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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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### EDITORIAL DEPARTMENT.

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

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

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IN connection with the recent sessions of the Church Congress in Great Britain, a meeting of the Funeral and Mourning Reform Association was held, and the object of the association was warmly endorsed.

WE have received from A. M. Purdy, of Palmyra, N.Y., a very instructive sixteen-page pamphlet, telling how to grow small fruits successfully, describing sorts, etc., etc. He sends it free to all applicants, as also a specimen copy of his monthly paper. Those engaged in the culture of fruits and flowers will do well to send for a specimen copy.

WE suppose our Baptist brethren will rejoice over an item which has been published recently; but we cannot help regretting the fact recorded. The Marcy Avenue Baptist Church, Brooklyn, has been received into the Long Island Baptist Association. Five years ago it was refused membership in the Association on account of its open communion practices. Now it has become narrow enough to suit the most orthodox Baptist.

MR. JOHN B. GOUGH has recently returned from Europe, where he has been for the last fifteen months, partly for the sake of his health, but chiefly, if one might judge from the extent of his labours, for the advancement of that cause with which his name has been so long identified. From all accounts, Mr. Gough has never appeared to greater advantage than during his recent tour, and the results of his labours, especially in Scotland, have been very marked and very satisfactory. This was the third visit paid to Great Britain by Mr. Gough since leaving it a poor boy to push his fortune in the New World.

THEY have had a Sabbath Convention in Boston. The local Evangelical Alliance had it in charge. The questions of the Sabbath and Sabbath observance were pretty well discussed. Among the speakers were Prof. Smyth of Andover, Prof. Hovey of Newton, and Leonard Woolsey Bacon. We do not see that the Convention dealt with the question which demands greatest notice just now. The Sabbath as a divine institution is one thing; Sunday as a day of rest, made such or recognized as such by law, is another thing. There is very little use spending much time on the

first matter now; the second demands attention. Let us not confound the two things.

REV. JACOB ABBOTT, after a long and useful life, has passed away. His name has been known throughout Christendom for many years. The years which he spent in what is known as "the ministry" were but few, but his entire life was a ministry. By his pen he reached thousands whom he could not have reached by his voice, and his influence was ever for good. His first work was "The Young Christian," and it made its mark at once, and many copies of it have been scattered here and there. But it was only the beginning. It is said that he has written and published more than two hundred different books, and they are all designed for the young. To him certainly the words were applied, "Well done, good and faithful servant."

THE Cleveland Conference of Congregational ministers recently met at Wellington. Papers and addresses on the following subjects were presented: "Preparation of the Church for Revival Work," "How to reach the Unsaved," "The Church in the Sabbath School," "Children in the Sanctuary," "Who should belong to the Church," "The Obligations of Church membership." The special event of the session was a sermon on "Sabbath Desecration," by Rev. James Brand, in which he uttered a strong protest against running cheese factories on Sunday. Wellington is the great cheese mart of Ohio, and the subject of Sunday cheese-making came closely home to the conscience of Christian farmers in that region.

BETRAYALS of trust seem the order of the day. Most of them professedly have been with the best intentions. The defaulters never meant, they say, to wrong any one. They merely took the loan of money which was not their own, intending to make it all right by and-by. Somehow, however, the by and-by never came. One of the latest of these cases is that of Dempster, the defaulting bank agent in Ingersoll. He seems to have been much respected in the locality, and the bank had the most implicit confidence in his honour and uprightness. It is the old story, living above his means and eager to keep up the farce, he stole and called it borrowing, and now he finds himself in gaol with very dreary prospects before him. His fate, however, won't warn multitudes who are following the same course, and at the same time hoping that all will come right at last.

IT is often said that farmers are slow to give. And that they need to be trained to give. We have heard it suggested that deputations from city churches be sent out to lecture them on the subject of giving. Perhaps they are slow, but they are sure. The facts in connection with the dedication of the church at Shedden the other day shew that they are not always slow. That neat and well furnished structure was dedicated nearly free of debt. We have yet to hear of a city church doing it after this fashion. One of these "slow" old farmers of Shedden district gave \$500; two others gave \$200 each. And these were not simply promises on paper, but gold in the hand. Would it not be well for some city churches to take a leaf from these farmers' note books and "lift" that big debt that hangs like a millstone on their church.

THE Postmaster-General of the United States has done a very proper thing. A communication having been sent to him by the postal authorities of Canada stating that though all publications styled "Police Gazettes," etc., are prohibited circulation in the Dominion on account of their immoral character, yet in spite of all the precautions possible on the part of the Canadian

postmasters some copies of such get into circulation on this side of the lines; and requesting the United States Government to take measures to prevent the forwarding of this class of matter in Canadian mails -- an order was forthwith issued declaring that all such publications addressed to Canada shall henceforth be unmailable. This is as it ought to be. The corrupting influence of such papers cannot well be exaggerated, and it is a comfort to think that henceforth Canada will be free from their presence.

THE eleventh anniversary of the services in Agricultural Hall, London, was observed on Sabbath, October 12th, Rev. Dr. Thain Davidson, the master-spirit of the enterprise, presiding. He said that at no time in the eleven years had the appointed preacher failed to appear. The services had attracted many who never entered a place of worship, and not a few of them had been led to join some Christian church. During the past year, Dr. Davidson said, addresses had been delivered by ten Episcopalians, eleven Presbyterians, eleven Congregationalists, ten Baptists, and two Wesleyans. The expenses for the twelve months had been about \$1,250, and the collections at the doors had amounted to about \$850. The anniversary meeting, which as usual was kept within the hour, was addressed by an Episcopalian clergyman, a Wesleyan, a Congregationalist, and a Baptist.

QUITE a controversy is going on at present in the States over a recent order of the Postmaster-General forbidding all postmasters to deliver letters to any who are advertised as lottery agents. Suits have been entered by some of the aggrieved parties against particular postmasters in order to test the validity of this order. It is expected that the result of these discussions and suits will be the introduction of a Bill into next Congress prohibiting the delivery of letters to any one who advertises himself as a dealer in lottery tickets or in any way connected with lotteries; and to exclude from the mails those newspapers which publish lottery advertisements. We, in Canada, are not very much troubled with the evil complained of except sometimes when it takes the form of church-raffles, bazaars, lucky bags, and other such ways of raising money, always questionable, but specially so when done professedly for a good cause. With so much gambling of one kind and another on every side the friends of religion and the young cannot too carefully guard against resorting to any plan for raising funds which is not only of the world but of its worst section.

THE Rev. Fergus Ferguson, who was before the U. P. Synod of Scotland some two years ago on a charge of heresy, recently delivered a lecture on "Modern Orthodoxy." He said: "The sum of orthodoxy is contained in six points: That there is a God; that the universe is the work of God; that man is a being made in the image and after the likeness of God; that Jesus is the Christ, the Son of God and the Saviour of the world; that the Church, as the body of Christ, is the organization in which the Spirit of God fully dwells, and by which, therefore, the mind of God as contained in the Sacred Scriptures may be most fully and clearly made known to the world, in order that the world might be brought back to God; and that the Bible is the Word of God." The dilemma of modern orthodoxy is, in Mr. Ferguson's opinion, the attempt to reconcile these six points with the notion of the eternity of evil -- "a notion not only incompatible with every one of the fundamental propositions of pure orthodoxy, but logically destructive of every one of them." It remains to be seen what his co-Presbyters will have to say to this new manifesto of Mr. Ferguson.

## GETTING MARRIED

BY DR. JOHN HALL

It is very unfortunate for many that a subject so practical and important as marriage is often spoken of as if it were a mere jocular incident in human life. The opportunity to fill young minds with just and pure ideas concerning it is partially lost, and from the habit of treating matrimony as a comedy it is sometimes turned into a horrible tragedy.

Marriage has its *social* side. Persons rise or fall, or are kept from rising or falling, in a great measure, by the companions for life whom they select. Mr. Small would never by himself have amounted to much, but he had the good fortune to marry a capable, energetic girl, and the result is the Small family stand among the foremost in the town.

Marriage has its *prudential* side. When the young people set out in disregard of the first principles of honest living, they lay the basis of many a bitter sorrow. When self-denial, forethought, and careful calculation are made at the beginning, and even overmastering affection is made to bend to practical wisdom, they have laid a foundation for safe future prosperity. Tom Fawcett was desperately in love with Miss Greer, but he knew just how much it would take to "set them up," however modestly. He told her his ideas and plans; he got a savings bank book; she kept it for him; it was a salutary check on any little extravagances to which she might have been tempted. Mr. Fawcett is now a bank president, and Mrs. Fawcett keeps four domestics, and makes every one of them keep a savings bank book.

Marriage has an *intellectual* side. A man with a handsome face and figure, but without brains or any wish for knowledge, makes it hard for a wife of average capacity to maintain the "looking up" attitude. On the other hand, a refined and educated woman with an active mind lifts up a man who has inherent force, though, perhaps, without early advantages. A wise young fellow ought to say to himself, "When that hair is less thick and glossy, when that cheek is paler, when that eye has less lustre than now, will there still remain a mind that will stimulate and strengthen mine?"

Marriage has a *moral* side. Harry Bell admired his "girl," but he did not respect her. There was nothing wrong about her, but he did not in his heart do honour to her principle. She dazzled others, she fascinated him, he was proud of her in society. But that was all. When he had his home and his wife in it he did not keep away the men whose looseness or coarseness would shock a good woman. Wit might be wicked, but she enjoyed it if it was witty. So his tone was not kept up, but let down; and, unfortunately, the boys are "bad," and the girls are "not turning out well." It might have been different if Mr. Bell had set up a higher standard of goodness.

Marriage has a *personal* side. A little high temper, a little dull moroseness, a little looseness of the tongue, a little—a very little—jealousy of disposition, may be the ruin of two lives that ought to have been happy as one. Dear Edith was a lovely girl, but her girl friends knew that she had a temper of her own; and, unfortunately, now that she—temper and all—is Charlie's, he knows it, likewise. He is most cautious in her company. A man who carries about a bag of gunpowder needs to avoid sparks. She might blow him up. On the other hand, Dick Brown is, in many respects, a nice fellow, extremely precise in manner, but so jealous that his wife's own relations are watched, snubbed, and at length driven from his house by him, lest they should get the affections of his wife. He has in various small ways "cribbed, cabined and confined her," till a sprightly, warm-hearted girl, with frank manners and an honest nature, is changed into a restrained, timid, hesitating woman. It is pitiable to see her sidelong glance at him, that she may find out whether, unobserved, she may cordially receive an old friend of her childhood. Dick might scold her sideways all the evening, if she showed too much warmth.

These and many such matters are little thought of by too many young persons, and hence, the "incom-

patibility," the "unpleasantness" and quarrels, ending too often in separation. The union was formed under the influence of admiration, or self-love, or ambition, or sordid gain, and it was not happy. Ah, Mr. Looker, you may buy gold too dear.

There are cases in which marriages not abstractly wise are yet robbed of their evil in a good degree by prudent friends. A young girl becomes interested in some one, commits herself, and when he comes to ask permission of her parents to address her, every one knows that it is of no use for them to refuse. She will have him whether they like it or not. The parents are reflecting, self-controlled persons. They say to one another, "This is not the wisest choice that poor Mattie has made, but she has made it and we must make the best of it." So he is brought to the house; arrangements are prudently made for them; he is conciliated, influenced, guided. His respect and confidence are secured, so that instead of standing on his insulted dignity and defiantly employing his power, he becomes ambitious to win the esteem and affection of his wife's "folks," so he is lifted up and saved. The relations of young married people can do much to make or mar them.

There is a curious felicity some have in the circumstances of their marriage, which gives them a good "send-off." They do not surprise any one when it is announced. People say it is just the thing. They do not run about the town, telling everybody of the "catch," but they cement the friendship of many years by timely confidences, which say, informally, "I wish you as one of my friends to know it." Their wedding is nice, there is no meanness, and no "splurge." "Her own minister," who has long known her, watched over her, and shares in her hopeful satisfaction, marries her, and his voice trembles a little as he says, "The Lord bless you!" He feels as if giving his own child to another's custody, and the bridegroom knows again from the very tones of the clergyman that he would be bad and base beyond expression if he held lightly that sacred trust. Quietly and naturally the young couple settle down into their new life, forgetting no civilities, taking on no airs, and provoking no criticism. They are beginning as they mean to end. They will not be the "talk of the town," they will never occupy the time of a divorce court.

How to mend matters is a hard problem; but rash, inconsiderate, selfish, wicked marriages are a sore evil in society. The making of such matches is a topic of talk which in itself demoralizes, and the breaking of them, later, with more or less of form, renews the malignant influence. When old Congressman Kiteflyer married Miss Hopper, who was poor, showy, and ambitious to get to the capital, the talk about it corrupted the place. It was a bad play which everybody saw acted on the stage of actual life. He had no real love for anybody, except old Kiteflyer; and she had no true love for him. And when a year or two after, the "old fool" sent her home, and settled with her lawyers how much he should pay, the stench was again over the place. Health officers are much needed to abate nuisances that pollute the air and send poison into the lungs; but who shall drive away the bad gases and noxious smells that blight all delicacy, and poison the gentler feelings of our people?

## THE S. S. SUPERINTENDENT AND MINISTER.

The minister should not seek to supersede the superintendent, nor to interfere with his government of the school; but the superintendent and the teachers should ever be in harmony with the preacher, and should consider themselves as but a part of his official staff.

The supervision of the minister should extend particularly to the selection of books for the library, that is to be placed in the hands of the teachers and of the children of the school. It is but seldom that superintendents and teachers, engrossed with the busy cares of life, have full time to examine the multitudinous issues of the press which are sought to be placed in these libraries. Each publisher has a list of his own books, and wishes to sell them. He exchanges with other publishers, and thus may have a very large

variety. He is so occupied with the financial affairs of his establishment that he may not know the precise character of the teachings of the books which he publishes. Without intending to do wrong, he recommends works which ought not to find their way into Sunday schools. A committee is oftentimes appointed by the teachers to purchase a library. It is frequently composed of men who are good and earnest and true; but they are not extensively acquainted with religious literature, and they purchase such works as have pretty titles, are well printed, are recommended by publishers, and, above all, which are of a low price. In this way books of doubtful or erroneous doctrinal teachings, or which sanction unchristian conduct, or works of fiction without either high imagination or beautiful style to recommend them, are placed in the library, and they vitiate rather than improve the taste. The books introduced into the Sunday school should contain such doctrinal or practical teaching as may be in harmony with the Church; otherwise the influence of the Sunday school may not only be of little service, but may even become of positive injury to the interests of the congregation. In this day of light and loose and skeptical publications, no duty is more imperative on the minister than to exercise a watchful supervision over the literature that is purchased by the church, and is placed by the church in the Sunday school library for the use of its children; for the young have a right to regard the teachings of such works as sanctioned by the church.

No matter how great may be the intellectual power and personal influence of the preacher, he cannot accomplish his work unaided and alone. He is the general of an army, but he cannot conquer without soldiers. He must have others to assist him. The duty of a preacher, then, is to study carefully the genius and organization of his church, and to secure all the assistance which that organization can furnish. Whatever officers, whether elders or deacons, trustees or stewards or leaders, may constitute the officary of his church, he is to place himself in intimate relations with each and all of them. His study should be how to employ, to the utmost degree, their talents in church activities, so as to assist in church development and in aggressive work. He should further study how to enlist the entire talent of his church members, old and young, men and women, in spheres of active usefulness. This he should do not only for the assistance which they give him, but for the benefit which results, first to the church, and then to themselves. The true teacher is ever a learner. There is no process by which our learning becomes accurate and methodical so soon as by attempting to communicate it to others; hence every one who is engaged in doing good is also engaged in self-development and culture. In different denominations church organizations vary; but, be the organization what it may, the great object is to develop into perfect Christians the entire membership, and to act upon the world as an attractive and aggregating power which constantly adds to its own magnitude.—*Bishop Simpson.*

## WATSON FRENCH'S SERMON.

There are no sermons like those which a man occasionally preaches to himself. The minister never talks to his people from the pulpit as searchingly as he sometimes talks to himself with head bowed on the table in his study. Watson French was not a minister, though. He never even spoke in prayer-meeting. His pastor had long carried him on his heart, and had aimed more than one sermon at him. But sermons seemed to glance off from him, until he turned preacher and took aim at himself. He had been to prayer-meeting one evening where some one had repeated the words of the apostle: "Lest any of you seem to come short." Coming home, he sat down alone in the sitting-room and the text came back to him, kept coming back, no matter how many times he tried to dismiss it from his thoughts, and finally fastened fully upon his attention.

"It must mean that some who call themselves Christians come short of being Christians," he said to

himself. "I wonder if there's danger of my making such a mistake. I've been a member of the church these thirteen years. I keep up family prayers, when something doesn't prevent. I pay my pew-rent every quarter. I generally go to prayer-meeting, if I can get away from the store. I did my share on the building committee and in raising the church debt. I've never been deacon; no one ever voted for me. Now I think of it I should feel a little queer if they did. 'Deacon French,' how Stewart would laugh at the idea; I doubt if he knows that I belong to the church at all. And I suppose I have smoked up two or three boxes of cigars in his office, evenings, when we have been playing chess together. Have played there sometimes instead of going to prayer-meeting. There's nothing bad about chess, though. But there's the tobacco. I have had my doubts about that. It's a bad habit, and lately that text has kept coming to me, 'Happy is he that condemneth not himself in the thing which he alloweth.' Such self-indulgence seems too much like coming short.

"And it can't be quite the thing for a disciple of Christ to be so soaked with business all the time as I am. It's the last thing I think about before I go to sleep and the first thing when I wake up. I think about it when I am pretending to pray. I don't mean to cheat my customers. They'd generally find it out if I did, and I'd lose in the end. But I do persuade people to buy things, sometimes, when I don't really think it's the best thing for them to do. That certainly isn't doing as I would be done by. There's politics, too; since I've been on the county committee I've consented to some mean dodges to beat the other side. And I've knuckled to the saloon interest as no Christian man ought to.

"I haven't enjoyed the prayer-meetings, either. They're dry. But I never did my share to make them interesting. I come in late, and sit on the back seat, and never take part. I know what the trouble is, too; I have no relish for religious things. There's the Bible, I don't know as I open it from one Sunday to another except at family prayers. As for closet prayer I gave that up long ago. I'm afraid there's been no real Christian life in my soul. I haven't any claim on the blessing promised to those who hunger and thirst after righteousness. I've been full of business, full of money-making, full of self-gratification, and empty of God. My example and my talk at home before my children have all been in the direction of this-worldness. Sunday has been a dull day to me. It's always a relief to me when Monday morning comes. Christ came to this world to save men from a life of sin. But I do nothing in the way of personal effort to lead men to Him from one year's end to another. I've felt no burden of souls. I've taken my ease. I've been content with just such a life as multitudes lead who do not profess to be Christian people at all. How I have 'come short' of the true Christian life, the Christ-like life! God help me to be a better man."

It was not a long sermon. It was a very plain one. But it dated for Watson French the beginning of a more consistent, fruitful life. His family saw it in the evident heartiness with which he conducted family worship; the church saw it in the cheerful, ready part he took in their social meetings; his customers saw it in the genuine care he showed for their interests; casual acquaintances saw it in the kindly, tender words he spoke to them, now and then, commending Christ's service; the poor, and sick and discouraged saw it in the many helpful ways in which his Christian sympathy found expression.—*N. Y. Christian Weekly.*

#### FIRST FAMILY PRAYER.

The late Rowland Hill was once driven by a storm into a village inn, and compelled to spend the night. When it grew late the landlord sent a request by the waiter that the guest would go to bed; Mr. Hill replied, "I have been waiting a long time, expecting to be called to family prayer." "Family prayer! I don't know what you mean, sir; we never have such things here." "Indeed! then tell your master I cannot go to bed until we have had family prayer." The waiter informed his master, who, in consternation, bounced into the room occupied by the faithful min-

ister, and said, "Sir, I wish you would go to bed. I cannot go till I have seen all the lights out; I am so afraid of fire." "So am I," was the reply; "but I have been expecting to be summoned to family prayer." "All very good, but it cannot be done in an inn." "Indeed! then pray get my horse. I cannot sleep in a house where there is no family prayer." The host preferred to dismiss his prejudice rather than his guest, and said, "I have no objection to have prayer, but I don't know how." "Well, then, summon your people and let us see what can be done." The landlord obeyed, and in a few minutes the astonished domestics were on their knees, and the landlord called upon to pray. "Sir, I never prayed in my life; I don't know how." "Ask God to teach you," was the gentle reply. The landlord said, folding his hands, "God teach us how to pray." "That is prayer, my friend," cried Mr. Hill, joyfully, "go on." "I am sure I don't know what to say now, sir." "Yes you do; God has taught you how to pray; now thank him for it." "Thank you, God Almighty, for letting us pray to you." "Amen! amen." exclaimed Mr. Hill, and then prayed himself. Two years afterward, Mr. Hill found in that same village a chapel and a school, as the result of the first effort of family prayer at the "Black Lion."—*N. Y. Observer.*

#### A HEBREW LEGEND.

From an ancient, learned Rabbi comes this legend full of grace,  
Floating down through countless ages, from a lost and scattered race.

Far away, where the horizon forms a line 'twixt earth and sky,  
There arose a glittering city, with its peaks and turrets high.

Flooded with a wondrous glory which in splendour downward rolled,  
Seeming like the way to Heaven, through a country paved with gold.

Sweet as odours from the tropics was the free, life-giving air,  
Fraught with the divine elixir—making all immortal there.

And the fame of that far city, seen above the sunset high—  
Pointing with its sparkling fingers, ever upward to the sky—

Went abroad to all earth's people, and they clasped their dear ones tight,  
And they journeyed from the valleys up towards the golden light.

And for long, long years they dwelt there, with life's goblet brimming o'er;  
Deep and deeper though they quaffed it, full it sparkled evermore.

But a strange and restless yearning woke at last, as years went by,  
And they stole away in silence, one by one—that they might die.

—*Boston Transcript.*

#### CARLYLE'S FATHER.

Thomas Carlyle thus describes his father: "I think of all the men I have ever known, my father was quite the remarkablest. Quite a farmer sort of person, using vigilant thrift and careful industry, abiding by veracity and faith, and with an extraordinary insight into the very heart of things and men. I can remember that, from my childhood, I was surprised at his using many words of which I knew not the meaning; and even as I grew to manhood I was not a little puzzled by them, and supposed that they must be of his own coinage. But later, in my black letter reading I discovered that every one of them I could recall was of the sound Saxon stock which had lain buried, yet fruitful withal, in the quick memory of the humbler sort of folk. He was an elder of the kirk, and it was very pleasant to see him in his daily and weekly relations with the minister of the parish. They had been friends from youth. That parish minister was the first person that ever taught me Latin. The last time I ever saw my father was on my journey from Craigenputtock to London. I was on my way to this modern Babylon, with a manuscript in my hand,

'Sartor Resartus' by name, which I wished to get into print. I came up on my fool's errand, and I saw my father no more, for I had not been in town many days when tidings came that he was dead. He had gone to bed at night, as well as usual, it seemed; but they found in the morning that he had passed from the realm of sleep to that of day. It was a fit end for such a life as his had been. He was a man into the four corners of whose house there had shined through the years of his pilgrimage, by day and by night, the light of the glory of God; and at the last he was not, for God took him."—*Hand and Heart.*

#### BOOKLESS HOMES.

A dreary place is a bookless house, my young friends; see that in founding a home for yourselves you do not neglect the household library. We rejoice in pretty furniture and artistic pictures; but we want to see a new book sandwiched between every two purchases, and newspapers and magazines drifting around so thickly that the very order of the sitting-room is imperilled. We never knew anything worse than intelligent sons and daughters grow out of such untidiness. To go to housekeeping without a family Bible and an unabridged dictionary ought to be elected a criminal offence. Here lies the beginning of wisdom. Then we should add modern history to ancient, poetry to science, Scott, Thackeray, Dickens, Hawthorne, and Holmes to theology. We should know the opinions of the best minds to-day upon all questions of social life, of philosophy, of agriculture. We have known famous business men, keen financiers, to grow out of bookless homes, but never the great-hearted and tender-souled. So, parents, remember this, glance over your libraries to see if there be not some vacancy to fill up with the volume which will add to the cheer of the windy wintry nights. Get for the boy a book of history or travels; for the girl a copy of Tennyson, or Longfellow, or Browning—some sweet poet who sings along the quiet vales of life in notes we all can understand! Win them to read aloud around the evening lamp, and most unconsciously their young souls will be drawn out to follow after those who call, to follow, and sing, and be glad—for great is the power of influence.

#### THOUGHTLESSNESS.

In general, I have no patience with people who talk about the "thoughtlessness of youth" indulgently. I had infinitely rather hear of thoughtless old age, and the indulgence due to that. When a man has done his work, and nothing can in any way be materially altered in his fate, let him forget his toil and jest with his fate, if he will; but what excuse can you find for wilfulness of thought, at the very time when every crisis of future fortune hangs on your decisions? A youth thoughtless! when the career of all his days depends on the opportunity of a moment! A youth thoughtless! when all the happiness of his home forever depends on the chances, or the passions of an hour! A youth thoughtless! when his every act is a foundation stone of future conduct, and every imagination a fountain of life or death! Be thoughtless in any after years rather than now—though indeed there is only one place where a man may be nobly thoughtless—his death-bed. No thinking should ever be left to be done there.—*Ruskin.*

How sometimes the practical moralities of men of the world rebuke the practices of professing Christians! Oftentimes a Christian man will follow the call and beck of party where a citizen of the world will assert his manhood and independence by resolutely refusing to be led. And which of the moralities is the greater? Five minutes for reflection.

THE Reformed Episcopal Church in the United Kingdom, otherwise known as the Reformed Church of England, have organized a Canadian Synod and made application to the General Synod to elect a Bishop for Canada. An ex-Vicar of the Church of England, who is a graduate of Oxford, is the one spoken of.

THE  
CANADIAN INDEPENDENT.

TORONTO, THURSDAY, NOVEMBER 13th, 1879.

ENGLISH CONGREGATIONAL UNION.

The autumnal Session of the English Congregational Union began in Cardiff on Monday evening, the 13th of October. On that evening a sermon was preached by the Rev. Dr. Mellor, of Halifax, in Wood street Congregational Church from the text, Psalm cxix. 126. Two points were dwelt on by the preacher: First, that men had made void God's law; second that in that fact there was ground for an urgent appeal to God to work.

On Tuesday morning the chairman of the Union, the Rev. William Cuthbertson, B.A., delivered the usual address. His theme was "Independency as a Witness-Bearer." He passed in review some of the peculiarities of our Congregationalism. We rejoice to notice that he held very strongly to what have been in the past distinctive principles of our churches in England. He spoke of the relationship of the Congregational to other free churches, of their protest against the papacy and State-churchism, of their relation to formulated creeds, of their witness for Christian simplicity of life. At the close of the address Mr. Henry Spicer read a paper on "Reform of our College System." The special Committee then appointed to deal with the same subject then reported. They recommended the separation of the Arts curriculum from the Theological; that the Colleges confine themselves to theological studies, the students finding their literary training elsewhere, previous to entrance on their theological course; that fewer subjects be assigned to each theological professor; and some other matters of detail. The purpose was to make the colleges theological seminaries, and to adopt the Scotch and American system. The feeling was strongly in favour of the adoption of the changes. The Rev. R. Ann then moved a resolution on "The Removal and Resettlement of Ministers." It recommended that the County Unions consider the desirableness of appointing a confidential committee with which vacant churches and movable ministers may correspond.

A sectional meeting was held on Tuesday afternoon in Charles street Chapel, under the presidency of James Law, Esq. The subject discussed was "The Application of Business Methods to Church Administration." Among the speakers were Mr. Henry Lee, Mr. Aldemar Martin, Rev. R. A. Bertsam, Rev. G. S. Barrett.

Another sectional meeting was held in Bethany Baptist Church at the same time, T. R. Hill, Esq., M.P., in the chair. The subject for consideration there was "Systematic Colportage." Among the speakers were Mr. T. Bowick, Rev. F. Wagstaff, and Rev. Burford Hooke. In the evening a public meeting was held in Wood street Chapel. The chair was occupied by Mr. Henry Lee, and the speakers were Rev. B. Williams, Rev. W. F. Clarkson, and Henry Richard, Esq., M.P.

On Wednesday morning the resolution concerning vacant churches and movable ministers was further discussed. The resolution was eventually carried, with an addition to the effect that such Committee consider applications for entrance into the Congregational ministry from persons who have not passed through any of the denominational Colleges. A resolution was then passed relative to the Sunday closing of public houses in Wales. After receiving deputations from the Baptist Union and from the local ministers, a very strong resolution was passed relating to the Beaconsfield policy regarding Afghanistan. The speakers were Rev. J. G. Rogers, H. Richard, Esq., M.P., T. R. Hill, Esq., M.P., and Rev. J. Baldwin Brown. Then the Rev. Thomas Rees, D.D., read a paper on "The Position, Prospects, and Responsibilities of Welsh Congregationalism."

The third and last session of the Union was held on Thursday, the 16th ult., at Wood street Church. After the reception of the delegate from the Scotch Union

and a representative of the Western Australia brethren, Mr. Alfred Barnes read a paper on "The Connection between Spiritual Life and the Consecration of Money," and the Rev. G. S. Reaney another on "Special Missions for the Revival of the Spiritual Life of the Churches." The latter paper awakened some interest and was pretty well discussed. A resolution was carried commending something like the evangelistic work with which we, on this side of the Atlantic, are familiar enough. This closed the proceedings of the Session, and after the usual votes of thanks the Union adjourned. Public meetings in connection with the Union were held. One to workingmen, on Wednesday evening, was addressed by the Revs. W. H. Davison, G. M. Murphy, and E. Herber Evans. Another at Newport for the exposition of free church principles, had for speakers the Revs. H. E. Arkell, W. W. Statham and J. G. Rogers. The closing public meeting was held on Thursday evening, T. Williams, Esq., Merthyr, in the chair. The Rev. W. Spensley was the first speaker, his theme being, "Advantages of Congregationalism as an Ecclesiastical System." The Rev. T. G. Huton followed, and was succeeded by the Rev. J. Morlais Jones on "Congregationalism and Freedom of Thought." This last address, according to all reports, was an unusually eloquent and effective one. A strong one it must have been. The attendance on all the sessions was unusually large, and much of interest and enthusiasm was manifested by all the audiences.

Correspondence.

ZION CONGREGATIONAL CHURCH,  
ACTON.

To the Editor of the CANADIAN INDEPENDENT.

DEAR SIR,—You will much oblige by making known through your paper the following scheme as suggested by some of the leading members of the above church, and resolved upon: "That, in consideration of the financial embarrassment of the Building Committee they make this appeal to the churches for assistance to help meet the claims that are now pressing so heavily upon them, and which have for some time past taxed their resources to the very utmost to meet the interest and portions of the principal." The cause of resorting to this method of obtaining help, we briefly lay before your readers: The liability was assumed chiefly by three individuals. One of their number in consequence of having his property (which was only partly insured) consumed by fire, and the general dullness of the times, passed into insolvency and has since left the town, thereby leaving the responsibility on two members. And though a liberal subscription has been made to provide for the debt, it is not adequate to the demand, as so much is absorbed in paying up the interest. There now remains over \$5,000 to make up, and the plan proposed is this appeal to the generosity of the churches to the amount of fifty cents each member throughout Ontario and Quebec, which will, if responded to, reduce the amount so that we think by strenuous efforts on our part the balance may be made up amongst us, and the church edifice prevented from passing to another denomination, and also that what may be almost ruinous sacrifice of property to the two brethren who are left responsible may be averted.

We purpose sending to each minister and treasurer of the churches a blank for subscriptions, trusting that they will interest themselves on our behalf; we have confidence they will do so; and by rendering such substantial aid they will truly assist us in "bearing our burden." We would not make his appeal could we see any other means of liquidating the debt, but our numbers being so small, and the failure before named, are our reasons for so doing. P. S. ARMSTRONG,  
November 1st, 1879. Treasurer.

To the Editor of the CANADIAN INDEPENDENT.

DEAR SIR,—We feel deeply grateful to the friends in the east—few but generous—who by their contributions have enabled us to carry on our work.

This assistance has come just at times when it was

imperatively needed, and each time was recognized as a seal of the divine approval of the undertaking. Most of these donations have been made directly and privately. Much as I would like I do not feel at liberty to make public acknowledgment of them. I would, however, most thankfully acknowledge remittances through Dr. Wilkes from the Colonial Missionary Society, England; Geo. Hague, Esq., Montreal; from Yorkville Congregational Sabbath school by Rev. W. H. Warriner, and a box of books and papers from Mrs. McKeand, Hamilton, with a contribution from Dr. Orion, Ancaster, for the Sabbath school, by Miss McKeand.

The wonderful manner in which the way has opened up so far in regard to Winnipeg should strengthen faith and give courage for future undertakings. Earnest, self-denying effort is needed to win this goodly land for Christ.

We in Winnipeg are glad to know that efforts are being made to organize for the work.

The suggestion made by Mr. Parker in the CANADIAN INDEPENDENT of October 16th as to disregarding the "invisible line" in carrying on the work is one we have from the first endeavoured to carry out, and we have found our brethren across the line willing heartily to co-operate. But let us remember that the territory covered by the State of Minnesota alone is larger than the whole of New England, and found large enough for the oversight of one missionary superintendent. This State is insignificant when compared with Dakota, and all this might be lost in the Canadian Northwest. A journey from Minneapolis to Winnipeg involves about double the time and expense that it does from Montreal to Hamilton. At Winnipeg we are but at the threshold of our mission field. Again Minnesota has forty-eight self-supporting with eighty-three mission churches, and they are opening up new fields every day. Are we doing a proportionate work? If this field is to be successfully taken up it seems clear that to no others should we look for both men and means than to our own brethren in Canada.

W. EWING.

Winnipeg, October 29th, 1879.

News of the Churches.

REV. JOHN ALLWORTH, B.A., has been supplying the church at Unionville for some time.

REV. E. D. SILCOX preached in Albert Hall, Southwold, on the evening of the 5th inst., and on the following Tuesday evening lectured therein on "Norman Macleod."

FOREST.—The Rev. Robert Hay, having resigned the pastorship of the Congregational church here, leaves for Pine Grove on the 1st of December, whither he goes in response to a call received from the members of that denomination there. All will regret to learn of the reverend gentleman's departure from our midst, knowing that in him we lose one of our ablest divines, together with a most estimable family. Mr. Hay has arranged to reside in Toronto, so that his family, who follow him in a few months, may avail themselves of its educational advantages. He will preach his farewell sermon on the last Sabbath of November. The first ten years of Mr. Hay's ministerial life were spent in the church at Pine Grove, and during his incumbency a handsome and commodious church was erected. The removal which Forest people will regret will, therefore, take Mr. Hay and family back to old and much-loved friends.—Free Press.

THE Ladies' Sewing Society of the church in Hamilton held its annual meeting at the house of Edward R. Kent, Esq., Burlington street, on Thursday, the 16th ult. The afternoon was spent by the ladies in sewing. In the evening the gentlemen were gathered; and after tea and social converse and worship the business of the Society was transacted. The Secretary-Treasurer reported the work done during the past year. It was found that some \$177 remained on hand, which is to be devoted to the extinction of the church debt. It was also decided to hold a tea-meeting in the lecture room of the church on the evening

of the 30th. The election of officers resulted as follows: President, Mrs. W. Edgar (in place of Mrs. M. W. Grant, who was compelled to retire temporarily on account of an accident); Vice-President, Mrs. Grant (in place of Mrs. Chilman); Secretary-Treasurer, Mrs. A. Alexander, re-elected. On the evening of the 30th quite a number of the members of the congregation gathered about the tea-table in the lecture room. After doing justice to the edibles provided, the pastor, Rev. Joseph Griffith, took the chair and introduced the various parts of the programme. Readings and recitations were given by Miss E. Daville and Messrs. S. Briggs and T. Bale, and vocal music by Miss E. Edgar and Messrs. G. W. Alexander, J. Huxley and W. B. Palmer, Mr. A. H. Alexander presiding at the organ and piano. At the request of the ladies, the church treasurer, Mr. A. Alexander, announced a sale of work which is to be held shortly, and urged all to do what they could to render it successful.

NEW CONGREGATIONAL CHURCH.

DEDICATION AT SHEDDEN.

Every here and there along the line of the Canada Southern Railroad there have sprung up within a few years a series of thriving villages. The first of this series is Shedden, about eight miles west of St. Thomas. It is in the midst of a very fine agricultural section, and has earned the name of being an excellent mart for grain. The latest contribution to the village is a new building erected by the Congregationalists of the neighbourhood, and formally opened and dedicated on Thursday, 30th ult. The building is of white brick, 48x32, ornamented over the windows and porch by coloured bricks. It will accommodate comfortably two hundred and fifty persons, and with draw seats to utilize the aisles, at least one hundred more can be seated. The wall, ceiling, and behind the pulpit are tastefully frescoed. The pulpit is made up of four different kinds of wood—oak, ash, walnut, and chestnut. The windows are of stained and enamelled glass, quiet, yet rich in design. The furnishings are all neat, the seats spacious and comfortable, the chandeliers being particularly handsome. The aisles are matted, and the platform carpeted, adding greatly to the appearance of comfort. The entire building is as pretty and cozy a structure as can be found in any country section.

On Thursday morning, 30th ult., the dedicatory services were held, being attended by a very large audience. The Rev. H. D. Powis, of Zion Church, Toronto, was the preacher on the occasion. He preached a masterly discourse from Zechariah vi. chap. and 12th verse: "Behold the man whose name is the Branch; and he shall grow up out of his place and he shall build the temple of the Lord." The germ thoughts of the sermon were that "Christ is the Divine builder of the Church," that "He drew the plan," that "He went down into the quarry of human nature for the material," that "He will perfect the likeness of the Church to His own plan," and that "He is and must ever be esteemed the Great Head of the Church in all things." These thoughts were carefully elaborated, and formed a most instructive and appropriate discourse. After this an adjournment was made for dinner. In the afternoon a series of addresses were delivered to the audience which quite filled the place. The Rev. W. F. Clarke, of Guelph, pointed out the distinctive features of Congregational church-government. Rev. R. W. Wallace, B.D., of London, followed in an exposition of the doctrines generally taught in Congregational churches. The Rev. J. Salmon, B.A., of Embro, gave a short address on the spiritual power of the churches.

After a sumptuous tea, an immense audience gathered again. G. E. Casey, M.P., presided, and in a brief address congratulated the untiring pastor, Rev. W. J. Cuthbertson, and his associates, on the business-like and successful manner in which they had carried on their work. Sentiments of good will were uttered by ministers of other denominations, by the Rev. A. Kenedy, M. E. Church, by the Rev. T. W. Jackson, C. M. Church, and by the Rev. J. Sutherland, Presbyterian.

The dedication services were continued on Sunday. In the morning the Rev. E. D. Silcox preached from Col. iii. 11: "Christ is all and in all." In the afternoon Rev. John Salmon gave a Bible Reading on Ps. viii. 4: "What is man." In the evening Rev. W. F. Clarke preached from Acts xx. 22-27. After the close of the evening service the Lord's Supper was observed.

The closing meeting was held on Monday evening. Rev. W. J. Cuthbertson occupied the chair, and addresses were delivered by Revs. Clarke, Salmon, Silcox, and Rev. J. Rees (Baptist).

The services throughout were largely attended, and were in every way successful. The cost of the building, with the sheds, is about \$2,700. This has been provided for except \$300, which will be met shortly. Great praise is due to the indefatigable pastor, Rev. W. J. Cuthbertson. He has laboured most enthusiastically from the beginning collecting money and superintending the work. The church will be worked in connection with the church at Frome, three miles distant.

ENDOWMENT FUND, CONGREGATIONAL COLLEGE OF B. N. A.

At a meeting of the Board of Directors, held on the 24th ult., Dr. Wilkes, as Treasurer of the Fund, submitted a statement of contributions received up to date, of which an abstract is presented below. Whereupon the Board resolved: (1) That the accounts now submitted by the Principal, as Treasurer, be received, and that his action in the various matters now reported be sustained; and, further, that the cordial thanks of the Board be tendered to him for all his care and trouble therein. (2) That Messrs. Jamieson and C. R. Black be requested to audit the accounts now submitted. (3) That \$20,000 be set apart for the partial endowment of a chair of Theology, in accordance with the original plan; and that Messrs. Henry Lyman, George Hague, with the Treasurer of the College and the Principal, *ex off.*, be a committee to arrange the form in which the investment shall be held, and to provide for the safe custody of the securities; and also to invest the balance of moneys now in hand on account of the Fund. (4) That an abstract of the statements now presented be published under the care of the Principal and Secretary, for the information of all whom it may concern. (5) That contributions be still sought to augment the endowment for the chair of Church History and Biblical Criticism; and that the Principal be requested to act as Treasurer of the same.

The following is an abstract of the contributions received up to November 1st. The accounts will be given in detail in the next annual report.

The residue of a former fund.....	\$206 45
Subscriptions and donations from Ontario.....	2827 40
Legacies.....	1999 62
Subscriptions and donations from Quebec.....	8205 00
Subscriptions received, through Dr. Wilkes, from England.....	2747 63
Received from the Alumni.....	412 93
Friends in Yarmouth, N.S.....	24 00
Messrs. Ward, United States.....	352 50
Small sums.....	5 38
Interest on bonds up to May 1st, 1875 (interest received subsequently was used for current expenses).....	300 48
Donation from W. C. Smillie, Esq., in process of transfer.....	5000 00
	\$22080 39

"Audited and found correct,  
(Signed) "Chas. R. Black, } Auditors."  
"K. C. Jamieson, }  
GEORGE CORNISH, LL.D.,  
Secretary Cong. Col. B.N.A.

In Central Turkey the Protestant community has made a gain of twelve per cent., and of 1,000 registered members within the year.

EVERYTHING that Phillips Brooks publishes is worth reading. One may differ from some statements he makes; but no one can fail to be benefited by them. The series of lectures on "The Influence of Jesus," which are now offered, will be found to be full of stimulation and suggestion.

Religious News.

THE Waldensian Church, over-loaded as it is with a large and increasing evangelistic work, in its poverty maintains two hospitals at Latour, which Englishmen report to be "jewels of order, of comfort, and neatness."

THE Old Testament Company of the British Bible Revision Committee, held their fifty-ninth session a few weeks ago. The second revision of the Psalms was completed and the revision of Job was carried as far as chapter xv. ver. 16.

THE Theological Seminary at Princeton offers a prize of six hundred dollars, to be awarded at the close of the term, with the understanding that the student gaining the prize will spend the year following in study at Princeton. It is to be known as the "Hebrew Fellowship."

THE American Board has 16 missions, 75 stations, 598 out-stations, 150 ordained missionaries, 7 physicians, 232 female assistants, 132 native pastors, 307 native catechists, 516 native school-teachers, and 220 other helpers. There are as nearly as can be learned, 14,675 church members, and 26,737 pupils in schools under the direction of the Board.

THE Free Church of Scotland proposes a missionary jubilee this year, inasmuch as fifty years ago, in 1829, Dr. Alex. Duff was ordained as the first missionary of the Church of Scotland to India. A jubilee fund will be raised of at least \$100,000, and efforts will be made throughout the Church to deepen the interest of the entire communion in the work of missions.

THE first of a series of monthly united meetings of the English-speaking congregations in Paris to promote the progress of evangelization, was held on Monday, the 3rd inst. Rev. Mr. McCall gave an account of the operations commenced by him eight years ago, and spoke warmly of the aid rendered by the English and American ministers. Nearly all the English and American ministers in Paris were present.

THERE were at one time 230 Japanese students in the United States, but only about twenty now remain. The number of Chinese students in the educational institutions is 120. There are three Japanese girls at Vassar just entering upon their second year there, and one of them has been elected president of the Sophomore class. The Japanese Government is training them for teachers, and three more are expected soon.

THE opening ceremonies were recently held at Glasgow, of the Glasgow Christian Institute, said to be one of the finest buildings of the kind in Great Britain, and designed to furnish accommodations for the Sabbath-school Union, the Foundry Boys' Religious Society, and the United Young Men's Association. These associations have a combined membership of 14,000. The building cost \$150,000, and is nearly all paid for.

AT the railway stations, in India, the passengers are served with water by a Brahmin, from whom, being of the highest caste, all persons may take without defilement. He goes along the train with his brass vessel; a sudra, or low-caste man, stoops, and in his open hands placed together and raised to the level of his mouth, receives the precious liquid. The vessel of the Brahmin is not touched, else he would be defiled. A Brahmin asks water, and is served with it in the smaller vessels, from which he drinks, there being no defilement between Brahmin and Brahmin.

THE "Record," of the Free Church of Scotland, says:—"There was never a time when it seemed more necessary to quicken the zeal of the Church in earnest practical work. It is an ominous circumstance that so many of the missionary societies have found it needful to talk about retrenchment. With the fields growing whiter unto the harvest, the labourers are becoming fewer, and the means of multiplying them becoming less. If the battle is not to go back, there must be a new rally; and, to make this successful, every minister must sound the alarm within his own borders."

THE Paris "Gaulois" thus states the determination of the ex-Empress Eugenie to make a pilgrimage to Zululand: "Very important intelligence reaches us from Scotland; the Empress Eugenie has just formed a great resolution, which has been dictated to her by her inconsolable grief. She has announced to her entourage that she will leave Scotland next February for Zululand, where she will kneel and pray on the spot which has been bedewed with the blood of her ill-fated son. The Empress' determination is irrevocable, and the respectful objections offered by her faithful followers have had to yield to the formal wish of the august exile."

READING WITHOUT THINKING.

We quite understand the ambition of men engaged in intellectual pursuits to "keep up with the world's thought." But it is this effort that fills all the professions with crammed men, and leaves them scant of thinkers. Baling the ocean with a dipper is the work for those only who do not realize the shortness of time and the greatness of the task. There is so little ultimate truth in the world; science is pulling up her stakes and setting them forward so frequently; religion herself is changing her lines so much on everything save a few great facts, that not half so much would be lost as the average student, now pressed and puzzled on all sides, would think, if he should intermit his baffling pursuit of knowledge for a few years, and go to using what wisdom he has. The daily press will keep a man from getting rusty. A few of the old classics—including first the chief classic of all, the Bible—will give him food and stimulant enough; and nature and his own heart will give him the best themes and thoughts.—Golden Rule.

## The Sunday School.

## INTERNATIONAL LESSONS.

## LESSON XLVII.

Nov. 23. } THE GLORIFIED SAVIOUR. { Rev. i. 1879. } 10-20.

**GOLDEN TEXT.**—"I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty."—Rev. i. 8.

## HOME STUDIES.

M. Rev. i. 1-9. . . . John to the seven churches.  
T. Rev. i. 10-20. . . The glorified Saviour.  
W. Dan. vii. 9-18. . The Ancient of Days and the Son of Man.  
Th. Rev. ii. 1-11. . . Ephesus—Smyrna.  
F. Rev. ii. 12-29. . Pergamos—Thyatira.  
S. Isa. xli. 1-14. . . The Holy One of Israel.  
Sab. Isa. xlix. 9-19. . The First and the Last.

## HELPS TO STUDY.

As stated in a former lesson, the fourth Gospel, the three epistles of John, and the Book of Revelation, were written by one person—the Apostle John, the son of Zebedee and brother of James.

The last mentioned book, which contains our present lesson, is also called the Apocalypse (the Greek word used by the writer in the first verse). Both names mean *unveiling*, or *making known*.

The disclosures which the book contains—chiefly relating to the history of the Church of Christ—were made to John in the rocky islet of Patmos in the Aegean Sea (the Archipelago) to which he had been banished by the Roman emperor Domitian; and the book was written either there or at Ephesus, after the apostle had been released from banishment by the emperor Nerva.

The fact that this book is not only prophetic but highly figurative renders its interpretation peculiarly difficult; and various opinions have been given by commentators as to the particular events foreshadowed in it; but independently of its prophetic character, it contains very much that is calculated to instruct and support and comfort the Christian; preparing the individual believer and the Church at large for trial and persecution, and at the same time revealing the ever active care and watchfulness of the glorified Saviour, and giving repeated assurance of final triumph. Many a Christian martyr has gone to the stake with the poetic words of this book upon his lips, his imagination filled with its grand imagery, and his desires raised by its teachings to "the things which are above, where Christ dwelleth."

Our lesson contains a description of the opening scene of the wonderful vision, symbolizing the glorified Saviour in His relation to the Church; with the apostle's commission to write an account of the things revealed to him. The children will readily take hold of the following division: (1) *What John Heard*, (2) *What John Saw*, (3) *What John was to Do*.

**I. WHAT JOHN HEARD.**—vers. 10, 11. It sometimes happens that the remote and lonely settler, if careless and godless, loses his reckoning of the days of the week and knows not when the Sabbath comes; but the true Christian is always careful to observe "the Lord's day," and it is no burden to him to do so, for he delights in it. John, even in his solitary exile, did not neglect the command, "Remember the Sabbath day to keep it holy;" and it was while thus following the path of duty that this precious revelation from God for himself and others was given to him.

I was in the Spirit on the Lord's day. The words "in the Spirit" probably indicate not only that John was under the ordinary influence of the Holy Spirit, as all Christians are, but that he was inspired, and endowed for the time with supernatural perception. The word translated "was" really indicates transition and might be literally rendered *became*. For examples of inspiration see Ezek. ii. 2; 2 Peter i. 21; 2 Cor. xii. 2. For "Lord's day" see John xx. 19, 26.

I . . . heard behind me a great voice, as of a trumpet: The voice of the Son of God (John v. 25); the voice shall raise the dead (John v. 28). See also Psalm xxix. 3-9; lxxviii. 33; Dan. x. 6. For "trumpet" see Matt. xxiv. 31; 1 Thess. iv. 16.

Saying that I am Alpha and Omega, the first and the last. It is Christ that speaks, for in the 13th verse the speaker is called *the* "Son of Man," and in the 18th verse *the* speaker says "I am He that liveth and was dead." Here then, under the figure of *alpha* and *omega*—the first and last letters of the Greek alphabet—Christ proclaims His eternal existence, both past and future.

Unto the seven churches: Directly to the seven churches of Asia (Ephesus, etc.), with which John was previously and afterwards closely identified; and through them to the whole Christian Church in all ages—the number seven denoting completeness, perfection, or universality. The second and third chapters contain a message to each one of these churches, suited to its condition, and instructive not only to them but to other branches of the Church of Christ.

**II. WHAT JOHN SAW.**—vers. 12-16.

To see the voice: Ellipsis for the source of the voice—the speaker. John's example of attention ought to be followed. An attentive listener generally looks at the speaker.

Seven golden candlesticks: Like the one candlestick with the seven lamps in the tabernacle, symbolizing the entire Church. Gold—purity and value. What is a candlestick for? What is the Church for?

**Son of Man:** The prophetic name of Christ (Dan. vii. 13), adopted by Himself (Matt. xv. 13).

The garment down to the foot indicates the priestly office, and the golden girdle the office of king. Head and hairs white like wool . . . as snow, is said to denote purity, dignity, and glory; eyes as a flame of fire—searching power, holiness, omniscience; feet like unto fine brass, etc.—perhaps freedom from all grossness, fervid activity, and power to tread down enemies; voice as the sound of many waters—the strength of the comparison is in its indefiniteness; John does not say *how* many waters; and when a modern orator substitutes for this expression "deep-toned as Niagara," he belittles the voice. It would be well to compare the entire description with the description given in Daniel vii. 9; x. 5, 6.

In His right hand seven stars; The faithful ministers of Christ. Their position, "in His right hand," indicated His peculiar care over them and also His intention to use or wield them for the doing of His work. Sharp, two-edged sword: His Word, by which He conquers. Countenance as the sun shining in his strength; dazzling in brightness and majesty. In the days of the Saviour's suffering and sorrow on earth "His visage was marred more than the sons of men," but in His glorified state it is so resplendent that the seer selects the brightest object in nature to compare it with, and if he could have found a brighter object, he would, doubtless, have taken it.

**III. WHAT JOHN WAS TO DO.**—vers. 17-20.

After being overpowered by this Divine vision, so that he fell at His feet as dead, and afterwards revived by the touch of the Saviour's right hand, and re-assured by the gracious words, fear not; I am . . . He that liveth and was dead—the very Jesus who loved him and whom he loved—John receives his commission: Write the things which thou hast seen, and the things which are, and things which shall be hereafter. In the opening scene of the vision, already described, John had "seen" a representation of the glory, and power, and majesty, of Christ in His state of exaltation; of the position and use of the Church in the world; and of the Saviour's intimate relation to it and care over it. This he is authorized to write for the instruction of believers.

It is also directed to write "the things which are"—the condition of the churches existing at that time, their merits and their failings, their dangers and their duty.

And, finally, he is to write "the things which shall be hereafter"—the (then) future history of the Church; her struggles against the world and the flesh and the devil; her reverses, successes, and deliverances, and ultimate triumph over every enemy.

Those who have Him for their friend who has the keys of hell and of death are surely safe. He "openeth and no man shutteth; and shutteth and no man openeth." To Him belong "the issues from death;" and in this fact His people have often found refuge in their last extremity.

**THE SOONER THE EASIER.**

Ella A. Drinkwater tells, in the "Sunday School Times," of an incident that is a most forcible illustration of the necessity of "lifting up the lads," instead of waiting until they become men. A gentleman was telling some children how he had been lifted up by his teacher when a mere boy, so that he could see over the top of the high old-fashioned pews, and give testimony as to his conversion. The teacher, now old, was sitting by, and interrupted the narrator to give the children this impressive lesson:

"I'll show you how I lifted him, children," exclaimed the old man in his quavering voice, rising painfully from his chair, and making his slow way across the breadth of carpeting that separated them; "I lifted him so," placing his wrinkled, trembling hands under the strong man's arms; but he could not lift him a hair's-breadth. "Ah, children, always remember this," admonished the old man turning to them; "I boosted him when he was a boy, but I couldn't do it now! He was easy to lift then, but now he has nearly two hundred pounds of flesh. It's the boys that may be lifted, and not the men, weighed down by flesh or sin."

**THE SABBATH SCHOOL SUPERINTENDENT.**

The "National Sunday School Teacher" thus corrects a mistake into which some superintendents fall: "There are some superintendents who do too much. They take too great a proportion of the work upon themselves instead of seeing that it is equally divided. Like mettlesome horses, they spring forward at the word, and tug away after a fashion that must move the load, or break a trace, or burst a blood-vessel. Although this is the right sort of a disposition to have as a subordinate, it is not the best in the world to have as a leader. No school will make much progress under such a superintendent. A superintendent should be an organizer as well as a worker. He should have the ability to get work out of other people. His intense energy should be utilized like that of an engine in a basement, that sets all the machinery of a factory to going, but does none of the weaving itself. It is better for the church, and better for the man, to have one man set ten others to labouring than for him to do the work of ten men."

DR. JOHN HALL advises all ministers to teach Bible-classes. "There are a hundred things," he says, "that you would not think of making the subject of a sermon that could be used in the Bible-class." He might have added that a minister will there find out, that he never would learn at the long range of the pulpit.

**THE FORGET-ME-NOT.**

Mark the forget-me-not by yon brookside.  
Its roots the mud, its stem the waters hide;  
Its blossoms seek the sky.  
So, though thy feet be rooted in earth's slime,  
Raise thou thy head above the waves of time—  
Look up on high!

See how the blossoms, earthward bent a while,  
Turn, as they open, to meet the sun's bright smile,  
And, as they upward gaze,  
First flush with pink, then mirror heaven's own blue,  
And every floweret bears, of sunny hue,  
A crown of rays.

O thou whose thoughts are fixed on this world's toys,  
Look up to Him from whom are all thy joys.  
The beatific sight

Will change thee till the human grow divine,  
And at the last upon thy brow shall shine  
A crown of light.

—Sunday Magazine.

**WAYSIDE SIGHTS IN SYRIA.**

There are not many birds to be seen in Syria, and those we have come across are of the species common in England, such as quails, two or three kinds of partridges, snipe, woodcocks, besides robins, wagtails, larks, and several varieties of woodpecker. One seldom or never hears a bird sing, but then I can't help fancying that it is because there are so few trees for them to alight upon. It is impossible to imagine a bird singing except on a branch. Think of a nightingale without a bush! The flowers are lovely, even at this inclement time of the year. Crocuses grow in profusion, and of every imaginable colour. They look so fresh and fragile that it seems little short of a miracle how they manage to push their delicate heads through the rock-bound earth. There are besides great patches of narcissus, tulips, and asphodels to be seen in every direction, and in places the sterile-looking ground is fairly covered with gum cistus and wild pinks. The oleanders, which fringe the streams, are more beautiful and luxuriant, with their masses of pink blossoms, than anything I ever saw. The blossoms are single, but in great trusses, and ever so much prettier than the double variety usually cultivated in England.

Whilst climbing slowly up a steep bank on the opposite side, a Bedouin of the tribe of Ben Issachar, mounted on a pretty black mare, overtook us at full gallop. He pulled up and joined our party, and we talked to him for some time through Karam. Albert offered to buy his long spear with silver-bound joints. At one end was an iron point to stick into the ground when not in use, and at the other end a sharp point of burnished steel. He was a most friendly and affable Bedouin, and showed us all his arms—pistols, sword, knife, and so forth. When we arrived at the rocky plateau at the top of the hill, he gave a sort of performance for our amusement, galloping about and whirling his lance with dramatic effect and many loud cries, as he thrust at and parried thrusts from an imaginary enemy. He turned and twisted his mare about with incredible ease and swiftness, only guiding her with a halter; for the bit, which is scarcely ever used except in warfare, hung idle from his saddle all the time. We rode together for some distance, and at parting, he took the charm from his horse's neck—a piece of crescent shaped wood—and presented it to me with a most graceful salaam. Altogether we were highly pleased with our fellow-traveller, until old Hadji Hassa let out that his parting words had been a strongly expressed wish to find any two of us alone in a place where he could use his weapons in earnest. Six together were beyond his ideas, so he made the best of his disappointment.—Mrs. Brassey in *Fraser's Magazine*.

**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 fellow-men. 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. SHERKAR, 149 Powers' Block, Rochester, N. Y.

AN important concession to foreigners has been made at Tientsin, where a large hospital for the treatment of disease has been built by Leung Chang in gratitude for the recovery of his wife under the treatment of foreign physicians after the native doctors had given her up. The hospital is entirely under the care of foreign medical men.

**Births, Marriages and Deaths.****BIRTH.**

On October 30th, at 37 Baldwin St., Toronto, the wife of F. S. Roberts, of a son.

**Scientific and Useful.**

**MOUNTAIN DEW PUDDING.**—Three crackers rolled fine, a pint of milk, yolks of two eggs, bake half an hour. Beat the whites of the eggs to a stiff froth, add one cup of sugar and a pinch of salt. Flavour with lemon, pour over the pudding, and set in the oven till delicately browned.

**CORN FOR SEED.**—Use only grains from the middle of the ear, rejecting the butts and tips. Experience shows that ears from the butts are short and thick, while those from the tips have fewer rows and thin stalks. The grains from the middle of the ear have larger germs and more substance to nourish the sprouts.

**RICE PUDDING WITHOUT EGGS.**—I have an excellent receipt for rice pudding without eggs, which I know to be good from experience. Look over and wash a common sized tea cup of rice. Put into a pudding dish with four quarts of milk, add one pound raisins, a little salt, lump butter, size of an egg, and season with cinnamon. Stir occasionally, until it boils. No pudding with eggs can exceed this, if attended to according to directions.

**KREPING GRAPES.**—The "Southern California Horticulturist" recommends the following mode: Spread the carefully cut fruit thinly on shelves or tables for a few days, to dry up the stems a little. Then cut clean, dry rye-straw, in a straw cutter, about an inch long, and cover liberal the bottom of a suitable tightly jointed box, on which place a moderate layer of fruit; then cover with the cut straw liberally, and lay on fruit again, and thus proceed. Put them in a cool, dry place, and the grapes will keep sound for several months.

**FACTS ABOUT FLOUR.**—Flour is peculiarly sensitive to atmospheric influences, hence it should never be stored in a room with sour liquids, nor where onions or fish are kept, nor any article that taints the air of the room in which it is stored. Any smell perceptible to the senses will be absorbed by flour. Avoid damp cellars or lofts where a free circulation of air cannot be obtained. Keep in a cool, dry, airy room, and not exposed to a freezing temperature nor to intense summer, or to artificial heat for any length of time above 70° to 75° Fahr. It should not come in contact with grain or other substances which are liable to heat. Flour should be sifted and the particles thoroughly disintegrated, and then warmed before baking. This treatment improves the colour and baking properties of the dough. The sponge should be prepared for the oven as soon as the yeast has performed its mission, otherwise fermentation sets in and acidity results.

**A GARDENER'S SECRET.**—A Cleveland paper says: Peter Henderson, the veteran gardener, made a very significant statement during the course of his remarks here before the convention of nurserymen and florists. This statement embodies the remarkable fact that if garden seeds, when planted in the spring, are firmly pressed when under the earth, by the ball of the foot at the time when the gardeners are putting them into the ground, they will invariably grow, drought or no drought, and what is still more important, they will spring up earlier and grow faster and mature better than any of their kind which have not been subjected to this discipline. The same rule of pressure he says holds true in regard to transplanting

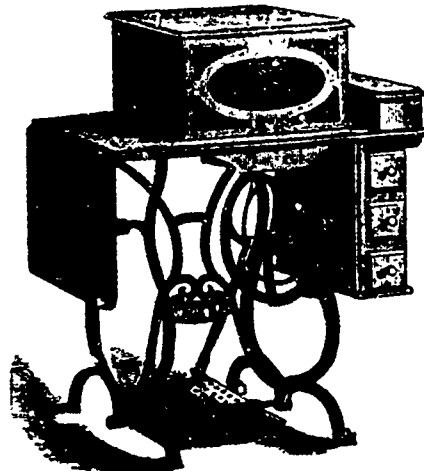
trees, shrubs and plants. This is an item of great practical value to many of our people, and especially to those who live in the suburbs.

**HOW TO PRESERVE A PIANO.**—It is evident that if the piano is to remain in good order for many years good care must be taken of it. The instrument should be closed when not in use, in order to prevent the collection of dust, pins, etc., on the sounding board. However, it must not be left closed for a period of several months or longer, but be opened occasionally and daylight allowed to strike the keys, or else the ivory may turn yellow. Any hard substance, no matter how small, dropped inside the piano, will cause a rattling jarring noise. It is in every case desirable that an india-rubber or cloth cover should protect the instrument from bruises or scratches. The piano should not be placed in a damp room, or left open in a draft of air. Dampness is its most dangerous enemy, causing the strings and tuning pins to rust, the cloth used in the construction of the keys and action to swell, whereby the mechanism will move sluggishly or often stick altogether. This occurs chiefly in the rainy season; and the best pianos, made of the most thoroughly seasoned material, are necessarily affected by dampness, the absorption being rapid. Extreme heat is scarcely less injurious. The piano should not be placed near to an open fire or heated stove, nor over close to the hot-air furnaces now in general use. Moths are very destructive to the cloth and felt used in the pianos, and may be kept out of it by placing a lump of camphor, wrapped in soft paper, in the inside corner, care being taken to renew it from time to time. Many persons are unaware of the importance of having their pianos kept in order, and only tuned by a competent tuner. A new piano should be tuned at least once every two or three months the first year, and at longer intervals afterward. To preserve the polish, dust the piano daily with a brush of soft, uncut feathers. Do not use any "furniture polishes," but sooner employ the services of a professional piano case polisher, if your piano needs polishing, as the process requires great skill. The bluish haze which sometimes appears on a polished rosewood surface, and which is nothing but the mark left by moisture which has settled upon the piano, will disappear after polishing. The piano should always be kept covered when not in use.

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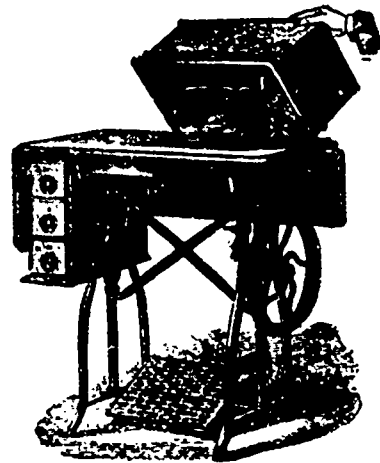
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