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The Canadian Independent.

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

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THE CANADIAN INDEPENDENT.

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IN the village of Franklin, New York, there were a Presbyterian and a Congregational church. The other day they united as a Congregational church, and it is a strong one. That was a good move.

CARLETON College which is now in a flourishing condition with fourteen instructors and 203 students was started by the Congregationalists of Minnesota, when they had but sixty churches and 1,100 members

A NEW "Mortara case" is reported from Turin—this time a girl. The daughter of a Jew has been induced to enter a Convent and kept there in spite of earnest endeavours by her friends to secure her escape.

THE Pope is stirring up his people in Rome to establish more schools in order to keep the young Romans from falling a prey to the numerous Protestant proselytizers that now have free scope to work in the "Eternal City."

THE Chairman of the Baptist Home Missionary Convention for Eastern Ontario and Quebec reported, at its late meeting in Montreal, that the income of that Society had fallen off from \$3,398 in 1874, to \$841 in 1879, or *seventy-five per cent!* We need to look at our neighbours sometimes, to learn the lesson of thankfulness.

WE see that the Clinton Avenue Congregational church in Brooklyn has called the Rev. Thomas B. McLeod, of the Reformed Church, Hudson, N.Y. Mr. McLeod is said to be of the well-known Scotch family. The church that calls him is the one over which Dr. Budington has so long presided, and of which he is still to remain pastor emeritus.

WE sometimes envy our American brethren. Especially do we do so when we read of the large bequests which their religious societies now and then receive. Benjamin Sewall, of Boston, died recently and left \$10,000 to the American Home Missionary Society, \$5,000 to the American Board, \$5,000 to Bangor Seminary, besides other large sums.

A MISSIONARY writing from China says of his work: "There are several inquirers here, but they lack ad-

hesiveness. They want to go to heaven, but they act as if they would like to 'talk price' with the Lord, and secure some discount on the Ten Commandments, or a little mutual accommodation between His law and their habits and customs." We fear this is the trouble in a good many places this side of China.

THE difficulty between the Ute Indians and the United States Government is in the fair way of being peacefully and satisfactorily settled. The guilty parties are to be surrendered for punishment, and with that by-gones are to be by-gones. It is to be hoped that in the future treatment of the Indians the United States authorities will display a more considerate and kindly spirit than they have too generally done in the past.

THE REV. D. MACRAE has advised his late congregation in Gourlock, Scotland, to remain united and in connection with the United Presbyterian Church. There has been a joint meeting of all the parties in the case, and though no decision has as yet been come to, it is generally understood that Mr. Macrae's advice will be taken and that the congregation will maintain its old ecclesiastical relations without any of its members leaving.

STATISTICS of crime in Italy show a fearful state of affairs. The report of the minister shows that during the year more than 2,000 murders were committed, an average per million of the population unequalled by any other country on the face of the globe. During the same time the number of ordinary robberies, burglaries, etc., is stated at 40,000, while there are 50,000 robberies accompanied with violence. In her long catalogue of crime Italy stands without a peer.

If you want to do good there is no more effective and open door than the circulation of good literature. The Christian press is the handmaid of the Christian pulpit in the work of evangelizing the world. If by a little wise exertion you succeed in getting the CANADIAN INDEPENDENT into a home where it is now a stranger you are doing that home a great good. Many would gladly subscribe for it if the matter were properly brought before them. This is a good time to get up a club.

THE intelligence that reaches us from the mission fields is well fitted to awaken the Lord's people to Christian courage and enthusiasm in this work. This is the time to form purposes of enlarged benevolence. Manifest your interest in this great Christian campaign for the evangelization of the world by a sacred pledge to God of an increase in your giving. Many may well resolve that for brass they will bring gold. We expect one day to join in the "New Song" sung above. One part of the song is "Worthy is the Lamb that was slain to receive . . . riches." Let us learn that now, for He is worthy now.

THE Bishop of Manchester, in a recent sermon on the existing depression, said it was something appalling to think of a nation in seeming poverty yet living so licentiously, spending £140,000,000 of money on strong drink, and another £15,000,000 on tobacco. The intemperance of the nation was increasing. "This was most humiliating to a Christian country, and he believed if we did not use more care with reference to our desires and appetites we should fail to see our true duty. We were at present undergoing the chastening of a wise and kind God, and his exhortation was for them to humble themselves before God.

A FRIEND hands us this for publication; of course we should not venture to publish it except on request!

"A patron of a certain newspaper once said to the publisher. 'Mr. Printer, how is it you have never called on me for pay for your paper?' 'Oh,' said the man of types, 'we never ask a gentleman for money.' 'Indeed,' replied the patron, 'how do you manage to get along when they don't pay?' 'Why,' said the editor, 'after a certain time we conclude that he is not a gentleman and we ask him.' 'Oh—ah—yes—I see; Mr. Editor, please give me a receipt,' and hands him a V. 'Make my name all right on your books.'"

OUR Philadelphia contemporary remarks as follows: "Here is a bit of honest dealing that is worthy of mention: 'A young minister desired to leave Methodism and join the Church of England; but the Bishop of Rochester declined to receive him until he had paid up all that the Wesleyan Theological College was entitled to for giving him training.' The Board of Education has received some money in the same way, but not all that was expended on men who are no longer serving the Church which educated them. Receipts, with thanks attending, can be very easily made out." Sometimes just such "honest dealing" as this would not be out of place even in Canada.

THE Congregational Churches of Ohio propose, during the month of November, to hold a series of religious mass-meetings in different parts of the State, devoted to the explanation and discussion of all the great missionary enterprises of the day. This should be done everywhere. If the needs of the world and the opportunities of Christian conquests are clearly set forth, we believe the Christian people will respond to the call. Those who are to address our missionary audiences this fall and winter will do well to give heed to this suggestion, and lay before the people a strong array of facts and arguments bearing on our work. Show them the "open door" and they will enter in and possess the land for Christ.

IN the Free Synod of Glasgow and Ayr recently a motion was made to send to the Assembly an overture which states that it is "notorious that many ministers and Sessions of the Church are, knowingly or unknowingly, introducing the Congregational system, by introducing hymn books not authorized by the Church and receiving into their pulpits men who have been deposed by the Church of which they were office-bearers, and are using the pulpit as a rostrum mainly of literary and critical essays, in place of the truths of the Gospel. Therefore the Assembly should 'either relax the terms of subscription of Confession or put in force for correction and reformation the laws and usages of the Church presently existing.'" The motion was lost by a vote of 19 to 2.

WHEN St. John, N.B., was burnt down, the City Council of Montreal subscribed \$10,000 to help the sufferers. It now appears that this debt, which might especially be regarded as one of honour, has been repudiated by the successors of those who incurred it, and that on the plea that the money is not now needed. This seems shabby, sharp practice. The people of St. John have shewn a very commendable spirit of patient endurance under their trials, and great energy in retrieving their losses; but to say that they do not need all the assistance that was ever promised them is very wide of the mark. There must be very many in and about that city permanently beggared by the fire. The support of these will be a great burden on the community for a good while to come, and the subscription of Montreal would very naturally and very properly have been taken to assist in such work. We cannot think that the action of the Montreal Council will be endorsed by the great body of the citizens.

ROUNDERS.

There is a class of people in New York called Rounders. They derive their name from their habit of going around among the different churches, while they belong to none. It is a way they have, and hence their name—Rounders. Rounders are not by any means confined to New York. More's the pity that they are not. Rounders are found in all our Canadian cities, towns, villages and rural districts. Viewed historically it is difficult to say when Rounders began. Prof. Campbell may, perhaps, be able to trace their origin to some very remote period in the past. Probably some distinguished theologian could show that Rounders existed in the Jewish Church in Old Testament times. Most plain people, however, think that the first really authentic reference we have to Rounders is found in Paul's second epistle to Timothy, where he describes a certain class of people as having "itching ears." For a good commentary on this passage see Barnes; for living illustrations look around your own neighbourhood, perhaps in your own family. One thing is clear, whenever or wherever Rounders began, they are here now, and their ears "itch" quite as much as they did in apostolic times. There are few ministers in actual work who cannot produce a Rounder with ears quite as "itchy" as any that Paul or Timothy ever saw. In a world's fair for Rounders some Canadian towns would be certain to carry off a fair number of medals. There are few things that a real genuine Rounder dislikes more than worshipping in one place—a locality with one church in it would be to him a place of punishment on Sabbath. Next to worshipping in one place, Rounders dislike ordinary services. Plain straightforward worship has no charms for real Rounders. They like great occasions and great excitement. They fairly revel in special services providing the crowd is large and the excitement considerable. If the attendance is but moderate and the feeling not very high they vote the movement a failure and look around the corner in search of a larger crowd and more excitement. Rounders are fond of funeral sermons, anniversary services, church openings, missionary sermons and special occasions of all kinds. Nothing so much disgusts a Rounder as a small meeting. A large crowd and plenty of excitement is to him a far better thing than two or three met together and enjoying the promised presence. Rounders always patronize the "distinguished preacher from a distance." They always like strange preachers and rarely listen to a preacher who has been a few years in the place. Rounders always run after the "new man" for a few Sabbaths. The "new man" has every one of them the first Sabbath after his settlement, and some of the "green ones" in the congregation begin to think that the Rounders are "coming over to us," but they don't come. Rounders delight in the teaching of ex-monks, escaped nuns, and Jews who profess to have been converted. They love to listen to a new "convert" tell how he used to abuse his mother and kick his wife. Any man that makes capital out of his own shame is far more "edifying" to them than a commonplace preacher who has always been stupid enough to conduct himself with a reasonable amount of propriety. Rounders like strange subjects as well as strange men. Let a preacher announce that he intends to preach next Sabbath on "Cain's Wife" or "Balaam's Ass" and he will draw every healthy Rounder in a radius of ten miles.

There is one point in which all Rounders agree—they never pay. A good Rounder, male or female, will "stand up in meetin'" and sing with marvellous fervour:

"Love so amazing, so divine,
Demands my heart, my life, my all."

But then he lets it demand. He never pays any more attention to the demand than simply to sing about it. This is a way that Rounders have. Rounders believe in a free gospel. They don't like the pew-rent system or the envelope system, or indeed any other system that touches the pocket. They have great admiration for the "lay brother" who travels through the country with a slouched hat on his head and a limp Bible under his arm and pitches into the "hireling clergy." They like the "lay brother" because he says he never

takes any money. He travels for nothing, and boards for nothing, and gets his clothing for nothing, he can even cross the Atlantic once a year for nothing on a first-class steamer. Providence feeds the "lay brother" in a more miraculous manner than Providence fed Elijah. Rounders believe all this, and as they think there is nothing to pay, they love the "lay brother" during the little time he remains in any locality. Some people we know are better acquainted with the "lay brother's" financial methods than Rounders profess to be.

Rounders do not like missionary operations. That kind of work needs money, and it is part of a Rounder's religion never to pay anything. In fact he has great doubt about the piety of those men who raise money for any purpose. Trustees who collect pews sharply, and collectors of all kinds, he thinks are all going to the bad place. They are not pious because they ask people for money. Rounders are not favourable to colleges—colleges need money. The Rounders do not like denominational distinctions—denominational machinery needs money to keep it moving. Rounders are people of broad, generous sympathies, who see good everywhere and scorn to belong to the narrower sects that need money. The only time a Rounder ever identifies himself with a denomination is when some zealous collector is after him. Then he always belongs to some denomination other than that to which the collector belongs.

Rounders may be divided into several classes. There is the *high toned* Rounder who patronizes the churches and sits down in the best pew with an air which seems to say, "You are all highly honoured in having me here to-day." There is the *Critical* Rounder who finds fault with something in every church and cannot locate himself he says, because he cannot get things exactly to his taste. There is the *Gushing* Rounder whose soul is too large to worship in any one place. He says they are all "dear brethren," and he loves them so much he must go around among them. There is the *Hypocritical* Rounder who cannot find any church pious enough for him to worship in. There is the *Musical* Rounder who follows the loudest organ or the best choir. There is the *Quarrelsome* Rounder who has been pushed out of half a dozen churches in succession and who gets the cold shoulder from all respectable congregations. There is also the *Hobby-horse* Rounder in search of some "brother" willing to trot out his hobby every Sabbath. There are several other kinds of Rounders. Are you a Rounder? Are any of the members of your family growing up ROUNDERS?—By "Knoxion" in *The Canada Presbyterian*.

THE BRIGHT SIDE OF CALVINISM.

Looking at it from the standpoint of a saved sinner, Calvinism has some very bright features. It presents him with a glorious God. The loftiest, the grandest the most exalted being of which the human mind has any conception, is the God of the Calvinistic system. It was Calvinism which gave to the Church that description of God which reads almost like the inspired Word, and which is said to have fallen first from the lips of one in the outbreathing of reverent and adoring prayer. "God is a Spirit, infinite, eternal, and unchangeable, in His being, wisdom, power, holiness, justice, goodness, and truth." Before Jehovah's awful throne it bows reverently. God, not man, is the centre of the system. Hence predestination and election. It exalts God. Glory to God in the highest is its ever-recurring refrain. God is supreme, is the keynote of its teaching. On this rock, its every doctrine rests; from this, every obligation springs. The secret of that wonderful power, which history discloses as residing in the system, to make human character grand and effective, and which Froude sought in vain, lies mainly in the fact, that it holds up to men—throws around and above them—the presence, the majesty, the sovereignty, of such a glorious, awe-inspiring God. It is no light claim for the system, to assert that it exhibits to men a Supreme Being worthy to be feared and adored.

It presents God in the most attractive character. In its sublime portraiture of the Divine majesty and

glory, Calvinism has by no means omitted the attractive lineaments of His goodness, and mercy, and love. Indeed, it is the high glory of the system, that while it exhibits God as unyielding, and even exacting in the claims of His holiness, justice, and truth—as unwilling, even *unable*, because He is God, to abate one iota of the claims of His exalted supremacy—it at the same time enfolds His character in the rich drapery of infinite love. It is Calvinism that says with adoring gratitude, "Mercy and Truth are met together; Righteousness and Peace have kissed each other." It is the special claim of Calvinism, that, while it faithfully portrays those lineaments of the Divine character which cannot but cause the sinner to tremble, it sets them before him as joining in a covenant of love for his redemption.

To Calvinism belongs the high distinction of looking at things as they are. It has little to suggest as to what ought to be. It makes no claim to have found the ultimate standard by which to try the creature and the Creator. It deals only with existing things. It accepts the situation. It goes teachably to God's Word, and finding what He has revealed concerning Himself, His purposes, His plans, His works, it writes it down as the truth; and while it cannot, by searching, find out the Almighty unto perfection, it can and does say with reverent adoration, "O the depths of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!" It reads the inspired record of human origin, human obligation, human sin, human redemption. It finds much that is mysterious, much that is sad, much that is perplexing. But it accepts it all, and reverently adds, "Even so, Father, for it seemed good in Thy sight." It does not quarrel with revealed fact.

Calvinism is highest reason. Its high doctrines are logical deductions from its first premise—the Divine sovereignty. It rests rationally upon the Divine veracity. It promises relief from sin only on the rational principles of right and justice. It claims a full vindication of the Divine procedure in a full salvation freely offered to all. Calvinism asks for no blind credulity.

Calvinism is definite. It formulates everything. It fairly revels in definition. It leaves nothing unbounded. It utters no uncertain sound. This it is which makes it so easy a mark for those whose faith and practice it antagonises. Its every point stands out in full view; and herein it meets the imperative demand of the seeker after truth. The earnest soul is vexed and wearied with the search after the undefined. It turns away, in sheer hopelessness, from the half-hidden truth that refuses to emerge into the light and disclose its boundaries. Calvinism defines.

Calvinism is a system of certainties. It fixes things. It leaves no loose ends. It proclaims no peradventures. It suspends nothing on possibilities or contingencies. Its doctrines of Divine prerogative and eternal decree enable it to dispense with the subjunctive mood. It claims for everything a predestinated time and place. The tide of human events may ebb and flow—old foundations may be swept away and give place to new—Calvinism calmly looks on the scene, and confidently exclaims, "Nevertheless, the foundation of God standeth sure!"

Calvinism produces strong character. History testifies to the fact; Froude has brought it out into bold relief. It furnished the men for the Church's decisive struggles; it nerved men for conflict, when conflict meant death or victory, oftentimes death in victory. Its grand doctrines commanded obedience, even when its stern call to duty kindled the fires of martyrdom. John Calvin in Geneva, John Knox in Scotland, standing firm on the eternal rock of their faith, in the midst of the tumultuous sea of the civil and religious life of their times, are grand figures on the page of history. Calvinism claims them as her own, and Calvinism makes strong character stern; and the kingdom of Jesus needs as valiant soldiers to-day as in stern times of the past. Of weaklings and sentimentalists, of babes and sucklings in the faith, the backboneless religionists, the Church has enough and to spare. What it specially needs, to-day, is the very

kind of men that Calvinism has always made in the past, with the foundation laid deep, the structure reared according to rule, the intellect educated, the conscience quickened, the heart taught to respond in its affections to an intelligent conviction. And Calvinism alone is equal to the task,—not Calvinism as the world regards it, but the Calvinism of "The Other Side."—*W. J. Robinson, D.D., New York, in the Catholic Presbyterian.*

STRENGTH OUT OF WEAKNESS.

The thirteenth chapter of 1 Corinthians is the inspired hymn of Love. The eleventh chapter of Hebrews is the sublime epic of Faith. Sometimes Christ gave an explanation of His own parables; and in the opening verse of this glorious chapter the Holy Spirit defines faith to be "the confidence of things hoped for and the evidence of things not seen." One of the achievements of faith is that "out of weakness" many were "made strong."

One of the chief processes of life is to strengthen the weak. This is the purpose of our daily bread and our nightly sleep. For this object the physician employs his skill in clearing evil humours from our systems and lifting off the weights that drag us down. Every good school has the double aim to fill ignorance with knowledge and to train brains how to think. Now, what food is to the body, what medicine is to the sick, what the school is to the ignorant child, divine grace is to our sin-diseased and sin-enfeebled souls. As sin is the one fatal weakness of every "natural heart," so conversion is thorough and transforming just in proportion as sin is subdued in the soul. My old grandfather used to cut up Canada thistles by the roots, with a long knife, and then throw salt into the cavity, to prevent their sprouting again. Conversion requires both knife and salt.

The real element of weakness in every Christian is his or her remaining sin, which keeps scattering its thistle-seed and propagating afresh. Our daily battle is with the sin that doth beset us; or, as Dean Alford translates it, "doth so easily enwrap us." The constant conflict with such brethren as Gough, or Sawyer, or Murphy is with the appetite for the bottle. When God's grace reigns within them and they keep a tight hold on the arm of Christ, then out of weakness they are made strong. Pride is a constant source of moral weakness, because, like a bloat of the face or the figure, it is a deception. Pride is simply self-exaggeration and light-headedness, and therefore it goes before destruction and when the strain comes we fall. Humility is the chief element in every healthy, robust Christian. It keeps him from soaring up into self-conceit, and holds him down in an implicit rest on Jesus as his rock of strength. Anteus was invincible as long as he stuck to his mother earth. When Hercules got him up into the air, he strangled him. No Christian is ever conquered while he lies low and firm on Christ. Then the divine strength is perfected in the Christian's weakness.

This explains Paul's famous paradox: "When I am weak, then am I strong." He means: When I feel most my own utter weakness, then do I use most the strength of Christ. Paul's constant endeavour was to empty himself of Paul, and to be filled with the fullness of his Lord. In October, the farmer is careful to get the chaff and the bran out of his granary, in order to make room for his wheat. He empties, in order to fill. Some of my readers may have observed this summer, at the seaside, certain molluscs sticking tightly to the rocks. Each mollusc clings so tenaciously that the concussion of the waves cannot smite it off. The secret of its hold is that the mollusc is empty. If it were to be filled, either with air or with flesh, it would drop off immediately. This illustrates literally the condition of every humble, honest, healthy believer who has been emptied of self, and so clings, by a divine law, more closely to the Rock of Ages. As soon as he should become puffed with pride or gorged with fleshly lusts, he would yield to the wave of temptation and be swept away. But while he is weak in himself he is immovable "through Christ strengthening him."

Faith in the Lord Jesus is power. It is the believ-

er's only real and enduring power. All those heroes who figure in the eleventh chapter of the Hebrews were made strong out of weakness by their grappling on God. Abraham believed God, and it counted for righteousness and strength. It made that noble old "friend of God" strong enough to undertake the journey into an unknown and unmapped land, and strong enough to bear his only son Isaac to the altar of sacrifice, in the trust that God could even "raise up from the dead." Faith made Elijah at Ahab's court and Daniel in Babylon to stand like adamant. Faith links us poor, feeble creatures to the Omnipotent. I often think that our churches and all our schemes of Christian philanthropy are like the loaded trains in a railway station, which remain stationary until an iron coupling attaches them to the locomotive. We need the coupling of faith to God's power, and then we shall begin to move. Out of weakness (for pew rolls, and pulpit eloquence, and prayer meetings have no spiritual power in and of themselves) we may become strong in the Lord.

Our spiritual strength requires constant renewal, just as the body requires to be renewed by food and sleep, and as even the outworn face of Nature must be renewed by the repose of the winter and the resurrections of the spring. One object of Sabbath worship and Bible teaching is to repair constant loss and to build us up. They that wait on the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not grow weary; they shall walk and not faint away. But even an eagle would make but a sorry plight if it were not fed and if it lost the practice of its wings. So shall we, if we cease to feed on God's Word and cease to exercise ourselves to good works every day. Bible diet and Bible duty are the regimen to make athletic Christians.

Perhaps some of the readers of this article may have run down to a wretchedly feeble condition of heart and life. In a vague way, they look for their minister to wake them up, or for a "revival" in their church to restore them. This is a delusion. If the burglar's alarm in my house gets in such a condition that the "indicator" only mutters feebly or has gone dumb, I do not tinker with the indicator. I go to that closet where the battery stands, and fill the jars with fresh chemicals. Then the weak apparatus becomes strong. The trouble with many of our church-members is that their "indicators" act strangely. Their lips do not always speak the truth, or their hands drive honest bargains, or their lives display the power of godliness. Recovery can only come by repentance and by a new infusion of Christ into the soul. This requires heart work; it requires sincere prayer; it requires a reinforcement of Christ and a fresh baptism of his Holy Spirit. One honest hour with Jesus, in confession of sin, and an emptying of self, and a new surrender to Him, would work wonders in strengthening "weak hands and feeble knees." When you are thus converted afresh, you can strengthen your brethren.—*Theodore L. Cuyler, D.D., in N. Y. Independent.*

RIGHTEOUSNESS.

If the disgrace to us, as a Christian people, in having so many men who have been honoured in Church and State prove to be rascals, shall result in doing away with many of the false notions of business—in holding all men to a strict account for their trusts—in teaching people to live on their incomes,—in leading us to believe in a man, not simply because he is a church member, but because he has been tried and not found wanting,—then the present evil time which has come to the Church of God will be the dawn of a more perfect day. What we need is to write the word *righteousness* on the play-grounds where the children go to school—write it over every open door through which young men enter upon their life-work—write it on every carriage in which men ride to business, and women to their shopping,—write it on the walls of every bank, counting-room, and public building,—write it over the entrance of every church, that every man may see it when making a public profession of his faith in Christ,—write it so plainly that he who would make haste to be rich and great may

learn that there is but one road to real success in this world, and that is the road of strict integrity. God has not given a promise of His favour in this, or any other world, to any but the righteous man. The man who lives righteously is the only man that need apply for admission to the heavenly kingdom.

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."
The Golden Rule.

INFLUENCE OF A MOTHER'S TEARS.

History records no more suggestive incident than the memorable termination of the siege of Rome by Coriolanus. No child ever perused the narrative without extraordinary emotion. There is something in it which appeals with an effect that may not be resisted to the heart and the consciousness of all. Who has not in imagination dwelt upon the scene? A stout and sturdy warrior, steeled by years of active military service against the pitiful appeals of suffering humanity—the victim of fierce and ungovernable passions—smarting under a keen sense of accumulated wrong—consecrates the energies of his life to the avenging of his injury, and exiles from the city whose annals his military prowess has adorned, sallies forth, the infuriated minister of wrath. Sacrificing all higher and ennobling aspirations—sully forever the hard-earned laurels of the victor of Corioli—he seeks, even at the price of a traitor's fame, to purchase a satisfying vengeance. Rallying around him an army of the enemy he had prostrated for her, he throws himself with an exulting legion upon the offending city, and thunders at her gates. Appalled and prostrate at the realization of her seemingly inevitable doom, Rome trembles before him. With humbled pride, her haughty senators, in solemn procession, come to sue for mercy. Dismal repulsed, they dispatch the minister of their religion to woo with the hopes of future bliss, and intimidate with the prospect of a coming retribution. But all in vain. Unrelenting and unmoved by every appeal, the stern veteran relaxes not his purpose. Then come the mother's tears. Bending under the weight of years—sustained by a holy hope—the aged matron sallies forth. Who can paint the scene! Who may realize the meeting? In the most insensate soul there are treasured associations and memories which, forgotten amid the wild tumult of angry passion, awaken at the whisper of a mother's name, to beat in every pulsation of the heart and thrill through every fibre of the frame. There is a sentiment of holy veneration in the soul of the child to its mother, which he must sound the lowest depths of infamy who may forget or disregard. With streaming eyes and anguished heart the Roman mother kneels to plead with her traitor son. Appealing to him by all the hallowed memories of his uncorrupted boyhood, and chiding with the affectionate rebuke and tenderness that well up from a mother's soul towards an erring child, she conjures him to relinquish his cherished purpose. The warrior is unmanned. Talk not of grief till thou hast seen the tears of warlike men. Fearful, but of brief duration, is the struggle of contending emotion. Instinct triumphs—the cup of vengeance is dashed untasted from the lips—Rome is safe again. A mother's tears have changed the destiny of the world.

The most mischievous liars are those who keep sliding on the verge of truth.

In Hebrew schools it is the rule, and has been the practice from olden time, to study Hebrew with covered heads. The Faculty of the Jewish Union College being unwilling to continue this practice, a ferment is arising.

JOHN B. GOUGH delivered his farewell address in England at the Metropolitan Tabernacle, Mr. Spurgeon presiding and presenting him with his sermons, in twenty-four volumes, as a testimonial to the orator on his departure.

COREA, with its population of twelve or fifteen millions, which has been closed to the world two thousand years, has opened one of its ports to Japan, and a native Church of Japan has arranged to send the gospel there.

AN anchor which Columbus lost in 1498 has recently been found on the western extremity of the Island of Trinidad. It was found six feet beneath the surface, and 372 feet inland from the nearest point of the coast line. Its weight is 1,100 pounds.

ALEXANDER the Sixth is, perhaps, the greatest and foulest criminal in history; and he is, furthermore, an occupant of the chair of St. Peter, the infallible pontiff of a Church which claims to be connected with Christianity.—*Nineteenth Century.*

The sinner's blessing is, we believe, within reach of us all—the sweet sense of sins forgiven, the overflowing gratitude of the forgiven Mary. Its costs us too much to be pharisaic if it cuts us off from the tender delight of Mary's happy tears.—*Methodist.*

THERE are multitudes who, in weighing their words, think only of their truthfulness and sincerity, rather than of their appropriateness to the hour; whereas words of truth and sincerity may be culpably cruel words through being words out of season.—*Sunday School Times.*

THE very air is poisoned in which our children live. No legislation, no single reform, can touch this disease any more than it could cure the malaria which slays its victims by the thousand. It is for each family, each clergyman, each mother, to clean and sweeten their own household.—*Tribune.*

THE
CANADIAN INDEPENDENT.

TORONTO, THURSDAY, NOVEMBER 6th, 1879.

WHAT ARE DOCTRINES FOR?

WE had a rather amusing answer to this question a few evenings since. While in a friend's house, a gentleman called who was a total stranger to us, but to whom our friend introduced us in due course. Having shortly afterwards to return home, our new-made acquaintance expressed his regret at our departure, "for," said he, "I would like to have a row with you over the doctrines." We left as soon as we could, for our new friend was such a stout and brawny specimen that we would not like to have had a row with him "over the doctrines," or over anything else. But as we went, we could not repress a smile over this idea of doctrines, that they were useful for belligerent men to kick up a row about.

Now, that man is not alone in that view of the worth of religious truths. There is a large class of men who are born pugilists. But instead of using their fists, they use their tongue. They are ever ready for an encounter. The noise of battle, the cannonading of red-hot words, they delight in. To such spirits the mention of any of the doctrines, or the venturing of any opinion upon them, is like firing the first gun, the signal for the fray. It brings them to their feet at once—as in the case of a Toronto clergyman some little time ago—to protest in the name of the Church with which they are identified against the view first presented. Thus through this unfortunate inclination to pugilism, the most impressive doctrines of God's word have been discussed both by tongue and pen with a good deal of anger and malevolence. "Election," or "perseverance," or "baptism," have been the innocent cause of enmity among men who ought not to have been anything else than friends. Indeed, it is much rarer to find men talk calmly over the doctrines, except they happen to view them alike, than to find them growing warm, disputative, chagrined, incensed. It is too often found that discussion turns into personal hits, acrimony, abuse.

We take it, that the truths of Scripture were intended for the illumination of our minds, the sweetening of our hearts, the upbuilding of our character, and the coronation of our life. Doctrines are to develop everything good in men, and to exorcise everything evil in them. But God never intended His truth to be the signal for a row. And it is a sad disgrace to men who profess to be influenced by that truth to use quarrelsome words either in private or public discussion. Moderation in statement, and mildness in tone, are greatly needed in talking over those parts of Scripture about which there may be diversity of opinion. God's truth is never furthered by the devil's agency. And acrimony and testi-

ness and personalities come up from below, and not down from above. Could men always remember this in their conversations, they could even discuss "the five points" without the slightest endangerment of Christian goodwill and personal friendship. Whatever we do with "the doctrines," let us never allow ourselves to use them for purposes of rancorous debate and the interruption of kindly sentiment.

NATIONAL THANKSGIVING.

TO-DAY has been appointed as a day of national thanksgiving. It is certain that this holiday will be hailed universally and be observed in a joyous and devout manner. To the Christian household the occasion is a great boon. Relieved from pressing toil and secular care the father and mother can gather their little ones around the family altar, and there pour forth their grateful praises for the goodness of God in providing for their daily wants. The churches will as usual present the delightful spectacle of large congregations worshipping the Giver of every good and perfect gift with one heart and one voice. There will not be wanting many who are too frequently strangers to the House of God, for there is in national thanksgiving an element that appeals to every heart. While many are evidently not touched by a view of the transcendent love of God in giving His Son for redemption from sin, they cannot regard with callous feelings the innumerable gifts of providence by which they are sustained in health and strength. And while it may be a self-interested sentiment that leads them to the sanctuary on a thanksgiving day, we should accept their presence as an acknowledgment of the value of religious service, which may be the beginning of better times for them in regard to the affairs of eternity.

In other years the people as a rule have welcomed the national day of thanksgiving, when, perhaps, there was less reason to repair with jubilant feelings to the sanctuary than there is on the present occasion. Looking back on times of great commercial depression, the suffering of which was intensified by partial failure of the crops, we still feel there was much for which to thank God. It is but an imperfect view of the Divine bountifulness, that will only express itself in grateful words when the harvest has proved to be of more than average value. Even when some staple food has turned out to be less in quantity or quality than we had anticipated, other articles that contribute largely to our sustenance may have yielded a greater than ordinary abundance. If with less than the usual yield of grains and fruits, there is in general the enjoyment of good health, if death has been less busy with young and promising lives, if the dread pestilence that stalks abroad at noon-day, and like a reaper cuts down our fellowmen with unsparing hand, is absent from the record of human calamities, have we not many

obvious reasons on account of which to thank our Heavenly Father? When in addition to these considerations, we are called day by day to inhale the pure air, to rejoice in the light of the sun, to have if not splendid yet suitable clothing upon our persons, to enjoy our sweet homes, with their clean and warm beds, their comfortable hearths, and their enticing pleasures, there is no year in the experience of this country when we should fail to respond heartily to the call to praise the Father of mercies.

"WHAT OF THE NIGHT?"

Every reader of the CANADIAN INDEPENDENT will, we are sure, read with interest the following facts gleaned from the mission fields of the various churches of Christ throughout the world. We hope in future to devote more space to this department than we have been able to do in the past.

THE Japanese government has given permission to a native publisher to print an edition of Genesis in Chinese. This is the first time it has authorized any portion of Scripture to be published.

REPORTS from the foreign mission fields of the Irish Presbyterian Church indicate great progress and promise for the future. The Jewish mission is especially prosperous, and receives constant additions.

AT a recent missionary meeting in one of the Congregational churches, in the neighbourhood of Bristol, in aid of the London Missionary Society, a gold ring set with emeralds and pearls was dropped in the plate.

THERE are twenty Christian chapels in Antananarivo, a city of 100,000 population in Central Madagascar. The observance of the Sabbath day is rigorously kept there. No trade of any kind is permitted and the shops are all closed.

THE Moravian Church now has three hundred and twenty-three preachers engaged in missionary work, with one thousand five hundred and four native assistants, and has made seventy-one thousand conversions in heathen countries.

A NOVELTY in missionary experience is the gift of \$500 to the Rev. Dr. S. R. Brown, as he was leaving Japan for America. The gift came from a Chinaman who was a scholar of Dr. Brown's at Hong Kong, when he was at the head of the Morrison School nearly forty years ago, as a token of gratitude to his old teacher. The converts from heathenism seldom fail in expressions of gratitude, though few of them are able to express it in this way.—*Missionary Herald*.

THE following incident is related by a French paper: A young lady arriving in France last year, was so much delighted with the work done by a Protestant missionary, that she renounced all expensive pleasures and costly dressing, and gave the money thus saved to his assistance. She also sent him three thousand francs to enable him to remove his meetings to a more eligible situation, one result of which was that his hearers were more than trebled. Who will not feel that this young lady is more beautifully arrayed in her garments of praise, than when dressed expensively and mingling in the pleasures of the capital?

AT the latest dates from England, says the "Missionary Herald," the London Missionary Society was still without direct intelligence from Ujiji, as to the safety of the mission party there. Messrs. Souther and Griffith, who were on their way to the interior with Dr. Mullen, continued their journey from Mpwapwa after the death of the latter, and letters have been received from them of so late a date as August 6. They have taken a more northerly route than is common, and they write in glowing terms of their progress and the character of the people they have met, describing them as peaceable, intelligent, and honest. "Our future prospects," they say, "are cheering in the extreme." The mission party of the

English Baptist Society, on their way to San Salvador and the Congo, also report a wonderfully rapid and prosperous journey.

CETWAYO'S overthrow is likely to prove favourable to the cause of missions in Zululand. The Rev. J. Tyler, who for over twenty years has laboured as a missionary in South Africa, in connection with the American Board, writes as follows. "Those of us who have lived in South Africa many years, and been eyewitnesses of the evils of Zulu despotism, hardly know how to express our joy and thankfulness that the reign of Cetwayo has come to an end. No more murders of innocent persons accused of witchcraft, no more persecutions of Christians, no more obstacles in the way of missionaries from that Zulu tyrant! How glad we are that our brethren, the Norwegian and German missionaries, can now speedily anticipate the time when they may return to their stations from which they were obliged to flee at the commencement of the war. Even the Natal Zulus, as well as English colonists, begin to breathe more freely, and to exclaim: 'Thank God, we shall no longer fear a Zulu invasion.'"

CONCERNING the great mission field that is open to the American Board the "Missionary Herald" for November writes as follows: "Few readers of the 'Herald' even, to say nothing of the members of the churches who are not familiar with its contents, have any just conception of the vastness of the work committed to the American Board, or of the funds that might be used wisely and economically in carrying it on. Let such look carefully at the extent and variety of the work in hand,—evangelistic, educational, literary,—to the twelve theological seminaries, the Andovers of their respective fields, for whose proper endowment a million of dollars would be none too much; to the eleven other normal schools needing half as much more; to the thirty-four boarding schools for girls,—the Mount Holyokes and the Wellesleys,—wherein are gathered twelve hundred pupils, institutions needing for their endowment at least a million of dollars more; and without going farther, one may have some slight conception of the opportunities afforded for Christian effort and Christian benevolence."

HERE is a collection of facts that speak to us plainly saying "the morning cometh." The Buddhist nunneries of China have all been closed by Imperial order. The days of Buddhism are evidently numbered.—In Southern India 60,000 people have formally renounced Hindooism and placed themselves under the instruction of Protestant Christian Missions. Of these, 10,000, principally among the Telooquoos, have been baptized as actual converts to the faith of Jesus.—The king of Siam has issued a proclamation granting religious liberty throughout his realm. No obstacle to the profession or propagation of the Christian religion is tolerated. The Taos people fear that all will go over to the Christian faith.—In Central Africa King Mtesa has released his slaves, forbidden the slave trade in his realm, and calls for the observance of the Christian Sabbath.—At Kioto, Japan, a store for the sale of the Scriptures and religious books has just been opened on one of the main thoroughfares. "For the first time," writes a missionary, "our publications are publicly and conspicuously on sale in Kioto. The store is carried on by a Japanese company.—In a village in Southern Africa the whole population have abandoned caste and abjured their idols, which they have removed from the temples. They profess Christianity, as they have themselves learned it, without any human instruction, from the study of a single Gospel and a few tracts, which were left among them by an itinerating merchant.

FROM the paper on "The Proposed Mission in Central Africa," read by Dr. J. O. Mears at the meeting of the American Board in Syracuse, we gather the following facts concerning mission work already begun in that region: The Church Mission Society of England, thirty-five years ago, led the way for all that has come and is coming, by planting a mission at Mombasa, on the Indian Ocean, near Zanzibar. Three years ago this venerable society struck inland seven or eight hundred miles to Victoria Nyanza, and

began a mission in Ugandi and Karagua, with stations at Mpwapwa and elsewhere, intermediate from the coast. This region is in the extreme northern part of Central Africa, and is of vast magnitude. Great difficulties are encountered in the mission, great sacrifices of precious lives, and large expenditures of treasure, have been made; but the latest intelligence is full of promise. The United Methodist Free Churches of England have had a mission since 1862, at Ribe, near Mombasa, a few miles from the ocean, and about one hundred and fifty miles south of the Dana river.—The Universities' Mission, the first mission in the interior, established by gentlemen of Oxford, Cambridge, Durham and Dublin Universities, was commenced in 1860, among the Shire highlands, near Lake Nyassa, and after the sad death of Bishop McKenzie, was removed to Zanzibar, and now has stations on that island, at Magila, on the mainland, two days inland, at Massasi, one hundred and thirty miles inland, and is occupying the territory between Lake Nyassa and the ocean.—The London Missionary Society (Congregational) has taken the region of Lake Tanganyika, seven hundred miles by road from the ocean. It is to have stations at Mirambo's town, in Ugara, at Ujiji on the east shore, and elsewhere on the lake. The region is immense, and of commanding importance, on the great line of caravans across the continent. It is proving very costly in life and treasure to lay the foundations.—On Lake Nyassa, farther south, in 1872, the Free Church of Scotland commenced the Livingstone Mission, and the Established Church a mission at Blantyre, near by.—The Societé des Missions Evangeliques, of Paris, in conjunction with its Basutu churches, has made explorations with the view of occupying the Barotse Valley, which is the region about the head waters of the Zambesi, above the Victoria Falls, some 1,200 miles from the mouth of the river.—The Livingstone Inland Mission has had missionaries since 1878 on the Atlantic coast, working about the mouth of the Congo, and measures are in progress to re-enforce them and push into the region north of Stanley Pool.—The Baptist Missionary Society of England has a station at Makuta, near the Congo, south of the Yellala Cataracts, and is endeavouring to reach Stanley Pool and work upward on the south side of the great river.—The Roman Catholics have missions at Zanzibar, at Bagamoyo, at Ujiji, and in Mtesa's kingdom and on the Congo. A company of priests is also on the way to the Barotse Valley, traversing the immense spaces in waggons from Capetown.—The International Association for the Suppression of the Slave Trade and opening of Central Africa, is another really Christian organization, and is not to be omitted in enumerating the agencies at work for the redemption of Central Africa. It has stations at Bagamoyo on the east, at Loanda on the west coast, at Ujiji, and Nyangwe, and at Muata Yanvo's capital in the interior, and at other commanding centres.

News of the Churches.

ZION CHURCH, TORONTO.—A social tea meeting was held in the Lecture Room of this church on Friday evening, 24th ult. The attendance was good, the young people especially being well represented. After the usual tea drinking, the pastor, Rev. H. D. Powis, took the chair and explained that the meeting was specially intended for the discussion of plans for church work. Mr. W. C. Ashdown, superintendent of the Sunday school, presented the claims of the school, showing that the great want of the day was a class of teachers more thoroughly educated for the work of teaching. Mr. David Higgins next addressed the meeting on the subject of the work of the church in the neighbourhood in which it is placed. He said "we need not wait to do something great; we should do what we can, what lies to our hand." The pastor remarked, "there is nothing in the world that gives more pleasure than doing good, especially as we grow older, and other pleasures lose their charms. We want the people round here to feel that we have a church to sympathize with them, and anxious to lead them to Christ. There are many in this neigh-

bourhood who might write over their doors, "No man careth for my soul." He rejoiced to feel that this Church of Christ is a home of Christian freedom and equality. We want to have not only more divine sympathy, but more human sympathy, and more brotherliness, and care for others who do not seem to care for themselves. Mr. W. Freeland read a paper containing suggestions as to the welcoming of strangers. And a Committee was appointed to take active measures to carry into operation the various plans and hints which had been brought forward during the meeting.

Religious News.

LORD CAIRNS, the Lord Chancellor of Great Britain, holds religious meetings among his neighbours. His lordship expounds the Scriptures, and Lady Cairns leads the music, playing a melodeon.

OVER three millions of dollars have been given by only a dozen individuals within the past year in bequests to missions connected with the Congregational, Presbyterian, Episcopal, Baptist and Wesleyan Churches in the United States.

A BILL for the abolition of slavery in Cuba, to be presented to the Cortes, provides that slaves aged 55 years and over shall become free immediately; those aged 50 in September, 1880; those aged 45 in 1882; those aged 40 in 1884; those aged 35 in 1886; those aged 30 in 1888, and all other in 1890. From 1880 100,000 piastres will be charged on the Cuban budget for defraying the expenses of emancipation. The sum of 350 piastres will be paid to the owners for each slave. The government will, as much as possible, favour the immigration of free labourers.

A FRENCH Roman Catholic clergyman, the Abbé Meigne, appeals in "Les Mondes" to the whole Christian world for funds to make excavations on the spot where the Egyptians were swallowed up when attempting to follow the Israelites across the Red Sea, "because the finding of the remains of Pharaoh's army would be a powerful reason in favour of the truth of the Holy Scriptures." If \$60,000 are subscribed he will at once begin the work. He seems to have overlooked the probability that, even if the identity of the site is beyond dispute, the decaying power of time must long since have destroyed every vestige of armour, harness, chariot and skeleton, unless, indeed, they have been preserved by a miracle as great as that the belief in which their proposed recovery is to support.

THE Roman Catholics of Australia are waging an unpopular and unsuccessful warfare against the public schools, because their priests, by the terms of the laws, are allowed access only to the children of Catholic parents in giving religious instruction. Their denunciation of the schools has had little effect. The congregation walked out of one of the cathedrals while the bishop was reading his fulmination. In another church the bishop announced that he would confirm no candidates who attended the public schools. He asked the candidates one by one if they attended them, and set those aside as rejected who answered yes; then he took his action all back, and proceeded to confirm the rejected ones, saying that the priest of the parish had expressed his belief that the parents would withdraw the condemned candidates from the schools, and that children should not be made to suffer for the sins of their parents.

Official Notices.

MISSIONARY MEETINGS, 1879-80.

Will the pastors in the Western District please to notice.

WESTERN DISTRICT.

Sarnia, Monday, December 15th; Petrolia, Tuesday, December 16th; Watford, Wednesday, December 17th; Zion, Warwick, Thursday, December 18th; Ebenezer and Forest, Friday, 19th, (deputation divide). Deputation: Revs. Wm. Hay, Claris, Colwell, Allworth, Robert Hay, Frome, Tuesday, December 16th; Sheddon, Wednesday, December 17th; Tilbury, Thursday, December 18th. Deputation: Revs. R. W. Wallace, M.A., Cuthbertson, and Burgess. London to be arranged by the pastor. Embro, Tuesday, December 16th; Stratford, Wednesday, December 17th; Guelph, Thursday, December 18th; Guelph Zion, Friday, December 19th. Deputation: Revs. Salmon, B.A., Manhee, Howie, and Hughes. Speedside, Monday, January 19th; Listowel, Tuesday, January 20th; Turnberry, Wednesday, January 21st; Howick 9th, Thursday, January 22nd; Howick 12th, Friday, January 23rd. Deputation: Revs. A. F. McGregor, B.A., Duff, M.A., Gray, and the Guelph pastors. Kelvin, Monday, January 19th; Scotland, Tuesday, January 20th; Burford, Wednesday, January 21st; Brantford, Thursday, January 22nd; Paris, Friday, January 23rd. Deputation: Revs. Allworth, Hay, Barker, R. W. Wallace, B.A. Hamilton and St. Catharines to be arranged by Secretary.

It is very important that these meetings be faithfully attended to. Let every pastor see that his own meeting is well announced, and his own share of the work faithfully done. And let no honest effort be wanting to secure large contributions, promptly paid. W. H. ALLWORTH,
Sec. W. D. pro tem.

The Sunday School.

INTERNATIONAL LESSONS.

LESSON XLVI.

Nov. 16, } THE LOVE OF THE FATHER. } 1 John iv.
1879. } 7-16.

GOLDEN TEXT.—"We love Him, because He first loved us."—1 John iv. 19.

HOME STUDIES.

M. 1 John ii. 1-29. Brotherly love.
T. 1 John iii. 1-24. Sons of God.
W. 1 John iv. 1-21. The love of the Father.
Th. 1 John v. 1-21. Eternal life.
F. 2 John i. 1-13. Walking in truth.
S. 3 John i. 1-14. Fellow-helpers to the truth.
Sab. Isa. xii. 1-6. God our salvation.

HELPS TO STUDY.

In the introduction to the last lesson it was stated that "love" is the main subject of the First Epistle of John. We find a spirit of Christian love breathing throughout the writings of this Apostle, although he is most energetic in denouncing sin and ungodliness.

In his Gospel he several times calls himself "the disciple whom Jesus loved"—as if the most remarkable thing that he could find about himself was the fact that Jesus loved him—and it is very evident that he loved Jesus in return; he shewed his love to his God and Saviour by spending his life in "labours of love" for the welfare of his fellow men.

Our present lesson begins with an exhortation to Christians to love one another, and in enforcing this exhortation he sets before us, (1) God, the source of love, (2) The Manifestation of God's Love, (3) The Proof of our Love to God.

I. GOD THE SOURCE OF LOVE.—vers. 7, 8.

Love—benevolence—is the motive that prompts to the doing of good. Only those actions which proceed from love are really good. A being who always does good must be always actuated by love.

God is love, for love is the sum of goodness, and God is good.

We can see that love is the sum of human goodness, for all human morality is comprehended in the Ten Commandments, and the sum of the Ten Commandments is to love God and to love our neighbour; and we are taught in this passage—whether we could infer as much by our own reason or not—that love is also the aggregate of divine goodness, the sum of all the qualities that make up the character of God.

Does God hate anything? Yes, He hates sin; that is the only thing He hates; and it is just because God is love that He hates sin; for the same love that induces any being to do good also prompts that being to oppose evil. Opposition to evil is one of the ways in which good may be done. The more God loves and pities the sinner the more He must hate the sin which is destroying that sinner.

Love is of God: God is the source and author of the love that prompts to the doing of good. It is implanted by Him in regeneration. Those who have it are born of God. It is not the natural growth of the human heart. The natural man, actuated by selfishness, knoweth not God; differs from God in first principles, and cannot in the smallest degree understand Him—entertains wrong views of His character and actions.

II. THE MANIFESTATION OF GOD'S LOVE.—vers. 9, 10.

Can the fact that "God is love," and the fact that He "will by no means clear the guilty" (Ex. xxxiv. 7) be reconciled? Yes, a being who made no distinction between good and evil would not be a holy being; and the love that did not include holiness and justice would be imperfect. God will spare no one who confronts His justice with guilt resting upon him—He spared not His own Son when guilt (although it was the guilt of others) was imputed to Him—but He manifests His love to us in postponing the day of reckoning, thus giving time for repentance; and in devising a way in which guilt may be removed, so that there is no valid reason why any human being should meet God in judgment with his guilt resting upon his own head.

This admirable scheme of redemption, into which "the angels desire to look"—one says that the contemplation of it may possibly be a means of preserving them in their state of holiness—this wonderful plan of salvation, manifests the wisdom and the justice of God; but what is it that stands behind these attributes urging them both to action? It is love. Love prompted wisdom to devise the plan, and love urged justice to smite the shepherd that the sheep might go free.

In this was manifested the love of God toward us, because that God sent His only begotten Son into the world that we might live through Him. This is the greatest manifestation of the love of God to man that ever was given; and it is also the greatest that could have been given: "What could have been done more to my vineyard, that I have not done in it?" (Isaiah v. 4).

No pardon was extended to the Saviour. He endured the punishment of all the guilt he bore. The words, "He saved others, Himself He cannot save" (Mark xv. 31) contain a meaning which those who uttered them in derision could not perceive. God is just; His justice is not in opposition to His love, but in full harmony with it; we cannot appeal from God's justice to His love; if His justice is against us His love is against us also; and when a sin is pardoned it is solely because the punishment of that sin has already been borne by the Saviour. That is what the preacher meant who, to arrest the attention of his hearers, uttered the terri-

ble words, "God never pardons sin!" Every sin that ever was, or that ever will be, committed by a human being, either has been punished or else shall be punished. If his sins are pardoned to the believer, they were not pardoned to the Saviour.

Herein is love, not that we loved God, but that He loved us and sent His son to be the propitiation for our sins: From this verse it is quite evident that it is unscriptural to represent the death of Christ as procuring or purchasing the love of God for men. "He loved us, and—because he loved us—sent His son." On this point, the "Westminster Teacher" says: "Christ's death did not secure God's love, but it secured His pardoning mercy, and in respect to our sins, it made His mercy prevail instead of His wrath." It is equally unscriptural to speak of the love of God to us as being originated by our love to Him: "Not that we loved God, but that He loved us." The convert may possibly experience love to God in his own heart before he realizes the love of God to him; but when he examines the matter he finds that if God had not loved him first, he would never have loved God.

III. THE PROOF OF OUR LOVE TO GOD.—vers. 11-16.

The love spoken of all through this lesson is no mere sentiment, but an active principle that always prompts to beneficence. It is so on the part of God; it is so also on the part of the Christian. The application of the lesson is: Beloved, if God so loved us, we ought also to love one another. Personally God is infinitely above being in need of our beneficence, and we cannot in any way conduce to His welfare. He directs us then to shew our love to Him by putting forth efforts for the welfare of our fellow men—especially those of them who are His people. If we love God we will also love those who are His.

No man hath seen God at any time: God is a spirit and not visible to the eye of sense; and although Christ shewed himself on earth, He is not visible here now. But we can see the people of God on earth; we can see our fellow beings; we can see that many of them are in need of our good offices; and Christ says: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Mt. xxv. 40).

THE TEACHER IN HIS STUDY AND IN THE CLASS ROOM.

This was the subject of Dr. Macviear's address before the recent meeting of the Quebec Protestant Teachers' Provincial Association at Quebec. It is scarcely necessary for us to say that the theme was ably handled. Below we reproduce his eloquent peroration as reported by the "Morning Chronicle":

"What we need now for still greater national strength and progress are certain things in the moral category. Shall I say a higher sense of honour among all classes, including our public men, and a supreme regard for truthfulness. It is easily seen that defects in these respects must touch and deteriorate our national life at every point, they will influence domestic relations and public transactions, affect our buying and selling, the entire trade or traffic of the country, they must taint our judicial processes and pervert the decisions of our courts; they will pervade our daily literature and render almost worthless and even pernicious the utterances of our press. And is it not a lamentable fact, as recently declared by a leading statesman, that in order to get an approximately correct view of the doings and utterances of any public man you must read the accounts given by the paper which favours him and the paper which opposes him, and even then, you may fail to reach the truth. Now, it is in the power of our schools and institutions of learning to brand with deserved infamy this detestable vice of lying, and to stamp it out of existence by calling it by its right name and making it bear its proper burden of dishonour and disgrace, and by holding up before our youth a true standard of truthfulness and integrity. This is what is needed to purify our commerce and bring back business to a safe and healthy state, and the only sort of National Policy that can ensure permanent prosperity. We suffer much from, and hear a good deal about, *hard times*, but we are slow to take in the thought that *hard dealings* must bring on *hard times* in the most productive and highly favoured countries under heaven. If men will have double prices for their goods and force their clerks to lie, and force on trade by unlawful competition, and buy and sell on credit with no rational prospects of meeting their engagements; if young men will rush into business and set up domestic establishments the very first year surpassing or at least equalling in extravagance those of persons who have made their fortunes; if wealthy men, eager to become more so, will found superfluous banks and then press hard upon each other while encouraging reckless adventures—if men will make up their minds to over-reach, and cheat, and lie in business, there is no difficulty in seeing how hard times must inevitably overtake them. And the remedy is to be sought in persistent, universal, thorough moral culture. The vices hinted at are not to be cured in a few months or years. They grow slowly and they die hard. Great, tall, rank plants of iniquity do not grow up like Jonah's gourd in a single night. Giant swindlers undergo a long and hard process of education, and when a multitude of them infest a country it may require a generation or even more to drive them out, and there must be many a crash and exposure in business and in public life before they take their leave. It is manifest that the true way of dealing with these evils, in so far as they affect us, is to teach, and speak, and preach, and work against them. They will not disappear by being left alone. Silence respecting them is criminal. Froude, the historian, justly complained that during thirty years of church-going he never heard a sermon on common honesty,

on those primitive commandments, 'Thou shalt not lie,' and 'Thou shalt not steal.' Perhaps his experience is not unique. But we need more than sermons on these questions. We need to permeate our whole educational system with ethical training—we need ten thousand daily lessons in our school-rooms and in our homes on the elements of morals, on the principles of truth, and right, and law, and purity, and frugality, and self-control and general government. These are the principles with which to permeate our whole system of education, and our whole country. Let reverence for truth and right reign supreme, then

"Self-reverence, self-knowledge, self-control, These three alone lead life to sovereign power; Yet not for power (for power of herself would Come uncalled for) but to live by law, Acting the law we live by without fear; And because right is right, to follow right were wisdom In scorn of consequences."

CONSUMPTION CURED.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure for Consumption, Bronchitis, Catarrh, Asthma, and all Throat, and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge to all who desire it, this recipe, in German, French, or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. W. SHEPARD, 149 Powers' Block, Rochester, N. Y.

Around the Table.

THE FORTUNA'S LAST FREIGHT.

THREE schooners were anchored in a New England seaport, one Sabbath morning. They were laden for Boston, but had been detained by foul weather.

"If it clears a bit, I'll be out o' this!" said Job Kittery, captain of the "Fortuna."

Luke, his deformed son, whose isolated and painful life had brought him very near the Saviour, seemed greatly disturbed at his father's words.

"I hoped you wouldn't start to-day," he said, in a rich, pathetic voice. "I have been listening to the church bells and wishing we could go."

"A man can't wait for the Sabbath when he has bread to earn," replied Job, testily. "You and your mother wouldn't get no clothes to wear to meetin', or meat to give ye strength to get there, if 'twant for your wicked old father." adding, "I don't see no harm in startin' to-day."

"No good ever comes o' disobeying God," said the boy earnestly. "Whenever you've ventured out on the Sabbath, mother and I have prayed that you might be kept from harm. I know God heard us, for you came back safe. But something will happen if you keep on breakin' the Lord's day."

Job sneered, but his hand shook as he lit his pipe. Luke's upright life and fearless utterances often woke the old man's sleeping conscience.

"Sailors obey only wind and tide," he said gruffly. "I never bothered about Sunday, and look at my success! I own the fastest sailing craft on the coast, a cottage on shore, and buy ye piles o' books. Now what's aboard that head o' yours?" more kindly, as the boy's lip trembled.

"I was wishing I could take my turn at the

ropos; it nearly breaks my heart to think I'll never do a man's work,"—his magnetic voice so pressed with tears that the impulsive old man was forced to wipe his own eyes, but he who created me knows best. When my days are finished here, if I love him he'll give me a home where I shall never be lame and never be sick. Oh, I shall be so happy, for my back'll be straight there, I know, and I shall see the King in his beauty."

"Don't" murmured Job, with up-heaving chest, "we want ye here, your mother and I."

It was not often the rough man was thus softened. Luke was emboldened to say, "Dear father, I'll want you there, too. If you were only a Christian, how happy mother and I would be!"

Job mastered some strong inner feeling before he could say, 'I'm willin' you should take comfort, lad; but I'd lose many a trip if I was pious. I can't afford to stay in port when Sunday brings a fair wind; some other fellow'd get the start o' me. I'd been before the mast now, 'stead o' bein' cap'n o' my own ship, if I'd been squeamish 'bout Sunday. Now, I start, Sunday or not Sunday, get my freight unloaded and am off with another cargo before other chaps are awake. That's the way to make this 'ere coastin' pay?" Job chuckled, and started up to look for signs of fair weather, Luke's appeal forgotten in his eagerness to be on the way again. The boy's only hope now was that the weather would detain them. But towards noon the fog lifted somewhat.

"The wind's shifted a leetle," said Job. "I guess I'll venture."

"Don't start to-day, father," interposed Luke. Job muttered angrily, but the lad still entreated: "I believe evil will come of it if you do."

"It's time you were cured of such notions," said Job, more incensed because the men heard this. "I'll risk Sunday work. So cast off my boys!"

It seemed to Luke that he could not have it so; he touched his father's arm, but was shaken off and told to be silent.

"Gettin' under way, cap'n?" asked one from the next schooner.

"Wal, yes," returned Job. "At any rate, I'll drop down the harbor and see if it's clear 'outside.'"

"Looks thick outside to me," and the other shook his head. "I think it's comin' on to blow. There hain't a schooner'll venture out to-day!"

"So I think, sir," said the *Fortuna's* mate in an undertone.

"Haul up the anchor, boys!" cried Job. "The *Fortuna*'ll be in Boston to-morrow morning." His heart was bound up in this swift-winged craft. As she glided down the harbor, obeying every turn of the wheel, he told again of the races she had won, the gales she had weathered, the burdens she had carried. He said nothing about turning back when they found it "rough" outside. The

mate, who had sailed over many waters, thought it unwise to go on, and the men grumbled sorely.

"We s'art make much headway, with this wind, sir," quoth murmured the mate. "We shall have to work constantly, the men'll be used up before morning if we try to run for Boston."

But the captain . . . remonstrances. The "*Fortuna*" kept on into the gathering darkness, the wind howled, the waves ran mountains high, the spray dashed over her decks and upon the deformed boy who clung with both hands to his seat, as the ship rose and fell. For awhile Job seemed in good spirits, boasting that he "had carried her through worse seas." Perhaps he thought he could now, but the Lord of the Sabbath was against him, and he was to find himself powerless. At last a gloom fell upon his spirits, also. He ordered Luke below, where the boy crept into his berth, and lay with clasped hands and softly moving lips. In the fearful odds against them he trusted in God alone.

At eight o'clock the storm came in wind and sleet. Job often had to leave the wheel now to help the tired men execute his rapid orders. Luke ventured to peep out.

"Stay below, lad!" Job shouted, his face set and fierce as if in mortal combat. "You couldn't live in this!"

Job tried to "make for Cape Ann," but the gale drove them out to sea, choked the pumps, and tore away rudder and mainmast. Just as that fatal Sabbath waned, the captain abandoned the "*Fortuna*" to her fate, and tottered to the cabin, exhausted and half-crazed, followed by the mate and sailors.

"She's carried her last freight, my boy," said Job, piteously. "We threw it overboard long ago. I can't do anything to save her, or us, from going to the bottom."

"God took your weapons, father," said Luke solemnly. "Didn't you hear his voice in the storm?"

"Don't!" cried Job hoarsely. "I knew it was wrong to start as I did; but I dared your God, Luke. He's dealin' with me now; and you must suffer for my sin," gathering the lad in his brawny arms and weeping over him. "Boys," said he brokenly, "my folly has brought you here. I can't hope for forgiveness from God, or you. If I'd hearkened to my poor poor lad here, we'd been safe in port now. If so be that you can square your last account with God Almighty, do it quickly, for only a miracle can save us now."

Despair was on every face before him; evil faces they were, too, for Job Kittery hired his men from wharves, without any questions.

"I've done nothing but swear against the Almighty," said one breaking the awful silence; "my account can't be squared nohow."

"Pr'aps the cap'n's got something to make a body forget trouble," said the other, recklessly. "I never got ready for this. If I'm to go to

the bottom to-night, I'd rather go without knowing it."

Before Job could speak, Luke cried, "Don't talk of drink now! Perhaps God will let us live yet. I know mother's on her knees in the cottage praying for us. God always heard her," added the child, his face shining in the gloom. "And she'll read what the Bible says about those 'that go down to the sea in ships'—we always do stormy Sabbaths." Job groaned. "I can say it by heart;" and he repeated a portion of the 107th Psalm.

"Cur'us that 'ere should read so," said the mate breathlessly.

"They cried unto the Lord, and he brought them out of all their distresses," said Luke. "Let us pray!"

The boy's lips were used to prayer. When his wondrous petition had ended, the men were on their knees, too. Even Job Kittery cried to God for mercy. Surely the young Christian and the repentant men in that storm-tossed barque made the "two or three" who for the tempest was calmed, and at daylight the sinking "*Fortuna*" was seen by a steamship, and all on board were saved. They left the schooner to her fate. Job Kittery's pride had stretched her swift wings on the waters for the last time; she had indeed carried her last freight," and despite his successful ventures on the Lord's day, her captain had the prospect of spending his old age "before the mast."

But Job's bitter lesson was blessed to his conversion; he became a happy Christian. Often to eager listeners, the old sailor tells the story of the Cross, and how he found his peace in believing by means of God's frown on the "*Fortuna's*" "last freight."

THE BLESSEDNESS OF GIVING.

ON last Christmas eve a little girl of my acquaintance said to her mother, "Mamma, I don't think I was ever so happy before on Christmas. I don't know why it is, unless it's because this year I have something to give."

She had prepared some things for other members of her family, and had practised some self-denial in doing so. To this she attributed her unusual happiness. It was only a realization of the truth stated in those golden words of our Saviour, which Luke, by recording the address of Paul to the Ephesian elders at Miletus, has rescued from oblivion, "It is more blessed to give than to receive," Acts xx. 35.

How true the statement; and yet how little it influences our conduct! We long to receive, but how little we plan to give! We think how gifts we desire would relieve this want and that which annoys and distresses us; but we seldom think how gifts from us would relieve the wants, and bring happiness to the hearts, of others.

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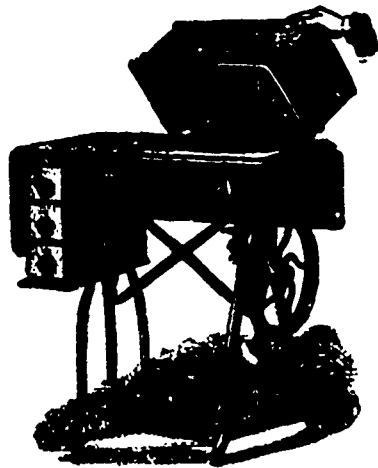
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