, and who is reasonably thoughtful. I believe many such are a good deal nearer being Christians than they think they are, and that what they most need is, not the acceptance of a creed, but the performance of some specific act that shall commit them to known duty. Suppose an acorn lying on the ground could look up to the tree from which it fell, and say, "What will put me in the way of becoming an oak-tree?" The possibility of the oak is in the acorn. Place it in your bureau drawer, and it never moves in the direction of becoming a tree. Put it in the ground, and you place it under conditions that put it in the way of becoming an oak-tree in time. The average boy must place himself under conditions that are suitable for his becoming a Christian, in order to become one. If I wish to go to a given place, I must take the road that leads there, and then keep in the road. What then is the one specific act for the average boy to perform? The man who is going the wrong way must change his course, and strike into the right way. That involves a choice between two courses—a determination to stop going in one direction, and to begin to go in another.

To get into the way of salvation, then, is simply to change one's purposes that need changing. A Christian is a Christ person; and one cannot be a Christ person, and not come into proper relations to Christ. Our acorn has the law of growth within it, but must be in actual contact with the ground that is to nourish it, and bring out its latent powers, or it will remain an acorn. Such a contact as the acorn has with mother earth, the human heart must have with Christ to become a Christian heart. There is a rap at the door. I say, "Come in." "But," says one on the outside, "I can't get in; the door is locked." I push back the bolt and open the door, and my friend comes in. To me, the whole process of becoming a Christian resolves itself into this: First, there must be belief in Christ; and it is as easy to believe in Him as it is to give our honest confidence to an earthly friend. Secondly, there must be a deliberate purpose to do what Christ has told us to do; and the summary is a brief one, it is only to do right by God and man. Christ, admitted to the heart, in the same confiding way that a friend, in whom we have all confidence, is admitted there, and an honest decision made to live as Christ tells us to live,—that is all that is needed to be in the way of salvation. Conversion, if you choose to use that word, is thus a simple, common-sense affair, that the average boy need not be more puzzled about than he would be in making any other decision whatever.—*Egbert L. Bangs in S. S. Times.*

REVIEWS.

Every lesson may be subjected to pre-views, views, and reviews. If the work is well done it will be subjected to each of these methods. A pre-view is the general outlook upon a lesson before its detailed study is attempted. It is the "preliminary reconnaissance" of the surveyor of truth. It includes the surroundings as well as the contents of the lesson. Its aim is comprehensive rather than particular.

After this preparatory outlook, the lesson must be viewed in all its parts, and in the connections and bearings of these parts. This is the detailed survey, or the careful study of the lesson. Thus far every teacher must go, and having gone thus far he is in a fair way to teach the lesson. He at least has discovered in some measure what is contained within it. Many teachers go thus far in preparation, but go no farther. The third element of good work, reviews, they do not understand, or they misunderstand, and therefore they either neglect it entirely, or attempt it in forms which insure failure.

Fundamental to all effective reviewing are weekly reviews in the class, and from the desk. In his opening services the superintendent should ask questions enough to put the school in sympathy with past work, and on a direct line of approach from that to the lesson of the day. By this means a fair start is secured. Every person in the school needs this, and therefore it should be a general exercise. They all need it before

the new lesson is taught, therefore it should be an opening exercise. This brief, pointed, well-considered effort may be known as the superintendent's opening review. It reviews enough of what has gone before to open the way for a new advance.

In each class the lesson of the day should be opened with a few moments of similar work. If the superintendent has already put things just as they should be, then this class review will serve to make them clearer, and to fix them more firmly. But, in all probability, each thoughtful teacher will prefer a little different adjustment at the outset, so as better to serve his special purpose in the work which follows. For this he needs these moments of review; and a few moments only should be thus used. This may be called the teachers' opening review.

Practical duties or important doctrines may be discovered as the lesson-study goes on, and these should be emphasized as they appear. They should also form the final impression of the teaching service. To correct the views and to improve the life of the pupils is the great aim. But shall these duties and doctrines, upon the remembrance and adoption of which the attainment of this end depends, be left to the chances of remembrance from a single presentation? By no means. Gather them up in a closing class-review, noticing the grounds on which they were found to rest, and the considerations by which they were enforced. This work is the teachers' closing review.

But shall the effort rest here? It had better unless superintendent and teachers are in such intelligent accord that he can enforce what has been done. But if in some cases this work has been ill done in the classes, then he can do something to make amends for the defect. And if he be a competent superintendent, he can in any case add to the impression for good already made in the class. To do this, however, he must not be diffuse, so that he shall bury in a flood of words the points that should stand out as mountain peaks. Nor should he be out of harmony with the drift of work agreed upon in the teachers' meeting, else he will multiply points, or so modify points that scholars will become confused, and will see nothing clearly. By a very few well-formed questions he may draw from the school the doctrines and duties they have learned, and then, by sanctified tact, he can fasten these, and so the superintendent's closing review will be well done.

If stress is laid in the school upon titles, topics, outlines, golden texts, etc., the proper time for reviewing them is in the opening exercises. They form part of the path already trodden, and the last addition each Sabbath should be these elements pertaining to that day. There is no good reason for reviewing these at the close of the teaching. They must then serve to divert attention from the new truths gained in the fresh work of the day.

The chief doctrines and duties of every lesson already studied naturally come in for mention in the superintendent's opening review on each Sabbath. So do the topics and other permanent appendages. How easy it is, therefore, for knowledge to be kept fresh Sabbath after Sabbath through the quarter, and how easy on this plan a quarterly review becomes. Without weekly reviews continued through the quarter, a review at its end, must drag; but where superintendent and teacher hold to the true method, quarterly reviews run themselves; and reviews covering two or three quarters are by no means difficult; while an annual review becomes, not a possibility merely, but an absolute pleasure.—*Rev. G. A. Pelts in National Sunday School Teacher.*

CONSUMPTION CURED.

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

Around the Able.

IN DEBT.

BROWNING M— is not at all *braun*, but very fair, with blue eyes, and the most flaxen of tresses. Neither is he one of the imaginary beings sometimes so called, but a real live boy, eight years old, with all a boy's fondness for fun and frolic.

One evening his father noticed a very sober look on his son's face usually so careless and merry.

"What is the matter, my son?" he asked, as the boy hung around him with a wistful, persevering air, which said as plainly as words

could, "I want something but don't like to ask for it."

But in reply to his father's question he said:

"I want twenty-five cents, papa."

"Twenty-five cents," repeated Mr. M——, "and what will you do with it?"

"Why you see, papa, I borrowed a quarter of a dollar of Fred when I bought my dominoes, and I want to pay him back," said Brownie, in a voice that trembled with tears.

Fred is Brownie's older brother, who has lately begun keeping an account book, of which he is not a little proud. Looking up from the book he was reading, he exclaimed: "I'll tell you, papa, why Brown is so anxious all at once to pay me. I showed him his name in my book to-day, where I have him down for twenty-five cents, borrowed money."

"Ah!" said the father, "is that it?"

"Yes," answered Brownie, "he has me on his book. I don't want to be on anybody's book, so please give me the money."

"Well, my son, I hope you will always have such a hatred of debt, as to make you always unwilling to have your name in a creditor's book," was the reply of the father, as he put a shining silver quarter into the little boy's hand. Brownie, with a bright, happy face, passed the coin over to his brother, and then bounded lightly away to his play.

But that night, as he was preparing for his sleep, the mother who had overheard the whole, said, "So you do not like being in debt, do you?"

"No, mother, it made me feel dreadfully to think my name was in a book as a debtor, and I couldn't take pleasure in anything till it was paid, for something seemed to keep saying, 'You are in debt, in debt.' And papa said he hoped I would always feel so about it."

"I hope so, too, Brownie, but are you sure you are now out of debt?"

"Why yes, mother, I didn't owe anyone but Fred, and now that I have paid him I feel as light as a feather, in proof of which assertion Brownie capered up and down the room in a very lively manner. His mother waited until he became quiet and then said:

"Brownie, who gives you every day food to eat and clothes to wear? Who gives you health and strength, and cares for you day and night?"

"It is God, mother," answered the boy, reverently.

"And who gave his Son to die for us, and His Word to guide us in the way of Salvation? Do you not owe your Heavenly Father something for all these precious blessings and others too many to be counted?"

"But I thought these were gifts, mother, and that God asked nothing in return for all He does for us, and that we never could pay Him for all his benefits to us, never."

"True, my son, yet there is one thing which

He requires us to give in payment for His great sacrifice."

"What is that, mother?"

Mrs. M—— turned over the leaves of the Bible which lay beside her, and then placed her finger on a passage which Brownie read aloud, "My son, give me thy heart."

The boy was silent for a few moments, and then said: "But what does that mean, mother, and how can we do it?"

"It means, my son, that our best and warmest love must be given to God; and that we must play, work, and study, sing and pray, as He has told us to do, because we love Him so much, that it is our delight to please our kind Father in Heaven who does so much for us."

"But how can we ever feel so?" asked Brownie in a doubtful tone.

"Faith in the Lord Jesus Christ, and love to God are His gifts, which all may have for the asking. He, only, can give us hearts that love to do His will. When we give to Him the love of our hearts, the work of our lives, all we have, and are to be used in His service, then and not till then are we out of debt."

"Well, then, all persons who are not Christians, are in debt, are they not, mother?"

"Yes, my dear boy, all who have not given God what He requires in the verse you read. Many persons who, like you, cannot rest under a debt to a fellow creature, and who think themselves honest, and honourable, because they are unwilling to remain for a moment under obligations to others, are yet content to take and use God's gifts without giving what He asks for them. More than that, they claim heaven as a reward for their honesty toward their fellow-men. But God's Spirit causes the conscience to whisper, 'In debt, in debt.' No rest is given till the debt is paid, by surrendering the heart and life to Him, giving up our wicked feelings and desires, and having the mind that was in Christ Jesus."

Official Notices.

MISSIONARY MEETINGS, 1879-80.

MIDDLE DISTRICT.

The Committee of the Middle District has made a few changes. Will the pastors and churches please take notice. The appointments for December are as follows:—Newmarket, Monday, 8th. Deputation: Revs. J. B. Silcox, J. F. Malcolm.—Pinegrove, Tuesday, 9th; Bolton, Wednesday, 10th; North Erin, Thursday 11th. Deputation: Revs. H. D. Hunter, Malcolm and R. Hay.—Georgetown, Monday, 8th; Acton, Tuesday, 9th; South Caledon, Wednesday, 10th; Church Hill, Thursday, 11th. Deputation: Revs. Warriner, McKinnon and Unsworth.—Owen Sound, North Derby and South Keppel, Sunday, Dec. 14th. Preaching by Rev. F. Wrigley. Warton, Sunday, 14th. Preaching by E. D. Silcox. North Derby, Monday, 15th; South Keppel, Tuesday, 16th; Maxwell, Wednesday, 17th. The appointments for Oro, Rugby and Vespra, by request of the pastor have been cancelled. January appointments. Unionville, Wednesday, 16th; Stouffville, Tuesday, 15th; Manilla, Monday, 14th. Toronto left with city pastors to arrange. As no further notice of these meetings will be given, and the churches have them well announced. E. D. SILCOX, Sec'y. M. D. Stouffville, Dec. 1st, 1879.

Births, Marriages and Deaths.

BIRTH.

On Wednesday, 26th ult., the wife of Rev. W. H. Warriner, Yorkville, of a daughter.

The GREATEST LIVING AUTHORS, such as Prof. Max Muller, Rt. Hon. W. E. Gladstone, Jas. A. Froude, Prof. Huxley, R. A. Proctor, Edw. A. Freeman, Prof. Tyndall, Dr. W. B. Carpenter, Frances Power Cobbe, the Duke of Argyll, Wm. Black, Miss Thackeray, Mrs. Maloch Craik, Geo. MacDonald, Mrs. Oliphant, Jean Ingelow, Mrs. Alexander, Thos. Hardy, Matthew Arnold, Henry Kingsley, W. W. Story, Turgueneff, Carlyle, Ruskin, Tennyson, Browning and many others, are represented in the pages of

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Beginning with the November number, this monthly magazine for children is printed on heavier paper with wider margins, and is so much enlarged that each number contains eighty or more pages, with stories, poems, illustrated articles of travel and description, pictures, riddles, jingles, etc., pages of large type for the very little ones, and a riddle box for the amusement of the whole family. For the coming year the publishers announce many brilliant novelties, including

A New Serial by Miss Louisa M. Alcott, entitled "Jack and Jill." It is written in this favourite author's best vein, and will begin in the Christmas (December) issue. There will be a series of Open-Air Papers, by various authors, devoted to descriptions of out-door life and incidents in many lands; and a new department, "The Treasure-Box of English Literature," in which will be given gems from standard authors.

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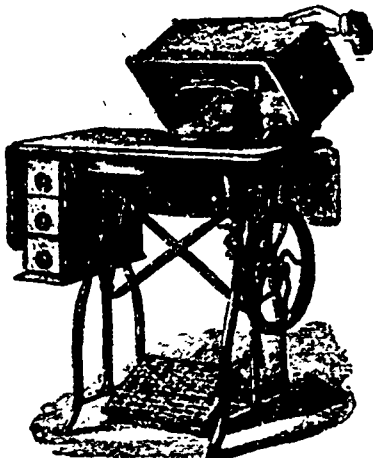
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