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The Canadian Independent.

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

Vol. 26.

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THE CANADIAN INDEPENDENT.

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THE Business Manager will be in Montreal from the 9th to the 18th inst., and will be glad to receive remittances and new subscribers. Address 37 Metcalf street.

FOR the remainder of this month address all editorial matter, correspondence &c., to the Rev. Joseph Griffith, care of Mr. Eadie, 342 Spadina Avenue, Toronto.

THE English Presbyterians talk severely about Professor F. L. Patton's decision to remain in America.

MR. MOODY preached in the hall of Cooper Union, New York city, on the 27th of July. Mr. Sankey was present, having just returned from Europe.

It looks as if Dr. William M. Taylor, of the Broadway Tabernacle, New York, had resigned the editorship of the "Christian at Work." He has occupied the position ever since Dr. Talmage left it.

THERE is a growing feeling in England and Wales in favour of shutting up public houses on Sundays. Petitions in support of the bill to accomplish this object have been extensively circulated and numerously signed.

PRINCE BISMARCK has signified his intention to have the delegates to the meeting of the Evangelical Alliance, to be held in Basle, in August, carried over the railways of Alsace-Lorraine, on their return free of charge.

SEVEN hundred members of the Church of England have presented a memorial to the Bishop of Salisbury, protesting against private auricular confession and priestly absolution, and pledging themselves to oppose the spread of such unscriptural practices by every means in their power.

SINCE the disestablishment of the Irish National Church, nine years ago, the members of that communion have raised over \$10,000,000 for the support of their churches. The poorer clergy are better paid and church enterprises of all kinds are carried on with more vigour than ever before.

LOTTERIES for religious purposes are not very infrequent among the Catholics in the United States. Now, would it not be well to attend to them? They are illegal. And why should partiality be shown?

There is too much of pandering to the Romish Church in some sections of the Great Republic as well as in Canada.

SIR ROWLAND HILL, the author of the uniform system of penny postage in Great Britain, is still living at Hampstead, near London, aged eighty-three; and on June 5th the freedom of the city, encased in a costly gold casket, was formally presented to him, at his residence, by an imposing committee of distinguished citizens.

AMONG the Guilds formed in the Ritualistic churches in England one condition of membership is that the member shall give a pledge never to enter a Dissenting place of worship. How different from a good Episcopal divine, who was wont to offer a prayer for a blessing on every church of Christ, of whatever name, which he passed.

It is stated that Dr. William J. Tucker, of Madison Square Presbyterian Church, New York city, has been offered the Professorship of Sacred Rhetoric in Andover Seminary. Professor Austin Phelps, who now holds the position, wishes to retire. Dr. Tucker is a comparatively young man; but is well qualified for the work to which he is called.

THE Roman Catholic Church is the richest ecclesiastical body in the United States. Its priests in that country now number 5,074, and its churches and chapels are 6,528. It has 33 theological seminaries, 63 colleges, 557 academies, 645 parochial schools, 214 asylums and 96 hospitals. The population to which it ministers, or which it claims, is 6,375,630.

THE British Wesleyans are surprised and alarmed at the decrease in their numbers, as shown by statistics just collected. It appears that, though upwards of 30,000 new members were received last year, there is a net decrease of 3,308, which is shared by nearly all the districts. The losses are largest in agricultural sections and manufacturing centres, and are attributed to emigration on account of financial depression and strikes.

THERE is a breeze in Baptist circles in St. Louis. The Rev. Dr. Boyd, pastor of a Baptist Church in that city has committed two sins. He held a service in which a Jewish rabbi took part, and he permitted or invited a Unitarian to come to the Lord's table. Seven Baptist pastors have united in a protest against the first-mentioned act, nor are they silent about the second.

How would it do for England to learn a lesson from Belgium? The government of the last named country has decided on permitting no other than communal burial grounds, and these are to be open to all. Any services may be held in them, according to the wishes of those concerned. The question of burials would be well settled if such a system as this were adopted in the mother land.

THE Evangelical Lutheran Synodical Conference of America closed its session at Columbus, Ohio, on the 22nd of July. It was decided to publish a new quarterly magazine, to form State synods, and to establish a general Theological Seminary. The Lutherans in the States have about 3,150 ministers, 5,600 congregations, and 725,000 communicants. They are increasing rapidly from the large German and Scandinavian immigration.

It may be all right, but it seems to us that monument-raising has got to be a mania in England. Tyn-

dale and Knox are on the boards now as candidates for immortality or something else in this way. It has always seemed to us that these two men, and some others like them, had built their own monuments. We almost wish that monuments were confined to military and political notables who have no chance of having their names handed down to posterity in any other way.

THE anniversary of Western College, Plymouth, was held on the 2nd of July. The report was read by Rev. C. Wilson. It seems that this College is advancing. The number of students attending its classes during its last session was very large. Rev. Dr. Stoughton addressed the students, and preached a sermon in the evening. We rejoice in the prosperity of this institution. It is the oldest theological school of our denomination in England. And now we are doubly interested in its success because it is presided over by our old friend, the Rev. Charles Chapman, M.A.

WE have been favoured with samples of the celebrated Spencerian Double Elastic Steel Pens, and after trying them feel justified in highly commending them to our readers. They are made of the best steel and by the most expert workmen in England, and have a national reputation for certain desirable qualities which no other pens seem to have attained in so great perfection, among which are uniform evenness of point, durability, flexibility, and quill action. It is thus quite natural that the Spencerian should be preferred and used by professional penmen, in business colleges, counting-rooms, government offices, public schools, and largely throughout the country. Indeed, so popular have they become, that of the "Number One" alone, as many as eight millions are sold annually in the United States. The Spencerian Pens may be had, as a rule, from any dealer; but, when not thus obtainable, the agents, Messrs. Alexander Buntin & Co., 345 St. Paul Street, Montreal, will send for trial, samples of each of the twenty numbers on receipt of twenty cents.

THE address of Baboo Keshub Chunder Sen, recently delivered in India before a large audience of natives, calls for more than a passing notice. The remarks which the Baboo makes on Christ are very striking and suggestive. He asks, who and what is Christ? He claims that the Christ who has been introduced to India is an Occidental, a European being, while the real Christ is an Oriental, an Asiatic. He claims that as Asiatics he and his brethren can accept the ethics of Christ; but they may find difficulty in receiving the doctrine of his divinity. He, however, asserts that they can acquiesce in that doctrine, but he explains our Saviour's language so as to make it harmonize with the teachings of Hindoo pantheism. Christ affirmed His own identity with God. He wanted men everywhere to be one with God and with Him. Hindoo Pantheism is essentially this: The identity of all things with God. Christ's Pantheism is of a loftier, more perfect type than this. Such is the substance of the Baboo's remarks. He closes with an earnest appeal to Christians in India not to present a Western Christ to his countrymen, but an Eastern. And there is a great deal of propriety in what he says. There is that in Jesus of Nazareth which answers to all peculiarities of race and education; and, no doubt, there is a worse and a better way of presenting Him to the votaries of Hindooism. There is a way of presenting Him so that He will harmonize with what is best and noblest in their present religious views, and there are many good and noble things in them.

DANIEL QUORM'S NOTIONS ABOUT PREACHING.

It was as he cobbled away one Monday morning that a talk of the previous day's sermon with young Cap'n Joe gave an opportunity of expressing his opinion on this matter.

"Well, Cap'n Joe, my advice to everybody is this: Don't you preach if you can help it. 'Tisn't enough for a man to want to preach. Nor yet for a man to fancy that he could preach. If that was all, good preachers would be as common as blackberries. An' 'tisn't enough for other folks to think that a man's got a call to preach either; though there is something in that. No; afore ever a man have got any business in the pulpit, he must feel like it was 'long with Jeremiah the prophet. You know, he thought he'd give up preachin', an' take his name off the plan. 'I will not make mention of Him, nor speak any more in His name.' that is what he said. An' if a man can hold his tongue an' be comfortable about it, 'tis the best thing he can do; there's gabble an' cackle enough in the world a'ready, what with geese and other folks. But, bless 'ee, Jeremiah could no more hold his tongue than he could fly: 'His word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay.' There; when a man do feel like that, he'll preach somehow; he must. An' if a man have never felt like that, well the heavenly Father may have meant him for a decent shoemaker, Cap'n Joe, or a carpenter, or somethin' o' that sort; but he was never meant for a preacher 't all, an' nobody could ever make a preacher out of him either.

"Why, you can tell 'em in a minute—a'most before they do open their mouths; for there's nothing in this world that's farther off from each other than them two: the preacher that men do make and the preacher that is sent by God. I've noticed that the old prophets always had 'a burden' afore they spoke. Like as if the message o' the Lord laid heavy upon 'em, an' pressed them day an' night. That's the difference, Cap'n Joe, between men that can preach an' men that can't. The prophet that is come from the Lord do feel the truth all over him. It do take up all his thoughts, an' do press 'pon his heart, givin' him a thrill o' joy in it his own self, or else makin' him tremble at it with very fear. It'll be ringin' in his ears day an' night, a-followin' him wherever he goes, an' whatever he's a-doin' of. Why, when the word of the Lord comes 'upon me like that, I can't help hammerin' my shoes to the text that I got runnin' in my mind, an' stitchin' 'em with it, like as if it was the application. The very clock will keep tickin' it in my ears, and a'most everything that I see do come to be mixed up with it. There 'tis, seemin' to me, the word must be a burnin' fire shut up in the man's bones; an' then he'll preach, then he'll preach." and old Dan'el tapped away at the sole as if that settled the matter. Cap'n Joe was turning the notion quietly over in his mind, without saying a word. Presently Dan'el looked up again, the little eye twinkling merrily:

"An' talkin' o' bones do put me in mind of another thing. I've heard tell about 'Skeleton Sermons.' Now, seemin' to me, Cap'n Joe, that there's only one way for a sermon not to be a skeleton. It must come out of a man's own heart, wrapt up in his own flesh an' blood, an' breathin' with the man's own life. If it don't, then there'll be bones; dead bones; nothing but bones. Put together all in order, I dare say, but bones only, Cap'n Joe, for all that. No naturalness about 'em—I do mean no life an' no realness, but a sort of a ghostly thing that you can see through. All varnished an' shinin', may be, but dead bones still. Why, I should every bit so soon expect for to see a passle o' skeletons a-walkin' about, as to meet them there kind o' good people that you hear about sometimes from the pulpit, or them there dreadful sinners. I should so soon expect for to see a skeleton standin' up to young Palsue's smithy a-pullin' the bellows, or to see a couple o' 'em sittin' down here alongside o' me, mendin' shoes, as to see them there kind o' sermons anywhere out o' the pulpit. They'm skeletons, Cap'n Joe; an' all they're good for is to be kept locked

up in a box, and brought out every two or three years, so dead as dust an' so proper as nothin'. There's no life in 'em; no kind o' brotherliness for to shake hands with 'e an' for to wish anybody brave speed. I've very often thought when I've been listenin' to them that these here kind o' skeleton sermons would do very well perhaps for a lot o' skeletons to listen to if you could only get 'em together; very good for them that aren't troubled with any flesh an' blood, an' so haven't got to work for their bread an' cheese, an' never need a new suit o' clothes, much less a button put on or a pair o' stockin's for to be mended. You see, Cap'n Joe, if you happen for to step 'pon their corns, why, they can't feel it, an' that makes a deal o' difference; so 'tis no wonder that they do stand all the day long smilin' with such a lovely smile, like as if nothing couldn't put 'em out.

"Though, there—it won't do for me to set myself up for knowin' how to do it better than other folks; but I have learnt this here lesson: a man may think about his text so much as ever he mind to, an' get ever so much light 'pon it; but when he've made his cake, he must take an' bake it down by the fire o' his own heart: and that do mean that he've got some fire down there. Skeletons haven't; they'm all head and ribs. There 'tis, Cap'n Joe, depend 'pon it. A man must take the text down to his own heart an' find out what 'tis to his own self; then he can talk about it. He must get the blessed Lord to be to his own soul what he is tellin' about to other people; then it will come for to have some real flesh an' blood an' life about it. Never mind what a man do think or what he do see; my belief is that he can't preach any more o' the gospel than he have got in his own heart."

ATTRACTIVE PREACHING.

There is a manifest difference between attractive and sensational preaching. Attractive preaching appeals to our affections and confidence—sensational to our admiration and wonder. The one improves the heart by the sweetness of its spirit—the other startles by its novelty and abruptness. The attractive fixes our minds upon the theme discussed—the sensational inspires our regard for the speaker. In the one case the truth appears in its most winning form—in the other it is covered up and lost in the meretricious ornament of a gaudy fancy. We yield a cheerful and willing faith and obedience to the one—while the other excites a momentary impulse that passes away with the allusion. When a minister adopts the sensational rather than the attractive, he tacitly confesses his incapacity for the higher service of his calling, and descends to the ignoble plane of seeking the praise of men rather than the honour of God. The true minister of Christ only wants Moses and the prophets and the teachings of Christ and the Apostles as the sum and substance of his preaching—while your sensational ministers would join in the request of the rich man to Abraham, to "send Lazarus," or some other spirit from heaven or perdition to startle, without convincing. It is as true to-day as it was in the days of Christ that if people will not hear Moses and the prophets, "they would not be persuaded though one should rise from the dead." If Divine truth cannot convince, what can men or even angels do?

SCIENCE AND RELIGION.

FARADAY'S IDEAS ON THEIR RELATION.

Faraday's religion was of the life rather than of the lips. "In my mind religious conversation is generally in vain," he said, yet he was never ashamed to express his religious belief. "I am," he wrote in answer to a lady who wished to study science with a view to its bearing on religion, "of the very small and despised sect of Christians known, if known at all, as Sandemanians, and our hope is founded on the faith that is in Christ." Again he wrote, "The Christian is taught of God, by His Word and the Holy Spirit, to trust in the promises of salvation through the work of Jesus Christ. He finds his guide in the Word of God and commits the keeping of his soul into the hands of God. He looks for no assurance beyond what the Word can give him; and if his mind is troubled by the cares and

fears which may assail him, he can go nowhere but in prayer to the throne of grace and to Scripture." "The Christian religion is a revelation. The natural man cannot know it. . . . There is no philosophy in my religion! . . . But though the natural works of God can never by any possibility come in contradiction with the higher things that belong to our future existence, and must with everything concerning Him ever glorify Him, still I do not think it at all necessary to tie the study of the natural sciences and religion together, and in my intercourse with my fellow creatures that which is religious and that which is philosophical have ever been two distinct things."

In 1854 he delivered a course of afternoon lectures at the Institution, Prince Albert in the chair. In the opening sentences of the lecture on deficiency of judgment Faraday said: "I shall be reproached with the weakness of refusing to apply those mental operations which I think good in respect of high things to the highest; I am content to bear the reproach. Yet even in earthly matters I believe 'the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and God-head,' and I have never seen anything incompatible between those things of man which can be known by the spirit of man which is within him, and those higher things concerning his future, which he cannot know by that spirit."

Faraday came to the study of the laws by which God governs the forces of nature, fully convinced that there could be no more noble subject for the exercise of man's intellect. But he approached the Deity in his rule over man now and forever saying, "The Lord is in His holy temple, let all the earth keep silence before Him." In that sense the devout philosopher did keep his religion and science apart, but he could not, and probably had no wish to keep them absolutely separate. Take for instance the following extract: "When I consider the multitude of associated forces which are diffused through nature—when I think of that calm balancing of their energies which enables those most powerful in themselves, most destructive to the world's creatures and economy, to dwell associated together and be made subservient to the wants of creation, I rise from the contemplation more than ever impressed with the wisdom, the beneficence and grandeur, beyond our language to express, of the Great Disposer of us all.—Sunday Afternoon.

A TRUE HISTORY.

Henry C. was born in an obscure farm-house in the north of Ireland, but though in humble circumstances, he was blessed with the example and training of good, honest, industrious and religious parents. He was fond of knowledge, and from his very infancy showed a strong desire to understand everything and to investigate every subject.

The instruction of his nursery years consisted in "ballads, songs, legends, tales of border warfare and Celtic fanaticism," with such solid and more important instruction of a religious nature as a child of his years could receive. Like other proper children, Henry went to school. The school-house was a thatched cabin, with black oak sticks for seats, which were furnished by a neighbouring bog, and a fire of Irish peat smouldered in the middle of the room, sending out by a hole in the roof whatever smoke was not required to half suffocate the children. This academy stood just a mile from Henry's home, far enough for a little child to walk every day. His teacher is described as a man with "an enormous nose, a tow wig, a long coat of rusty black, leather tights (close fitting pants), gray stockings, brogues (coarse shoes), and a formidable hazel rod." On state occasions he wore "a huge pair of black horn spectacles," with the hazel rod raised to his shoulder like the awful sceptre of an Oriental despot. He was a faithful teacher, nevertheless, and did not neglect to deal out to his appreciative pupils such lessons as the Lord's Prayer, the Apostles' Creed, the Ten Commandments, the Psalms of David, the Shorter Catechism, and, when necessary, sealed home the instruction with the heavy end of his hazel rod! Our little hero, however, was too fond of study

to require much oil of the hazel, and though naturally delicate, was quick in his movements and could learn easily, and also furnish entertainment in amusing and tragic stories to the other children, who looked upon him as their unrivalled leader.

Henry was sent from one school to another in pursuit of better instruction, till at length, in the tender age of eleven, he found his place in a classical school, five miles from his home. The chief difficulty in this new institution of learning was the want of a house in which to study. At length a house was secured, with two window frames, but no glass to let the light in and exclude the rain and snow. One of these openings they filled up with sods, but the other had to be left open for the sake of light. A table was the furniture and stones served as seats. Henry seems to have been the aristocratic pupil, for he had a stool to sit on; but the teacher generally borrowed it, because it was considerably softer than a cold stone. For more than two years Henry walked these ten miles daily to attend this cheerless school. He committed to memory the Odes of Horace and parts of Virgil, but he delighted most in Cicero and Demosthenes. The walking exercise proved most beneficial, and the boy grew in physical strength, could outrun all his school-fellows, lead in all games, walk on stilts as high as the eaves of the houses, and read more Latin and Greek than the best of them.

At the age of fourteen Henry set out on foot for the University of Glasgow. Walking sixty miles, he arrived at the seaport, where he embarked for Portpatrick in Scotland, where he resumed his walk, and in due time reached Glasgow, a distance of eighty miles. He was not alone, however, in these walks. Other Irish students, in similar circumstances, accompanied him, enlivening their wearisome journey with anecdotes, flashes of Irish wit and debate. Even the people who lived along the roads which these young men so often travelled on foot in their thirst for knowledge, knew them well and made them welcome at their table and fireside, asking no better reward than to hear their merry laugh and be enlivened by their good humour. Their sleeping accommodations might not be considered by the children of these days as very comfortable; but to sleep in an old arm-chair in the kitchen, or on a piece of carpet on the floor, was considered a great luxury by these foot-sore students. On one occasion, when this party "were trudging along the road to Ayr, one of them became suddenly ill. It was late at night; the town was some miles distant, and the poor young man was unable to proceed. His companions carried him to the nearest farm-house. The people were in bed, but the students opened the door, entered the kitchen and kindled a fire. The good man of the house hearing a noise, popped his head out of the half-opened door of his room and calmly surveyed the scene. 'What's that, Jock?' cried his wife, half asleep. 'Ow, it's jist naethin ava but a wheen Irish collegioners.' Then, telling them where they would get milk and bread, and handing out 'a drap o' whisky for the sick laddie,' he shut his door and went to sleep." I have some fears that the students of our days are not so well behaved always as to entitle them to such consideration. And yet all boys may practise politeness and good conduct to deserve the respect and welcome of strangers.

He left the University in due time, studied theology, and at the age of twenty was licensed to preach the gospel. But with all his college training he never forgot the training of his early childhood, and looked upon the teaching of his mother, in the Shorter Catechism, the Confession of Faith and the Holy Bible, as the final and sole standard of appeal, as the best course in theology which he had ever taken. As a boy of twenty, dressed in a blue coat, drab vest and white cord trousers, he presented himself before the Presbytery and was licensed to preach. But surely a child so interesting, a boy so industrious and a student so successful, must become something great. Yes, and so he must. He became known to the world as Henry Cooke, D.D., LL.D., President of Assembly's College, Belfast, Ireland—a great preacher, a powerful orator, and the leading minister of the Presbyterian

Church in Ireland. Without knowing it, he described his own character a few days before his death in 1868, when he said to a friend: "be faithful to your country, to your religion, and to your God."

"The lives of great men all remind us
We can make our lives sublime,
And departing, leave behind us
Footprints on the sands of time.
Let us then be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labour and to wait."

—New York Observer.

CHRIST IN THE PSALMS.

There are many who profess to expel Christ from the Psalms in the interest of the Psalms themselves. But the Psalter as a living thing, and the association with it of our Incarnate Lord, stand together. Those were memorable words which Mr. Coleridge wrote upon the margin of his Prayer Book, "As a transparency on some night of public rejoicing, seen by common day, with the lamps from within removed, even such would the Psalms be to me, uninterpreted by the gospel." A living statesman has spoken in language of transcendent truth and beauty, of the Psalter in one of its aspects, as "the whole music of the human heart, swept by the hands of its Maker." But not all the human universality of the Psalter; not all its unquestionable pathos, and cries from the depths; not all the mystic elevation of the "Songs of Degrees;" not all the ringing bells of its Hallelujahs, can alone preserve for it its present place. A learned Brahmin Pundit has lately become a convert to the gospel. From his acknowledged eminence as a Sanscrit scholar, it was expected that he would first study the Greek of the New Testament as its cognate language. But his love for the Psalter is so deep that he had first devoted himself to Hebrew. For in the Psalter he finds Christ and the gospel; and, without that, he would no doubt prefer the ancient hymns of his race and country. Without an intense conviction in the hearts of God's children that Christ is in the Psalter, that it is in sympathy with His Passion and His Glory, its words would, after a brief season of deference to ancient custom, be almost unheard in our churches and cathedrals. They would be comparatively silent, for the future in sick rooms, and unbreathed by the lips of dying saints. The voice of millions of Christians about them would be like the pathetic cry of a simple old man, who said, when the photographs of his grandchildren, in a distant land, were presented to him, "It is they, and it is not they; take them away." The Psalms for the future might no doubt remain and be read in a book, of which successive editions might be called for; but the fitting symbol for the frontispiece of that book would be a broken lyre dropped from a dead man's hand.—*Bishop of Derry, Bampton Lectures, 1876.*

THE NEW REVISION PREPARED FOR.

In a year, at farthest, the Revision of the New Testament will be finished. Publication will probably speedily follow. Those who have been for so many years devoting a large share of their time to this work naturally begin to consider the result of such publication. Criticism, wise and unwise, honest and prejudiced, may certainly be expected. In many cases the perusal will be a test of the real submission of the reader to God's word; in others, hasty judgment, mainly the result of ignorance, will find expression in words of praise or blame, alike indiscriminating.

There can be no doubt that many circumstances have combined to prepare the way for a favourable reception of the Revision. That the work was begun at all; that it has been unchecked, in its beginnings and progress alike, by ecclesiastical deliberations; that such harmony has prevailed among those engaged in the task, and that consequently there has been such remarkable unanimity in results,—all these things are propitious.

But for the circulation among the mass of Bible readers, nothing has been a better preparation than the seven years' study of the Scriptures brought about by the International series of Sabbath-school Les-

sons. The faults of this method of Bible study have been frequently noted, and this closing year of the series has naturally called for special attention to the obvious objections. But nothing has ever accomplished more for the study of the Bible in America. The Reformation, perhaps, did more for Europe, but no method has succeeded more fully in directing a mass of minds to the exact words and meaning of the Scriptures. With all the defects in the helps published, it has been possible to circulate large editions of notes by competent scholars, which have presented to the Sabbath-school teacher facts that were unknown, twenty-five years ago, to the average pastor. The Revision seeks to present, in the emendations adopted, the same facts already emphasised in commentaries, notes, etc. Furthermore, the methods adopted have encouraged a desire to know the exact thoughts, and to value exactness in words because it leads to exactness in thought. The habit of mind thus cultivated is exceedingly favourable to an unbiassed reception of the Revision. As we now rejoice in the providential orderings which led the way to the universal acceptance of King James' version, so our descendants may mark the many circumstances which paved the way for success of this last monument of patient labour "in the word." The uniform lessons for Sabbath schools will doubtless be regarded as not the least potent pioneer in the pathway of its triumph.—*Prof. M. B. Riddle, D.D., of the Bible Revision Committee.*

AUGUSTINE ON THE THEATRE.

His testimony with reference to theatre-going is very explicit. While a student at Carthage he was particularly attracted by the theatre, the spectacles at which were of unusual magnificence. The Christian Church, as it has been said, "abhorred the pagan theatre. The idolatrous rites, the lascivious attitudes, the shows, which were its inseparable accompaniments, were equally opposed to the dogmatic monotheism, to the piety, and to the mercy of the gospel." One of the most significant signs of a man having become a Christian was his habitual absence from the theatre; and no one was more emphatic on this point afterwards than Augustine himself. In his Confessions he goes to the root of the matter. Supposing obscenity and idolatry to be banished from the stage, and taking it at its best estate, are its effects morally wholesome? Is it good that the passive emotions should be excited, when no active exertion is intended to follow? Augustine, as the result of his own experience, very decidedly pronounces against theatre-going even under its most favourable condition.

"IF THY RIGHT HAND OFFEND THEE."

Cut it off. Why? It is a good hand. It might even prove to be a very useful hand. Why not keep it, restrain it, regulate it, use it—in "moderation?"

Because "it is better for thee to enter into life halt or maimed, than having two hands or two feet to be cast into everlasting fire."

That is Christ's doctrine about anything that tempts to sin. It may be as harmless as a hand, as useful as a hand; cut it off if it is a perpetual temptation. It may be as harmless as an eye, as useful as an eye; pluck it out rather than let it lure you to hell.

This glass of wine—what harm in it? Is it not one of God's good gifts? Is it not a "fruit of the vine?" Is it not that which "cheereth God and man?" Shall I cut it off? Ay! cut it off, though it were as bright as the hand, if it tempts thee to evil.

But it does not tempt me; I am strong. The withes that bind other men have no power over me. I can sleep in Delilah's lap and wake and laugh defiance at the Philistines. It only tempts my brother, my child, my friend; or the poor, weak-willed creature that cites my moderation as an excuse for his self-indulgence.

"It were better for one that a mill-stone were hanged about his neck and he cast into the sea, than that he should offend one of these little ones."

Till the wine-cup neither tempts you nor your weaker brother to sin, it is surely Christian to cut it off. Is it not?—*Christian Weekly.*

THE
CANADIAN INDEPENDENT.

TORONTO, THURSDAY, AUGUST 7th, 1879.

IS PRAYER IRRATIONAL?

THE correspondent of the "Witness," upon whose deistical notions concerning Divine Providence we animadverted last week, has surely read his Bible to little purpose if he has not found the Sacred Writings saturated with the doctrine that God hears and answers prayer. If he will take the trouble to turn up Cruden's Concordance he will find, under the headings of "Pray," "Prayer," etc., over three hundred instances in which reference is made to the subject, in every one of which it is either declared, or manifestly implied, that the Lord "will regard the prayer of the destitute, and not despise their prayer." If it be not the Divine intention to teach us that, then for what purpose can such narratives as those of Abraham interceding for Sodom, Jacob wrestling with the angel, Moses praying for Israel, Asa crying for help against the Ethiopians, the disciples praying for the promise of the Holy Ghost, Cornelius praying for light, or the church pleading for the deliverance of Peter, have been introduced into those Holy Scriptures which have been "written for our learning?" Or, yet more inexplicable, how can the example and teaching of our blessed Lord Himself be accounted for, if he don't mean us to understand that God hears prayer? Our Lord does not teach us to say, as the "Witness" correspondent suggests—"Oh, God, Thou knowest what is best for us, and if in Thy infinite wisdom Thou seest fit to send us the destroying rain, help us to bow to Thy pure will; and if we receive at Thy hands the needful warmth, we shall still recognize Thy beneficent hand"—but "Give us this day our daily bread." And the question whether "any number of such petitions will alter in the slightest degree" the Divine purpose in regard to us, and our families, is one which depends for its answer upon whether we believe God's Word or not. Even "if we believe not, yet God abideth faithful; He cannot deny Himself."

But why would RATIO pray for "help" to bow to God's "pure will" in regard to the weather and the harvest? Has he any more authority for expecting an answer to such a prayer than to the one to which he objects? Are not the laws of our mental and moral being just as fixed and immutable as the laws of the material universe? And if so, and if the fixity of these laws makes it impossible for the Divine Being to alter, in the slightest degree, the issues which they are working out, how can our cry for help to bear the destroying rain be of any more use than a prayer for favourable weather? In such a case the only benefit to be derived from prayer would be its reflex influence upon ourselves in teaching us humility and depend-

ence upon the Divine will; but that could only be obtained—on the supposition that prayer cannot possibly be answered, in any true sense of the word—by the very means which RATIO condemns—"saying of one thing and meaning another."

The sneer at the use of the phrase, "if God see fit," as if it were used only as a loop-hole through which to get out of a difficulty in regard to prayers which, so far as we can see, remain unanswered, applies just as much to our Saviour's prayer in the dark night He spent in the shades of Gethsemane, as it does to ours. If He prayed, in that deepest agony of His soul, "Nevertheless, not my will but Thine be done!" so should we. And yet He was "honest with Himself," and did not "say one thing and mean another." The truth is that the ultimate answer to prayer *must be* left to the Divine wisdom and goodness. Blessed be God, we can leave it with Him!

Prayer cannot possibly be answered literally in all cases. Were England and the United States at war with each other, Christian people in both countries would doubtless pray for the success of their own arms; and yet both countries could not succeed, and both petitions *could not* be heard! A blessing would assuredly come upon *all* who should pray, and especially upon those who should be most ready to add, "Thy will be done!" But the greatest blessing might come through defeat, rather than through success. And therefore Christian trust teaches us to commit everything to the love and faithfulness of our covenant-keeping God, who doeth all things well.

DRIFTING.

THERE is a great deal of drifting in this world. There are a great many men who are merely chips or straws upon a stream, borne along by the current whatsoever direction it may take. There are many people who drift so far as their views and opinions are concerned. They adopt—no, they don't adopt; they are not active enough for that—they are adopted by the sentiments which prevail around them. They take their colour from the society in which they mingle. In Canada we see this in political affairs. The same thing may be observed in the matter of religious belief. A man is torn away from his old faith, such as it is, and landed at length in a faith altogether different, such as it is; and he has not been aware of the change until it has fully taken place. The same thing may be witnessed also in the matters of character and life. Men are all the while floating along calmly, serenely whither they would never deliberately choose to go. They "drift." They "drift" from honesty to dishonesty, from purity to impurity, from sincerity to duplicity, from charity to bigotry.

We have sometimes thought that most of the evils which we see around us are due to

this habit of "drifting" on the part of men. One said that "more evil is wrought for want of thought than is wrought for want of heart." And the statement is not far from being true, the doctrine of total depravity to the contrary notwithstanding. Men are led unthinkingly, unreasonably, by their associations, by forces which they are hardly aware of, forces, certainly which they do not intentionally submit to.

But it may be asked: Is it not inevitable that men should "drift" to some extent? Is it not inevitable that outside influences should leave their impress upon them? We answer, yes. But then we add: The formative forces should not be entirely outside of men. There should be something within as well as without every man that shall decide what he shall be and do. Every man should have a mind of his own; every man should have a soul and conscience of his own. And before that mind, and before that soul and conscience, every article of belief and every detail of conduct should pass muster. What are men's minds for if they are not made to work? What are men's consciences for if they are never called into operation?

We believe that it is generally confessed that there is much erroneous religious doctrine in the world of to-day. There are those who go far astray because they believe too much. They carry on their backs a burden of traditionalism that is heavy enough to sink a ship of three thousand tons register. They echo all the voices of the fathers and grandfathers. Then, there are those who go far astray because they believe too little. They will hardly carry an empty soldier's knapsack. But there is worse than this. There is a large amount of defective religious life in the world of to-day. It is crippling our churches, hindering all spiritual progress, bringing disaster and defeat on the armies of righteousness and truth. Why are these things? We have too much "drift wood" among Christians.

Reader, we don't mean you. But try to learn whom we mean. Look and see if the cap will fit your friend in the next pew.

Correspondence.

CONGREGATIONAL UNION OF NOVA SCOTIA AND NEW BRUNSWICK.

To the Editor of the CANADIAN INDEPENDENT.

The Congregational Union of Nova Scotia and New Brunswick was held at Keswick Ridge, N.B., July 12-16. All the ministerial members who are on the ground were present except one, and the churches were pretty well represented. The attendance from the neighbourhood was excellent, especially on the Sabbath, when the Church could not hold more than three-fourths of the crowd. The fine weather, the beautiful scenery of the place, the handsome country church, the hospitality of the people, the harmony of the meetings, the general prosperity of the churches, the good sermons and speeches, the large attendance already mentioned, but especially the felt presence of the Holy Spirit, combined to give the meetings a rare interest and led many to say that this was one of the best annual meetings ever held by the Union. The address of the late chairman (Rev. J. Shipperley) was

beautiful both in sentiment, spirit and style. If you but had space for it, it would supply your readers with as good reading matter as they have had for some time, but to break it up would mangle it. It was a fine exhibition of our real strength as Congregationalists, and a stimulus to greater activity. Rev. Joseph Barker was elected chairman for the current year.

In the new departure of our Missionary Society as independent of the Congregational Church Missionary Society, no regrets were expressed, but many words of cheer. Six ladies' auxiliaries, in connection with as many churches, had more than doubled the contributions of these churches, and had put into the treasury no less than \$252. This shows what may be done by gathering up the fragments. It may be stated, too, that this was the ladies' work for only nine months, the annual meeting being held three months earlier this year than last.

The presence of strangers, yet not strangers, added not a little to the interest of the meetings. Rev. R. K. Black ably represented the Congregational College of B. N. A. Revs. W. Manchee and T. Crowell were present as delegates respectively from the Union of Ontario and Quebec and from the Maine Conference.

A communication received from the Board of the College at Montreal respecting the need of care being exercised in the selection of young men sent for training, led to an earnest discussion, the outcome of which was the appointment of a Committee to report at next meeting on a plan whereby not only to secure a wise selection of those who seek a college education, but also to provide a preparatory training for all whom God may call to the ministry, with or without the regular College course.

A Sabbath school Institute held for one hour, and presided over by Rev. A. McGregor, was something new in the history of our annual gatherings. It was conducted with intelligence and spirit, proving one of the most interesting exercises of the sessions. The questions rained down so fast upon the conductor that the limited time forbade the answering of half of them.

The devotional spirit that characterized the meetings was, after all, their best feature. The seasons of prayer seemed always too short; the sermons and addresses were mostly of a practical character, and notwithstanding the varying sentiments most freely expressed, not a word was uttered calculated to grate the most sensitive mind. The Union was felt to be a band of brethren with a common attachment to the one Master and a common devotion to His service.

Cornwallis, July 28, 1879.

E. B.

AN ENGLISH BREEZE.

To the Editor of the CANADIAN INDEPENDENT

What is the matter with the Rev. Dr. Parker? He appears to have fallen foul of his brethren in the English Congregational Union. He has not been made as much of by them as he thinks he should have been, nor have his suggestions been followed as he desired. Forthwith he grows angry, and as he has a paper of his own, "The Fountain," he writes all sorts of peculiar charges against his brethren. He claims there is a ring in the Union, and because he has not thought with the ring, he has been placed under its ban, and he cannot get common justice any more. Dr. Parker is a strong man, he has done much good work in London; but he is not always wise either in what he says or what he does. But if ever he placed himself in a poor light, it is now, when he is bringing charges against his Christian brethren, and posing himself as a much-injured man. The "English Independent"—always fair to all—pricks these bubble charges so badly that they will never be able to round themselves up again.

The "Independent" in the course of its article makes one or two excellent points, which I cannot do better than reproduce. It shows that other good and great men made suggestions to the Committee of the Union, which were not received. "They did not, however, make it a personal grievance against the Secretary, and stay away from other meetings, and make themselves cheap martyrs, or suppose that they were to be marked men for ever afterwards." It pricks the bubble of egotism with this pin: "Is it

so very difficult to learn the lesson that all wisdom does not rest in one man's intellect, and that the world can get along very well indeed without us?" And in closing, it remarks that "the world will never believe that the bitterness and restlessness of feeling—the constant hot water into which he (Dr. Parker) is plunged—are owing to the causeless persecution of the leaders of thought and action in his denomination, as he says they are."

Over-sensitiveness with a sprinkling of egotism may make a good man suspicious of his brethren. It may make a man of ordinary burly common-sense like Dr. Parker forget himself at times, and say and do things which afterwards he will deplore. The trouble is that it so leads a man to identify himself with his suggestions—which may not be worth all he thinks them to be—that if they are thrown aside, he deems it a personal matter, the opposition is levelled at him not his suggestions. And then future action is apt to be surveyed in this same light, and very grievous wrong may be done both in thought and speech to brethren who are too manly to persecute, too Christian to hurl forth an interdict. Every Assembly is troubled more or less with over-sensitive and egotistic men, though they may be quite unconscious that they are inspired by such unworthy failings. And for them to charge a body of Christian associates with aught of persecution is the height of folly indeed. In all our fellowships with brethren, we should not forget to lift a prayer akin to this: "From too thin a skin, and from too high a thought of self, Good Lord deliver us!"

A READER.

Cobowconck, July 24th, 1879.

THE LABRADOR MISSION.

For a considerable time past we have been unable to furnish the friends of the Labrador Mission with any particulars of the work there. That it is, nevertheless, carried on with unremitting zeal and perseverance will appear from the following extracts from letters recently received from our missionaries: Under date, "Esquimaux River, 30th April, 1879," Mr. Butler writes, "The school has been well attended, and the children, under Miss Hampton's most patient endeavours, have made good progress. We had an examination before the families moved out to summer quarters, and it was very gratifying to us all. The parents attended and were delighted. I wish the mission friends could have been present. Our school has quite a reputation, far up and down the coast. One boarding scholar, from a hundred miles away, has been with us all winter and improved very much besides being a help to us at the Mission House. When I was on my journey to the eastward in March people would often say of their children, 'If we only had them up at your school!' The school is still kept up, though the numbers are small, owing to the people's exodus to their summer homes; some still remain, but we shall soon close. As to the work in its strictly religious bearing, there is not much that is very encouraging. Still our meetings have been interesting and the professing Christians have been generally steadfast. We had the pleasure of a visit from the Methodist minister at Red Bay (60 miles distant) in February. This is the largest settlement on this part of the coast, numbering thirty families. We have often sent them packages of books and papers but I have never visited them until this spring. Their missionary, the Rev. Mr. Bowell, was stationed there last summer. He preached for me one night and left the following day, urgently inviting me down. I went, and had an opportunity of visiting some sick persons and others who lived in neglected parts of the shore, and was warmly welcomed everywhere. Where Mr. Bowell met me we had a service together at the house of a poor, blind paralytic—who seemed to enjoy it very much. Next day we arrived at Red Bay. Here I was most cordially received and spent nearly five days visiting about, and holding a meeting of some kind nearly every evening. On Sunday night we finished up with a *grand* (for Labrador!) missionary meeting, which was packed with people and was a success in all respects. There has been quite an awakening at the place this winter and some thirty

conversions. On my return home I had an opportunity of preaching to some whom I had passed on my way down. I reached the mission twelve days from leaving."

"May 23rd, Bonne Esperance. We moved out three days ago,—the day was fine and Mr. Whately sent in boats for us. Although not very well for some time previous, I begin to feel better with the change of air and surroundings. Miss Hampton is quite well, notwithstanding her constant and arduous duties in the school all winter. This was commenced earlier, and continued later, and her faithful and persevering efforts have told well in the progress of the scholars." "June 4th. Vessels are coming in much earlier than usual, and next Sunday we shall probably have a large congregation of sailors. Fisheries have commenced very early and the catch, so far, is remarkably good."

The remaining items of information are quoted from Miss Hampton's letter, dated June 2nd. "On the 9th of May I closed the school with much regret. It numbered twenty nine till the end of March. On the 20th May we came to Bonne Esperance, and we have had very pleasant meetings since. At one held last evening, some of our Christian sailor friends of last summer, were present and took part. I have not yet commenced the summer school, as I daily expect Miss Warrinner. I expect more will attend this summer, as some from the other side tell me that they will come when the water is calm enough for them to cross in a small boat. The frame of the church has been raised. It is situated on a hill so that the sailors can see it from the harbour. It will be a silent reminder of God's loving message of salvation."

E. TOLLER, Sec. Labrador Mission.

19th July, 1879.

News of the Churches.

REV. W. F. CLARKE will preach in the Western Church on the 10th inst.

REV. A. F. MCGREGOR preached in the Northern Church on the 3rd inst.

REV. J. B. SILCOX will preach in Zion Church, Montreal, on the 10th and 17th inst.

REV. E. BARKER has resigned his pastoral charge at Milton, N. S., to take effect at the end of September.

LISTOWELL.—On the 21st ult., a meeting composed of members and adherents of the different denominations in the town was held in the Congregational Church to promote the cause of temperance. Several of the ministers of the town were the speakers. Personal abstinence for the individual, and prohibition for the nation were ably advocated. Mr. P. H. Burton, of Toronto, was also present and gave a capital address.

THE Mutual Improvement Society of the Hamilton Church arranged an excursion to Niagara Falls on Tuesday, the 29th ultimo. Tickets were placed at one dollar each. A large number of persons availed themselves of the opportunity, and the young people who managed the affair had the pleasure of realizing some financial profit. The train left Hamilton at nine in the morning and returned about midnight. The Sunday school of this Church is to have an excursion to Oaklands, on Burlington Bay, on the 7th instant.

MIDDLEVILLE.—Deacon John Affleck has returned from the Paisley colony, Manitoba, where he and a number of men from Lanark went in the spring in quest of new homes. All have taken land and are delighted with the country. There are now some twenty families connected with our denomination there, and more will follow next spring. There is some first-class material to begin a new cause with. Mr. Affleck states that many expressed to him a wish that a Congregational minister would be sent there at once. Was there ever in Canada a better opening to found a rural Church of our order? Will the opportunity be lost for want of missionary zeal?

THE first missionaries ever sent among the Dakotah Indians were sent out forty-four years ago, and were Presbyterians.

The Sunday School.

INTERNATIONAL LESSONS.

LESSON XXXIII.

Aug. 17. } THE CHRISTIAN ARMOUR. { Eph. vi.
1879. } 107.

GOLDEN TEXT.—"Put on the whole armour of God, that ye may be able to stand against the wiles of the devil."—Eph. vi. 11.

HOME STUDIES.

- M. 1. 1. Pel. v. 1-9. The adversary.
T. Luke xxii. 24-38. Satan's devices.
W. 2. Cor. x. 1-27. The weapons of our warfare.
Th. 1. 1. Thess. v. 1-11. Breastplate and helmet.
F. Eph. vi. 10-20. Christian Armour.
S. 2. Tim. ii. 1-10. A good soldier.
S. 2. Tim. iv. 1-8. A good fight.

HINTS TO STUDY.

The Epistle of Paul to the Ephesians was written in Rome, it is supposed during the Apostle's first imprisonment there, about A.D. 62. The Ephesians were the inhabitants of Ephesus, which was the chief city of Ionia, a province in Asia Minor, bordering on the Aegean Sea. This city was the great centre of the worship of Diana, whose temple there was one of the seven wonders of the world, and to whom the inhabitants were fanatically devoted, as we may learn from Acts xix. In this stronghold of idolatry Paul staid three years (A.D. 54-57) and there he founded a Christian Church. The first three chapters of the epistle are doctrinal, setting forth the work of the Father, of the Son, and of the Holy Spirit, in the choosing and redemption of the Church and in its union to Christ; the last three chapters are eminently practical, describing the worthy walk (or conduct) of those who receive the heavenly vocation (chap. iv. 1), in unity (iv. 1-16), in newness of life (iv. 17-32; v. 1-33; vi. 1-9), in the strength of the Lord (vi. 10), in the Christian armour (vi. 11-20). The text of the lesson calls our attention to the enemies, the equipment, and the conflict.

I. THE ENEMIES.—vers. 11, 12. Not flesh and blood: not men like ourselves, but beings much more crafty and powerful—principalities, powers, the rulers of the darkness of this world, spiritual wickedness (or rather wicked spirits) in high places. To meet the superhuman cunning and power of these adversaries the Christian needs Divine wisdom and strength; he needs to be strong, not in himself, but in the Lord and in the power of His might. They are neither myths nor personifications of evil, nor mere abstract qualities; they are real, live personalities, led by a real personal chief called the devil or Satan, and actively, though invisibly, engaged in opposing the cause of God in the world and in the destruction of human souls. A recent writer says:—"The devil is shrewder than the Chinese. He doesn't come at us with gongs and banners when he wants to bring us into submission. He gives no signal of his approach. He even much prefers that we should not suspect his proximity. He is sly and cunning. He watches for our unguarded moments. He looks to see if there are unprotected joints in our armour; if there is but an exposed heel which he can bruise; and the slightest opening he goes for. The devil doesn't commonly propose gross sins to a person of refined nature. He is very careful not to shock the sensibilities of the most fastidious in his temptings. He will try to make uncharitableness seem virtuous indignation; selfishness he will suggest as prudence; unbelief he likes to have called liberalism. He greatly dislikes to have his suggestions known by their right names. And the best reason for our having on all the armour of God at all times, is that we can never know where the devil will strike at us, or when, if we are unprotected or off our guard."

II. THE EQUIPMENT.—vers. 13-17. This equipment or armour, offensive and defensive, is *imperatively necessary*. Verse 11 teaches us, by implication, that if we do not put on the whole armour of God we shall not be able to stand against the wiles of the devil. The defensive armour is complete and efficient. It constitutes a full panoply, covering the Christian warrior from head to foot, that is, protecting him from all kinds of evil, come from what direction they may. There is only one offensive weapon mentioned, but it is a good one. David, no doubt, prized it as highly for spiritual warfare as he prized the sword of Goliath for carnal warfare, and would probably have been quite as ready to say of it "There is none like that; give it me." (1 Sam. xxi. 9.) While Paul was writing this epistle (or letter) to the Ephesians, it is very likely that he was constantly guarded by Roman soldiers in complete armour; so he had his illustrations before his eyes. In ancient times, when there was no gunpowder, and almost all the fighting was done "hand to hand and foot to foot," the soldiers protected their bodies with various pieces of defensive armour which have in modern days been cast aside as cumbersome, and as affording little or no protection against the weapons now in use. The modern soldier has no helmet nor breastplate nor shield, but the modern Christian needs his spiritual armour just as much as Paul or the weakest Christian in Ephesus did. The different pieces of this armour, as set before us in the lesson, are:

The Girdle.—Having your loins girt about with truth: The girdle surrounded the waist and kept the clothing and the other parts of the armour in their proper place. It is by coming to a knowledge of the Truth of God, as contained in the Bible, that the Christian is enabled to bind his armour about him. There is also a reference here

to the truth or truthfulness of the Christian's own character.

The Breastplate.—Having on the breastplate of Righteousness: This must be an important piece of armour, for it is represented as protecting the heart, a very slight injury to which would be fatal. The primary reference here is to the righteousness of Christ, which not only saves the believer from wrath and constitutes his title to heaven, but is also a source of satisfaction and comfort to him on his earthly pilgrimage, and of inestimable service in the contest with sin and Satan. Were it not for the knowledge that the righteousness of Christ is his, the Christian would yield to the enemy's temptations and relinquish all hope (on account of his own sinfulness), and thus sink deeper into sin. There may also be a secondary reference to the consciousness of rectitude, on the part of the Christian, in respect to his loyalty and fidelity to Him who has called him to be a soldier.

The Shoes.—And your feet shod with the preparation of the Gospel of peace: The apostle calls upon the Christian soldier to "stand," but he also indicates that he is to be prepared to march when the order is given to do so. The ancient warrior might, perhaps, be able to stand and fight without shoes, or sandals, but he could not well march bare-footed. The Christian soldier is to be a messenger, and though engaged in war he is to bear the Gospel of peace. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace!"

The Shield.—Above all, taking the shield of faith wherewith ye shall be able to quench all the fiery darts of the wicked: The shield most commonly used by the Roman soldiers in Paul's time was of oval form and about four feet long by two and a half feet wide. It was a piece of metal or wood, covered with leather well oiled, to be held before the soldier so that a blow from an enemy's sword or lance might strike the shield instead of the body. Enemies then used to throw darts lighted at the end, to burn as well as wound, and they often hung burning torches against walls and tents. Paul tells Christians to take the shield of faith: when the soldier had a shield before him he felt safe from danger, and so with faith in Jesus the believer is secure.

The Helmet.—And take the helmet of salvation: "But let us who are of the day be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation." (1 Thess. v. 8). It is probably the hope of salvation that is meant in our lesson also. The helmet protected the head, and was generally made of brass or some other metal. Like the breastplate, it guarded a vital and very vulnerable part, where even a seemingly slight injury would be apt to prove fatal.

The Sword.—And the Sword of the Spirit, which is the Word of God: Being thus fully equipped with defensive armour, the Christian is ready to take the sword in hand. It is a tried weapon. It was this weapon, and no other, that the Saviour Himself used in the conflict with Satan on the occasion of his temptation. His answer to every attack of the adversary began with "It is written."

III. THE CONFLICT.—All this preparation and equipment implies that there is fighting to be done. There are two opposite powers or kingdoms at constant war in this world—the kingdom of God and the kingdom of Satan. The devil is the god of this world, and ever since the fall, men, in their natural, sinful condition, are his subjects. Believers are subjects of the kingdom of God, but they still find the kingdom of evil existing not only around them but within them. There can never be peace between these two powers. The Christian must fight, not only for his King but in his own defence. It is a struggle for life. He must destroy his spiritual enemies or be himself destroyed. But he is not content with mere self-defence. As God enables him he makes inroads on the kingdom of darkness and tries to be the means of setting some captive free. He is not sent on a warfare at his own expense. God has provided the armour; He also provides the strength, and the means of support by the way; but the Christian is directed always to seek God's help, Praying always and watching. John Bunyan's Pilgrim found "all-prayer" effective when all other weapons failed. When Nehemiah's enemies threatened him he prayed and set a watch. He who watches most will need to fight least because not surprised. Praying for others is sure to bring good to the person that prays. It was when Job prayed for his friends that the afflicting hand of God was removed from him and blessings were poured out upon him in abundance. Paul requests the Ephesian Christian to pray for him that utterance might be given him that he might open his mouth boldly, to make known the mystery of the Gospel; and the Christians of the present day are taught by this that they ought to pray in like manner for the ministers and missionaries who are now proclaiming the Gospel.

EIGHTEEN Algerian Catholic missionaries have started for Zanzibar to join the Victoria Nyanza and Lake Tanganyika Mission.

Official Notices.

CONGREGATIONAL COLLEGE OF B.N.A.—The forty-first Session will be opened with the usual public service on Wednesday, September 17th, 1879. Candidates for admission are requested to forward to me their applications, with testimonials of pastors and recommendations of churches, without delay, that there may be time for necessary correspondence. My address till September 10th will be box 28, P.O., Cacouna, Que. GEORGE CORNISH, LL.D., Sec. Congregational College, B.N.A. Cacouna, July 15th, 1879.

CHILDREN'S GARDENS.

I wish every mother in the country knew the great satisfaction to be derived from the little plots of land the children cultivate as their own. No matter how small, it has a peculiar charm, and its mixed and incongruous plantings often yield astonishing results. No radishes so crisp as those your little son will lay beside your plate, the reward for his toil and care. No flowers so beautiful as those your loving daughter brings in some bright spring morning, nurtured and tended by her own hands. The earliest hepatica of the woods grow serenely in the shadow of a "May tree." The wild violets flourish in Annie's gentle care. In our home each child has a plot of ground and an apple tree, the fruit of which, always fair and beautiful, is shared generously, and the surplus sold for pocket money. Sometimes an early melon finds its way to our table from the garden of one of our industrious boys, and is praised and appreciated as a reward for his labour. Little two-year-old has a garden too, and while we try to teach him not to pull up the happy family of flowers and vegetables that thrive there, we delight in his glad murmur as he roars like a true Heheman in the summer sunshine, saying, "My gardee, my gardee," and taking a whole potato from the cellar where his restless feet often wander he plants it just deep enough for the hens to pick it out, and nothing daunted sows a handful of peas over it. But as he grows older he will learn that this is not the way to success, and try to copy the care and vigilance displayed by his elders. Even "Baby Hope" has a little circle filled with sweet wild flowers brought from the woods this spring, "to be ready when she can gather them," the children say—and our eager young botanists are ever ready to search for a new flower to transplant into "Hope's garden." By such innocent pleasures is home made happy and beautified.—Rural New Yorker.

A WHITE RACE IN AFRICA.

Major Serpa Pinto, the Portuguese traveller in Africa, who recently turned up at Durban, has been lecturing on his travels at Lisbon. In his address, which is translated in the "Standard," he testified distinctly to the existence of a white race in Central Africa, living in territory "between the Cuchi and the Cubango." He himself spoke to men of this race whom he describes as "whiter than Caucasians," who call themselves Cassequers, and are not a bad people, though totally uncivilized. They have tufts of hair on their heads like short wool. They have eyes like the Chinese, are powerful, and live a nomadic life. It is of course possible that an Albino family should have multiplied, but it is more probable that a small party of Vandals or Goths were forced southward, or tried to explore southward, were compelled by circumstances to remain, and being separated from all around them by their colour, have survived as a distinct tribe. An almost perfectly white tribe exists in the Atlas, the descendants, it is supposed, of Romans who fled to the mountain for protection against the barbarians, and as far as yet is known, climate has little influence on colour. The Copts remain white and the Tasmanians were quite black, though they had always lived in a climate nearly identical with that of Britain.

Major Serpa Pinto, the Portuguese Stanley, is strong and muscular, although of light limb and frame, and is of a genial and happy disposition, not easily overcome by difficulties. The Portuguese colony in Pernambuco have presented him with a valuable gold medal, set with pearls and brilliants, and bearing a suitable inscription. It is said, that while the journey of Cameron cost £6,000 and that of Stanley about £9,000, Serpa Pinto has spent less than £1,000 all told. To the king he has offered several skins of wild beasts, and he asked her majesty's acceptance of a splendid collection of ostrich feathers, which he had taken in the desert of Cahari, and which in the transvaal were reputed to be superior to those presented some years ago to the Queen of Holland by the Dutch merchants of that republic.

MARRIAGE CUSTOMS OF THE ZULUS.

The marriage customs of the Zulus are unlike those of other savages. When a man wants to marry a woman, he goes to the father and purchases her for twelve head of cattle. If after a certain time she bears no children, the husband demands back from the father the cattle given for the wife, and the father is bound, according to Zulu law, to return them. If children are born, and they are daughters, the heart of the father rejoices, for they represent so many head of cattle for which he can sell them, thus getting back the price he had given for his wife, and often much more. Moreover, women till the soil in Zululand, men being reserved for the nobler office of knocking others or being themselves knocked, on the head, according to circumstances. Every woman has a hut of her own, so that on entering a village the traveller can ascertain the number of women living there by counting the huts.

Of the 80,250,000 English-speaking people in the world, 17,750,000 are Episcopalians, 14,000,000 Methodists, 13,500,000 Catholics, 10,000,000 Presbyterians, 8,000,000 Baptists, and 7,000,000 Congregationalists.

Births, Marriages and Deaths.

MARRIED.

At the residence of Anthony Morris, Esq., on Wednesday, the 30th ult., by the Rev. E. D. Silcox, Mr. Willard H. Clarke to Miss Esther Stapleton, all of Stouffville.

gleanings.

THERE is nothing terrible in death but that our life hath made it so.—*Matthew Henry.*

FAITH is the soul's trust in Jesus as our salvation. It ought to bring a delightful sense of security.

LET friendship creep gently to a height; if it rushes to it, it may soon run itself out of breath.—*Fuller.*

THAT was a good prayer of the old deacon: "Lord, make us willing to run on little errands for Thee."

THE infidel Arab said, "I will loose my camel and trust in God." The man of faith says, "I will tie my camel and trust in God."

Let us be content in work, To do the thing we can, and not presume To fret because it's little.

—*Mrs. Browning.*

As a countenance is made beautiful by the soul's shining through it, so the world is beautiful by the shining through it of God.—*Julia.*

A HEART divided between God and mammon, though it may imitate the matter so as to appear plausible, will, in the day of its discovery, be found guilty.

IT is not sufficient that we have some doctrinal knowledge of Christ, or that we make a profession of faith in Him, but we must hearken to His word and obey Him.

ALL who are savingly converted are called by the grace of God; their conversion is the effect of His good pleasure concerning them, and is effected by His power and grace in them.

NO FLOWER can grow in Paradise that is not transplanted from Gethsemane; no one can taste of the fruit of the Tree of Life that has not tasted of the Tree of Calvary.—*Leigh Richmond.*

THE Scriptures give four names to Christians, taken from the four cardinal graces:—*Saints*, for their holiness; *Believers*, for their faith; *Brethren*, for their love; *Disciples*, for their knowledge.

A RELIGION that never suffices to govern a man, will never suffice to save him. That which does not distinguish him from a sinful world, will never distinguish him from a perishing world.—*John Howe.*

JACOB'S heart was never so full of joy as when his head lay hardest. God is often most present with us in our greatest dejections, and loves to give comfort to those who are forsaken of their hopes.

THE joys of the world bring sorrow, but the sorrows of repentance are full of joy. If it be bitter anguish to know that we are sinners, is it not unspeakable joy to know that we are saved by grace?

CHRIST is an inhabitant in the soul of every good Christian. Where His Spirit dwells, there He dwells; and He dwells in the heart by faith—by means of the continual exercise of faith upon Him.

IT would be of great use for the discovery and confirmation of the truth, if the disciples of Christ would compare their observations and experiences, and communicate to each other what they know and have felt in themselves.

THERE are men in the world who wear a girdle of fret, as tying as any friar's to annoy themselves. They fancy that in such experience is to be found the highest fulfilment of religious duty, and the truest expression of this world's probation.—*Rev. Stephen H. Tjoms.*

IT ought to be the great care of every one of us to follow the Lord fully. We must follow Him universally, without dividing; uprightly, without dissembling; cheerfully, without disputing; constantly, without declining; and this is following Him fully.—*M. Henry.*

Little crosses, little cares, Little things that give us pain, As we bear them ill or well, Turn to endless loss or gain.

Little trials now may bring Golden lessons to the heart, Which, perhaps, in after-years, Sternest sorrows must impart.

—*Countess of Rothes.*

THOSE who have been kept faithful in great trials for the time past, have reason to hope that the same grace will be sufficient to

help them still to live by faith, till they receive the end of their faith and patience, even the salvation of their souls. If we live by faith, and die by faith, our souls are safe forever.

EVERY real and searching effort at self-improvement is of itself a lesson of profound humility. For we cannot move a step without learning and feeling the waywardness, the weakness, the vacillation of our movements, or without desiring to be set upon the Rock that is higher than ourselves.—*W. F. Gladstone.*

THE source, or motive, of giving to God, and the purpose to which the money given is to be applied, are entirely distinct. The purpose should never serve as the motive. Men are not to give because money is necessary. They are to give simply because giving is necessary. And giving is necessary for the sake of the giver. It is for the giver's own benefit that God expects him to give.—*Churchman.*

WHEN may a person be charged with cowardice? When he fears to tell the truth; when he insults the weak; when he is afraid to do right; when he shrinks from maintaining that which he knows to be good; when he prevaricates on being detected in error or falsehood; and especially when he knows certain things of himself and is afraid to own it.

I MUST pray to God that somebody else may do whatever I left undone. But I shall not have any right to that prayer unless I do my duty whenever I see it. And oh! to how much duty we are blind and deaf! But at least we may pray that God will lighten our eyes and open our ears, and I believe a sincere soul was never left with that prayer unanswered.—*Edward Garret.*

CULTURE when it assumes its proper place illumined by faith, and animated by devout aspirations, acquires a dignity and depth, which of itself it cannot attain. From faith it receives its highest and most worthy objects. It is chastened and purified from self-reference and conceit. It is prized no longer, merely for its own sake, or because it exalts the possessor of it, but because it enables him to be of use to others who have been less fortunate. In a word, it ceases to be self-isolated, and seeks to communicate itself as widely as it may. So culture is transmitted from an intellectual attainment into a spiritual grace.

PITIFULNESS has sometimes forgotten God; a great people never did. The skepticism of the last century could not uproot Christianity, because it lives in the hearts of the millions. Do you think that infidelity is spreading? Christianity never lived in the hearts of so many millions as at this present moment. The forms under which it is professed may decay, or they, like all that is the work of man's hands, are subject to the changes of moral beings; but the spirit of truth is incorruptible; it may be developed, illustrated, and applied; it never can die; it never can decline. No truth can pass away. The flame is undying, though generations disappear. Wherever moral truth has started into being, humanity claims and guards the bequest.

THE reason why a great many people seem to be always changing their faith, is that they never really have any faith. They have indeed what they call a faith, and are often very positive about it. They have gathered together a number of opinions and fancies, often very ill considered, which they say that they believe, using the deep and sacred Word for a very superficial and frivolous action of their wills. They no more have a faith than a vagrant has a home who sleeps upon a different doorstep every night. And yet he does sleep somewhere every night, and so these wanderers among the creeds, at each given moment are believing something, although that something is forever altering. We do not properly believe what we only think. A thousand speculations come into our heads, and our minds dwell upon them, which are not, therefore, to be put into our creed, however possible they seem. Our creed, our credo, anything which we call by such a sacred name, is not what we have thought, but what our Lord has told us. The true creed must come down from above and not out from within. Have your opinions always, but do not bind yourself to them. Call your opinions your creed and you will change it every week. Make your creed simply and broadly out of the revelation of God and you may keep it to the end.—*Rev. Phillips Brooks.*

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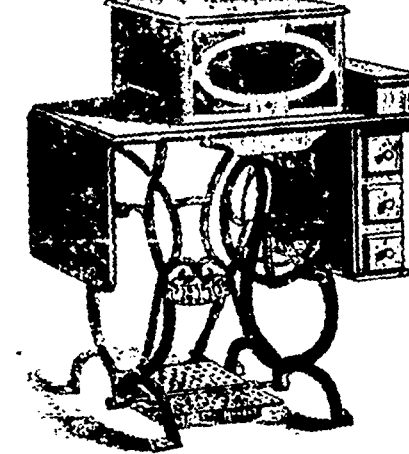
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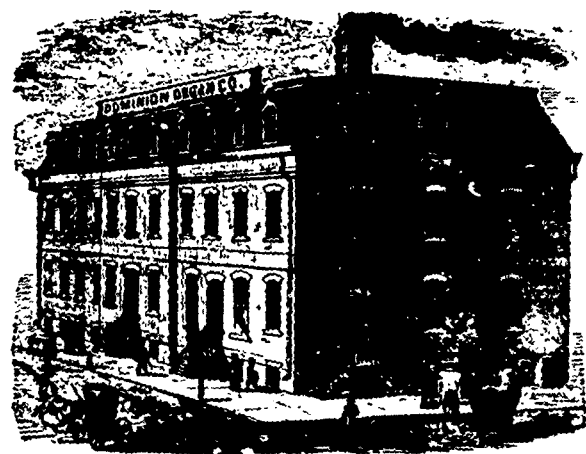
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INTERNATIONAL EXHIBITION. (No. 235.)
PHILADELPHIA, 1876

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

PHILADELPHIA, December 5th, 1876

REPORT ON AWARDS.

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

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

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

H. K. OLIVER, Signature of the Judge.

APPROVAL OF GROUP JUDGES.

J. SCHIRMAYER, WILLIAM THOMPSON, E. LEVANSER, JAMES C. WATSON, ED. FAVER PERRET, J. HENRI HENRI, GEO. F. BRISTOW, J. E. HILLARD, P. F. KUKA, F. A. P. BARNARD
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Given by authority of the United States Centennial Commission.

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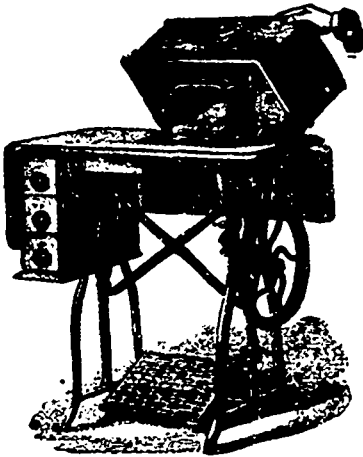
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