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The Canadian Independent.

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

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WE see that Dr. Joseph Wild, pastor of Union Congregational Church, Brooklyn, is spending his vacation on his farm in the neighbourhood of Bronte, Ont.

THE Vermont Congregational churches are far from being unanimous for the resolution which the last convention passed. The St. Alban's Church has personally disapproved of the resolution. It is said that other churches will follow in the same direction.

ONE may almost expect a crack on the crown for asking it, but isn't this Hanlan business a little overdone? One might expect some great principle underlying this ovation, but popular crazes do not rest much on principle. Big ovations and homesteads are easily won now-a-days, apparently.

THE Congregational conference of Maine has prepared and approved of a Confession of Faith for the use of such churches as may desire to adopt it. It is called a simple one. It seems to us that it might have been made simpler. It was passed without any discussion. Of course, there is no effort or thought of effort to impose it upon any church or individual, or to demand its acceptance as a condition of fellowship.

MR. MOODY is of opinion that evangelistic work outside the churches in large cities is a mistake. He has found that the converts have not attached themselves to any religious organization. He thinks that it is better to address small audiences in the churches, where the result of his work will be more likely to remain. We have often feared that many of those who were impressed and moved at monster meetings came to nothing permanent.

HERE is a specimen of the practical temperance work which churches can do. A Sunday or two ago, in some of the churches of Newark, New Jersey, notices were read requesting the congregations to read carefully the published list of applicants for bar-room licenses, that they might appear before the Board of Excise and protest against license being granted to any one keeping a disorderly house or violating the the Sunday law. We hope that the thing was taken up.

AN English evangelist, Lord Radstock, has been accomplishing some good work in Copenhagen, Denmark, recently. He has preached at the houses of the

nobility, and held private conversations with those who might wish his advice. So far many persons of the highest rank and nobility have joined in assisting him—princesses, ministers, admirals, commodores, and many military and civil officers. He has also preached acceptably several times in the English chapel in Copenhagen; once in the Methodist Church, the pastor translating into Danish; and in other churches of the city.

It is refreshing to see a man who confesses his ignorance on some points. Such a man has been found recently. Mons. A. de Quatrefages has written a work on "The Human Species." In that volume this sentence occurs: "To those who question me upon the problem of one origin, I do not hesitate to answer in the name of science, I do not know." Other scientific men could have made the same confession with propriety: but instead of doing that, they have speculated and guessed, and then published their speculations and guesses as indubitable truth. Do theologians likewise?

HERE is a paragraph specially worthy of notice. It is from that volume of M. de Quatrefages elsewhere noticed. "We nowhere meet with atheism except in an erratic condition. In every place, and at all times, the mass of population have escaped it; we nowhere find either a great human race, or even a division, however unimportant, of that race, professing atheism." And he affirms that this conclusion is the result of an inquiry which he has carried on exclusively as a naturalist, "whose chief aim is to seek for and state facts." He will not allow that there are savage races of atheists. He claims that atheism is a mark of high but diseased civilization. The author contends very earnestly also for the unity of the human species. On scientific grounds he holds that no other view is tenable.

REV. C. H. SPURGEON, in an autobiographic speech not long since, gave some interesting facts about his life. Among others, he said he well remembered a little old woman, poorly dressed, coming into the vestry some years ago at a time of great straits, which not a soul in the world knew, not even a deacon of the Church; and she said to him, in the most strange way: "Thus saith the Lord, behold I have commanded a widow woman there to sustain thee." She put down £50 on the table, vanished, and he had never seen her since. He never knew her name even, and never should, perhaps, until the Day of Judgment. He supposed she would be in Heaven now; it was some years ago, and she was very old then. Things had happened so, and his impression was that they would occur again.

A LONDON correspondent of the "Evangelist" calls attention to the atrocities still perpetrated by the Turks on the Christians in Macedonia and Armenia, and to the fact that not one single measure of reform has been carried into effect since the war, while corruption at headquarters is notoriously worse than before. He quotes from a Constantinople letter to one of the London papers this fearful charge. "Every impartial observer will agree with me that throughout the empire still under Turkish rule things are worse than before the war; and both Christians and Turks agree that England is responsible to a great extent for the increase of the evils." In view of the state of things in the Turkish Empire, and of the persecutions of Protestants in Austria, he counsels that protests be sent from every religious denomination to the World's Evangelical Alliance at Basle in August, that it may send its earnest remonstrance to the Governments

represented at the Berlin Congress against these outrages on our common humanity and Christianity.

CONGREGATIONALISM has had a very interesting history in the town of St. Albans, England. It dates from the time of the Commonwealth. Although the Puritans in that locality suffered from ecclesiastical tyranny, they did not succumb, for it appears that in 1672 a license was taken out for "the house of Robert Pemberton, St. Albans, for a Congregational meeting." Under the Toleration Act, Congregationalists and Presbyterians worshipped together, until the Arian sentiment spread among the Presbyterians in the last century, when the Congregationalists withdrew and became a separate and flourishing society. This society has been fortunate in having eminent men in its communion. Doddridge, Brown, Watson, Rogers, and Bassano, are names of which any Church might be proud. It is now proposed to make an appeal to the English Congregationalists to replace the old chapel in Spicer street by a fine edifice, to be known as the "Doddridge Memorial Church."

SEVERAL of our English Congregational Theological Colleges have been holding their annual meetings recently. That of Aindale was held in the Hall of the College, Bradford, on the 18th of June. Principal Fairbairn presided, and Dr. Henry Allen delivered an address to the students. A deficiency of £1,400 was reported in the funds. An effort is to be made to put the institution on a sound financial footing. The Bristol Congregational Institute has given up its Principal, Rev. E. J. Hartland. He was presented with a timepiece and a purse of over £200. The question of continuing the Institute was adverted to, and the opinion expressed that it filled a place that cannot otherwise be filled. Brecon Memorial College had the presence of Drs. John Kennedy and T. W. Aveling, of London. The Treasurer of this Institution reported a deficiency of some £236. Spring Hill College, Birmingham, held its meeting under the chairmanship of Mr. R. W. Dale and Rev. Dr. Rainy, Principal of New College, Edinburgh, addressed the students. One remark of his deserves consideration. He besought the students to remember that the fundamental qualities for the work of the ministry cannot be supplied by theological schools. They are faith, hope, love.

"CHRISTIAN ETHICS" was the subject of President Porter's Baccalaureate sermon at Yale commencement this year. Forecasting the future of Christianity he said, "We cannot tell to what new forms of questioning the received truths of faith may be subjected, or how far speculation and history and criticism may lead to new interpretations of nature and Christ and human duty. But this much we do know, that every change through which Christianity has passed has served to bring out in bolder relief and brighter radiance the great verities that from the first have been esteemed as the essentials of Christian truth and duty. We believe that in the future, whether our progress is to be in sunshine or in storm, whether it is to be by discussion in the closet and the forum, or by strife on the battlefield of civil or social war, whether the new lessons are to be gently distilled as the dew, or revealed by lightning and tempest, men are continually to renew their convictions in the great truths which God upholds by his power and Christ was revealed to enforce—the personal responsibility and freedom of man, the sacredness of human duty, the nearness of man to God, the certainty and awfulness, the reasonableness and equity, of future retribution, the excellence of the life that Christ has exemplified, the assured triumphs of the kingdom of light."

THE TRUE TEST OF MANHOOD.

But what is it for which consciousness and the best experience of our race unite in saying that the immediate advantage and pleasure of the senses must be surrendered. Jesus described it to His tempter as "The Word of God." "Not by bread alone, but by every word that proceedeth out of the mouth of God." And the word of God includes two notions, one of revelation and one of commandment. Whenever God speaks by any of His voices, it is first to tell us some truth which we did not know before, and second to bid us do something which we have not been doing. Every word of God includes these two. Truth and duty are always wedded. There is no truth which has not its corresponding duty. And there is no duty which has not its corresponding truth. We are always separating them. We are always trying to learn truths, as if there were no duties belonging to them, as if the knowing of them would make no difference in the way we lived. That is the reason why our hold on the truths we learn is so weak. And we are always trying to do duties as if there were no truths behind them; as if, that is, they were mere arbitrary things which rested on no principles and had no intelligible reasons. That is the reason why we do our duties so superficially and unreliably. When every truth is rounded into its duty, and every duty is deepened into its truth, then we shall have a clearness and consistency and permanence of moral life which we hardly dream of now.

Every word of God, then, is both truth and duty, revelation and commandment. He who takes any new word of God completely gets both a new truth and a new duty. He, then, who lives by every word of God, is a man who is continually seeking new truth and accepting the duties that arise out of it. And it is for this, for the pleasure of seeing truth and doing its attendant duty, that he is willing to give up the pleasures of sense, and even, if need be, to give up the bodily life to which the pleasures of sense belong. As a man keeps or loses his capacity of doing this, of weighing these two against each other, and deciding rightly which is the more precious, he keeps or loses his manhood. The real first question that you want to ask about any new man whom you meet, and whom you desire to measure, is not whether he is rich or poor, fashionable or unfashionable, learned or unlearned, but whether he has kept his capacity; whether if God showed him that something was true and out of that truth there issued some duty for him, he would be able and willing to put his comfort aside, and take the duty and perform it. I think that one of the most interesting things about our relations to our fellow-men is the way in which we feel in them the presence or the absence of this capacity. I do not say that our feeling about them is unerring. Again and again we find ourselves mistaken. But about almost every man whom we know, I think we have some feeling of this sort. To each one we apply this test. Two men are living side by side, in the same comfort, in the same easy business. Every want of each is satisfied completely. How is it that I know about these men that if God were to make known to both of them together the truth that a multitude of His people were being wronged, and the consequent duty were plain to both of them that they ought to brave everything and sacrifice everything to claim their rights for the oppressed, one of them would certainly leave his house and all his luxuries without a moment's hesitation to go and do the work, and the other would refuse the task, and let the wrongs go on unrighted till the judgment day? Why is it that we feel the difference? Why is it that we cannot help thinking whether every man is living by bread or living by the word of God? It is because that is the real fundamental mark of manhood. It is because all other distinctions between man and man are superficial and insignificant. That alone lets us see thoroughly what sort of men they are.

RELIGIOUS HABITS.

Right habit is like the channel, which dictates the course in which the river shall flow, and which grows

deeper and deeper with each year. Right habit is like the thread on which we string precious pearls. The thread is, perhaps, of no great value, but if it be broken, the pearls are lost.

We have need to cherish all our right habits and to keep them inviolate. We need to have habits for the employment of our time, for our sleeping and our waking, for our work and our resting, for our eating and our drinking. The housekeeper who does not have habits (which, indeed, is but another name for system) will find that the week's work lags frightfully, and is achieved only at a great and needless expense of toil and pains.

We need to borrow the force of habit in the discharge of our religious duties. Devotion should be a habit. We should have a place of prayer and an hour of prayer. We should read the Scriptures with system, not opening here or there, as may chance.

Our benevolence should be a habit. We should give, not at the impulse of feeling, not under the spur of a stirring appeal, but in the pursuance of a habit, conscientiously formed and persistently maintained.

Religious labour should be a habit, whether it be labour in the Bible school or individual labour by the wayside. We should minister to the sick, the poor, the ignorant, habitually. Going to the house of the Lord and to the prayer meeting should be a habit, a habit not broken in upon by aught save absolute necessity. Not seldom one feels, "I would like to attend that concert, or to accept this invitation to spend the evening with a friend; no harm can come of my being absent this once from the prayer meeting;" or, "I am tired and sleepy; and I will stay at home this morning." It is not much, perhaps, in one sense, but it breaks the thread, and the pearls will be scattered.

And when we speak of attendance at the prayer meeting and the place of worship, we do not refer to wandering about, going to this or that church because there is some new light there, or some flaming evangelist; going to this or that prayer meeting because there is some special interest. We mean going to your own stated place of worship, your own prayer meeting, filling your own place, not some one else's place. Although you may now and then forego what would seem a great pleasure and privilege, yet in the long run you will find yourself spiritually the gainer, and will be doing vastly more good. The place where you are needed is not where the crowd is, but where the crowd is *not*.

The wheel of an engine has dead points and centres, where the engine can exert no direct power over the machinery. The wheel has to rely on the impulse already received to carry it past the dead point. It goes over this point by the force of habit. The soul reaches dead points in its spiritual history. Perhaps some great trial has come, some change in circumstances; perhaps there is a temporary loss of interest; if one considers only the state of his feelings to-day, he would desert his closet and the place of prayer. Of course the effect of this would be to aggravate the spiritual ill from whence it comes. Then is the time when religious habit is invaluable. It carries the man past the dead point, keeps him in the path of duty; and soon the way of duty becomes also the way to happiness.

NAAMAN THE LEPER.

He was a man of position and dignity, captain of the hosts of Syria, "a great man with his master, and honourable." He was a skilful general, for "by him the Lord had given deliverance unto Syria; *but he was a leper.*" With all his honour and dignity and wealth he was a miserable man, and without hope, for his disease was, by natural means, incurable. What did all these things profit to a man who was a leper? Our day has its honourable and successful men. Fortune smiles on them, and they are the envied of the envious; but they are lepers. The leprosy of sin is on them, and it is incurable by any natural means.

Naaman was wise in his readiness to hear advice. When the little maid who waited on his wife told of the prophet in Israel, and when word was brought to him, he heard and acted upon it. Many men would

have treated lightly the talk of a child, even though it promised healing.

Naaman erred ignorantly in going for a cure to the king of Israel, and not to the prophet of whom the little maid had spoken. He knew little of the God of Israel, and thought only of the royal power, obedience to which, in his own land, priests and prophets alike accorded. The letter written to the king was, "I have sent unto thee my servant Naaman, that thou mayest recover him of his leprosy." A mistake not unlike his is that of troubled souls who seek salvation, not of Christ, but of the Church. They recognize the outward appearance of power, and would find a cure in forms and ceremonies as powerless to help as was the king of Israel to heal the Syrian leper.

Naaman erred again, and more seriously in his anger at the simple method of the prophet. He had arranged in his mind a programme. He was an important man. The prophet would know him as the general-in-chief of mighty armies, and would do him honour, would "stand before" him and "pray unto the Lord his God, and strike his hand over the place, and recover the leper." This programme seemed reasonable and good, and when the prophet simply "sent a messenger unto him, saying, Go and wash in Jordan seven times," he "was wroth," "and turned and went away in a rage." Many persons, like Naaman, have their own plan of salvation arranged. They think, surely there will be first alarm and dread of punishment, then will follow so many hours of conflict, followed by repentance, deep and bitter, then suddenly light will break in, and they will rejoice. Other conversions have been in this order. Indeed, it is the approved and usual way. The word comes "believe," "come unto me." There is no programme or ceremony, but a simple plan which requires simple obedience. He who hesitates because he has not proper feelings, or is not fitted by passing through all the proper stages, or cannot do some great thing for his own salvation, commits like folly with Naaman, who was angry because the cure was according to God's plan, and not his.

The same readiness to hear advice which led Naaman first to seek the prophet, saved him now from his own anger. His servants saw his folly, and pleaded with him. He heeded, and was saved. His desperate need, no doubt, induced him to hear and try every remedy proposed. So the sinner, in his need, should heed the voice which calls him, and lay hold of the only hope.

EGYPT IN BONDAGE.

The judgment of the world will be lenient toward the rule of the deposed Khedive of Egypt. Very severe criticisms have been made of him, and most of them are just too, according to the Western standard. He did not rule wisely, as European or American governments rule. He did exceedingly foolishly and saddled Egypt with a debt appalling in its magnitude.

But the civilized world has much to thank the late Khedive for. By his appointment and support, two of the best savans of Europe—Messrs. Mariette and Brugsch, both of whom wear the title Bey—have been collecting and arranging the antiquities of Egypt, giving to scholars facilities hitherto unequalled for the study of the ancient history of the country. His part in the development of Egyptology would alone send his name down to future ages. What he has done along the Upper Nile and in Soudan, though done chiefly with the view of enlarging his territory, has been directly in the interests of civilization and humanity. He has sent armies, under English and American officers, against the slave-dealing tribes of the great interior country, who have conquered the savages and released the slaves. Whatever may be said of his encouragement of slavery in his own dominions, his armies have dealt a hard blow at the utterly inhuman traffic in the interior.

The position of the Khedive after the interest on the foreign debt was defaulted was a very trying one to a man of the spirit Ismail had shown. He was educated in France, and, returning to Egypt with Western ideas, undertook, on his elevation to the post of viceroy, in 1863, at once to increase his own power

and to introduce those features of European civilization which had pleased him most. Entering heavily into the cotton trade during the war in the United States, he accumulated an immense private fortune, which may have led to the extravagances which have brought disaster to the Egyptian finances. Almost his first act on becoming viceroy was the promotion of the plan of the Suez Canal, and he busied himself at the same time with schemes to add to his power and secure his independence. He offered the Sultan double the amount of Egypt's annual tribute, or \$3,600,000; and received in return, in 1867, the title of Khedive and substantial additions to his authority. Six years later, further concessions from the Sultan made him in all but the payment of tribute an independent monarch, who felt himself strong enough to exercise the power he sued for, with or without the Sultan's permission. Borrowing for his schemes of improvement large sums of money from England and France, he found that he had so entangled himself he could no longer maintain his independence. England and France came forward in the interests of the chief creditors of the Khedive, and insisted that the management of the finances should be resigned to their representatives, Messrs. Wilson and Bignieres. The Khedive could do nothing but bow in humiliation to the decisions of his creditors. Thereafter he became almost a cipher in the administration of the government. Whatever he might think of the wisdom of the policy adopted by his foreign ministers, he could not change it; while his people, staggering under the weight of taxes, saw the foreign administrators only as agents of creditors, determined to collect the money due, though starvation of the taxpayer were the result. The Khedive endured his humiliation a year, and then decided that, come what might, the portfolios of finance and public works should no longer be in the hands of foreigners. So on April 8th he dismissed Messrs. Wilson and Bignieres; and not all the persuasions nor threats of the representatives of England, France, Germany, and other governments of Europe could induce him to reinstate them. He preferred enforced abdication to a position without power, and he has, therefore, given place to his son. The Sultan, who has quite as little independent authority left him as had the Khedive, received his orders for the removal of Ismail I. from London. How the Mohammedan power has fallen!

The future of Egypt is an uncertain one. The present Khedive may throw off the foreign yoke, as his father did. Egypt may be separated from Turkey, and even be annexed to England or divided between England and France. It is not likely that either of these countries will release their hold until their claims have been settled, and they have other interests which must always make them concerned in the fortunes of Egypt. The best thing that could happen to Egypt now is separation from Turkey. It receives no benefits whatever from the government of the Sultan, and the tribute of \$3,600,000 (which, says the firman of the Sultan to the Khedive, "thou shalt pay the greatest attention to remit each year, without delay and in its entirety") could be put to much better use in the payment of the debt. With an annual revenue of \$35,000,000 and an economical administration, Egypt, as an independent power, could in time handle even a debt of \$450,000,000.—*N. Y. Independent.*

EACH IN HIS OWN WAY.

All great works are done by serving God with what we have in hand. Moses was keeping sheep in Midian; God sent him to save Israel, but he shrank from the undertaking. We sympathize with Jethro's herdsman, alone, a stranger, owning not a lamb that he watched. He had nothing but his shepherd's rod cut out of a thicket, the mere crab-stick with which he guided his sheep. Any day he might throw it away and cut a better one. And God said: "What is that in thine hand?" With this rod, with this stick, thou shalt save Israel. And so it proved.

What is that in thine hand, Shamgar? An ox-goad with which I urge my lazy beasts? Use it for God, and Shamgar's ox-goad defeats the Philistines. What

is that in thine hand, David? My sling with which I keep the wolves from the sheep. Yet with that sling he slew Goliath, whom an army dared not meet. What is that in thine hand, disciple? Nothing but five barley loaves and two little fishes. Bring them to me, give them to God; and the multitude is fed. What is that in thy hand, poor widow? Only two mites. Give them to God; and behold! the fame of your riches fills the world. What hast thou, weeping woman? An alabaster box of ointment. Give it to God. Break it and pour it upon the Saviour's head, and its sweet perfume is a fragrance in the Church till now. What hast thou, Dorcas? My needle. Use it for God, and those coats and garments keep multiplying, and are clothing the naked still.

You are a manufacturer, or a merchant, or a mechanic, or a man of leisure, or a student, or a sewing woman. God wants each one of you to serve Him where you are. You have your business, use it for God. Order it in a godly manner. Do not allow any wickedness in it. Give godly wages; preach Jesus to your clerks, not by a long face but by being like Him, doing good. Use your profits for God, feeding the hungry, clothing the naked, visiting the sick, comforting the wretched, spreading the gospel far and wide. What a field you have to glorify God in, just where you are! If you have nothing, use your tools for Him; He can glorify Himself with them as easily as He could with a shepherd's stick, an ox-goad, a sling, or two mites. A poor girl who had nothing but a sewing machine used it to aid a feeble church; all her earnings above her needs were given towards building a house of worship, and in a year she paid more than others a hundred times richer than she. So you can do if you will. Think of the widow with her two mites, the woman with the alabaster box, and Dorcas and her garments; you do as much and have as great reward.—*The Bible Student.*

TENDER HEARTEDNESS.

This is not only one of the highest, but one of the sweetest and most peaceful of Christian experiences. A tender, pure, gentle heart is the loveliest object in the sight of God, the most acceptable in the eyes of good people, and certainly the richest treasure that can be borne in the breast.

It is not only an exhortation but a very precious command of the Holy Spirit, "Be kind and tender hearted one to another." This is just the opposite of human nature; but the divine Spirit has overcome human nature, with His nature which is love. The sufficiency of the Word and Spirit of God to soften and refine these rough hearts of ours is immeasurable, if we will only consent to go down deep enough in humility and self-abnegation.

1. A truly spiritual and tender heart suffers more pain from its own infirmities and mistakes than it does by all the injuries that can be done it by others. Such a heart is so keenly alive to its own unworthiness and nothingness, that it can bear sweetly and cheerfully the representations or injuries of others; but it will weep and prostrate itself in secret over any unintentional wound it may have caused some one else. Of course, if such a one is made the instrument of awakening a guilty conscience, that is not wounding a person properly speaking. That is the work of God. But a tender heart in the Bible sense, grieves over all unnecessary pain.

2. A tender heart will feel specially drawn out in prayer for its enemies, or those who in any wise may have evil "entreated" it. In such a case, this praying for foes will not be a mere pious fit, or spasmodic exertion of the will, but real prayer—in which the Holy Ghost will draw the heart out in such a warm stream of intercession, that it will find real delight in loving and praying for those who least esteem it.

To love our enemies so tenderly that if we are not oblivious to their ill-will, we shall deeply sympathize with them in their trials and afflictions, is one of the sweetest and most Christ-like experiences of a human soul. Oh what a miracle of love that God can take a vile, hard heart and so transform it by divine processes as to bring it into so magnanimous and heavenly a disposition.—*Western Christian Advocate.*

HOME.

Go through the town any evening, and you will be surprised, if you have never given the matter any thought, at the number of boys and young men who make a practice of squandering their evenings, to say nothing about the days spent in the same manner. Squandering time is the sin of the age. As a rule, the idle indolent boy goes to the bad. He may have all the elements necessary to make a first class business or professional man; but if he is not instructed and encouraged to form habits of industry, he will be a failure almost inevitably. There is wisdom in the Jewish proverb, "He who brings his son up without a trade, brings him up to be a thief." Prison statistics show that a large proportion of convicts never learned a trade till they learned one in prison.

There is one way this great evil of squandering time can be remedied, if not altogether obviated. Parents must take the matter in hand—must themselves set the example of industry and frugality, and must see that their children imitate the example, and that they have something to do. Make the home pleasant and attractive. If the boys love the street or the loafing place better than the home, you may rest assured that the home is wanting in some important particular. Provide the boys with interesting reading matter, and useful tools, and encourage them to employ their time in any harmless way that will keep them from idleness and profligacy. When you see a boy or a young man willing to trifle away a day, a month, or a year in doing the work of a disgusting street loafer, you may set it down that it would not take much to persuade that boy or that young man to become a full-fledged scoundrel.

It is well to teach the boys that no success comes from squandering time, and that the better class of people have about as high a regard for a real industrious thief as for an ignorant, idle loafer. It is in the power of most parents to regulate this matter, and if they will do it we shall see our army of trifling, loafing young men and boys diminish. Make the home what it should be, and you have done much towards assuring the future of our boys.

But if parents suffer their own minds to grovel continually in sties and stables, and see nothing higher in life than land and money, how can they lead their children on to useful lives, fruitful in noble words and deeds?

WHAT A GLASS OF WINE DID.

The Duke of Orleans was the eldest son of King Louis Philippe, and inheritor of whatever rights his father could transmit. He was a very noble young man—physically noble. His generous qualities had made him universally popular. One morning he invited a few of his companions to breakfast, as he was about to depart from Paris to join his regiment. In the conviviality of the hour he drank a little too much wine. He did not become intoxicated; he was not in any respect a dissipated man, his character was lofty and noble; but in that joyous hour he drank just one glass too much. In taking the parting glass he slightly lost the balance of his body and mind. Bidding adieu to his companions, he entered his carriage; but for that one glass of wine he would have kept his seat. He leaped from his carriage; but for that one glass of wine he would have alighted on his feet. His head struck the pavement. Senseless and bleeding, he was taken into a beer-shop near by, and died. That extra glass of wine overthrew the Orleans dynasty, confiscated their property of one hundred millions of dollars, and sent the whole family into exile.

DEATH is only the prelude of a new life. Decay is only the preparation for reconstruction. Nothing in nature perishes. There may be dissolution; but there follows, inevitably, resolution into new forms. Matter itself, strictly speaking, is indestructible. And if the material perish not, surely the immaterial is secure from extinction. If the clay shall endure, how much more the spirit?

Never try to rob any one of his good opinion of himself. It is the most cruel thing you can do.

THE

CANADIAN INDEPENDENT.

TORONTO, THURSDAY, JULY 17th, 1879.

AN EXCELLENT SUGGESTION.

WHILE we cannot say "Amen" to all the sentiments uttered by our recent correspondent from Montreal, yet he makes one good point which we hope the Union Committee will not disregard. He suggests that there should be more papers read, in which "the ripe thought of our ablest men may unfold itself in refreshing streams of hearty and inspiring religious sentiment." There was, undoubtedly, dearth of these at our late meeting. The blame, however, was not so much the Committee's, as the brethren's who permitted themselves to be nominated as essayists, and allowed a twelvemonth to slip away without doing the work assigned to them by their co-labourers. We take it, that every man who accepts such a duty—so important to the success of our Union gathering—should make it a matter of conscience rather than convenience; and if he finds himself unequal to the task, he should promptly notify the Committee, so that other arrangements may be made. At our last gathering, the Union preacher for the Sabbath morning was absent, but so far as we remember—we may be wrong—not a single scratch of the pen was sent explanatory of his absence. There has been too much of this thing in the past, and we hope it may never occur again.

Then as to the topics of the papers to be read. Let there be care exercised here. The contention of the Rev. Mr. Wallace at the last meeting is a good one, that "this perpetual debate on the merits of a Liberal or Conservative theology is absolutely out of place, in view of the more pertinent and practical questions with which the Christian Church has to deal to-day." There are hearts almost wavering to-day before the strong impugment of many of our Christian tenets. There are plans of Christian work which will bear the improving touch of a reformer. There are grave social evils which need a strong protest from those who love the right. There is the colossal Sabbath school interest which ought not to be passed by in silence. There is the spiritual life of our churches, none too high-toned or Christ-like. There are scores of themes like these which if discussed would rekindle the quenching torch of our faith, and send us forth as quickened messengers of the Christ. The mint, and anise, and cummin are less than the weightier matters of the law.

CHURCH GRUMBLERS.

Our subject is not a very inviting one. We would almost as soon lay our hands on a porcupine as write about it. And then, it has been taken up so often in religious newspapers that nothing very new can be said on it. Still,

we believe that it needs a word or two pretty often.

Is there a church in Christendom that has not its grumbler? We think there is a possibility of finding one in Scotland. Recent returns show that there are parishes in connection with the establishment in that country with only one name on the communion roll. There, it seems to us, there must be a chance of finding such a church. But we would not be too sure of that. This we know, we have never seen a church that did not have one member of the far-renowned family. Of course, there are differences between Church Grumbler and Church Grumbler. One shows the family features more clearly than another.

We once thought that the Church Grumbler was nothing but a pest. We classed him with the mosquito and such creatures, and held him to be a useless annoyance. But we have learned that the mosquito is good for something. And we have learned that the Church Grumbler sometimes answers some end.

Many of our churches need a tongue-lashing now and then. Pastors and deacons and people are all the better for a little scolding. They need something other than a bag of sugar-plums or a jar of preserves. Most Reformers have something of the grumbler in them. Garrison could growl. So can Wendell Phillips, some think, a little too well. So can Goldwin Smith, according to the "Globe." And we ought to be thankful now and then for the Church Grumbler. He often sets us right when we are wrong. He often wakes us up when we are sleeping. He often arouses us to earnestness when we are careless.

But the mischief lies here. When men of a certain temperament begin to grumble, they never leave off. They acquire a habit of grumbling. Grumbling becomes a second nature with them. They keep at it morning, noon and night. There is nothing as it should be. There is nothing that is said or done in the proper way. The pastor never preaches, never prays, never reads as he ought to do. Why, he can't even talk or laugh or weep or walk, or wear his hat or coat, after a thoroughly orthodox, saintly fashion. The deacons are a set of useless, good-for-nothing men. They don't understand their duties, or, if they do, they never attend to them. The Sunday school is mismanaged. The choir is a disgrace. The finances of the Church are in a deplorable condition. The members are destitute of all spiritual life. Everything is in a sad, woeful state. It was not so in the years that have passed away. Then everything was fair and flourishing. Then everything promised well. We have met with many men to whom this description applies. They grumble all the while. It looks as if they had discovered the secret of perpetual motion and had applied it to their grumbling.

Does the Church Grumbler know that he is a nuisance? Does he know that he is a pest to his brethren,—just as much as the potato-bug is to

the farmer? We would kindly and gently insinuate this to him—give him an Irishman's broad hint of the fact. Does he know that he makes other folk uncomfortable? Probably he imagines that a mild purgatory here will do them good hereafter. Probably he thinks he is specially commissioned to teach them the virtue of patience. He may as well understand that, as a rule, he does not succeed in doing that. If he could read their minds and hearts at times, he would see something very different from patience there, something not very gracious, either.

And does the Church Grumbler know what is the influence of his conduct on outsiders? Does he know what impression non-religious persons obtain from him of the character and power of religion? He does not help to exalt religion in the estimation of the community. He may depend on that. Complaining, murmuring, finding fault doesn't make men much better in this world. For one unkind, ungentle word that has done good, there are ninety-nine that have been sources of incalculable harm. That is not the method which Christ has ordained for the renewal and elevation of men. You can't lift men up by beating them with clubs. Nor can you improve their appearance by pricking them with needles.

So much to the Church Grumbler to-day. We may have something more to say to him by and by.

VACATION.

Vacation time! What floods of joyous thoughts does the word bring into the hearts of those who have grown hoary in professional or public life! It implies escape to the green fields, going on long walking excursions, fishing the lakes and streams, bathing and swimming and boating. One single holiday is intensely precious to the man who has the spirit to enjoy it. While it may pass rapidly away, it may have concentrated in it all the enjoyments of every vacation time of our past life. That is why one single day is so valuable to a man who is overtaxed with commercial or professional labour. It brings but a few hours of relief from toil and anxiety, but in these few hours a life time may be lived over again. The hand may have forgotten its cunning in casting the fly or firing the rifle; but the old days come back as pleasant memories when we could take our place beside the best of them in manly sport and recreation. When the children come rushing into the parlour, pitching down their loads of books, and running off with a shout, and crying we have got our vacation, does it not make the blood of parents tingle, and flood their hearts with gratitude and joy? What music is there in the boy's cry that there is no more school! How pleasant to see the girls settling down to their quiet games of playing house and being real mothers, and forgetting they have just escaped from their teacher's control!

How much should vacation do for us! It should bring the boy, who left school pale and weak, back with bright eyes, and ruddy cheeks, and strengthened limbs. It should show us the girl, who before holidays was growing thin and sickly, now full of life and spirit. It should present the spectacle of our boys and girls ready for the tasks of another year. To those who are to return to school no more, what significance is there in the thought of a last vacation! But while it means that the days of childhood are over, and the years of boyish and girlish fun and folly are ended, it is the Pisgah height from which inspiring views of the promised land of trade, or commercial or professional or married life, may be obtained. Many a boy thinks it is all well now that he has not to go to school, but he will soon learn he is exchanging one form of learning for another. Happy he or she who goes to the task of learning to be useful with a contented heart, determined to make the best of life. For such, there is surely success lying before them in the future, though now it is hid from view.

What a blessed period is vacation for the teacher. How seldom do children, and even parents, think upon the severe labour, upon the expenditure of vitality, upon the sacrificing toil of those whose duty it is to teach the young idea. Yet it is so. A teacher's place is no sinecure. The school master or mistress has a hard and too often a thankless task. Many a one becomes blanched in the cheeks, flaccid in the muscles, and wearied in the brain, because of the exhausting work of the school. To the many toiling teachers in our land who are now so justly recognized as members of a high profession and noble calling, we present warm congratulations on their having reached a period of well-earned rest. We wish them, one and all, a pleasant vacation, and that they may return with a valuable stock of health and mental vigour to be expended in another year upon the responsible duties of their office.

ASSEMBLE YOURSELVES TOGETHER.

BY THE REV. JOSEPH PARKER, D.D.

Loneliness has its perils in the religious life. You hear now and again of a man who says he is going to give up all religious associations of a public kind, and is going to remain at home. Some men amongst us are now boasting that they are Christians *unattached*; independent Christians. What is this religious independence as it is interpreted by these men? Not one of those little gas-lights shining there is independent; everyone of them is a blink of sunlight. If I saw it coming, I should get out of its road. Tell me that all the stars are caught in one great scheme, and that not a sparkle of the glory of the least of them can be lost, and I am proportionally at rest. Loneliness, I repeat, has its perils in the religious life. When the devil gets a man absolutely alone, who'll win? Not the man—in the vast proportion of cases. There was only one man that won in single fight, and that man was the Lord from Heaven. O, let us shelter one another, let us be mutual protections, let us have a commonwealth of interest and sympathy, let us live in one another's prayers and sympathy and love. Union is strength: two are better far than one—if the one fall, he can be lifted up again; but if he fall alone, who

will assist him to his feet? Forsake not the assembling of yourselves together as the manner of some is. God leaves His footsteps on the earth, and if we follow His footprints we shall find Himself. He has built His churches, raised His altars, and He says, "Where my name is recorded, there will I meet thee, there will I bless thee." Be in the way of blessing: if you cannot find Himself, find His footprints; go to His altar and say, "He ought to be here, He has sworn to be here"—whilst thou art yet speaking, the apparently dead cold ashes will glow, and on that altar there shall rise up a living flame, and out of the fire thou shalt hear the voice of thy lost God.

We must speak to one another now and then, or the poor aching heart would die. They that feared the Lord spake often one to another, and the Lord hearkened and heard it. Christianity institutes a fellowship, a community of interest and spirit and purpose. We are the complement of one another. No one man is all men. You have something I want, I have something you want. In these higher meanings, let no man call aught that he has his own. Let us have all our highest thoughts and sympathies common, so that there shall be no poor man in the church the poorest scholar having access to the richest thoughts, the deafest ear having the opportunity of listening to the sweetest music. You remember how the commander of the ship "Fox," when his crew rose almost in mutiny, and his passengers accorded him nothing but the coldest looks, when he reached land, said: "Thank God, there was one relief, and one only: I had a fiddler on board." That musical instrument brought the hearts together when nothing else could. A snatch of a song, a strain of some forgotten music, one touch of nature—and that did far more than all the captain's orders, exhortations and attempts to persuade his all but mutinous companions that all was right. Do not stray away from the music of the church: do not suppose you can hum tune enough for your own soul, or whisper yourself into victory and triumph: *your mouth will dry and your tongue will cleave to the roof of your mouth.* Sing with your Christian Brethren. Read the Scriptures together, unite in holy prayer together—this is partial heaven. Thus I again repeat the exhortation, Forsake not the assembling of yourselves together; beware of loneliness, beware of the independence which is isolation, seek for communion, for music, for protection, for security, for all that comes of organised life, household delight and trust; and thus the enemy will never find you alone and at a disadvantage, but always surrounded by those who can recall the sweetest memories to your recollection, and enrich your hearts by reminders of the infinite promises of God, and thus a commonwealth shall be the basis of victory.

News of the Churches.

REV. A. O. COSSAR has gone to the sea-side to recruit his health.

REV. D. MCKINNON supplied Osprey the last two Sundays in June.

UNIONVILLE is advertising for tenders for the erection of a new brick church.

REV. E. IRELAND has resigned Pine Grove. He preached his farewell sermon last Sunday. He is open for a call.

REV. JOHN BURTON, who received a call to the Northern Church, has concluded to remain in his present field of labour in Belleville.

STOFFVILLE.—This church celebrates the laying of the corner-stone every year on the first of July. This year was a success as usual. The proceeds of the social were \$124.

WATERVILLE, QUE.—A very interesting ceremony was performed in this village on Wednesday afternoon, June 25th, viz., the laying of the corner stone of the Congregational Church. The stone was laid by the Rev. A. Duff, of Sherbrooke, with appropriate remarks. The pastor, Rev. G. Purkis, after a few words to the people, read a document giving a brief history of the Church from its organization in 1862 to

the present time, together with other facts relating to the village, this with the leading papers of the Dominion and United States, and the copper and silver coins current in the Dominion were placed in the cavity. The stone thus laid was the finishing stone of the foundation. The service was opened and closed with singing and prayer, and appeared to be much enjoyed by all present. It is expected the building, which is 45x33 feet, will be finished and ready for use before winter.

Religious News.

THE Pope has declared his approval of the Irish University Bill.

THE English Church Houses of Convocation met on Tuesday, June 24th.

THE African Methodist Churches of New England have a membership of 1,317.

THERE is a proposal that Evangelical churchmen should purchase Exeter Hall, London.

THE new Metropolitan Church, Boston, has called Rev. H. A. Shorey, of Dorchester, and he has accepted.

REV. DR. HEWORTH, of New York, has recently passed through London, Eng., on his way to Palestine.

PENNSYLVANIA has more religious denominations than all the other States of the Union put together.

PROF. FRANCIS L. PATON of the Chicago Presbyterian Theological Seminary, has declined his call to London.

THE Rev. T. Gasquoine is compelled to leave his church in Oswestry, Eng., after fifteen years of work; the cause is ill health.

THE one hundred and eleventh anniversary of Chestnut Congregational College, London, was held on the 26th of June.

REV. S. H. TYNG, JR., is recovering from his severe illness, but he will not be able to engage in active work for some time.

WE see that George Macdonald was to preach at Westminster Chapel, London, Rev. H. Simon, pastor, two or three weeks ago.

REV. DR. PARKER, of London, Eng., will supply Mr. Beecher's pulpit on the last Sunday in August and the first three Sundays in September.

CANON LIDDON says that there are hopes of the reunion of Christendom through the giving up by Rome of some of her untenable positions.

THE General Baptist Association of England has 182 churches, with 24,003 members. It held its hundred and tenth annual meeting in Halifax lately.

THE Primitive Methodist Conference of England met in Leeds on the 10th of June. The total membership of the connexion is 182,877, with 1,135 ministers.

AT the next General Convention of the Congregational Churches, to be held at Salem, the advantages and perils of the one-service system will be fully discussed.

MR. GLADSTONE is expected to attend the Church Congress at Swansea, South Wales, and to read a paper or speak on the condition of the Establishment in Wales.

THE American Sunday School Union organized during the last year 1,087 schools containing 4,915 teachers and 39,769 scholars.

THE Congregational Church in Norwich, New York, celebrated its sixty-fifth anniversary June 22nd. The pastor, Rev. Samuel Scoville, is a son-in-law of Henry Ward Beecher.

BANGOR (Me.) Theological Seminary has recently received large additions to its endowment fund, Mrs. Stone, of Malden, having given \$10,000, Benjamin Sewall, of Boston, \$5,000, and parties \$9,000, for that purpose.

THE children of a coloured Sunday school in Philadelphia, when asked what Nehemiah reproved the people for doing, showed that they understood the case by their smart reply, "For a-huckstering fruit an' vegetables on Sunday."

SALEM Chapel, York, built for James Parsons, is fifty years old. The people worshipping there celebrated the occasion on the 8th, 9th and 10th of June. Rev. E. Paxton Hood and the pastor, Rev. John Hunter, were the preachers.

AN International Temperance Camp meeting will be held at Thousand Islands July 30th to August 4th. Hon. Neil Dow is announced as one of the speakers, and Miss Frances E. Willard will give an address on "How to reach the better classes."

NEW Congregational Churches have been opened in England, in Salisbury on the 11th of June; Summertown Church, Oxford, on the 8th; and a lecture hall and class rooms in connection with the Streatham-hill Church, London, on the 17th.

JOHN KING, a crippled newsboy in Cincinnati, whose eager craving for books led him to devote his savings to the accumulation of a library, has recently made the munificent present to the Public Library of the city of 2,500 volumes of standard value.

"MONEY MAKING WAYS OF WALL STREET."

A Manual for Investors.

Just out Shows how Jay Gould, Vanderbilt and the millionaires of Wall street make their money. First copy sent free. Address LIVINGSTON & CO., Publishers, 56 Broadway and 7 Exchange Court, New York.

The Sunday School.

INTERNATIONAL LESSONS.

LESSON XXX.

July 27. } VICTORY OVER DEATH. } 1 Cor. xv. }
1879. } } 50-58.

GOLDEN TEXT.—"Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live."—John 11: 25.

HOME STUDIES.

- M. Matt. xxviii. 1-20. The resurrection of Christ.
T. John xi. 21-44. Christ the resurrection and the life.
W. 1 Cor. xv. 1-11. Buried and rose again.
Th. 1 Cor. xv. 12-34. Christ the first fruits of them that slept.
F. 1 John 19-29. The dead shall hear His voice.
S. 1 Cor. xv. 35-58. Victory over death.
S. Dan. xii. 1-13. As the stars for ever and ever.

HELPS TO STUDY.

In this wonderful chapter the curtain of the hereafter is lifted, and we are permitted to look upon the mysteries of the eternal state. Its theme is the resurrection, a doctrine which rests upon God's word only, and is without proof except from the pages of holy writ. The apostle discusses the general subject under four divisions: first, the evidences of a resurrection (ver. 1-34); secondly, the resurrection body (ver. 35-54); thirdly, the condition of saints living at the time of their Lord's appearance (ver. 51-54); fourthly, the practical and present application of the doctrine (ver. 55-58). The last two topics are treated upon in our lesson. The living saints shall be changed into the likeness of their risen Lord, while those that sleep in him shall break forth from their graves at his summons, robed in new, immortal bodies, and death shall be at an end for evermore. Over this glorious prospect the apostle bursts into a song of triumph, anticipating the conquest, and offering adoration to Him by whose might the victory shall be won.

I. A GREAT CHANGE.—vers. 50-53.

This I say: An emphatic summing up of the argument concerning the character of the resurrection-body (v. 34-51), which he has asserted will be—Celestial—Incorruptible—Glorious—Mighty in power—Spiritual. Give proofs of each. **Flesh and blood:** While in Paul's writings the word "flesh" is generally employed to mean the condition of sinfulness; this expression "flesh and blood," denotes our physical, mortal nature. **Cannot inherit:** "Are not able to inherit." As the ocean cannot be crowded into a lake, so the narrow limits of the physical must fail to receive the eternal. **Kingdom of God:** Not the gospel kingdom here, set up in the heart; but the heavenly and eternal realm hereafter. **Corruption:** That which by the laws of its being doomed to decay cannot possess immortality. These earthly bodies are noble, but too lowly for the heavenly estate.

Behold: An exclamation, to call special attention to what follows. Lift up your eyes to the glorious picture I present. **I show you:** "I tell you." As if answering the question, "What shall become of those living when the resurrection takes place?" **Mystery:** A truth hitherto concealed, now for the first time made known. God reveals truth, not all at once, but by slow unfolding, as the minds of men are ready to receive it. **We:** The humblest disciple may feel honoured in the thought that he is included in the apostle's "We." **Shall not sleep:** In the New Testament no saint is spoken of as dead; but the departure of a disciple is always called sleep. Children of God may fall asleep, but they never die. The reference here is to those Christians who may be living on the earth at the time of our Lord's appearing. **Be changed:** There will be a transformation, without the pangs of death, from the earthly, decaying state, to the immortal resurrection body.

A moment: Literally, "in an atom, or instant of time." **Last Trump:** As trumpets are sounded to assemble armies, so at the close of earth's history, the final trumpet blast shall summon the nations of the living, and the innumerable hosts of the dead. Christ's calls to men may now be unheeded, but his command then must be obeyed. **Incorruptible:** The flesh which shall then ensnare the souls shall be immortal, and beyond the reach of death and decay. **And we shall be changed:** After the resurrection of the sleeping saints will come the glorification of the living believers—1 Thess. iv. 15. **Must:** Literally, "it is necessary," because the earthly body cannot endure the weight of glory and immortality. **Put on:** "Become clothed with." The resurrection body is represented as a new garment enrobing the spirit. "We must be clothed with grace here, if we would be clothed with glory hereafter."

What a hope this is! Then there will be no more sin, but a rapture of holiness. As now we bear the image of the earthly, then we shall bear the image of the heavenly—the degraded likeness of man will be transformed to that of the glorified Christ!—John i. 12; Rom. viii. 29; 1 Cor. xv. 48, 49; Eph. ii. 10; Ph. iii. 10, 21; 1 John iii. 2; Rev. xxi. 7.

II. A GREAT VICTORY.—vers. 54-57.

The saying that is written: A free translation, such as was usual in quotations from the Old Testament, of Isa. xxv. 8, "He will swallow up death in victory." **Death is swallowed up:** The Prophet Isaiah describes a glorious future, to be ushered in by the Messiah; but according to the prophetic custom, presents a picture in which events far

and near are grouped together; while Paul definitely fixes the period of this triumph to be at the resurrection. In the page of the New Testament is revealed clearly what in the Old is shown with uncertain vision.

Where is thy sting? Death is figured as a venomous beast, armed with a poisonous, deadly sting. The apostle, with prophetic anticipation, standing in the resurrection light, sees death despoiled of his power, a conqueror in chains. **Grave. . . thy victory:** Over the whole world the grave is victorious, dragging all mankind into its bosom, until earth becomes one vast field of sepulchres. The Christian looks forward to a day when its conquests shall be ended, and its prison doors shall be thrown open. **Sting of death is sin:** Sin alone brought death into the world; sin alone makes death to be dreaded; sin alone gives death power to lay beyond the grave. **The strength of sin:** The power of sin. That which makes any act sinful is the law against it, for without law there can be no responsibility or obligation.

Thanks be to God: Let us never forget that all our victories and our power to obtain them, come from the grace of the Omnipotent. **Who giveth:** The expression is in the present tense, for the victory is in the future, the promise and gift of it are ours now. Faith grasps that which is to come, and turns expectation into enjoyment. **Through our Lord Jesus Christ:** As the Father is He from whom our triumph proceeds, so the Son is He through whom it is received. Christ is the channel through which every honour and blessing comes to men. Without Him we are slaves in chains waiting for our doom; with Him we are triumphant champions waiting our crown.

"The sting of death is sin; and the strength of sin is the law." But Christ has taken away the sting of death, because he has taken away our sin; and He has robbed it of its power, because He has fulfilled the law. Through his own death He has destroyed him who has the power of death in order that He might "deliver them, who, through fear of death, where all their lifetime subject to bondage"—John xi. 25, 26; Rom. v. 17, 21; vi. 7; viii. 3; Ph. iii. 10; 2 Tim. i. 10; Heb. ii. 14, 15.

III. A GREAT WORK.—Ver. 58.

Steadfast, unmoveable, a sounding: These three words form a climax: first, firmness of faith in the resurrection; then resistance to every storm of opposition; lastly, energetic action, impelled by confidence in the divine promises.

Because of the victory that every believer shall obtain through Christ, he ought earnestly to work for the Saviour while he is here. "Wherefore, beloved, seeing that ye look for such things, be diligent, that ye may be found of Him in peace, without spot, and blameless."—Col. ii. 7; Eph. ii. 8-10; 1 Thess. iii. 12; iv. 1; 2 Thess. i. 3; 2 Tim. iv. 2; Jas. ii. 14; Heb. xiii. 21.

IF THE SAHARA IS FLOODED, WHAT?

The only important objection which has thus far been urged against the undertaking has arisen in the apprehensions expressed by a few scientists that the evaporation produced by so large and so shallow a body of water, exposed to the tropical sun, would be sufficient to deluge northern Europe with incessant rains, and to reduce materially the temperature in all the countries north of the Alps. It has even been feared that winds freighted with moisture on crossing the cold summits of the Alps, would precipitate vast volumes of water and produce a degree of cold which would give Denmark and Northern Germany a semi-Arctic climate and produce a glacial epoch farther north. It is not probable that all such apprehensions arise out of a misunderstanding as to the topography of the Sahara and North Africa? The entire region to be flooded is practically shut in by mountain chains on all sides. The Atlas mountains on the north, lifting their snow-clad peaks in some instances 12,000 feet, afford a sufficient bulwark for the protection of Europe from increased humidity. The only possible northerly outlet for air currents from El Jaf would be across Tunis in a north-easterly direction over the widest part of the Mediterranean. Currents moving in that direction, if they reached Europe at all, would touch the shores of Greece after they had lost most of their humidity. M. de Lesseps, after a careful examination of the question, is convinced that it would result in the general improvement of the climate of Europe rather than to its detriment. The advantage of the increased evaporation to North Africa cannot be over-estimated. The snow-clad cliffs of Alban, lying to the east of the proposed sea, and the Kong Mountains to the south, would bring down upon the parched desert grateful rains, which, with the assistance of cultivation, would in time, no doubt, redeem thousands of square miles from the desolation of the sands.—*Scribner for July.*

JAPANESE ROCK-CRYSTAL.

In every house of the better sort in Japan there is a *tokonoma* or raised special place for keeping objects of art and beauty. The evolution of the aesthetic out of the useful is nowhere better illustrated than in the history of the *tokonoma*, which was anciently the sleeping-place or recess for the bed. Now it is a place of honour, occupying one-half of a side of the parlour or best room, its finish and appointments being superior to those of any other part of the house. It is a recess two feet deep, and raised four or six inches above the matting covered floor. In it hang suspended on the wall a *kakemono*, or scroll-painting on silk, a bronze or porcelain vase of flowers, a fan-holder with its tiers of open fans ready for use, besides other works characteristic of native art.

One of the objects often seen is a *dai*, or stand, gold-lacquered, or made of perfumed, carved or rare wood. The *dai* is one or two feet high, and has on the top a black velvet or crimson crape cushion, or a silver claw, whereon reposes a globe of rock-crystal. Pure, flawless, transparent, a perfect sphere, it seems like a bubble of spring water hovering in the air. Often the *dai*, or stand, is a piece of elaborate art in bronze, porcelain, or lacquer, representing a beesting crag or lofty inaccessible rock, crested with the flawless jewel. Around the base the waves curl and foam, and up the side moves in crackless coil a jealous dragon, with eager, outstretched jaws, and claws ready to grasp and bear away the precious prize. Or, on a pyramid of waves hardened in bronze, with silver foam, flecks on the polish of the rolling mass, will repose inviolate the gem sphere.

The Japanese virtuoso loves to have among his collection at least one bronze of wave and stormy petrel, where amid the recesses of the hooked foam, nestle a half-dozen or more of small crystal balls, from the size of a marble to that of an apple. In nearly all Japanese art and bric-a-brac stores will be seen these gems on sale, and unless the foreign buyer's nerves are very strong, the prices asked will be very likely to startle him as though he had been touched by an electric cell.

The merest tyro in Japanese art, be he admirer or purchaser, can not have failed to notice the dragon clutching in his claw a ball or a pear-shaped jewel. In the various forms of their art expression, crystal, both in China and Japan, commands a high value, both pecuniary and symbolic. In the airy realms of imagination, and in the markets where men buy and sell, rock-crystal is among the precious things.—*Harper's Magazine for August.*

QUEEN ELIZABETH'S HOUSEHOLD ACCOUNTS.

Elizabeth had returned to Hatfield. The most interesting relic of the time is her account book from October, 1551, to September, 1552, a kind of confidant in which it is delightful to search in order to obtain some indications of character. Her cofferer was still Thomas Parry, whose re-instatement she had obtained during the summer of 1549. In truth, Sir Robert Tyrwhit, in his examination of accounts, on the occasion of the great and painful inquiry of January, 1549, had found the cofferer in default. But it would seem that Parry had shown himself a more trustworthy guardian of his young mistress' secrets than exact administrator of her income, and that she had forgiven him this minor offence in consideration of his more important service. Besides, it seems as if all was accurate afterward. The year's income was good enough—£5,890 sterling, worth £30,600 at the present time. Elizabeth's household was composed of thirteen gentlemen and several servants. Her personal expenditure is very small. What in the way of dress in a year are a couple of bodices at twelve pence, lining at fifteen pence, silk at four pence? We are just in the height of Puritan strictness. A Bible at twenty shillings—another Bible and some other books at twenty-seven shillings—no books of light reading—some presents to lute and harp players—as alms, a little more than seven pounds—a sum that may be considered as sufficiently remarkable in comparison with the excessive parsimony afterward displayed on this head. On the whole account, this budget balances with a credit of fifteen hundred and seven pounds in favour of the receipts. It is creditable to know how to keep accounts, and not to get into difficulties. But the whole gives us an impression of hardness, almost deception, as if under a smiling country, volcanic rocks were found at the first blow of the pick.—*From Youth of Queen Elizabeth, by Louis Wiesner.*

A "Life of Dr. Talmage, of Brooklyn, U.S.A., with a History of the Tabernacle, Specimens of his Pulpit Oratory, and a new Portrait," has been published in London.

DURING May, the missionaries of the American Sabbath-school Union in the North-west organized and aided 167 Sabbath-schools, with 617 teachers and 4,543 scholars.

BETWEEN fifteen and sixteen thousand Sabbath-school children took part in the procession at this year's Lancashire Festival in Manchester, England. The festival continued a week.

IN Hungary the Government seems determined to provoke a contest with the Protestant Church. It has decided to place the Protestant school under the exclusive control of the State, the aim being to destroy the Lutheran element in the numerous German schools.

THE Pure Literature Society of England recently celebrated its silver wedding in London, the Earl of Shaftesbury presiding. In its active work it does not publish any book or paper but examines and selects and promotes the circulation of approved publications from all sources.

A PRESBYTERIAN minister in Colorado has within a year organized two churches, built one house of worship and a parsonage, bought a church organ, established two Sunday schools and three prayer-meetings, taught three catechism classes, and supplied six preaching stations.

AN extensive revival is in progress in Germany and promises to be fruitful of good results to the church. The movement extends along the entire Rhine Valley and at Dusseldorf alone 200 conversions are reported. Conference has been organized on the English plan and is to be held in that city on June 5th and 6th. Prof. Christlieb has taken great interest in the work, and a little tract written by him and entitled "The Gospel of Marah" has had a wide circulation and done much good.

Around the Table.

LIVING IN AN OMNIBUS.

A TRUE STORY.

"CHIPS, ma'am? Only five cents a basket," said a little voice, as I stood at my gate one morning, deciding which way I should walk.

Looking around, I saw a small yellow-haired, blue-eyed boy, smiling at me with such a cheerful, confiding face, that I took the chips at once, and ordered some more.

"Where do you live?" I asked, as we waited for Katy, the girl, to empty the basket.

"In the old 'bus, ma'am."

"In what?" I exclaimed.

"The old omnibus down on the Flats, ma'am. It's cheap, and jolly, now we are used to it," said the boy.

"How came you to live there?" I asked, laughing at the odd idea.

"We were Germans; and when father died we were very poor. We came to this city in the spring; but couldn't get any place, there were so many of us, and we had so little money. We stopped one night in the 'bus that was left to tumble down on the Flats behind the great stables. The man who owned it laughed when my mother asked if we might stay there, and said we might for a while; so we've been there ever since, and like it lots."

While the boy spoke, I took a fancy that I'd like to see this queer home of his. The Flats were not far off, and I decided to go that way and perhaps help the poor woman, if she seemed honest. As Katy handed back the basket, I said to the lad,—

"Will you show me this funny house of yours, and tell me your name?"

"O yes, ma'am; I am just going home, and my name is Fritz."

I saw him look wistfully at a tray of nice little cakes which Katy had put on the window-seat, and I gave him one, saying, as he put it in his pocket, very carefully,—

"How many of you are there?"

"Six, besides mother."

I just emptied the tray into the basket, and we went away together. We soon came to the Flats behind the stables, and there I saw a queer sight. A great shabby omnibus of the old-fashioned sort, with a long body, high steps, and flat roof, with the grass growing about its wheels, and smoke coming out of a stove-pipe poked through the roof. A pig dozed underneath it; ducks waddled and swam in a pool near by; children of all sizes swarmed up and down the steps; and a woman was washing in the shadow of the great omnibus.

"That's mother," said Fritz, and then left me to introduce myself, while he passed his cake-basket to the little folks.

A stout, cheery, tidy body was Mrs. Hummel, and very ready to tell her story and show her house.

"Hans, the oldest, works in the stables, ma'am, and Gretchen and Fritz sell chips; little Karl and Lottie beg the cold victuals, and baby Franz minds the ducks while I wash; and so we get on well, thanks be to Gott," said the good woman, watching her flock with a contented smile.

She took me into the omnibus, where everything was as neat and closely stowed as on board of a ship. The stove stood at the end, and on it was cooking some savory-smelling soup, made from the scraps the children had begged. They slept and sat on the long seats and ate on a wide board laid across. Clothes were hung to the roof in bundles, or stowed under the seat. The dishes were on a shelf or two over the stove; and the small stock of food they had was kept in a closet made in the driver's seat, which was boarded over outside, and a door cut from the inside. Some of the boys slept on the roof in fine weather, for they were hardy lads, and a big dog guarded the pig and ducks, as well as the children.

"How will you manage when the cold weather comes?" I asked.

She shook her head, and looked sober for a minute as she stroked the white head of baby Franz, who clung to her gown; then a smile broke over her face, and she answered trustfully,—

"I do my best ma'am, and keep a brave heart in me; for I remember the dear Gott is a father to such as these; and He won't let them suffer."

"You may be sure of that," I said heartily, and resolved that her beautiful faith should be rewarded by finding friends close by her.

"We are saving to get clothes for Gretchen and Fritz to go to school in the winter, ma'am. Karl and Lottie make toy furniture, as the father taught them; and when the bad weather comes they can sit warm in the 'bus, and make their bits of chairs and tables as well as ever. They can earn but little yet; still, they are so good I can leave Franz with them, and old Spitz, the dog, while I go out washing when it gets too cold to work here."

"Perhaps some kind person would take one of the children, and so lessen your care," I said; for I rather coveted pretty Lottie.

"Ah, but no! I could not spare one, even to you, best ma'am. They are my treasures, and I keep them all, all, as long as I can find bread to give them," cried the mother, gathering her flock into her arms, and feeling herself rich in spite of her poverty. I said no more, but slipped a bit of money into pretty Lottie's hand, and said good-bye.

A happier, healthier, busier set I never saw; each had work to do, and did it cheerfully. Often they had hunger and cold to bear, but bore it patiently. Very seldom did any of the pleasant things that children like come to them; but they were contented, and enjoyed playing with oyster-shells, old shoes and broken crockery as much as many children

enjoy their fine toys. Few mothers have more loving children, or do more for them, than good Mrs. Hummel; and I think I never saw a happier family than those little red-cheeked, yellow-haired Germans, as they gratefully smiled and nodded at me from the steps of their funny omnibus home.

KIT MIDGE.

KIT MIDGE was thought in the family to be a wonderful little cat. She enjoyed sitting in the sunshine; she liked to feast upon the dainty little mice; and O, dear me! now and then she liked to catch a bird!

This was very naughty, of course; but the best trained cats have their faults. One morning Kit ate her breakfast with great relish, washed her face and paws, smoothed down her fur coat, and went into the parlour to take a nap in the big arm chair.

The sun shone full in her face; and she blinked and purred and felt very good-natured; for only the night before she had caught her first rat, and for such a valiant deed had been praised and petted to her heart's content.

Well, Kit Midge fell asleep in the chair, with one little pink ear turned back, that she might wake easily, and a black tail curled round her paws. By-and-by one eye opened; and peeping out she saw her mistress walking across the room with a dear little yellow-bird in her hand, which she placed on a plant that stood on the top shelf of the plant stand.

Now, Midge had looked with longing eyes for weeks upon a lovely canary, which sang on its perch far out of her reach; and I suppose she thought this was the same bird among the green leaves.

But she was a wise little cat; so she slept on, with both eyes open, until her mistress had left the room. Then Kitty came down from the chair, and creeping slowly to the stand made a spring, and seized the birdie between her teeth. Then, jumping down, she dropped the bird on the carpet, smelled it, looked ashamed, and sneaked away.

It was only a stuffed bird; and when her mistress, who had been peeping in at the door all the time, said, laughing, "O, Kit Midge, I am perfectly ashamed of you!" Kitty just ran out of the room and did not show herself the rest of the day.

Kit Midge was never known to catch a bird after that.—*Nursery.*

"A PRUDENT man foreseeth the evil and hideth himself, but the simple pass on and are punished." Proverbs xxvii 12.

Births, Marriages and Deaths.

BIRTH.

On the 20th ultimo, the wife of the Rev. J. C. Wright, Franklin Centre, of a son.

MARRIED.

At the Congregational parsonage, Stouffville, by the Rev. E. D. Silcox, on July 2nd, George Jones, of Nottawasaga, to Sarah Paton, of King.

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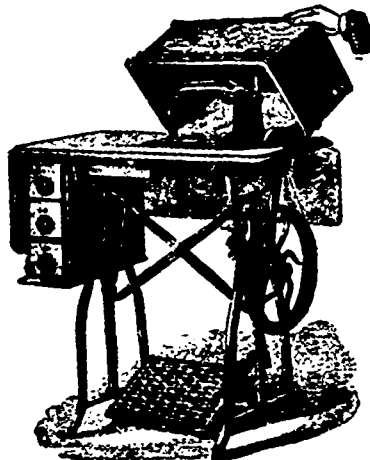
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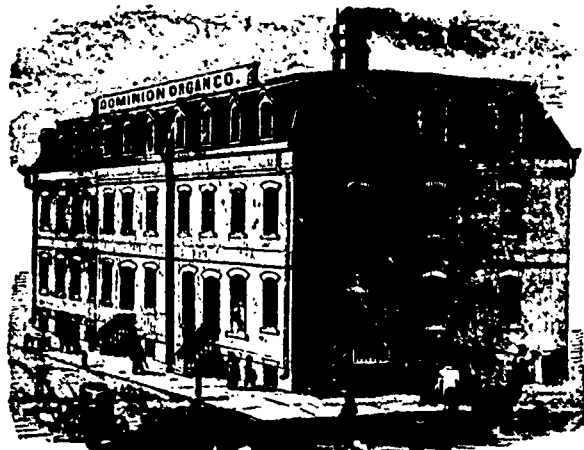
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PHILADELPHIA, 1876.

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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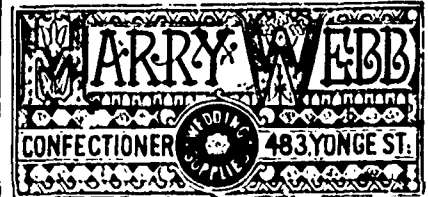
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