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The Canadian Independent.

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

Vol. 25.

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We see that the Rev. William Dorling, of London, has in press a biographical sketch of the late Henry Vincent.

PRINCIPAL TULLOCH, in a recent lecture before the Edinburgh Philosophical Institution, spoke in defence of old-time moderatism in the Church of Scotland. He was very severe on what he termed "The sneers of ill-bred Evangelicalism."

No name is better known in Congregational circles in Scotland than that of Dr. David Russell of Dundee. We see that his son of the same name, but without the "doctor," recently preached a sermon, in his new church in Glasgow, in connection with the fortieth anniversary of his ministry.

THERE is no immediate prospect of union between the Established and Free Churches of Scotland. There is a strong sentiment in the former in favour of such a step; but the latter is not ready for it. The Free Church declares its adherence to the famous Claim of Right and the Protest of 1843.

We often hear of the secession of Nonconformist ministers to the Church of England. Here is an item of another character: The Rev. Dr. McCann, who was until recently a clergyman of the Established Church, has been recognized as pastor of Lower Norwood Congregational Church, London.

THEY are multiplying bishops in England. The Established Church wants new sees. Then there is the Reformed Episcopal Church. And now bishops Gregg and Toke have seceded from the latter body and have set up for themselves. Bishops will soon be as numerous as the nobility in Poland, who are said to constitute half the population of the country.

REV. W. H. ALLWORTH strikes the nail squarely on the head in his article on "Church Debts and Bazaars." It is not those that shout the loudest and lift up their hands in holy horror at the idea of "Church debt" that are the readiest to quietly put their hands down into their pockets and bring out the needed gold. This finding fault with the ladies' efforts to help the Church is a cheap way some people have of doing their religion.

THE "Christian Guardian" answers our recent article against the unjust tactics it resorted to to make a point against the permanency of the pastorate. It says it *didn't* say this, that, and the other thing. That was just what we contended for. We said that the "Guardian" was usually fair in controversy, but in this instance it had departed from its general fairness. It was not what the "Guardian" said, that we object-

ed to, but what it *insinuated*. A journal may insinuate where it dare not assert.

THE "Canada Presbyterian" asks us to stick a pin in this, viz: The promptitude with which the Brooklyn Presbytery is dealing with Talmage compared with the reluctance of the Congregationalists to deal with Beecher. We will gratify our contemporary by noting the fact. We note it as another instance of the meddlesomeness of Presbyteries. Don't shout yet, Mr. Presbyterian, for you are by no means out of the woods as regards this Talmage business, as he will show you!

SIR WILFRID LAWSON seems to be making some headway in the British House of Commons with his Local Option idea. On the evening of March 11th, he secured 164 votes for his views, while only 252 were against him. This is encouraging when it is remembered that the present House was largely elected by the influence of the Licensed Victuallers. There is no doubt that the day is not far off when the liquor traffic of England will be placed under more stringent regulations than have been enforced as yet.

RECENTLY in one of the Lowell Baptist churches, the Bell telephone apparatus was placed in the pulpit on Sunday, and the service was heard distinctly by people having connection with it in all parts of the city. The singing, both tune and words, was heard at Foxborough, fifty-five miles distant, and via Foxborough, in Boston, eighty miles away. The end is coming. It looks as if there was going to be a great number of preachers and choirs thrown out of employment. Hadn't they better go in for "Protection to native industry?"

PROTESTANTISM is certainly growing in France. "L'Evangeliste," the Wesleyan organ, says that "Protestantism is in the air. Protestant preaching is received with eagerness. From one end of the country to the other there runs a current of sympathy toward our faith." The more liberal secular papers have been castigating the Archbishop of Paris for his rude letter to Father Hyacinthe. The city council have demanded the exclusion of Catholic teaching brotherhoods and sisterhoods from the communal schools of Paris. The Minister of Public Instruction only enjoins this on the council, that the work of exclusion shall proceed "slowly but surely."

THE American Bible Society proposes an important change in its by-laws. In 1836 many of the Baptists withdrew from the support of the Society because of a rule committing the Society to "encourage only such versions as conform in the principles of their translation to the common English version," and they have had a society of their own (The American Baptist Union), specially entrusted with the translation of the Scriptures in a manner consistent with the Baptist belief. Now the American Bible Society is about to adopt the following rule:—"The Committee on Versions shall have charge of all translations of the Bible published or distributed by the Society; they shall recommend measures for securing new versions, or revisions of old versions, in foreign languages; and shall examine new versions presented for the consideration and adoption of the Society, especially in regard to their Catholicity and the fidelity of their translation, and shall recommend such as they approve for the use of the Society." At a conference of leading Baptists held in New York, recently, the unanimous conviction was expressed that there is now no obstacle in the way of Baptists to co-operate heartily with the American Bible Society in its home and foreign work.

CHURCH DEBTS AND BAZAARS.

BY THE REV. W. H. ALLWORTH, PARIS.

It is amazing with what coolness some men publish their condemnation of church indebtedness, and caricature church bazaars.

It is popular with a certain class of people, to represent a church debt as an "Iliad of evils." They say, "it hangs like a millstone about the necks of pastors and people. The church is an everlasting committee of ways and means, spending its time and energies devising schemes for lightening the burden," etc., etc. Then we are told concerts and bazaars and ladies are employed to get money, and undue pressure is put on people, etc., etc.

Now part of such a picture is drawn from some real but extreme case, and part from the imagination. It is set up so often that many set it down as true.

It must be remembered that many who say so much against church debts are really opposed to church building, and would be quite as unwilling to put their hands in their pockets and pay money, as they are to incur debt for church purposes. It is certainly better to pay, as we go, for everything, and when the cash system is introduced into everything else, it will be the order of the day in church matters. There will be no church debts when business men buy and retail for cash.

But, as matters stand, there are not two codes of morals, one for the church, and another for the private individual. The whole credit system we denounce as wrong in business, wholesale and retail.

We do not say it is immoral to go in debt when there is a reasonable prospect of paying it in the time specified, or where money can be borrowed with security to the lender and with mutual advantage to both parties.

It may, however, be inexpedient for a church to do this; but some very sensible men take another view, and say, "A church when built should be a substantial, permanent structure, with ample accommodation proportioned to the apparent necessity; and, there is no reason why a future generation, to whom it is handed down, should not bear a part of the burden."

We shall not contend for this view. But we cannot see why it should be justifiable for business men, farmers, and other private individuals, to contract debts for their own advantage on their own personal responsibilities, and, it should be at the same time so grievous an error for a church, composed of from fifty to some hundreds of individuals, unitedly, to assume the responsibility of a debt for a church in which to worship God.

It is generally considered a safe investment to lend money to a church. Churches are certainly not more apt to fail in the payment of their debts than are individuals. If then, a church debt is bad, the debts of private individuals with all the responsibility resting on *one* party, is worse.

Why write against church debts, and not against the whole credit system? We object to the distinction of a "church debt."

A farmer or a tradesman goes in debt for a farm, or a fine house, on his own responsibility, and holds up his hands in pious horror at the thought of assuming with—say—150 others the liability of building a church.

Then as to means. Why is it worse to get up a concert and apply the proceeds to a church, than it is to encourage concerts for the benefit of a private company? If means are not in themselves *wrong*, how can applying the proceeds to religious objects *make them so*?

Why should honest industry, and sale of useful or

nancy work, be denounced and caricatured because the proceeds are applied to church objects?

If the means are wrong, the end cannot justify them; and, if the means are legitimate, how can it make them wrong to give the proceeds to a good object?

We have had to do with ladies' sewing circles for more than thirty years and during that time occasional sales for the benefit of church objects, and have never seen anything but fair honest dealings. We have never been to a bazaar of our own or any other denomination where there has been any approach to gambling or lotteries. We have known things more often sold at bazaars under value than above it. We have been pressed to buy in stores for the private benefit of the proprietor more than in any bazaar for the benefit of the church.

Why should these honest efforts of ladies come under sweeping condemnation by those who are neither more conscientious nor in possession of a more correct sense of right than themselves?

Whatsoever ye do, do all for the glory of God. This object cannot make anything wrong that is not wrong apart from it. We have found it a decided benefit to churches to get them to labour together for some common object. It has been a means of grace, rather than otherwise, by bringing the members of the Church into pleasant association, and has resulted in a closer union and better acquaintance each with the others.

SABBATH SCHOOL TEACHERS AND NORMAL CLASSES.

It is generally admitted by those competent to judge; that the public work of continuous and uninterrupted discourse, in homily, sermon, or lectures is one of comparative ease, contrasted with effective and instructive teaching in school or class form. In the first there is no interposing mental energy from others, no interrupting question, no mutual inquiry or critical examination between the *speaker* and the *audience*.

The speaker goes on with his flow of personal meditation; here it is clear, and calm, there it is ruffled, and rolling; now it is tender, then it is threatening.

But in teaching all is apparently uncertain--ten, twenty, forty or a hundred minds of youths or adults are all in activity around the prescribed subject, or they have to be roused into activity, which adds to the difficulty of the work. The members of the class vary in mental attitudes, in degrees of knowledge, in moral temperament, in likes and dislikes; all that appears to be common to them is that they profess to be honest and earnest in work over the lesson; also that teacher and scholar by *mutual effort* aim to get hold of the truth in its revealed connections, to gather round it illustrative incidents, and to seize its moral and spiritual issues.

THE PREACHER AND THE TEACHER,

are both assumed to be prepared, with a clear apprehension of the truths to be unfolded, and the direction to be taken, and the results to be aimed at; but as the teacher proceeds in a wise approach to the subject in hand, commanding attention by the force of a deepening interest, and rousing others out of mental torpor, and as he succeeds, the difficulties of the work increase; his path, his purpose, and his preparation are beset with surprises of thought, relevant and irrelevant, questions come from every quarter, half conceived and meagrely expressed, difficulties of the heart and of the head, to all of which he is bound to give consideration that he may guide, keep, instruct, and impress those who present them.

Sometimes the captious tone of interrogation comes to embarrass; but it ought not to irritate, nor can it be ignored by silence. The teacher to be worthy of his high work needs fulness of preparation, readiness that can only come of training, tact that evinces wisdom at the helm; and with degrees of growing efficiency he will be able to direct, control, adapt, and make all the seemingly divergent questions, thoughts and illustrations tell in the elucidation of the truth of the lesson, in deepening conviction in the mind, and impressing the heart.

This statement of the nature of the teacher's work, is not overdrawn, but understated. The difficulty and delicacy of the teacher's mission compared with that of the public speaker is very manifest, and the sooner the Church discusses the problem and practically deals with the facts, by organizing means to meet the necessities as they bear on our Sabbath School work, the better for her strength in the earth and the honour of God in the heart, and the supremacy of His word in society.

NORMAL CLASS WORK PROPERLY UNDERSTOOD, and wisely directed, proposes to meet the case; it deals with it in a tentative way, and in most instances the results have been hopeful. The attitude of the Church toward the work is at present one of criticism and hesitancy. We hope the examination will be thorough, and the decision concerning it thoughtful.

We will not detail the actual state of fitness possessed by the majority of those who are pressed into the work of instruction in our schools further than to say that it is a matter of the purest

EX TEMPORIZATION.

The great bulk of our most devoted teachers are timid, hesitating, and discouraged by the constant sense of their own unpreparedness to deal with the work committed to them, and generally it will be found that those who feel otherwise, are not our most hopeful workers.

Christ intends all his professed disciples to be workers. The work of instruction in school form has been wonderfully enlarged and pressed on the Church. Whenever he gives work he joins with it gift and grace suited to the work to be done. Gifts are largely embodied in the spiritual life imparted, and these gifts are discovered by work and appropriate training. Training always discovers capacity, and capacity gives value to training. The forms that our work must take, ought to vary with the necessities of society and the condition of the world. It is not the introduction of new means but the adaptation of the old perennial truth to new circumstances. We need an era of training. "The children of Issachar were men who had the understanding of the times to know what Israel ought to do."

NOT FAR.

Not far, not far from the Kingdom,
Yet in the shadow of sin,
How many are coming and going,
How few are entering in!

Not far from the golden gateway,
Where voices whisper and wait;
Fearing to enter it boldly,
So lingering still at the gate;

Catching the strain of music
Floating so swiftly along,
Knowing the song they are singing,
Yet joining not in the song.

Seeing the warmth and the beauty,
The infinite love and the light;
Yet weary, and lonely, and waiting,
Out in the desolate night!

Out in the dark and the danger,
Out in the night and the cold,
Though He is longing to lead them
Tenderly into the fold.

Not far, not far from the Kingdom,
'Tis only a little space;
But it may be at last, and forever,
Out of the resting place.

A ship came sailing, and sailing
Over a murmuring sea,
And just in sight of the haven
Down in the waves went she:

And the spars and the broken timbers
Were cast on a storm-beat strand;
And a cry went up in the darkness,
Not far, not far from the land!

CHARITY is never lost; it may meet with ingratitude; or be of no service to those on whom it was bestowed, yet it ever does a work of beauty and grace upon the heart of the giver.

IS THE PULPIT A FAILURE?

In his last lecture on Preaching at Yale College, Bishop Simpson said, upon the assertion that the pulpit of the present is a failure:

"All the causes to which I have alluded contribute to the inefficiency of the pulpit, and give some colour of reason to those who proclaim the pulpit to be a failure. Yet all these instances, though to be deeply regretted, form but a small percentage when compared with the great body of efficient and devoted ministers who are toiling in the Master's vineyard. But why should the pulpit be singled out as a failure? When we speak of other professions, we do not say the bar is a failure because some attorney is incompetent or grossly immoral, or that education is a failure because some professed teachers are ignorant and vicious, or that medicine is a failure because some physicians are unworthy and wicked. Are bankers to be reproached because in almost every city some one has been guilty of embezzlement? Are officers of government to be assailed because some have been guilty of fraud? If we look at the vast corporations where men have been selected for their skill and integrity, what a record do we find!

"Not only does the pulpit bear a high and favourable comparison with other professions, but the modern pulpit is no less pure than in former ages. One in twelve of those whom Christ selected proved a traitor, another denied his Master, and all forsook Him and fled. In the times of the apostles, Demas loved the present world, and others made shipwreck of faith. The address to the angels of the churches in Asia Minor shows lukewarmness and error existing then. So, too, all along the current of the ages, men have had this treasure in earthen vessels, and have been liable to infirmity and mistake. The preachers in the Middle Ages were scarcely worthy of the name, and the survival of the Church in the hands of such agents was a miracle of grace. How dark was the condition of the Church when the trumpet voices of Luther, Melancthon, Calvin, and Zwingle rang out in the ears of Europe in the sixteenth century! How terrible the satires of Erasmus upon the monks of his day! Read the pages of Bishop Burnet and of Macaulay, and how sad the picture of the English clergy! Listen to the Archdeacon of Carlisle, when, as late as 1785, he exhorted his clergy not to frequent ale-houses, or to mingle with men of the lowest classes on terms of equality. Making every allowance for cases of error and failure, the ministry of to-day is, I believe, as a whole in mental culture, in purity of life, in self-devotion, and in deep piety, superior to the ministry of any period since the apostolic age. In all these respects the modern pulpit is not a failure as compared with the past.

"It may sometimes be alleged that we have no such displays of power under the ministry of the Word as were realized one hundred years ago under the ministry of Dr. Edwards of New England, of Asbury and Davis in Maryland and Virginia, and of Wesley and Whitefield in England. But it should be remembered that these cases were almost solitary. Now the spirit of revival is abroad; scarcely a year passes without remarkable divine power being manifested in some of our city churches, or in some of the rural districts. Many of the pastors are exceedingly successful. Many sermons are preached with divine unction, and multiplied thousands are annually brought to the knowledge of the truth. Great impressions, also, are sometimes made. I have been present more than once when whole congregations have risen to their feet, and have not unfrequently been freely bathed in tears. I have been present when in a single church hundreds have in a few weeks professed to experience the renewing power of divine grace. While there are no circumstances so singularly remarkable as may have been in the past, or which attract such extensive notice, I believe there are more conversions in recent years than in any previous period in the history of Christianity.

"But what shall supplant the pulpit if it be a failure? Some of the writers to which I have alluded extol the press, while they depreciate the pulpit,

fancying that the pen is not only mightier than the sword, but is more potent than the tongue of fire. Such writers, however, might well consider that the press is an outgrowth of Christianity, and should assist, and not impair, its pulpit power. It is true that block printing was known in China before it was practised in Europe. But it was the invention of movable types that gave to printing its great impulse and its almost unlimited power. This invention was made in Christian lands, and was applied almost immediately to the printing and spread of the Bible. To-day, what is the power of the press beyond the limit of Christian countries? Such papers as the leading journals of England and America are unknown in lands outside of Christendom. The men who control the press and give it its power are the children of Christian mothers, the students of Christian schools, and are girt round and sustained by a Christian public opinion. While the press may assist the pulpit, it is the pulpit which indirectly gives life and power to the press. It forms the public mind, incites to reading and study, and prepares a host of readers to receive and enjoy its daily issues. Will any of these men who boast the power of the press establish a printing office among the pagan Indians? Did any of them carry the daily press to the Fiji Islands or to the New Hebrides or New Guinea? Christian missionaries went there; Christ crucified was preached; the people were evangelized; a religious press was established, and a secular press has slowly followed. These gentlemen of the press, with all their excellences and with all their enlightening powers, never undertook to civilize a savage nation by means of the press. They have no aspiration for martyrdom, or to be eaten by cannibals. Even a Stanley, who has been the boldest of the explorers connected with the press, started to find a Livingstone, who had gone with a message from his divine Master, and the discoveries of Stanley have not led to the establishment of a daily paper in Central Africa; but they have led to the founding of missions, and they will soon witness the establishment of a religious press. To-day, everywhere, grand as is the press, it is the religious press that throws its first rays of light across the gloom of heathen darkness, and that religious press is chiefly in the hands of men of the pulpit."

MAN NEEDS THE SABBATH.

"The Sabbath was made for man, not man for the Sabbath!" said the Divine Redeemer. Man needs it. He needs it to recuperate the waste which six days' labour has brought to his physical system. He needs it to rest his mind, which the worry and care of business has more or less depressed. He needs its sacred time to meditate on his relations to God, his fellow-men, and eternity; and to enable him to join with his fellows in acts of devotion to his Creator and Preserver. He needs it that he may have time to cultivate that self-respect and those social endearments which the busy toil of six days forbids.

The Church also needs it that she may observe the ordinances committed to her by her Divine Head, and to afford her opportunity to teach those truths which are essential to her existence, and the welfare of men both in time and eternity.

The State also needs it that her citizens may learn their duties to one another, their obligations to society, and their duty for conscience' sake to obey the laws of the land. And it may be that even the iron on our railroads and in our workshops needs it, to regain that solidity and strength which constant use tends to destroy. The voice of Nature may, therefore, well mingle with the voices of men, and both in unison with our Divine Creator, proclaim, "Remember the Sabbath day, to keep it holy!" Yes, we need its hallowing influences to prepare us for the labours and duties of time and for the enjoyment of eternity. And that we may incite you to use your influence to maintain it in our own community, to our country, and the world, we ask you to meditate on some of the results which would inevitably follow its abrogation as a day of rest, as a sacred day, and a non-legal day in our land.

1. Ignorance, crime, and barbarism would be promoted by its abrogation.
2. Demoralization, as respects morals, would ensue.
3. Political demoralization would result from it.
4. Civil and religious liberty would be destroyed.
5. Infidelity and communism would be promoted.
6. The wages of the labourer would be lessened.
7. Disease would be increased.
8. The judgments of God would be brought down upon the nation.

"ONLY A SEED."

"Only a seed, but it chanced to fall
In a little cleft of a city wall,
And, taking root, grew bravely up,
Till a tiny blossom crowned its top.

"Only a flower, but it chanced that day,
That a burdened heart passed by that way;
And the message, that, through the flower was sent,
Brought the weary soul a sweet content.

"For it spake of the lilies so wondrously clad,
And the heart that was tired grew strangely glad,
At the thought of a tender care over all,
That noted even a sparrow's fall.

"Only a thought, but the work it wrought,
Could never by tongue or pen be taught,
For it ran through a life, like a thread of gold,
And the life bore fruit,—a hundred fold.

"Only a word, but 'twas spoken in love,
With a whispered prayer to the Lord above:
And the angels in heaven rejoiced once more,
For a new-born soul entered in by the door."

CONDUCTOR BRADLEY.

Conductor Bradley (always may his name
Be said with reverence!) as the swift doom came,
Smitten to death, a crushed and mangled frame,

Sank, with the brake he grasped just where he stood
To do the utmost that a brakeman could,
And die, if needful, as a true man should.

Men stooped above him; women dropped their tears
On that poor wreck, beyond all hopes or fears,
Lost in the strength and glory of his years.

What heard they? Lo! the ghastly lips of pain,
Dead to all thought save duty's, moved again:
"Put on the signals for the other train!"

No nobler utterance since the world began
From lips of saint or martyr ever ran,
Electric, through the sympathies of man.

Ah, me! how poor and noteless seem to this
The sick bed dramas of self-consciousness,
Our sensual fears of pain and hopes of bliss!

Oh! grand, supreme endeavour! Not in vain
That last brave act of failing tongue and brain!
Freighted with life, the downward rushing train,

Following the wrecked one, as wave follows wave,
Obeyed the warning which the dead lips gave.
Others he saved, himself he could not save.

Nay, the lost life was saved. He is not dead
Who in his record still the earth shall tread
With God's clear aureole shining round his head.

We bow as in the dust, with all our pride
Of virtue dwarfed the noble deed beside.
God give us grace to live as Bradley died!

J. G. WHITTIER.

CARLYLE says that one cannot move a step without meeting a duty, and that the fact of mutual helplessness is proved by the very fact of one's existence. No man liveth to himself, and no man dieth to himself.

THE most agreeable of all companions is a simple, frank man, without any high pretensions to an oppressive greatness; one who loves life, and understands the use of it; obliging alike at all hours; above all, of a golden temper, and steadfast as an anchor.

HE is a fool that grumbles at mischance. Put the best foot forward is an old maxim. Don't run about and tell acquaintances that you have been unfortunate; people do not like to have unfortunate people for acquaintances. Add to a vigorous determination a cheerful spirit. If reverses come, bear them like a philosopher, and get rid of them as soon as you can.

A HINDOO HOSPITAL FOR ANIMALS.

While in India a recent traveller saw much of the Hindoos, where they are numerically stronger than the Christians in the United States. He says that religious ideas manifest themselves in many ways which challenge our respect for their consistency. In their eyes all life is sacred, because it emanates from Deity; the life of beast and bird—nay, of reptile and insect, as well as that of man. To carry out this idea, they have established a Hospital for Animals, which is one of the institutions of Bombay. It is on a very extensive scale, and presents a spectacle such as perhaps cannot be seen anywhere else in the world. In an enclosure covering many acres, furnished with sheds and stables, are gathered the lame, the halt and the blind—not of the human species, but of the animal world—cattle and horses, sheep and goats, dogs and cats, rabbits and donkeys, beasts and birds of every description. Among them are to be found even sick little monkeys, whose ailments have made them forget their usual pranks. Long rows of stables were filled with broken down horses, spavined and ring-boned, spending the remnant of their lives, in comparative ease and comfort. In one pen there was a number of emaciated kittens, supplied with plenty of milk to restore them to health. The Hindoos send out carts at night through the streets of Bombay to collect all abandoned animals and bring them in safety to the hospitals. Rabbits, whom no one would own, are furnished with comfortable warrens. In a large enclosure were a hundred dogs, more wretched-looking if possible, than the "whelps and curs of low degree" to be found in Constantinople. These poor creatures, so long the companions of men who starved and kicked them alternately, still apparently longed for human society, and when visitors entered gave feeble signs of recognition and welcome. Then there are birds undergoing reconstruction—dilapidated chickens; sick crows, cranes with broken legs, and even sea-gulls with wounded wings, to be nursed until they can once more sweep over the boundless sea.

CAT STORIES.

Cats do not like to be transplanted from one place to another, as the following anecdote will show. A family named Shuker lived at Dawley, in the county of Salop, but had occasion to leave and go to Nottingham. They of course removed all the household goods, including a fine cat, which had been in the family for years. Arriving at Nottingham, the cat showed signs of dissatisfaction with her new abode and after a few days disappeared. Shortly afterwards the cat walked into the old house at Dawley to the great surprise of the neighbours. As might be expected, she was very footsore and lame. When it is considered that the distance travelled on foot by the cat from Nottingham to Dawley is over seventy miles, the feat seems very wonderful. Hundreds flocked to see the four-footed pedestrian, and large sums were refused by the owner for the favourite.

A lady residing in Glasgow had a handsome cat sent to her from Edinburgh; it was conveyed to her in a close carriage. The animal was closely watched for two months, but having had a pair of young ones at the end of that time, she was left to her own discretion, which she very soon employed in disappearing with both her kittens. The lady in Glasgow wrote to her friend in Edinburgh deploring her loss, and the cat was supposed to have found some new home. About a fortnight, however, after her disappearance from Glasgow, her well-known mew was heard at the street-door of her Edinburgh mistress—and there she was with both her kittens, they very fat, she very thin. It is clear that she could carry only one kitten at a time. The distance from Glasgow to Edinburgh is forty-four miles, so that if she brought one kitten part of the way and then went back for the other, and thus conveyed them alternately, she must have travelled one hundred and twenty miles at least. She also must probably have journeyed only during the night, and must have resorted to many other precautions for the safety of her young.

WHY THEY DRINK.

MR. A. drinks because his doctor has recommended him to take a little. Mr. B. because his doctor has ordered him not, and he hates quackery. Mr. C. takes a drop because he is wet. Mr. D. because he is dry. Mr. E. because he feels something rising. Mr. F. because he feels a kind of sinking. Mr. G. because he is going to see a friend off to America. Mr. H. because he's got a friend home from Australia. Mr. I. because he is so hot in the evening. Mr. K. because he is so cold in the morning. Mr. L. because he's got a pain in his head. Mr. M. because he's got a pain in his side. Mr. N. because he's got a pain in his back. Mr. O. because he's got a pain in his chest. Mr. P. because he's got a pain all over him. Mr. Q. because he feels light and happy. Mr. R. because he feels heavy and miserable. Mr. S. because he is married. Mr. T. because he isn't. Mr. V. because he likes to see his friends around him. Mr. W. because he's got no friends, and enjoys a glass by himself. Mr. X. because his uncle left him a legacy. Mr. Y. because his aunt cut him off with a shilling. Mr. Z.—We should be happy to inform our readers Mr. Z.'s reasons are for drinking, but putting the question to him, he was found to be unable to answer.—*Homeopathic World.*

WE may lose heaven by neutrality as well as by hostility; by wanting oil for our lamps, as well as by taking poison. The unprofitable servant will as surely be punished as the disobedient and rebellious servant. Undone duty will undo the soul.—*Bowes*

THE
CANADIAN INDEPENDENT.

TORONTO, THURSDAY, APRIL 3rd, 1879.

A WORD TO OUR SUBSCRIBERS.

WITH the present number the CANADIAN INDEPENDENT begins its second quarter in its new shape. We think that this is a proper time to say a few words to our readers about it, and we say them.

Of the work which we have done in the twelve numbers already issued we need not speak at length. It speaks for itself. It is right that we should say this much, however:—While conscious of many imperfections, the editors and publisher, and contributors have tried to do their very best. They have wished and sought to make the paper a success in the truest sense of the term. And they rejoice that their efforts have been largely appreciated by the constituency to which they appeal. Letters of a commendatory character come to us all the while from all sections of the country. We could often fill a column or two, if we were so disposed, with our own praises, sung by those who peruse our pages.

But we do not think so much about the past as of the present and the future. We are anxious to advance—to make each number better than the preceding one. And in this we shall not fail if one condition be attended to. If we had a longer subscription list than we have, we could inaugurate and carry out vast improvements. We must make the paper pay its necessary expenses. We have no capital fund to draw upon. So we have been compelled to keep within very narrow bounds, too narrow altogether. Now, with even three or four hundred more readers, we would not be so restrained and hampered as we have been. We could launch out more boldly than we have done. This matter rests with our churches and our Church members. It is entirely in their hands. The Congregationalists of Canada can, if they will, sustain a first-class religious weekly. The question is, will they do it? Let all the Churches, let every member of every church say, "*We will!*" We know that we began this enterprise in an unfortunate season. We know that the times are hard and that money is scarce. But why should Christian men economize first of all in the department of Christian literature? We would say to all the members of our churches, You cannot afford to do without good reading matter; you cannot afford to shut yourselves out from the great religious world of the nineteenth century. Nor can you afford to shut yourselves out from the Canadian Congregational world. And we would affirm further, that there is hardly a member in any of our churches, who could not, if he were so minded, command annually the small sum which we ask for our paper. We fear—nay,

we know—that there are churches that have not done what they could do with comparative ease for us. We appeal specially to them now. Let there be an advance along the whole line. Let there be a general effort to secure subscribers. Those who do the work on the paper, whether in the editorial or publishing department, have no sinecure. But they will gladly do all that they have done and more too if they are only seconded and encouraged by their brethren. Their desire is simply to promote the best interests of Congregational Christianity in Canada. They put the question with all earnestness, and they will confidently look for a favourable response: Will the churches, will the members of the churches give them their hearty co-operation? Shall they have a longer subscription list?

LAXITY OR LIBERTY.

THE "Guardian" is sadly exercised about Congregationalism. It had a long article, recently, about our "Unscriptural Laxity." It has found a stray chip somewhere about the Rev. Baldwin Brown, and forthwith lectures us about our latitudinarianism. In its closing paragraph it asserts that—according to Mr. Brown—Independent Churches "may include Unitarians, Universalists, Materialists, and all grades of unbelievers; for no faith in God, Christ, Heaven or Hell is essential to a Congregational Church."

To defend the reputation of Baldwin Brown we have no need; it is well able to sustain itself. But we would seek to remove a sad mistake from the mind of the "Guardian," into which—let us hope—it has unwittingly fallen. Mr. Brown, if we rightly understand him, holds no such view as that attributed to him in the sentence quoted above. What are the facts? When Mr. Brown accepted the chairmanship of the English Congregational Union, he found an instance—as he thought—of repression of the right of individual research, and the right of individual expression. And he warned his brethren against narrowing the rights of freedom to think and to speak. His words were misunderstood, we grant, both by many of his own brethren, and by those in other Christian communions. Mr. Brown would grieve as much as the kindly editor of the "Guardian" over a man's departure from faith in God or Christ, or any other Scriptural doctrine. But, he would say, that were a man to so depart from Scriptural truth, Christ—the Church's lawgiver and judge—is the person to whom the errorist is responsible, and not a number of fallible men who are self-constituted judges of orthodoxy. And, in this view, our English brother is in full sympathy with the genius of Congregationalism in its best form.

Facts are sometimes far better witnesses than theories. The theory of the "Guardian" is, that independent Churches have a natural

tendency to laxity and heresy. The facts as written on the leaves of history are, that independent Churches have kept within the orbit of Scriptural truths, and within the influence of the Divine Cross-bearer, as perfectly as any other Churches, and better than a few. The fact is, that our liberty has not made any more—if as many—errorists, than the restriction of other systems of Church-polity. There is as wide-spread and as profound a faith "in God, in Christ, in Heaven, and in Hell" among Congregational Churches as among any other. And Mr. Brown simply holds that he can trust that liberty still to develop truth and godliness. He has found it work well, and he can trust it yet. For himself, he would rather permit a man unfettered to consult Jesus Christ, than to see him turn to synod, or conference, or creed. And in accepting liberty, Mr. Brown accepts it with all its accompanying dangers. In this he is logical.

Liberty has dangers, in the body-politic, as well as in the Church. But so many are theoretically champions of liberty, like the "Guardian," while practically they are afraid of it. For ourselves, in Church or in State, we prefer liberty with all its possibilities of danger, to slavery with all its boasted quietude. The Methodist body—for which the "Guardian" caters—dare not trust its ministers to think for themselves, so it binds them up to Wesley's notes. And yet it has its deflections from Scriptural truth. Congregationalism is not afraid to allow men to think for themselves; and it can point to its record with pardonable pride, that it has not left the Cross of Cavalry, nor turned away its eye from the Christian's Heaven. We have had a lecture from the "Guardian" on "Unscriptural Laxity." Now for one on "Unscriptural Dogmatism."

HOSPITALS AND REFUGES.

IN order to bring our series of articles based on Mr. Langmuir's report to a close, we group under one heading all the benevolent institutions not strictly Provincial, but receiving aid to a greater or less extent from the Government. These are Hospitals, Houses of Refuge, Orphan Asylums, and Magdalen Asylums. There are twelve hospitals, twelve houses of refuge, twenty-one orphan asylums, and five Magdalen asylums. Some of these are Protestant, some are Roman Catholic, and some are general. They are all under the eye of the Government Inspector; and they are aided partly "according to their works" and partly in proportion to the income they receive from other sources. The Charity Aid Act provides that every hospital so entitled shall receive twenty cents per day for each patient, and a further sum of ten cents per day provided such further aid does not exceed one-fourth of the amount received during the preceding year from all sources other than the Province. Where such

further aid exceeds one-fourth of the amount stated, the latter amount is voted in lieu thereof. For the present year six out of the twelve hospitals take the full statutory aid of thirty cents per day for each patient. The allowance for houses of refuge is five cents per day for each inmate and two cents additional on conditions similar to those under which the hospitals are placed. The grant to orphanages and Magdalen asylums is only two cents per day for each inmate, and even of that, half a cent is conditional. The managers of some of the charities complain that, having regard to the nature of the work performed, the orphanages and Magdalen asylums are not so liberally dealt with by the Government as the other institutions are. The Inspector sustains this complaint. He does not consider the allowance too large in any case, but he thinks that in the case of the two classes of institutions last mentioned, it is too small. And certainly it is difficult to over-estimate the importance of the work done by them. "But for the temporary refuge," says Mr. Langmuir, "provided for the 2,500 homeless and destitute children who were cared for in these orphanages during the past year, a very large proportion of them would, before long, drift into pauperism and crime, and ultimately become a life-burden upon the public in some form or another." The rescue of 2,500 helpless children and 442 fallen women, from a life of degradation and crime, is assuredly not less important to the country than the care of the sick and aged and the cure of the diseased. The following are the amounts of the grants for the current year: Hospitals, \$43,070.36; Houses of Refuge, \$14,706.28; Orphan Asylums, \$10,717.54; Magdalen Asylums, \$1,511.42.

Correspondence.

To the Editor of the CANADIAN INDEPENDENT.

DEAR SIR,—A large immigration to Manitoba and the north-west territory has already set in; and when navigation opens there will be a constant stream of people from Ontario and other eastern provinces as well as from the New England States flowing into the vast fields of rich prairie lands waiting the advent of the plough and the reaper.

Among the multitudes who are thus moving with "the march of empire" are many families of Congregationalists. If these find no churches of their own denomination in all that land they will, in most cases, connect themselves with other Christian bodies who have gone out on the breast of the wave of immigration to plant the Church and the Sabbath School by the home of the pioneer: and thus be virtually lost to the denomination to which they belong.

Is it right for us to sit idle and see this passing before our eyes? Are our arms so nerveless that we cannot grapple with this question, or have we to so sad an extent lost the heroic spirit of our fathers that we do not care to enter upon a work that promises to tax to so large an extent our energies?

Surely we will not be content to say that in the days in which our liberties as Canadians were fought out, the Congregational body, feeble as it was then, took no inglorious part, but that now we are unable to take any part in finding a home for the principles we love in a land destined to be, in the near future, the home of a vast multitude of people?

How can we enter upon this work with our limited means and imperfect missionary organization?

Perhaps but little could be done by sending out one or more missionaries to a field so vast, unless we could devise means by which the families of Congregationalists going into that country could be induced to settle in close proximity to each other?

If proper steps were taken, it seems to me, that but little difficulty would be experienced in securing so desirable an object.

Could not a tract of land be secured for a Congregational colony? It would, doubtless, be a very strong inducement to many families to go west to know that it was possible for them to settle in a community where the Congregational element was largely represented.

I have not the least doubt but that a good self-supporting Congregational Church could be formed in Manitoba during the coming summer if a respectable percentage of those who propose going west could be induced to settle in the same locality.

To carry out this plan it would be necessary to engage some reliable party or parties to explore the country and choose a location and make the necessary arrangements with the Government. This, of course, would not interfere with the organization of churches in localities where Congregational families have already settled or may settle; or of occupying other parts of that vast field.

Winnipeg should have been occupied before this time by a strong representative man.

I hope this matter will be ventilated in the INDEPENDENT and that some decided action will soon be taken in connection with a matter of such vital importance to the future history of Congregationalism in the Dominion, and not less to those families contemplating removal to that part of the country. I am, yours truly,

R. HAY.

Forest, Ont., March 24th, 1870.

To the Editor of the CANADIAN INDEPENDENT.

You invite a frank expression of opinion from your readers upon the subject of Church music. Therefore, I wish to offer a few remarks on this subject. And, first, about hymn books:

Not many Congregationalists wish to limit themselves to the Psalms of David. Yet, I confess, I do not agree with your view of the English collection of hymns. What in the world do we want with nearly 1,300 hymns? If we were to sing the book right through at our Sabbath and week service it would take three or four years without repeating a single hymn. But, in fact, take out one hundred in constant use and how many of the others are ever used?

Then, too, what a multitude of second and third rate hymns are there, in the collection, thereby inconveniently swelling the size and the price. And, if that were the worst of it, it were bad enough. But, in my experience, some ministers seem either to have no poetry in their souls, or at least, do not understand the opportunity of stirring up the emotion of their congregation by giving us personal hymns.

The sermons are quiet enough, and have enough of doctrine in them, and their prayers are Scriptural enough, and sufficiently formal, and so to make the service uniformly "flat" and lifeless the hymns are selected for their doctrinal qualities. They are "sound as a bell" and just as soulless.

And then they are surprised the people do not take more interest in the services, and they want to introduce some sort of a liturgy to make the service interesting, after we have done our best to kill out the interest by an overflow of lifeless orthodoxy.

From the beginning to the end, the congregation do not feel that there is any "I" in the service, and, of course, something is wanted to give life and vim to it, and thus, the very size of the collection only affords more ways of making a bad selection. Of course, we must have variety, and therefore it would be impossible to be limited to the hymns in common use, but it does seem to me that one of the first requirements of our Canadian churches is a comparatively small Canadian hymn book, which shall abound with hymns which tell upon the heart more than the head, and es-

pecially hymns which have soul in them. The Christianity of to-day is different in tone and character from what it was even twenty-five years ago. Its orthodoxy is being attacked on every side. Therefore, the more need that it shall receive a baptism of life. And as one means to help to attain this end, let the people's heart in public worship be full of Christ and our relation to Him. Then the simpler and less figurative the style of expression the better, if we would have the heart touched.

Well, I have only touched on one part of the subject; perhaps I may take up some other part another time if you think this worthy of space. WORSHIP.

News of the Churches.

THE pastor of South Caledon Congregational church was "surprised" on the evening of the 21st of March. Alex. McLaren, Esq., on behalf of the young people, presented him with a sum of money (over \$20), in recognition of his musical services. Other friends, laden with baskets, bags and parcels, enriched the parsonage stores to the extent of some \$35.00.

TORONTO.—The Band of Hope of the Western Church gave a concert on the evening of the 24th ult. The school room was filled to the doors. Near the close of an excellent programme, Master Fred. Norman, secretary of the Band, was called on to give a "reading." He came on the platform, and addressing the Chairman, (Rev. J. Silcox) read an address, expressing the love and regard the members of the Band had for him as pastor and friend. He was accompanied by Miss Laura Sanderson who on behalf of the Band presented the pastor with three volumes of Hodge's Systematic Theology and three volumes of Stanley's History of the Jewish Church, while Miss Edith Hayes crowned the gift with a beautiful bouquet of flowers. The cheering that followed showed how heartily the boys and girls joined in the presentation. The pastor's reply made it clear that he was proud of his Band and pleased with his books.—P.S. This ought to encourage other pastors to organize Bands of Hope.

A very largely attended meeting of the members and adherents of the Congregational Church, London, was held March 20th. Mr. J. W. Jones, of the Commercial College, presided, and after a few general remarks, called upon Rev. R. W. Wallace for the pastor's report. This interesting document showed that during the past year the reverend gentleman had preached ninety-one sermons in this city, and seventeen in other places, making a total of 108; 200 visits had been made—the majority to the sick; fifteen persons had been buried; sixteen persons were baptised; twenty-five persons had been received into fellowship—ten by letter and fifteen by profession of faith; five names disappear from the roll by death; twelve persons received letters of transfer; one member was expelled, and the names of twenty were erased. They were persons who had either moved away or had ceased fellowship with the congregation. Total membership 208. Henry Townsend then submitted the deacon's report, which contained a summary of the work done by the church during the past year. Mr. H. Mathewson, treasurer, read the annual financial statement, which showed the receipts to have been \$2,894.95, and the expenditure \$2,800.51—leaving a balance of \$94.44. Mr. Mathewson also made a number of practical suggestions, and clearly explained the state of the church's finances. Refreshments of a very tempting character were served at this stage by the ladies, and a brief intermission allowed. After this Mr. W. J. Riddell submitted the report of the Building Committee. This document referred in congratulatory terms to the improvement effected by the recent cushioning of the gallery pews at a cost of \$140, and the erection of outbuildings at an outlay of \$37. The liabilities still resting on the building were shown, as well as the receipts and the expenditures of the Committee. The Committee recommended that their services be dispensed with in future, and that a Board of Finance be instituted to assume charge of all matters in connection with the financial management of

the church. Mr. T. Allen, organist, in a brief report, referred to the flourishing condition of the choir and the benefits which will in all probability result from the introduction of the new hymn books. The Sabbath School report was read by the secretary, Mr. J. Bundy, showing the school to be in a prosperous condition, with a membership of 265 pupils, and an average attendance of 185. Miss I. Webster read the annual report of the Ladies' Aid Society, showing that \$244.18 had been raised during the past year, which amount had been applied towards the church indebtedness. These reports were all adopted, and after the usual votes of thanks, the meeting was dismissed with the benediction.

Religious News.

HENRY VARLEY has sailed from Melbourne, Australia, for England.

As a result of revival efforts sixty students were converted lately in Olivet college, Michigan.

MESSES. PENTECOST AND STEBBINS are again holding revival meetings in Chicago.

CHICAGO has a Chinese school of twenty-six regular scholars with a teacher for each.

THE Congregational Church in Ashford, N.Y., has absorbed the Wesleyan Methodist.

REV. J. HIRST HOLLOWELL, of Bedford chapel, London, received 220 members in three years and a half.

DR. ONEDEN, ex-Bishop of Montreal, accepts the Vicarage of Hackington, England, at a salary of \$2,750.

THERE are now 350 churches in Burma, and most of the work—nearly all, indeed—is done by native teachers.

REV. E. J. HARTLAND, of Bristol, has been appointed Secretary of the English Congregational Church Aid Society.

BOSTON CHRISTIANS have begun special work for the Chinamen in the city, of whom there are about a hundred and twenty.

THE Presbyterian church in Elyria, one of the best and largest churches in Netherland, Ohio, has recently become Congregational.

THE centenary of Rev. Dr. Chalmers' birth will occur March 17, 1880, and arrangements are in progress for its celebration.

PARSONS, N. J., is to have an antidote to the temptations of the drinking saloons in a cheap coffee-saloon and reading-room.

JOSEPH COOK concluded his 130th Boston Monday lecture last week. He will resume the course on the first Monday of next November.

REV. R. W. McALL, whose work among the workmen in Paris has been so successful, is urged to commence a branch mission in Toulouse.

DR. JOHN HALL, of New York, has been lecturing to the students of the Theological Seminary of Yale College, on "The pastor and his work."

THERE are four theological seminaries in Chicago and the neighbourhood: Congregational, Presbyterian, Baptist and Methodist.

ARTHUR MURSKILL was to lecture in Maze Pond chapel, London, on the 14th of March, on "America and the stranger, and how we struck each other."

CRAWFORD COUNTY, Indiana, is to have no more licenses for liquor saloons. Public opinion was brought to bear on the commissioners, and, of course, they must obey its dictates.

THEY have a Sunday law in Newport, R.I.; but it has not been enforced for a long time, and some places of business have been kept open until nine o'clock. Now, they must keep closed.

THE City Attorney of New Haven, Ct., says that the one-third of the liquor shops in that city that keep open on Sunday do as much harm as the whole of those open on weekdays.

AT the late annual meeting of the Coffee Taverns Company in London it was stated that nearly 4,000 persons had voluntarily taken the temperance pledge in the fifteen taverns already opened.

A PROMINENT feature in Henry Varley's New Tabernacle in Melbourne, Australia, will be a large coffee house, where eatables will be furnished at a little over cost price. The whole edifice will cost about \$100,000.

REV. DR. JOHN THOMAS, of Liverpool, Eng., well-known in connection with Welsh Congregationalism, received a gift of nearly six hundred pounds, sterling, on the completion of twenty-five years of pastoral life in Liverpool.

IT is said that Dr. Edward Eggleston, of Brooklyn, has dramatized Bunyan's Pilgrim's Progress, and that his dramatized version will be produced shortly in the parlours of his church—the Church of the Christian Endeavour.

THE Rev. S. W. Boardman, D. D., of Syracuse, N.Y., and for many years pastor of the Second Presbyterian Church at Auburn, N.Y., has accepted a unanimous call to become pastor of the First Congregational Church in Sterling, Ill.

IT is announced that the attempt of St. Mark's Church (Protestant Episcopal), Detroit, to go over to the Reformed body, which they have voted to do, will be resisted by the authorities of the diocese so far as taking church property is concerned.

TWO more Church of England clergymen have joined the Church of Rome, Mr. Stanley being one. He is a relative of the Dean of Westminster. Nothing has aggravated the Low Church more than the persistence with which Dr. Pusey has remained in the Church of England.

THE English Parliament believes that the whiskey and beer sellers' privileges are superior to the wishes of the people at large. By a vote of 252 to 164, they have defeated a motion giving the local inhabitants the right to say whether liquor should be sold or not in their districts.

REV. DR. INGRAM, the aged Free Church minister of Unst, Scotland, died the first week in March being within a month of completing his 103d year. His father died at the age of 100, and his grandfather of 105 years. He was an eloquent preacher, and was the oldest minister in the world.

THE evangelical mission work recently started in Marcellus, France, proves very encouraging. The mission hall is already too small, and has had to be enlarged, and is filled twice a week with about 400 eager and attentive listeners. A new mission has been opened in another quarter of the city.

THE Congregational churches of Cleveland, Ohio, have a membership of 2,000. On a recent Sunday, while the beer-gardens were open and doing a thriving business, 30,000 people were counted in the churches. There have been large additions to the churches on profession of faith during the last few weeks.

THE Rev. Christopher Cushing's "Congregational Quarterly" has received, as he believes, its death blow by reason of the action of the National Council of Congregational Churches in providing for a Year Book for denominational statistics. Of these statistics the "Quarterly" has hitherto had a monopoly, and they have kept it alive. Its publication is now to be suspended. Meantime Dr. Cushing has been chosen treasurer of the Massachusetts Home Missionary Society in place of Mr. Charles Demond.

A MASSACHUSETTS State Convention, on the Sabbath question, is to be held in two places in Massachusetts, viz.: Springfield, May 6th and 7th, and Boston, May 13th and 14th. The exercises at each are to be nearly the same. Papers on all the bearings of the institution are to be read by eminent writers. John Hall is to discuss St. Paul and the Sabbath; Joseph Cook, The physical, intellectual, and economic advantages of the Sabbath; Bishop Foster, The Sabbath, a requisite to all forms of social regeneration; Dr. Schaff, Our foreign population and the Sabbath; Philip Brooks, The Sabbath the poor man's benefactor, etc.

PASTOR FLIEDNER, of Madrid, among other illustrations of the increasing intolerance of the Spanish priests not only to Protestants but to their own followers, mentions the following recent occurrences. Such arbitrary disregard of personal feelings and sacred sensibilities, will react even in Spain, as it has in other Papal lands when its iron yoke has pressed too hard. A Catholic boy fell from a tree and broke his neck, and church burial was denied him by the priest because he had not been able to confess and receive absolution before he died. On the same grounds the bishop refused to bury an esteemed citizen of Mahon, who had built a mausoleum in the Catholic churchyard. He had been unconscious for four days before his death, and although his friends earnestly desired that the last rites should be performed the priests would not consent; so in spite of the protestations of his family he was buried in the Protestant cemetery. Of course this was considered a great disgrace; the family went to the minister and complained, and really got a royal order to have the body disinterred, and placed in the mausoleum in the Catholic burying-ground. But as the government was afraid to come in contact with the church, it was ordered that the mausoleum should be surrounded by a grating, until the bishop, after new investigations, should permit the real interment to take place. Though the royal order was published in all the newspapers, the bishop has not complied with it to this day.

The Sunday School.

INTERNATIONAL LESSONS.

LESSON XV.

April 13, 1879. } PROSPERITY RESTORED. { Job xli. 1-16.

GOLDEN TEXT.—"Behold, we count them happy which endure."—James v. 11.

HOME STUDIES.

- M. Job xxxvi. 1-33.. God mighty in strength and wisdom.
T. Job xxxvii. 1-24.. God unsearchable.
W. Job xxxviii. 1-41.. The Lord out of the whirlwind.
F. Ps. lxxxviii. 1-18.. The complaint of the afflicted.
Th. Job xl. 1-14. Job humbled.
S. Job xlii. 1-16. Property restored.
S. James v. 1-20. Patient endurance.

HELPS TO STUDY.

The address of Elihu in which he seeks to vindicate the government of God, is suddenly interrupted by the coming

up of a storm which rolls across the desert. Out of the midst of the storm-cloud and the whirlwind God speaks, proclaiming his Majesty, and rebuking the ignorance and presumption of Job and his friends. The Lord does not vindicate Himself. He arraigns before Him the trembling listener—"Who is this that darkeneth counsel without knowledge?" In sublimest utterances He reveals His omnipotence and wisdom. Job is overwhelmed by the greatness of these revelations, and when the voice is silent, he confesses his error and humbles himself before the Lord. Here our lesson commences which naturally divides itself into three parts:

1. *Job humbled Himself*: vers. 2-6. He first acknowledges God's omnipotence. I know. He speaks from personal experience. God has shown him His infinite power and wisdom in contrast with the feebleness and ignorance of man. I know that Thou canst do everything. Here is absolute right, right which cannot err. Here is supreme power, for which nothing is too hard. Gen. xviii. 14; Jer. xxxii. 17; Isa. xliii. 13; Mark xiv. 36; No thought of Thine can be hindered (such is the correct reading). His purposes cannot fail. The progress of His kingdom cannot be stayed. The grand and awful truth of God's omnipotence is like the pillar in the wilderness; light and comfort to all who trust and love righteousness; darkness and terror to evil doers.

Job next acknowledges his own ignorance. He begins by repenting to himself the chastening words of Jehovah, chap. xxxviii. 2: Who is He that hideth counsel without knowledge, obscuring God's counsel by ignorant words, misrepresenting God's dealings with him. It is not man's place to question God. Those who complain most of God's doings often know the least. I am the man, Job says, who has been so foolish. It is I, then, who have spoken ignorantly, have uttered that I understood not. Even good men may err from lack of knowledge. The things of God, His ways and plans, are too wonderful for man: Ps. xl. 5; cxxxii. 1; cxxxix. 6. When man is brought face to face with God, then he discovers his own folly and nothingness. We cannot sound the depths of God. In lowly trustfulness is both strength and wisdom.

Job has now an answer for God—repentance and self-abhorrence. Before (chap. xiii. 22,) he had defiantly demanded to be heard that he might vindicate his own righteousness. God had taken him at his word (chap. xxxviii. 3,) and bade him stand forth and answer His questions. Now Job speaks and entreats to be heard; now he will speak, but no longer defiantly. He again quotes the words of Jehovah. "Dost thou say, 'Demand of me?' Here then is my answer, nothing but confession and recantation." He is now in the true attitude before God as a humble learner. I have heard of thee—learnt something by instruction; but now mine eye, the eye of the soul, the inner light of faith, seeth thee. And what is the result? I abhor myself. Would we know our real character, the sinfulness of self? Let us look upon the holiness and purity of God. And when shall we see God? In the person and work of His only begotten Son. He that seeth Him hath seen the Father, John i. 18; xii. 45; the prayer "Lord, show me myself," is included in that other, "Lord show me Thyself." When the former is answered in and by the latter, then we are at once humbled and quickened, cast down that we may be lifted up. No sinful man can stand in the Divine presence without being self-condemned. Judg. xiii. 22; Sam. vi. 20; Ezra xi. 15; Ezek. xx. 43; xxxvii. 31; Luke v. 8.

II. *JOB EXALTED*: vers. 7-10. God vindicates him by rebuking the three who had unjustly condemned him. In their complacent self-righteousness they had doubtless regarded God's words to Job as a confirmation of their own opinions. Quickly are they undeceived. God's wrath is kindled against them who had remained unmoved in their self-sufficiency, while Job who abased himself before God in genuine penitence is acknowledged as His servant. The three are directed to offer a solemn sacrifice, the perfect number seven represents its completeness. They were to offer it for themselves, in patriarchal times, each being his own priest, and Job was to intercede for their acceptance.

There is no restoration without sacrifice. Through the offering of one substitute there is pardon and reconciliation for us. He gave Himself a ransom for many. The blood of bulls and rams could not take away sin; only by the offering of Christ once for all, we are cleansed and sanctified—Heb. x. 4, 10. The prayer of the righteous man availeth much—Jas. v. 16. Believers should pray much for others. It is one of the great works to which they are called as "priests unto God." We have an advocate better than all in the great High Priest—1 John ii. 1; Heb. vii. 25. Even while Job was praying, the tide of his misery was turned. In seeking good for others, he obtained a double blessing for himself. In ceasing to think of self, prosperity and joy are recovered. Such is the study of Job. It reveals the loving-kindness of the Lord. In the end His love will vindicate itself—Jas. v. 11. Only trust Him.

A CORRESPONDENT in Valparaiso, South America, writes us that the Jesuit Redemptorists are going about the country planting crosses in high places; urging the people to more devout worship of Mary as the "Redentora," and destroying the copies of the New Testament whenever they can.

THE dwelling of the Lord is not confined to any one place. Reside where we may, we may regard our dwelling, if we are believers, as one room in the Lord's great house, and both in providence and grace find a soul contenting store supplied to us as the result of living by faith in nearness to the Lord.

Scientific and Useful.

SPONGE CAKE.—Six eggs; three cups powdered sugar; four cups sifted flour; one teaspoonful soda; two of cream tartar; one cup cold water; a pinch of salt.

BAKING POWDER.—Eight ounces of flour, eight ounces of English bicarbonate of soda, seven ounces of tartaric acid; mix thoroughly by passing several times through the sieve.

BREAKFAST CAKE.—Two eggs, two cups sugar, two dessert-spoons of butter, beat well; add one cup of sweet milk, four teaspoonfuls cream tartar and two teaspoonfuls soda mixed with five cups of flour.

Do not throw away your ribbons because they are soiled. Wash them in suds made of fine toilet soap and cold water, squeezing them quickly through. Then iron them between two cloths with an iron not too hot.

An immediate and effective remedy for lice on cows and other cattle, also for ticks on pigs, is to wash the affected parts with potato water, or water in which potatoes have been boiled. One application is generally sufficient.

FOR CHOLERA INFANTUM.—The whites of two eggs well beaten; then mix with pure water (or melted ice); add one teaspoonful of orange flower water and a little sugar (as much is apt to make the bowels worse); give a tablespoonful every hour. It will ease the worst cases of cholera infantum, the egg coating the bowels and healing them.

A Dutch exchange states the flavour of coffee may be greatly improved, and its delicate aroma increased by adding a little bicarbonate of soda to the water with which it is made. It is for this reason that the coffee obtained at Vichy, Carlsruhe, and some other towns, is of such superior excellence, a certain percentage of bi-carbonate of soda being naturally contained in the water of those places.

How true is it that if we observe and remember, we can learn something of every one we meet! A few days ago I learned from the poorest housekeeper I know, something new to me; that salt added to the flour before the water on stirring paste for starch or gravy, would prevent the flour from forming in lumps. Of course I used to salt both gravy and starch, but I never observed the good results of adding the salt first.

FOAMING OF CREAM.—The foaming of the cream when attempting to churn may be caused by its being too cold, or because it has been standing too long in a warm room. Use a thermometer in testing the temperature of the cream before attempting to churn again, for it is difficult to get it just right without one of these instruments. Plunge the thermometer into the cream, and when it shows a temperature of about sixty-five degrees it is ready for churning. If your milk is kept in a moderately warm room and the churning done two or three times a week, you should have no trouble in making good butter.

TO CATCH RATS.—A novel method of catching rats and mice which takes into account the social characteristics of the pestiferous rodents, was recently described in the Germantown "Telegraph." The correspondent says: "I do not think it is generally known that rats and mice will go into a trap much more readily if a piece of looking-glass is put in any part of the trap where they can see themselves. They are social little creatures, and where they can see any of their tribe, there they will go. I am quite sure of the effect of the looking-glass, as I properly baited my trap for a whole week without being able to coax one of my depredators in; but the first night after putting in the looking-glass, I caught two—one very large and one small rat; and every night since this device has made one or more prisoners." The "American Agriculturist" recommends mixing plaster of Paris with meal. The rats eat it and the plaster sets in their stomach and kills them, so it says.

SMILAX is an exceedingly graceful vine, with glossy, green-ribbed leaves, and is now more extensively used than any other plant for decorating parlours, the hair, and for trimming dresses. With little a care, it can be grown successfully as a house-plant. The vine does not require the full sun, but will grow well in a partially shaded situation. It

can be trained on a small thread across the window or around the pictures. Grown from both seed and bulbs. Pot the bulbs as soon as received, watering but little till you see signs of growth. They grow very rapidly, and should always have strings to twine on. Give plenty of fresh air, but be careful and not let a direct draft of cold air blow upon the vines, as they are very tender when young. Give them a warm place, and they will amply repay all care. When growth is complete, the foliage will turn yellow; then gradually withhold water, and allow the bulbs to dry. They can be put away in some dry, cool place. After they have been in this dormant state six or eight weeks, they will begin to show signs of life, and are then ready for another season's growth.

MAN'S AGE.—Few men die of old age. Almost all die of disappointment, passion or bodily toil, or accident. The common expression, "choked with passion," has little exaggeration in it, for even though not suddenly fatal, strong passions shorten life. Strong bodied men often die young; weak men often live longer than the strong, for the strong use their strength, and the weak have none to use. The latter take care of themselves, the former do not. As it is with the body, so it is with the mind and temper. The strong are apt to break, or like a candle, to run; the weak to run out. The inferior animals that live temperate lives have generally their prescribed number of years. The horse lives twenty-five; the ox fifteen or twenty; the dog ten or twelve; the rabbit eight; the guinea pig six or seven years. These numbers all bear a similar proportion to the time the animal takes to grow to its full size. But man, of all the animals, is one that seldom lives this average. He ought to live a hundred years, according to physical law, for five times twenty is a hundred; but instead of that he scarcely reaches on an average four times his growing period; the cat six times, and the rabbit even eight times the standard of measurement. The reason is obvious—man is not only the most irregular and intemperate, but the most laborious and hard worked of all animals. He is also the most irritable and there is reason to believe, though we cannot tell what an animal secretly feels, that more than any other animal, man cherishes wrath to keep it warm, and consumes himself with the fire of his own secret reflections.—*Exchange.*

DRAINING THE SOIL.—In England the value of underdraining has long been acknowledged, and there is probably no country where it is so systematically practised. They understand that its beneficial action is twofold: it drains the superfluous water from the soil under excessive rains, and during drouths conserves moisture, through the admission of air into the tile, to be condensed, but more particularly into the pores of the earth when dry. The air is constantly robbed of its moisture, and is as constantly replaced, and thus the conversation goes on indefinitely. On the continent of Europe, especially in Germany, draining is now being systematically carried on and without reference in many cases to the relative wetness or dryness of the soil, and it is said, with beneficial results. The Hollanders have long been persistent drainers of that country, principally from the fact that much of it was so wet as to preclude cultivation until drained. Hence they have invented many curious means of freeing the land of surface water. They are specially noted when emigrating to the West in selecting lands usually regarded as of little value, for want of drainage. In Michigan, Illinois, Iowa and in other States where they have settled, they have rendered such lands among the most valuable in their States. It is the result of a well digested system of drainage and thorough cultivation, and the lessons thus taught have been appreciated by their neighbours. It is to be hoped that the impetus given to drainage of late years will not be allowed to flag, if some dry reasons should intervene. The next best time to drain, except when crops are suffering from water, is when the soil is dry.

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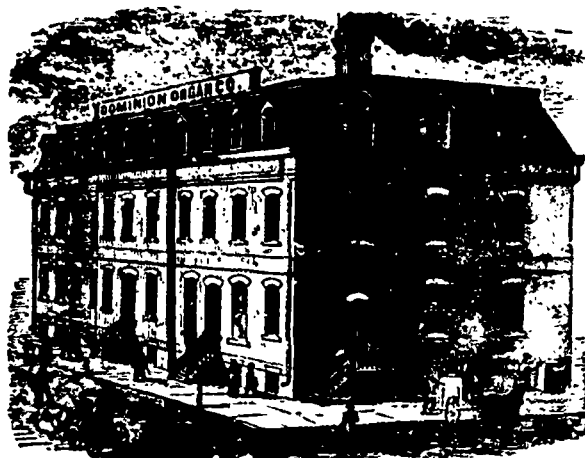
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Of Official Report of Award to DOMINION ORGAN COMPANY, Bowmanville, for Organs exhibited at the Centennial Exhibition, Philadelphia, 1876.

INTERNATIONAL EXHIBITION. (No. 215)
PHILADELPHIA, 1876.

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

PHILADELPHIA, December 5th, 1876.

REPORT ON AWARDS.

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

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

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

H. K. OLIVER, Signature of the Judge.

APPROVAL OF GROUP JUDGES.

J. SCHIEDMAYER, WILLIAM THOMPSON, E. IRVANSBUR, JAMES C. WATSON, ED. FAVER PERRET, JOSEPH HENRY, GEO. F. BRISTOW, J. E. HILGARD, P. F. KILG, F. A. P. BARNARD
A true copy of the Record. FRANCIS A. WALKER, Chief of the Bureau of Awards.
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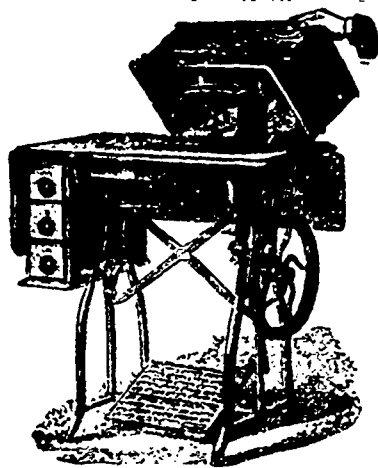
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