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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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### EDITORIAL DEPARTMENT

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

### BUSINESS DEPARTMENT.

All Subscriptions and advertisements should be sent to the Business Manager, Rev. J. B. Silcox, 340 Spadina Avenue, Toronto, Ont.

Subscription \$1 per annum, payable in advance. Remit by Money Order, Draft, or Registered Letter. We want an active Agent in each Church. Advertising rates sent on application.

DR. ENOCH POND, of Bangor Seminary, now eighty-seven years old, displays an activity that many a younger man might emulate.

WE see that Lyman Abbott's Commentary on John was to have been out on the 22nd of April. This will be a boon to all Bible students.

DO not forget that we offer the CANADIAN INDEPENDENT on trial for four months for 25 cents. Have you told your neighbour about this? Get up a club of four at least.

THE Congregational Union of England and Wales is to meet in the memorial hall, Christ Church (Newman Hall's), and Union Chapel (Dr. Henry Allon's), on the 12th, 13th and 16th of May.

MR. BEECHER, since the "New York Herald" published that absurd report about his income, has been the recipient of a large number of begging letters in which from \$1,000 to \$4,500 per day is requested of him.

WE have received the May number of the "National Sunday School Teacher." Besides the International Lessons for the month, given with considerable fulness, it contains a large quantity of interesting matter closely connected with Sabbath school work.

THE rumour that Dean Stanley is about to go over to the Church of Rome is one of those absurd ones which sensational newspaper-writers delight in handing around. He would be the last man to take such a step. We fancy it must have been occasioned by his extreme liberality.

WE see that the Synod of the English Presbyterian Church has resolved to appoint Prof. F. L. Patton, of Chicago, to the chair of apologetics in their college in London. This is a good appointment, although Prof. Patton is very conservative in his theology and something of a controversialist withal.

AN English paper thinks that "converted clowns, prize-fighters, singing preachers, converted during an attack of *delirium tremens*, and all that ilk, should have time to clean themselves a little before they are taken up and petted by Christian men, and pushed to the front." All of which is of our way of thinking, too.

THE Boston "Congregationalist" wants a professorship of common sense in every theological seminary. It must be in desperation. But what can such a professorship do? We fear that its work would be

hopeless. And if there was any chance of success who would select the professor? We never knew a man yet who didn't think himself the very incarnation of common sense.

LAST May the Illinois Congregational churches voted to take charge of their Home Missionary work for themselves. And now a financial statement shows that in nine months the State Society has received 6,331 54, and disbursed \$5,272.27, leaving a balance of \$1,059.27. And in addition to this, there has been sent to the American Home Missionary in New York nearly \$3,500.

OUR American exchanges are just now advocating brevity in the pulpit, prayer-meeting, Sunday school, or committee of any kind. The "Christian at Work" offers this suggestion: "The only way for a man to do who 'hasn't time to be brief' is to begin in the middle and stop before he 'gets there.' Then he can 'be short' without taking the indispensable time to consideration." And the "Congregationalist" exclaims: "There's a deal more of talk in this world than it needs."

What next? The African Exploration Committee of the Royal Geographical Society is really planning for a telegraph line to extend down the continent from Egypt in the north to Cape Colony in the south, a distance of 4,000 miles. And the enterprising merchants of Manchester want the interior of the "Dark Continent" opened up to commerce by a railway running from the east coast, 500 miles to Lake Victoria Nyanza, thence 150 miles south to Lake Tanganyika, and on 200 miles to Lake Nyassa.

THEY have a new temperance movement in New York City. An organization has been formed under the title: "The Business Men's Society for the Encouragement of Moderation." Three pledges are presented: the first, a total abstinence one for a term not exceeding one year, but then renewable; the second, a moderation one, not to drink intoxicating beverages during business hours for a specified term, the third, not to treat or be treated for a specified term. At the first public meeting, Dr. Howard Crosby, O. B. Frothingham and Peter Cooper were among the speakers. We shall watch this movement to see what it will accomplish. We fear, however, that it will not do much. At present it seems to us that about the only successful method is the method of entire and perpetual abstinence.

MR. DE COSMOS, "in the interest of common humanity"—remember—has been urging the Dominion Parliament to exclude the Chinese from this continent. He recommends that no Chinamen be employed on our public works, that they be not allowed to buy or lease government lands, that they be not permitted to become naturalized, and if naturalized, that they be disfranchised. Then he would have our Immigration Act so amended that no Chinaman could leave his native land for this FREE country. Now, what has John Chinaman done to deserve all this? His sin is, first, he is not a Christian, as De Cosmos is. Then he is industrious. He will work. If he cannot get a dollar a day he will take fifty cents rather than lie idle and drink whiskey. He is economical, too. He is *pagan* enough to save \$140 out of the \$300 that he earns per annum. So he must not be allowed to come into this Christian country. We sincerely hope that our statesmen in Parliament will speak out against such iniquitous legislation. We do not want any Kearneyism in Canada. De Cosmos, sit down.

## WALKING WITH GOD.

BY REV. JOSEPH BARKER SHEPPARD, N. B.

Walking with God is a Christian duty and the grand characteristic of a Christian life. Let us see what is implied in it.

First, similarity of feeling with God—loving what He loves and hating what He hates. "Can two walk together except they be agreed?" In order to do this we must submit ourselves to God, no longer walk contrary to Him, but give up our will to His. We must receive Jesus Christ as our Saviour from sin, and seek through Him the renewing and transforming power of the Holy Ghost. God will meet the sinner so as to permit him to walk with Him only in Jesus Christ. The sinner cannot walk with God clad in the filthy garments of sin and self-righteousness. He must be stripped of these, and be clothed in the righteousness which comes of being found in Christ. Being justified by faith we have peace with God, through Jesus Christ our Lord. There is therefore, now, no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit.

Hence, it is implied, also, that this walk is by faith—faith in the testimony of God concerning Jesus Christ as the way of acceptable walking with Him—faith accompanied by obedience leading us to set the Lord always before us, and striving to please Him always, in all things.

Walking with God implies activity in efforts to do good. Thereby will we be "labourers together with God." So Jesus walked here on earth. "He went about doing good." "He that saith he abideth in Him ought himself also so to walk even as He walked."

It implies, also, that we must be of a forgiving spirit, for such was Christ. Any one who thinks he is walking with God and at the same time holds a grudge against another which he is unwilling to give up, is surely deceiving himself.

Communion with God in the exercises of prayer, praise, and the study of the Scriptures, is implied also, for thereby we converse with God, as those who walk one with another.

With this, there must be Christian communion and fellowship with all whom God receives to walk with Him, conversing with one another of things pertaining to the kingdom of God, praying with and for each other, and, let me add, also, coming together to the table of the Lord to break bread in remembrance of His death as that by which they have the privilege of walking with God, and in the observance of which ordinance, they are strengthened in their walk,—coming together there as Christians of different denominations but all one in Christ Jesus, *there*, certainly, if anywhere, this oneness ought to be manifested. Let no doctrinal differences hinder, so long as the doctrinal opinions which each may hold do not hinder either from walking with God.

God does not require us to make more of what we may think a doctrinal error than He Himself does. A conscientious error in doctrine which does not hinder the soul from communion with God is one which He will overlook; if he would not, who then could walk with Him? But did not Jesus overlook conscientious errors on the part of His disciples? instructing them, indeed, that they might learn better, but not excluding them from following Him and sitting at His table on account of such errors. If we would walk humbly with God we must do the same, remembering that we ourselves are not infallible, and may err in the interpretation of the Scriptures.

Again, walking with God implies progress. In the first stages of it we have but little strength,—can but creep, as it were,—for we are but babes in Christ; but

we must not remain such, we must become strong in the grace that is in Christ Jesus.

Finally, it implies a desire to be like God in holiness of character. One reason why so many walk contrary to God is because the way of walking with God is a way of holiness. That is the name by which it shall be called. "It shall be called the way of holiness: the unclean shall not pass over it, but the redeemed shall walk there." "Noah was a just man, and perfect in his generations, and Noah walked with God."

### FUTURE PUNISHMENT.

BY HENRY WARD BEECHER.

In a sermon on this subject, Mr. Beecher, after stating that he preached almost without limitation on the love side, added, "But I am not to be understood on that account as not believing what Christ Himself deliberately says in respect to the peril of sin, or in regard to punishment in the life to come. When I doubt the doctrine, therefore, it will be because I doubt the divinity of Christ. As long as I hold to the divinity of Christ, I cannot but hold the truth which He taught me to believe and to teach others that sin will be visited in the other life with terrible penalties such as no man's imagination can pierce. It is a fearful thing to fall into the hands of the living God."

\* \* \* \* \*

"Contrast these various theories with the sublime simplicity of Christ's teaching; for I now state what I understand to be the Scripture doctrine and representation. The whole doctrine substantially rests upon Christ's sole teaching. The loving, the gentle, the sympathetic, the sacrificial Saviour, who loved sinful men so that He came to die for them, He, calmly, deliberately, over and over again, did teach His disciples in such a way that they at that time and, since then, the great body of the Church have believed that He meant us to understand that there is a future state of punishment, and that it is so great and dreadful a thing that all men should with terrible earnestness flee from it. He raised His hand to the sky to draw aside the curtain, and there right before His hearers rose the dark grandeur of future retribution. His advent, His teaching, His life, His sacrifice and His death—He connected all of them with the peril that betided men; and the whole example of Christ was a silent testimony to the reality of that fear, which brooded like dark thunder clouds over the whole wide horizon of the future. This was the undertone which ran through the whole of Christ's teaching, both public and private. There is the plain, simple testimony of Jesus Christ. I cannot get around that, nor get over it. There it is, I have nothing to say. I do believe in the Lord Jesus Christ; and I do not believe He would deceive me, or deceive you. I simply say, 'Jesus says so;' that is all. I cannot give up this testimony. Variations in philosophy may be admissible; but we must have the substance of Christ's teaching; which is, that it is damnable to sin, that it is dangerous to die in sin, and that the future is full of peril to wicked men. Men and brethren, we are standing on the verge of the unseen world. All the thunderous din of this life ought not to fill our ears so but that we can hear the Spirit and the Bride, that say through this golden air to-day: 'Come! Come!' And that lonely and solemn sound, like that of the surf beating on the shore from the broad Atlantic, that all day and all night sounds on, and never is still; that sound comes from the other world, and says to us 'Beware, beware of that punishment of sin which overhangs the other and the under life forever and forever!'"

### REV. WILLIAM MITCHELL.

BY REV. W. W. SMITH, BAYTON, QUE.

Many of the readers of the CANADIAN INDEPENDENT have sung with feeling and delight the beautiful Scotch hymn, "The Palace o' the King," found as No. 235 in the "Enlarged Songs and Solos," of Mr. Sankey; and those who feared to attempt the crookedness of the Scotch pronunciation, could not fail to be charmed with the sweetness of the music. The Rev. William Mitchell, the author of this (his best-known

hymn), and many other songs of Zion, was the son of a city missionary in Edinburgh; and was himself for some time similarly employed in Edinburgh and elsewhere.

A very few years ago he was ordained, the pastor of the Congregational church, at Codford, near Bath, England. He had this year been invited to Odiham, Hampshire, had removed there, had entered into the marriage relation, and was to have been installed on the 3rd March; when, a few days before that date, he was called hence. We shall never know in this world how much Christian literature has lost by the early death of William Mitchell. But though his sun has gone down while it is yet day, it is not night for him! In his own words:—

"Nae nicht shall be in Heaven, and nae desolatin' sea,  
And nae tyrant hoofs shall trample i' the city o' the free;  
'There's an everlastin' daylight, and a never-fadin' spring,  
Where the Lamb is a' the glory i' the palace o' the King!"

### HOW TO SECURE A REVIVAL.

There are thousands of earnest ministers and godly members of the Church, who are casting about them, to learn, if they can, how to secure a revival of religion. A revival, in the true and proper sense, is mainly the work of God. Hence we are taught to pray, "O Lord, revive thy work," and to say reverently and believingly, "It is high time for the Lord to work." Nevertheless, there is a human side of this question, and this we are deeply concerned to understand. There may be much of inexplicable mystery connected with the divine element of a revival, and this we may in no sense be able to comprehend. God's ways are far above our capacity to understand and in regard to what He does, and His manner of doing it, we must obediently and believingly defer to His infinite wisdom and power. But as to man's relations and duty in regard to the subject, we may each and all of us be abundantly instructed. Perhaps in no matter connected with religious life do Christians more frequently err, than in determining the thing necessary to be done to secure a revival. Many at once determine it is best to send for some noted and successful evangelist, whose fame and ability will attract a crowd. Moreover, he may be able to say and do some things, in the way of removing obstacles, which it would be embarrassing for the pastor to interfere with. Then by his presence and labours, a goodly number of the lukewarm members of the church may be induced to take advanced ground, and enter into the work. Others will propose to invite a "Praying Band," who by their unusual and somewhat eccentric methods, may awaken public attention, and multitudes may thus have their minds directed to the subject of religion.

We do not wish to express any dissent from the practice of employing either of the agencies named. Properly used, they are valuable auxiliaries, which the pastor and the church may call to their aid, when they conjointly agree to do so. But when they are so employed as to set aside the pastor, or supersede the church, for any permanent good, they are a most pernicious failure. In such a case, they do more harm than good, and their influence is evil and almost only evil. To secure a revival, we would recommend that our personal relations thereto be first candidly examined. Each person should propound to himself the inquiry, Am I now fully ready for the work? If there be the least doubt at this point, settle that without delay. Be clear and well assured in regard to this question. Then give yourself to earnest invocation and patient waiting before the Lord. Whatever opportunity to speak or do anything for Jesus may be at command, improve it. Do not wait for a chance to do some great thing, but attend to whatever can first be done. Speak to the first person you meet, in regard to his soul's salvation. Whatever service you are called upon to perform, whether it be to preach or to hear, to sing or to pray, to work or to give, do it cheerfully, earnestly and trustingly. Whoever does this, whether preacher or layman, will at once solve the question, What shall be done to secure a revival? The revival needed, will indeed have commenced in the heart of each individual, and the whole body of

believers will be anointed with unction and power. Would to God we could persuade all our friends to try our plan! Let the revival, reader, begin in your own heart.—*Christian Standard.*

### MINISTERIAL INFLUENCE.

We are not to consider ministers merely as preachers: they are that, and in large parishes they are only that, by reason of the peculiar conditions which exist there; but in the great majority of cases, in cities, in towns and in villages all through the land, ministers are not half so influential in the pulpit as they are by their personal supervision of all the enginery of morality and of society outside of it. They are the men who lead the movements in temperance. They are the men who promote schools, who visit them, and who incite the minds of parents to look after their children. They are the men who give wise counsel. They are the men, in short, who are doing what no newspapers and no political influences can do. They are the men that gather and group the few together who represent the higher thoughts, the truer ambitions and the purer ways of life. If to their other virtues they add eloquence of discussion and skill of ministration in the pulpit, so much the better; but if every one of them was dumb in the pulpit, the influence of the parochial functions performed by the ministry through this country is immeasurable.

We are accustomed to think that he is the useful minister whose name is in the newspapers, whose sermons are printed and sent out through the community, and who is much in the thoughts and on the lips of men; but there are hundreds of useful men who are little known and low down. There are hundreds of men who are working unseen, unpraised, almost unsympathised with, in the lower walks of life. There are hundreds and thousands of men in the town, in the hamlet, in the wilderness, among new populations, everywhere, going forth in the essential spirit of the gospel, not counting their lives dear to them, to hold up the standard of the cross, under which march all morals and equities and refinements of life, having faith in the declaration that "Godliness is profitable unto all things, having promise of the life that now is and of that which is to come." Take away the ministry and the churches of this country, and you take away the daylight, and bring in, if not darkness, at least twilight.—*Christian Union.*

### DANGERS THAT THREATEN YOUNG MEN.

Dr. John Hall delivered, some time ago, a lecture on "The Perils of the Times." Among other things he treats of dangers that threaten young men as young men. He mentions four. First, the danger of Shal- lowness, which arises from the hurry and bustle and state of intense activity in which we live. Individual capacities are not trained to their highest perfection. The advice is given to young men that it would be well for them to be masters of some one thing. The second danger arises from a mistaken conception of what Success really is. Money has come to be considered the ideal of success. And allied to this mistake is a false notion of gentility. It is said to be the fact that throughout New England it is extremely difficult to persuade young men to become mechanics, farmers, or labourers. The young men are filled with the idea that they must go to the large cities. This is an unhealthy condition of things. All honest work is honourable if done in a right spirit. Another peril is caused by a certain unsettledness in life. It is extremely easy in this country to pass from one line of life to another. The very thought in the minds of young men that they can easily pass to another line of work, if they become dissatisfied with their present employment, disinclines them to direct their whole energies upon the work in hand. Dr. Hall's advice is: Choose slowly, deliberately, with the best advice, and perhaps later than young men are ordinarily accustomed to do, and then, when the occupation has been decided upon, stick to it. Another danger comes from the enervating influences that surround young men. Dr. Hall said he had not a word to say against true pleasures; but he spoke of those pleasures that

weaken and unfit men for stern, hard work. It is said sometimes that the reins are drawn too tight. But no one who had stood by as many death-beds as he had seen would say that the reins could be drawn too tight.—*Standard of the Cross.*

### A FAREWELL CHARGE.

BY REV. JOSEPH ELLIOTT.

In immediate connection with the charge we are about to consider, Moses said unto all Israel, "I am 120 years old this day; I can no more go out and come in; also the Lord hath said unto me, thou shalt not go over this Jordan."

On the anniversary of his birthday, in the land of Moab near to the river Jordan, in the vicinity of Mount Nebo where he was about to die—locking back to an earthly pilgrimage of 120 years, upward to the eternal God "as seeing Him who is invisible," and onward to life everlasting, he addressed to the people this farewell charge "choose life." (Deut xxx. 19.)

The opinion has been advanced by some that the doctrine of a future life is not taught in the Pentateuch. But surely, without referring to any other parts of the writings of Moses, that opinion is sufficiently opposed by his farewell charge—which clearly proves that he believed in a higher life than merely natural life on earth, a life to be perpetuated beyond this state of existence. When he said "Choose life," he could not possibly mean natural life on earth. That life they had, previous to any possibility of choice of their own. Or, can we suppose that when he said "choose life," he was calling on them to choose whether they would go up with him to Mount Nebo and die, or remain yet longer on earth? And, assured as they all were that man is mortal, we cannot suppose that he called on them to choose whether they would continue to live without tasting of death.

The life he called on the people to choose was the life he himself had chosen long before the 40 years' journey in the wilderness.

When he was a young man, in the palace of Pharaoh, surrounded by the splendors of the Egyptian court, and a recognized member—by adoption—of the Royal family; then it was that "by faith, Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season. Esteeming the reproach of Christ greater riches than the treasures of Egypt, for he had respect unto the recompense of reward."

When Moses said "choose life," he evidently felt that man must be of a co-operative spirit if he would be saved; that it is necessary to choose life if we would have it. What the poet Cowper wrote respecting the cross of Christ, may be said of the farewell charge of Moses, "No mockery meets you, no deception there," but with equal appropriateness it may be added, *no thralldom meets you, no compulsion there.* All the heavenly host were originally placed—holy and happy—in a sphere of moral freedom; but, part of their number abusing that freedom, "kept not their first estate." Our first parents whom God created in His own image—pure and happy—occupied in Eden a sphere of moral freedom "sufficient to have stood, though free to fall;" and, from the very dawn of the revelation of the purposes of Divine mercy, the ways of the Lord have fully recognized the freedom of the human soul. Led by the Spirit, Moses said "choose life;" Joshua said, "choose ye this day whom ye will serve;" Paul said, "we beseech you in Christ's stead, be ye reconciled to God." The "Eternal Godhead" ever recognizes the free agency of man. The Father says, "Why will ye die?" The Son says, "ye will not come unto me that ye might have life." The Spirit says, "To-day, if ye will hear His voice, harden not your hearts." It is not more true that the saved are "saved by grace," than that God our Saviour makes them "willing in the day of His power." True conversion involves a change of thought, feeling and choice. Whilst "salvation belongeth to the Lord," if we would have it we must "accept the reconciliation"—must "choose life." Not so, as to death, "the second death." A

person in a boat under the influence of the current above Niagara Falls would need to make prompt and vigorous efforts if he would escape, but, remaining unthoughtful as to his perilous position would, as certainly as if he had chosen it, meet a sudden death. So a soul, not making in any one way a decided choice, would move to ruin just as certainly as a neglected vessel out at sea would sooner or later strike against rocks, run into quicksands, be swallowed up of the mighty deep, or be dashed against some unfriendly shore.

The farewell charge of Moses was enforced by the consideration that their treatment of it would affect *not themselves only.* "Choose life, that both thou and thy seed may live." As surely as "the attraction of gravitation" is a law of all-pervasive influence throughout the material universe, so certain is it that no planet or star could run out of its right orbit without seriously affecting other worlds of matter; and, as surely as "no man liveth to himself and no man dieth to himself," so certain is it that human character in its progress on earth spreads an influence around it for good or for evil; that "one sinner destroyeth much good," and that a mighty influence for good may be exerted by those who cherish the spirit of Joshua, "As for me and my house, we will serve the Lord."

Over the farewell charge of Moses is uplifted the great doctrine of man's accountability to God. "I call heaven and earth to record that I have set before you life and death, blessing and cursing; therefore choose life." In that mode of dealing with the minds of the people there was true benevolence. Never man spake with such benevolence and compassion as the great Teacher—the Lord from heaven. His faithfulness to souls was as great as his compassion was strong and tender; and his very compassion for souls often prompted him to the utterance of language and the expression of sentiments which, in the first stage of their influence, were calculated not so much to cheer the spirit as to awaken the conscience and to arouse the minds of the persons addressed. True, He delighted to speak of the love of the Father, and to invite sinners to Himself; but he spake also of the accountability of man, proclaiming *e.g.* to Chorazin and Bethsaida. "It shall be more tolerable for Tyre and Sidon in the day of judgment than for you." The Lord is a God of knowledge, and by His actions are *weighed*," having regarded not only to the motives from which they may spring, but to the circumstances favourable or unfavourable, under which they are performed. "Life and immortality," dimly recognized in the days of Moses as the sun behind thick clouds, "is brought to light by the gospel," and "how shall we escape" if amid the light of gospel day, we neglect the great charge "choose life?" For such a choice the way is grandly and graciously clear. The encouragement to choose life is great beyond expression. John iii. 16; x. 10; Rom. vi. 23. Regarding place of abode, occupation in which to engage, and many other matters, there is often much difficulty felt before arriving at any satisfactory conclusion. But, in regard to the charge "choose life," there is no reasonable occasion for hesitation or faltering or delay. It is a matter of "life or death, blessing or cursing." "On reason build resolve—that pillar of true majesty in man—" and "choose life."

To choose life is to choose Christ, 1 John v. 12. He that hath the Son hath life; and he that hath not the Son of God hath not life," John vi. 68. "Lord to whom shall we go? Thou hast the words of eternal life."

No folly is greater than that of impatience. Time passes swiftly, and even while we lament, it is hurrying us on towards an end from which we will shrink, yet shrink in vain.

The strongest argument for the truth of Christianity is the true Christian, the man filled with the spirit of Christ. The best proof of Christ's resurrection is a living Church; walking in new life, and drawing life from Him who has overcome death.—*Ch. istlieb.*

JOHN BROWN, Jr., son of Ossawatomi Brown, publishes a letter in which he declares his intention of volunteering his services to aid the suffering coloured refugees of the South. He states that in his opinion the time has come for another grand rescue of the coloured race, and though he is fifty-eight years old, he is ready to devote his remaining energies to the cause which was so dear to his father.

### THE CHURCH SCOLD.

The apple-tree has its inchworm, and the ox its gadfly; husbands sometimes have their curtain lectures; Murry had his deacon; so almost every church has its scold. There is the church debt, the church music, and the church croaker, these three, and the greatest of the three is the church croaker.

A pious scold in the church is a dispensation of mercy, to keep the brotherhood from worldly vanity and proud-flesh, and to prevent Christians from having their good things in this life. God permits this grumbling these days of fine churches and eloquent ministers and excellent music, that the attention of the saints may be recalled to their own faults and infirmities, that they may take their turn with the elder prophets, at sackcloth and ashes.

The church is always painfully aware that not all its interests are managed in the best way, that not all its departments of work and service are complete, notwithstanding it has tried to do its best. Conscious that defects inhere in all human endeavour, it hopes that there will be a little blindness toward some errors and mistakes, that time will be given to mend that which is amiss, and a general charity exercised. But the chronic scold, like a hungry fly, is sure always to dive for the sore spot, and stick. Point out other things to him, that are hopeful and inviting, and he is silent and soon manages to get round to the weak point, and put in his complaint. It is impossible to get this kind of a buzzard far away from the carcass, although it has been put aside and buried.

The grumbler in the church is not the person to be put off or silenced. No short-coming will be let pass unnoticed. He has a high and holy mission, self-constituted, by the laying on of hands upon all his imperfect brethren. He cares little for the truth. It is error that it gratifies him to get hold of. A conscience has he that never sleeps nor slumbers. It is a wasp's nest in the path of evil doers. He is set on high for the defense of the jots and tittles. On all the questions that belong to the mint and anise and cummin of the church, he is bound to lay judgment to the line, and righteousness to the plummet. Never mind the camel; he will see that the gnat is strained out of all church affairs.

If you ever wish to know what is going wrong in the church, go to the church complainer. He will show you how far off the millennium is, without telling half the bad things he knows.

You can get all the faults and frailties of the members, and learn who is remiss in duty, and who does too much, what feet miss the path, and what faces carry crock. He will call attention to each screw loose, and point out every fly-speck on the chariot wheels. He has the failings of every letter in the alphabet down through the whole catalogue, at his tongue's end, and can intone them with great feeling and solemnity, as he makes confession for them. In prayer, he makes confession that he and all men are miserable sinners, and goes out and does the best he can through the week to prove it. The children that come into the fold are too young to understand the steps they are taking; the adults have too little conviction of sin. The Sabbath school spoils home instruction. The young people are made too much of, and the singing is not like what Noah had in the ark. The benevolence of the church fails to go to his pet object, and the wrong men are promoted to office. There is a fable of a pig who visited a palace. He went into the grounds, and snuffed through the scullery, an back yard and stables, putting his nose in the slop pails, turning over barrels of refuse, and keeping his eyes on the ground rooting up whatever waste matter he came upon, and finally went out disgusted. He said he had heard there were pearls and gold in that palace, and beautiful paintings and statuary, and richly furnished apartments, but he had been all through, and stuck his nose into everything, and found nothing like that whatever. He had seen more offal and garbage there than a little, and no rubies or diamonds and magnificent rooms.

Most unfortunate is it, when the church scold is the minister. Many things may annoy and tempt him; the salary may drag behind unpaid; the prayer meeting may be thin and cold; certain evils may go through the church like a contagion, members failing to give their share, and do their part in the common work. But a complaining, scolding manner corrects none of these abuses, and is a sore evil. Men will not be driven to duty. They cannot be growled and snarled in a service. A sour, fault-finding way leads none into the kingdom of heaven. Salvation cannot be forced on men. The Holy Spirit does not abide with a murmuring ministry. The love of Christ does not stay where there is peevishness and rasping of the sensibilities. There is no good done this way. A church that is wrong cannot be scolded into the right. When a minister lectures his people harshly, the ones who deserve it are never there to hear it. The faithful ones, who do not need it, are hurt by it. Scolding in the conduct of the church interest, is always a cold shoulder thrust into the glad and glorious gospel feast, only aggravating the evils. Many a minister has lost his influence and place by it. It may as well be understood that if one cannot get a by other means, he certainly cannot by this. It ought to be agreed all round in the church, by pastor and people, "No grumbling and complaining done here." When any matters get cross-grained, let them be kindly met to the spirit of "sweetness and light." What this will not do in setting things to rights, will not be easily righted.—*Advance*

A LITTLE girl of nine years arrested last week for picking pockets in a Roman Catholic church, revealed the fact that she and other little girls had been trained for thieving by another little girl of fourteen.

THE  
CANADIAN INDEPENDENT.

TORONTO, THURSDAY, MAY 1st, 1879.

ONE FEATURE OF REVIVALISM.

WE approve of revivals when they grow up spontaneously, and not when they are gotten up artificially. In the former case, results promise to be permanently good; in the latter, a number of persons are suddenly precipitated upon the religious life with no security of permanence. This must certainly be accounted an evil. In the Methodist system, the minister is bound to hold revival services once a year on his circuit, and he does it as a matter of routine, without any reference to whether the conditions are such as to render the work permanently useful. Thus, annually, special services are held, and numbers of people under excitement are precipitated upon the religious life, the great majority of which sink back in a little while into their old ways. We do not favour revivals by almanac dates; but wherever there seems a prospect of permanent good being done, we would be only too glad to see the attempt made.

But there is one feature in the revivalism of the present to which we take exception, and we think on good grounds. A revivalist visits a place, and either before he begins his work he stipulates for absolute control of the arrangements, or without any stipulation he assumes all control, and next to ignores the pastor and church officials altogether. Everybody is to give way for the visitor; all other plans are to be subordinated to his. And the coolness with which this is frequently done goes to show that this is considered the right thing.

Now, we do not account it either right or prudent that the regular servants of a church should be bowed out, or left to the minor task of "pronouncing the benediction," that a man who is here to-day and gone to-morrow, and who is responsible to nobody, may follow his sweet will. And this view is not based upon any fear that church officers will suffer from loss of dignity. For we do not care about hurting dignity, as it is only a very artificial thing at best. But we base it on prudence, on a desire that the good done may be permanently done. From this standpoint we judge that instead of a revivalist assuming to control a church, he should help the church, being more of a servant than a dictator. Sometimes a church may be warranted in handing over the management to men of much experience, and much honoured by God in the work; but such cases must be deemed exceptional. Generally, the minister of the church should be at the head of revival efforts, backed up by the more earnest and godly members of his flock. Then the many unpleasantnesses and dissensions which revivals sometimes leave in churches

might be avoided. And, also, the revival itself would not be so likely to depart with the revivalist as it so frequently does.

Dr. Blaikie tells of a minister who had a recipe against the dangers of special services in what he called his "three S's." They were these, "Substitute," "Suggest," "Supplement." If any one wished a hymn of a somewhat ranting kind to be sung, he would invite the people to unite in singing, quietly substituting a more unexceptional hymn. If any one proposed an additional meeting at a late hour of the night, he would suggest that a meeting should be held next evening. If any one would give a one-sided address, he would supplement it himself by presenting the other side of the question. Thus avoiding collision with the rushing stream, he contrived to guide it in a useful direction; and when the waters subsided, a valuable deposit was left, and ever after richer clusters hung on the branches of his church's vine. This anecdote deserves more than a passing recital, it is worth earnest consideration.

"SENSATIONALISM."

DR. JOSEPH PARKER, of the City Temple, London, speaking on "Christ's Success as a Preacher," uses the following language:—

"Another element in the success of Jesus Christ as a preacher was the continual and healthy excitement which His preaching occasioned. Nobody could listen to Jesus Christ with indifference. . . . Jesus Christ's preaching excited everybody. It maddened some people. And unless our preaching does that, it is of no use. . . . I like to be turned into a frenzy by a preacher. I like to contradict him, to ask him questions, to say 'stop!' at the time he torments me and makes me writhe under him; but afterwards I feel as if I had been at school, or on a battle-field, or on a mountain, drinking the wine of the fresh wind, and receiving baptisms and benedictions."

And the doctor is right.

There is in some quarters a strong prejudice against what is called "sensationalism" in the pulpit. If a preacher quickens thought and emotion, he is regarded with suspicion and positive disfavour. Decorum is held to be the first law of a religious service. "Be proper," is the foremost injunction laid upon the man who stands in God's name to proclaim eternal verities. And what is the result? Deadness, formality, dulness, inefficiency.

Now, "Sensationalism," we maintain, is demanded of every Christian minister. His first duty is to move his hearers. It is not to drone dreary platitudes, however true they may be. It is to move his hearers, to arouse them to thought and feeling and action. It is to move them from ignorance to knowledge, from indecision to resolution, from good to evil. And no one has any business to be in the pulpit unless he possesses this motive power. But why should not every one who proclaims the eternal truth of God display this power? The doctrines he enunciates are the sublimest possible. They ought to command attention and awaken interest. And they will do this when they are spoken as they should be spoken. Let them be spoken clearly and definitely and pos-

itively; let them be spoken by men of strong convictions, of earnest souls, of loving hearts, and there will be no complaint of crowsy congregations. There will be "sensation," and "sensation" that will produce blessed results in character and life.

News of the Churches.

THE churches at South Caledon and North Erin have united under the pastorate of Rev. F. Wrigley.

STOUFFVILLE.—Rev. T. W. Handford lectured here on the 17th ult., on "Martin Luther." The audience was large and the lecture highly appreciated.

THE Rev. Jas. Davies, having accepted a call to the church at Ayr, preached his farewell sermon in Zion Congregational Church, Acton, on Sabbath evening last. The church was well filled.

UNIONVILLE has called the Rev. E. D. Silcox to take the pastoral oversight of their church, in connection with Stouffville. He has accepted the invitation, and assisted by Mr. C. H. Keays will work both churches together. A new church is to be built at once, to cost about \$3,000. This amount is nearly all provided for.

THE new Wesley Congregational Church, Montreal, is rapidly approaching completion. The seats have been put in and the painting is being finished as rapidly as possible. It is the intention of the building committee to have the building ready to be opened on the 25th May. The lighting and ventilation are as near perfection as possible, and when completed it will be one of the most convenient of church edifices.

EATON, QUE.—By way of instructive entertainment for the young people and others in this village, the pastor (the Rev. W. W. Smith) has been giving for the past few weeks a literary lecture every Tuesday night; most of them in the church. The list was: 1. "Philadelphia and the Centennial." 2. "Israel in Egypt, from the monuments." 3. "Three weeks on the Scottish Border." 4. "Modern History of Palestine." 5. "The Stranger in Edinburgh." 6. "General Wolfe." 7. "The Modern Babylon, or Reminiscences of London." 8. "Upper Canada." 9. "Some Famous Classics." The lectures were entirely free.

SARNIA.—The Congregational church here held their anniversary tea meeting on the 22nd ult. The attendance was good, and the table well loaded and handsomely decorated with flowers and plants. After tea and social intercourse, brief addresses were made by Rev. Messrs. Hay, Henderson, and Scott; and a few songs were well rendered by the Misses Morison, Hempy and Mitchell. Mr. Mitchell then read a humorous selection in good style, and the meeting was dismissed after spending a most delightful evening. On the following evening the Sunday School had an entertainment. Tea, readings, recitations, and music were the order of the evening. It was much enjoyed by all.

A VERY pleasant social gathering was held in the Congregational church, Forest, on the 16th inst., consisting of parties from the united congregations of Forest and Ebenezer. After dinner was served, Mr. Duncan Campbell was called to the chair, the duties of which he filled in his usual able manner. Brief addresses were made by Messrs. H. Campbell, D. Brodie, L. McFadyen, D. Livingston and Rev. R. Hay. Before the meeting closed, the pastor was the recipient of a sum of money amounting to between \$30 and \$40. Since the division of Mr. Hay's field, and the introduction of another pastor—Rev. Mr. Colwell, now of Watford—the churches have been considerably strengthened. The recent visit of Rev. Mr. McKay, of Kingston, has been of much practical benefit to the church in Forest. His eloquent sermons, replete with sound doctrinal statements and earnest exhortation, will not soon be forgotten.

THE anniversary of the London Missionary Society will be held May 30th. Sir William Muir will preside. Principal Fairbairn preaches the annual sermon, and there will be addresses by missionaries and others.

## Correspondence.

## OUR WEEKLY.

To the Editor of the CANADIAN INDEPENDENT.

DEAR SIR,—I see that you recently had something to say about the CANADIAN INDEPENDENT in its new form; and your last number contains a special offer in the shape of a twenty-five cent trial-trip. Allow me to tender my congratulations to the editors and publishers on the success which already has attended the new departure. The paper is handsomely printed; its size and shape are neat and convenient; the selections of family reading leave nothing to be desired in that regard; the department of "News of the Churches" is well-pruned and racy; while the editorial matter is generally fresh, strong and progressive.

There is one temptation against which I hope all concerned will resolutely set their faces. I mean the temptation to any premature enlargement of the paper. By keeping size and price as at present, for at least a couple of years, there is no reason why the INDEPENDENT should not reach a substantial and paying basis. The paper is large enough. Were it larger it might, and probably would, lose much of that enforced brevity, compactness and point which are now included among its agreeable and attractive features. Very truly yours,

JOHN CAMERON.

London, April 19th, 1879.

To the Editor of the CANADIAN INDEPENDENT.

May I request the Alumni, who have not yet attended to the subject of my former communication in reference to records and photographs, to do so without delay. Only a month now remains for their work and mine. I am ashamed to say how few have as yet responded.

K. M. FENWICK.

Montreal, 25th April, 1879.

## MISSION WORK IN TURKEY.

To the Editor of the CANADIAN INDEPENDENT.

I have copied for the benefit of our Canadian brethren the following letter, as it has been sitting from house to house among us, assured that it will have for you all something of that thrilling interest which I have felt in it myself. "Blessed are the peacemakers!"

We are very much pleased with our old friend, the INDEPENDENT, not only re-dressed but reconverted as we think; our kindest greetings and best wishes. Yours very truly,

C. H. BROOKS.

Constantinople, Mar. 13th, 1879.

"I trust you will be interested in a little episode in our mission life.

"The city of Zatoon, with its 10,000 nominal Christians, is in open rebellion. Its people have long submitted to the extortion of their Turkish governor with incredible patience, while with little thought of mercy or justice he has wrung from them an annual tax of nearly 30,000 dollars, while he has spent scarcely a dollar of it for the good of the people. And he has thrust whomsoever he chose into a loathsome dungeon, rejecting with scorn every remonstrance and petition. At last a hundred men driven to desperation by this intolerable taxation, and in fear of the dungeon, fled to the caves of the mountains, and in defiance of the government have supported themselves by raids upon Moslem villages and passing caravans. They do not seem to be robbers by deliberate intention, but rather under the plea of necessity to escape starvation, though the step is very brief from such a life to lawless brigandage. A few weeks ago they entered the city in a body, destroyed the prison where men were dying in a dark, damp cellar, and in a sharp fight with a large police force sent from Marash to repair the prison and put them into it, they killed and wounded a dozen or more, and disarming the rest, sent them home, and then quietly returning to their houses are still waiting with weapons in hand ready at a moment's warning to rally in mutual defence. During these raids the treasury was robbed and the local government prudently retired from the scene. Troops are hurrying to Marash from all directions, and a for-

midable army is awaiting orders to march at once to Zatoon and destroy the town. The government in its chagrin seeks not the cause of the disturbance, while it seems to know but one remedy. The horrors of another Eski Zaghra seemed inevitable, but a kind Providence has averted the calamity in an unexpected manner. Saturday evening Jan. 11th, I was surprised by a telegram from the English consul and the Turkish governor-general at Aleppo, inviting me to go to Zatoon and seek to adjust the difficulties there without the aid of soldiers, promising that the army should not move till the result could be reported. The obstacle in the way seemed almost insurmountable, but I soon decided to go. Zatoon is thirty-six miles distant among the wild peaks of the upper Taurus. Half of the road is infested with Circassian tramps and robbers from the Moslem villages, the other half is in the hands of the Zatoon rebels. I took with me two native friends, and the government furnished me with armed guards as far as the Zatoon territory, when I sent them back, for it seemed better to meet the Zatoon people alone. As we threaded our way through the defiles of the mountains we frequently saw the heads of Moslem robbers and the gleam of their weapons peering down upon us from the crags above, but we passed them all in safety and entered the town just after dark. We spent a week in earnest conference with large bodies of influential men, and held several meetings at night with this band of outlaws. We were received by parties with kindness and confidence. We listened to the sad story of their wrongs, advised unqualified submission to the government, while we gave hope that English influence would protect them from a repetition of past oppressions. They gave us a paper containing apologies for their misdeeds, strong assurances of loyalty in future, and a petition that a suitable governor be sent to them as soon as practicable. This paper was signed and sealed without a dissenting voice, and then as a proof of their sincerity they collected the arms they had taken from the policemen and sent them by us to Marash. The robbers even gave us the pledge that if they could be saved from the vengeance of the Turk, they would at once deliver up their arms and become obedient citizens. With many a "God bless you!" from Armenian, Catholic, Protestant, and robber-chief, we returned to Marash on Saturday evening, the 18th inst. We found the army impatient to advance at once, and heard everywhere among the Moslems the cry for vengeance upon the Christians of Zatoon. There was imminent danger that by some mixture of things the order to advance should actually be given before we could get our report to the governor-general and English consul, at Aleppo. Six hours the next day the telegraph operator by one pretext and another deferred our message, and when at last he began to check off the words, the wire suddenly broke and could not be repaired till evening! Those 10,000 lives *must be saved!* Two hours later, just at dark, Mr. Christie and a native brother were in their saddles, and with our report in hand were clattering down the street toward Aleppo with a wild ride of 130 miles before them. By changing horses they hoped to be there in twenty-four hours. He went with Sherman "to the sea" and is usually ready in emergencies! Monday we delivered to the government forty-four rifles, nineteen swords, a captain's horse, and various smaller articles we had taken from the rebels. And on Tuesday we visited the prisons and distributed the money and clothes the friends of the prisoners had sent to them. There are 160 Zatoon men confined in Marash prisons, many of whom are not even *accused* of any crime. Soldiers may destroy Zatoon, slaughter its people, drive the robbers back to the mountains, and shut up some of them to waste their lives in dungeons, but we have pleaded earnestly for a policy of conciliation and justice, by which the wrongs of the people may be righted and the government honoured for its mercy and wisdom. We rejoice greatly that an English consul sits beside the Turkish governor-general at Aleppo, and that he has been able thus far to stand between the poor Christians of Zatoon and the arm that is lifted to destroy them. This Zatoon affair furnishes perhaps the first good opportunity for the English government to try its hand at the promised re-

formation of the Turk, and the efficient manner in which Mr. Henderson (the consul) has taken hold of the matter gives hope that a bright day for the oppressed Christians of Turkey is in the near future. On Wednesday a telegram in cipher assures us that our report is favourably received by the authorities at Aleppo. The telegraph operator is summarily dismissed from his office because the wires broke when he was sending our message! The governor of Marash, instead of leading an army against Zatoon as he had fondly hoped, is himself summoned to Aleppo to answer for his own misrule. A Christian man is appointed government agent in Zatoon till a suitable governor can be found. And plans for a new system of taxation, the release of the political prisoners, and a general amnesty to the rebels, are under consideration. And later there comes both from the English consul and from the Turkish governor-general an official vote of thanks for service rendered in the interest of peace. Zatoon is saved!

HENRY MARDEN.

Marash, Turkey, Jan. 28th, 1879.

## Official Notices.

CONGREGATIONAL COLLEGE OF B. N. A.—The following ministers have kindly consented to visit the churches on behalf of the college, in addition to Professor Fenwick who purposes to visit early the churches west of Belleville. He will make his own announcements. Rev. Dr. Jackson will take Lanark and Middleville on Sunday, May 11th; Cobourg and Cold Springs, Sunday, May 18th; Belleville, Wednesday, May 21st. Rev. John Wood will attend to Ottawa and Athol and neighbourhood. Rev. W. W. Smith will seek the assistance of Eaton, Waterville and stations. Fitch Bay and Stanstead. Rev. J. G. Sanderson will ask help at Quebec, Danville, Melbourne and Durham. It is hoped that they will be well received and their appeals generously responded to. Rev. R. K. Black will later proceed to the Maritime Provinces and Newfoundland on the same mission.

## CONGREGATIONAL UNION, ONTARIO AND QUEBEC.

Churches intending to send delegates to the Union assembling in Kingston, June 4th, are respectfully requested to appoint them at their next church meeting, say on or before the 30th of April, in order that their names, together with the names of the pastors who propose being present, may be sent to the committee in charge of their entertainment, a month previous to the assembling of the Union. Every effort will be made to secure proper accommodation for all who may come. But pastors and delegates neglecting to give an early intimation of their coming must be responsible for the consequences. Such communications, stating P. O. address of the sender, should be made to Thomas Hendry, Esq., Kingston, Ont.

SAMUEL W. JACKSON,

Pastor First Congregational Church.

Kingston, April 16th, 1879.

## Religious News.

THE receipts of the London Missionary Society, last year, were larger than ever before.

THE Congregational Conference of Ohio is to meet in Cincinnati, with the Vine Street Church, on the 6th of May.

THE General Association of Massachusetts is to meet at the Salem Street Church, Worcester, June 17.

THE Karen Baptist Mission in India, begun fifty years ago, now comprises 394 churches with 19,915 members.

THE King of Siam has published a proclamation in which he declares that any one of his subjects may profess Christianity.

YALE COLLEGE receives \$10,000 for the support of poor students, by the will of the late Dr. Charles Ives, of New Haven.

WE see that Dr. Howard Crosby is to preach in the Central Presbyterian Church, Toronto, in May. And while in Toronto he is to speak on temperance.

REV. C. H. A. DALL, a Unitarian missionary in Calcutta, says that there are over 700,000 converts to Christianity in India. So missions to the heathen are not a failure.

DR. E. P. TERHUNE—known as the husband of "Marion Harland"—was to have been installed pastor of one of the Congregational churches in Springfield, Mass., on the 30th ult.

DR. WILLIAM M. BARBOUR, who has been pastor of Yale College Church for some time, has been added to the corps of instructors in the theological seminary. He will lecture to the senior class on "Missions and evangelical work."

## The Sunday School.

## INTERNATIONAL LESSONS.

## LESSON XIX.

May 11. } THE SAVIOUR'S CALL. { Isa. lv.  
1879. } 1-12.

GOLDEN TEXT.—"If any man thirst, let him come unto me, and drink."—John vii. 37.

## HOME STUDIES.

M. Prov. ix. 1-12.....Wisdom's feast.  
T. Isa. xxv. 1-12.....A feast of fat things.  
W. Luke xiv. 15-24.....The gospel feast.  
Th. Matt. xxii. 1-14.....The wedding feast.  
F. Isa. lv. 1-13.....The Saviour's call.  
S. John vi. 47-59.....The bread of life.  
S. John vii. 32-43.....Living waters.

## HELPS TO STUDY.

The passage which has been taken as the subject of this lesson may be emphatically called "the Gospel in Isaiah," although the whole book is evangelical. Though highly figurative, there can be no doubt as to its meaning and application. Immediately following the prophet's details of the sufferings of the "Servant of God," given in language which is utterly inapplicable to any historical character except the Lord Jesus Christ, what else can this passage be but a most free and gracious invitation to sinners to come and partake of the great salvation that these sufferings procured? The following would be one good way of dividing the lesson: (1) Who those are that are addressed—every one that thirsteth; (2) What they are called upon to do—Come ye to the waters; (3) What they are to get by coming—I will make an everlasting covenant with you.

I. Who are addressed? Every one that thirsteth. Most commentators restrict this invitation to those who desire salvation and long for God. The text necessitates no such restriction. The invitation is wide. Every one that thirsteth is invited—no matter what he thirsts for. All thirst for something. Ever since the fall, there is a want in the human soul which nothing but the realization and the enjoyment of the love of God can satisfy. All feel this want, and the majority are vainly endeavouring to satisfy it in the pursuit of pleasure, spending their money for that which is not bread and their labour for that which satisfieth not. The invitation is to these as well as to those who have been brought under conviction.

II. What are they to do? Come ye to the waters. (Note.) The waters are God's life-giving truth and gracious promises—especially the promise of the Holy Spirit. For these gifts we are to come penniless, "Nothing in my hand I bring." To buy without money and without price is "not after the manner of men," but God has His own way of doing business, and it is His way that we must take. It is not a merchant that we have to deal with but a "Prince." And still there may be a reason for the use of the word "buy" here. In conversion we part with something, though it is something that is not of any value—we have to part with our sins. And these, in a sense, the Saviour takes, takes upon Himself. "Oh blessed exchange!" says John Brown of Haddington.

III. What do they get? Your soul shall live, and I will make an everlasting covenant with you. And what this everlasting covenant means is plainly set forth in the words "the sure mercies of David." The promise made to David was that his race should reign forever and ever; this promise, he says, shall be fulfilled, and you shall again have a son of David (i.e. the Messiah) for your king, and be blessed under His rule (Acts xiii. 34). For my thoughts are not as your thoughts—while you are spiteful and revengeful, I am infinitely compassionate and gracious.

## EXPLANATORY NOTE.

For several months in the summer there is no rain in Palestine, hence the people appreciate the blessings of fountains and cisterns of water, as we cannot because of our abundant supply.

## Children's Corner.

## THE PICNIC ON THE COMMON.

ONE Sunday afternoon, when Lena was going home from the church with the weather-cock on its steeple, she met Hattie Roberts going home from the old meeting-house on the hill.

"O, Hattie!" said Lena, giving a little jump off both her feet, and letting go her mamma's hand: "my papa came up from 'Mantic last night, and he brought Pearly a picture-book, and me a little 'stension table and a little new camp-chair; and Miss Emma Ames has given me the sweetest little Red-riding-hood dolly, and—"

"And to-morrow you must come over and make Lena a visit, and play with the new toys," said Lena's grandpa, who was the minister at the white church, as he took hold of his little granddaughter's chubby hand, and led her along between him and her grandmother to the parsonage, where she, and her papa and mamma, and brother and Pearly, were visiting.

"I'm 'specting company to-morrow," said Lena, as her mother was taking off her hat, after they arrived at their home.

But just then it began to rain, and it kept up all night and all day Monday, and all Tuesday forenoon. Lena got pretty tired of staying in the house. She set her extension table over and over with her little China tea-set, making it large and small, and inviting company to dinner and tea. And she folded up her camp-chair, and played make journeys on foot to the White Mountains, going through the kitchen, up the back stairs to the study, down the front stairs, through the hall, parlour, and dining-room, unfolding her chair and sitting down to rest in each room. And she played that the dog Jack was a wolf that ate up Red-riding-hood when she was going to see her grandmother, and Pearly showed her pictures in his new book. But for all she was so busy she was very glad on Tuesday afternoon when her grandpa called from the garden,—

"You can come out, Lena; the clouds have broken away, showing two little glimpses of blue sky, about as big as a doll's bed-quilt, up over the church spire."

Lena ran down the gravel walk, and climbing up on the front gate, she called in a voice as clear as a robin's note,—

"Hattie! Hattie! you and George come over now, and we'll have a picnic. I've got some little tookies that grandma let me bake this morning, and you stop and ask Helen Brown to come wif you; and if you go in the road all the way round the common, you won't get wet in the grass."

Pretty soon the children came with their dollies. Hattie said, "I don't know as 'twill be much of a picnic. I've got two baked apples, and that's all I've got."

"Oh, well! said Helen; "never mind, we can all taste of the apples, and I've got a whole lot of popped corn in my basket, and that's splendid to carry to picnics."

Just as her guests arrived, Lena went out to a large flat rock on the common with her table, and Pearly brought out the new chair. Then they both ran back for the cookies and the dolls, and that time the old cat, Wonder, and the little kitty, Daisy, came with them.

The children looked at the new things with great delight. The table was of black-walnut, and was made just like your mamma's table in your dining-room.

"Oh, dear me!" said Helen, "I need a 'stension table dreffly with my large family

and all my comp'ny; I frequently have to put two tables together."

"Yes," said Lena, "they are very 'venient. When there ain't anybody to eat but me and my husband we have it like this,—just a little round stand, you see; but when comp'ny comes we make it larger, so:" and Pearly pulled it out, and put in extra leaves, and made it as large as he could for the picnic. Then he folded and unfolded the chair, and they all admired it, and little Georgie smelt of the roses on the camp-chair cushion, and said, "They look as if you could pick them." Then they took turns in sitting down to try it; and Lena told them to lean back and fold their arms, and see how "wested" they felt after their walk. Then they placed the chair at the head of the table, and put Wonder in it with the dolls all around her, and she sat as still and looked as dignified as any lady, and seemed rather ashamed of Daisy, who would frisk around, and who, Lena said, "didn't play comp'ny worth a snap."

Just as they had got the table all ready and were going to begin to eat, Lena jumped up and said very fast, as she always talks: "I'm going to 'vite Mrs. Curtis, 'cause she's blind and she can't see, and she loves little children, and she hain't got any at her house, and she and I are neighbours, cause we like each other, and I 'sume she's tired of staying at home all these rainy days; and she 'vited me to her picnic and it was splendid," and away Lena skipped.

It was only a few steps, but while she was gone, Helen and Hattie and George thought they would find some flowers so that they could tell Mrs. Curtis there were flowers on the table, and Pearly went into the parsonage for a chair for her to sit in; and when they all got back, Daisy was on the table, and was eating the last of the little cookies. Lena said she was "kinder 'shamed, after she had 'vited Mrs. Curtis, not to have anything she could eat, for she had custard-pie at her picnic and it was 'drefful' good." But Hattie said she should have both the baked apples; so she ate them, and said they were nice, and the children ate little Helen's popped corn, and they were having a lovely time, when all at once it began to rain as hard as it could pour, and Lena's grandpa ran with an umbrella for Mrs. Curtis, and Uncle Lester carried in the chairs, and Pearly the wonderful table; and the little girls took their dollies in their aprons and scampered for home; and Wonder walked demurely, close to Mrs. Curtis, as much as to say, "We are the old ladies, and should have the rheumatism if we took cold." But Daisy frisked around and got as wet as her little mistress, but, unlike her, didn't have to have her clothes changed; and when Lena came down stairs in her clean dress, she found Daisy nice and dry, all curled up fast asleep on the little extension table. "We chilrens have done some good to-day," said Lena, wisely; "we've made Mrs. Curtis laugh; and she was looking drefful sorry when I went after her."—A. A. P. in S. S. Times.

**Cleanings.**

Dare to be true, nothing can need a lie;  
A fault that needs it most grows wo thereby.  
*George Herbert.*

OUR eyesight is the most exquisite of our senses, yet it does not serve us to discern wisdom; if it did, what a glow of love would she kindle within us.—*Plato.*

NOTHING can be more painful to the feelings of a minister when he comes to water his flock than to find that many of them are not at the well.—*William Jay.*

A THANKFUL spirit has always fresh matter for thankfulness. To praise God for the past is the sure way to secure mercies for the future. Prayer and praise live or die together.—*Romaine.*

THE Creator works no miracles to bring back its lost whiteness to the snow. But the whole array of his miracles has nothing to compare with what he has done to restore your soul's lost purity.—*Congregationalist.*

CHRISTIANITY is being like-minded with Christ, considering Him our sanctification as well as our redemption. It is endeavouring to live to Him here, that we may live with Him hereafter.—*H. More.*

GOOD words do more than hard speeches; as the sunbeams without any noise will make the traveller cast off his cloak, which all the blustering wind could not do, but only make him bind it closer to him.—*Leighton.*

SPEND your time in nothing which you know must be repented of. Spend it in nothing which you could not review with a quiet conscience on your dying bed. Spend it in nothing which you might not safely and properly be found doing, if death should surprise you in the act.

Our lives are songs, God writes the words,  
And we set them to music at pleasure;  
And the song rings glad or sweet or sad,  
As we choose to fashion the measure.

We must write the music, whatever the words,  
Whatever its rhyme or metre;  
And if it is sad, we can make it glad,  
Or sweet, we can make it sweeter.

THE maelstrom attracts more notice than the quiet fountain; a comet draws more attention than the steady star; but it is better to be the fountain than the maelstrom, and star than comet, following out the sphere and orbit of quiet usefulness in which God places us.—*John Hall, D.D.*

In every community, during the severe weather of winter there are many deaths of aged people. Their vitality is not great enough to resist the results of the storms. When they die, as when they live, they are a constant suggestion of the reverence that is due to hoar hairs.

THE timid man, who yet is not a coward, and who has conscience and convictions to inspire his determinations, is the man most to be depended on for effective conflict. He will be firm and aggressive when his brother of defiance and bluster has retired from the field. It is when we are weak that we are strong.—*United Presbyterian.*

THE longer we neglect writing to an absent friend, the less mind we have to set about it. So, the more we neglect private prayer and closet communion with God, the more shy we grow in our approaches to Him. Nothing breeds a greater strangeness between the soul and God than the restraining of prayer before Him. And nothing would renew the blessed intimacy, if God himself, the neglected party, did not, as it were, send us a letter of expostulation from heaven, and sweetly chide us for our negligence.

In everything, remember not in one or two, not in great things only, but in even the smallest thing that tires and perplexes you, "let your requests be made known unto God." This is our encouragement. We are to come with expectation, praying for help. We are to come also with "supplication," that is, with earnest prayer, prostrating ourselves before the mercy throne. We are to come with thanksgiving, also. We are to remember how much we possess, although there be so much that we want; how much we are to bless God for, while there are so many burdens which we beg Him to remove. Even in our deepest sorrows we have abundant cause to pray with thanksgiving.

**TO CUT GLASS WITHOUT A DIAMOND.**—Carpenters, joiners and cabinet-makers are frequently called upon to fit glass to frames or sashes where no glass has been prepared to suit; under such circumstances it would be well to know how to cut glass to answer their purposes without the aid of a diamond. Many persons may not be aware that glass can be cut under water, with great ease, to almost any shape, by simply using a pair of shears or strong scissors. In order to insure success, two points must be attended to—first and most important, the glass must be kept quite level in the water while the scissors are applied; and, secondly, to avoid risk, it is better to begin the cutting by taking off small pieces at the corners and along the edges, and to reduce the shape gradually to that required, as if any attempt is made to cut the glass all at once to the shape, as we should cut a piece of cardboard, it will most likely break just where it is not wanted. Some kinds of glass cut much better than others, the softer glasses being the best for this purpose. The scissors need not be at all sharp, as their action does not appear to depend on the state of the edge presented to the glass. When the operation goes on well, the glass breaks away from the scissors in small pieces in a straight line with the blades. This method of cutting glass has been often of service when a diamond has not been at hand, for cutting ovals and segments, and though the edges are not so smooth as might be desired for some purposes, yet it will answer in a great many cases. The two hints given above, if strictly followed will always insure success.—*Illustrated Wood-Worker.*

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*Opening Service, Thursday Evening, May 1st, 1870.*  
Prayer of Dedication, by Rev. T. W. Handford  
Dedication Sermon, by Rev. A. J. Bray, Montreal.  
Concluding Devotions, by Rev. W. H. Heu De Bourck.

*Lord's Day, May the 4th.*  
Rev. W. H. Allworth, of Paris, will preach Morning and Evening.  
Rev. J. B. Silcox, of the Western Cong Church, at 3 o'clock p.m.

*Public Meeting, Tuesday Evening, May 6th.*  
Addresses will be delivered by  
Rev. W. H. Allworth,—"Congregationalism in Canada."  
Rev. J. Griffith, of Hamilton,—"Spiritual Aggression."  
Rev. W. Manchee, of Guelph,—"The Church's duty to the Young."

*Lord's Day, May the 11th.*  
Rev. R. W. Wallace, M.A., of London, will preach. Service for the Children in the afternoon, at three o'clock. Addresses by Rev. R. W. Wallace, M.A. T. Elgar, Esq., James Hughes, Esq.

*Tuesday, May the 13th.*  
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*Lord's Day, May the 15th.*  
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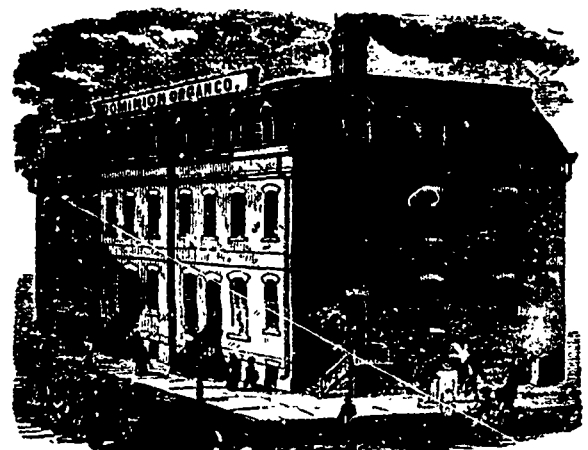
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**INTERNATIONAL EXHIBITION.** (No. 235)  
PHILADELPHIA, 1876.

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

**REPORT ON AWARDS.**

Product, REED ORGANS. Name and address of Exhibitor, DOMINION ORGAN CO., Bowmanville, Canada.

The undersigned, having examined the product herein described, respectfully recommends the same to the United States Centennial Commission for Award, for the following reasons, viz.:

"Because they have produced in their instruments a pure and satisfying tone, by their method of voicing, and have a simple and efficient stop-action, with satisfying musical combinations, an elastic touch, and good general workmanship."

H. K. OLIVER, Signature of the Judge.

**APPROVAL OF GROUP JUDGES.**

J. SCHIEDMAYR, WILLIAM THOMPSON, E. IRVING, JAMES C. WATSON, ED. FAYRE PERRY, JOSEPH HENRY, GEO. F. BRISTOW, J. E. HILGARD, F. F. KUKA, F. A. P. BARNARD. A true copy of the Record.

Given by authority of the United States Centennial Commission.

A. T. GOSHORN, Director-General. J. L. CAMPBELL, Secretary. J. R. HAWLEY, President.

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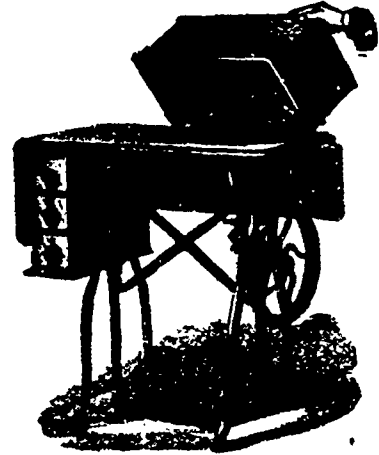
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