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The Canadian Independent.

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

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THE Protestant clergy in Rome, Italy, are moving for a better observance of Sunday.

THE Presbyterians in Ireland provide 228,239 sittings and have 106,776 communicants.

TEN missionaries—six of them women—were sent to the East, week before last, by the American Board.

FATHER MACNAMARA, of the Independent Irish Catholic Church, New York city, has excommunicated the Pope.

WE see that an old Canadian brother, the Rev. Richard Lewis, once of Belleville, has accepted a call to the church in Grand Haven, Michigan.

THE Evangelical Alliance of the city of Hamilton, at its last monthly meeting, held on the 1st instant, passed a resolution strongly condemning the Sunday excursions which have afflicted the city and neighbourhood, and appointing a Committee to deal with the matter.

IN Birmingham, England, the establishment provides church accommodation for 47,315 persons out of a total of 343,787. And yet we hear such terms as "National Church" employed from time to time. The Episcopal Church is little more of a national church than is the Established Presbyterian Church of Scotland.

THE "Christian Union" gives a hint to its readers in a recent number that there is nothing that answers to the designation of "the Congregational Church." We have thought that, even in our own churches, this fact was sometimes forgotten, or, possibly, some brethren whose acquaintance with Congregationalism has not been long, have never been aware of it.

THE missionaries of the London Missionary Society in Madagascar publish annually a magazine under the title "The Antananarivo Annual and Madagascar Magazine." It gives a great deal of information about the topography and productions of Madagascar, and the language, customs, traditions and religious beliefs of the people. The present editor is the Rev. G. Cousins.

THE whole philosophy of the liquor traffic was explained a few days ago when at a liquor trial an irate dealer broke out as follows: "Judge, there's no use

of your trying to stop liquor selling. Just as long as there is eight cents profit on a ten cent drink, rum will be sold, and no one can stop it." The love of money is the root of this "gigantic crime of crimes."

PAPAL blessing has been given in the past to all sorts of objects and enterprises. And now we learn that M. de Lesseps' Panama Canal scheme has been favoured in this way. We shall see by and by if the blessing is worth anything. What can it do anyway to unite the Atlantic and Pacific? Will it make it easier to dig the soil and to blast the rocks? Who will enlighten us on this subject?

THE question of Sunday excursions has been agitating the people of Norwich, Conn. The Rev. Leonard Woolsey Bacon set the ball rolling. He seems to have been successful in accomplishing something. We judge that it must be so because we learn that the opponents of the Sunday law have been trying to do him injury. They plastered his house with mortar, on a certain occasion. Mr. Bacon is not the man to be daunted by such exhibitions of spite, and we think that he is pretty well supported by the good citizens of his town.

OUR Scotch Congregational friends are exercised over some recent secessions from their Union. They seem to be unable to agree as to the cause. One writer claims that the teaching in the Theological Hall has something to do with them. Another attributes them partly to the coldness and crotchitiness and stereotypedness and pride of some of the churches. We hope that no serious division will arise among our Scotch brethren. But, possibly, there may be a little too much conservatism about them. We understand that the Evangelical Union is somewhat broader and more progressive.

WE rejoice to see that our American friends have succeeded in forcing the Oneida Community to adopt an important reformation. This body has applied the principle of communism to everything, to marriage as well as to business arrangements. The moral sentiment of the American people has long felt itself outraged by the condition of things which existed, and some time ago a Committee was formed to inquire as to what action should be taken in the case. Now, Noyes, the leader of the Community, proposes to give up the practice of free marriage, in "deference to the public sentiment which is rising against it." The Community now will allow marriage, but will prefer celibacy. The result which has now been reached might have been reached years ago with a little energy and interest on the part of a few prominent American Christians.

THERE should be some way of dealing with newspaper men who bespatter with mud the names of worthy men. There is a class of men connected with the press who delight in laying hold of any rumour derogatory to a Christian man, and it is all the better to them if he happens to be a prominent minister. Dr. Joseph P. Thompson, once of the Broadway Tabernacle, New York, now of Berlin, is the latest victim that we have heard of. An American newspaper—a Western one, we believe—published a story that, on the face of it, was false and absurd, and then other journals—not many, and none of any respectability—did their best to spread it, with their mean, contemptible comments attached. It looks as if no man was safe in these days. A reputation may be whispered away in a day at the whim or caprice or malice of any miscreant who can wield a pen. It is time that something were done.

HE KNOWETH MORE GRACE.

BY DR. W. S. PLUMMER.

That is good news. I do not know that I ever heard better. His giving great grace at first does not exhaust His loving kindness. It is rather a pledge that He will go on to do still more abundantly. We marvel to see a noble and virtuous prince marrying a poor damsel. That is condescension. But we marvel not to find that after he marries her he treats her like a queen. The Lord loved us, even when we were lost; how much more shall we be blessed of Him when we have been accepted in the Beloved! I know no stronger or fairer reasoning than that.

Even a little grace is a great thing. It is so rich and valuable that God never puts it into any but vessels of mercy. It is so excellent that whoever has grace has the promise of glory, if I understand the prophet, (Psalm lxxxiv. 1.) Grace leads to glory as certainly as sin leads to misery.

The apostle says the Lord gives grace to the humble. The proud refuse grace. They think they are good enough, and can do without it. It is with empty pitchers that we must draw water from the wells of salvation. The Lord knoweth the proud afar off. The reason why those who have grace have not more grace is, because they do not sufficiently humble themselves under the might hand of God. O, poor humanity!

The grace we have to-day is seldom, if ever enough for to-morrow. We, therefore, need a constant increase. Fresh supplies of food are daily needed by the healthy labourer. It is a great thing for a saint to gain one victory. That shows him that, by God's grace, he can overcome. But David's slaying of the lion and the bear did not make him victorious over Goliath. It was God who gave him the victory in each case. Himself said so. But his experience as a shepherd-boy encouraged him when he met the pride of Philistia.

One of our great errors is that we are satisfied with a little. God warns us on this point. "I am the Lord thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I will fill it." "I have done great things for you already; look to me, and I will do more for you. We are not straitened in God, but in our own compassions. O that our hearts were enlarged! We need full salvation, and it is provided. Let us come and drink abundantly.

He gives more grace when we need it. Dying grace is not given to the living. To fight well is often our highest duty. To exult in God through Christ, will be a blessed privilege indeed; but the spoils come after the battle. Harvest is preceded by ploughing and sowing. Peace will come soon enough, and will last long enough.

But let us never rest satisfied with past attainments. The secret of Paul's great growth is told us by himself. "Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Jesus Christ. . . . I press toward the mark for the prize of the high calling of God in Christ Jesus." Wellington did not think his work done till after the affair at Waterloo. Our work will not be done till we get our crown.

We need, and to the last shall need more grace. Whatever convinces us of our need is good for us, and it is a great thing to know that we are poor, if we only may lay hold of the unsearchable riches of Christ. It is a blessed thing to know our misery, if we are but led to find solace in Christ. None ever gets the linen white and clean who esteems his own righteousness as anything but filthy rags.

We may confidently trust Him for more grace, be-

cause He sincerely offers it, because He says He will give it, because He knows we need it, because He has given it to millions, and because He has given us some already, and that is a pledge of more. For when did He ever begin to build, and find Himself unable to finish? When did He ever bid us ask in vain? He never mocks any soul that cries to Him for mercy while life lasts.

"He giveth more grace." Then I will praise Him, love Him, trust Him, give Him all my heart, and all my confidence.

"MODERN THOUGHT" IS MOSTLY OLD.

BY REV. G. LEON WALKER, D.D.

What form of opposition to evangelical truth in its main outline and essential feature is there to-day that there has not been in days gone by? What weapon is in its essential principle new in all the arsenal of unbelief? The hands that swing these weapons are the hands, indeed, of the living present, but the weapons are old, and the hands that once were broken in their swinging are dust, as the new ones soon will be. Chaucer said, hundreds of years ago:

"Out of the olde fieldes as men saith
Cometh al this newe come from yere to yere;
And out of olde bookes in good faith,
Cometh al this newe science that men lere."

And it is as true of the scepticisms of our time as it is of any other of its belongings, the thing that is, is the thing that it hath been. The great record-house of Christian history has its alcoves where are gathered the cognate views and speculations of many ages. There sifted and analyzed, they are catalogued and put away in everlasting remembrance. And not an opposer of orthodox Christianity to-day, and not a speculation adverse to orthodox Christianity, but may find his and its substantial counterpart ticketed and pigeon-holed in those ancient alcoves of recollection. Arianism, Sabellianism, Pelagianism, Socinianism, Rationalism,—these are indeed musty old titles it may be, but they are as fresh as the spring's new clover leaves in their accurate description of what vaunts itself as many a brand-new statement of Christianity to-day. Marvellously would it abate the swelling pride of many a modern amender of our orthodox Christianity, within the church and out of it, could he but know (as he might know did he take the pains to inquire) that as to the substantial gravamen of his difficulty and device, the Church heard it and tired of it ages since.

Cease, then, desponding over the opposition to Christian faith. God lives. The foundation stones of His Gospel are set too firmly ever to be removed. The mortar He laid them in is adamant to men's picks and trowels. They will not be got out of position in our day.

The sin of man, the love of God, the incarnation of Christ, the expiation on Calvary, salvation by faith, regeneration by the Holy Ghost, life and death eternal, a divine revelation, an abiding Church—these are facts, and facts they will remain. And on the basis of these facts it is that God is carrying out His designs; and the design He has begun He will finish. If any stone attempts to block His chariot-wheels it is not the wheels, but the stone that is broken. So it has been; so will it be always.

Let us go into line with the inevitable order of things. Let us anticipate the victory by holding the truth that will conquer.—*Dr. George Leon Walker.*

MIRACLES.

It seems (says the "Pall Mall Gazette") that the supply of miracles is becoming in excess of the demand. The thing has been clearly overdone by the Vatican of late years. The extraordinary success of the Lourdes miracle of 1858 afforded a very natural impetus to the spread of stories of miraculous appearances; and instead of the Roman authorities being content to look upon miracles as rare and occasional phenomena, they made bold to demand from the faithful a belief in their frequent occurrence. At last a familiarity with miraculous appearances of the Virgin seems to have bred a contempt for them. They are now being disowned and discredited one after the

other. Only the other day the Bishop of Ratisbon issued a pastoral to his flock to discourage any further belief in the miracle of Mettenbach, prohibiting any pilgrimages for the future to the spot where the Virgin was reported to have miraculously appeared to some young children in 1876. The Bishop, after a careful investigation of the story, came to the conclusion that it had been altogether concocted by the children; and a similar opinion is said to exist commonly with regard to the miraculous appearance of the Virgin at Marpingen also in the year 1876. This supposed imposition the courts of Saarbrucken are now looking into, with every prospect of the fraud being substantiated. A similar attempt to upset the credibility of the La Salette failed, it is true. A Mlle. de Lamerliere won an action for libel against the two Grenoble priests who accused her of having played the role of the Virgin to the children who told the story; but these things are managed better in Rhenish Prussia than French Provence.

HEART'S-EASE.

A pretty little village, nestling among the great mountains that surrounded it on all sides, as if they would fain shelter it from all outside cares and trouble, and very peaceful indeed it looked, with the sunset glow of a summer evening flinging its radiance over vale and hill, and embracing the whiteness of the pretty little cottages that mainly composed the village. Old and young seemed alike to be enjoying the beauty of the evening, as they gathered in groups or rested quietly at their cottage doors. With one of the latter I tarried to speak a few words in admiration of the small flower garden which, I well knew, was the pride and delight of the old man's heart. "Did you ever see finer pansies than these, ma'am," he said, exultingly, as he gathered a few and gave them to me. Certainly I never did, for their rich dark beauty was only equalled by their perfect formation and the soft cream-like shading petals.

"Pansies for thoughts," I said, "they suggest very peaceful ones, I think."

"Don't you like the old English name for 'em best, ma'am? Heart-ease. 'Pears to me like it fits 'em better. They allars seems to thrive so contentedly in any out-of-the-way corner you puts 'em in, so lowly too, for all their being so much richer looking than many of their tailer neighbours."

Quaint as the old man was, I was struck by the force and truth of his remarks.

The melody of a happy, trustful voice came floating out to us from an open window, and he added, "There's our village Heart's-ease singing now."

"What do you mean?" I asked.

"Only a neighbour of mine, ma'am, a young woman who has seen a deal of trouble, poor thing, but she is so happy and peaceful that the people round about here always call her 'our Heart's-ease,' and go to her whenever they are in trouble. They think it fits her just as it does the pansies."

A few days after, I determined to make the acquaintance of "our Heart's-ease," and made my way to the white cottage. Within a covered porch I found Alice Fern sitting, busily sewing on a little child's dress. As I looked upon the serene and peaceful face, I did not wonder at the name the villagers had given. After a little, I learned that she was a young widow, having lost her husband, a sailor, two years ago, just when she was expecting him home. Since that time she had been dependent on her own exertions, for supporting her invalid mother and her little child. A baby had died a year ago.

"How much you have had to worry you," I said.

"The blessings always came more thickly than the troubles," she answered brightly.

"You have found the silver lining to the cloud, then, I expect."

"That is it, ma'am, I have been a slow learner, but God has at length taught me to trust Him in the dark as well as in the light—when I cannot see the way as much as when I can."

"And you have found Him faithful that promised?" I asked. She looked up from her work as if surprised that I should ask such a question.

"I have found Him able to do exceeding abundantly above all that I can ask or think, for His faithfulness reacheth unto the clouds. No words of mine can tell what He has done for me," she answered simply.

"I do not wonder now that your neighbours give you the name of Heart's-ease," I said smiling.

"They seem to wonder why I am not worried and fretted and anxious as so many of them are. Poor things, I wish they would try my way."

"And what is your way?" I asked.

"Casting all your care upon Him for He careth for you; when that is done, what is there left to worry about?"

"But people are not willing to do that," I said. "I know it," she answered, "and I was not once but I have learnt the better way now, and it is such comfort that I want to get every one else to try it."

"It does seem strange that people should be so willing to keep their burdens and their worries, when they might be so easily rid of them all," I remarked.

"That is what I tell them, ma'am. If they could only once realize the comfort there is in leaving everything with Him—who knoweth what things we have need of before we ask Him even, they would no longer wonder at the heart's-ease it brings to one."

"No, indeed, for the Lord is a stronghold in the day of trouble, and He knoweth them that trust in Him, and underneath are the everlasting arms," and with these words I bid her farewell, feeling she was indeed one who through deep waters had come into a fuller possession than many, of the "peace that passeth all understanding," the only sure foundation for the tranquillity and restfulness of mind, which was so truly Heart's-ease and having nothing to trouble her, because she had cast it all upon Him, the result was:

A heart at leisure from itself
To soothe and sympathize.

"HERRINGS FOR NOTHING!"

I was recently appointed to labour for a short season down by the sea on the coast of Lancashire. A large building was taken for services on the Lord's day; but from uncontrollable circumstances there were no local friends to help in the work. Accordingly, on the morning of the Sabbath I presented myself at the Assembly Rooms, and was shown by the hall-keeper into a very handsome and spacious hall, where all the needful preparations had been made for public worship. I had brought a boy with me to distribute hymns, and leaving him without, took my place to wait for the expected audience. The time announced was half-past ten . . . I waited until the time appointed; but no one came. I waited on, with the same result, feeling more miserable and depressed than ever before; still no one came. A few of the theatricals peeped in upon me, and some of the tavern waiters; but none entered; and at eleven o'clock my patience was exhausted, and I left the place, to meet at the door the feigned and mocking condolences of the theatricals and waiters aforesaid. The sea-beach was but a few yards distant, and full in view; and the long esplanade fronting the sea was literally black with people, walking, lounging, and sitting, in the calm sunshine, and inhaling the gentle breeze from the sea.

And as I walked along in utter loneliness, I felt most keenly the Master's wisdom in sending out two and two. If I had had only one friend, the feeling of loneliness would never have been experienced; but I was alone. Then I lifted up my heart to the Lord, asking that my utter failure might yet rebound to His glory in the attempt I now resolved to make to speak in the open air.

On a spot where the beach shelved gently down I took my stand, with my back to the sea and my face to the crowded esplanade above. I read, as loudly as possible, Isaiah lv., and then engaged in prayer. So prepared to speak for Jesus, I looked fully round for the first time, and there were hundred of people stopping to hear. I had to abandon the sermon I had prepared, and to cast myself on the Lord for a word in season; and then I commenced as follows:

"I want you to think of a bitter east wind, a declining day, fast falling snow, and a short muddy street in London, at the far east. Put these thoughts together

and add to them the picture of a tall stout man, in a rough great-coat, and with a large comforter round his neck, buffeting through the wind and storm. The darkness is coming rapidly, as a man with a basket on his head turns the corner of the street, and there are two of us on the opposite sides. He cries loudly as he goes 'Herrings! three a penny! red herrings, good and cheap, at three a penny!' So crying he passes along the street, crosses at its end, and comes to where I am standing at the corner. Here he pauses, evidently wishing to fraternize with somebody, as a relief from the dull time and disappointed hopes of trade. I presume I appear a suitable object, as he comes close to me and commences conversation:

"Governor, what do you think of these 'ere herrings?"

"As he speaks, I note that he has three in his hand, while the remaining stock are deftly balanced in the basket on his head.

"Don't you think they're good?" and he offers me the opportunity of testing them by scent, which I courteously but firmly decline; "and don't you think they're cheap as well?"

"I assert my decided opinion that they are good and cheap.

"Then, look you, governor, why can't I sell 'em? yer have I walked a mile and a half along this dismal place, offering these good and cheap unqs; and nobody don't buy none!"

"I do not at all wonder at that," I answer.

"Tell us why not, governor; tell us why not."

"The people have no work at all to do, and they are starving; there are plenty of houses round here that have not had a penny in them for many a day," was my convincing but unsatisfactory reply.

"Ah! then governor," he rejoined, "I've put my foot in it this time; I knew that they was werry poor, but I thought three a penny 'ud tempt 'em. But if they haven't the ha'pence, they can't spend 'em, sure enough; so there's nothing for it but to carry 'em back, and try and sell 'em elsewhere. I thought by selling cheap arter buying cheap, I could do them good, and earn a trifle for myself. But I'm done this time."

"How much will you take for the lot?" I inquired.

"First a keen look at me—then down came the basket from his head—then a rapid calculation—then a grinning inquiry—

"Do you mean profit an' all, governor?"

"Yes."

"Then I'll take four shillin', and be glad to get 'em."

"I put my hand in my pocket, produced that amount, and handed it to him.

"Right! governor, thank'ee! What'll I do with 'em?" he said, as he quickly transferred the coins to his own pocket.

"Go round this corner into the middle of the road, shout with all your might, "*Herrings for Nothing!*" and give three to every man, woman, and child that comes to you, till the basket is emptied."

"On hearing these instructions, he immediately reproduced the money, and carefully examined it piece by piece. Being satisfied of its genuineness, he again replaced it, and then looked very keenly and questioningly at me.

"Well," I said, "is it all right and good?"

"Yes," said he.

"Then the herrings are mine, and I can do as I like with them; but if you don't like to do as I tell you, give me my money back."

"All right! governor, an' they are yours; so if you says it, here goes!"

"Out of sight myself, I stood at the corner to watch his progress; and speedily he neared the house where a tall woman I knew stood at the first floor window, looking out upon him.

"Here you are, missus," he bawled, "herrings for nothing! a fine chance for yer; come an' take 'em!"

The woman shook her head unbelieving, and left the window.

"You're a fool!" said he, "but they won't be all so. Herrings for nothing!" A little child came out to look at him, and he called to her, "Yer, my dear, take these into yer mother, tell her how cheap they are—her-

rings for nothing.' But the child was afraid of him and them, and ran indoors. So down the street, in the snowy slush and mud, went the cheap fish, the vendor crying loudly as he went, 'Herrings for nothing!' and then added savagely, 'Oh, you fools!' Thus he reached the very end; and then turning to retrace his steps, he continued his double cry as he came, 'Herrings for nothing!' and then in a lower but very audible key, 'Oh, you fools!'

"Well!" I said to him calmly, as he reached me at the corner.

"Well!" he repeated, "if yer think so! When you gave me the money for herrings as yer didn't want, I thought you was training for a lunatic 'sylum! Now I think all the people round here are fit company for yer. But what'll I do with the herrings, if yer don't wan't 'em and they won't have 'em?"

"We'll try again together," I replied; "I will come with you this time, and we'll both shout."

"Into the road we both went; and he shouted once more and for the last time, 'Herrings for nothing!'

"Then I called out loudly also, 'Will any one have some herrings for tea?'

"They heard the voice, and they knew it well; and they came out at once, in twos and threes and sixes, men and women and children; all striving to reach the welcome food. As fast as I could take them from the basket, I handed three to each eager applicant, until all were speedily disposed of. When the basket was empty, the hungry crowd who had none was far greater than those that had been supplied; but they were too late; there were no more 'Herrings for nothing!'

"Foremost among the disappointed was a tall woman of a bitter tongue, who began vehemently, 'Why haven't I got any? ain't I as good as they? ain't my children as hungry as theirs? Why haven't I got any?'

"Before I had time to reply, the vendor stretched out his arm towards her, saying, 'Why, governor, that's the very woman as I offered 'em to first, and she turned up her nose at 'em.'

"I didn't," she rejoined passionately; "I didn't believe you meant it!"

"Yer goes without for yer unbelief!" he replied. "Good-night and thank'ee, governor!"

As I told the story upon the sea-beach, the crowd gathered and increased, and looked at each other; first smiled, and then laughed outright.

It was my time then! and I said, "You cannot help laughing at the quaint story, which is strictly true. But are you sure you would not have done as they did; been as unbelieving as they? Nay! are you sure you are not ten thousand times worse than they? Their unbelief only cost them a hungry stomach a little longer; but what will your unbelief cost you?—God—not man—God has sent His messenger to you repeatedly for many years, to offer pardon *for nothing!* peace *for nothing!* salvation *for nothing!* He has sent to your houses, your home, your hearts, the most loving and tender offers that even an Almighty God could frame; and what have you replied? Have you taken the trouble to reply at all? Have you not turned away in scornful unbelief, like the woman? or ran away in fear like the little child?"

"Take warning by that disappointed crowd of hungry applicants. When they were convinced the offer was in good faith, and would have gladly shared with their fellows, they were *too late!*"

"Let it not be so with you! Do not *you* be in that crowd of disappointed ones, who will be obliged to believe, when belief will not help them."

As I looked earnestly upon that vast crowd upon the sea-shore, the laughter was utterly gone, and an air of uneasy conviction was plainly traceable upon many faces.

"Will you not come to God by Jesus now?" I entreated. "He is waiting, watching for, pleading with you! there is salvation, full, free, and eternal, uttermost, complete redemption—*all for nothing!*"

Though we had no place to retire to, it was good to walk up and down on the beach, showing the way of God more perfectly to some who were attracted and impressed by this commencement of a sermon by the sea.

THE SABBATH.

The fifty-two Sabbaths of rest, with which the year is interspersed, are like patches of verdure watered by ever-springing fountains, that dot the inhospitable wilderness and invite its fainting travellers to exhilaration and repose. O! precious day!—the workman's jubilee—the shield of servitude—the antidote of weariness. How it smooths the brow of care. How it brightens the countenance of gloom. How it braves the enervated limbs of labour. How it revives the drooping spirit. How it gives wings to the clogged affections and aspirations of the soul. How it lifts the groveller from his low pursuits and fills him with a noble self-respect.

Companions of labour! Have you ever attempted to compute the value of the Sabbath, even in this lowest of its uses, as a provision of rest for the body? O! glorious Sabbath, almoner and nurse of health. We, the children of toil, flee to the shadow of thy protection. Thou standest beside us like some guardian spirit, casting over us the shield of thine excellency, enfolding our jaded powers in Thy sustaining arms, and saying to the encroaching tide of human selfishness: "Hitherto shalt thou come, but no farther, and here shall thy proud waves be stayed. May Thy bulwarks, notwithstanding all hostile assaults, stand strong among us as the everlasting hills and be in all coming ages for a refuge and a covert to the children of men."

A really sanctified Sabbath throughout the world would present one of the most interesting spectacles that could be witnessed on earth.

Look forth on a Sabbath morning when all is peaceful and quiet, as God designed the Sabbath to be, and behold! the delectable representation of the Sabbath—rest! Then every sound would breathe softer; every tint gleam brighter; every scene would appear fresher, and we might read in every softened feature of nature the sweet tranquility of Sabbath-rest. The gates of the Temple of Mammon are shut and the gods of silver and gold are forsaken by their week-day devotees.

The chiming bells, sounding alike across country and towns, are calling upon all men to cut the cords of their earth-bound thoughts and low cares and go up to worship at the footstool of Jehovah.—*A. Printer, Prize Essay on the Sabbath.*

The Preacher and Homiletic Monthly.

New York: The Religious Newspaper Agency.

The September number of the "Preacher and Homiletic Monthly" closes the volume. Among the contents are the following sermons:—"Sowing and Reaping in the Kingdoms of Nature and Grace," by James McCosh, D.D., LL.D., delivered before the Graduating Class at Princeton College and revised for this publication; "Reverence and Godly Fear," by Henry J. Van Dyke, D.D.; "The Testimony of our Conscience," by J. H. Rylance, D.D.; "The Human Side of Christ's Person," by Rev. David Winters. The four sermons just mentioned are given in full. There are a number of sermons given in abridged form from Drs. Van Doren, Tyng, Horatio Bonar, Herrick Johnson, Foss and others. Besides the Sermons, the number contains much other matter designed to unfold and illustrate the principles of Homiletics. Dr. William M. Taylor furnishes his fourth paper on "Expository Preaching;" Dr. Tilley, a paper on "Some Essentials of Successful Preaching." Then we have "Studies in the Book of Revelation," by Rev. D. C. Hughes; "Science in the Pulpit," by Rev. John Moore; "Prayer-Meeting Service," by Rev. Lewis O. Thompson; "Sermonic Criticism," etc.

DR. BLODGET, of Peking, writes to the "Missionary Herald" some cheering news from that city. He says eleven persons have just been received by baptism, including a family of six from Ho-kein-fu, who were relieved last year as famine sufferers. One of the baptized was a Buddhist priest, surnamed Meng, who surrendered his certificate of priesthood, his sacred bowl, and his sacred garments, and lost withal a very comfortable income.

THE
CANADIAN INDEPENDENT.

TORONTO, THURSDAY, SEPTEMBER 18th, 1879.

A JUSTIFIABLE OUTCRY.

IT is by one who calls himself "An Old Fogy." It is found in a late issue of the "Advance." It is against many of the plans resorted to by churches to raise money. It should be read from every pulpit in the land, even if the sermon should have to wait a few minutes. For it is a sermon in itself.

The points the writer raises are these. (1) That the support of the Church should always be sought on the ground of unselfish and Christian benevolence. But many churches have departed from this ground, and seek their money from concerts, lectures, suppers, fairs, neck-tie parties, maple-sugar socials, and even dances and theatrical exhibitions. (2) That there is no telling where a church, which once takes up with shifts and expedients for raising money, will stop. The temptation will come to provide the most worldly amusements in return for the financial aid it seeks. (3) It is not the slender purses, but the lean spiritual life of church members which makes their treasury lean. Improve the spiritual life of the church, and one of the first results of that will be to fill up the exhausted treasury of the church.

These conclusions are positively incontrovertible. And the wisdom of uttering them now cannot be questioned. In many of our Canadian churches, the social meetings in the week go very far towards nullifying all the preaching of the Lord's day. It is simply a disgrace to any Christian church to allow on its social programmes slangy and coarse songs or readings. And yet it is allowed. In such cases there is no thought as to whether the exercises are demoralizing or stimulating. The sole thought, is will they draw a house? We have heard programmes which were so simply disgusting that the only fit place to carry them out would seem to be a saloon. And yet, so demoralized was the taste of those who planned them, that there was not the faintest protest against their vulgarity. Money was the supreme object of consideration. And the effect on the audience was obvious. Any piece which was helpful to the spiritual life was received in sullen silence, while an encore awaited any reading or song which bordered on the indecent. We may not yet have reached the position of a church we know of, where the Committee of Entertainment absolutely refused to allow anything of a sacred character on the programme. But we are "old-fogyish" enough to believe that that is where very many churches will ultimately land.

The season of the year is at hand when church entertainments will flourish again. Is it asking too much of our Canadian Congregational churches when we solicit them to take a strong and decided stand against the tend-

ency to absolutely secularize if not demoralize our Christian sociability? We believe in socials, in a good laugh, in a warm handshake, and every other thing that recreates us without defiling us. But we protest against bringing the spirit of the world into our churches, even though the treasury may be low. Our children, nursed in such an atmosphere, may find it hard to see any need of conversion, or any difference between Christians and the children of the world.

What is wanted in all our churches is a Committee of good Christian men and women, full of joy and steadfastness, who shall supervise every programme, and weed out therefrom everything which would tend to undermine spiritual life or lower true Christian sentiment. With such a board of supervisors, the benediction would not be so often pronounced over the head of the trash which is blessed at present.

THE English Established Church is all the time up before Parliament for some legislation or other. A bill has recently been laid on the table of the House of Lords to regulate the affairs of that church. It provides that the Archbishops, Bishops and clergy in Convocation may from time to time propose alterations in the Prayer-Book, which shall be presented to the Queen in Council. Such alterations are to be laid before Parliament within twenty-one days of its meeting. Within forty days either House of Parliament may address the Queen, asking her not to accede to the changes. If such an address is not made, however, within that period, Her Majesty may make an order ratifying those changes, and fixing the date of their introduction. Now, the meaning of that Bill is to put the control of the Episcopal Church in the hands of its clergy. Convocation does not represent the lay element in the Church. We might not be disposed to quarrel with that arrangement if the Church were on the same footing as other denominations. That would be a matter of internal administration with which outsiders would have nothing to do directly. But that Church is a State institution, and it is neither just nor expedient to place its government entirely in the hands of a hierarchy practically responsible to nobody. The plan contains the old idea of Dr. Chalmers—that of a Church supported by the State, but always saying to the State: "Hands off! we shall manage our own affairs." There is no likelihood that the scheme will ever go into operation.

KING MENDEK, of Koa, South Abyssinia, has abolished slave-trading in his realm and on his frontier, because, as he tells the London Missionary Society, "I am, and wish to remain, a Christian."

It is proposed to hold a sort of Ecumenical Sunday School Convention in London next year in connection with the centenary of Robert Raikes. Sunday schools the world over are to be represented on the occasion. The gathering will be a large one, no doubt. We hope that some practical good will come of it.

Correspondence.

THE FELLOWSHIP OF THE CHURCHES.

To the Editor of the CANADIAN INDEPENDENT.

Since the change in the editorial staff of the INDEPENDENT, I have noticed a great many short, but oftentimes rather spicy, editorials on "Organized Congregationalism," "Centralization," "Historic Polity," "The Council System," etc., etc., the import of which, if I rightly understand it, is, that *Simon-pure Congregationalism must not savour of co-operative fellowship of the churches, in any decisions or opinions upon matters of faith or discipline.*

It would appear, from the editorial ring of your paper, that *Congregationalism* is synonymous with *Independency*, to the extent, at least, that a church has no right to say what a sister church shall believe, what shall be the purity (or limit of impurity) in her discipline, or who shall become her pastor.

Now I am well aware that Congregationalism and Independency have been, to a certain extent, synonymously applied to the polity of our churches; and, that in England, our churches are still spoken of under both denominational names. But I have always considered—whether rightly or wrongly—that, when correctly understood and applied, there is a vast difference between the two systems.

Independency, as I understand it, claims and exercises the right to decide its own articles of faith and polity, whether orthodox or unorthodox, congregational or un-congregational. And no other church has any right to interfere, for she stands entirely independent of, and irresponsible to, all other churches. Such are the Metropolitan Church in Boston, Mass., of which Rev. W. H. H. Murray is pastor, and the Wesley Congregational Church in Montreal, of which the Rev. Jas. Roy is pastor. These churches have no denominational connection, and are therefore subject to no denominational restrictions relative to faith or polity. They may believe in the *Trinity*, or reject it. They may hold to a scriptural eschatology, restorationism, or annihilationism. They may exercise the right of having all matters of discipline submitted to full vote of church members, or limited to a board of elders. They *must* choose and ordain their own pastor, and depend entirely upon their own judgment of what constitutes fitness for the pastoral office. In matters of church-fellowship they must make their own choice from such churches as are willing to fellowship them. Such I understand to be the prerogatives of Independency.

But I have always supposed Congregationalism to be a very different polity. In my opinion, our polity not only recognizes the individuality of each church, as possessing within itself, that which, in the scriptural sense, constitutes it a church, or *ecclesia*, but also the fellowship and co-operation of churches of like faith and order. This, it seems to me, is not only in keeping with a sound judgment of how to efficiently put into operation concerted Christian work, but is also in harmony with the teaching and practices of the apostolic churches. The New Testament only impliedly teaches the *individuality* of the churches, while the *fellowship* of the churches is strictly enjoined.

If I am right in my opinion of the co-operative fellowship of Congregational churches, it becomes a serious matter as to what the faith and discipline of the churches co-operating in such a fellowship shall be. How "can two walk together except they be agreed?" If a part of our churches believe in Christ as the *Divine* and only Saviour of sinners, and others of them are asserting with equal confidence and zeal the *Unitarian* idea of Christ as only an example of a *good man*, who may have erred in many of his opinions and teachings, but was nevertheless the most *perfect man* the world has ever known, and that salvation is dependent upon no *Divine* aid, then it is plain that there can be no co-operative fellowship of the churches holding such different views.

This leads up to the question, *How can such co-operative fellowship be secured and maintained?* Surely it cannot be while the churches or ministry are at variance on these points. For what one church or-

minister is teaching, another is labouring to counteract. And, if these are fundamental principles, as it seems to me they must be, then the denominational "house is divided against itself."

Unless there is some basis of union agreed upon between the several churches of our denomination, then there can be no successful co-operation in Christian work. Such a union can only be effected by an agreement upon some *standard* of faith and polity. I do not say that such a standard shall be explicit upon *minor* points of doctrine or polity. But it must declare and maintain what it considers as the *essentials* of doctrine and polity.

In order for this, it is not only necessary that the denomination shall agree upon certain articles of faith and discipline as essential, but there must be some *modus operandi* in maintaining those articles of faith and discipline. We come, therefore, to the second division of our question, viz., *How can the essentials of our faith and discipline be maintained?*

Surely such essentials cannot be maintained if each church asserts the right to believe what she pleases; to receive *into*, and eject *from* her membership whosoever she deems agreeable to herself; and to ordain or install as her pastor whoever she likes, irrespective of his moral and Christian character. For while an individual church may please herself in these things, she may, at the same time, sorely *displease* others, as well as bring reproach upon the whole sisterhood of churches.

To my mind, such a union can only be maintained by some concerted movement of the denomination. This movement, among Congregationalists, must be of such a character as not to deprive any individual church of her right to receive into her membership those who conform to that standard, or to eject those who do not.

This can only be done by some system of mutual advisement, and the "Council System" is the simplest and most effectual of any of which I have any knowledge, and this notwithstanding your reflections,—evidently without knowledge of facts,—in a late number of the INDEPENDENT upon the effects of that system in Maine.

Now I happen to have lived under that system in Maine for more than twenty years, and therefore, judge myself to have some knowledge of its workings and effects. And I can most emphatically assert that "red tape" has never been felt to be any part of the system of the Congregational churches in that State. On the contrary, I know of no body of Christians who are so harmonious in all their movements, and who are so devoid of anything like autocracy in their denominational workings. Nor do I stand alone in this opinion. It is the universal opinion of strangers who attend the "Maine State Conference of the Congregational Churches," that it carries the *palm* for Christian equality, and brotherly love and forbearance.

Not has the "Council System" ever been regarded as a "formidable undertaking" in any of the "installations or dismissals of pastors" of which I have any knowledge. In fact, they were always looked upon as theological and spiritual treats, and were often productive of great religious awakenings.

Let us look, for a little, into the workings and advantages of the system. A church is about to ordain or install a pastor. She recognizes the sisterhood and co-operative fellowship of the churches. Letters-missive are sent to the neighbouring churches (there are about twenty in the county where I lived), inviting them, by pastor and a delegate, to assist in the service. At the appointed time the Council thus invited meet with the church. The position and doings of the church, as also the papers and statements of the pastor-elect are thoroughly investigated. If anything has been wrong with the church relative to their past pastor or otherwise, the advice of the Council is given upon it. And such timely advice is often very helpful to the church in its relations to the new pastor.

The examination of the credentials and views of the pastor usually cover a broad range. His Christian experience, his knowledge of the doctrines and institutions of the gospel, his views of church polity, etc., are thus not only laid before his own church, but are

fully understood by the sister churches. This brings the new pastor into his work with the confidence and intelligent co-operation of the neighbouring churches. The religious services throughout are usually of a high order, while the confidences and interchanges of sympathy are productive of great good to all.

The dismissal of a pastor is very much of the same character, and it is important not only to the pastor who is dismissed, but also to any church to which he may subsequently go, as it confers upon him the endorsement of the ministers and churches in the immediate vicinity of his last pastoral charge.

As to the benefits of this system, I may say I believe it would have saved our church in the city of Halifax, from installing as her pastor, an intemperate and otherwise immoral man, and her subsequent extinction as the result. Other churches in this Province have either become extinct or greatly injured through the want of some system of this kind. Nor is Nova Scotia alone in such disastrous results. The other Provinces have had their difficulties from the same source, while the blush of shame has covered the faces of the truest and best in our denomination. And I am sure our churches and ministers in the Maritime Provinces, are now experiencing a sense of security in the introduction of the "council system" never before felt.

But it may be said, if a church persistently does wrong, cannot the sister churches disfellowship without calling a council? Yes; but where there is no thorough investigation and understanding of the facts in the case, they will not. There are always some churches and pastors who will feel that, in the absence of knowledge, the matter must be looked upon *charitably* as the *rumours* are doubtless *largely exaggerated*. And worse still, there are always some who, hearing only one side of the story, will tell the church she has been *shamefully treated* by those who refuse to fellowship her. And so it comes to pass that what might have been prevented by timely knowledge and Christian advisement, results in the destruction of a church, and a reproach upon the cause of Christ.

Again it may be objected, that this system savours too much of Presbyterianism, which, to say the least, cannot be considered as very conducive to concord and spirituality, if we may judge of it where the system has had the religious moulding of a community for any considerable length of time.

I answer, there is a vast difference between a system of "Church courts," and one of Church councils. The "Church courts" of the Presbyterian Church are comprised of ministers and elders, who follow a case from the "Session" to the "General Assembly," while the opinion and wishes of the local congregation, are never authoritatively heard in the matter. In the "council system" of the Congregational churches, the pastors and delegates are chosen by the vote of the whole membership of the Church, and their opinion must be submitted to the Church for her approval. And, if a church feels aggrieved by the action of one council, she call another of entirely different parties.

In the one system, the *officers of the "Church court,"* sit in judgment upon the doings of the pastor or congregation, while in the other, the *Church* sits in judgment upon the advice of a council.

J. B. HAWES,
Pastor of the Congregational Church,
Maitland, Nova Scotia, Aug. 30th, 1879.

News of the Churches.

REV. G. T. COLWELL supplied the church in Acton on the 7th and 14th inst.

THE new Congregational church at Shedden is to be dedicated on Thursday, October 16th, and following Sunday.

REV. W. F. CLARKE has been assisting the Rev. E. D. Silcox at Stouffville and Unionville for the past month and will continue to do so for a few weeks.

REV. D. MCGREGOR, M.A., has resigned the pastorate of the church in Liverpool, Nova Scotia. The resignation to take effect at the end of the present month.

WESTERN ASSOCIATION.—The Autumnal Session will be held at Paris on Tuesday and Wednesday, October 14th and 15th. The order is as follows: First Session on Tuesday at 3 p.m. In the evening the Secretary will preach the Associational sermon, and the Lord's Supper will be administered. Papers will be read on these subjects, "Readjustment of our Missionary Operations," by Rev. W. H. Allworth; "Denominational Aggression," Rev. J. Griffith; "The Sabbath, a Conservator of Righteousness in the Community," G. S. Climie; "Review of 'Dale on the Atonement,'" R. W. Wallace. Addresses will be delivered on "How to secure Family Piety," by Rev. C. Duff, M.A.; "The Duty of Christians to the Times," by Rev. J. Howie; "Work for Souls Invigorating," by Rev. W. Hay. These are all promised and sure, so the success of the session is ensured. Will the churches appoint delegates at the September Church meeting? Inform Rev. Mr. Allworth of your intended visit by October 6th at the latest, so that provision may be made for your entertainment. An autumnal hand-shake all round will do us all good. So be on hand.

Religious News.

It is reported that George Macdonald, preacher, poet and novelist, is about to visit the United States shortly.

THE ladies of the Congregational church of Marysville, Ohio, made \$3,500 for their church by publishing a book on cookery.

IN Duluth, Minnesota, not more than one-half the eleven churches are used for religious purposes. The town grew very fast at one time, and then declined as fast.

THE Crown Prince of Germany is not so popular as he ought to be, and this is mainly because, like his ancestor Frederick the Great, he never can refrain from sneering at the fools with whom he is brought in contact.

CAPT. ADAMS, of the whaler "Arctic," gives out no spirit rations to his sailors, and finds hot coffee is much preferable to grog as a sustaining stimulant under extreme cold. Ardent spirits were not to be given to the crew of the Polar exploring ship "Jeannette," which has recently sailed.

PRINCIPAL TULLOCH, it is stated, is to be invited to London as Dr. Cumming's successor, and arrangements will be proposed whereby he may continue to discharge his numerous duties in Scotland by residing there part of the year. If he accepts the invitation, it is believed that the proposal for the erection of a Presbyterian church on the Thames Embankment, which was abandoned some time ago, will be revived under Broad Church auspices.

A MINISTERS' Seaside Home is one of the latest features in English Congregational circles. The Rev. Urijah R. Thomas, of Bristol, is the chief mover in the matter. Assisted by a few friends, he has purchased "the Grange," at Morthoe, near Ilfracombe, Devon, which he opens for ministers of small incomes at very low rates. Now, he asks for £2,000 as an endowment fund. The charges are not sufficient to meet the expenses, and if the institution is to go on and be made available to those who most need it, something of the nature of an endowment must be secured. He makes the "Home" a catholic institution, opening its doors to clergymen of all denominations.

CASES of persecution of Protestants in Spain are multiplying. Two agents of the Evangelical Continental Society are on trial—"the one for burying a person, at the request of the relations, in a cemetery which the priests claim as their exclusive property; the other for holding meetings in a village to which he had been invited." The latter has been twice condemned to imprisonment and fine on this charge, and is now awaiting the result of an appeal to the Supreme Court. Figueras, an evangelist, was thrust into a dungeon for two days for holding a village service near Vigo. Two of Mr. Spurgeon's former students were assailed with stones, at the open instigation of the priest, as they were returning from a village where they had been preaching. At Camunas the authorities of the village seem to have decided on driving out all religious teachers. They have put the priest to flight, and the Protestant pastor is ordered to leave, on pain of death.

A NEW and beautiful Presbyterian church was lately opened at a cost of about £10,000, in Armagh, the primatial city of Ireland. The Rev. Dr. Donald Fraser, of London, preached on the occasion, and mentioned the following anecdote. After a sermon preached by him at the opening of a church elsewhere, a lady of fashionable position in society came to him. "Why should I have two watches while the house of God remains unpaid for?" He replied, "Really, I cannot tell why." She then said, "Well, I will give the better watch of the two toward the cost of the church." She did so, and a jeweller paid £52 for it, which was a sensible addition to the fund. Dr. Fraser added that at another collection, on the previous Sabbath, a lady who had not a piece of gold, and who did not care to give silver, took the chain off her neck and put it on the plate. She would lose nothing by that. They might say that these were impulsive women. Well, impulsive women might rise up to condemn illiberal men in the day of the Lord.

The Sunday School.

INTERNATIONAL LESSONS.

LESSON XXXIX.

REV. 1879. } REVIEW—THIRD QUARTER. { 3 John 1:14.

GOLDEN TEXT.—“Follow not that which is evil, but that which is good.”—3 John 11.

HOME STUDIES.

M. Rom. v. 1-10; viii. 28-39. Lessons i. and ii.
T. 1 Cor. xiii. 1-13. Lesson iii.
W. 1 Cor. xv. 50-58; 2 Cor. v. 14-21. Lessons iv. and v.
Th. Gal. v. 22-26; vi. 1-9. Lesson vi.
F. Eph. vi. 10-20; Phil. ii. 1-13. Lessons vii. and viii.
S. Col. iii. 16-25; 1 Thess. iv. 13-18. Lessons ix. and x.
S. 1 Tim. vi. 6-16; Titus iii. 1-9. Lessons xi. xii.

HELPS TO STUDY.

The lessons for this quarter have been selected from ten of the epistles of Paul. Of these, eight were written to the churches in Rome, Corinth, Galatia, Ephesus, Philippi, Colosse, and Thessalonica; and two to the early Christian pastors, Timothy and Titus. These epistles, or letters, were intended by the writer of them to instruct, to reprove, to warn, or to encourage those Christians to whom they were addressed; but the real author of them, the Holy Spirit, had a much wider field in view, and thus it is that they are found to be admirably fitted for the awakening of sinners and the edification of believers in all ages and in all lands. The lessons are eminently doctrinal and at the same time thoroughly practical. Without any violence the whole of Christian doctrine and duty might be deduced from these twelve lessons; and that not only as affecting the people who lived in the apostle's day but also as affecting those who live now. It is not at all necessary, even if it should be allowable, which it is not, to change or modify, either the law or the Gospel to suit “modern civilization,” “modern thought,” “modern culture,” etc. There is often too much made of the difference between the past and the present in these respects. The points of agreement are much more important and numerous than the points of difference. Human nature is essentially the same in all ages, and so is Christianity. All that is necessary is to apply to the moderns in their altered circumstances and conditions those very instructions, warnings, and encouragements which were once so beneficial to the ancients; and when this is properly done it is found that the Truth has lost none of its force.

In order to get the review within the scope of an ordinary lesson it will be necessary to make very wide generalizations, such as the following: (1) *The Christian's Triumphs*, which seems to be the leading subject of lessons xxvii.-xxx. although they teach many particulars not included under that head; (2) *The Christian's Duties*, which, with their doctrinal basis, constitute the main teaching of lessons xxxi.-xxxiv; and (3) *The Christian's Hope*, with its true ground, and its resulting obligations, as set forth in lessons xxxv.-xxxviii.

I. THE CHRISTIAN'S TRIUMPHS.—Lesson xxvii. exhibits the Christian's triumph over Sin.—“Being justified by faith;” over tribulation—“Glorifying in tribulation;” over the wrath which is to come.—“We shall be saved from wrath.” The only way of access to God, and the certainty of the believer's final salvation are also directly taught.

Lesson xxviii. teaches that the believer triumphs over all circumstances.—“All things work together for good;” over all enemies.—“If God be for us, who . . . against us;” Over all evils.—“We are more than conquerors.” The true order of the steps in the believer's salvation are here also indicated, beginning in God's eternal purpose, carried on by His unchanging love, and ending in being “glorified.”

Lesson xxix. treats of the Christian's triumphs over discouragements.—“Beareth all things . . . endureth all things;” Over imperfections.—“But when that which is perfect is come, then that which is in part shall be done away . . . Now we see through a glass darkly but then face to face.” But the grand aim of the lesson is to bring out the nature of Christian love—under the name of charity—its characteristics, and its permanence wherein it excels the graces of faith and hope which have their place and their work in this life.

“Faith, hope and love now dwell on earth,
And earth by them is blest;
But faith and hope must yield to love,
Of all the graces best.” etc.

Lesson xxx. is principally occupied with the triumph of believers over corruption.—“This corruptible must put on incorruption;” and over death.—“Death is swallowed up in victory.” The apostle also, in the last verse of the chapter, exhorts the Corinthian Christians, in view of such a glorious and triumphant consummation to be “steadfast, unmovable, always abounding in the work of the Lord.”

II. THE CHRISTIAN'S DUTIES.—In lesson xxxi. we are taught the believer's duties to Christ—Should live “unto Him who died for us;” and to the world—“We are ambassadors for Christ.” The apostle enforces these duties by the most weighty considerations, and in doing so, brings out the following important doctrines: (1) Substitution and Satisfaction.—“For He hath made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him;” (2) Regeneration.—“Therefore, if

any man be in Christ he is a new creature; old things are passed away behold all things are become new;” (3) Reconciliation.—“God was in Christ, reconciling the world unto Himself, and hath committed unto us the word of reconciliation.”

The Christian's duties are stated in lesson xxxii. as to fruit-bearing.—“The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance;” toward other Christians.—“Bear ye one another's burdens;” toward himself.—“Let every man prove his own works;” “He that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.” In one view the passage is a summary of Christian duty; in another it is a catalogue of tests by which a person may examine himself as to whether he is in the faith or not.

The soldier of the cross is instructed in lesson xxxiii. as to his duties in regard to strength.—“Be strong in the Lord;” in the matter of armour.—“Put on the whole armour of God;” with relation to prayer.—“Praying always with all prayer.” The enemies are described “the devil,” “principalities,” “powers,” “rulers of the darkness of this world,” etc. The armour is mentioned in detail—the girdle, breastplate, shoes, shield, helmet, and sword. And the contest is represented as inevitable.—“That ye may be able to stand in the evil day, and having done all, to stand.”

The duties of believers in regard to each other are brought before us in lesson xxxiv.—“Be like-minded;” “Let nothing be done through strife.” We have here also our duty to follow the example of Christ, the Christian's pattern, in fellowship and sympathy, in humility and self-denial; and, as instruments in God's hands, to “work out” our “own salvation with fear and trembling;” probably meaning that we are to fear and tremble lest the work (of sanctification) should not proceed fast enough, or should be marred through the imperfection of the instrument.

III. THE CHRISTIAN'S HOPE.—The believer's hope of “the inheritance” as we are taught in lesson xxxv. leads him to render willing and cheerful service, not as a hireling, but as an heir working for the good of the estate: “In all wisdom teaching and admonishing one another,” etc., “Knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ.” The religion of those who have this hope manifests itself in all the relations of life—husband and wife, parent and child, master and servant, etc.; and they do all things “heartily, as to the Lord, and not unto men.” The teaching of the lesson may be summed up as practical Christianity, at home and abroad, based on love to the Master and devotion to His cause.

In lesson xxxvi. the believer is encouraged to entertain a good hope concerning them which are asleep in Jesus: “That ye sorrow not even as others which have no hope.” He is also told to hope and look for the coming of the Lord: “For the Lord Himself shall descend from heaven,” etc., when both those “which are asleep” and “we which are alive and remain shall be caught up” and “ever be with the Lord.”

The Christian's hope of eternal life and happiness, bringing such a rich inheritance to view in the future, and being based upon such a sure foundation, tends, as we learn from lesson xxxvii., to make him contented with his lot in this life: “Godliness with contentment is great gain”—gain even in this life. The life that the Christian is taught to lead is just the life that is most conducive to health and happiness—the best sort of life for the body as well as for the soul. In striking contrast with the benefits of contentment the apostle places the terrible evils arising from covetousness or “the love of money,” which is “the root of all evil.” He exhorts Timothy to “flee these things,” to “follow after righteousness,” to “fight the good fight of faith;” and leaves with him, and with us, a solemn charge to “keep the commandment without spot, unrebukeable.”

The Christian's hope and prospects as a subject of the kingdom of heaven make him a good subject of the earthly Kingdom or State in which his lot is cast; and so, in lesson xxxviii., Paul instructs Titus to remind the Cretans “to be subject to principalities and powers, to obey magistrates,” etc. The intelligent Christian will not withhold from earthly rulers that which is their due, neither will he yield to them that which belongs only to God; he will avoid both Popery and Erastianism. The fact that salvation is by grace, and the believer's hope of happiness on that basis, have no tendency to lead him towards Antinomianism, but rather to make him “careful to maintain good works.” The lesson closes with a warning against the discussion of “foolish questions,” etc., a warning probably no less needed now than it was then.

WOMAN'S MISSION.

The longer I live, the less grows my sympathy with women who are always wishing themselves men. I cannot but believe that in every life that is truly noble—truly good—truly desirable—heaven bestows upon us women in an unsparring measure as upon men. It only desires us, in its great benevolence, to stretch forth our hands and to gather for ourselves the rich joys of intellect, of nature, of study, of action, of love and of usefulness which it has poured forth around us. Let us only cast aside the falseness, silly veils of prejudice and fashion, which ignorance has bound about our eyes; let us lay bare our souls to heaven's sunshine of truth and love; let us exercise the intelligence which it has bestowed on us upon worthy and noble objects, and this intelligence may become keen as that of men, and the paltry high heels and whalebone supports of mere drawing-room conventionality and young-ladyhood withering up, we shall stand in

humility before heaven, but proudly and rejoicingly by the side of man! different always, but not less noble, less richly endowed. All this we may do, without losing one jot or one tittle of our womanly spirit, but rather solely owing to these good—these blessed gifts—through a prayerful and earnest development of those gems of peculiar purity, of tenderest delicacy and refinement, with which heaven has so especially endowed the woman. Let beauty and grace, spiritual and external, be the garments of our souls. Let love be the very essence of our being—love of heaven, of man, and of the meanest created thing—love that is strong to endure, strong to renounce, strong to achieve! Alone through the strength of love, the noblest, the most refined of all strength—our blessed Lord himself! having lived and died teaching it to us—have great and good women hitherto wrought their noble deeds in the world; and alone through the strength of an all-embracing love will the noble women who have yet to arise, work noble works or enact noble deeds. Let us emulate, if you will, the strength of determination which we admire in men, their earnestness and freedom of purpose, their unwearying energy, their largeness of vision; but let us never sigh after their lower so-called privileges which, when they are sited with a thoughtful mind, are found to be the mere husks and chaff of the rich grain belonging to humanity and not alone to men. The assumption of masculine airs or of masculine attire, or the absence of tenderness and womanhood in a mistaken struggle after strength, can never sit more gracefully upon us than do the men's old hats and great-coats and boots upon the poor old gardener of the English garden. Let such of us as have devoted ourselves to the study of an art—the interpreter to mankind at large of heaven's beauty—especially remember this, that the highest ideal in life, as well as in art, has ever been the blending of the beautiful and the tender, with the strong and the intellectual.

SUGGESTIONS FOR THE SICK-ROOM.

In preparing a meal for any one whose appetite is delicate, it should be made to look as tempting as possible. The tray should be covered with the whitest napkin, and the silver, glass, and china should shine with cleanliness. There should not be too great a variety of viands, and but a very small portion of each one. Nothing more quickly disgusts a feeble appetite than a quantity of food presented at one time.

The patient never should be consulted beforehand as to what he will eat or what he will drink. If he asks for anything, give it to him, with the doctor's permission; otherwise prepare something he is known to like and offer it without previous comment. One of the chief offices of a good nurse is to think for her patient. His slightest want should be anticipated and gratified before he has had time to express it. Quick observation will enable her to detect the first symptom of worry or excitement and to remove the cause. An invalid never should be teased with the exertion of making a decision. Whether the room is too hot or too cold; whether chicken broth, beef tea, or gruel is best for his luncheon, and all similar matters, are questions which should be decided without appealing to him.

Household troubles should be kept as far as possible from the sick-room. Squabbles of children or servants never should find an echo there.

In the event of some calamity occurring, of which it is absolutely necessary the sufferer should be informed, the ill news should be broken as gently as possible, and every soothing device employed to help him bear the shock.

Above all, an invalid, or even a person apparently convalescent, should be saved from his friends. One garrulous acquaintance admitted for half an hour will undo the good done by a week of tender nursing. Whoever is the responsible person in charge should know how much her patient can bear, she should keep a careful watch on visitors of whose discretion she is not certain, and the moment she perceives it to be necessary, politely but firmly to dismiss them.

She must carry out implicitly the doctor's directions, particularly those regarding medicine and diet. Strict obedience to his orders, a faithful, diligent, painstaking following of his instructions will insure to the sufferer the best results from his skill, and bring order, method and regularity to domestic nursing.—*Scribner for September.*

OCEAN SPLENDOR.

When the sea is perfectly clear and transparent, it allows the eye to see objects at a very great depth. Near Mindora, in the Indian Ocean, the spotted corals are plainly visible under twenty fathoms of water. The crystalline clearness of the Caribbean Sea excited the admiration of Columbus, who, in the pursuit of his great discovery, ever retained an open eye for the beauties of nature. “In passing over those splendidly adorned grounds,” says Schol., “marine life shows itself in an endless variety of forms; the boat, suspended over the purest crystal, seems to float in the air, so that a person unaccustomed to the sea easily becomes giddy. On the clear, sandy bottom appear thousands of sea-stars, sea-urchins, molluscs, and fish of a brilliancy of colour unknown to our temperate seas. Burning red, intense blue, lively green and golden yellow, perpetually vary; the spectator floats over groves of sea-plants, gorgonias, corals, alcyonulums, flabellums and sponges that afford no less delight to the eye, and are no less gently gazed by the heaving waters, than the most beautiful garden on earth when a gentle breeze passes through the wavin boughs.”

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Scientific and Useful.

SWEET PICKLE.—One peck green tomatoes sliced, six peppers sliced, one teacup salt sprinkled over them; let them stand overnight, and in the morning drain the water from them, chop, put in a kettle, cover with cider vinegar, two cups sugar, one ounce allspice, one ounce cloves, one ounce cinnamon (spice to be whole), a piece of horse-radish, and boil until soft.

EXPERIMENTS.—An old turkey raiser gives the following experiment: Four turkeys were confined in a pen, and fed on meal, boiled potatoes and oats. Four others of the same brood were also at the same time confined in another pen, and fed daily on the same article, but with one pint of very fine pulverized charcoal mixed with their food—mixed meal and boiled potatoes. They had also a plentiful supply of broken charcoal in their pen. The eight were killed on the same day, and there was a difference of one and a half pounds each, in favour of the fowls which had been supplied with charcoal, they being much the fattest, and the meat being greatly superior in point of tenderness and flavour.

HOT SPICED LOAF.—Two and one-half pounds of round of beef, half pound of fat salt pork chopped fine, egg-sized piece of butter melted, dessert spoonful of salt and same quantity of black pepper, quarter of a teaspoonful of red pepper, quarter of a teaspoonful of allspice and a pinch of cloves, two eggs, three tablepoons of rich milk, juice of one lemon, half teacup of tomato catsup, one tablepoonful of chopped parsley, one teacupful of powdered soda cracker. Mix thoroughly; mix the spices all together first, and then add to the other ingredients; make into a loaf; strew part of powdered cracker over the top; pour water into the pan, about a teacupful. Bake two hours, basting frequently. The beef should be chopped raw.

CORN MEAL MUFFINS (raised).—Three quarts white Indian meal; three tablepoonfuls yeast; one cup flour; one quart scalding milk; three eggs, beaten to a froth, yolks and whites apart; one tablepoonful of white sugar; one tablepoonful of lard; one tablepoonful of butter; one teacupful of salt. Pour the milk boiling hot upon the meal; stir well and leave until nearly cold; then beat in gradually the yeast, sugar and flour, and set in a moderately warm place; it should be light enough in five or six hours; melt, without overheating, the butter and lard; stir into the batter, with the salt, lastly the beaten eggs; beat all together three minutes; put in greased muffin rings; let these rise on the hearth for a quarter of an hour, with a cloth thrown lightly over them; bake about twenty minutes in a quick, steady oven, or until they are of a light golden brown. Send at once to table, and in eating them, break, not cut, open.

HOW TO SWIM.—The editor of the London Truth, after observing that probably not one in twenty of the persons who indulge in boating on a holiday can swim, proceeds to tell his readers how to acquire this accomplishment. "Nothing," he says, "is more easy. When the air is out of a body its owner sinks; when the air is in the body its owner floats. Let any one slowly draw in his breath as he draws back his legs and pushes forward his arms, retain it while he is preparing for the stroke which is to propel him, and slowly allow it to go through his lips as his arms are passed back from before his head to his sides, and his legs are stretched out. The action of the stroke should not be quite horizontal, but should be made on a slight incline downward. The real reason why people take weeks to learn how to swim is because swimming professors either do not know, or do not choose to teach, the philosophy of breathing, so as to render the body buoyant. I would engage to make any one a tolerable swimmer in an hour unless he be a congenital idiot."

KEEPING MEAT IN HOT WEATHER.—Great is the convenience of a good refrigerator! But many of us who live in the country have to get along without such a convenience. Farmer's families who often depend upon the butcher's cart for supplies of fresh meat, are annoyed by the bother and waste that comes of getting more beef or mutton than they can conveniently use before it becomes ainted. The most foolish waste is to eat more of it than you need with

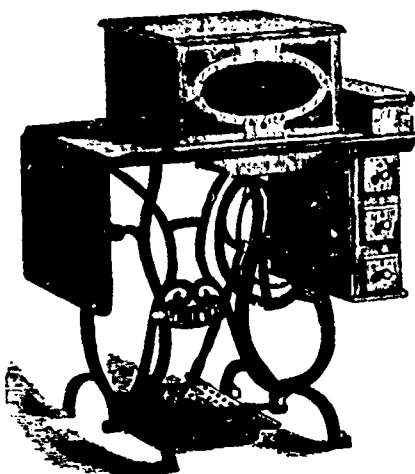
the idea of "saving it;" the doctor's bill that may result from overloading the digestive organs is not so good a show of economy as the fresh eggs you might coax from the hens by feeding them any excess of meat. The meat should first be wiped clean and dry. Some sprinkle it well in all its parts with salt. Others use black pepper plentifully (washing and wiping it well before using it, to remove the pepper and salt), and then hang it in the coolest place possible—some in a well, others in a cellar. Perhaps the best precaution is to wrap it in a dry cloth, and cover it with charcoal dust. Some say that wood ashes would answer about as well as charcoal; but I only know the virtue of charcoal by experience. I have found that charcoal will even remove a slight degree of taint. I am told that mutton is improved as well as preserved, for a short time, by wrapping it in a cloth wet with vinegar, and laying it on the bottom of a dry cellar. All kinds of meat, including fish and fowl, may be preserved in brine for a longer or shorter time.—*American Agriculturist.*

CHINESE DENTISTRY.—It is well known that the Chinese attribute toothache to the gnawing of worms, and that their dentists profess to take these worms from decayed teeth. But how they performed this trick, and so artfully concealed it in the hurry of daily business, was a secret only recently solved by a European inquirer. After some difficult and delicate negotiation, an intelligent looking native practitioner was induced to hand over the implements of his trade, together with a number of the worms, and to give instructions in the method of procedure. When a patient with toothache applies for relief, if the tooth is solidly fixed in the socket, the gum is separated from it with sharp instruments and made to bleed. During this operation the cheek is held on one side by a bamboo spatula, both ends of which are alike, and on the end held in the hand some minute worms are concealed under the paper pasted to the spatula. When all is ready this is adroitly turned and inserted in the mouth, and the paper becoming moistened is very easily torn with the sharp instrument used for cutting the gums; the worms mix with the saliva, and the dentist of course picks them out with a pair of forceps. The patient having ocular demonstration that the cause of disease has been removed, has good reason to expect relief, which in many cases would naturally follow the bleeding of the gum. When the pain returns the same operation is performed over again, and a fresh supply of worms fully accounts for the recurring trouble. These worms are manufactured in quantities to suit the trade, and they are very cleverly done; still to carry on the delusion fully, the dentists are obliged to keep on hand a few live worms to show their patients, explaining that most of these worms taken from the tooth are killed either by a powder which is often applied, or by the process of removing them with the forceps. The practice just described, it may be added, is resorted to when the tooth is firmly set in the jaw.—*Chambers' Journal.*

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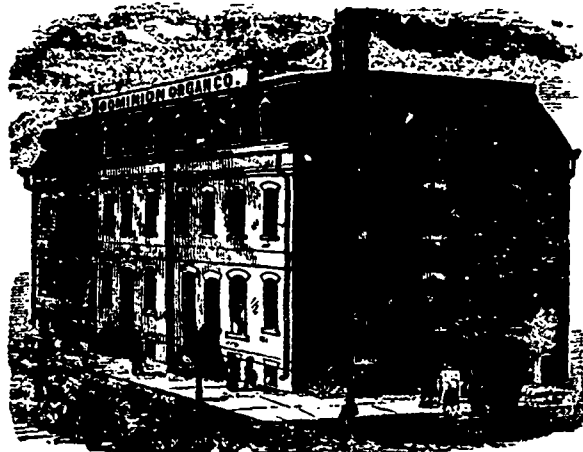
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PHILADELPHIA, 1876.

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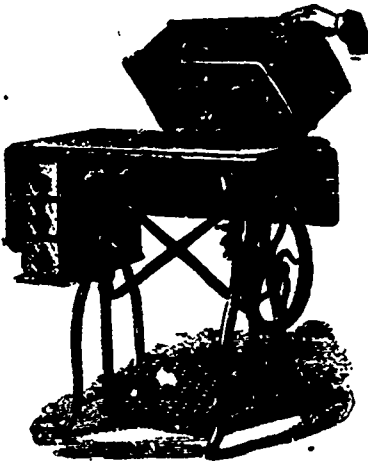
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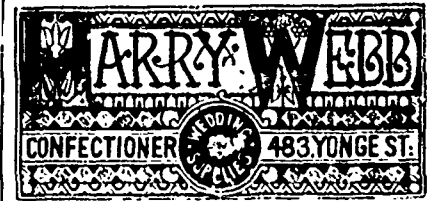
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