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The Canadian Independent.

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

Vol. 26.

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THE CANADIAN INDEPENDENT.

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" JOSEPH GRIFFITH.

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IT is a matter for congratulation that the debt on our mission society has been wiped out. Now let the District Committees arrange for live missionary meetings this winter. It is easier to keep out of debt than to get out when once in.

WE learn that the Rev. J. A. R. Dickson, formerly pastor of the Northern Congregational Church of this city, has received and accepted a call to one of the Presbyterian churches in Galt. We wish our brother the greatest success in his new sphere of labour.

MASSACHUSETTS is threatened with one of the greatest evils imaginable. The notorious General Butler is the candidate of four or five conventions for its Governorship. We hope the people of the good old State will be wise enough to keep him in his proper place.

WE see that Tasmanian Congregational Union has passed a resolution to celebrate the jubilee of the introduction of Congregationalism into the colony at its next meeting in March, 1880. We should be pleased to send some message of greeting to the brethren on the other side of the world on that occasion.

OUR readers will bear in mind that next Sunday is the day set apart for special prayer and collection for our college. Dr. Wilkes' letter in another column will gladden all the friends of the College. We will make our requests and bequests next Sunday with thanksgiving. We hope to hear of large collections.

WE are glad to hear that the Rev. Duncan McGregor, late of Liverpool, N.S., is about to visit these western provinces. We trust he may be induced to settle in our midst. There are churches that want good men, and although we wish well to our friends down by the sea, yet we are glad to welcome back one of our devoted and successful pastors.

THE "Christian World" and "Fountain" have published some damaging remarks on Dr. Talmage's lecture tour in England. There is but little doubt that the Doctor's visit to the "Old Land" has effectually injured his usefulness. It was too apparent that he was engaged in a huge financial speculation, and the wares he had to sell were of the poorest description.

FROM our English papers we learn that the Wilts and East Somerset Congregational Union held its autumnal meeting in Bradford-on-Avon on the 9th of September. It was reported that the Union supports fifteen missionary pastors, and its income is not far from fifteen hundred pounds sterling. Papers were read by Revs. W. Clarkson, B.A., W. H. Stent, F. W. Clarke and others.

WE see that R. W. Dale of Birmingham has been preaching lately a series of Sunday evening sermons on "Morality." Probably the Carr's Lane people do not need such addresses any more than the members of other congregations. We fancy that it would do no church harm to hear something pretty often of honesty, purity, truthfulness and so on. There is always a pretty strong tendency to divorce religion from life.

HACKNEY COLLEGE began its session for 1879-80 on the 10th of September. Dr. Clement Clemance, on the occasion read a very good paper on the work of the ministry. He maintained that the preacher of the future must be specially a Bible expositor. Dr. Clemance is right. He might have added, however, that the preacher will have to be an interpreter of human life. The two must go together, the Bible throwing light on life, and life on the Bible.

BERNE in Switzerland has recently been the scene of a "Lord's Day Congress." Its purpose was to promote Sunday observance. Several distinguished men were present and took part in the proceedings. We do not see, however, any scheme proposed for the furtherance of the objects of the Conference. There is no doubt that the Sabbath question will claim the attention of our churches a great deal in the coming years. We must handle it earnestly. It is forced more and more on our notice day by day.

THE Bishop of Manchester, Dr. Fraser, is always doing something characteristic. Preaching recently at a harvest festival in Preston, Lancashire, he remarked that he understood that a portion of the collection was for the completing of the baptistry and the tiling of the chancel floor. He asked the vicar if there was pressing poverty in Preston, not to undertake that work then. He spoke very severely of the strife for gain and the heaping up of luxuries which prevails in the land. The bishop is an out-spoken, practical preacher.

THE classes who advocate the "rag baby" in Canada are thus summarized by the London "Advertiser." First, we have those who are so ignorant that they do not comprehend the question in all its bearings, and who will jump at any panacea of the demagogue to relieve them of the financial ills they suffer. Second, those who are in debt and desire to rid themselves of their obligations by an expansion of the currency and a consequent cheapening of money. Third, those who realize that an abundance of currency would make money cheap, but who calculate that they are shrewd enough to "stand from under" when the great crash comes.

PREACHING at a recent installation service in Vermont, the Rev. Dr. Bellows of New York, a representative Unitarian, spoke of declining from the "deep and animating faith of the Puritan forefathers." He added: "We try to make science, art, aesthetic culture, and the like, do for us, as a people, what faith in God as a living Spirit and in ourselves as God's children only can do." The tendency to which Dr. Bellows refers is a widespread one. It would be well if all were to consider these words of his: "A lack of faith in God as Jesus represents Him, and a lack of faith in the power and efficacy of prayer, must be surely followed by spiritual decay and death, and morality will not long survive."

THERE is a very restless feeling among the Mormons at Salt Lake City, owing to the legal net that is being drawn around the polygamists. The decision of the Supreme Court in the case of Reynolds did not

seem a decisive blow, as a part of every jury were necessarily Mormons; but there has been a change in the territorial law relating to jurors that promises to prove serious. The Mormon Legislature enacted the code of criminal procedure of California, not knowing that it contained a provision for the appointment of triers to determine the competence of a juror in a given case. It is now in the power of the prosecuting attorney to remove all Mormons from a jury about to try an indictment for polygamy. The law cannot be repealed by the Mormon Legislature, because the governor has an absolute veto power.

THE sword of ecclesiastical discipline is once again unsheathed. But when is it not? Its latest victims are the Second Baptist Church, of St. Louis, and its pastor, the Rev. Dr. Boyd. The crimes of this church and their minister are many, chief among them being disregarding the close communion practice which prevails in the American churches, and worshipping on a certain occasion with a Jewish congregation. Now church and minister are charged before the St. Louis Baptist Association with heterodoxy and irregularity in practice, and by a vote of 27 to 17 the fellowship of the Association is withdrawn from them. We rejoice over this case. It is a good thing to see that seventeen votes out of forty-four are opposed to exclusion and narrowness. It is a good thing to know that acts like this will in the long run recoil on the heads of those who advocate the tenets of bigotry and sectarianism and must effectually help the cause of freedom and catholicity. "The blood of the martyrs" has ever been "the seed of the Church," and any fighting against a worthy and true principle only brings it more and more into prominence and regard. We hope that the fruits of this St. Louis action will be seen ere long in the loosing of the bonds which have hitherto been very tight among our esteemed American and Canadian Baptist brethren.

PERSONS interested in the liquor traffic are in the habit of asserting that the prohibitory law now in force in the State of Maine has proved a failure; that there is as much drinking done there now in secret as was done in public before the law came into operation; and that the proper way to diminish drunkenness is to afford the greatest possible facility and encouragement to the open and public sale of liquor. In reply to such assertions an ex-Mayor of Portland furnishes the following comparative statistics. If the prohibitory law has been the means of effecting the wonderful changes indicated by his figures it is an abuse of language to speak of it as a failure. Ex-Mayor Kingsbury says: "In 1830, in Maine, there were 2,000 open bars, 460 taverns with open bars, and nearly every grocery store kept the article on sale. The estimated sales amounted to nearly \$12,000,000. Now there is not an open bar in Maine; and no tavern or grocery keeps it for sale, and the estimated sales do not reach half a million. In 1830 the use of liquor was nearly universal. It was found in every house. Now it is a rare and exceptional case. The large majority of the people are total abstainers. Public sentiment is so strong in that direction that even the political parties are compelled to make their nominations for office in obedience to it. In 1830 there were 10,000 persons (one out of every 45 of the population) who were inebriated and 200 deaths from delirium tremens. But now not one in three hundred is a drunkard, and there are not fifty deaths annually from delirium tremens. These facts are but a few illustrations of the many that might be given of the marvellous changes wrought out by the combined workings of the prohibition law, moral suasion, and public opinion."

SELF-GOVERNING CHURCHES.

We suppose that church governments are divinely ordained in the same sense in which clothing is divinely ordained. God has made men so that they need clothes, and has given them the capacity to invent and make such clothes as suit their wants. So he has so constituted their religious nature, that it needs social combination for its best development and use; and he has left men to combine in churches under such forms of organization as best meet their needs.

This paper is in no sense an organ of the Congregational denomination. But we are impressed with some advantages in the Congregational form of church government which have special importance in times like our own. The essence of this system is that the local church administers its own affairs, and acknowledges no human authority outside of its own bounds. It may ask advice of other churches; it may unite with them, for practical convenience, in many administrative acts; but it holds itself always free to follow its own best judgment, and calls no man or body of men its master.

This system, like every other, has its advantages and its defects. But it has one merit which in times like these is almost inestimable—we mean its flexibility. Under those systems which subordinate the local church to a series of authorities culminating in a national council or synod, there may come to be a wide disparity between the sentiment of the local church and the practice to which it is bound. This very difficulty is coming up everywhere in all the highly organized churches, and is making endless trouble. Here, for example, is an Episcopal church whose pastor and people thoroughly disbelieve in the doctrine of baptismal regeneration which the Prayer-book seems to countenance. But they are absolutely bound to the use of the objectionable phrases until one of the triennial councils of the general church shall legislate in their favour. Here, again, is a church of the same denomination in which the people desire a very elaborate ritual. But they are restricted by the will of the church at large—that is, by the majority of its three thousand congregations, which do not like an elaborate ritual, and will not allow it in their sister congregations. Take an example from the Presbyterians. David Swing is preaching to the delight and edification of his congregation, when he is challenged and forced to go before the representatives of thirty or forty other congregations to prove his due conformity to certain standards of doctrine. This court being satisfied, he is again summoned to a higher tribunal, and a prospect opens of almost endless litigation; all this while his own people, whom alone his preaching practically concerns, are perfectly satisfied with it. Sooner than encounter such endless interference, pastor and people drop their ecclesiastical connections with other churches and agree to manage their own affairs as one household.

These difficulties are inevitable in every highly-organized church system. By the very nature of such a system each congregation is mutually responsible to all the rest in certain great particulars of doctrine, worship, and administration. This state of things may do very well in a time of quiescence and general agreement among men. But in times when thought is intensely active in all directions, and in consequence men differ widely from each other; when many are fed by what is new while others live best by the old—these bonds of rigid government are very disadvantageous. They cannot hold men in real agreement; and an artificial union overlying essential differences is the fruitful mother of insincerities and dissensions.

From these troubles the best practical escape seems to be found by letting every company of Christians who agree as to matters of faith and practice carry out their common ideas, unfettered by the consciences of other men. That is the Congregational system. That, at least, is its theory; in practice it may become, and often does become, as arbitrary and despotic as any other system. But in a Congregational church—we use the word in its broad sense and not denominationally—there is always this idea, that it has the ultimate

right to do as it thinks best, and not as other churches think best. Does a church want to alter its order of services, to make worship more prominent, to introduce responsive readings or other liturgical forms? It is perfectly free to do so, asking permission of no Synod or Convention. Does it want to widen its terms of membership, so as to welcome all who seek the Christian life, whatever their special beliefs? It can do so at its own will, and no man can call it to account. Does its old creed no longer represent the living belief of its members? It can alter or simplify just as far as the general sentiment desires. If there be any change that will make its work more fruitful, its worship more devout, the life of its members more Christlike, the church stands in the largest liberty so to change.

It is this very element of change that makes the Congregational system distasteful to men who are opposed to all novelties. There are a great many good people who want nothing to alter in religious belief or practice—nothing, that is, except that all the rest of the world should change to their way of thinking! We shall not argue the question whether absolute immobility is the ideal state of the church. It is enough to point out that the Congregational system does not in itself produce changes; it simply accommodates itself to them when they come. The Congregational churches of New England were, during a long period, as absolutely immovable as any hierarchy ever was. They stood fast in their Calvinistic theology and in an almost uniform method of worship and church administration. That was when the general influence of the time made men conservative, and the churches were as the men within them were. So, too, the Baptist churches have been, and to a great extent still are, extremely conservative. They have changed little, because their members did not wish for a change.

And as the self-governing system does not develop change, but only adapts itself to change when it comes, so, on the other hand, the complexly organized churches are powerless to prevent change in their members, powerful only to deny a natural and healthful method of change. Look at the Church of England. Under the same formularies there have developed schools of belief so radically opposed to one another that their existence in the same organization is unnatural and mischievous. The extreme High Churchman and extreme Low Churchman represent almost the whole distance between Catholic and Protestant. Pusey is a bitter offence to the Evangelicals; the Athanasian Creed is the abhorrence of Stanley; Colenso is the scandal of High and Low Churchmen alike. The quarrels within the church are bitterer than any differences between the Nonconformist sects. The use of solemn professions of belief by men who at heart revolt from them is a worse reproach to Christianity than even the quarrels of Christians. And all this is the natural outcome of a system of religious authority maintained in an age whose spirit is that of religious liberty and diversity.

The Congregational system is like the bark of a tree, or the skin of a man; it changes with the wearer. But the authoritative systems are like a cast-iron jacket on a growing man. They cannot mould, but they imprison and chafe.

We have not the least expectation of winning our Episcopal and Methodist and Presbyterian brethren to abandon their various church-systems. Each of these has some admirable features of its own, and each is suited to some kinds of work which no other could accomplish so well. Our concern is rather to urge on those who already adhere to Congregational practice its immense possibilities for good. Freedom is worth nothing unless it be rightly used—then it is worth everything. It is the privilege of free churches, and therefore it is their duty, to gather the first-fruits of all human progress. Whatever of new and good is developed in religious thought, in philanthropic effort, in all that relates to the worship of God and the service of man, that should be laid hold of and assimilated in its life by every church that stands with its hands united. And we cannot forbear to point out to such ministers and congregations as feel themselves burdened and hindered in their work by ecclesiastical

restraints, how complete a relief may lie, not in any formal union with the Congregational denomination, but in taking ground as a self-governing church, in friendship with all and subjection to none. The world at large does not yet comprehend how easily and satisfactorily a company of Christian people can manage its own affairs.—*Christian Union*.

TEN THOUGHTS FOR THE TIMES.

I will venture to state, as briefly and clearly as I can, ten things which, as it seems to me, a preacher in his pulpit now may do to make the time in which we live less sceptical, and so to help forward the ages of faith which are sure some day to come, and are sure when they come to be ages of better faith than any which the ages past can show.

1. It is needful that our clergymen should be far more familiar than they are now with the character of the scepticism by which they are surrounded. The popular scepticism is one in source and really one in character with the scepticism of the school and of the scholars. The minister ought to be acquainted with the newest developments of thought, not in their details, not so that he can completely discuss them from the pulpit, for that is impossible, and the attempt to do it only hurts the Christian cause and makes the Christian minister often ridiculous. But he ought to be so familiar with what men are thinking and believing that he can know the currents of present thought, see where they cross and oppose, and where they may be made to harmonize with the thought of Christ. This familiarity is something which must be constantly kept up in the active ministry. But its foundations ought to be laid in the theological school. And here more than anywhere else one fears, I think, for the faithfulness with which our theological schools are doing their whole duty by their students and the times. I cannot doubt, as I look back, that many of our noblest and most faithful teachers have failed to realize how much their boys needed to be furnished with an understanding of the precise nature of the unbelief of the nineteenth century, and of the character of thoughts in which that unbelief would show itself among the people to whom these boys, when they were ministers, would have to preach. They might have saved many of their scholars more than one anxious hour and more than one embarrassing surprise.

2. The second necessity is that every preacher should clear up his own faith; that each man should decide just what he believes himself. Let us trust truth. There is nothing so terrible as the glimpses we get occasionally into a minister's unbelief, and sometimes the confusion which exists below seems to be great, just in proportion to the hard positiveness of dogmatism which men see upon the surface. The most pitiable and powerless of all preachers is he who tries to preach doctrine which his own soul does not really believe and use.

3. And, thirdly, the minister in days like these ought to make it his duty as well as his right to claim and express the fullest fellowship of faith with all believers, whatever Christian name they bear. There is need of the solidity of faith being made manifest. Let not religion come to seem to men the affair of a party. Let us insist that when the host is against us we will have nothing to do with the miserable business of making hits and singing captious criticism at one another. I think that hardly any man does more for popular scepticism than he who while the world is trembling on the brink of atheism spends his life in championing the shibboleths of his denomination.

4. We ought never to seem to have despaired of truth, and to have left the religion of thought, and to have retreated into organization and drill as safe refuges. This is just what ecclesiasticism and ritualism seem to the world to have done, and the world is largely right. This of all others is the time to keep Baptism and the Lord's Supper reasonable and spiritual and grandly simple, and to guard them from all suspicion of magic and mechanics.

5. Never forget to tell the young people frankly that they are to expect more light and larger developments of the truth which you give them. Oh, the

souls that have been made sceptics by the mere clamouring of new truth to add itself to that which they have been taught to think finished and final!

6. These are no times for trimming. He is weak to-day who does not preach the highest spirituality to the materialist, and the highest morality to the profligate. The unbelievers of to-day despise compromise, and love to hear the fullest truth.

7. We need to remember how irreligion has invaded religion, and to imitate its methods. It has got hold of the passions and enthusiasms of men, and there has been its strength. We must claim those passions and enthusiasms for religion. No cold faith or preaching will reclaim the world.

8. The life of Jesus must be the centre of all believing and all preaching. Not abstract, but personal, is the saving power. "Behold the Lamb of God," "Behold the Man," those are the summons to which men will always listen.

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

10. And, tenth, about almost everything to-day, you and I must keep our means worthy of our end. Long enough have preachers asked men to believe in a pure and lofty truth which was administered in impure and sordid methods. Down to the least argument we use, down to the least bit of church machinery that clicks in some Dorcas society or guild-room, let the truth and dignity of God be felt.

These are the ten. I dare not say that the preacher who tries to do all these things will change all the scepticism around him into faith; but I am sure that he will live a very brave, healthy, happy, useful life while he is busy in his struggle.

For behind him he will always feel the power of the great God and dear Lord for whom he worked, and he will know that, whether by him or not, that God and Lord must certainly some day assert his truth.

And before him, however dark the great mass of unbelief may still remain, he will see single souls catching the truth and shining with a goodness and joy which must become new centres of faith.—*Phillips Brooks, D.D., in Princeton Review.*

PRAY FOR YOUR PASTOR.

Take two ministers; both are alike earnest, and preach the gospel in all faithfulness and love. They work and pray for souls. One meets with much success; the other with apparently none. Why?

Take just one minister; he preaches, say, at two places stately. At both he preaches the very same truths, in precisely the same way, and prays as much and as really for one place as another. In one place there is visible good as the result; in the other, none. Why?

Look at Moody's success. But many men preach just as earnestly, and lucidly, and forcibly as he, and all apparently in vain. And then Moody, and men engaged in work like his, are blessed more in some places than others.

The secret is prayer—the prayer of the Church. The Church prayed and the Pentecostal blessing came. This is the whole secret. This explains why the minister, just as good and faithful in every way as the much favoured brother, fails. This explains why a man is blessed at one place, while the very same sermons at another bear no fruit. This is the great secret of Moody's success. Think of the multitudes praying for the success of his labours.

Ministers need the prayers of God's people. Especially do they need the prayers of Christians in the congregations where they preach. The greatest Apostle felt the necessity of such prayer in his own behalf, that the Word preached by him might do good.

Oh, churches that have faithful men of God as your ministers, but are just where you stood ten years ago, don't you know it's time for you to fall upon your knees? The fault is yours. God will not give you what you never ask Him for, though your minister

were the Apostle Paul. Jesus himself performed very few "mighty works" in a certain place, "because of their unbelief."

Where a minister knows there are members of his congregation praying for him, how it helps him to preach! Not only does such prayer bring down real and rich blessing from above, but the very thought of it is inspiring.

My old pastor in Bradford, Canada, had two appointments, at both of which he preached every Sabbath. Driving to the afternoon service, he used to carry with him an old man who lived two miles from the church and had no conveyance of his own. One day the old man was not out as usual for his ride, though by and by he was in his place in church. After service the minister asked him why he was not out to meet him as usual. In Christian earnestness and simplicity the good old man answered: "I was praying for you, and forgot all about it till it was too late."

The old man was in earnest. This is the kind of prayer we need. A great many say prayers for the minister; not so many pray for him. I fear that many of those prayers are like what is told of a "dast" man who used to pray behind a dyke. Some scamps hid themselves behind it one time to listen and have fun. The old man confessed how very bad he was, and acknowledged that God would be doing just right to push the dyke over on him and kill him, whereupon the mischievous fellows gave the dyke a shove and it fell over on top of him. He picked himself up, saying, "Hech, sirs, it's a strange thing that a boddy canna say a thing in a joke but it's tae'n in earnest."—*Rev. Roderick Henderson, in Christian Observer.*

AUTUMN.

BY THE REV. C. OLDF, M.A.

I love the autumn's hectic flush,
No longer now the maiden's blush;
It is the hue of ripened life,
Of mother's love and labours' strife.

But, oh, to think how very soon
The morning has passed into noon;
That ere life's afternoon has gone,
Its twilight hour fast rushes on.

Yet let me tarry here a while,
That on me may the dying smile
Of life's full, golden, earthly years
Fall sweetly, till my rest appears.

SOMETHING FROM THE FATHERS.

Barnabas says, "The way of darkness is crooked, and full of cursing; for it is the way of eternal death with punishment."

Clement of Rome, a fellow-labourer with Paul, says of Christ, "If we disobey His commands, nothing shall deliver us from eternal punishment."

Ignatius says of some, "They shall depart into unquenchable fire."

Polycarp warned the proconsul "of the eternal fire of God's judgment, reserved for the wicked in the other world."

Justin Martyr declares "that every one is stepping forward into everlasting misery or happiness, according to his works."

Hermas speaks of an irreparable apostacy, and of departing from God forever.

Tatian states that some "will undergo a death in immortality."

Theophilus advises one to "study the Scriptures in order to shun eternal torments."

Irenaeus asserts a general resurrection and judgment, "when the wicked shall go into everlasting fire and the righteous into life and glory forever."

No wonder Universalists dread an appeal to the early fathers.—*Methodist Recorder.*

THE New Testament has been translated into Japanese by Dr. L. H. Gulick, one of the missionaries of the American Board.

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

SUNDAY SCHOOL NOTES.

AGE may sometimes take a lesson from youth. A little fellow asked his parents to take him to church with them. They said he must wait till he was older. "Well," was his response, "you'd better take me now; for when I get bigger I may not want to go."

DR. VINCENT, on the notion that church is for grown people and the Sunday school for children says: "If a little five-years-old can attend only one service, let it be the preaching service. Even if he don't understand the sermon, the whole service is an object lesson to teach reverence and worship. It is a good thing for the child to sit with his parents and hear the minister lift up the standards of righteousness."

ANYBODY will do to teach an infant class—and so the infant classes are taught almost anyhow. It is about time this grave mistake was corrected. None but the best teachers should have charge of the little ones. An English dean's view of the case is ours precisely, that the man who thinks that though he could not manage an elder class he could easily get along with the infants, is like the medical student who modestly remarked that "he had not got far in his profession, but he could cure children."

MR. MOODY combats the favourite idea that, "if you get the lambs, you will be sure to get the sheep." He says that his experience is just the reverse of this. If he got the parents, he was sure to get the children, and "if the father and mother were all the week pulling right against the instruction you give the children on the Sabbath, there isn't much power to do them good." Granting this to be so, there still is truth in the other view. Perhaps the better way of stating it would be: Get the mother, and you will be sure to get the lamb; get the lamb, and you will be pretty likely to get the mother.

REV. DR. JOHN HALL emphasizes the importance of having parents co-operate with the teachers of their children. That they should look to it that the lessons are learned at home, and that the children are punctual and well-behaved, he properly regards as one of their duties in the case. He would also have parents cordially invite teachers to their homes and identify themselves with the interests of the Sunday school in every way possible. The converse of all this, any one can see, might work most unfortunately, for if the children once become convinced that their parents care little for their Sunday instruction, it will not take long for them to be equally indifferent to it.

REV. DR. ORMISTON adds his strong voice upon the necessity of furnishing the infant classes with the very best of teachers. "Primary-school teaching," he says, as a great many others are as ready to say, "is far more difficult than the work of college professors. I know this by experience. When a boy, I amused myself, as is common in Scotland, in hunting birds' nests. In order to feed the callow young birds it was necessary to chirp to them like the old bird to get them to open their mouths to receive the food. I found that chirping right was very difficult. So you infant-class teachers will find it difficult to 'chirp right.'" He adds that God gives the little ones to mothers to train, and not to infant-class teachers, from which we are to infer that he would have none but mothers, or at least none but motherly individuals, take charge of these classes.

AS to teaching children to cultivate the spirit of giving, Mr. Ralph Wells urges it at every opportunity. "We must teach them," he says, "not always to ask mother or father for what they give, but to give what cost themselves something. 'Would I take pennies saved from lunch-money from poor children?' Certainly. Does any one suppose that Christ, who noted the widow's two mites, will not return manifold what they give?" He does like to encourage such donations, however, as came from a little boy once who brought eggs for the contribution-box; the objection being not against the eggs, but against the ragged youngster's theory of giving out of his own earnings. When asked how he came by the offering, he confessed to having tied up a neighbour's hen to his bed-post,—"and," said he, triumphantly, "them eggs is mine, for she laid 'em in my straw bed."

THE
CANADIAN INDEPENDENT.

TORONTO, THURSDAY, OCTOBER 9th, 1879.

CREED AND CONDUCT.

THERE is a tendency in these times to separate these two elements of a religious life. One is exalted above the other, one is put in antagonism to the other. The contestants take sides. One party emphasize the necessity of a correct religious belief. They insist that a man be sound in the faith. A perfect system of religious truth understood and believed is the great desideratum in religion.

On the other side we hear much said concerning the necessity of right conduct. Duty is exalted above doctrine. Creeds are condemned. Orthodoxy—meaning correct religious belief—is spoken of lightly if not sneeringly. Conduct is the one thing needful. This separation of creed and conduct is observed in criticisms passed on men's lives. It is not uncommon to hear it said of a man that he is better than his creed. And of another it is remarked that he is sound enough in the doctrine but is sadly defective in conduct and character.

One result of this state of things is that men are in danger of concluding that there is no vital relation between creed and conduct, between belief and character.

Thus some have held that if a man accepted all the doctrines of the Church he would be most surely accepted of God, even though his conduct was below the average. The fact that he believed the doctrines of the Gospel absolved him from obedience to the ethics of the Gospel—religion becoming in their estimation a substitute for right living. And on the other hand men have argued that conformity to the outward moralities of life, obedience to the great laws of honesty, industry, etc., was all that was required of man. This is the practical outcome of the theory that a man's belief has nothing to do with his acceptance with God, or with the shaping of his life and character. The best expression of this view of religious life and character is Pope's familiar couplet:

"For modes of faith let graceless zealots fight,
He can't be wrong whose life is in the right."

Both of these views are unscriptural and therefore wrong. They both alike fail to produce a full Christian manhood.

Religion, as taught in the Bible, demands that the man be right in his thinking as well as in his acting, and in his acting as well as in his thinking. The Bible emphasizes the necessity of a correct religious belief, it also emphasizes the necessity of a correct religious life. It teaches doctrines to be believed and duties to be performed. It as plainly tells us what we are to do as what we are to believe. It concerns itself with creed and conduct. And if we would live "soberly, righteously, Godly, in this present world" we must give due attention to both doctrine and duty,

to creed and conduct, to faith and obedience. These two must not be separated; they are vitally connected; the one influences the other.

Faith strengthens us to obedience and obedience leads us to fuller faith. The doctrine believed gives power to perform the duty. The duty performed makes belief in the doctrine stronger. A man's creed, that which he really believes, greatly determines his conduct. His conduct is the outcome of his creed. It is equally true that the conduct has much to do with the creed. Broadly and generally we may say that a man's conduct has as much to do with the making of his creed as his creed has to do with the shaping of his conduct. There is a reciprocity of influence here. An error of judgment leads to an error of practice. It is equally true that an error of practice leads to an error of judgment. Religion is not faith against works, or faith without works, but faith with works, creed and conduct.

CONGREGATIONAL COLLEGE OF B.N.A.

The forty-first Session of the College was opened on Wednesday evening, 17th ult., by an interesting devotional service in the Lecture Hall of Zion Church. One new applicant had been received on probation by the Board of Directors on the evening preceding. Several of the students have been permitted to remain out for a year for the most part that they may obtain a better preparation for their University course. One has withdrawn promising, according to rule, to repay the College the pecuniary outlay on his account; and another has been removed from the work he loves by failing health. The Theological class at present consists of eight students, the same as last Session. The friends of the College are very earnestly reminded of the long-continued appointment of the second Sabbath in October as a time of special prayer for Professors, students, and the interests of the College generally. It is hoped that all the churches will make special mention before the Lord in their devotional exercises of this important institution. The month of October is in most cases a very good one during which to make the annual contribution. It does not interfere with that for the Missionary Society, and it provides funds at a time when they are specially needful, the work of the Session having commenced. It was a recommendation of the annual meeting of the corporation that the Board should appoint some friend of the College in each district who would by correspondence or personal visitation endeavour to secure an annual contribution by each church, as far as possible in October. The Board has acted on the suggestion and has made the following appointments. Rev. W. H. Allworth, Paris, Western District; Rev. W. H. Warriner, B.A., Yorkville, Central District; Rev. J. N. Jackson, M.D., Kingston, Eastern District; Rev. R. K. Black, Granby, Quebec. An appointment will be made for the Maritime Provinces. We commenced the Session with a debt of \$800.

It should encourage all the friends of the College to learn that by recent gifts the amount has been made up which secures the \$5,000 promised on condition that \$20,000 was raised. I have to acknowledge, as treasurer, the receipt of special donations: Mrs. George Robertson, Sr., of Kingston, \$100; Robert Anderson, Esq., Montreal, \$250; George Hague, Esq., Montreal, \$500; George Robertson, Esq., Kingston, \$100; and a larger sum from Mr. Joseph Jackson of Montreal which meanwhile will yield the College the interest of \$1,000. The endowment agreed upon was \$40,000, half being for a chair of Biblical Criticism and Exegesis. To this we must now address ourselves.

HENRY WILKES.

Montreal, October 3rd, 1879.

CANADA CONGREGATIONAL MISSIONARY SOCIETY.

The one hundred shares of eight dollars each have been subscribed and, with the exception of three amounts not yet received, have all been paid. The three subscribers will doubtless remit immediately. This is matter for thankfulness and congratulation. The effort has proved successful, and has placed the Society in as good a position as it occupied the year previously. Let this year's contributions be sent forward if possible during December. Early and prompt remittance greatly facilitates our work and saves interest which has to be paid for advances.

HENRY WILKES, G. S. T.

Montreal, 2nd Oct., 1879.

THE LABRADOR MISSION.

We have recently been favoured with letters from the Rev. Mr. Butler of Labrador, and trust that the following extracts may not be without interest to the readers of the INDEPENDENT:

"Bonne Esperance, 30th July, 1879. We are daily looking for Captain Blais and Miss Warriner. We had quite a disappointment last Saturday on the arrival of the 'Napoleon' without Miss Warriner, as we supposed she was on board. However, we were glad to have a letter stating that she was soon to be here on the schooner. The weather has been unusually cold this summer, and lately heavy breezes have prevailed. The people about here have done well with their fishing—better than last year. From the westward all along shore we get the same news, but below this to the east very little, comparatively, has been done.

"The attendance of the sailors at our services has not been so large as in some former years; still we have had a few good audiences.

"I made a trip to Forteau not long since, about forty miles from here, and had quite a pleasant time going in my own boat and returning in a vessel. I had six opportunities for holding services at the various places, besides preaching on the Sabbath. I want very much to open a school in Forteau. They have a summer one taught by a Captain's wife, but there are a large number of children, and a mission school would be a grand thing for them, besides opening the way for the effort among the older people in little gatherings on the Sabbath. Miss Hampton is willing to go, and I am anxious to go again and see what the people will do. I send a Sunday school letter, giving an account of my Red Bay trip last winter. I thought it might be interesting to the scholars who have been in the habit of contributing and receiving letters before."

"9th August. Miss Warriner arrived on the 1st inst., and was gladly welcomed by all, after her long and tedious passage on the schooner. She is well and enters on her work with great alacrity.

"Miss Hampton will return soon to Montreal. We shall have to give up the plan for a school at Forteau as Miss Hampton feels that she is required at home just now.

"Nothing has been done on the new church this summer, but I have just found a carpenter to take hold of it, and by next summer we hope to be able to occupy it. I am ordering clapboards for it this fall; next spring I shall order ceiling boards; and then we shall be fitted out as far as buildings are concerned; and the timber bills, which have been something of a drain on the treasury of the Society for the past few years, will cease."

The Sunday school letter above referred to is being prepared for the press and will shortly be printed and distributed.

E. TOLLER.
Secretary Labrador Mission.

A CHRISTIAN convention is to meet in Dublin on the 13th of October. Several distinguished names, representing different communions, are on the programme.

HENRY WARD BEECHER was to occupy the pulpit of Plymouth Church last Sunday for the first time since midsummer. We are glad to learn recently that the second volume of his "Jesus the Christ" is well on the way, and is to be completed shortly.

News of the Churches.

LANARK.—The weekly offering system has been on trial in this church for four months and has proved a success.

REV. W. MANCHEE has expressed his intention to resign the pastorate of the Guelph church. The church has requested Mr. Manchee not to resign until a successor is found to take his place.

SPEEDSIDE.—The Church at the place is to be repaired and enlarged at a cost of about one thousand dollars. This includes reseating, heating by hot air furnaces, new roof, and sixteen feet added to the end of the building. The money is subscribed. The contract will be let this fall, and the work done in the early spring.

REV. JOHN BURTON, pastor of the Presbyterian Church has accepted the *voce* call of the Northern Congregational Church of this city. Mr. Burton will enter on his duties at once. Rev. J. F. Stevenson, LL.D., of Montreal, will preach the installation sermons next Sunday. A recognition service is to be held on the following Monday evening.

REV. JOHN BROWN, pastor of the Lanark Church, has tendered his resignation, which has been accepted to take effect on the first of January, nine years from the time of settlement. The reason assigned for this action on the part of Mr. Brown, was that he thought a change desirable for all parties concerned. It is his wish to remove to the new North-west next spring if the way opens.

TWILLINGATE, NEWFOUNDLAND.—The children of the Congregational Sunday School here had their picnic on the 11th September. Captain Strachan, of the "Maggie" of Fraserburgh, was in our port at the time—a thorough Congregationalist, who at all times and in all places deems it his duty to work for the Master—and sent his crew ashore to decorate the grounds with flags, and well they did it. God bless the brave sailors. The day's arrangements were a success, being carried out under the superintendence of the beloved pastor, the Rev. J. Wilson, assisted by Captain Strachan and the teachers.

ANNIVERSARY SERVICES.

There were several anniversary services held in the city churches yesterday, 5th inst. We notice the following:

WESTERN CONGREGATIONAL CHURCH.

Three services were yesterday held at the Western Congregational Church, Spadina avenue, the occasion being the third anniversary of the church. There was a numerous congregation at each service.

In the morning the pastor, Rev. J. B. Silcox, preached from Matthew iv. 19, "Follow Me and I will make you fishers of men." Christ came into the world to save men. In the accomplishment of this He saw it wise and good to employ human agency. These men of Galilee were called of Christ to share with Him the toil and the joy of saving men. They were to follow Christ in order that they might lead others to follow Him. Their work was to bring men to Christ. The reward held out was success in this work. Their work is the work of the followers of Christ today. The Church must keep prominently before her that her divinely appointed work is the glory of Christ in the salvation of men. He would remind himself and the members of the Church that the very aim and purpose of the ministry is the salvation of men. A church's usefulness is to be measured by this, "Are men saved?" This work must be felt as a duty pressing on the heart and conscience of each. We, as saved men are individually responsible for the salvation of others. Necessarily is laid upon us. If we felt the pressure of this work more, each would go out and "compel men to come in." If we highly prize the blessings of the Gospel, we will be anxious to bring others to the enjoyment of God's forgiving grace. The efforts we put forth for men's salvation is the measure of our appreciation of the Gospel. The preacher further spoke of the honour

of this work. These Galilean fishermen immortalized themselves by this act of consecrating themselves to the work of Christ. No names in history shine more brightly than theirs; and such honour have all who "save a soul from death." "They shall shine as the stars forever." In concluding he urged the members of the Church to give themselves more wholly to this work of saving men. The dying are around us, men living Christless lives. Christ would have all men to be saved. Let us bring the sick, lame, blind into His presence, and let our joy be the joy of the angels, who rejoice when one sinner repenteth.

In the afternoon Rev. T. W. Handford preached an impressive service from Mark v. 41, "He took the damsel by the hand." His theme was Christ's power to save. Christ's miracles were not to manifest power so much as to bless and gladden human lives. He had power over nature—He stilled the sea; power over devils—He cast the unclean spirit out of the demoniac; power over disease—He cured the woman with an issue of blood; power over death—He called the young girl back to perfect health. Christ in His ministry was taking all kinds of men by the hand. He took the hand of the doubter and led him into the clear sunlight of faith. He took the hand stained with sin, and helped the man into holiness. He took the blind by the hand and led them in a safe way. The hand of Christ was yet reached out to help men. The preacher in closing earnestly urged his hearers, old and young, to grasp that reached out hand of sympathy, and Christ would lead them along the way of life, through the valley of death, up through the gates of glory to the very Throne of God. The sermon was listened to with earnest attention throughout.

The pulpit in the evening was occupied by Rev. D. Mitchell, pastor of Central Presbyterian Church, who took his text from John xvi. 32, "Alone, and yet I am not alone, for the Father is with me." The preacher illustrated the solitude of every individual, arising from the very nature of his existence—physical, moral, intellectual and spiritual; arising also from occupation, every man having some special duty to do; arising further from his view of the salvation provided by Christ, and requiring him to believe for himself, pray for himself, and to repent for himself; arising lastly from the suffering to which he is exposed, and death, which marks the close of his career. The preacher described the solitariness of Christ in fulfilling His work as the Messiah, and in suffering the ignominious death of the cross. He enjoined every one so to live that while he would necessarily be alone he might yet not be alone, having the Father's presence and blessing. He concluded with a picture of the awful solitude of a lost soul.

NORTHERN CONGREGATIONAL CHURCH.

Large congregations attended the services in this church yesterday, when Rev. F. H. Marling, of New York, occupied the pulpit, the occasion being the twenty-first anniversary of the Sunday school.

Mr. Marling's sermon in the morning was based on Acts xxvi. 22. The discourse was principally confined to a history of the Sunday school, from its commencement in 1858 to the present time. He said the school was first established as a mission school, and the place of meeting was on Church street, between Ann and Carlton streets. The scholars were few at first, but the attendance gradually increased until a new room had to be procured at the corner of Carlton and Church streets. The school had continued growing until the present building had to be erected for its accommodation. From the first the mission had been more than a school. For more than eight years different ministers had preached at the mission station to hearers who were a nucleus of the present congregation. When Rev. William Thomas was inducted as the first pastor there were thirty-five members. During the twenty-one years the school had been in existence 2,000 scholars had attended it, 275 of whom were known to be members of Congregational churches, and a considerable number of the remainder were adherents of other churches. There were at present 225 members on the roll, and a staff of twenty-two teachers. The reverend gentleman concluded by urging the teachers to persevere in Sabbath school

work, reminding them that there was a prize awaiting them for their endeavours.

In the afternoon there was a large attendance of scholars at the Sunday school, there being besides a number of adherents to the church.

Mr. J. H. Clark, superintendent of the school, presided. He related a few incidents which had come under his observation in connection with the school for the last nineteen years. He hoped that at the expiration of another twenty-one years some of those who were scholars now would be present to speak at that anniversary.

Addresses were delivered by Revs. H. Powis of Zion Church, and Mr. Marling.

The proceedings terminated with praise and prayer. In the evening the pulpit was again occupied by Rev. Mr. Marling, who preached an eloquent sermon from Galatians v. 4, 5.—*Globe, 6th inst.*

Religious News.

SIAM proclaims religious liberty.

THERE are 20,000 Congregationalists in New Hampshire. ROBERT COLLYER is now in New York, in the Church of the Messiah.

The Mennonites are about to establish a mission in Alaska.

THERE are now 854 Young Men's Christians Associations in the United States.

THE Jews of the world are said to number now between six and seven millions.

THE Presbyterians of England gave Dr. Talmage a wide berth during his recent visit.

THE Rev. Samuel Scoville, of Norwich, N.Y., has decided on going to Stamford, Conn.

Canada has been visited recently by George Jacob Holyoake, the English freethinker and politician.

THINK of it! A Jew entertains Dr. Parker, of London, at a dinner, and the compliments on both sides are profuse.

THE American Episcopal Church is to hold a Congress in Albany, N.Y., on the 21st of October and following days.

OUR old Canadian brother, Mr. G. C. Nedham, was to commence a series of meetings in Moody's Church, Chicago, about the first of October.

STATISTICS collected by the staff of the "Glasgow Daily Mail" show that there are at least 30,000 fewer people at work in that city than there were two years ago.

THE Free Church of Scotland proposes to observe this year as a Missionary Jubilee, as it is fifty years since Dr. Duff was ordained the first Scotch missionary to India.

A BROTHER of Mr. Charles Spurgeon, now visiting America, told the Baptist ministers of New York, at their meeting last week, that in London his brother was known as Mr. Spurgeon and he as Mr. James Spurgeon.

THE President of the Cincinnati, Sandusky, and Cleveland Railroad has issued orders that no excursion trains be run on the Sabbath hereafter. Good for the community, and good for the company wise enough to ratify such a sensible rule.

THE Chilean Reformed Congregation in Valparaiso has purchased the "Old Church" of the Union Society, which was erected in 1855, and was the first church edifice for Protestant worship on the western coast of South America from Panama to Cape Horn.

A CORRESPONDENT of the London "Christian World" gives the following comparative estimate of the benevolent contributions of the leading denominations of Scotland for 1878. The Established Church, with a membership of 515,786, raised (exclusive of \$1,734,295, received by virtue of its State connection) \$1,911,670; the Free Church reported sums amounting to \$2,755,625; and the United Presbyterian Church with 175,066 members reported \$1,836,940.

THE Evangelical Alliance held its seventh conference in Basle, Switzerland, the week ending September 6th. No more fitting place could have been chosen for such a meeting as was lately shown, by a correspondent of the "Banner" in two lengthy communications. A large number of delegates from all parts of Europe and America were in attendance, and at least fifteen hundred visitors. The sessions were held in St. Martin's Cathedral. During the week the churches and halls were constantly filled with auditors from all parts of Europe and from America. Pastor Ecklin, on behalf of the city of Basle, welcomed the guests in the Great Hall of the Vereinshaus. Dr. Philip Schaff, of New York, represented the Anglo-Americans, and Prof. Vignet spoke for the French Delegates. Councillor Sarasin, a layman of Basle, was elected President of the Conference. The Vice-Presidents were elected from various countries. The first day of the gathering was devoted to addresses on the religious state of Protestantism in various countries. The most important action of the Alliance was the appointment of a delegation, consisting of a president and vice-presidents, for the purpose of soliciting the Austrian Government to afford relief to the Protestants of Bohemia, who are at present suffering under severe disabilities.

The Sunday School.

INTERNATIONAL LESSONS.

LESSON XLII.

Oct. 19, 1879. } THE TRIUMPHS OF FAITH. { Heb. xi. 1-10.

GOLDEN TEXT.—“For he endured, as seeing Him who is invisible.”—Heb. xi. 27.

HOME STUDIES.

- M. Gen. iv. 3-15. Abel and his offering.
 T. Gen. vi. 5-22. Noah warned of God.
 W. Gen. xii. 1-9. Abraham called.
 Th. Acts xvi. 25-34. The jailer's faith.
 F. Heb. x. 32-39. The just shall live by faith.
 S. Heb. xi. 1-10. Faith and its fruits.
 S. Heb. xi. 13-40. Heroes of faith.

HELPS TO STUDY.

There is a close connection between the last lesson and the present one, and the intervening part of the epistle ought to be attentively studied. Under the Jewish dispensation the seen was made to represent the unseen; the earthly to stand instead of the heavenly; the material to express the spiritual. Under the Gospel dispensation the Jewish nation and others, are instructed to relinquish “sight” in religious matters and to substitute “faith” in its stead—the supremely important objects connected with the Christian salvation being invisible and intangible, though not the less real on that account. There were multitudinous ordinances under the ceremonial law involving the use of material objects, but salvation was not in them. There are still two such ordinances under the new dispensation, but salvation is not in them. Although the Gospel ordinances of Baptism and the Lord's Supper are right and good in their own place, it is ruinous to look to them as means of salvation. Water, in small or in large quantities, cannot wash away sin, neither can bread and wine give spiritual nourishment. Nowhere are the ritualist and the sacramentarian more explicitly corrected than in the Epistle to the Hebrews. Paul, having shewn the infinite superiority of the spiritual and real to the material and merely representative, uses the result of his comparison between the old and the new covenants as a basis of appeal with reference to faith. “Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus by a new and living way,” etc. (x. 19-21). What are the exhortations concerning faith that he grounds upon this? 1. “Let us draw near with a true heart in the full assurance of faith.” With no earthly priest between us and God, and with no doubt as to our acceptance with Him. That is one of the privileges of the new covenant. 2. “Let us hold fast the profession (confession) of our faith without wavering; for he is faithful that promised.” God is faithful to His promises, but man is apt to be unfaithful to his duties. A persevering, unwavering confession of faith in God and in His Son has for its inspiration the fact that God is faithful to all of His promises. All the pledges that fill the future life with glories that sometimes make the Christian long to depart and to be with Christ as being far better. He will completely redeem. 3. “Cast not away, therefore, your confidence which hath great recompense of reward.” That follows the verse that calls attention to the fact that they took joyfully the spoiling of their goods, knowing that they had “in heaven a better and more enduring substance.” There they had laid up treasures which could not be taken away from them. True faith is not only sure of a reward, but of a “great recompense of reward.” The denials, afflictions, and oppressions, in the midst of which one still holds his faith in God, will be more than made up in the world to come. Whatever else is lost, let none cast away his confidence in God by which all trials are made bearable here, and more than compensated for in the life beyond this. “For we are made partakers with Christ if we hold the beginning of our confidence steadfast to the end” (iii. 14). 4. “The just shall live by faith.” It is not a mere momentary experience that admits into the kingdom of God, but a grace to carry him through all the trials of life. Christians are not only born by faith, but they must also live by it. It is the Christian's vital breath. His life, from the beginning to its close, must be an exhibition of trust in the Saviour of men. From the foregoing it is plain that our chapter is a logical continuance, if not a necessary conclusion, to what has been said concerning faith. Its definition is requisite to a complete understanding of the subject, and the illustrations are needful to inspire one with a glowing desire to possess an endowment that has made other lives so heroic. The uniformity of the subject will scarcely justify a more minute division of the lesson than the following: (1) *What Faith is*, (2) *What Faith can do*.

I. WHAT FAITH IS.—vers. 1-3. The word translated substance in the first verse of the lesson is the same word that is rendered “confidence” in chap. iii. 14, and may be taken in that sense here. The reference is to an act or affection of the mind. The idea is, not that faith gives a real substance to things hoped for, but that faith is “confidence” of things hoped for, just as if they were realized. Evidence: conviction, assurance. The reference here is also to an affection of the mind. Faith is assurance to the mind of things not seen, just as if they were present. For by it—that is by faith—the elders, or those believers who were famous in the early history of the Church, obtained a good report: literally, were borne witness of. Their faith had hold upon a Saviour and an atonement, unseen, hidden far in the future, but confidently hoped for. The point made by the apostle

in the third verse—through faith we understand, etc.—seems to be that we exercise faith (or belief) in acquiring our knowledge even of the material universe, and that we need not therefore be surprised to find that it must enter into our knowledge of the unseen world. It seems also to point out that the unseen is more real and permanent than the visible. There are people who say that they will not believe anything—that they must have everything proved. But this is unreasonable; for at the foundation of every branch of knowledge there is found some truth which cannot be proved, but which must be believed, otherwise the further knowledge that rests on that truth cannot be attained.

II. WHAT FAITH CAN DO.—vers. 4-10. Four of the earliest and most prominent believers are brought before us in the lesson—Abel, Enoch, Noah and Abraham. There was something distinctive—not in itself but in the way it was exercised—about the faith of each one of these ancient worthies. We find, then, four things that faith can do:

1. *Faith can make people speak after they are dead.* Abel, being dead yet speaketh. What he says is that we ought to give to God what God wants from us, and not what is most suitable to our own convenience. If it is true of Abel, who has been dead a longer time than anybody else, that he yet speaketh, it is also true of the other characters mentioned, as well as of many more good people who have lived and died since.

2. *Faith can make people walk properly.* By our walk the Bible generally means the way in which we conduct ourselves. If Enoch “walked with God,” as we are told in Genesis v. 24, then God and Enoch must have been going in the same direction. Enoch's faith bore excellent fruit. It brought his character and conduct into conformity with God's law. Those things which God called good, Enoch called good; and those things which God called evil, Enoch called evil also. He was of the same opinion with God—“How can two walk together except they be agreed?” God would like every man and woman, every boy and girl to walk with Him as Enoch did; He is a rewarder of them that diligently seek Him—the best part of the reward being that they shall find Him.

3. *Faith can sometimes save people from drowning.* It saved Noah; and for want of it Peter, on one occasion, came very near being drowned. But the essential point brought before us in this part of our lesson is that we ought to believe what God tells us though the whole world should say the contrary: Noah's faith could make him say with Paul “Let God be true but every man a liar” (Rom. iii. 4). What God had told him seemed not only improbable but impossible, and still Noah believed it and prepared an ark to the saving of his house. God warns us of a still more terrible doom and instructs us how to escape. If we neglect His warning and refuse to follow His instructions we are more foolish than Noah would be if he had refused to build the ark and met the flood without as much as a plank to float him.

4. *Faith can prove the world's fool to be God's wise man.* This may be seen in the case of Noah; but it may also be seen in the case of Abraham. At God's command he left his country and his kindred and his father's house—his property, his worldly prospects, his hopes of influence among his tribe—and he went he knew not whither. The world would probably call him a fool and say that his faith ruined him. But no one ever really lost by his devotion to the cause of God or by obedience to His commands. Any apparent loss they sustain is but temporal; their reward is eternal. Abraham did not himself actually receive the land of Canaan as an inheritance; he was but a stranger and sojourner in it; and had only the promise that it should be given to his descendants. But he looked for a better inheritance. With the eye of faith he could see the “land that is very far off.” His tents had no foundations; but he looked for a city which hath foundations, whose builder and maker is God.

Official Notices.

LABRADOR MISSION.—Ladies' Association, Zion Church, Montreal, \$11; a friend, New Mexico, \$5; Athol Sabbath School, \$4; Liverpool, N.S., infant class, \$5; Rev. R. McKay, \$1; Milton, N.S., (Congregational Church, \$19.59, juvenile class, \$4), \$23.59. The above amounts are all that have been received toward the Labrador Mission since June. And if friends would remember that the autumn supplies have been sent and a bill for these supplies to be paid immediately to the amount of \$249, the Treasurer feels sure that more adequate funds would be forthcoming.

B. WILKES.

Montreal, 3rd October, 1879.

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. SHERRAX, 149 Powers' Block, Rochester, N. Y.

Around the Table.

EACH DAY ITS VERSE.

IN a Gorman village in the heart of Bavaria, in a queer old house, that looked as if it had never been built, but had sprouted and grown and had never been pruned, one day sat by her sunny deep window, an old frau who herself looked as if she had not only grown but ripened, and then been preserved like a prune or a fig, into something sweet and good, that would keep for ever.

She was knitting now and had been knitting always, and it seemed that she might continue to knit, as well, if not a little better than not, till the end of time. I dare say she had covered miles of hands and feet in her lifetime, and made them warm. How much of her had gone into needle and yarn who can tell?

But other things are knitting and are knitted day by day. Heads and hearts and souls are knitted all the time.

So, as the needles flashed in the light, old Mathilde said, “No day without its verse.”

Before her sat a young girl as fair of face as apple bloom; white and pink and red blended from cheek to brow, and yellow strands of hair lay down her waist. A great Bible lay in her lap, from which she was about to read. Now she paused and listened, and lifted her clear, blue, untaught eyes.

“They are Master Luther's words,” said Mathilde, “and good words they are, my Madchen, true as the sun.

“Stitch by stitch,
 Minute by minute,
 Verse by verse,”

that is the way all good work comes.”

“No day without its verse,” turned the Gospel of our Lord into the German, for every soul to feed upon and be made strong.”

The woman paused. The young girl went on reading the wonderful old words of inspiration that have thrilled millions of hearts down through all the centuries to this day. She read, “Let not your hearts be troubled. Ye believe in God believe also in me. In my Father's house are many mansions. If it were not so I would have told you. I go to prepare a place for you. . . . Whither I go ye know and the way ye know.”

At every added sentence the old frau swayed back and forth and muttered, “Yes, yes, yes. That is enough my Madchen, for to-day—enough and enough, and more than enough. To-day we will have, ‘Let not your hearts be troubled,’ and our hearts will not be troubled.

—They will be quiet as the warm sunlight falling in the window, untroubled as the birds flitting hither and thither through the vines without. We children of the Christ may not be afraid, or dismayed, or discouraged, when He saith, ‘Let not your hearts be troubled.’ Ay, 'tis a precious verse, for He stands on the other side beyond our seeing, and sees the things we may not see, and knows the things

we may not now know, and so He whispers all the day, 'Let not thy heart be troubled,' for He knows that the worst that can come to any one is not fatal, no, not if this old body is tied to the stake and the flames consume it," and she dropped her knitting and uplifted her two hard old hands—"not fatal so long as this is secure," and she laid her hand on her heart, and her aged face was lit with a strange radiance. "For as Master Luther learned, 'the just shall live by faith, why therefore be troubled? why?' And when he had learned that lesson, he goes on and on, with every day its verse, its blessed verse, until all are in our hands too. To-morrow child we will think about the many mansions, and after that about the Comforter, even the Spirit of truth, which in troubled times brings to the remembrance the precious words a poor old head cannot always hold when other things crowd in."

"So, so, so! little by little, stitch by stitch, day by day, and verse by verse, does every thing go on, and truth is the same forever, as the trembling leaves and the bursting flowers, and the waters with the breeze across it."

Little Madchen turned her blue eyes out of the casement and wondered what good Mathilde could mean, and wondered too why she liked to be beside the old frau and read the good Book to her. And she wondered too if she would know all about it from first to last. And then she thought, "Maybe I shall, if I go stitch by stitch in patience and in love."

WINNING AND LOSING.

"AT last"—as the boys said—Percy and Rob had quarrelled. Jim Downing "knew they would," and he had done his best to bring the quarrel about. He had tried running Bob down to Percy, and telling tales of one to the other, but his plans had failed. Either boy would flare up if his friend's character was attacked, and when mean tales were told one of the other he went at once to his friend and asked if it were true, and was ready to excuse and forgive.

But what jealousy and meanness could not do was unfortunately accomplished through pride and ambition. A new teacher had taken the village school—quite a young man—who, anxious to urge the boys to study, promised prizes for the best lessons. The prize in mathematics could only be gained by one, and all knew that either Percy Grahame or Robert Parr would be the winner. The contest was so close that both boys grew eager, and even Mr. Truesdell, the teacher, watched their progress with curiosity.

On the last day of school when he announced the prizes, Mr. Truesdell said, "Percy Grahame wins the prize in mathematics, the last problem being correctly solved by him alone; with that exception, Robert Parr stands equal with him."

Percy went forward to receive his prize amid a round of applause, and walked back with a

very proud and happy look; but instead of any congratulations from Robert, he heard an angry whisper: "You sneak! you couldn't have done that sum alone."

Percy coloured from anger—Robert thought the blush meant guilt—and turned to the other boys to show his book and be congratulated. He was deeply hurt, and determined that he would not speak to Rob until he apologized, but he missed his friend's sympathy and felt no pleasure in his triumph.

"Why, Percy," said his mother as she took the book, "here is just what you and Rob have been longing to read—*Around the World in Sixty Days*."

"Oh, I don't care a cent for it; you may keep it. I'm going for a long walk."

Mrs. Grahame looked up in surprise, but the boy was gone—"Off for Rob," thought the mother, never thinking they had quarrelled.

Meanwhile, Rob had his angry, jealous feelings nursed by Jim Downing.

"I'd have showed you the way to do the sum if I'd been Percy; then you could have drawn for the prize. Mr. Truesdell told the minister that Percy was the best scholar he had; I heard him."

Yes, Jim had heard that; but he might have told all Mr. Truesdell said, that Percy and Robert Parr were his two best.

At last Jim had to leave Rob, and he, too, angry and feeling himself ill-treated, started for a walk. He had said that Percy cheated, and now he really began to believe it, and, as he detested cheating, he made himself think he was only being very virtuous to feel angry with his friend.

"I wouldn't ask any one to help me," he said to himself, "and if I'd found out the answer I'd have told Percy. It's just as Jim says, Percy takes every chance he can of getting ahead of me."

"Rob! Rob!" called a boyish voice that Rob had often heard in those very woods. "Rob, wait a minute; I want to tell you I'm very—" But Percy heard some one coming, and stopped short; he did not wish any one else to hear him say he was sorry.

"Well," asked Rob, sulkily, "I suppose you are going to say you're sorry you didn't show me how to cheat? No, thank you!" and thrusting his hands in his pockets the boy was going to pass his friend, when Mr. Truesdell came in sight. He saw that there was some quarrel afloat, and remembering how close the contest had been over the prize, he stopped and said, pleasantly, "Well, boys, you had a close race between you, which has won?"

Both looked up in astonishment; had not he given Percy the prize that very day?

"I mean, which of you has won the contest over self? Can you, Robert, honestly rejoice in your friend's success? Are you, Percy, thinking as much of Rob's disappointment as if it were your own?"

The boys looked down, ashamed. "He says I cheated, sir," said Percy at last.

"Well, can't you prove to him that you didn't?"

Percy had not thought of that. To be sure, he could work over the example and explain it. Besides, now that he thought of it, he was sorry that he had not shown Rob how to do it.

"Boys," said Mr. Truesdell, "I want you to remember that no prize is so great as the heart of a true friend. Don't let anything break up your friendship; forgive again and again, but don't give up your friend unless you are quite sure he is not worthy of your love. Now, Parr, what makes you think Grahame cheated?"

Robert looked at his friend's clear, bright eyes and said, "I don't think so; another fellow said so first, and I was mad and said it myself, and pretended I thought so. But Grahame never cheats, sir."

"And I might have shown Rob my example," said Percy, throwing his arm over Rob's shoulder. "My heart was so set on the prize that I didn't care for any one. Do you think prizes are good things, sir?"

"They are excellent things to teach you how to give up sometimes. Life is full of prizes, my boys, and every one does not win them; but the noblest are those who, having done their best, can wait patiently without envying more successful friends, knowing that at last they shall receive the best prize, and hear the great Teacher say, 'Well done!'"

The boys stood quite still—it is not easy to talk at such times—but I know they must have resolved to be among those "noblest" people, for never again have they quarrelled, though sometimes one, and sometimes the other, is the most successful; and when they see others gaining what they have striven for, Percy says, "Ah, Rob, we don't fret, do we? We'll hear the great Teacher's voice at last."

SIX BIBLE NAMES.

SAY these names over a good many times, until you can remember them, and the order in which they are given: Adam, Enoch, Abraham, Solomon, Christ, John. Repeat them again and then learn the following bit of Bible chronology:

1. From the time Adam was created until the time Enoch was translated was a thousand years.

2. From the time Enoch was translated until the time Abraham was born was a thousand years.

3. From the time Abraham was born until the time Solomon dedicated the temple was a thousand years.

4. From the time Solomon dedicated the temple until the time Christ was born was a thousand years.

5. From the time Christ was born until the time John died was a hundred years.

Thus is the Bible history of forty-one hundred years divided.

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