

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Title on header taken from:/
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments:/
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>

The Canadian Independent.

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

Vol. 26.

TORONTO, THURSDAY, July 10, 1879.

New Series. No. 2.

THE CANADIAN INDEPENDENT.

Published by the Congregational Publishing Company

REV. W. MANCHEE, *Managing Editor.*

REV. JOHN WOOD,

" R. W. WALLACE, M.A., } *Associate Editors.*

" JOSEPH GRIFFITH,

REV. J. B. SILCOX, *Business Manager.*

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.

BUSINESS DEPARTMENT.

All Subscriptions and advertisements should be sent to the Business Manager, Rev. J. B. SILCOX, 340 Spadina Avenue, Toronto, Ont. Subscription \$2 per annum, payable in advance. Remit by Money Order, Draft, or Registered Letter.

DR. PARKER has had more light in the case of Dr. Talmage, and confesses that he has changed his mind. He is willing now to give Dr. Talmage the right hand of fellowship.

YALE College held its one hundred and seventy-ninth commencement on the 26th of June. We observe that Prof. Hoppin leaves the chair of Homiletics in the Theological Department for a position in the Art School.

We learn that there are to be some changes in the teaching staff of Andover Theological Seminary. Profs. Phelps and Taylor are to retire. Prof. Phelps has been in the Seminary for thirty-three years, and Prof. Taylor as long. Ill health is the cause of both resignations.

REV. DR. FARNSWORTH, of Cesarea, missionary of the A.B.C.F.M., in concluding a detailed and encouraging account of a twenty days' tour among the outstations of his field, says, "The kingdom is coming; wait patiently; pray earnestly; watch continually; forward the supplies!"

WOMEN are gradually making their way into the pulpits of more than one denomination in the United States. We no longer feel astonished when among the ordinary religious news we read such an item as this: "The Rev. Ellen G. Gustin has become the pastor of a church in Westerly."

At a Hebrew Convention shortly to be held in New York will come up a proposition to change the Sabbath services in the synagogues from Saturday to Sunday. This important change is being put in practice by a few of the radically reform congregations, but it meets with strenuous opposition from the orthodox rabbis, journals and people.

The Committee appointed by the United Presbyterian Synod of Scotland to deal with the Rev. David Macrae has concluded its work, and is to report to the Synod on or about the 22nd of July. A resolution was passed by the Committee to the effect that Mr. Macrae's doctrinal position is inconsistent with that of his Church, and that he should be separated from his charge and suspended from all ministerial functions.

A GREAT crowd listened to Joseph Cook at Salt Lake. The subject of the lecture was "Certainties in Religion with a Prelude on Mormonism." It was to be delivered in the Presbyterian Church, but when that building was filled, and some hundreds were still standing outside, the lecture was adjourned to the Methodist Church, a larger building. Many Mormons

were present, and heard some very sensible and plain talk, which made them very angry.

SIGNOR GAVAZZI, the Italian orator whose name was so well known on this continent a quarter of a century ago, has been preaching in London to immense congregations. He is labouring to evangelize Rome at present, and says that there never was a time so opportune as the present for spreading the doctrines of the evangelical faith among its benighted people or a greater eagerness evinced for hearing and learning the truth. "All that was wanted was earnest and devoted men to preach the Gospel, and pecuniary help."

THE Rev. W. T. Eustis said in a sermon before the Yale Theological Seminary that the need of the age was more practical teaching in applied theology. He said that he had a Bible class of young men, among whom were several bank clerks, and he recently put to them the question, "If funds were entrusted to you as a trustee, would you have the right to invest them in a savings bank and take the interest to your own use?" Several replied it would be perfectly legitimate. This want of faith in the ethics of the gospel is the great heresy of our day.

THAT famous Vermont resolution on "Historical Congregationalism,"—which, by the way, was not passed by the Convention, but for which a very mild declaration indeed was substituted—was not a very frightful thing after all. So claims its proposer, the Rev. R. T. Hall, of Pittsford. The same gentleman has been also defining the word "Evangelical." He says that Arminianism and Immersionism and even Annihilationism are not ruled out by that word. We thought that Vermont Congregationalists were not going back to the eighteenth century, and we are now glad to be assured that we were right in our thinking.

REV. HENRY WARD BEECHER in addressing the "Business Men's Society for the encouragement of moderation" advocated total abstinence as the best policy for the sake of body and mind. While there is a difference of opinion among the people upon temperance, all unite in regarding intemperance as a terrible evil. "I have had probably as much cerebral fatigue as most men," he said, "and at times have not only had the cares of a large congregation on my mind but the cares of State, and I never used stimulants to keep me and give me strength for the work." He encouraged the Society, as they were trying to get the old drinkers not to drink.

THE Kingston Church "Miscellany," which we are glad to count among our exchanges, says:—"There is some probability that Dr. Wilkes will be induced to write and publish his "Life and Times." It is certain that such a work would be received with great favour, not only by our entire denomination but also by very many in other communions. It would cover our denominational history in Canada from its beginning to the present as the life and times of no other individual would, owing to the Doctor's intimate and influential relation to all our churches and societies. The value of such an autobiography would be vast, and we hope the churches may receive the heritage." We heartily concur with the above and trust that the Dr.'s health may permit him to accomplish the task.

SOME English Church clergymen have been bemoaning their comparative failure in the East end of the city of London. They have been writing in the "Times" about it. An East London incumbent says that "the nonconformists are masters of the field ;

their chapels are well filled" while the buildings of the establishment show dreary rows of empty seats. One clergyman does not hesitate to trace the greater success of Nonconformists to their freedom from the cumbrous arrangements of the State Church. And we think he is about right. It seems to us that a religious establishment is a very ineffective evangelistic agency. It has no missionary spirit. We believe that there are many English Church clergymen who have learned this at last. And the remedy for this evil is disestablishment.

SOME of our readers must have read the address of Robert G. Ingersoll at his brother's grave. Colonel Ingersoll has been known for some time as an earnest opponent of Christianity. He has expended a great deal of strong rhetoric on what he terms "the superstitions and follies of Christian people." But as we read this address we cannot help feel that Christians build on a better foundation than he has. His utterance is the utterance of despair. "A wreck must work at last the end of each." Such is his language. And yet, it is remarkable how even he, unbeliever though he is, turns to some dim hope of something after death. "In the night of death hope sees a star, and listening love can hear the rustle of a wing." Yes; there is something in us all—call it an instinct or what you may—there is something in us that will not permit us to rest in the creed of annihilation.

THE Swedish expedition under Nordenskjöld, which sailed from Gothenburg on the 4th July, 1878, has successfully solved the problem of the Japan; thereby northeast passage for Cabot, Sir Hugh Willoughby, Barentz, Hudson and Behring unsuccessfully attempted. Though the exploit is little likely to give substance to those golden visions of trade with far Cathay which tempted the ancient adventurers to the risk, yet science will reap many fresh acquisitions from it. The zoologists report splendid stores of peculiar and hitherto unknown marine animals; and some apparently diatomous mud, collected in yellow spots on the ice, proves to be a new mineral, probably created by the action of long frost upon sea water. The probability, however, is that the observations and experience thus gained will prove of the greatest value to future aspirants who may attempt to pass a summer at the North Pole.

THE "Advance" puts the case well concerning the action of the Congregationalists of Vermont, on the famous historical resolution. It says:—"There are not a few men as evangelical as the fathers of Westminster, of Savoy, of Boston or Oberlin, who are by no means perfectly and completely satisfied with the particular way in which the evangelical doctrines have been set forth by any of the memorable historic assemblies. Nor does this imply any disloyalty to the Bible as the divine test and measure of religious truth, or any non-evangelical irreverence for the Fathers. Nor yet does it imply that there is less faith in the earth now than then. It may indicate that there is more. But, at any rate, it means this, that each generation has the right, this generation as fully as that generation, to think over again for itself God's thoughts, and to set them forth as best it can, and so as best to suit existing modes of thinking, existing forms of expression, and existing conditions of Christian controversy and Christian life. And surely it is "evangelical" to believe that under the growing light and power of the gospel and the advancing reign of our Lord and Saviour Jesus Christ, the days are not growing worse and worse.

THE SILENCE OF SYMPATHY.

Great sorrow is silent. The soul is overwhelmed. It sinks under the hand of God into helplessness. In the presence of His power, and under the sense of His righteousness, there is a terrible dread of other and still greater sorrow. When His hand is upon us, we know that it is in justice; but conscious of sinfulness, we know not the limit of pain He may inflict, and we are afraid. "I was dumb with silence; I held my peace even from good; I opened not my mouth, because thou didst it." At such a time the language of ordinary life is meaningless, and seems by its feebleness to mock the heart whose sorrow seeks to burst forth like a torrent. There are groanings that cannot be uttered, emotions which are wordless until the terrible pressure gives new meanings to familiar words, and forces a channel in language which can be understood in its great depth and overflowing fulness only by those of like experience. We sit alone. The presence even of friends is an intrusion; their words jar our hearts, and their well-meant sympathy is only an opening of the fresh wounds. After the first great tumult is over, after the shock of the blow has passed a little, after time has taught us the language of sorrow, or when we feel the touch of the hand of one whose sorrow has been greater, the lips speak; but until then the grief is too sacred to be shared with any one, and is hidden away in the secret chambers of the soul.

Therefore true sympathy is also silent. It respects this sacredness of sorrow and does not ask to share that which is not offered. With an instinctive knowledge of the unutterableness of too great emotion, it waits for the speaking of the crushed heart. As when one is found by the road side, wounded and bleeding and sinking, the hands are busy in needed service; every want is ministered unto; the flowing blood is stanching and the gaping wounds closed, but the story of the casualty is not asked for until the suffering one revives. So sympathy for the wounded, bleeding heart is silent. It serves, but waits until the fitting time for words. Job's friends were wise in their first overtures of comfort. They "sat down with him upon the ground seven days and seven nights, and none spake a word unto him: for they saw that his grief was very great." See, also, how for they saw that his grief was very great. "See, also, how for they saw that his grief was very great." See, also, how for they saw that his grief was very great. When His heart was moved He rendered service such as was needed, but said little. When He came to the sisters, He went to the grave with them weeping. Their sorrow was His own, and His tears were a stronger expression of sympathy than any words could have been. "See how He loved him," they said who saw Him.

Not knowing the exact measure of the sorrow of others, our words even of kindness may grate upon their hearts by their inappropriateness. Our well-meant attempts to comfort may only irritate. The commonplace expressions of the mysteries of Providence, the greatness of the affliction, and the wise purpose of good to be wrought in us thereby, may at first fail to awaken any response and be useless, because the sufferer sees as yet only the sorrow and not the sovereign grace.

It is better, therefore, to be silent until we know what is fitting to be said. And when we do speak, let it be, not in explanation of the mysteries of God's ways, but in encouragement to simple faith in God and in Christ. "Believe, and thou shalt see the glory of God," was the message of Christ to the sisters. "Let not your heart be troubled," He said to the sorrowing disciples, "ye believe in God, believe also in Me." But until we know that the heart is ready to hear our words, let our tears and our tender and silent services express our sympathy with sorrow.

Blessed are they whom God so sustains in the very shock of sorrow, that their lips are at once opened to praise Him.

SHUN THE SCEPTIC.

First, I warn you to shun the sceptic—the young man who puts his fingers in his vest and laughs at your old-fashioned religion and turns over to some mystery in the Bible and says, "Explain that, my friend; explain that;" and who says, "Nobody shall scare me; I am not afraid of the future; I used to

believe in such things, and so did my father and mother; but I have got over it." Yes, he has got over it, and if you sit in his company a little longer, you will get over it too. Without presenting an argument against the Christian religion such men will by their jeers, and scoffs, and caricatures, destroy your respect for that religion which was the strength of your father in his declining years, and the pillow of your old mother when she lay dying.

Alas! a time will come when that blustering young infidel will have to die, and his diamond ring will flash no splendour in the eyes of Death as he stands over his couch waiting for his soul. Those beautiful locks will lie uncombed upon the pillow, and the dying man will say, "I cannot die—I cannot die." Death standing upon the couch says, "You must die; you have only half a minute to live; let me have it right away—your soul." "No," says the young infidel, "here are all my gold rings, and these pictures, take them all." "No," says Death, "what do I care for pictures?—your soul." "Stand back," says the dying infidel. "I will not stand back," says Death, "for you have only ten seconds now to live; I want your soul." The dying man says, "Don't breathe that cold air into my face. You crowd me too hard. It is getting dark in the room. O God!" "Hush," says Death, "you said there was no God." "Pray for me!" exclaims the dying infidel. "Too late to pray," says Death; "but three more seconds to live, and I will count them off—one, two, three." He has gone! Where? Where? Carry him out and bury him beside his father and mother, who died while holding fast the Christian religion. They died singing; but the young infidel only said, "Don't breathe that cold air into my face. You crowd me too hard. It is getting dark in the room."

THE TRANSFERRED BURDEN.

"If our transgressions and our sins be upon us, and we pine away in them, how should we then live?"—Ezek. xxxiii. 10.

If they are upon us, how can we live? For "mine iniquities are . . . as an heavy burden they are too heavy for me." "The burden of them is intolerable." It is not the sense, but the burden itself which cannot be borne; no one can bear his own iniquities. Being sunk lower and lower, and at last to hell by it. It is only not the very elasticity of sin within us keeps us from feeling the weight of the sin upon us; as the very air in our bodies prevents our feeling the otherwise crushing weight of the atmosphere with its tons upon every inch. Or (thank God for the alternative!) when the whole burden, our absolutely intolerable burden, is known to be laid upon another.

If this burden is upon us, we cannot walk in newness of life, we cannot run in the way of His commandments, we cannot arise and shine. The burden is "too heavy" for these manifestations of life; we do but "pine away" in our sins, whether consciously or unconsciously; and the sentence is upon us, They shall "consume away for their iniquity." For there is no curse so terrible and far-reaching as, "He shall bear his iniquity."

"If!" but is it? It is written, "The Lord hath laid on Him the iniquity of us all." On Jesus it has been laid, on Him who alone could bear the intolerable burden; therefore it is *not* upon His justified ones who accept Him as their sinbearer.

This burden is never divided. He took it *all*, every item, every detail of it. The scapegoat bore "upon him *all* their iniquities." Think of every separate sin, each that has weighed down our conscience, every separate transgression of our most careless moments, added to the unknown weight of all the unknown or forgotten sins of our whole life, and all this laid upon Jesus instead of upon us! The sins of a *day* are often a burden indeed, but we are told in another type, "I have laid upon thee the *years* of their iniquity." Think of the *years* of our iniquity being upon Jesus! Multiply this by the unknown but equally intolerable sin burdens of all His people, and remember that "the Lord hath laid on Him the iniquity of us *all*," and then think what the strength of His enduring love must be which thus bare "the sins of *many*."

Think of His bearing them "in His own body on the tree" in that flesh and blood of which He took part, with all its sensitiveness and weakness, because He would be made like unto His brethren in all things; and that this bearing was entirely suffering (for He "suffered for sins"), and praise the love which has not left "our sins . . . upon us."

We cannot lay them upon Him; Jehovah has done that already, and "His work is perfect." "Nothing can be put to it, nor anything taken from it." The Lord hath laid on him the iniquity of us all." "He hath done this." We have only to look up and see our Great High Priest bearing the iniquity of our holy things for us; to put it still more simply, we have only to believe that the Lord has really done what He says He has done: Can we doubt the Father's love to us, when we think what it must have cost Him to lay that crushing weight on His Dear Son sparing Him not, that He might spare us instead? The Son accepted the awful burden, but it was the Father's hand which "laid it upon" Him. It was death to Him, that there might be life to us. For "if our transgressions and our sins" were upon us, there could be no answer to the question. "How should we *then* live?" for we could only "pine away in them" and die. "Ye shall die in your sins." But being "laid on Him," how shall we *now* live? "He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for Him and rose again." Unto Him, by Him, in Him, for Him, now; and with Him, where He is, for ever and ever!

On Thee, the Lord
My mighty sins hath laid;
And against Thee Jehovah's sword
Flashed forth its fiery blade.
The stroke of justice fell on Thee,
That it might never fall on me.

TWO SIDES TO EVERYTHING.

We are all familiar with the legend of the upreared shield by the roadway, one side of which flashed silver rays in the sunlight, while the other side was golden; and how two valiant knights journeying from opposite directions met under this shield and argued, first with hot and hasty words, and then with the sharp point of their lances, to convince the other that he was wrong; but when in the progress of their severe and bloody contest they changed places, they glanced upward and found to their shame and confusion that they were *both right*.

They had both fought conscientiously for what had appeared to them to be the truth, but they had each seen only one side.

We can only imagine them upbraiding themselves for their foolish obstinacy and self-conceit, as they lay wounded and exhausted after this needless conflict, yet it is quite likely that when sufficiently recovered, each rode off ready to enter again into mortal combat with any who might dare to differ in opinion with him.

The same intolerant spirit which animated these hot-headed knights still prevails. Intelligent, conscientious people of to-day, are constantly coming in contact with others equally educated and thoughtful, but they have been differently trained. Coming from opposite directions, they do not see things from the same standpoint. Then follow endless tilts and jousts; their lances which should be kept ready for the protection of the weak and the advance of the right are often dulled and dimmed in petty squabbles concerning some trivial, unimportant point. What matters it after all whether the shield be silver or gold? Why should not each enjoy his own opinion, so long as there is no principle at stake, if it makes him happy.

But as then, so now there are those who dogmatically insist that others *must* see through their eyes and act according to their standard, allowing no freedom of thought, nor liberty of speech, save in grooves, whose narrow confines bound their own line of duty.

Often, because of the determined endeavours on the part of one person to curb and conquer the natural instincts of another, and in the purpose and desire of that other to carry out that which he sees written on

his side of the shield, there has come a final separation between those who if they could but sometimes have changed places with each other, might have walked lovingly and helpfully together through life's journey.

There are many truths which are self-evident, and upon which our feet cannot be too firmly planted. But while there are points which we may not yield, it is always well to remember that there are two sides to every question.

MIRACLES IN BIBLE TIMES.

If miracles were so plentiful in Bible times, why are they not of common occurrence still? Let us consider for a moment: "Plentiful in Bible times." What are Bible times? One would like to know within a few thousand years, or a trifle like that, what times are meant. If you think miracles were abundant during all the centuries and millenniums of Bible times, you are greatly mistaken. There is a general impression that the Bible is a book full of miracles, which come in at random as they do in the old heathen mythologies; but those who pay any attention to Bible perspective know better. Have you ever considered that in the Book of Genesis, covering more than 2,000 years at the lowest computation, there is not a single miracle wrought by human agency? Adam works no miracle; Abel works no miracle; Enoch works no miracle; even Abraham works no miracle. Nor one of all the patriarchs. How different from all the old mythologies, and how different from what it would have been if this book had come to us merely from some dim mythological past. Even when God himself is represented as doing things out of the general course of nature, it is only at long intervals, and very rarely, as in the translation of Enoch, the judgment of the flood, the confusion of tongues, the birth of Isaac. Remember that these events were centuries apart from each other. Even if there had been a miracle for every century, which there is not, you could scarcely say that they were "very plentiful." If you look at the history perspective, you will learn first, that all through Bible times, miracles were not the rule, but the exception; and more particularly that the miracles cluster around particular epochs, when there was special need for such signs of divine presence and power; as at the time of the Exodus, after the long, dark interval of Egyptian bondage; at the time of Israel's deepest declension, when the prophets Elijah and Elisha were called in a special way to witness for the Lord; and above all in the times of Christ and the founding of the Church, after the long and silent interval from the Restoration to the Advent. Does not this way of looking at the sacred history put the Bible miracles in a very different and altogether reasonable light?—From Rev. Dr. J. M. Gibson's "Ages Before Moses."

VISITATION OF THE SICK.

Of the spiritual preparation needed in order to be a son or daughter of consolation I will not now speak. There are, however, a few practical points which a missionary, Bible reader, or pastor, often overlooks.

1. Quietness of movement and voice. You do not know how much the sick are annoyed by heavy steps, slamming of doors, and loud speech. Said an octogenarian to me, "I prefer your visits to those of my pastor, for he prays so loud." But if there is anything worse than noise, it is whispering. The nervous suffer more from this in the sick-room than from rudeness in other forms.

2. Cheerfulness. Incidents by the hour could be related of physicians of body and soul whose sunny natures were their best medicines. The writer unwittingly used to carry an anxious face into the pulpit. The remark of his deacon about the pleasant expression of countenance which a neighbouring pastor wore when he preached was a delicate hint and never forgotten. So at the bedside, even of the dying, sobriety and cheerfulness may be combined, not only in the glance of the eye and intonation of voice, but in the modes of conveying one's thoughts.

3. Truthfulness. Some affirm that it is right to de-

ceive both the sick and their friends, because it is feared that neither can bear the truth. It is both cruel and wicked to encourage false hopes of any kind. It is right to say with a smile that we hope or pray that we shall see the sufferer better next time, or give some such evasive answer to them. It may not be wrong in delirium to play a little with the harmless fancies of the insane, but this is no real exception. A New York actor was recently pronounced "sound as a nut" by a physician. In a few minutes he was a corpse, the result of deep ulceration of the lungs. A hearty laugh at the table was the immediate occasion. A lady in this city made a similar remark in regard to the diagnosis of her family physician in reference to a daughter just before death, when he must have known the truth.

4. Remember little things which relate to your own safety and the comfort of the sick.

(a) Leave your outer garments, if possible, in another room. "A bushel of cold" comes sometimes with a sudden approach from outside air to the sensitive person of the invalid. In contagious diseases, fumigation of clothing is needed before returning to one's family. A friend has just buried his wife with diphtheria, having neglected care in this matter.

(b) Don't give an icy hand to the sick. If your hand is ungloved or cold, warm it before shaking—no, never "shake" anybody's hand, sick or well before taking another's hand in your grasp.

(c) Don't kiss those sick with fevers or dangerous diseases, specially on the lips. The daughter of Her Majesty Queen Victoria paid her life for such a kiss. If a mother or wife will kiss their sick companion or child, press the brow or hand, and avoid inhaling the breath, or swallowing afterwards without expectoration. Still more objectionable is it to caress or kiss the corpse.

(d) Some medical men advise visitors to the sick to sit elsewhere than between the fire and the bedside, where the effluvia naturally would pass in the draft.

(e) Sit facing the sick when communicating with them. Thoughtless visitors sometimes take a chair at the head of the couch. The sufferer twists his neck to get a sight, when by reversing the chair the parties are *vis-a-vis*. These are little things, but not unimportant, as many years' observation in hospital and sick-room proves.

(f) Visiting when one is fasting is not wise. Disease is more readily caught when one's stomach is empty.

Other hints will follow. Meanwhile forget not what Fredrika Bremer says: "Sickness is not always an evil, but often a good—a healing balsam, under whose benign influence the soul rests after its hard struggles and its wild storms are still! When at last we arise with exhausted strength from the sick bed our souls often awake as out of a long night into a new morning. So many things conspire to soften the feelings—the still room, the mild twilight through the window curtains, the low voices, and more than all, the kind words of those who surround us, their attention, their solicitude, perhaps a tear in their eyes,—all this does us good—essential good."—E. P. T., in "The Christian."

HOME RULE—PARENTS AND CHILDREN.

Arthur Helps in one of his essays remarks that the extent and power of domestic rule are very great, but this is often overlooked by the persons who possess it, and "they are rather apt to underrate the influence of their own authority." There is certainly little occasion for knowing much about the nature of those whom you intend only to restrain. Coercion, however, is but a small part of government. We should always, therefore, be most anxious to avoid provoking the rebel spirit of the will in those who are intrusted to our guidance. We should not attempt to tie them up to their duties like galley slaves to their labour. We should be very careful that, in our anxiety to get the outward part of our action performed to our mind, we do not destroy that germ of spontaneousness which could alone give any significance to the action. "We may insist upon a routine of proprieties being performed with soldier-like precision, but there is no drilling of men's hearts." Still less is there any such drilling of the hearts of children.

True domestic rule, the rule of the home, not of the hulks or the reformatory, is founded upon truth and love. If it has not both of these, it is nothing better than a despotism. It requires the perpetual exercise of love in its most extended form. You must learn the dispositions of those under you, and teach them to understand yours. In order to do this you must sympathise with them; for upon your sympathy will often depend their truthfulness. Thus, you must persuade a child to place confidence in you, if you wish to form an open and upright character. You cannot terrify it into habits of truth. On the contrary, its earliest falsehoods are oftener caused by fear than by a wish to obtain its little ends by deceit. The child is conscious of wrong, without knowing in what the wrong consists. Show the child that you sympathise with it, and that it is not an outcast because it has erred, and the foundation will be laid of a confidence that will last through life, and will be more and more of a shield and buckler as the child grows in years and understanding.

Of course his own example must be the chief means in any man's power, by which he can illustrate and enforce those duties which he seeks to impress upon his household. Next to this, praise and blame are among the strongest means which he possesses; and they should not depend on his humour. A bit of praise will not make up for a previous display of anger not warranted by the occasion. Children are close observers. They notice inconsistency and contradiction as quickly as grown people do, brooding solemnly over the mysterious moral arithmetic which makes two and two a varying and most uncertain quantity. A child oftentimes forgets that it should not do a particular thing; but it rarely ever fails to observe the contradiction when what is sharply rebuked to-day goes unchidden on the morrow. Ridicule, in particular, is in general to be avoided. It is too strong a remedy. Especially is it important to avoid directing ridicule against that which is good in itself, or which may be the beginning of goodness. To any attempt at amendment we should be very kind. "An idle sneer, or a look of incredulity, has been the death of many a good resolve."

Mr. Helps suggests some general maxims which may be of service to any one in domestic authority. The first is to make as few crimes as he can, and not to lay down those rules of practice which, from a careful observation of their consequences, he has ascertained to be salutary, as if they were so many innate truths, which all persons alike must at once, and fully, comprehend. Let him not attempt to regulate other people's pleasures by his own tastes. In commanding, it will not always be superfluous for him to reflect whether the thing commanded is possible. In punishing he should not consult his anger, nor in remitting punishment his ease. Let him consider whether any part of what he is inclined to call disobedience may have resulted from an insufficient expression of his own wishes. He should be inclined to trust largely. To these there is one maxim to add: Be heedful in promising, but keep the promise to the letter, whatever the inconvenience!

Above all else, save the children from the agony of feeling that they are misunderstood. Who does not remember the miseries of little David Copperfield, when, placarded as a boy who bites, he is made the jest and butt of the school! Children strive to do what is right more frequently than we think. When they take their first tottering steps, how eager are we to cheer and support them. What child was taught that it was a sin to fall in its earliest journeying from its tiny chair to mother's arms! Shall we be less considerate when it is treading, for the first time, the paths of submission and obedience! It is easy enough to rule our homes in gentleness and peace, if we but give to the government of our children a little of the thought we give to matters of less moment. Then will they advance in goodness as in knowledge, trusting those around them, honouring them and loving them, so to remain until they who are now children shall have children of their own, and repeat, as teachers, the sweet lessons they have learned. In this wise, the good that is done by those who rule worthily lives after them from generation to generation.

THE
CANADIAN INDEPENDENT.

TORONTO, THURSDAY, JULY 10th, 1879.

MANY of our old subscribers will see by the label that their subscription expires with the 1st of this month. The success of the paper depends upon all subscriptions being paid in advance. Will our friends kindly remit at once. Do not send your dollar alone. Ask your neighbour to subscribe. Our circulation has increased fifty per cent. since the beginning of the new year. But to make the weekly a complete success we want this greatly increased and it can be if all the lovers of THE INDEPENDENT will work for it.

A JUST PLEA.

IT may seem an ungracious thing to take exception to the acts of one's benefactor. Yet we can conceive occasions when the self-respect of the receiver, coupled with a love of fair-play, may compel him to call in question the conduct of the donator. And if the giver be a man of good intention, and willing to do justice so all in the dispensation of his bounty, he will not feel himself above receiving a suggestion from the person to whom his charity is extended.

Believing that the foregoing sentences will meet with almost universal approval, they justify us in saying a word on the relation existing between the Colonial Missionary Society and our Canadian churches. The report of the last annual meeting of that Society has reached us in the "English Independent," and one feature of that meeting calls forth a remark or two by way of criticism. The great burden of that meeting was given to advancing the claims of Australia upon the Society's assistance, while the claims of Canada were relegated to a very unimportant position.

Look at the addresses delivered upon that occasion. The Rev. J. P. Chown referred for a moment to the pleasure he once had of preaching in Zion Church, Montreal, and then he launched out at length upon the work in Australia. The Rev. J. Johnstone followed in a lengthy address about nothing but Australia. The next speech by the Rev. S. J. Whitmee was about the same colony, while the last address by the Rev. W. Wilson was Australia from beginning to end. In the report of the addresses covering nearly nine columns, there are only eleven lines containing any reference to the work in Canada. And what was the inevitable result of these speeches? That the friends of the Society present at the annual meeting heard a great deal about Australia, and next to nothing about Canada. Now, we do not object to the deep interest which the Colonial Society takes in Australian affairs. We have no right to take any exception to that. We are glad that our brethren in the far-away colony are so ably

backed-up in their evangelistic venture. Nor are we at all oblivious to the great kindness and help afforded the Canadian Churches by the Society. Our College and our Missionary enterprises in this land know and appreciate the beneficence shown to them. Yet we think it nothing but right to protest when so much is made of one colony, and another—equally interesting and equally needy—is comparatively obscured. And we very much mistake the temper of the patrons of the Colonial Society, if—were the whole facts placed before them—they would sanction any absorption of missionary interest by the Australian colony.

And for this reason. The contributions of our British brethren are made to help *the colonies*, not any one in particular, but all who need their valuable assistance. And that means Canada as well as Australia, and Australia no more than Canada. The question then resolves itself into this, Which is the most needy? And we think an investigation will prove that Canada is. We have fewer churches, fewer ministers, and are not as wealthy as our Australian brethren. Then the great work of opening up Manitoba and the North-west lies before us, but we are unable to enter upon that from lack of means. Hence, we feel that our claims upon the charitable consideration of our English brethren are worthy of their investigation and regard. And moreover we feel confident that they have only to be made known to them to be justly appreciated. We envy no one. We ask no favoritism. But we do ask for fair play. And that our English friends are ever ready to show to all.

THE MORE UNBELIEF THE MORE CRIME.

THE self-styled "advanced thinkers" of the present day propose to reform the morals and manners of the civilized world by means of the gospel of Neology. In their view man is only blindly groping his way through different strata of superstition, or religion, or whatever we like to call it, to a condition of enlightenment and purity and true nobility, in which, freed forever from the trammels of creed and catechism, and no longer "the slave of a book" (the Bible), he will proudly assert his supreme egotism, and worship—himself. In the meantime, pending that grand consummation, the less religion a man has the better, say they,—the better as a man, the better as a citizen.

It will not pay to test the soundness of this theory by actual experiment. "Experience teaches fools;" wise men learn without it; or at the very least, the experience of others is sufficient to teach them, without their own. There are countries in which infidelity and all the different shades and degrees of scepticism have already had ample opportunity to bring the inhabitants very near perfection. How would infidel France do to set up as a pattern in morals and good citizenship? Where

does "advanced thought" live when it is at home? Is it not in Germany? And has the "advanced thought" of Germany been accompanied or followed by an advanced morality? It has not. On the contrary crime has increased in Prussia from fifty to two or three hundred per cent. during the last six years. The imprisonments in Prussia, Hanover and the Rhine Provinces alone have risen from 102,077 in 1872 to 133,734 in 1876 and 150,000 in 1878. The prisons are full, and patriotic statesmen are urging the formation of a penal colony on some island of the Pacific or in some part of Africa. Marriages are concluded "on trial" to be broken if not found to answer. On Sunday—we can scarcely call it Sabbath in this connection, for the name, as well as what the name represented, have both almost entirely disappeared—the people work during church hours and spend the afternoon and evening in rioting in the public-houses and music-halls, while the upper classes rush to the horse-race. What formerly was considered generous and noble is now looked upon with contempt; and theft and swindling are called by the euphonic name "business."

These are not the statements of prejudiced outsiders; they come from within the country. The better part of the press gives free expression to them, and the facts embodied in them are the cause of grief and anxiety to many of the best citizens. When we see advanced Rationalism, Scepticism, a negative theology, and a materialistic philosophy, bearing good fruit—a good deal better than is shewn in the morality of France and Germany—it will then be time enough to listen to their claims. As it is, let us cling to the Bible which is the only true source of that "righteousness" that "exalteth a nation."

OBITUARY.

In the Hamilton papers last week under the caption "Died," was the following notice:—"On June 26th, James B. Laing, M.A., M.D., in the 67th year of his age." A word about the subject of the notice is in place here. Dr. Laing was a native of Aberdeen, Scotland, but he lived in the city of Hamilton since 1859. In his boyhood he was nine years in business, and during that time served an apprenticeship of five years to a commercial house. But his mind was set on study, and after passing through a University and a theological curriculum at Glasgow, he settled at Woodside, in the precincts of his native city in 1840, where he ministered for 19 years to a small Congregational Church meeting in Cotton chapel. In 1841 he married Miss McCombie, of Tillyfour, sister of Wm. McCombie, Esq., the late M.P. for West Aberdeenshire. She died of consumption fifteen months after their marriage, leaving a son aged five months, who survived her only five months. In 1844 he graduated A.M. at Aberdeen, and in the same year he started a cheap religious magazine called the "The Day Star," which soon attained a monthly circulation of 20,000, spread over the world. He carried it on for six years. It was afterwards conducted by the Rev. John Kirk, of Edinburgh. In 1850 he married a Miss Hargreave at Southport, near Liverpool, England, who died exactly a year after marriage, leaving an infant son who is now a promising young citizen, Henry Hargreave Laing. On the death of his second wife he found it necessary to have his time and attention completely

occupied with something to compel him to take exercise, and having already studied some of the subjects, such as botany and chemistry, he entered into a regular medical curriculum at the University of Aberdeen, to which he walked over two miles every morning, and after attending all day at classes, the hospital and dissecting-room, walked home again in the afternoon. He graduated as an M.D. in 1855. In 1859 he removed to Canada and settled in Hamilton. He was for many years an active office-bearer in the Congregational Church, till failing health unfitted him for active service. He quietly passed away at noon Thursday, in the 67th year of his age. The remains were interred on Saturday afternoon, the pastor of the Congregational Church in Hamilton, Joseph Griffith, conducting religious services in the house and at the grave.

Correspondence.

To the Editor of the CANADIAN INDEPENDENT.

DEAR EDITOR,—Is Congregationalism adapted for pioneer work? This question is often asked, and is sometimes answered in the negative by those who still believe that a church composed simply of a spiritual membership, managing its own affairs, is the Scriptural Church.

While on the way to engage in pioneer work I have endeavoured to gain light on this question, not by theory, but from actual facts.

Most of us know something of our churches in Michigan and Illinois, yet when we come to Chicago and see the magnificent church edifices, large and well attended seminary, and learn of the influence for good wielded by these organizations, by the Congregational press and other institutions—an influence second to no other in the West—we feel convinced that a band of Christians, simply united together for work, recognizing no other Lord than Christ and no other law than the Gospel, forms the best organization for carrying on pioneer or any other kind of Christian work.

We have still a better opportunity of noting aggressive work in the newer settlements, of Minnesota, which lies alongside of our own prairie province and is very similar to it. About twenty years ago the first Congregational Missionary began his work in this State. Now there are 131 Congregational churches. Many of them are in very new and backward villages, but most of them the leading churches in the place. In real influence and usefulness it is generally conceded that we are surpassed by none. This has been a thoroughly pioneer work. With but one or two exceptions these churches have been started by missionary effort. Many of them now are self-supporting. In the State there are now raised about \$4,000 for Home Mission work. This fund is every year rapidly increasing. Our manner of organizing churches has been found just to meet the need of new and mixed communities. The present flourishing condition of the churches is largely due to the Christian zeal and wisdom of Rev. Mr. Cobb, the State missionary superintendent, who furnished me with much valuable information, and notwithstanding the great pressure of his own work kindly offered to come over any time he could to assist in our province. Brethren in Chicago and Minneapolis showed a deep interest in the movement to the North-west, and in a most kindly manner bade me God-speed. Especially I may name Gen. Howard (editor of the "Advance") and Dr. Savage, of Chicago, Rev. Mr. Cobb and Rev. H. A. Stimson, of Minneapolis. As to the work here I can say but little yet. I arrived Saturday night. Yesterday I received a most kindly welcome by ministerial brethren in Emerson. They assure me that "the harvest truly is great and the labourers are fair." After the usual services we had an opportunity of speaking to a large and very attentive audience in the street.

There is plenty of work to do here. Already the "Macedonian" cry has come from several quarters. Will the brethren in Canada pray for the success of the work here and also that true workers may be raised up for this enormous field?

Yours in the truth, W. EWING.

Emerson, Manitoba, June 30th, 1879.

CANADA CONGREGATIONAL MISSIONARY SOCIETY.

I have received payment of two shares from Guelph Church, erroneously entered as subscribers only for one. I find that the same error has been made in regard to Embro, which subscribed not one but two shares. Since my last Mrs. Learmont, Montreal, has taken one share. Thirty-one shares have been paid up to this date. Twenty-five shares are wanted to complete the one hundred and to obtain 17½ contingent on that completion. HENRY WILKES.

Montreal, July 5th, 1879.

We trust that all the churches will vigorously take hold of this matter and cancel the debt. There is not a single church from Quebec to Sarnia that will not respond if the pastors and officers put it clearly before them. The debt is small. Let all unite. Do something, and do it now.

News of the Churches.

SARNIA has begun to build a new church.

REV. H. D. POWIS has returned to his work after a month's vacation with his old friends in Quebec.

TILBURY.—The new church looks very trim with its new coat of paint. Matters are very auspicious at this station.

TORONTO.—Zion and Yorkville Sunday Schools took their annual excursion and picnic to Lorne Park on the 7th inst., on the "Empress of India."

REV. R. W. WICKETT has accepted a call to the churches of Pownal and Durham, Maine. Nearly forty persons have been added to the church in his present field during the past two years.

LONDON.—The pastor of this church has returned from his holiday trip, refreshed in body and mind. He resumed his work last Sabbath. A flower-service is to be held next Sabbath evening, when the sermon will be on "The Rose of Sharon and the Lily of the Valley."

ACTON.—From the "Times" we learn that a festival and lecture was given in the Drill Shed by the Congregational Church on the 25th ult. After refreshments Rev. R. W. Wallace, of London, delivered his lecture "Latest Advices," which, says the "Times," was "a treat and well received."

LISWOW.—A well-attended and pleasant social was given by G. S. Climie, Esq., at his residence, on Monday, June 30th. After a short programme of music and readings, ample refreshments were provided. A collection amounting to \$28 was taken in aid of the Choir Fund of the Church.

WATFORD.—The Sunday School of Zion Church, with other schools, spent a pleasant day at a picnic on the shore of Lake Huron on the 21st ult. This church has lately introduced the new Congregational Hymn Book. The pastor reports the purchase of a new communion service, and a hopeful outlook for future prosperity in the Church.

THE London "Standard" announces that in consequence of the treaty recently concluded with Portugal, for the development of the freedom of commerce and civilization in Africa, a British man-of-war has already been ordered to Mozambique to co-operate with the Portuguese for the suppression of the slave trade.

IT is little more than a truism to say that it is easier to stop an evil in its beginnings than at any other part of its course. It is so with Sabbath desecration, as the church-going people of New York are just finding out. It is almost too late to cry out when Sunday trains on the elevated railway are thundering past the church windows while the services are going on. The "Christian Intelligencer" bitterly complains of the injustice, and, apparently without any intention of playing on words, calls it "highway robbery." But if the church-goers of New York had been more faithful in using their power and influence to keep people from breaking the fourth commandment they would find it somewhat easier to keep them from breaking the eighth.

Religious News.

THE Church Missionary Society of England has commenced work in Gaza.

FATHER HAGINTE's lectures in Paris on Religious Reform are crowded to overflowing.

THE "Jewish Times" computes the whole number of Jews in the world at 6,503,600.

TIMARU, New Zealand, has a new Congregational Church, opened on the 9th of February.

OBERLIN has a larger junior class than any other of our American Congregational Theological Seminaries.

It is estimated that there are 7,000,000 people in France who have renounced the Roman Catholic religion.

THE Congregational Church in Holliston, Mass., celebrated its one hundred and fiftieth anniversary recently.

WE see that the Rev. John Allworth, B.A., has closed his labours in Utica, Mich., and at latest date was about to return to Canada.

PROF. CONTI has founded at Florence a society of National Catholics, based on the acceptance of the abolition of the Pope's temporal power.

AFTER thirty-four years of service, Mr. W. Edwyn Shipton, is about to retire from the Secretaryship of the Young Men's Christian Association of London.

NEW schools have been opened in connection with the Congregational Church at Todmorden, England, under the pastorate of Rev. J. Constance.

REPORTS from Rome say that Dr. Newman is so ill that there are fears that he will not be able to do much more than to be buried in his new Cardinal robes.

BANGOR Theological Seminary held its fifty-ninth anniversary on the 3rd, 4th and 5th of June. A class of thirteen members graduated this year.

WE see that the Rev. Dr. H. N. Burton, of Kalamazoo, Mich., who recently supplied the Northern Church, Toronto, has resigned his pastoral charge.

WE learn that the sum of £2,700 has been collected and invested for the widow and children of Rev. Wm. Braden, late pastor of the Weigh House Chapel, London.

THE present Dr. Storrs, of Brooklyn, is the third bearing the same name. His father and grandfather were both Richard Salter Storrs, and both were Congregational ministers.

THE "Reformatour," a Protestant paper recently established in Paris for the purpose of inducing conversion from Catholicism, suspended publication with the twentieth number.

CANON FARRAR is to appear as an author once again. His "Life and Work of St. Paul," will be published next month by Messrs. Cassell, Petter & Galpin. It will be in two volumes, uniform with the Library Edition of the "Life of Christ."

THE Rhode Island Congregational Conference held its annual meeting in Providence, beginning on Tuesday, the 10th of June. The chief topics discussed were "The Relation of the Church and the School," and "Our Sabbath, and how it shall be Redeemed."

THE "drink bill" of Great Britain for 1878 foots up to the enormous figure of \$710,944,500, an increase of \$908,350 over the bill for 1877. To this may be added \$500,000,000 of indirect expenditure. During the last seven years the British and Irish people have drunk \$4,936,603,345 worth of liquor.

THE Congregational Association of Kansas held its twenty-fifth annual meeting in Ottawa, beginning on the 11th June, and closing on the 16th. An increase of 1,006 was reported in membership during the year. Resolutions of welcome to the coloured refugees were passed, and a Committee appointed to look after their welfare.

THE Ragged School Union of London expends about \$130,000 a year in endeavouring to elevate the lowest and poorest classes. It has 500 children in Sunday-schools, 5,849 in day schools, and 9,267 in night schools. It maintains 75 ragged churches, manages 82 lending libraries and 75 penny banks, besides superintending mothers' meetings, men's clubs, Bands of Hope, and a variety of children's meetings.

A CHINESE mission is at present in Spain on the subject of coolie emigration to the West Indies, which is much in need of regulation. By the convention agreed to at Peking some months ago, which the mission now desires to ratify, it is provided that the coolies shall be taken only from the population of the southern provinces of the Empire as being most fit to resist a tropical climate. The coolies will be engaged for five years and not for seven years, and at the expiration of their terms they will be taken home at the expense of the Chinese Government.

ON Friday, June 20th, Queen Victoria reigned forty-two years, a period longer than any English Queen since Elizabeth. Since she ascended the throne there have been eight prime ministers, and there have taken place some notable historical events in connection with the English people—the repeal of the Corn Laws; the Irish Famine and Emigration; the Chartist agitation; the Crimean War; the Indian Mutiny; the assumption of the direct government of India; the Confederation of British America; the disestablishment of the Irish Church; the Alabama Claims Treaty; the introduction of the Ballot; the Abyssinian and Ashantee Wars; and the assumption of the title of Empress of India.

The Sunday School.

INTERNATIONAL LESSONS.

LESSON XXIX.

July 28, 1879. } CHRISTIAN LOVE. } Cor. xiii. 1-13

F GOLDEN TEXT.—"And now abideth, faith, hope, charity, these three; but the greatest of these is charity."—1 Cor. xiii. 13.

HOME STUDIES.

- M. Matt. xiii. 34-46. . . . The sum of the law.
T. Rom. xiii. 8-10. . . . Love the fulfilling of the law.
W. John xiii. 31-35. . . . A new commandment.
Th. 1 John iii. 10-24. . . . "In deed and in truth."
F. 1 John iv. 7-21. . . . Brotherly love.
S. 1 Cor. xiii. 1-13. . . . Christian love.
S. Ps. cxxxiii. 1-3. . . . Brethren in unity.

HELPS TO STUDY.

Paul wrote from Ephesus this letter to the Corinthians, in reply to one he had received (1 Cor. vii. 1), as well as in reference to various reports he had received of the disorders which had crept into that Church. In it he rebukes and sets in order the abuses which he learnt were prevalent, and answers the questions which had been submitted to him. Very prominent among these topics was the nature and value, use and abuse of the various miraculous gifts of tongues, prophecy, miracles, healing, &c., with which the holy spirit endowed the Apostolic Church. But there is that which is greater than all these gifts, without which the highest and best of them is empty and worthless; it is the central and supreme grace of Christianity—LOVE (Note 1.) The Apostle first insists upon its necessity; then, with a pencil dipped in light, he draws its portrait radiant with beauty; and, lastly, he describes its permanence, the most brilliant gifts were transient, this alone endured.

I. THE NECESSITY OF LOVE—VERS. 1-3.

1. As compared with all the gifts a man can possess.

a. The gift of tongues. This was one of the most striking of all the supernatural endowments conferred upon these primitive Christians. It was a power by which the man in an ecstasy of prayer and praise was constrained to utter his thoughts in a language which he had not learned and did not understand. St. Paul is not appreciating the gift, but he labours to show how carefully dependent it is upon love to give it value. "Supposing," he says, "that I am a speaker with tongues, from whom all possible kinds of tongues might be heard, not simply those of men, but also far more wonderful and exalted still—those of angels." He thus describes the very loftiest of all conceivable cases, and asserts the utterances even of one so richly endowed are, without love, empty as a tinkling cymbal, discordant as sounding brass.

b. Prophecy, the power to speak for God, to utter the Divine Will either in prediction or instruction, and closely connected with this gift of utterance is the power to understand all mysteries, the revealed secrets of the Divine counsel and all knowledge, that is, the apprehension of the truth with the mind and intellect.

c. Faith, not true saving faith which ever worketh by love—Gal. v. 6, but such faith as is possible without love, such as that which the devils have who believe and tremble, or such as that strong herculean confidence in self or in destiny, such as men like Napoleon possessed, and by which they worked wonders, moved mountains of difficulty. The Corinthian Church itself furnished a striking illustration of the worthlessness of gifts apart from love. In all they were enriched.—1 Cor. i. 5, 7. Yet we find among them strife and immorality, disorder and jealousy in the use of the gifts themselves, and even doubts as to Our Lord's resurrection. We speak of "gifted" people as though it were the highest praise we could bestow. And how many are gifted with strength, knowledge, beauty, and yet vain, envious, irritable; not gifts, but love, make a man worthy. "Gifts are what we have, love is what we are."

2. As compared with all the sacrifices a man can make.

a. Gifts. Though I bestow, literally "dole away in mouthfuls," all my goods in charity which wants the spirit of charity, what profit is it? A gift without love is often but an insult. It is only given to be "seed of men," and has no claim to gratitude.

b. Martyrdom—my body to be burned, a self-sacrifice not prompted by love, but by pride and vanity—"an unlovely and counterfeit martyr-spirit." It has often been found in times of persecution that many who lived unworthily were ready to die for their religion. No sacrifice which springs from pride, presumption, or obstinacy can profit. We cannot buy heaven by such gifts. To all such workers Christ will say, "Depart, I never knew you"—Matt. vii. 21-23; Luke xiii. 25-27.

II. THE PORTRAIT OF LOVE—VERS. 4-7.

Twice seven traits are enumerated. Love suffereth long, withholds her anger, overcomes her indignation; is kind, literally "willing to be useful" and to do good even to those who oppose themselves and do not deserve it; envieth not, how can it? for in loving others it wisheth them all good; vaunteth not itself, is no braggart, does not swagger; is not puffed up, inflated with vanity and self-conceit, is not wise in its own eyes, but is humble; doth not behave itself unseemly, is decorous, does nothing of which one ought to be ashamed; seeketh not its own interest, or pleasure, or reputation—1 Cor. x. 24; is ready to give up its own rights as Abraham—Gen. xiii. 1; is not

easily provoked, for anger cannot abide where love holds sway and controls passion and reproof; thinketh no evil, is not ready to impute evil motives or to find fault; rejoiceth not at iniquity, at the faults and sins of others, or at the calamities which overtake them, does not sympathize with evil, but rejoiceth at the truth, with the triumphs and blessings of the truth, its sympathy is with the progress of good, and the well-being of men; beareth all things, holds out under all privations, troubles, toils without ceasing to love, or as it may be equally correctly translated covereth all things, hides the errors and failings of others as far as it can; believeth all things, shows itself of trustful nature, does not surmise and suspect, but is more inclined to take for granted the existence of a good unseen, believes in the transgressor when no one else does; hopeth all things, hopes for the best with regard to all, hopes even against hope, and when others have ceased to hope good of another; endureth all things, as a woman for her husband, a mother for her children; love gives strength and courage. Such is love—the sum total of the commandments (Matt. xxii. 36-40; 1 Tim. i. 5); the "fulfilling of the law" (Rom. xii. 10), the first of the fruits of the Spirit (Gal. v. 22), the crown of all Christian virtues (2 Pet. i. 7), the bond or girdle that binds all perfections together. (Col. iii. 14.)

III. THE PERMANENCE OF LOVE.—VERS. 9-13.

Love is imperishable; all gifts are transitory, prophecies, tongues, knowledge, cease and vanish away. The apostle proceeds to prove this in the case of the first and third. Our knowledge is partial, and when we attain to a clearer, fuller, more accurate knowledge, assuredly that which we now have shall be superseded. Our prophecies now are in part, our utterances and unfoldings of truth are imperfect and insufficient. They will certainly give place to what is more exact and complete.

The apostle adds two illustrations to make his meaning clearer. 1. The man puts away his childish things. Once they were necessary. Without them he could not have attained to manhood, but being a man he has outgrown them. The child needs primers, but in the maturity of the man's knowledge there is no room for such helps. 2. We now see through a glass, that is, a mirror, which, as they were made in ancient days afforded a very dim, uncertain and distorted picture. Darkly, literally, in an enigma; and certainly many things are riddles to us, first because our knowledge of them is so defective. Such is knowledge of earth compared with the clear knowledge of heaven, when we shall see God face to face. When we awake in His likeness, we shall be satisfied.—Ps. xvii. 15; Matt. v. 8.

EXPLANATORY NOTE.

1. Charity.—The original Greek word here rendered *charity* means *love*, and this was the meaning of *charity* when our translation was made. The change of meaning which the word has undergone is a process of contraction, — *charity*, which originally meant love, being now limited to certain manifestations of it, as in almsgivings, forbearance towards the supposed or admitted frailties of others, &c. No single word in any language will express the fullness of the Christian grace here spoken of, therefore the description is needed which is given from the fourth to the seventh verses. The simpler term "love," though too general exactly to meet the case, is now the best equivalent.

Official Notices.

The following sums have been received in behalf of the Labrador Mission: Central Mission S. School, \$6; Congregational Church, Eaton, \$3; Mrs. (Rev.) Anderson, Orleans, County N. Y., \$2; Kingston Congregational Church infant class, \$5; Oro, Bethesda S. School, \$3; Mrs. (Rev.) McGregor, Listowel, \$1.

B. WILKES.

Around the Table.

THE LITTLE ROCKING CHAIR.

IT was a beautiful home, one whose memory would warm and brighten the coming years, let their experiences be what they may.

It was a Christian home, where a father's voice hallowed by prayer the morning hour, and made the evening hour sacred also in its ascription of praise to the Giver of so many mercies.

And yet in that pleasant home were vacant places, and the echo of small feet in the distance, treading with thousands of little ones the shining streets of the New Jerusalem, a precious reminder of the house not made with hands which resounds continually with sweet young voices whose cadence will never know a tone of sadness.

And there it stood in the sun-filled room, the tiny rocking-chair, waiting for its wee

owner. How suggestive it was of cherished little ones who, rejoicing in a like possession, rock away the untrammelled years with the fresh morning dew of youth glistening undimmed upon their heads.

The dear little feet must go out from Christian homes, away from their precious associations, and the little rocking-chair will no longer retain the happy forms which took such abiding comfort in their embrace. The oft-returning tears of childhood have been chased away by its soothing power, while to its motion glad time has been kept by sweet young voices.

How many, the broad world over, have, in memoriam, homes hallowed by a mother's prayers and unselfish love; and how vividly tender memory rises in the contemplation of these little chairs. Peace be to such homes, and the Good Shepherd guide the little feet, as they go out from their sheltering care, unto himself!

Hearts must grow weary and hands tired, but when the flickering shadows of life's closing day can outline the tiny rockers, and the sweet home influence bridge the past and present, the aged pilgrim almost within the golden gates of heaven will echo with those who have not yet reached the meridian of life, God bless the wee occupants of the little rocking-chair.

HELP YOUR TEACHER.

IF the teacher can do the scholar much good, it is equally true that the scholar can do much good to the teacher. Many a teacher would be utterly discouraged but for his one promising pupil. The attention and interest manifested by that one member of his class strengthen him more than he knows to labour for the others who are more refractory. The fact that there is one whose eye speaks a cordial welcome, whose voice is ready intelligently to answer, and whose whole deportment shows a warm appreciation of the pains that the teacher is taking, is so sweet a reward as to make him redouble his exertions to win from the others also a like grateful recognition. Every teacher has something to be grateful for who has one such pupil in his class.

A LITTLE boy, for a trick, pointed with his finger to the wrong road when a man asked him which way the doctor went. As a result, the man missed the doctor and his little boy died, because the doctor came too late to take a fishbone from his throat. At the funeral, the minister said that "the boy was killed by a lie, which another boy told with his finger." I suppose that the boy did not know the mischief he did. Of course nobody thinks he meant to kill a little boy when he pointed the wrong way. He only wanted to have a little fun, but it was fun that cost somebody a great deal; and if he ever heard of the results of it, he must have guilty of doing a mean and wicked thing. We ought never to trifle with the truth.

Cleanings.

ENVY no man's talent, but improve your own.

NOTHING is really troublesome that we do willingly.

IN order to deserve a true friend, we must first learn to be one.

HE that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy.—Prov. xxviii. 13.

QUAINT old Richard Fuller very beautifully said that "he who spends all his life in sport is like one who wears nothing but fringes and eats nothing but sauces."

WATCHFULNESS is wakefulness in opposition to sleep; attentiveness, in opposition to neglect; and perceptiveness, in opposition to stupidity.

COURAGE lies between rashness and dread, and patience between despising the chastening of the Lord, and fainting when we are rebuked of Him.

IT was admirable advice which Mr. Wesley records as having been given to a preacher by an old woman: "Preach," said she, "the law first, then the gospel, then the law again."

AN Indian, having heard from a white man some strictures on zeal, replied, "I don't know about having too much zeal; but I think it is better the pot should boil over than not boil at all."

"ONE additional grain of holiness or conformity to God," said the late Dr. James, of Albany, "with a consciousness that God was pleased with it, would outweigh a universe of every other kind of good."

DR. PAYSON, when interrupted by calls in busy moments, or when he would not have desired them, found relief in the thought, which he often expressed, "The man who wants me is the man I want."

Greatness and goodness are not means, but ends.

Hath he not always treasures, always friends, The good, great man? Three treasures, Love and Light.

And Calm Thoughts, regular as infants' breath; And three firm friends, more sure than day and night.

Himself, his Maker, and the angel Death. —Coleridge.

THOSE who are satisfied with the world for their portion and seek not for happiness in God, feel no need for accepting the Gospel invitation, and are in no uneasiness about their souls. But those who labour and are heavy laden are invited, and they come. —Matthew Henry.

As Brownlow North lay on his deathbed he enjoyed, according to his own confession, "perfect peace." To a bystander he said, "You are young, in good health, and with the prospect of rising in the army; I am dying, but if the Bible is true, and I know it is, I would not change places with you for all the world."

Sow, sow, sow;
Ever keep on sowing;
God will cause the seed to grow
Faster than your knowing.
Nothing e'er was sown in vain,
If, His voice obeying,
You look upward for the rain,
And falter not in praying.

CHRISTIANS should be habitually joyful. They are the only people in this world who have reason to be happy. The Bible enjoins this joy, and one design of the means of grace is to "fill them with all joy and peace in believing." And yet many go through life with their heads bowed like bulrushes, and scarcely ever have any good hope or any appreciable and comforting sign of God's favour.

WE talk much of the badness of the world, and there are no men that do more to make it bad than bad parents and family governors. Many call for Church reformation and State reformation; but if men would reform their families and agree in a holy education of their children and a religious care of their servants, every Church and State would soon be reformed when they were made up of such reformed families.

HE who cannot find time to consult his Bible will one day find he has time to be sick; he who has no time to pray must find time to die; he who can find no time to re-

flect is most likely to find time to sin; he who cannot find time for repentance will find an eternity in which repentance will be of no avail; he who cannot find time to work for others may find an eternity in which to suffer for himself.—Hannah Moore.

A RECENT German writer says: "The lark goes up singing towards heaven; but if she stops the motion of her wings then straightway she falls. So it is with him who prays not. Prayer is the movement of the wings of the soul: it bears one heavenward; but without prayer he sinks in the filth of earthly impulses."

THINK about yourself; about what you want, what you like, what respect people ought to pay you, what people think of you, and then to you nothing will be pure. You will spoil everything you touch; you will make sin and misery for yourself out of everything which God sends you; you will be as wretched as you choose or earth, or in heaven either.

MY son, trust not to thy feelings, for whatever they be now, they will quickly be changed toward some other thing. But he that is wise and well-instructed in the Spirit standeth fast upon these changing things; not heeding what he feeleth in himself, or which way the wind of instability bloweth; but that the whole intent of his mind may be to the right and the best end.—Thomas A. Kempis.

WHY sit you down at sighing
Because 'tis dark, my friend?
A light is underlying
The gloomiest shades that blend.

That life, it is completer,
If it embraces all:—
The sweet is always sweeter,
If you have tasted gall.

Then bravely bear your crosses,
Nor closely clasp your pains,
And hid among your losses
Perhaps you may find gains.

It was the quaint saying of a dying man, who exclaimed: "I have no fear of going home. God's finger is on the latch, and I am ready for him to open the door. It is but the entrance to my Father's house." And said another: "Why should I shrink from dying? It is the funeral of all my sorrows, and evils, and sins, and the perfection of all my joys forever!"

"I HAVE been a member of your Church for thirty years," said an elderly Christian to his pastor, "and when I was laid by with sickness for a week or two, only one or two came to visit me. I was shamefully neglected." "My friend," said the pastor, "in all those thirty years how many sick have you visited?" "Oh," he replied, "it never struck me in that light. I thought only of the relation of others to me, and not of my relation to them."

ON TRIAL.

'Canadian Independent.'

Four Months for 25 cents.

Subscribe at Once.

Address, J. B. SILCOX,
340 Spadina Avenue, Toronto.

CONGREGATIONAL BOOK ROOM.

We are prepared to furnish Sunday Schools with carefully selected LIBRARIES, at lowest cash rates. Ministers supplied.

MARRIAGE CERTIFICATES,

Neat and beautiful design, 50c. per dozen.

**ORDINATION CERTIFICATES,
SERMON PAPER,**

A superior quality

BOOKS, PERIODICALS.

The New Congregational Hymn Book

With supplement, at prices from 40c. upwards.

J. B. SILCOX
340 Spadina Avenue, Toronto.

C. PAGE & SONS,
IMPORTERS OF
STAPLE & FANCY DRY GOODS,

MANUFACTURERS OF

**Ladies' and Misses' Underclothing, Baby Linen,
AND JUVENILE CLOTHING**
IN ALL BRANCHES.

A Catalogue of Ladies' Underclothing, Wedding Trousseaux, etc., etc., will be sent on application.

194 & 196 YONGE STREET, TORONTO.

JAMES THOMSON & SON.

ESTABLISHED 1859.

ENGLISH, FRENCH AND AMERICAN

WALL PAPERS AND DECORATIONS,

Dadoes, Borders, Window Blinds, Stock large. Carefully selected. Prices low. Orders for Painting, Glazing, Paperhanging, Tinting, etc., promptly attended to. Experienced Workmen. Estimates given. See our stock of Stationery, Papeteries, etc., before purchasing elsewhere.

Note the address, 304 Yonge St., Toronto, between Elm and Walton Sts., West side. P.O. Box 185

ESTABLISHED 1874.

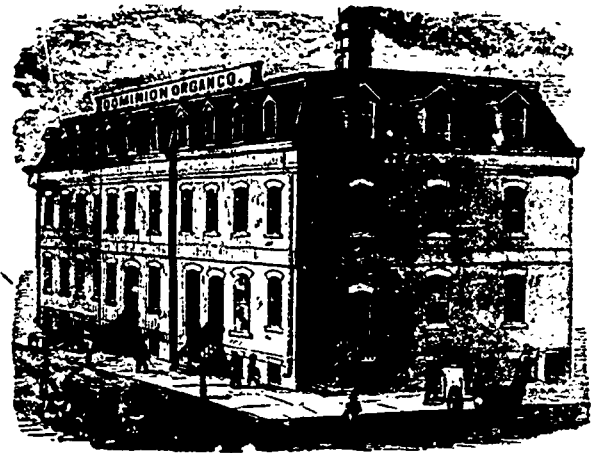
**NORMAN'S ELECTRIC BELT INSTITUTION,
4 QUEEN STREET EAST, TORONTO.**

These Electric appliances are made under my own personal supervision, I therefore confidently recommend them to the afflicted as the safest and most durable and beneficial appliances of the kind in the country as a curative agent for

LAME BACK, ASTHMA, LIVER COMPLAINT, RHEUMATISM, NERVOUSNESS, VARICOSE VEINS, BRONCHITIS, DEBILITY, NEURALGIA, CONSTIPATION, and GOUT. They have no equal. Circular with testimonials free. No charge for consultation.

A. NORMAN, MANUFACTURER.

Electric and Sulphur Baths always ready on the premises.



COPY

Of Official Report of Award to DOMINION ORGAN COMPANY, Bowmanville, for Organs exhibited at the Centennial Exhibition, Philadelphia, 1876.

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

The United States Centennial Commission has examined the report of the Judges, and accepted the following reasons, and decreed an award in conformity therewith.
PHILADELPHIA, December 5th, 1876.

REPORT ON AWARDS.

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

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

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

H. K. OLIVER, Signature of the Judge.

APPROVAL OF GROUP JUDGES.

J. SCHIEDMAIER, WILLIAM THOMPSON, E. LEVASSUR, JAMES C. WATSON, ED. FAYRE PERRYET, JOSEPH HENRY, GEO. F. BRISTOW, J. E. HILGARD, P. F. KUCA, F. A. P. BARNARD
A true copy of the Record. FRANCISA WALKER, Chief of the Bureau of Awards
Given by authority of the United States Centennial Commission.

SEAL

A. T. GOSHORN, Director-General. J. L. CAMPBELL, Secretary. J. R. HAWLEY, President

The Company were awarded a Medal and Diploma, at the Sydney Exhibition, Australia 1877. Gold Medal at the Provincial Exhibition, Toronto, 1878; the highest award ever given for Reed Organs. Large reduction made to Ministers and Churches. Send for a price list to Henry O'Hara, Special Agent DOMINION ORGAN CO., Bowmanville. Also, General Agent for the Bradbury Piano, of New York. Noted for finish, sweet tones, and singing qualities. Selected for the Executive Mansion, Washington. By both Mrs. Grant and Mrs. Hayes, who with others bear the highest testimony to their superiority. Send for illustrated price list to HENRY O'HARA, General Agent, Bowmanville.

SPECIAL OFFER
TO THE
SUBSCRIBERS OF THIS PAPER.

FOR TWENTY-FIVE CENTS

WE will send for SIX MONTHS on trial the FOUR
beautifully illustrated Sunday School Papers,
Published Monthly by the

Christian at Work Publishing Co., viz:

- Good Words,
- My Paper,
- Good Cheer,
- Old and Young.

E. W. HAWLEY, Sec'y,
P.O. Box 3,918, New York.

Third Series now Published.

"It is sufficient to say of this book that it is like its
predecessors - it is fully equal to them, and that is no
small merit." *S. S. Times.*

GOSPEL HYMNS

AND
SACRED SONGS.

Canadian Copyright Edition.

FIRST SERIES.

Music and Words, Tinted Covers ..	30 Cents.
do do Boards ..	35 do
Words only, Tinted Covers ..	5 do
do do Cloth ..	7 do

GOSPEL HYMNS, No. 2.

Music and words, Tinted Covers ..	30 Cents.
do do Boards ..	35 do
Words only, Tinted Covers ..	5 do
do do Cloth ..	7 do

GOSPEL HYMNS, No. 3.

Music and Words, Tinted Covers ..	30 Cents.
do do Boards ..	35 do
Words only, Tinted Covers ..	5 do
do do Cloth ..	7 do

GOSPEL HYMNS, Nos. 1 & 2 in one Book.

Music and Words, Stiff Boards ..	65 Cents.
Words Only, Stiff ..	12 1/2 do

GOSPEL HYMNS, Nos. 1, 2 & 3.

Music and Words, Cloth ..	\$1 00
Words Only, Cloth ..	0 20

COPP, CLARK & Co.,
47 Front Street East, Toronto.

**THE UPPER CANADA
TRACT SOCIETY**

offers for sale at its Depository a large and well as-
sorted stock of

RELIGIOUS LITERATURE,

suitable for Ministerial, Congregational, and Sunday
School Libraries. Special discounts given from
catalogue prices. Catalogues furnished free on ap-
plication.

The Society also supplies all the best
SUNDAY SCHOOL PERIODICALS,
whether for Teachers or Scholars. Illustrated Peri-
odicals for Children supplied in quantities at the
lowest subscription rates. Price lists sent free.

JOHN YOUNG,

Depository 102 Yonge Street.

Toronto, Oct., 1878

ESTABLISHED 1842.

**Dominion Wedding Cake House,
T. WEBB, Proprietor.**

Received Highest Awards at Provincial Ex-
hibition, 1878.

Bride's Cakes of unequalled quality and finish con-
stantly on hand and securely packed and shipped by
Express (C.O.D.) to any Express Office.
All orders for every requisite for WEDDING
BREAKFASTS carefully filled, under personal super-
vision—city or country.

A full supply of
WEDDING AND SUPPER PARTY COSAQUES
always kept in stock.

CORRESPONDENCE SOLICITED.

NOTE THE ADDRESS,

T. WEBB,

322 & 304 YONGE ST., TORONTO.

MCCAW & LENNOX,

Architects, Building Surveyors, Etc.
*Imperial Buildings, No. 50 Adelaide Street
East, next Post Office,*

TORONTO, ONTARIO.

W. F. McCaw P.O. Box 986. Ed. J. Lennox.

"THE MAGNETICON."

The Celebrated English Magnetic Appliances

FOR THE CURE OF DISEASE.

CANADIAN OFFICE:

125 CHURCH STREET, TORONTO

These appliances are at once a direct assistance and safeguard, as they not only possess strong cura-
tive properties, but are also a most valuable preventive, by their invigorating and vitalizing influence
constantly averting much of the liability to disease or suffering, and daily adding to the strength and
vigor of the constitution. Thus, the various appliances may be used with immediate and permanent
benefit by the strongest man, or the most delicate invalid or child. They comprise

THROAT & LUNG INVIGORATORS.

For all diseases and weaknesses of the Throat and
Lungs, and affections of the Chest generally.

**LADIES' AND GENTS'
BELTS.**

The Ladies' Support and Accouchment Belts are of incalculable benefit, averting the Nervous
prostration from which thousands of Ladies suffer so intensely. The use of these Belts is more par-
ticularly referred to by correspondence or consultation.

SPINE BANDS.

For Spinal Weakness or Injury, Neuralgia, and
all Nervous affections, Sleeplessness, Paralysis,
Headache, etc.

KNEE CAPS, ANKLETS,

WRISTLETS, SOLES,

AND VARIOUS OTHER

APPLIANCES.

They are simple and convenient; cannot get out of order; do not interfere with any business
occupation, may be laid aside at any time, require no preparation or connection with acids; are not
worn in contact with the skin, and thus cause no irritation or unpleasantness; and being arranged on
the latest scientific principles, they combine many points of excellence which are not possessed by
ANY OTHER Electric Appliances, a fact at once demonstrated by comparison.

Price from \$1.00 to \$10.00. Consultations Free.

The Magneticon appliances are manufactured only by MESSRS. WETTON CO., of London and
Cheltenham, England; Edinburgh and Glasgow, Scotland; Dublin, Ireland; and Toronto, Canada.
Illustrated Pamphlets, containing Price Lists, Testimonials and all information are supplied free
on application, or sent by post to any address. The Appliances are also sent by Post or Express, to
any address, on receipt of price.

THOS. J. MASON, American Representative,
125 CHURCH STREET, TORONTO.

**J. CHARTERS,
GROCER & PROVISION DEALER.**

FLOUR AND FEED, FRUITS AND VEGETA-
BLES always on hand. Importer Crosse & Black-
well's Jams, Jellies, and Potted Meats.

OYSTERS IN SEASON.

467 & 469 Yonge St., Cor. of Wood, Toronto.

ESTABLISHED 1871.

MERCANTILE COLLECTION AGENCY

NO. 4 TORONTO STREET, Toronto.

RICHARDSON & CO.,

FINANCIAL, REAL ESTATE,
and
ADVERTISING AGENTS.

**WILLIAM BULL,
LAND AND GENERAL AGENT,
WIARTON, CO. OF BRUCE.**

Wiarion is a thriving village on Colpoys Bay, and
is the proposed terminus of the Wiarion and Huron
Railway, and being situated on the coast of the
Province, will soon become an important
place for business with the upper lakes. It has good
schools, a Congregational and other Churches. The
locality is pleasant, healthy, and especially adapted
to fruit culture. Lake scenery varied and beautiful
Country around well suited for general farming pur-
poses, grazing, and sheep raising. Good farms and
village property for sale, at reasonable prices, and in
very desirable locations.

For particulars apply to
WILLIAM BULL, Wiarion, P. O.

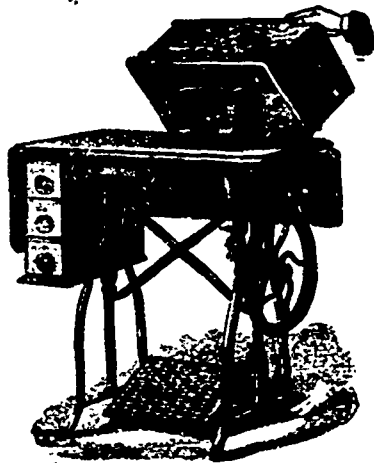
**BRANTFORD
STONE WARE WORKS.**

The manufacturing of Stone Ware is one of the old-
est and most important interests of Brantford. Being
established in the Spring of 1849, it has been in con-
stant operation with the exception of a few months
during the winter of 1857-8, and again during the
process of re-building after the fire of the winter of
1872. None but the best sample of New Jersey is
used in the manufacture of this ware, an assortment
of which is kept constantly on hand to supply cus-
tomers. Orders by mail respectfully solicited, and
will receive prompt attention.

W. E. WELDING,
Proprietor.

Brantford, Oct. 17th, 1878.

Wheeler & Wilson
NEW STRAIGHT SEWING
Silent Sewing Machines.



THE MONARCH OF ALL.

They are superior to all others in
**Ease of Operation,
Strength and Beauty of Stitch,
Range of Work,
Perfection of Construction,
And Elegance of Finish.**

Address,
Wheeler & Wilson Manufacturing Co.,
85 KING ST. WEST, TORONTO.

BALDNESS!

Neither gasoline, vasoline, carboline, nor Allen's,
Ayer's, or Hall's hair restorer have produced luxu-
rious hair on bald heads. That great discovery is
due to Mr. Wintercorum, 61 King St. East (late 132
Church-st.), as can be testified to by hundreds of
living witnesses in this City and Province. He chal-
lenges all the so-called restorers to produce a like re-
sult. **SEND FOR CIRCULARS.**

**THE ONTARIO
WEDDING CAKE MANUFACTORY**



First Extra Prizes at London, 1877, & Toronto, 1878

**WEDDING AND CHRISTENING CAKE
ORNAMENTS.**

The largest stock in the Dominion of Cosaques of
all kinds, including French, English and German
Costumes, Cracker and Wedding Cosaques, Maca-
roon and Merrique Pyramids, Chantilly, and all
kinds of Fancy Spun Sugar Baskets, Ornamented
Jellies in all styles, Creams of all kinds, Charlotte
Russe, Trifles, Salads, Soups, Oyster Patties, Ices,
Ice Puddings, Fruit Ices, and all kinds of Cakes and
Confectionery. Lunches, Suppers, Evening Parties,
and Wedding Breakfasts supplied with every minute.
Silver and Cutlery for hire. No charge for Trifle,
Salad or Jelly Dishes when supplied. Wedding
Cakes of superior quality and finish shipped to any
part of Canada, and satisfaction guaranteed. Address
all orders,
HARRY WEBB,
483 Yonge Street (Opp. the Fire Hall) Toronto.

356,432

**NEW YORK SINGER
SEWING
MACHINES**

SOLD LAST YEAR, ABOUT

300,000

MORE THAN WAS SOLD OF ANY
OTHER MACHINE.

BEWARE OF IMITATION.



Buy only those with above Trade Mark
on Arm of Machine.

None Others are Genuine.

Offices Everywhere.

Toronto Office, 66 King St. West.

R. C. HICKOK, Manager.

AGENTS READ THIS.

We will pay Agents a salary of \$100 a month and
expenses, or allow a large commission to sell our new
and wonderful inventions. WE MEAN WHAT WE
SAV. Samples free. Address,
SHEKMAN & CO., Marshall, Mich.

BUCKEYE BELL FOUNDRY
Bells of Pure Copper and Tin for Churches,
Schools, Fire Alarms, Farms, etc. FULLY
WARRANTED. Catalogue sent Free.
VANDUZEN & TIT, Cincinnati, O.

**SMITH & GEMMELL,
ARCHITECTS, ETC.,**

37 Adelaide Street East, Toronto.