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The Canadian Independent.

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

Vol. 26.

TORONTO, THURSDAY, September 11, 1879.

New Series. No. 11.

THE CANADIAN INDEPENDENT.

Published by the Congregational Publishing Company

REV. W. MANCHEE, *Managing Editor.*

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EDITORIAL DEPARTMENT.

All communications for the Editorial, News of Churches, and Correspondence Columns should be addressed to the Managing Editor, the Rev. W. MANCHEE, Box 204, Guelph, Ont. Any article intended for the next issue must be in his hands not later than Monday morning.

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Subscription \$1 per annum, payable in advance. Remit by Money Order, Draft, or Registered Letter.

Money mailed in unregistered letters will be at the risk of the sender.

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TORONTO gave Lorne and Louise a most enthusiastic welcome.

THE Roman Catholic authorities have sanctioned the publication of the New Testament in Spanish.

THE Sunday closing Act in Ireland has diminished the number of arrests for drunkenness two-thirds.

THE English Wesleyans have appointed a Committee to arrange for an Ecumenical Methodist Conference.

THE Anti-Tobacco Society has petitioned the French Chambers to prohibit smoking in the streets and cafes by youths under sixteen.

PRINCIPAL TULLOCH is likely to be invited to London as the successor of Dr. Cumming. The scheme is to build a church which will specially represent the Scotch establishment in the metropolis.

THE organ of the Irish High Church party has suspended publication. High-churchism has never been very popular among the Episcopalians of the Green Isle. There is so much of Romanism there that any imitation of it is not needed.

THE Annual Convention of the Sunday School Association of Ontario will be held in this city from October 7th to 9th. We see that the Rev. F. H. Marling, formerly pastor of Bond street Congregational Church, is to be present and take part in the exercises. The Convention promises to be a success.

REV. G. S. GALLAGHER, of Ogden, Utah, says the half can never be told of the terrible degradation of the women of Utah; that Mormonism is not dying out; it was never stronger than now. It not only fills Utah, but overflows into the adjoining Territories. The National Government *can* and *ought* to check its growth; but nothing short of Christian education can effect any radical cure of the social ulcer, the political cancer.

THE new Sunday school in connection with the First Congregational Church, Winnipeg, was organized in the City Hall on Sunday afternoon, 31st ult., with the most gratifying success. The total attendance was forty-seven, which was divided into four

classes, and a Bible class, the latter numbering nineteen adults. The latter surprised even the most sanguine of those instrumental in organizing it. Rev. Mr. Ewing teaches the Bible class, and John Villiers is superintendent.—*Times.*

SOME months ago, some young men of the working class at Walkden, England, becoming dissatisfied with the ritualistic practices in the English Church, formed themselves into a committee, hired a room, and engaged a missionary. Out of this beginning, a congregation has grown which fills the room, a Congregational church has been formed, and a minister regularly called.

THE famous old Dr. John Brown, who was of old the minister at Haddington, Scotland, was in the habit of talking to his divinity students in a way which might wisely be followed by some of the professors of the present time. He would say to them, "Young gentlemen, ye need 'lee things to make ye good ministers. Ye need learning, and grace, and common sense. As for the learning, I'll try to set ye in the way of it; as for grace, ye must always pray for it; but if ye have na brought the common sense with ye, ye may go about your business."

IT is a noble tribute the fidelity with which the Jews have observed the command of God to Moses, "Thou shalt open thy hand wide even to thy brother, to thy poor, and to thy needy in thy land," and there is believed to be not a pauper Jew in the United States. A prominent Jew of Philadelphia, who for four years has been compiling the statistics of Judaism in this country makes this statement: "Every Hebrew of the 250,000 in this country able to work, finds something to do, and the sick and infirm are provided for by benevolent societies." Of what other nationality or faith can this be said?

CHRISTIAN missionaries have made their mark in Japan to such an extent that some of the Buddhists of that country are preparing young men to go out as preachers to counteract the teachings of the missionaries. A number of these young men have been sent to China and India for thorough instruction in the mysteries of Buddhism. But these strongholds of error will crumble before the artillery of the Gospel, and the day is not far distant when this land shall be called Christian. A very encouraging result of woman's work there is the awakening upon the subject of female education. The Empress has become so much interested that she has inaugurated a female normal college, and gives to it five thousand dollars.

A MINISTER in Cleveland said in his anniversary sermon to his flock:—"In respect of labour I might have done more for you, perhaps, and those outside certainly, if I had been content to burn the candle at both ends. But I never considered suicide a Christian grace, and, the Lord helping me, I never mean to kill myself before my time by work beyond my conscious strength." "This is far better," says a newspaper in comment, "both for himself and for his church, than if he had ruinously worked himself to the edge of the grave, and then asked the congregation to send him to Europe for a year to recover his health." Nevertheless it is these earnest men who work night and day, burning the candle at both ends, who build up the churches of Christ in our land. Epaphroditus was a preacher of this kind. And we are told to "hold such in reputation because for the work of Christ he was nigh unto death not regarding his life."

VERY HELPFUL.

Let John Ruskin speak. His venerable father has passed away at the ripe old age of seventy-nine. He rests in the quiet God's acre of Shirley. No hopeless heathen symbol pollutes that marble slab. But there we read the tribute of the cultured son to his father's Christian worth. It is strikingly suggestive, "His memory is very dear and helpful."

That his memory should be very dear, is surely natural; but that it should be very helpful, is a rich theme for earnest thought. His life very helpful to such a son then he was no common man.

That John Ruskin should cause it to be engraven there, shows how very much he felt he was indebted to his father's training and his father's life.

Life helpful, very helpful, lies within the reach of every true Christian. The world from the yearning hearts of the discouraged, the adrift, the erring, is ever crying out: "Help! Oh, for Jesus' sake help me!" One warm grip from thy hand, one decided word from thy lips, and some undecided one decides for God and the eternal right. You read with thrilling interest the story of Isandula and of Rorke's Drift, and you see there in those sad groups of the unburied dead, that wherever some brave man made his last stand, there others gathered shoulder to shoulder and fell side by side. No decided Christian life is ever lived in vain. Nothing done for Christ is ever lost. The flower may not bloom for a generation, but burst it will. The seed may not ripen into harvest until sown in some far away land, but ripen it will.

Very helpful fathers are sorely needed from the Atlantic to the Pacific. Without them the street corner will turn out its shoals of godless graduates. Does the father despise the worship and the work of Christ, then we may be almost sure the sons will be the leaders in everything unmanly and vile. But with very helpful fathers, the home becomes a power vital with Godwardness and Godlikeness. How suggestive the boyish sarcasm, "Is your father a Christian? Well, I don't know, but if he is, he is not working much at it just now." It was a very foolish question to put to a child, yet that child gives most undesignedly a fearfully vivid picture of sad, sad home life, by far too common. How very different when the boy heard his godly father charged with atrocious sin, with one indignant glance he looks the slanderer in the face and calmly says, "You great daft thing you," scornfully turned on his heel and walked away. Very foolish fathers may urge their minister to guide their wayward sons, "a good talking to." No, the better way is, let the father be a very helpful one to his sons in all true manhood and all true piety, and the day will come when those same sons will say, "Thank God I had such a noble father." If a father's piety is worth a straw, the flower will be family religion, the eternal harvest, family salvation.

Very helpful mothers are also sorely needed everywhere. Frivolous mothers, over-wrought mothers, are children to be loathed, to be thought a burden and a curse? Queenly motherhood joyously welcomes the God-sent, and lovingly helps the dearest to start aright from a mother's knee to the throne of God. Dress, society, accomplishments, all have their use and their place, but the true glory of the house-mother is, when her memory is very dear and helpful. The daughters may toil through life in unlettered obscurity, or they may rise to cultured fame and fortune, but there is ever before them the sainted mother. Did she bend the knee in darkest hours of life, they do it; had she hallowed songs for cradle and sanctuary, so have they, is her memory very dear and helpful, so assuredly will be theirs.

Ministers, very dear and helpful are urgently needed.

The present cry is, give us popular men for the pulpit, the platform and the parlour. Deep strong-toned piety may be tolerated or taken for granted. Men are wanted who will fill the pews, there is too seldom the wise outlook for men who will fill the heart.

The chiselled sentences of the essay elocutionist may be admired for a pastorate beautifully short, but where are the spiritual giants going forth from the churches.

No doubt it is easier to raise mushrooms than veteran Christians. But souls in blood earnest must helpful have ministers; men whose every sermon is an inspiration to the man longing for better life; men whose whole life is a benediction. Unless our pulpits are filled with such helpful pastors, what is to be the destiny of the weak, the tempted, the fallen. Wisely we honour the power and the experience of our gray-haired judges, physicians and statesmen, but over many a pulpit may it be written, no gray hair need apply. I have heard many a soldier tell the story of his life in the long winter nights, but it was always the story of the veteran that moved the most. And this I know as a verity, that Christ's ministers who have been most helpful to my own soul and life, were fathers who had grown gray in the Master's work.

The young minister full of consecrated enthusiasm has his own place and power, but in the saintly life behind the words, there lies the secret of far reaching helpfulness.

The glory of the ministry lies not in its power to please, to fascinate, but to mould Christ-like, to help Godwards. The brilliant sermons may be admired and then forgotten in a week, but the men saved by the strong grip of their minister's hand and life, look up in his face and feel "but for him I had been an utter wreck."

'Tis like a breeze of ocean air to read the helpful words and deeds of the men and women who have gone before? What young man can forget the story of how the generous Jonathan strengthened David's hands in God. It was an hour dark as midnight to David, but there a fresh start was taken in the upward life. No wonder that Jonathan's memory was peculiarly dear and helpful.

Does the eloquent Apollos need the curtain lifted and the glory of Jesus revealed, then God will bring him to the warm fireside of Aquilla and Priscilla. No harsh criticism, no iceberg isolation, nay but the yearning heart, willingly and lovingly revealing all the sublime wonders of Calvary and of Pentecost. Would he ever forget those humble helpers, never, no never.

And have not many before them the memory of some precious book which has been specially helpful in life's dark past? Has not the weary pilgrim found his progress wondrously helped, and has not the venerable patriarch enjoyed many a saintly hour of rest ere he heard the chimes from the farther shore? Have not souls stricken with doubt and apathy found in still hours, on the Mount of Olives, faith and triumphant hope? Does not the enormous proportion of novels taken out from all our public libraries awaken gravest thought. Does not the wretched trash, scattered broadcast on every railway ever sadden you by its profligacy and scoundrelism? Whatever men of the world may demand from their literature, Christian literature imperatively needs to be fascinating, pure and helpful. I know of no nobler use for Christian wealth and talent than to gather such a literature in every shape and form, and scatter it broadcast over the land, so as "to clamp the enemies guns and sweep the field with the bayonet."

Has any mortal helped you to a nobler life, then speak out your thanks, be it to mother, father, friend or minister. It may cheer some darkly brooding hour, when men are tempted to ask, "What good have I ever done? Hear a woman's tersely ringing words.

"What worth in eulogy's blandest breath,
When whispered in ears that are hushed in death
No, no, if you have but a word of cheer,
Speak it, while I am alive to hear."

Whatever you may aspire to be, to do, have the ever glowing ambition to leave the world better than you found it. And then living here, or glorified hereafter, some human being may look back and say, "Thy memory is very dear and helpful."

SCRIPTURE CONFIRMATION.

The Biblical Archaeological Society of England has recently brought to light another confirmation of the accuracy of the Book of Daniel which it may be well to notice as a satisfactory reply to those infidels who foolishly assert that it was written by some one who lived not long before the Christian era; as if it were possible for a Jew of that age to relate history involving Babylonian customs of the time of Nebuchadnezzar or Darius, without being liable to fall into grievous errors:

The Book of Daniel records the punishments common at Babylon, of such extreme cruelty, such as Shadrach, Meshech, and Abednego being cast into a burning fiery furnace, and Daniel and his enemies into a den of lions, that some have been ready to deny the authenticity of Daniel on this ground alone, forgetful or ignorant of the well known fact that Rome, whether Pagan or Papal, has been guilty of the very same crimes towards faithful Christians who "loved not their lives unto the death," and for which she will one day be deservedly and finally punished. In the days of Assurbanipal, son of Esarhaddon, King of Assyria, we have the contemporary evidence that both these punishments were in use at Babylon a few years before the reign of Nebuchadnezzar. Saulmugina, brother of Assurbanipal, King of Assyria, was made by his relative King of Babylon, where he reigned prosperously for several years. Afterwards, for some unknown reason, he ungratefully rebelled against his elder brother, but after a severe contest was defeated and taken prisoner. The Assyrian monarchs appear to have been always animated with an implacable spirit of revenge. Hence we are not surprised at finding among the inscriptions containing the annals of Assurbanipal one of this ominous nature, which reminds us of a somewhat similar event in British history in the closing scenes of the great Plantagenet dynasty: "I ordered Saulmugina, my rebellious brother, who made war with me, to be cast into a fiery burning furnace." Of Saulmugina's followers it is related that many perished with him in the flames, and those who escaped, but were subsequently caught, it is said of them: "The rest of the people I threw alive among the bulls and lions, as Sennacherib, my grandfather, used to throw men among them."

If we turn to another subject we have equally sure evidence of the Sabbath rest, as practised among the early Babylonians. The cuneiform text of the first and fifth of the Creation Tablets published by the late George Smith, which belong to the reign of Assurbanipal, but which were copies of earlier inscriptions supposed to be as old as B.C. 2000, after speaking of the upper region before it was called heaven, and the lower region before it was called earth, and the abyss of Hades, and the chaos of waters, proceeds as follows. "God appointed the moon to rule the night, and to wander through the night until the dawn of day. Every month without fail God made holy assembly-days. In the beginning of each month, at the rising of the night, the moon shot forth its horns to illuminate the heavens. On the seventh day God appointed a holy day, and commanded to cease from all business. Then arose the sun in the horizon of heaven."

The reign of this same King of Assyria is proved by some of the recently discovered inscriptions in the Isle of Cyprus, which are of peculiar interest to us at the present time. These inscriptions being in characters entirely different from the cuneiform, presented at first a great difficulty in their decipherment, but they have now been solved by the skill of Oriental scholars, on this occasion chiefly Englishmen. An inscription on the gold armlets found at Kurion, in Cyprus, reveals the name of Ithyander, King of the Island, who rendered homage to Assurbanipal B.C. 620, during his march against Egypt, and only a few years before the termination of the war in which the pious Josiah, King of Judah, lost his life, as the Book of Kings relates it: "In his days Pharaoh-nechob, King of Egypt, went up against the King of Assyria to the river Euphrates, and King Josiah went against him, and he slew him at Megiddo when he had seen him." We have also some Babylonian cylinders dis-

covered by General di Cestola at the same place in Cyprus, and inscribed with cuneiform characters in the Accadian tongue, though the proper names are all Semitic; some of these are supposed to be of the time of Esarhaddon's reign, the eighth century B.C., while others belong to the reign of Naram Sin, King of Babylon, son and successor of Sargon I., who flourished before the sixteenth century, B.C. The following inscription belongs to the former period, and seems to display evidence of Egyptian influence, as a priest is represented holding up his hands with two sp^h axes above him. The inscription reads thus. "The moon god, the good —, the Judge of the world, the fortune completer of heaven and earth, the giver of life to the gods. O, Master, who givest thy precious head, thou Prince of the dead." These are remarkable sentences for a heathen seven centuries before the Saviour of the world rose from the grave which could not contain Him, thus proving Himself alike Lord of the living and Prince of the dead. It is interesting to remember that 1000 years before this inscription was engraven, when we are brought back to the time of Moses, the inhabitants of the Isle of Cyprus are represented on the famous historical tomb at Thebes, as paying homage and tribute to Thothmes III., the builder of our recent arrival on the Thames embankment, which two centuries ago was known at Alexandria as "Pharaoh's Obelisk," but which latterly has borne the misleading title of "Cleopatra's Needle." —Record, London.

QUALITY OR QUANTITY?

One church member may be equal to ten others. One church member is very often equal to ten others. In fact it is the rule in most churches, that there are some half-dozen members who are equal for efficiency to all the rest put together. The drones in the church constitute the majority in the membership. Their names are on the roll, but they do not even respond with regularity at roll call. As to doing any work in the church, it never occurs to them. They have really not thought of it, or if they have, they are too busy with other matters.

The object of going into the church is to secure one's salvation; but what if it shall not prove sufficient to accomplish that end? The mere fact of belonging to a church is not by any means a guarantee on that point. If it were, the Christian army would be a large one. God's commands do not by any means terminate with the reception of baptism. The Christian makes certain vows. He vows before high heaven to make the advancement of Christ's kingdom on earth his chief aim. But what if the new member stops right short, and never strikes one lick of work in that vineyard? What becomes of his own salvation? Shall he be adjudged faithful who has never toiled one hour for the Master? But He exacts more than one hour; He demands that your dominating purpose shall be to serve Him, and to build up His kingdom. You are required to make this your primary business. Are you doing it? Are you doing any Sabbath work for Him? Are you doing any work during the week for Him? Are you giving your substance freely in His cause? Are you spending your time in His work? Are you consecrating your talents to promote His interests?

If not, and if you persistently refuse to do it, after your attention is called to your duty, you are not merely a drone in the church—you belong to the class of "false brethren" who ought to be out of the church. If you have no purpose of serving the Master in the church, you have no business to wear his livery, and He will tell you in that day, "I never knew you."

What a tremendous power the Christian Church would be if all its members were workers! If all were animated by the burning zeal which characterizes a few! The world would look on in amazement at that army of Christian veterans—every one of whom was a stalwart soldier. The powers of hell would be shaken by the tremendous energy which would accompany the assault of that determined and impetuous column.

But what shall we think of an army in which only

one man in ten is fighting, and where every nine men out of ten are stragglers, or lying in their tents?

What we want is *Life* in the Church; it does not depend so much on the vast size of the army as on the spirit and discipline of the troops. Indeed in an army the luke-warm and the faint-hearted are an encumbrance; and in the Church the idle and the indifferent afford chiefly the occasion for scandal to the world. The larger the army the better—for the theatre of the war is the world—if every man will do his duty; and if the great Christian army could all be mobilized, and every man *would* do his duty, right speedily "the kingdoms of this world would become the kingdoms of our Lord, and of his Christ." *E.T.*

THE LOVE OF CHRIST.

There are two ways of teaching—by precept and example. Teaching by precept says, "Climb up the mountain;" teaching by example says, "Place your foot where I put mine and follow me." Teaching by precept is common to saints and philosophers; teaching by example is the high prerogative of the saints. Teaching by precept begins with the understanding, and may reach the heart; teaching by example begins with the heart, and can hardly fail to reach the understanding. Our Lord Jesus Christ uses both methods. Line upon line, precept upon precept, here a little and there a little, as men could bear it; but side by side with the precept He gave the example, and all through His life He enforced His precepts by the eloquence of His conduct, until at the last He gathered up all into one appeal when He stretched out His hands upon the Cross. And what was the lesson on which He laid most stress? Chiefly the passive virtues, but He did not overlook the more active virtues, which found a place in the seven last words from the Cross.

But, secondly, Jesus Christ, with His hands outstretched, appeals to the sense of what He has done for us. Why is He there? Not for any demerit of His own, not only or even chiefly to teach us virtue. He is there because otherwise we must have been lost; He is there to reconcile us to God; He is there because He has taken our nature upon Him, and in this capacity he must suffer the punishment which, in virtue of the moral laws by which the universe is governed, is due to sin. It is in obedience to no arbitrary will that He is there, but as the parent represents the family, so He suffers as the parent for the child; and as we claim our share in His representative nature, so we have by faith our share in these representative acts, and He ratifies our participation by His grace and by His sacraments. Thus when He suffers we suffer too, when He dies we share His death. This is that unveiling of the heart of the All-merciful which it was one of the objects of the Atonement to make.

Thus when Jesus Christ stretches out His hands on the Cross, He says, by this silent but expressive act, "Come unto Me, all ye that travail and are heavy laden." This is the appeal of the most tender, the most practical, and the most disinterested love. Most tender it was, for surely "greater love hath no man than this, that he should lay down his life for his friends." But it was also most practical; it was love in deed and in truth, not merely in profession and feeling, but after the fashion of all true love, He gave of self, and the best that self can give, even His life. But it was also the most disinterested love, because to Him we can give nothing we have not first received.

By this love, so practical, so disinterested, so tender, He appeals to us, and surely He will not appeal in vain. Why has God given us life and made us, when we could do nothing for ourselves, His children, members of Christ, and inheritors of the kingdom of heaven? Why has He taught us to think of Him? Or, if otherwise, if we have only learnt to know Him in later life, why has He singled us out and roused us from the dream of the world, or of sin, by striking down some near relation, perhaps a wife or child, or by bidding us see the lightning of His judgment scorch some sinner at our side, not worse than ourselves, or by telling us to gaze on another, ripe with the lustre of His glory, who has not enjoyed greater blessings than have been ours, or by guiding us, like

Augustine, to some sentence in His word, or by the voice of a friend whose word has made life a different thing to us? What is all this but the stretching out of the Saviour's hands? what but the incessant appeal of the uncreated mercy to the creature in his ruin?—*Canon Liddon.*

A STORY OF TWENTY YEARS AGO.

Mr. B. was a great merchant in Baltimore. One morning he was passing over the vessels that lay at the wharf; he stepped upon the deck of one, at the stern of which he saw a negro, whose dejected countenance gave sure indication of distress. He accosted him with:

"Hey! my man what is the matter!"
The negro lifted up his eyes and looking at Mr. B. replied:
"Ah! massa, I'se in great trouble."

"What about?"
"Kase I'se fatched up here to be sold."
"What for? What have you been doing? Have you been stealing? or did you run away? or what?"
"No, no massa; none o' dat. Its becase I didn't mind de audas."

"What kind of orders?"
"Well, massa stranger, I will tell you. Massa Willum werry strict man, and a werry nice man, too, and everybody on de place got to mind him, and I brake frew de rule, but I didn't tend to brake de rule, doe; I forgot myself and I got too high."

"It is for getting drunk, then, is it?"
"Oh, no, sah; not dat nother."
"Then tell me what you are to be sold for."

"For praying, sah."
"For praying! That's a strange tale. Will not your master permit you to pray?"
"Oh, yes, sah, he lets me pray easy; but I hollers too loud."

"And why do you hallow in your prayers?"
"Kase the spirit comes on me and I gets happy 'fore I knows it; den I gone, kan't trole myself; den I knows nutting 'bout massa's rule."

"And do you suppose your master will really sell you for that?"
"Oh, yes; no help for me now. All de men in de world couldn't help me now—Kase when Massa Willum says one thing he no do anoder."

"What is your name?"
"Moses."
"What is your master's name?"
"Massa's name is Colonel Wm. C."
"Where does he live?"
"Down on the Easin Shoah."
"Is he a good master and does he treat you well?"
"Oh, yes; no better in de wuld."
"Stand up and let me look at you."

And Moses stood up and presented a robust frame; and as Mr. B. stripped up his sleeve, his arm gave evidence of unusual muscular strength.

"Where is your master?"
"Yander he is, jes' comin' to de waif."
As Mr. B. started for the shore he heard Moses give a heavy sigh, followed by a deep groan. Moses was not at all pleased with the present phase of affairs. He was strongly impressed with the idea that Mr. B. was a trader and intended to buy him, and it was this that made him so unwilling to communicate to Mr. B. the desired information. Mr. B. reached the wharf just as Colonel C. did. He introduced himself and said:

"I understand that you want to sell that negro man yonder, on board the schooner."
Colonel C. replied that he did.

"What do you ask for him?"
"I expect to get seven hundred dollars."
"How old do you reckon him to be?"
"Somewhere about thirty."
"Is he healthy?"
"Very; he never had any sickness in his life except one or two spells of the ague."

"Is he hearty?"
"Yes, sir; he will eat as much as any man ought, and it will do him as much good."

"Is he a good hand?"
"Yes, sir; he is the best hand on my place. He is steady, honest and industrious. He has been my foreman for the last ten years, and a more trusty negro I never knew."

"Why do you wish to sell him?"
"Because he disobeys my orders. As I said, he is my foreman; and that he might be available at any moment I might want him, I built his hut within about a hundred yards of my own house, and I have never rung the bell at any time of the night or morning that the horn did not answer in five minutes after. But two years ago he got religion and commenced with what he terms family prayer—that is, praying in his hut every night and morning, and when he began his prayer it was impossible to tell when he would stop, especially if (as he termed it) he got happy. Then he would sing and pray and halloo for an hour or two together, and you might hear him nearly a mile off. And he would pray for me and my wife and my children, and our whole family connections to the third generation, and sometimes, when we would have visitors, Moses' prayers would interrupt the conversation and destroy the enjoyment of the whole company. The women would cry and the children would cry, and it would get me almost frantic, and even after I had retired, it would sometimes be almost daylight

before I could go to sleep, for it appeared to me that I could hear Moses pray for three hours after he had finished. I bore it as long as I could, and then forbade his praying any more—and Moses promised obedience, but he soon transgressed, and my rule is never to whip, but whenever a negro becomes incorrigible, I sell him. This keeps them in better subjection, and is less trouble than whipping. And I pardoned Moses twice for disobedience in praying so loud, but the third time I knew I must sell him, or every negro on the place would soon be perfectly regardless of all my orders."

"You spoke of Moses' hut. I suppose from that he has a family?"

"Yes he has a woman and three children, or wife, I suppose he calls her now; for soon after he got religion he asked me if they might be married, and I presume they were."

"What will you take for her and the children?"

"If you want them for your own use, I will take seven hundred dollars; but I shall not sell Moses or them to go out of the State."

"I wish them all for my own use and will give you the fourteen hundred dollars."

Mr. B. and Colonel C. then went to Mr. B.'s store, drew up the writings and closed the sale, after which they returned to the vessel; and Mr. B. approached the negro, who sat with his eyes fixed upon the deck, wrapped in meditation of the most awful forebodings, and said:

"Well, Moses, I have bought you."
Moses made a low bow, and every muscle in his face worked with emotion as he replied:
"Is you, Massa? Where is I gwine, massa? I gwine to Georgia?"

"No," said Mr. B., "I am a merchant here in this city. Yonder is my store, and I want you to attend on the store, and I have purchased your wife and children too, that you may not be separated."

"Bress God for dat; and, massa, kin I go to meetin' sometimes?"

"Yes, Moses, you can go to church three times on Sabbath and every night in the week, and you can pray as often as you choose, and as loud you choose; and every time you pray, I want you to pray for me, my wife and all my children; for if you are a good man, your prayers will do us no harm, and we need them very much; and if you wish to, you can pray for everybody of my name in the State it will not injure them."

While Mr. B. was dealing out these privileges to Moses, the negro's eyes danced in their sockets, and his full heart laughed outright for gladness, exposing two rows of as even, clean ivory; as any African can boast; and his heart's response was, "bress God, bress God all de time, and bress you, too, massa; Moses neber tink 'bout he gwine hab all dese commodationers; dis make me tink 'bout Joseph in de Egypt." And after Moses had poured a few blessings on Colonel C. and bidden him a warm adieu, and requested him to give his love and farewell to his mistress, the children and all the servants, he followed Mr. B. to the store, to enter upon the functions of his new office.

The return of the schooner brought to Moses his wife and children.

Early the next spring, as Mr. B. was one day standing at the store door, he saw a man leap upon the wharf from the deck of a vessel, and walk hurriedly towards the store. He soon recognized him as Colonel C. They exchanged salutations, and to the Colonel's inquiry after Moses, Mr. B. replied that he was upstairs measuring grain, and invited him to walk up and see him. Soon Mr. B.'s attention was arrested by a very confused noise above. He listened and heard an unusual shuffling of feet, some one sobbing violently and some one talking very hurriedly; and when he reflected on Colonel C.'s movements and the peculiar expression of his countenance, he became alarmed and went up to see what was transpiring.

When he reached the head of the stairs he was startled at seeing Moses in the middle of the floor down upon one knee, with his arm around the Colonel's waist, and talking most rapidly, while the Colonel stood weeping audibly. So soon as the Colonel could sufficiently control his feelings, he told Mr. B. that he had never been able to free himself from the influence of Moses' prayers and that during the past year he and his wife and children had been converted to God.

Moses responded: "Bress God, Massa C., doe I way up hea, I neber forget you in my prayers; I olles put de old massa side the new one. Bress God, dis make Moses tink about Joseph in de Egypt again."

The Colonel then stated to Mr. B. that his object in coming to Baltimore was to buy Moses and his family back again. But Mr. B. assured him that was out of the question, for he could not part with him; and he intended to manumit Moses and his wife at forty, and his children at thirty-three years of age.

Moses was not far wrong in his reference to Joseph. For when Joseph was sold into Egypt God overruled it to his good, and he obtained blessings that were far beyond his expectations; so with Moses, he eventually proved the instrument in God's hands of saving the man's soul who sold him.

Old Moses is still living, and at present occupies a comfortable house of his own, and is doing well for both worlds.

The "Fortnightly Review" judges that it would indeed be unpleasantly like hypocrisy, after excluding Byron from a grave in Westminster Abbey, to make room complacently for a Napoleon, whose name has been for ninety years the European symbol of retrogression, fraud, lawlessness, and bloodshed.

THE
CANADIAN INDEPENDENT.

TORONTO, THURSDAY, SEPTEMBER 11th, 1879.

AN EVERLASTING SALVATION.

WE were once introduced to a gentleman who, we were informed at the time, "always reads the CANADIAN INDEPENDENT right through," and we were about to commend him as a *very sensible man*, when it was explained to us that he was the "proof-reader" of the establishment where it was printed! We still adhere to our commendation, however, and urge all our friends to read it, and read it through.

We find that some of our subscribers do not do so. A recent editorial entitled, "Are you saved?" has been misunderstood, and altogether, we think, for the reason named. We have been supposed, from that article, to doubt the perseverance of the saints, and the possibility of any one being *assured* of his salvation. Nothing was farther from our thoughts. We believe in both and bless the Lord for these precious truths every time we think of them. How any one can doubt them, with the words of "the Faithful and True Witness" before him, "He that heareth My word, and believeth on Him that sent Me, *hath everlasting life, and shall not come into condemnation*, but is passed from death unto life,"—is more than we can comprehend. Equally explicit and decisive are the declarations of our Lord, and of His inspired apostles, in John x. 28, 29; Romans viii. 30, 38, 39; 1 John iii. 2, and other passages that might be named.

There are, indeed, isolated texts scattered through the New Testament writings which seem, at first sight, altogether out of harmony with the view we are defending, Heb. vi. 4-6, being often urged as teaching the very opposite doctrine of the possibility of a final apostasy from God. But it is a sufficient reply to say, that whatever be the true interpretation of that difficult passage, it manifestly teaches more than the most zealous Arminian is willing to admit, on the supposition that it favours his view at all, for in that case it declares that the apostate *can never be renewed again unto repentance!* Hence, we prefer to interpret the passages which are more obscure by those which seem to us explicit and decisive, and guided by that principle we hold to the view we are defending.

The objection usually urged against the doctrine of the final perseverance, or as the late Principal Lillie usually put it, the final *preservation* of the saints, viz., that it has a tendency to develop Antinomianism, and lead men to "continue in sin that grace may abound," seems to us to lie quite as much against the opposite view. The belief that men may "fall from grace" every spring, and be converted again every winter, is, in our opinion, well calculated to prepare them

to "fall," as, indeed, the experience of many who hold to that belief proves. While, on the other hand, the view we are advocating appears to us to be at once Scriptural, comforting, and strengthening. Like the doctrine of justification by faith it may be abused, for we are saved, not by believing in our final salvation, but by trusting in Christ. Only evidence of a *present faith* in Jesus, and of a life according to godliness, ought to be any comfort to us in settling the question "Am I saved?" An experience of ten or twenty years' standing, with nothing at present to confirm it, ought to be distrusted as a foundation of sand which the coming storm of God's wrath will assuredly sweep away!

ONE THING AT A TIME.

FOR some time past the press has been paying its special addresses to the Rev. W. H. H. Murray, of Boston. Although up to the present time there has appeared no clear evidence of fraud, yet there are certain features of this case which are full of instruction to all who are engaged in preaching the gospel. Mr. Murray began wrong when he attempted to mix woodland sports, fast horses, and buckboard waggon-making with preaching. It was too much to carry on at one time. It was inevitable that in the long run something would be crowded to the wall. And soon Mr. Murray was popularly known not so much by his preaching as by his accomplishments on the turf and in the hunt. He was called familiarly "Adirondack Murray;" his exploits in the mountains making him more famous than his Boston pulpit utterances. And while he was well able to do good work as a preacher, he became noted for what we may call a lower order of accomplishments, which have made him at last appear in anything but a dignified role.

Now we are not of that sect who believe that a minister should not drive a good horse, or spend a holiday in shooting or fishing, or invent a buckboard if he has an ingenious brain. But we maintain that these should be only the subordinate, the very subordinate features of his life; while the great aim of his heart should be to preach God's truth as earnestly and thoroughly as possible. In this day, when thought is so widely diffused, the minister will find all his spare hours more than full with his regular work of sermonizing, and so he had better leave horse-breeding and horse-trotting and buckboard-making to others, while he dedicates his powers more and more to preaching Christ. The fusion of secular employments with evangelizing is very rarely, if ever, a success. There is a fascination about the first which is very apt to be gratified at the expense of the second. Men may allow their legitimate ministerial work to fall into disorder, while they gratify secular and subordinate tastes.

We question very much whether it is a solid advantage to any minister to become

famous by his skill with the oar or gun, or by his fondness for trotting horses or fancy dogs. With a certain class he may have a slight advantage through such things. But with all sincere and devout men, and with the Master too, if we understand the spirit of his life-work, the best recommendation a minister can have is that he is watching for souls, as one who must give an account. It may be that the late *expose* in Boston may lead many who have had altogether too much on their hands to wait more consecratedly on their ministering.

News of the Churches.

THE Watford Sunday school had a gala day on the 2nd inst.

REV. ROBERT HAY is supplying Pine Grove for a few Sabbaths.

REV. M. S. GRAY recently visited his former charge in Turnberry and Howick and received eight persons into church fellowship. Mr. Powell (student) has been labouring in this field during the summer and has done good work.

THE First Congregational Church of Winnipeg was duly organized on the 27th ult., with twenty-two members. The Rev. L. H. Cobb, of Minneapolis, presided. The Rev. William Ewing, B.A., was elected pastor by a unanimous vote. The various officers of the church were elected, comprising deacons, trustees, and several church committees. The church adopted the doctrinal statement of the Congregational Union of Ontario and Quebec, and had the same incorporated in the minutes. An impressive service then took place; the four deacons being ordained for their offices. A full report of the recognition service will be found in another column. We wish church and pastor the greatest success.

A LAWN festival was held at residence of Rev. William Hay, under the auspices of the Congregational church, Scotland, on the 26th ult. The ground was illuminated with torches and Chinese lanterns and made gay with flags and flowers. The ladies prepared the tables with great taste and the spread was all that could be desired. The village brass band made most excellent music, and the Highland piper stirred the hearts of the clans. Addresses by Rev. Messrs. Barker and Hyde were appropriate and well received. Mr. Clement referred in a very fraternal way, to the work of the pastor during a long ministry. Altogether the party was one of the most successful of the season. Proceeds amounted to over \$55.

GOOD MANNERS AND SMOKING.

The editor of "Harper's Monthly," lamenting the decay of good manners, engages in a mild and elegant reproof of men who desire the title of gentleman and yet forfeit it by habitual smoking in the society of ladies. Had he nerved the censure he directed against an unclean and selfish custom with a little indignation, though it might not so well have comported with the requisite indolence of an "easy chair," it might prove as effectual; and, had he also pointed out the ill-breeding involved in blowing the tainted smoke into the faces of gentlemen, as well as ladies, though it would not have fallen under a plea for gallantry, he would have rendered a still wider service to etiquette. Tobacco smoke is not only disagreeable to most persons, but it is poisonous; and the right to breathe hardly includes the right to unnecessarily defile the common stock of air, or, at the most, to defile that which another person at your back or elbow must immediately inhale. It is just as insulting to smoke in the face of a man as in the face of a woman; and reveals in either case a despicable disregard for one's neighbours. The fact is, few persons carry good manners beyond the demands of society; and the non-smokers thus far have suffered too much in silence, instead of demanding that the selfish minority cease from their abusive practice.

RECOGNITION SERVICE.

FIRST CONGREGATIONAL CHURCH,
WINNIPEG.INDUCTION OF THE REV. WILLIAM EWING, B.A., AS
FIRST PASTOR.

The recognition service in connection with the formal organization of the First Congregational Church of Winnipeg, took place in the Temperance Hall, Thursday evening, August 28. The attendance in point of numbers was most gratifying. The following gentlemen occupied seats on the platform:—Rev. Robert Mackay, of Kingston (chairman); Rev. John F. German, pastor of Grace Methodist Church; Rev. Alexander McDonald, pastor of the Baptist Church; the Rev. A. T. Ferguson, pastor of the Bethel Methodist Episcopal Church; Rev. L. H. Cobb, Superintendent of Missions for the Congregational churches of Minnesota; Rev. Wm. Ewing, B.A., the newly appointed pastor, and J. A. M. Aikins, President of the Young Men's Christian Association. The proceedings opened with the singing of the hymn, "All hail the power of Jesus' Name."

Rev. R. Mackay read an appropriate passage of Scripture. Rev. L. H. Cobb offered a touching prayer, invoking the Divine presence and guidance in all the work of the Church and Sunday school.

After again joining heartily in singing, the meeting was addressed by Rev. R. Mackay, who said it gave him much pleasure to comply with the request of the newly organized church and be present on this interesting occasion. The way had opened up for work in this city, and there were many here now who were warmly attached to the Congregational denomination. He said that we could not but feel thankful for the care taken by the churches of the people who have united with this church. In almost every case they parted with their temporary connection with regret. The chairman then introduced the Rev. L. H. Cobb, who on rising expressed the deep pleasure it gave him to cross the invisible line which separated the two countries, and to take part in the opening services of this church. He had seen forty-six Congregational churches organized recently in the State of Minnesota and on the borders of Iowa and Dakota. He then, according to request, gave a statement of the characteristic principle of the Congregational denomination. He said that we would be allowed to glory to-night in our own principles without giving any offence to those who differed from us. Congregationalists gloried in the simplicity of their faith. A man could have essentially a Congregational church composed simply of his own family if separated from other Christians. Martin Luther in 1523 asserted the simple principles of faith which guided these churches. But Germany considered them too radical, and somewhat modified them. In dear old England, the mother of us all, the first Congregational Church was started in 1592. He then touched upon the emigration of the pilgrim fathers to America in 1620. Plymouth Rock was the starting point of Congregationalism on this continent, and now in the world there were 8,000 churches of that order; 3,500 were in the United States, and 3,300 in the British Empire. He then showed the points of agreement and difference between the Congregational and other denominations, saying that, in some instances, they were getting wonderfully mixed up. If some schools of Congregationalists were put alongside of some schools of Presbyterians he would defy any man to tell which was which. A Congregational church could adopt a doctrinal statement or it could make its own, not as a fetter to any man's conscience but as a declaration of what was believed by the majority of the church, taking as their only guide and only source of appeal the written word of God. He then gave a very clear and interesting statement of the manner adopted for the election of officers and the discipline of the church, and thus concluded a very instructive address.

The hymn "Come Holy Spirit, Heavenly Dove," was sung, after which the

Rev. R. Mackay said:—"It gives me much pleasure to call upon my dear friend and fellow-labourer,

Mr. Ewing. For six weeks we have laboured very happily together, and have had reason again and again to thank the Lord for the manifestations of His power we were privileged to witness. The church having the choice of its pastor, cordially and unanimously invited Mr. Ewing, who has accepted of this call. Mr. Ewing is a graduate of McGill University, Montreal, taking the degree of B.A. He completed his course of theological studies in the C.C. of B.N.A., taking in connection with it an honour course, receiving first rank honours, and the Calvary medal. He has also been ordained in Zion Church, Montreal, for the special work in Manitoba. He will now give some account of his personal realization of Christian truths, his call to the ministry, doctrinal views, and aims in carrying on the work in this city."

Rev. Mr. Ewing then gave an account of his conversion to Christ, and his reasons for entering and continuing in the ministry. He spoke of the different places where he had laboured—one season in Inverness, one in missionary work on the coast of Labrador, and two in supplying the Eastern Congregational church in Montreal. His doctrinal statements were clear and concise. He claimed the most unfettered liberty to investigate and propound divine truth as revealed in the written Word. The doctrines of the Trinity, atonement, future punishment, the Lord's Supper and baptism were clearly stated. He said: "In regard to the organization of the Christian Church, it should not be a fossil eighteen hundred or a lesser number of years old, but a living organism governed by the spirit of Christ, suited to the times and circumstances in which it is to do its work; that the principles given by Christ and His apostles are those alone which we should seek to know and imitate, and while I have the greatest sympathy for those who differ from me, I believe the independency of the individual churches is most in accord with New Testament Scriptures, and best suited to develop true Christian character." In regard to his aims in the ministry, he spoke of his motives and the circumstances which led him to come here. The Congregational denomination carrying on such a work as was done by the Colonial Missionary Society of England and home missionary societies of Canada and the United States could not neglect such a field as this beautiful Province in the west. He said "It is true I felt a sense of shame and that I owed an apology especially to my brethren in the ministry, when I set foot in this beautiful city. My shame was that hitherto we had left all the work to others; my apology was that we had not come before. The way had been opened up for work in this city beyond his highest anticipations, and he wished for no higher position than he held—that of pastor of the First Congregational Church of Winnipeg. He only prayed that he might have strength of body and mind and love of heart that he might do his work earnestly and well. He finished his interesting statement by expressing the hope that he might ever be able to co-operate with and live on terms of the greatest intimacy with all his fellow-ministers.

Rev. R. Mackay read the resolution adopted by the Church at its previous meeting—"Resolved that the preamble and doctrinal statements adopted by the Congregational Union of Ontario and Quebec, at its meeting in Guelph in 1877, be incorporated as essentially the belief of this church."

Mr. Mackay read the statement of doctrine.

Rev. Mr. Cobb then, in a very interesting manner, extended the right hand of fellowship to each member of the new church on behalf of the sister churches of the United States.

Mr. J. Villiers, on behalf of the church, in an affecting and loving manner, gave the right hand of fellowship and welcome to the new pastor, Rev. Mr. Ewing. He said if the Church was numerically weak it was warm and earnest. He spoke of the trials as well as the successes likely to be encountered, and closed by expressing a desire that the pastor would remain long among them and at the close of life receive the welcome "Well done good and faithful servant."

The pastors of the sister churches in the city, Rev. Messrs. German, Ferguson, McDonald, and Mr. Aikins, President of the Young Men's Christian Asso-

ciation, gave hearty addresses of welcome to Mr. Ewing and the new church. The choir sang "Shall we meet beyond the River?" the benediction was pronounced by the newly-inducted pastor, and the recognition meeting came to an end.

A CALL FROM WINNIPEG.

Dear Friends of the Sunday School,—Yesterday we started the First Congregational Sunday school in the North-west with forty-six scholars. We have no library, and I think some of you would like to help us get one. If so, will you please send contributions to Rev. W. H. Warriner, Yorkville, Ont., who will gladly acknowledge them, and purchase the books for us.

W. EWING.

Winnipeg, Sept. 1st, 1879.

COME TO CHRIST.

Reader, if you really want to be saved, I give you an invitation this day. If you want to have peace with God now, and glory in heaven hereafter, I invite you to come to Christ at once, and both shall be your own.

I invite you boldly, because of the words which Christ himself has spoken. He says, "Come unto me, all ye that labour and are heavy-laden, and I will give you rest." "Him that cometh unto me I will in no wise cast out:" Matt. xi. 28; John vi. 37. Reader are you tired of your sins? Are you labouring and heavy laden? I invite you this day to come to Christ, and you shall be saved.

I know not who you are, or what you have been in time past, but I say boldly, Come to Christ by faith, and you shall have a pardon. High or low, rich or poor, young man or maiden, old man or child, you cannot be worse than Manasseh and Paul before conversion, than David and Peter after conversion; come to Christ, and you shall be freely forgiven.

Take the advice I give you this day, and act upon it at once. Stand still no longer, waiting for some imaginary frames and feelings which will never come. Hesitate no longer, under the idea that you must first of all obtain the Spirit and then come to Christ. Arise and come to Christ just as you are. He waits for you, and is as willing to save as He is mighty. He is the appointed Physician for sin-sick souls. Deal with Him as you would with your doctor about the cure of a disease of your body. Make a direct application to Him, and tell Him all your wants. Tell Him you want to be saved, and ask Him to save you. Rest not till you have actually tasted for yourself that the Lord is gracious. Cast yourself wholly and unreservedly on Christ, and your soul shall be saved.

Reader, once more I invite you. Come to Christ. The Lord grant that the invitation may not be given in vain. Come to Christ! Come!—Ryle.

THE secret pleasure of a generous act is the great mind's great bribe.—Dryden.

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

BUY A HOME.

Hon. George Barstow gave good advice in a speech on the subject of "Home." He said every man should own his home if he can. That philosophy which tells a man to drift over this uncertain life without a home of his own, is wrong. The man who owns not his own home is like a ship out in the open sea—at the hazard of the storm. A man who owns his home is like a ship that has arrived in port, and is moored in a safe harbour. One man should be no more content to live in a home that is not his own—if he can build one—than one bird should take the risk of hatching in another one's nest; and for my own part, I would rather be able to own a cottage than to hire a palace. I would say to every man, buy a home if you can, and own it. If a wind-fall has come to you, buy a home with it. If you have laid up money enough by toil, buy a home. If you have made money in stocks, buy a home. Do not let anybody tempt you to put all your earnings back into the pool. Take out enough to buy a home and buy it. Put the rest back if you will. Gamble on if you must; but buy the home first. Buy it and sell it not. Then the roses that bloom there are yours; the clematis and jasmine that climb upon the porch belong to you. You have planted them and seen them grow. When you are at work upon them, you are working for yourselves, not for others. If there are children, there are flowers within the house and without. Buy a home.

The Sunday School.

INTERNATIONAL LESSONS.

LESSON XXXVIII.

Sept. 21, 1879. } THE CHRISTIAN CITIZEN. { Tit. iii. 1-9

GOLDEN TEXT.—"Render therefore unto **Cæsar** the things which are **Cæsar's**; and unto **God** the things that are **God's**."—Matt. xxii. 21.

HOME STUDIES.

- M. Rom. xiii. 1-7..... Powers ordained of God.
T. 1 Pet. ii. 1-17..... Submission to rulers.
W. Tit. iii. 1-9..... The Christian citizen.
Th. Matt. xxii. 15-22..... The things which are **Cæsar's**.
F. Matt. xvii. 22-27..... Tribute paid.
S. Tit. iv. 1-25..... A pattern of good works.
S. Heb. x. 14-25..... Without wavering.

HELPS TO STUDY.

Amongst the various nationalities brought together "in one place" on the day of Pentecost to hear the Gospel for the first time "every man in his own language," we find (Acts ii. 11) that there were "Cretes," or Cretans—people belonging to the island of Crete, now called Candia, in the Mediterranean Sea. It is probable that some of these carried the good news to their native island, for when Paul and Titus visited it (i. 5) they found Christians there, though these were in an unorganized state and distracted by heresies. "To set in order the things that" were "wanting," Paul left Titus in Crete, and afterwards sent him the epistle which contains our present lesson, with very full instructions and advice as to what those things were which were wanting and how they were to be supplied. Of Titus himself there is little known. He is not mentioned in the Acts of the Apostles. From Galatians ii. 3, we learn that he was a Greek; from Titus i. 4, it is apparent that he was one of Paul's converts—"mine own son after the common faith;" and we gather from such passages as 2 Cor. vii. 13, 14; viii. 6, that he was one of Paul's most trusted co-labourers. In the passage which forms our lesson Paul tells Titus to remind the Christians of Crete of their duties as citizens, showing them that their profession involved good behaviour in all the relations of life, on the ground that although salvation is by grace and "not by works of righteousness which we have done," it is still none the less necessary that "they which have believed in God," to show their faith by its proper fruits, should "be careful to maintain good works." The following topical division may be adopted: (1) *The Duties of the Christian Citizen*, (2) *Salvation by Grace*, (3) *Good Works Maintained*.

I. THE DUTIES OF THE CHRISTIAN CITIZEN—vers. 1-3.

True Christianity is not only consistent with but conducive to the highest patriotism and loyalty. The subjects of the kingdom of heaven are the best subjects of the kingdoms of earth; and, as a rule those countries in which true religion is most prevalent are the freest from political disorder. The Christian learns obedience in the best school, and the more faithful he is to his principles the readier he is to be subject to principalities and powers and to obey magistrates, so long as obedience to them does not interfere with the obedience which he owes to God. The Cretans were, in Paul's time, under the dominion of the Roman Empire, and in their heathen condition had the reputation of being an unruly people. It would also seem as if some of those who became Christians, but did not as yet properly understand the principles of Christianity, justified their disobedience on the ground that being now under law to Christ they were no longer obliged to render obedience to a heathen government. This error the apostle corrects by showing what the Christian ought to be in this respect—an example of order and good citizenship to his ungodly neighbours. The relations of Church and State are most clearly and beautifully defined in our golden text: **Render therefore unto Cæsar the things which are Cæsar's**, and unto **God the things which are God's**. There is no proper or necessary cause for antagonism in this matter. The infraction of the rule in one or the other of its clauses has led to much trouble and even to much bloodshed. Cæsar—the civil ruler—has sometimes gone out of his sphere to legislate in matters of religion and of conscience, that is in "things that are God's;" while on the other hand, corrupt systems, professedly Christian, have, in God's name, claimed a power over temporal governments and a jurisdiction in civil matters for which they have no authority in the Word of God and which are properly among "the things which are Cæsar's." Intelligent and enlightened Christians have always resisted both of these encroachments and it was not without the shedding of the blood of many martyrs that our present civil and religious liberties were attained. Those who obey this rule yield their spiritual guidance and, their allegiance in religious matters, to God; they cheerfully obey the civil laws of the land in which they live, or if those laws are wrong they try to get them rectified by orderly and constitutional means; and they submit neither to Erastianism nor to Popery.

The apostle calls upon Christians to give their hearty support to any benevolent enterprise, national or local, that is calculated to be of real benefit to their fellow-citizens; and the promoters of such enterprises find that it is better to look for support to religious people than to those infidels who talk so much of their benevolence and love to mankind as being more than enough to make up for their want of religion; for it is the former and not the latter who are ready to every good work of this or of any other kind. Christians are instructed to speak evil of no man. "There is

peculiar reason," says one, "why the Christian man should not be counted in among the great army of slanderers. He, at least, should be above scandal. Love for the souls of men should keep him from repeating stories to the discredit of neighbours, and from adding to them. He should act on the principle that every man is innocent until he is proven to be guilty. No man should be more bold, nor more kind, in rebuking evil to one's face, and no one so slow to speak of it behind one's back. He should be known as the helper of every man who needs help, and not as a backbiter. One is not always justified in speaking evil of any one, even when he is speaking the truth. That sometimes is uttered with the malevolent feeling that is like to that which possesses a man when he assassinates another. Nothing but a good purpose will ever justify a man in speaking of the evil that he knows is practised by his neighbour—either the reclamation of the man, or the suppression of the sin, or both. On the other hand, the spirit of the direction, not to speak evil of one's neighbour, does not mean that one should make him out better than he is. That would still be 'speaking evil.' Christianity never countenances aught but honesty." To be no brawlers but gentle, showing all meekness unto all men. The true Christian alone is the real "gentle-man," not self-asserting or pugnacious but patient and forbearing; and this not from weakness or cowardice; it takes more strength and courage to be meek than to be resistant: "He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city" (Prov. xvi. 22). In the third verse: **for we ourselves were sometime foolish, etc.**, Paul gives a reason why Christians should be gentle and forbearing to others. He includes himself in the list of evil-doers, and in so doing displays the very spirit of meekness which he commends. Christians are but redeemed sinners, and they remember what they formerly were. John Newton, a minister remarkable for godliness and Christian devotedness, upon seeing a man being taken to Newgate to be hanged for murder, said "But for the grace of God, there goes John Newton."

II. SALVATION BY GRACE.—vers. 4-7.

"All are sinners," says a modern preacher, "but there are two kinds of sinners—washed sinners and unwashed sinners" and between these two kinds of sinners there is as much difference as there is between light and darkness. The washing is not superficial; it reaches to the heart, and is equivalent to being "created anew;" it is the washing of regeneration, and renewing of the Holy Ghost, which is shed on us abundantly through Jesus Christ our Saviour; that being justified by His grace, we should be made heirs according to the hope of eternal life. The washed sinner neither hates nor despises the unwashed. He knows that it is no merit of his; no works of righteousness that he has done, but the kindness and love of God, that makes him to differ; that he has to thank God for enabling him to do these same works of righteousness; that he is "justified freely by" God's "grace" (Rom. iii. 24); that it is "the grace of God that bringeth salvation" (Titus ii. 11); in short, that "salvation is of the Lord" (Jonah ii. 9).

III. GOOD WORKS MAINTAINED.—vers. 8, 9.

Does the believer then expect to be saved irrespective of his own character and conduct? to continue in his sins, and become an inhabitant of that place into which no sin can enter? to trample the moral law under foot and get to paradise over its neck? to become obnoxious even to human laws, and enter heaven with a morality that is not sufficient to keep him out of gaol? By no means. Jesus came to "save His people from their sins." He fits them for heaven, not in spite of the moral law, but by sanctifying them up to the demands of the moral law in all its breadth and depth of meaning—that is by making them perfectly holy. Christ "gave Himself for us that He might redeem us from all iniquity and purify unto Himself a peculiar people, zealous of good works" (Titus ii. 14). The believer does not, like the scribes and pharisees, rest his claim to heaven on his own righteousness, but still he knows that his righteousness must exceed theirs. And he would not have "herewise." Through the "renewing of the Holy Ghost" he has been brought to hate sin, and to love holiness not only for the sake of the happiness which accompanies it but for its own sake. Paul directs Titus to affirm constantly that salvation is by grace, and to do so for the very purpose that they which have believed in God might be careful to maintain good works. There have been those who were afraid that the proclamation and acceptance of the doctrine of salvation by grace would lead to antinomianism, but Paul was not one of them.

The writer already quoted thinks the advice given in the last verse of the lesson peculiarly well-fitted for Sabbath school teachers and scholars. He says: "Many animosities have grown out of useless and profitless discussions in Bible classes concerning the authority of some minute precept, or of some trifling occurrence in Old Testament history. Such strivings never occur in regard to the great principles of the law, but almost invariably are over some insignificant matters that are not worth a lengthy consideration. 'They are unprofitable and vain;' just the opposite of good works, which are declared to be 'good and profitable unto men.' The arguing Christian is never a working Christian, and the working Christian never has the time, nor the inclination to waste his time, in a useless debate. Work gives a taste for spiritual food—argument is satisfied with a wrangle. There are many teachers who have been bothered with members of their classes who think it is an evidence of smartness to start questions that no one can answer, and thus involve the whole class in a senseless disputation. Here

is an opportunity, out of the Scriptures, and without going out of the way to do it, to show them that such things are 'unprofitable and vain.'"

SUGGESTIONS ON SINGING.

Whatever differences of opinion there may be on minor questions, there are certain principles which we believe exactness and propriety both establish in regard to sacred song.

First. While there should be a choir to lead the singing, that choir ought by all means, to be made up of Christian people.

Second. Since even Christians need to take pains to be in a fit state to worship, nothing is more important than that the members of the choir should be accustomed to attend the prayer and devotional meetings of the church.

Third. The singers should prepare themselves for their duty by prayer, and an earnest seeking of the Spirit's aid, just as the minister should prepare himself for preaching.

Fourth. If the singer can not pray, he can not sing. He may have the best voice in the world, but his efforts will be without power or blessing.

Fifth. It ought to be the custom for the pastor and his choir to have a season of prayer before commencing the service, in order to seek special preparation from God.

Sixth. Nothing is more evident than that the effect of singing is greatly dependent on the spiritual state of the singers at the time. Even a converted organist can make his piety felt through his keys.

Seventh. In order to insure those results, the church ought to have the appointment of singers in her own hands. The matter should not be put into the hands of a society, or an unconverted music committee.

Eighth. Beyond all else, it should be understood that the choir is for leading the congregation, and not for entertaining them with their musical performances. Great responsibility rests on the pastor in this matter. He should see to it that the people are furnished with plenty of books; and he should always, in a hearty, friendly way, urge all to unite in the singing. The example of the pastor is all-powerful.

Sometimes a minister gives out an invitation for all to sing, in such a sad, mournful tone, that no one cares any more about it than he seems to; and hence there is no spirit in the singing. As far as possible, the children should be enlisted. The hymns, at least, ought to be such as they can join in.—*Ira D. Sankey in the Watchword.*

PRESERVING CLEOPATRA'S NEEDLE.

The London Metropolitan Board of Works recently took in hand the subject of preserving their Cleopatra's Needle which had caused so much trouble to float to its destination. After consultation with experts, it was decided to grant to one Henry Browning the job of cleaning and coating the monolith with a solution of his own invention. The effect, says the "Times," has exceeded the most sanguine expectations. In operating upon the granite, Mr. Browning first gave it a thorough cleansing, removing all the sooty and greasy matters from the surface, and indurated it with his invisible preservative solution. The effect has been to give a freshness to the granite as if only just chiseled from the rock, retaining the original colour, disclosing the several veins, the white spar shining in the sun's rays like crystals, and exhibiting the polished portions as they formerly existed. More than this, the "Intagli," or the hieroglyphic engravings, come out far more pointedly than before, and the injuries the stone has received are now plainly distinguishable from the hieroglyphics. The solution soaks well into the pores of the granite, and the best authorities consider that it will have the effect of thoroughly preserving the monolith for centuries yet to come.

Around the Table.

TIME ENOUGH.

Be more cheerful; do not worry;
There is time enough to do
Every day the daily duties
That your Father sendeth you,
And to find some little moments
For heart-music fresh and new.

DUTY AND CHANCE.

IT was a beautiful day, sunny and warm, and Dick, Lou, Nell and little Tot set forth on their trip to the woods in high spirits. Bright as the day was, it had been preceded by frosts that must have scattered the nuts, they thought, and they expected to return with full baskets.

"Besides," as Tot explained, "we'll have a gooder time 'cause we're going to sell the nuts to help our 'Little Folks' Mission Band.'"

That was the plan, and a whole pleasant day of rambling, with a picnic dinner in the wood,

seemed a very attractive way of doing good. They were a merry party, marching through the rustling leaves that had drifted here and there across the path, chasing the chattering, frisking squirrels, and stopping now and then under some great tree "to give a concert," as they called it, making the wood ring with their voices. After a time they came to a spot that they decided to make their dining-room—a little open space near a great tree where they could leave their lunch-baskets, and to which they could bring the nuts as they gathered them.

"Let's rest a few minutes, and then be off to the nut trees," said Dick.

"What's this?" asked Tot, picking up something that the toe of her little shoe had knocked loose from the ground. "An old rusty key!"

"Queer place for a key!" said Lou, examining it. "Wonder what it belonged to, and who lost it?"

"Somebody that wanted to open their trunk or desk or something, and looked for this everywhere," suggested Nell.

"Maybe the lock it belongs to is somewhere in the wood too," said Dick. "It may be the key to some buried box with money or treasures, for anything we know."

"Yes; folks often find such things," added Nell, eagerly—"something that robbers have buried, or people in war-time, to keep it from being stolen."

That reminded Lou of a story she had lately read, and after that Tot remembered something that Uncle George had told her about his finding some money once. Then Dick recalled an account he had read in a paper, and they all grew intensely interested in the subject, and forgot how the time was passing.

"And I suppose there is plenty hidden all around here that somebody will find," said Nell, with a vague idea that half the world might have buried its treasures in Beechland Wood, "if we only knew where to look."

"Wouldn't it be splendid to go home real rich and buy things for everybody—houses and horses and everything?" exclaimed Tot, enraptured at the thought. "We wouldn't have to sell nuts for the mission then; we would just give 'em millions."

It was a tempting picture, and from thinking of it, all they had planned in the morning grew tame and insignificant. They began to examine an old hollow stump near them, and from that they went to an oddly-shaped mound. They had talked themselves into a full belief that treasures were all around them, and why should they not find them? So a regular quest began. They wandered on, digging under the roots of old trees, wearying themselves with lifting heavy stones, trying to discover caves, forgetting nuts and squirrels, the beauty around them and their own joyous spirits, in a vain, tiresome search.

Hours had passed when weary, hungry and disappointed, they gave it up and decided to

go back to the great tree for dinner. In their excitement they had not noticed how far they had wandered, but they found it a long and toilsome way to return; and when at last they had reached the place and finished their lunch, the lengthening shadows told them it was time to go home. It was a very quiet little party that entered the house that evening. The elder ones scarcely liked to tell the day's adventures, but poor, disappointed Tot poured out the whole story.

"And so we lost our whole nice day and good time and everything, and we haven't got any nuts for the mission, either," she concluded.

"Ah, yes!" said mamma; "that is usually the way when we trample down some little duty that has been put right in our path to run after some greater good that we fancy we might do if we had the opportunity—we fail of both. It is God himself who has said, 'He that is faithful in that which is least is faithful also in much.'"

THE CORN AND THE LILIES.

SAID the Corn to the Lilies:
"Press not near my feet,
You are only idlers,
Neither Corn nor Wheat.
Does one earn a living
Just by being sweet?"

Naught answered the Lilies,
Neither yea nor nay,
Only they grew sweeter
All the livelong day.
And at last the Teacher
Chanced to come that way.

While His tired disciples
Rested at His feet,
And the proud Corn rustled,
Bidding them to eat,
"Children," said the Teacher,
"The life is more than meat."

"Consider the Lilies,
How beautiful they grow!
Never king had such glory,
Yet no toil they know."
O happy were the Lilies
That He loved them so.

—Sunday Afternoon.

LOVED AND BE LOVED.

EVERY morning little Joan read a chapter in the Bible to her mother. One can never learn about God too early!

One morning she read the fourth chapter of the First Epistle of John. When she came to the nineteenth verse, she read these words:

"We love Him, because He first loved us."

"Whom do we love?" asked her mother.

"Our Lord and Saviour," replied Joan.

"Who loved us first?"

"The Lord; but, mamma, what do these words mean—'He first loved us?'"

"They mean, my child, that God loves us long before we love Him. When you were born, you did not love. You were a very little child, and you did not understand. But in the meanwhile God loved you, for He gave you kind parents, a cradle to sleep in, and clothes to wear. When you grew older you were often naughty, headstrong, and disobedient; but in spite of that He loved you, for He gave you

bread and meat and health and strength, He gave you playthings and amusements; through His power you have been taught about the Lord Jesus, who came into this world to make you happy, and prepare you for Heaven. This is why God loved you first."

"Now I understand!" exclaimed Joan.

"Well, do not forget," said her mother; "and remember that in return you must also love and serve Him."

The next day Joan's little cousin Mary came to make her a visit. Mary was not a very sweet-tempered child; she wanted to have her own way in everything, she wanted whatever any one else had.

Joan had a very pretty doll, which she was very fond of, but Mary liked it also, and wanted to take it. Joan refused, because she was afraid she would break it. Mary began to sob and cry; she sat down, covered her face with her apron, and refused to play.

Then Joan went to her mother who was in another room.

"Mamma," she said, "Mary is naughty, she will not play; she does not love me."

"Do you wish her to do so?" said her mother.

"Oh yes!" answered Joan, earnestly.

"Then act with her as God does with us—love her first."

Joan was silent—she knew that her mother was right. Then, running to her cousin, she gave her the doll, saying:—

"Here, Mary, take my dolly; we will play together."

Mary thanked her with a joyous look.

Joan helped her dress and undress the doll, bending all her efforts to please her. Mary was delighted, and spent a very charming afternoon.

When she went home she said to her mother:

"Joan is a very nice little girl. I like her very much. Will you let me give her that pretty picture book I bought the other day?"

Her mother willingly gave her permission, but was much surprised that Mary should be willing to give away a thing which she valued so much.

"It appears," she said to herself, "that Joan has had a very good influence on my daughter. I never saw her so generous and good-natured."

The next day she gave her engraving to Joan.

Joan showed the pretty picture to her mother.

"Would you have thought," said she, "that Mary would ever have given me any thing like this?"

"Why, yes!" her mother answered smiling, "a blessing always comes to those who love first."

GOD gives lovingly, kindly, and freely. Suppose He stopped giving, what would become of us?



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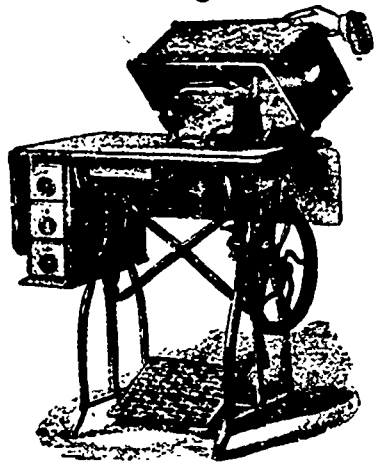
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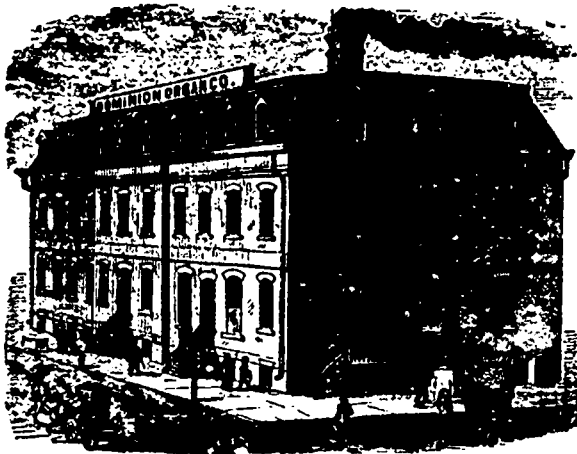
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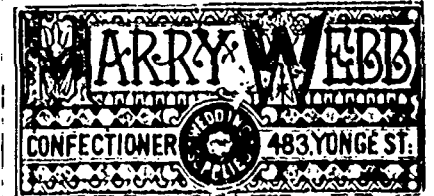
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