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The Canadian Independent.

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

Vol. 25.

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THE CANADIAN INDEPENDENT.

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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 304, 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. We want an active Agent in each Church. Advertising rates sent on application.

MR. WM. EWING, B.A., student, intends going to Manitoba this summer, to cut himself out a field of labour there.

ENGLISH Congregationalism has recently lost two good men in Messrs. John Crossley and George Hadfield. Both were at one time in Parliament.

SINCE the stoppage of the City of Glasgow Bank, in October last, 516 bankrupts in Scotland have been awarded sequestration. That is how the innocent suffer with the guilty in this world.

PRINCE EDWARD'S ISLAND is likely to make the Canada Temperance Act a provincial matter. King's County is to vote on its adoption on the 29th of May, and then, if adopted, the entire island will be under its provisions. We hope that the friends of temperance will be successful at the polls.

A LETTER from Zanzibar announces the arrival of Henry M. Stanley, the African explorer, with M. Dutalis, the officer in command of the Belgian expedition in Africa. It is stated that Mr. Stanley will act as guide and interpreter to the Belgian exploring expedition under M. Dutalis.

MR. JOSEPH WISEMAN, of this city, while walking home on the G. T. R., near the Don Station, on the evening of the 12th inst, was struck by a passing train and instantly killed. He was at the time carrying some flowers for a funeral that was to take place on following day. He was a member of the Western Congregational Church. We deeply sympathize with his bereaved family.

WHO is responsible for that brutal prize-fight which took place at Long Point on the 8th of this month? Is it true that a Canadian public official permitted one of the pugilists to use his residence as "headquarters"—that residence being government property? Will any investigation be made into this matter, and will the official referred to be summarily dealt with should he be found guilty? It is an outrage on decency that the fight was permitted. There is no doubt that it could have been hindered with a little care.

WE see that the friends of the late Samuel Martin, of Westminster Chapel, London, propose to do something in the way of a memorial to him. The present purpose is to thoroughly repair the interior of the church in which he ministered so long, and to place in it an organ worthy of itself. Besides this, a bust of Mr. Martin is to be placed in a niche in one of the adjacent vestries. At a preliminary meeting, confined to the members of the congregation, about £1,200 was secured to carry out these designs; but about £3,000 will be needed altogether.

WE have received the first number of the "Illustrated Journal of Agriculture," published by the department of agriculture for the Province of Quebec. It is a neatly-printed monthly journal of sixteen pages, printed in English and French, and is ably edited by Ed. A. Barnard, a practical farmer. It declares its mission to be to make farming more profitable, the home more attractive, and the profession of agriculture more honourable. We cordially commend it not only to the farmers of Quebec but to the whole Dominion. One dollar per annum in advance. Address Ed. A. Barnard, 10 St. Vincent street, Montreal.

STANDARD New England has been shocked by that Freeman tragedy in Pocasset, Massachusetts. Charles F. Freeman is a Second Adventist, and has been greatly excited of late through attending revival meetings. On the 2nd of May, he took the life of his little daughter, five years old, in obedience, as he said, to a revelation from God. It seems that he expected that the child would be raised from the dead. And what is marvellous, he found those who commended the murder and shared in his anticipation. What will not religious fanaticism do? There is great danger when uninstructed, superstitious minds are subjected to strong emotional excitement. Excesses of some sort will inevitably appear then. "Teach as well as arouse," should be the motto of every Christian labourer.

THE American Home Missionary Society held its anniversary at the Broadway Tabernacle, New York, on the 4th of May. The society has 946 ministers in its service scattered over thirty-four states and territories; 2,216 congregations and missionary stations have been served; 87,573 pupils are in the Sunday schools; 78 churches have been organized during the year, and 47 have become self-supporting; 385 ministers report 3,245 conversions; 5,232 have been added to the churches. The receipts amounted to \$2,369,1, and the expenditure to \$260,330. The society has debts to the amount of \$50,399. The work of this society during fifty-three years has been vast and eminently successful, and we rejoice to see that it is not losing ground, although often in straits on account of its financial needs. American Congregationalists have on the whole supported their home mission work liberally. Still they can do more and better than they have done as yet.

THE Congregationalists of the North-Western States held their eighth annual convention, in Chicago, the week before last. This convention, to which every church in the North-Western States is entitled to send one delegate, manages the affairs of the Chicago Theological Seminary. The report of the seminary's work presented was very interesting. In twenty-one years there have been 404 students in the institution. The graduating class this year numbered ten. It came out during the proceedings that twenty-five years ago there were in the States to which the seminary more immediately belongs less than 400 Congregational churches; now there are some 1,400. A proposal was adopted to raise a quarter-centennial fund of \$150,000 to complete unfinished endowments of several professorships, to endow a professorship of New Testament literature, for permanent general funds, for the library, and for additional scholarships. There is no doubt that the proposal will be carried out. We see also that there was a great deal of talk about the special or short cause; but the opinion of the majority was that it should be retained. At the same time the fact was emphasized that the cause is a "special" one—only a special adjunct to the main work of the seminary.

THE IDEAL TEACHER.

BY F. N. CLARK.

The following is the substance of a paper read before the Congregational Sunday school teachers of Toronto at their annual social in the Western Church.

The ideal teacher is a Christian. He is a disciple of Christ. He has chosen Christ as his Saviour, Teacher, Master, Example. Our avowed aim as teachers is to persuade our scholars to become Christians. If we ourselves have no experience in the new life we are not competent to teach others concerning it. The apostle, John, says, "That which we have seen and heard declare we unto you." When the Samaritans wanted to help in building the sacred temple none but those who were willing to purify themselves were allowed to take part. So all who undertake the work of Sunday school teaching ought to be decided Christians.

The ideal teacher, in the midst of doubters, sceptics, free-thinkers, is unmoved, as he is "established in the faith of Christ."

The ideal teacher prepares himself for his work early in the week and is not content to leave the study of the lesson until a few minutes before school time. He studies at first without the aid of commentaries or lesson schemes; for a thought of his own will be expressed much more forcibly than the thoughts of others. After preparing his own scheme, he is then better fitted to profit by outside helps.

The ideal teacher teaches by example. He is solicited by a companion to go to a theatre or to a ball, but will not consent, for he remembers that example is better than precept. Perhaps he may not see any harm to himself in these amusements, but it occurs to him that the most pious men of all ages have looked upon them as worldly; and he would rather have the world point at him as too particular, than have the Church mourn over him as being too worldly.

Walking along the street, he sees one of his scholars, dressed, perhaps, in his every-day clothes, which may be none of the best. He will not pass without recognition, and will, if possible, stop and shake hands.

A finely-dressed lady, walking with a friend, saw a little ragged girl—one of her scholars—on the opposite side of the street. Excusing herself for a moment, she crossed over and spoke a few kind words to the little one. Certainly the teacher was none the worse for this act, and the scholar was much the better for it.

The ideal teacher will not forget to pray for each of his class, *by name*, at his own home. Not only must he be prepared to teach, but his class must be prepared to receive his teaching, and prayer is a mighty power in this direction.

The ideal teacher is punctual. If he comes late, some of his scholars will form the same bad habit. He prefers, therefore, to come about five minutes before the school is opened to welcome the class and make them feel at home as well as to keep them in order. They will be almost certainly out of order if no one is there to take charge of them, and they will be apt to annoy other teachers by attracting the attention of the surrounding classes.

When the superintendent rings the bell for order the ideal teacher will have order in his class at once. Many superintendents would be grateful for this kind of assistance.

In the class, the ideal teacher will be patient and gentle. If he loses control of his temper, he loses control of his class. He will also be hopeful. He has good ground for hope. God has promised that "His word shall not return unto Him void," and "they who sow in tears shall reap in joy."

While aware of the benefits of a good stock of anecdote

notes, he will not tell a story except to illustrate a point, or send home a lesson. There is great temptation to tell a story to keep the class quiet. This is not right. Let us keep this in view: that our aim is the salvation of our children.

If any scholars are absent, the ideal teacher will try to visit them. If he can do so the same afternoon so much the better. A visit from a teacher to a sick scholar will often give the teacher more influence than all the talking in the school. If the scholar is inclined to play truant, the certainty of a visit will often bring him to school when he might otherwise stay away.

In this paper nothing of an impossible character has been presented. Let us aim high. Perseverance will do much; prayer will do much. Let each teacher take as a motto Paul's words:—"Seek that ye may excel to the edifying of the Church." Aim to be the ideal teacher.

"ABOUT CHURCH MUSIC."

BY SPERO MELIORA.—Continued.

There is no lack of suitable tune-books. Dr. Allen's Congregational Psalmist has already been favourably mentioned in the columns of the INDEPENDENT. The Bristol Tune Book is another—having a very full and extensive range of tunes and chants, now that the second part has been published—the "London," the "Bradford," the "Hymnal Companion," and others,—for their name is almost legion. The two first have long since attained to an enormous circulation. No mention is made of the "Hymnary," "Hymns Ancient and Modern," "Mercer's Church Psalter," etc.; because they are accompanied by the hymns which are specially selected for the use of a particular Church. And something may be said of these farther on.

As to what a hymn tune should be, we may quote Joseph Barnby—no mean authority—who says, in his preface to the "Hymnary":—"It should ever be borne in mind that church music differs from all other music, in that whilst ordinary music—both sacred and secular—is conceived with the view of gratifying the senses and purifying the passions of humanity, church music is distinctly an offering dedicated to God. It therefore requires to be purer and deeper than that which is offered by man for the delectation of his fellow-man; and this entirely disposes of the specious argument sometimes used, that because a congregation sings a certain tune with fervour and evident enjoyment, it must be good. Such an argument might be admitted if the end and aim of going to church was the personal enjoyment produced by singing; but it is absolutely certain that congregations are known to pour out their hearts to God with equal, if not greater, fervour, in strains which were specially written and intended for church use. There is, consequently, no excuse for those who continue to use, in God's house and in the solemn act of worship, a class of music which, from its want of refinement, its absence of everything that is musically, and its inherent coarseness, would be scarcely admitted into any decent drawing-room."

In this matter of church music, as in some others, the Sunday school should be made the "nursery of the church." And energetic efforts should be put forth, not only to teach the children to sing from notes, but to fill their minds and memories with hymns and tunes which will be a power for good to them in after years, tunes which they will find a use for in the church as well as the school.

As for the plan, now too much in vogue, of teaching nothing but the things turned out periodically by the hymn and tune factories on the "other side," it can scarcely be reprobated too strongly. What true power can there be in hymns and tunes which possess merit barely sufficient to wear until the publication of the next batch,—perhaps three months afterwards? Are these the hymns which we read of as forcing themselves to the surface above all the profanity and wickedness under which they had lain buried through a life-time of wandering and sin, and proving themselves to be a living power still, calling back the perishing sinner to that Saviour who alone can save? Surely a heavy responsibility rests on those who have the management, to see that the children's hymns are

made a real, living power, instead of a mere pastime in the weekly exercises. Let no one say that children cannot be expected to learn and like hymns and tunes which are suitable for use in the public services; experience teaches that even young children can sing and enjoy hymns and music of a far higher order than they generally get credit for. But, all that is contended for just now is, that Sunday school hymns and music should be such that the children need not be ashamed of them when they grow older. It is quite right that their hymns should be childlike, but there is no reason in the world why they should be childish.

(To be continued.)

IF I STOP MY PAPER.

A breeze or two has been blowing in that direction, during the financial troubles; but an opposing breeze delays the fatal order. For, if I stop my paper,

1. I stop the welcome visits of an old friend. Toward half a century he has given me a weekly call. Shall I make the last visit—a week, and then, another and so on, and I see that face no more!

2. I stop the current of valuable instruction, if I give that order. My paper is a small panorama of the world. Nothing interesting in human affairs escapes that one caterer for his patrons, the Editor. On one page he spreads his net over this Continent, and on the next over the other; and the isles afar off are not beyond his reach. His nimble fingers pick up facts and items from the whole field of earthly vision. He condenses them, gives the proper heading, etc., affording me a bird's-eye view of a good part of creation. A whole squadron of carrier-pigeons could not do me such a service. And am I to shut the door in the face of such a visitor?

3. I stop the voice of a very valuable commentary on my Bible, if I give such an order. The current events of the day are the lesser and larger wheels of Divine Providence; are therefore full of instruction concerning promises of God performed, and prophecies fulfilled, etc. The histories and fates of individuals, communities and nations, are links in this chain. So is the progress of art, and science, and invention. There is scarcely a weekly visit of that paper that does not help me to a better understanding of the word of God. And I am to bid these visits cease—am I?

4. I forbid entrance to my house to a vast variety of the most effective stimulants to my Christian life, if I stop my paper. In one column is a short but impressive essay on some phase of Christian character. In another is a striking case of eminently happy Christian experience. In another is a call to faith, hope and labour by an account of a precious revival. In yet another are incidents of missionary labour, faith, and adventure, which touch the heart. The great home work appeals, and the great foreign no less eloquently. That sketch of a sermon quickens my spiritual pulse. A new and striking view of some obscure, and almost forgotten, passage of Scripture, gives me a delightful surprise. And shall I stop such a current of such inspiring and sanctifying influences by giving that fatal order: "Stop my paper!"

5. Why, I should rob my loved household—children in particular—by such an order. Parents read; and do not the larger little ones? Does not my paper give a loving glance at the young? Do I not often see the sparkling eye, and hear the rapid, animated appeal to parental wisdom, as some striking fact or sentiment impels a question to the elders for more light? Do not fifty-two such visits to my house in a year make some suggestions about its being wise, or otherwise, to deprive my loved ones of what they would lose by the words to stop my paper?

Stop the baker, stop the butcher, sooner. If you get such an order from me, and I am worth asking for, inquire for me among the lunatics.—*Congregationalist.*

THE NAME OF JESUS.

And thou shalt call His name Jesus, for He shall save His people from their sins.—Matt. i. 21.

Bernard has delightfully compared the name of

Jesus to honey in the mouth, melody in the ear, and joy in the heart. Nothing bears such delicious perfume as the name of Jesus. It is the beginning of hope and end of despair. The name of Jesus was divinely ordered, expounded, and conferred. It was the angel of the Lord who just breathed that name to Joseph, and it was rendered sweet by the words with which it was accompanied—"He shall save His people from their sins." As the name was God's own choosing we may rest assured it was the best name the Saviour could bear. It is a name which must be true, because He who gave it cannot err. The name signifies Jehovah Saviour, for He is a Saviour in a sense that no one else is or can be. In addition to expounding the name, the Eternal Father has been pleased to give us a synonym for it. Jesus may be changed to Emmanuel, for He bridged the gulf between God and man. Both Jesus and Emmanuel are full of heart-cheer. Although the name was chosen by God it is chosen by men. How applicable that name is to Him men well know, for those who do not know Jesus as their Saviour do not know Him at all. Jesus was publicly named in the Temple; and those who know the Saviour should publicly confess Him. If He was Jesus in the cradle, how grandly does the title befit Him now that He has made atonement for our sins, and entered heaven to intercede on our behalf. The name has been typically worn by others, but it is now reserved for Him alone, and has henceforth identified Christ with His people. There could have been no Saviour unless people required to be saved. His connection with His people lies in the way of their sins. The connecting link between Christ and ourselves is not our riches, but our need. Again, the name of Jesus is one which indicates His main work—saving His people from their sins. He saves His people by substitution. This work of substitution is meant to work in the person who partakes of its benefits, love to God, gratitude to Christ, and consequent hatred of sin. How completely Christ saves His people from their sins, for they shall be one with Him throughout eternity. The name of Jesus has been thoroughly justified by fact. It was given Him while He was a babe, and before His trembling feet had learned to tread the cottage floor at Nazareth. When He shall come from heaven with a shout it will be seen that He has saved His people from their sins. In addition, it is a beautiful thought that the name of Jesus is a home name, for it was given to the child Jesus. It is also a heart name, since he that believes on the Son of man, the same is His father, mother, sister and brother. Jesus of Nazareth the King of the Jews was His death name, but Jesus is His heaven name.—*Spurgeon.*

CHRISTIAN CHARITY.

No subject is oftener invoked, more frequently misrepresented, nor more persistently perverted than Christian charity.

According to the notions of some, it is charitable to commend everything which is uttered as religious truth, whether sustained by the Word of God or not, and to recognise all religious teachers whatever may be the character of their teachings. This idea of Christian charity is, in a bad sense, to be all things to all men, and to drift with the popular current.

True Christian charity is a noble sentiment, abounding in honesty of purpose and correctness of action.

It is too strong a principle to be swayed by every popular breeze, too honest to be bribed into compliance with error in doctrine or incorrectness of practice.

"It rejoiceth," not in error, "but in the truth," and is exercised towards persons, not towards doctrines at all. It never calls evil good, and good evil, never puts sweet for bitter, nor bitter for sweet; but when dealing with opinions, it brings them to the test of God's word, and if they do not agree with this standard, it sweeps them away with an energy almost amounting to fierceness. But when it comes to deal with poor frail and erring man, it is as gentle and pitiful as a mother when handling her own darling child.

It distinguishes between the errorist and his errors, and never takes any stock in persecution for opinion's sake.

It never aids in erecting the stake, placing the fagots and kindling the fires, which are to be employed in the destruction of heretics; but says to the false teacher, "The Lord rebuke thee." Charity is not blind, but is wonderfully discriminating, distinguishing clearly between truth and falsehood, and is ever ready to approve the one and condemn the other.

This charity, while it is kind, is also faithful, and will not suffer sin upon a brother.

Jesus is the incarnation of true charity, and none ever denounced wrong with greater energy than he when dealing with the sophistries of false religionists.

He exposed the shallow pretensions and denounced the insincerity of the Pharisees with an energy and zeal which burned with a white heat.

He was the uncompromising enemy of all sham, and the fast friend of truth and honest conviction, and yet no one ever entered so fully into sympathy with the erring and penitent children of men as did Jesus. Fierce and unrelenting in his opposition to strongly fortified wickedness, He is tenderness itself when dealing with the broken in spirit, or when looking upon the bruised reed and the smoking flax. His example, in this respect, is worthy of imitation, and is the pattern by which we should shape our lives.—*Christian Index.*

THE MOABITE STONE.

There are strange things in the age we live in, and not the least are its antiquarian curiosities.

The Country of Moab lies on the eastern side of the Jordan and the Dead Sea, an assemblage of blue mountains. It was long ago a region of great beauty, abounding in cities, industry, and wealth; it is now a wilderness of roving Arabs.

The stone was found by a missionary, a Mr. Klein, at a place called Dhiban, in a field of ruins. The attempt to remove it was not well planned. It was a series of mishaps. In an evil hour Mr. Klein let out the secret of its value. It became at once an object of superstition with the Arabs, and to avert the calamity which they fancied must fall upon them if they would let it be taken out of the country by the sacrilegious cupidity of strangers, they lit a fire upon it, made it red-hot, and with cold water splintered the magnificent relic into fragments. What a debt the world owes to ignorance and blind zeal. It is on acts like these that fanaticism plumes itself. Well, what of the stone, the mutilated stone, now an illustration of the explosive energy of steam? With no little pains, and in a manner of stealth, two large fragments of it were recovered; afterwards some of the smaller ones; and now as the fruit of laborious ingenuity and perseverance the stone is again itself, almost entire, built up into its original form, but woefully disfigured by the rough treatment it received.

It is a piece of basalt, black, but with a tint of blue, very hard and compact, and of great weight; three and a half feet in length and two and a half in breadth and thickness, and rounded off for ornament at the top in the style, as tradition tells us, of the Sinaitic tables; not a big thing to look at, but if the Arabs had been less fanatical, and had stood upon their rights, and known more of science than they do, and more of the zeal of scientific men, they could have made a bargain about the Moabite stone that would have driven them frantic with exultation and surprise.

Now, what is it that gives so singular an interest to that mass of black basalt—what is the riddle of its preciousness—a block of stone picked out of an unsightly heap of rubbish? How many a straggler heedlessly gazed at it, how many a footstep idly trod upon it, a neglected worthless thing, a wreck among wrecks, a ruin for reptiles to creep upon, or foxes to frisk about it; or crows to perch upon it; and yet when the infidels of Europe were casting doubt on the authenticity of the historical records of the Bible, and employing all their powers of criticism to prove them to be only oriental fictions, there in the meantime lay the stone of Moab, a silent witness to the fidelity of those records; nay, a witness whose voice must carry all before it; a witness cotemporary with those very

things; a witness come down to us from the living scenes of the history itself, come down in stern and unchallengeable veracity on a march of 3,000 years to confound those critics, and prove to the world that the Bible has nothing to fear from the merciless rigour of criticism, the verities of science, or all the scorn of infidelity.

There is an inscription on the stone. It was set up by a king of Moab whose name was Mesha to perpetuate the glories of his reign. We find in the Bible the names of only three kings of Moab, and curiously enough, Mesha is one of them. He was a cotemporary of Ahab, and Ahab is also on the stone, and so is Omri, the father of Ahab. The inscription says that Mesha had wars with these Israelitish kings, long and sanguinary wars; he and they were implacable enemies.

The names of forts or strongholds are on the stone, and of shrines of idolatry. Not a few of them are old acquaintances with readers of the Bible. But how strange to see them there—like antique fossils—memorials of the historical past, *Dibon, Madaba, Baalnaan, Bosor, Kiriat-haim*, etc. Mesha tells how he built this one, decorated that, and laid another in blood and ashes. He was a truculent and dashing warrior.

The inscription contains 1,000 letters. But owing to the injury of fire and breakage only 700, or thereabouts, are in existence. The gaps, however, can be easily filled up in the case of broken sentences, but in the case of proper names conjecture can give us little help.

The letters in which the inscription is written are of the old Phœnician type, and are similar to the capitals of our own alphabet, only that they are turned backwards. The language is Hebrew, but not just the Hebrew of the Scriptures. The difference is one of dialect; and it has also an Arabic complexion—a very interesting fact for philologists. The territory of Moab was so situated as to have a purely speaking Hebrew people on the one side, and a race of Arabian origin on the other.

The date of the stone is about 900 B. C. It was engraved according to one opinion in the second year of the reign of Ahaz king of Israel. It is older than Homer, and is in all likelihood written in the same characters as those used by David in the Psalms, and by Solomon in his correspondence with Hiram king of Tyre. From any point of view the stone is of the deepest interest and importance. It is like another chapter added to the Bible, and throws light on historical portions of it that were greatly obscured by the mist of antiquity. It is a confirmation of the truth of Scriptural history. Not that the Bible needs to lean on evidence like that. It is its own witness. It carries its divine credentials in its bosom. It speaks to the heart of men as no other book ever did. It is omniscient. Its voice is the voice of God. A Christian does not need such evidence as antiquarians dig out of ruins or drag out of the crypts of mouldering sepulchres to prove that the Bible is divine. He knows on what he builds his hope; and if there were no monuments of any kind, no stony registers of forgotten cities, nor slabs from the uncovered palaces of Chaldean plains, nor hieroglyphics from the Nile, his hope would still rest there. How do I know that a plant is a work of creative intelligence and not a thing of chance or circumstances? Is it not by the marks of wisdom and of purpose which I can trace upon it? Itself tells the story of its origin. In the veins of every leaf and in the hue of every petal it unfolds the wonderful skill of the hand that fashioned it, and gave it all its grace and mystery. And so there is a character—a self-witnessing power in the Bible that proclaims it to be the conception not of man but of God. A Christian does not need such evidences for his faith as that of the stone of Moab, but it can be used to stop the arrogance of a sceptic.

The land of Moab does not figure much in history. But when the Romans were there it was celebrated for its opulence and power. All that, however, has passed away. Under the rule of the Turks Moab has shrunk into a desert. The standard of Mohammed is a crescent, a thing that gives the idea of growth and expanding splendour; but by what fatality is it that

the crescent of the Moslems wherever it has moved has been the baleful star of only misery and blight!

There are scenes of singular interest in Moab, but what makes them objects of attraction is not any living or modern beauty they possess so much as that they tell of a magnificence that is long ago extinct. Memorials of art are everywhere, archways, pillars, massive gates, roads, inscriptions, and other vestiges of an ancient civilization. The roads which the Romans constructed ages ago can still be traced winding along the valleys, piercing the rocks, or straggling up the steep of the mountains, grand solid highways, such as any nation might be proud of. They had also a system of irrigation, and their tanks or reservoirs for the collection and distribution of water are found all over the country, and in a state of singularly good preservation. The whole landscape, now so ruinous and wild, waved and bloomed like a garden at the beginning of the Christian era. At a place called Moshita are the remains of a palace of vast proportions, a grand monument of oriental taste and magnificence, standing in lone majesty on the desert. It rivals the Alhambra, that fairy-like palace of the Spanish Moors, in the exquisite style of its ornamentation. Who built it, or when it was built, is not known.

SATISFIED.

When King David was in the wilderness of Judah, fleeing from his rebellious son Absalom, and hard pressed by those who sought his life, he had a wondrous appreciation of the presence and smile of Jehovah. He was happy even in the desert. "There was no desert in his heart, though there was desert around him." How sweet the language in which he expresses his holy desires after God, and his confidence in Him: "O God, Thou art my God; early will I seek Thee: my soul thirsteth for Thee, my flesh longeth for Thee in a dry and thirsty land, where no water is; to see Thy power and Thy glory, so as I have seen Thee in the sanctuary. Because Thy loving kindness is better than life, my lips shall praise Thee. Thus will I bless Thee while I live: I lift up my hands in Thy name. My soul shall be satisfied as with marrow and fatness; and my mouth shall praise Thee with joyful lips; when I remember Thee upon my bed, and meditate on Thee in the night watches. Because Thou hast been my help, therefore in the shadow of Thy wings will I rejoice. My soul followeth hard after Thee: Thy right hand upholdeth me." What a blessed state of mind! With the Eternal Comforter as our abiding portion we may rejoice evermore, and find causes for continual thanksgiving. Life is dear, but the smile of the Lord is dearer. And this unspeakably precious boon is within the reach of all.—*Evangelical Messenger.*

FAITH IN JESUS CHRIST.

No better, no simpler definition of faith has been given than that of the late Horace Bushnell: "It is an act whereby one person, a sinner, commits himself to another person, a Saviour." If we lost our way and met with a trustworthy guide, we know what it means to trust ourselves to his knowledge and guidance. We know what it is to have our children trust themselves to our wisdom and love. It is just the same, this religious faith; we commit ourselves, lost and ignorant, to one who loves us, and knows, even to Christ; what princes and peasants must do, if they want the pardon and the adoption and the eternal blessedness.

It is reported that among the Presbyterian people of New Zealand, the Scottish fast days are losing their popularity, and that in lieu of them it is proposed to celebrate the Lord's Supper four times a year. Many persons have the feeling that communion is not properly observed if it is not preceded by a day or two of "preparation." This is wrong; there is nothing in the Bible or law of the Church requiring such preliminary service. And yet the experience of Christians has taught them to believe that preliminary worship, having special reference to the dispensation of the Lord's Supper, helps to make it impressive and profitable.

THE
CANADIAN INDEPENDENT.

TORONTO, THURSDAY, MAY 15th, 1879.

WHICH IS FIRST?

THOSE who lay stress on a minute, complete, comprehensive theological creed, a creed whose articles embrace every item of natural and revealed religion, and sometimes advocate the adoption of such a creed on this ground: that a man's life is the result of his creed. They maintain that views and opinions control and mould character and conduct. Now, is this contention true? Well, it is partially true, but not wholly.

There is another side to the matter. While it is a fact that a man's creed to some extent makes his character and life, it is also true that a man's character and life make his creed. One's views of almost any fact presented to him will be more or less coloured by his peculiarities. No one's soul is perfectly achromatic. And so no man can see any great verity precisely as it is. God alone can do that. He alone perceives the perfect, full truth. Men's conceptions must always be more or less broken, partial, distorted.

There is an application of these thoughts which is of the utmost importance. Our Lord says: "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." His teaching there may be put in this shape: Divine truth is revealed not so much to the inquisitive intellect as to the holy heart and the godly conduct. He teaches this: that obedience to God, obedience in soul and life, is a means of spiritual knowledge. And all history and experience confirm his declaration. Spiritual truth can be but dimly apprehended by the intellect working alone. Its skeleton may be grasped in that way: but its skeleton is a poor substitute for the living man. Spiritual truth must be apprehended by a heart in sympathy with God and holiness and righteousness. What follows, then? Creeds should be the result of spiritual life. Every man's dogma should be—and it is where there is any dogma worthy the name—the product of his own religious experience and life.

THE TRIAL OF DR. TALMAGE.

THE people who are accustomed to declare, in very doleful accents, that the world is growing worse and worse, may find some reasonable defence of their position in the ecclesiastical farce which has just been enacted in Brooklyn. If the doings of the Presbytery in the matter of the pastor of the Tabernacle may be taken as a sign, then the millennium is a long march ahead, and none of these dear brethren need be in a hurry in ordering their "ascension robes." The trial of Dr. Talmage has been described by the "Christian Mirror" as an example of "ecclesiastical gladiatorship." But "gladiator-

ship" is much too brave a word to use in this connection. A prize-fight is not generally regarded as a noble conflict. And the scenes that took place in the sacred church court, after the said court had been duly opened by prayer, were, to say the least, sad and unbecoming. The trial has settled nothing; it certainly has done no good; it has opened wide the mouths of men who are always eager to find occasion against the Church, and it has left many of those who took part against Dr. Talmage under the imputation of persecuting their "dear brother" from sheer envy of his growing power. The flinging about of such graceful phrases as "liar," "scoundrel," etc., etc., the careful treasuring of scraps of conversation in a memorandum book, and the like, will raise reasonably enough the cry, "See how these Christians love one another." Dr. Talmage has been acquitted. But it would have been just the same if he had been condemned. Acquittal meant nothing. Condemnation meant nothing. And nothing plus nothing equals nothing. Dr. Talmage is happy. America's great humourist said he might meet the Indian who stole his blanket in the happy hunting grounds, but he said if he did there would be a fight. Dr. Talmage is glad and grateful that the whole matter is over. He can afford to forgive Dr. Van Dyke, and the happy trio, Crosby, Sherwood and Greene. He hopes to meet them in heaven, but not during the first two or three days. Perhaps his longing for heaven had been suggested by the experience of that sacred court which had not been "a little heaven below."

If it were not so sad, it would be amusing to see sober-minded men in the maturity of their years solemnly *playing* at keeping court. The sham trials in which passengers indulge on board the Atlantic steamers to beguile the weary days have often a touch of genuine merriment. But life is too short and time is too precious to waste it in sacred farces. This court before which Dr. Talmage was summoned had no power. It could not compel the attendance of witnesses. It could not administer an oath. And the most deliberate falsehoods could not be made perjury in the eye of the law. During the passing of the "Public Worships Bill," in the House of Commons, Lord Beaconsfield made a famous speech, in which he said, that though he was not a member of the Romish communion he had a sincere respect for those who reverently attended mass, "but," said he, turning fiercely on the ritualistic party, "I have a supreme contempt for mass in masquerade." People are not slow to give respect to the dignity of law when administered by competent and impartial judges. But when they see pastors neglecting their flocks and the proper work of their ministry to play at lawyer, they will be tempted to conclusions that are anything but flattering.

The trial is now happily over, unless some

evil genius should move the brethren to carry the case from Presbytery to Synod and from Synod to Assembly—which Heaven forbid! Dr. Talmage will not lose a hearer. In the eyes of his friends there will be a halo of martyrdom about his brows. A sad result of this episode will be to impress unfavourably men outside of the Churches. They will not believe that all this pother has been raised from sincere jealousy for the honour of Christ and His Church. They will be carnally-minded enough to think that petty jealousy of an eminently successful man has had a good deal to do with what will sure to be called, not the *prosecution*, but the *persecution* of Brother Talmage. We cannot congratulate the Presbytery of Brooklyn on the success of their system. There is a good deal of friction somewhere. On the whole, we take heart of grace, and strike once more for the simplicity of our Congregationalism.

ROMANISTS ON THE GLASGOW SCHOOL BOARD.

IT looks very much as if the Protestants of the city of Glasgow, Scotland, had been caught napping, when they allowed three Roman Catholic priests to be elected to their School Board. Such a representation is altogether out of proportion to the relative numbers of Romanists and Protestants in that city. It is not at all difficult to explain how it happened, when we consider that, as a rule, a candidate's religion is one of the last things taken into consideration by Protestant voters, whereas with Roman Catholic voters it is the very first. It is quite time that Protestants, in Glasgow and elsewhere, were wakened up to a sense of the danger that arises from the avidity with which Romanists avail themselves of the liberal institutions of countries in which they are in the minority, in order to get themselves into positions of power and influence which will enable them, by and by when their schemes are ripe, to crush these same liberal institutions under their heel. Under a free and enlightened government, Romanists must of course have the same rights and privileges as other people. It is for Protestant electors, by union and vigilance, to prevent their going beyond their rights, or using their privileges to the injury of those to whom they are indebted for them. In the particular case in question the danger is that with three Roman Catholic priests, one Roman Catholic layman if we are not mistaken, one Unitarian preacher elected by the vote of the Secularists, and no doubt several members who are without any decided religious principles, on a School Board composed of only fifteen members in all, the Bible may possibly be excluded from the schools and the teachers forbidden to communicate any religious instruction. Other cities and towns in Great Britain, in the United States, and in this country, are ex-

posed to the same danger. We say again, it is quite time that Protestants in all free countries were wakened up and had their eyes open to watch the incipient movements of the frozen snake that is being restored to mischievous activity by the warmth of their hospitable hearth.

News of the Churches.

THE address of Rev. E. Ebbs is Naperville, Illinois.

THE St. Francis Association met in Melbourne on Tuesday, 13th ult.

THE work in Richmond, under Brother McIntosh, is growing. They greatly need more room to accommodate the hearers.

THE Eastern Church, Montreal, presented Mr. Ewing, student, with a very handsome donation of five volumes, on the occasion of his resignation as superintendent.

THE Sunday school at Ulverton has been ably sustained during the past winter, under the superintendence of Mr. Skinner. Student Robertson labours here during vacation.

SABBATH, the 11th of May, five others united with the Burford Congregational Church, being an addition of twenty-two during the past month, and still there are more to follow. "It is the Lord's work, to Him be all the glory."

A PLEASANT evening was spent in the Don Mount Mission, on Thursday last, to welcome Mr. Eadie to their midst. Addresses were given by Mr. Green (superintendent), Mr. Revell, Rev. Messrs. Warriner, Silcox and Powis.

THE annual social in connection with the Congregational Church at Belleville was held on the 1st of May, and was a decided success. After tea and a social chat, the audience listened to a speech by Rev. O. W. Lambly, M.A., a solo by Miss M. Climie, recitation by Mr. Wallbridge, duet by Miss Christie and Mrs. McDermid, reading by Mr. R. A. Cossar, solo by Miss Christie, recitation by Miss Ida Christie, solo by Mr. McDermid and a recitation by Mr. J. Dawson. The choir also sang several selections during the evening in good style. The pastor then pronounced the benediction, after which the meeting broke up, all being highly pleased with the evening's entertainment.

AT the request of a number of persons living in Petrolia and vicinity, that town was visited on the 1st of May by Rev. Mr. Claris, of Sarnia; Rev. Mr. Colwell, of Watford, and Rev. R. Hay, who addressed a public meeting in the Oil Exchange Hall. Mr. Colwell took for his theme, "Christ the Hope of the world;" Rev. R. Hay spoke on "The essential doctrines of the Bible as understood by Congregationalists;" Mr. Claris followed on "The Church polity of the New Testament." At the close of this meeting all who felt interested in the organization of a Congregational church in Petrolia were invited to remain for consultation. The result reached was that it was desirable that a preaching station be taken up at once in the town, with a view to the formation of a church at an early date. Rev. R. Hay remained and preached in the hall above named in the morning and evening of the following Sabbath, going out in the afternoon to a school-house about four miles distant. The congregations at all these services were good. The Rev. Mr. Claris preached to this newly-formed congregation on Sabbath last, May 11th, and on the Sabbath following Rev. Mr. Lowry will visit them and remain for a number of weeks. The prospects are that at an early date there will be a church of our order in this town, nearly, if not entirely, self-supporting. Let all our friends pray for this new enterprise.

THE London "Christian World" says: "Can the language of Zululand, with all its 'clicks,' beat this? An appeal is being made in behalf of a parish in Donegal called Tullaghobegly, the former name of which was 'Termonmacquigmarbytullaghobegly.' No wonder this euphonious designation was shortened."

Religious News.

MR SPURGEON re-appeared in the Surrey Tabernacle, on the 13th of April, for the first time since Christmas.

WE see that Arthur Mursell received a public welcome to his new pastorate, in Brighton, on the 9th of April.

REV. DR. PUNSHON has been opening a new Wesleyan Church, in Eversley, the home and burial-place of Charles Kingsley.

PRINCIPAL HARPER, the patriarch of the Scottish United Presbyterian Church, died on the 13th of April, in his eighty-fifth year.

THE East Congregational Church, of Brooklyn, under the leadership of Mr. Kimball, disposed of a debt of \$7,000, a Sabbath or two ago.

A NEW Congregational church, capable of seating 650 persons, has been opened at Colne, England, Principal Fairbairn preaching the sermon.

FISK University, Nashville, Tennessee, has received another legacy—this time of \$20,000 from the estate of R. R. Graves, Esq., of New York.

THE Primitive Methodists of South Australia have 22 ministers, 177 lay preachers, and a membership of 2,208, a decrease in the last item of 140 in a year.

IN Kansas, 11 Congregational churches and 42 Sunday schools were organized last year, 6 churches have been built, and 14 ministers have come into the State.

A PROMINENT and useful Congregationalist has gone, in Rev. Charles D. Helmer, of Brooklyn, once of Chicago, who died at Lockport, N.Y., on the 28th ultimo.

REV. G. N. WEBBER, of the First Presbyterian Church, is not counted orthodox on the question of future punishment and wants to resign, but his church wants him to stay on.

PROF. ROBERTSON SMITH, of Aberdeen, has been elected by his fellow-citizens a member of the School Board, being placed at the head of the poll with 15,679 votes.

REV. EDWARD R. AMES, one of the bishops of the American Methodist Episcopal Church, died in Baltimore, on the 25th of April, at the age of seventy-four. He had been bishop since 1852.

THE Congregational Church at High Barnet, England, had a membership of three, a little over two years ago. Now, under the ministry of Rev. H. Griffith, there are between seventy and eighty in fellowship.

THE Congregational church, of Woodhaven, Long Island, received twenty-three persons into fellowship, on profession of faith, on the 13th of April, and among them were several reclaimed from intemperance.

THE English language was introduced into the service in the Gaelic church, Paisley, Scotland, on the 16th of March, when part of the congregation left and raised so much noise outside that the service could not proceed.

THE eighth annual report of the Free Italian Church shows 12 ordained ministers, 13 evangelists, 37 elders, 65 deacons, 14 deaconesses, 1,635 communicants, with contributions amounting to 8,735 francs.

THE Presbyterians of Australia propose to erect a church at Dillon's Bay, on the island of Erromanga, where John Williams was murdered, to give it the name: "The Martyr Memorial Church of Erromanga."

THE English Established Church is to have a new diocese—that of Liverpool. The endowment fund is now £83,000. It is also said that the first bishop is to be Rev. H. T. Edwards, Dean of Bangor, and the salary £3,200.

DR. A. K. H. BOYD, of St. Andrew's, Scotland, known of old as the "Country Parson," is an apostle of "cultured worship." He claims that the opposition to the organ in the Scottish National Church arises from bigoted vulgarity or monomania.

THE London Missionary Society has just sent out two young men—Messrs. E. J. Southon and W. Griffith—to its Central African Mission, to repair losses resulting from death and other causes. Robert Moffat addressed them before their departure.

REV. A. A. MINER, D.D., a Universalist pastor, in Boston, has arranged for a course of Sunday afternoon sermons to his church, and among the preachers selected are Dr. Withrow, Congregationalist; Dr. Crane, Baptist; Phillips Brooks, Episcopalian; Dr. Peabody, Unitarian.

THE Rev. George Smith, of the English Presbyterian mission, says that the work in China has been successful chiefly by preaching. He urges the importance of work among the women of China, who were easily accessible, and many of whom had been a great strength to the missions.

A LATE estimate puts the number of Protestants in Spain at 30,000; but this embraces the large mass who call themselves Protestants simply because they oppose the priests. The Presbyterians, Independents, Wesleyans, Episcopalians, Baptists, and the German, Swiss, French and Dutch committees are represented in Spain by about thirty regular congregations and one hundred evangelical labourers.

ACCORDING to the "Church Times" the number of clergymen that have left the English Church for the Roman, during the past forty-five years, amounts to only one per cent. of the entire body of English Church clergy. Each of these apostates has carried over with him four and a half parishioners. The total number is 1,816. This is a fruitage of seven-eighths of a convert for every Catholic priest in Great Britain. The "Times" is the organ of Ritualism.

Official Notices.

CONGREGATIONAL UNION OF ONTARIO AND QUEBEC.—The annual meeting of the Congregational Union of Ontario and Quebec, will be held (D. V.) in the Congregational Church, Wellington street, Kingston, Ont., on Wednesday the 4th of June 1879, at 7.30 p.m. The proceedings will commence with the annual sermon by the Rev. William Allworth of Paris, Ont. Special attention is called to the annual collection on behalf of the union, which should be taken up on the Lord's day prior to the annual meeting. Information as to reduced travelling fares will be duly furnished. —KENNETH M. FENWICK, *Secretary-Treasurer*.

Churches intending to send delegates to the Union assembling in Kingston, June 4th, are respectfully requested to appoint them at their next church meeting, say on or before the 30th of April, in order that their names, together with the names of the pastors who propose being present, may be sent to the committee in charge of their entertainment, a month previous to the assembling of the Union. Every effort will be made to secure proper accommodation for all who may come. But pastors and delegates neglecting to give an early intimation of their coming must be responsible for the consequences. Such communications, stating P. O. address of the sender, should be made to Thomas Hendry, Esq., Kingston, Ont.

SAMUEL W. JACKSON,
Pastor First Congregational Church,
Kingston, April 16th, 1879.

Pastors and churches are respectfully reminded that the time for sending in statistics is drawing to a close. Very few have yet come to hand. Will those whose duty it is to attend to this matter in the churches please make returns at once?

W. H. WARRINER, *Statistical Secretary.*
Yorkville, May 12th.

REDUCED FARES.—The Grand Trunk and Great Western Railway Companies, and the Steam-boat Company have made the same arrangement as last year. A boat will leave Montreal on Tuesday, so that passengers will arrive in Kingston on Wednesday afternoon. One will leave Toronto on Monday, one on Wednesday. Those who take the Wednesday boat will be in Kingston early on Thursday morning. Possibly there may be a boat daily by 2nd June. Certificates in every case must be obtained from the undersigned, and presented on taking tickets. In sending for certificates, send early, write distinctly the names of delegates, state the railway by which you travel and address 227 St. Urbain street, Montreal. The Union allows for fare only, and by the cheapest routes. To secure the full amount, remember the annual collection.

K. M. FENWICK, *Secretary-Treasurer*.

UNION OF ONTARIO AND QUEBEC.—The Committee of the Union will meet in the Congregational Church, Wellington street, Kingston, on Wednesday, the 4th of June, at four o'clock p.m.

K. M. FENWICK, *Secretary-Treasurer*.

EUROPEAN AND AMERICAN TEA-TABLES.

I have often thought that if American women could once see a Scotch or English tea-table, it would give them a lesson they would never forget. And there would be a great saving in money, time and labour ever afterward, when inviting their friends for an afternoon visit. Let me describe a tea-table at which I was once an honoured guest, the party having been made expressly for me. I was spending a few days at Newport-on-the-Tar, opposite Dundee, Scotland, at the house of Mrs. Margaret D. Parker, President of the British Woman's Temperance Society. The invitation came from a Mrs. Smythe, a friend of hers in the village.

We went about three o'clock in the afternoon. The lady met us at the gate, and as I was an invalid, kindly assisted me up the winding walk that led from terrace to terrace, till we reached the house. She took us right into the dining-room, as there was a fire there, and the afternoon was chilly, it being the latter part of September. We had a pleasant chatty time till about 5.30. Then the maid came in to lay the table. She spread the damask cloth, white as snow and polished like satin, laid out the napkins and set out the china, and brought the cream and sugar, the plate of butter and a loaf of bread. Mrs. Smythe spread the bread, first cutting off the crust to make a smooth slice, just as our mothers used to do for us children when we wanted "a piece" between meals. Then she cut each slice as thin as possible, and piled them on a plate till she thought she had enough; the butter and the loaf were left upon the table, with the knife, that more could be spread and cut if needed. The maid then brought in a part of a boiled ham, a small jar of plum preserves, a dish of buns, and a pot of tea—and that was all. But I assure you I never relished a meal more than I did that simple one. Everything was delicious, and there was plenty of each. And we all arose from the table without the fear of dyspepsia before our minds.

"I suppose," said Mrs. Parker, as we went home, "it looked very odd to you to see such a simple tea-table, accustomed as you are to the luxurious, overlaid tea-tables of America?"

"It did look odd," said I, "but I liked it, and it has brought to me a lesson I shall remember—that to have a good time with friends it is not necessary to break your back all the forenoon over the baking table, or burn your cheeks to a blister over a hot oven."

The Sunday School.

INTERNATIONAL LESSONS.

LESSON XXI.

May 25. } THE HOLY SPIRIT PROMISED. { Joel ii.
1879. } 28-32

GOLDEN TEXT.—“But ye shall receive power, after that the Holy Ghost is come unto you.”—Acts i. 8.

HOME STUDIES.

- M. Joel i. 1-20. Judgments inflicted.
T. Joel ii. 1-17. The call to repentance.
W. Joel ii. 18-27. Deliverance foretold.
Th. Joel ii. 28-32. The Holy Spirit promised.
F. Acts i. 1-14. The promise renewed.
S. Acts ii. 1-21. The promise fulfilled.
S. Joel iii. 1-21. The day of the Lord.

HELPS TO STUDY.

We know but little of Joel, who was one of the earliest of the prophets whose written messages have come down to us. Some place him in the earlier part of the reign of Uzziah, B.C. 810-759, at the same time that Hosea prophesied in Israel. But others, with more probability, consider that he flourished about B.C. 870-860, in the reign of Joash. He mentions among the enemies of his people, the Phœnicians, Philistines, Edomites and Egyptians; he never alludes to the Assyrian and Aramean invasions, which seems incredible if he had lived after they took place.

The first part of the prophecy; i. to ii. 17, sets forth the Divine Judgment, with a magnificent description of the plague of the locusts. Part second: ii. 18—iii. 21, reveals Redemption and the promised blessing. He warns of the inevitable result of sin, in plagues upon the land, subjection to their foes, and a final destruction. He summons priests and people to an earnest repentance, and then (Joel ii. 23), begins a glowing picture of the blessings which would follow in the path of obedience. Suddenly his gaze is extended far down into the future, and he beholds the glories of the gospel dispensation, and the outpouring of the Holy Ghost, which was destined to begin on the day of Pentecost,—Acts ii. 1-4, with the rushing wind, the cloven tongues, and the mighty testimonies. Again his glance penetrates deeper still into the shadows of the future, even down to the awful scenes of the last day, when the sun shall turn dark, the moon become blood, and the earth be destroyed, while God's people shall be forever delivered.

I. THE GIFT PROMISED—Vers. 28-29.

It shall come to pass afterwards, after the sin and the sorrow, after repentance has made a way for the blessed fruits of righteousness. There is always a connection between repentance and spiritual blessing. Therefore, Peter (Acts iii. 19) urges the Jews to “repent” that their sins may be blotted out; that (not “when”) times of refreshing may come from the presence of the Lord. This “afterward” Peter (Acts ii. 17), calls “the last days,” the New Testament name for this dispensation, which is the last dispensation of the Divine mercy—Heb. i. 1-2; 2 Tim. iii. 1. Notice (1). *The nature of the gift. My Spirit.* There are two great gifts of God, the Son to live and die for men, the Spirit to live and work in them. Christ is the Sun of Righteousness, the Spirit opens our eyes to see him. Christ knocks at our hearts, the Spirit constrains us to open to Him. He is, therefore, the Spirit of Christ, and without Him we are not Christ's—Rom. viii. 9.

The Bible used many metaphors and emblems to explain to us the fulness of this gift, each setting forth some influence or work of the Spirit, for example—

1. *Water.*—Regenerating—John iii. 5. Abundant—John vii. 38, 39. Cleansing—Eph. v. 26. Refreshing—Is. xli. 17, 18. Fertilizing—Is. xlv. 3, 4. Free—Rev. xxiii. 17.
2. *Fire.*—Purifying—Matt. iii. 11; Mal. iii. 2, 3. Illuminating—Ex. xlii. 22. Searching—Zeph. i. 12.
3. *Wind.*—Undiscernible, but felt—John iii. 8. Powerful—1 K. xix. 11. Reviving—Ezek. xxxvii. 9, 10.
4. *Oil.*—Glad-dening—Ps. xlv. 7. Healing—Rev. iii. 18. Comforting—Is. lxi. 3. Consecrating—Isa. lxi. 1. Illuminating—1 John ii. 20, 27.
5. *Dove.*—Gentle, pure—Matt. iii. 16.
6. *A Voice.*—Speaking—Matt. x. 20. Guiding—Is. xxx. 21. Warning—Heb. iii. 7-11.
7. *A Seal.*—Rev. vii. 22. Impressing—2 Cor. iii. 18. Securing—Eph. i. 13, 14. Authenticating—2 Cor. i. 22.

The Spirit reproves—John xvi. 8. Convicts—Acts xiii. 9. Strives—Heb. iii. 7. Quickens—John vi. 63; Rom. viii. 11. Renews—Tit. iii. 5. Aids—Rom. viii. 13. Teaches—John xiv. 26. Give access to God—Eph. ii. 18. Dwell in saints—John xiv. 17. Washes, justifies—1 Cor. vi. 11. Intercedes—Rom. viii. 26.

Observe (2) the abundance and extent of this gift. I will pour it out, says the Lord, not in drops, but in showers, in floods of blessing—Isai. xxxiii. 15; xlv. 3—upon all flesh. The blessing is not to be confined to one class or one nation. There is to be no restriction or limitation, old and young alike shall share the blessing. Even the servants, those in bondage, shall receive the spirit of liberty—1 Cor. vi. 22. In God's sight there is neither “bond nor free”—Col. iii. 11.

Observe (3) the results of the gift. God shall reveal Himself and His will to men. Dreams were made the vehicles of divine manifestations during sleep, as in the case of Jacob and Joseph. Visions were supernatural revelations in a state of ecstatic trance, such as came to Ezekiel, Daniel, and St. Paul. See Acts ix. 10, 12; x. 3; xvii. 11; xvi. 9; xviii. 9; xxvi. 19. Not only will God speak to men, but men will speak for God. Your

sons and your daughters, both sexes, will prophesy, that is “foretell.” For in the Bible, the word prophesy does not merely mean “foretell,” although that was one function and work of the prophets of old; but it was used for all speaking of man for God. Women, as well as men, then, are to prophesy, but in what way, whether by pen or tongue, to few or to many, is to be determined by other parts of God's Word, by the guidance of the Spirit, the instincts of humanity and individual circumstances.

Our great need is: *are of the Spirit in our hearts.* From him alone can we obtain power—Acts i. 8; v. 41; *Knowledge*—John xvi. 13; and all the *fruits* of Christian character—Gal. v. 22.

The promise is to us all, old and young, even the children—Acts ii. 39; Isa. liv. 13; Heb. viii. 11.

II. THE JUDGMENT FORETOLD—Vers. 30, 31.

The coming of Jesus is as full of wrath for unbelievers as it is of joy for believers. The prophet describes the wonders in Heaven and earth, the awful portents which marked the ushering in of this dispensation in the supernatural events which occurred at the crucifixion of our Lord, and at the destruction of Jerusalem; and which shall be repeated in still more terrible forms at the second coming of Christ, in the great and terrible day of the Lord.

Blood and fire are emblematic of slaughter and destruction; Pillars of smoke, the clouds which overhang scenes of disaster. The sun—the greatest of all material gifts which God bestows on man—shall be turned into darkness. Here is just the withdrawal of a gift for which men have not been thankful, and how dreadful the result! What fearful judgment for God just to withdraw His blessings.

The great and terrible day of the Lord is coming. Who shall abide it? It is a day so unspeakably important, fraught with such great results to every one; that it is no less than forty times in the Scriptures spoken of simply as “that day,” and in twenty-five places it is called “the day of the Lord.” It is a day fixed, which God “hath appointed” for judgment—Acts xvii. 31. It is a “day of wrath”—Rom. ii. 5; for upon it shall be revealed God's righteous anger against sin; a day, therefore, to be dreaded by all impenitent sinners. But it is also “a day of redemption”—Eph. iv. 20. But for whom? The prophet tells us.

III. THE DELIVERANCE PROVIDED—ver. 32.

This is the bright bow of promise which opens the dark clouds of judgment. Whosoever; could any invitation be more free, any promise wider? It excludes none but those who shut out themselves. Shall call upon the name of the Lord. How plain and simple is the way of salvation. Such a call is expressive of need and of faith. It may come out of the utmost depths. It may only be able to say: “Lord, I believe, help Thou my unbelief;” but it will surely be heard. To call upon the Lord is to “Look unto” Him; to “Return unto” Him—Isaiah xl. 22; lv. 7. It is no mere hasty calling out of desperation and fear without repentance; but that which implies allegiance and obedience, reverence and love. Shall be delivered. Not a Christian perished at the siege of Jerusalem; and not one who is Christ's, shall be cast out. “It is God that justifieth, who is he that condemneth?” The deliverance has been provided. Out of Zion itself has come the Deliverer—Rom. xi. 26. Of the seed of David, Zion's king, Christ was born; at Jerusalem, “his own” city, Christ was crucified. The remnant is a term used by the prophets to designate those Jews who in faith returned from the captivity to rebuild the city. Then it is used to describe generally the faithful and true Israelites, in contrast to the unbelieving majority, and thus it applies to all who by faith are the children of faithful Abraham. In them is deliverance. God makes them His instrument and co-workers for the welfare and salvation of others. When He calls any to any privilege, it is for the benefit of others. That which is given to them, be it power, or wisdom, or knowledge of the truth, is entrusted to them as stewards, that they may dispense it to others. This connects the close of our lesson with the beginning. The gifts and graces of the Spirit are not bestowed upon us for selfish purposes; but that we may be good stewards of the manifold grace of God.

Children's Corner.

THE UNION JACK.

OUR national flag at the present day is the Union Jack—a combination of the flags of St. George, St. Andrew and St. Patrick, the patron saints of England, Scotland and Ireland. It is only since the union of Ireland, which took place in 1801, that this banner has been in use. Indeed, the first Union Jack we possessed dates no further back than 1606, after the union of the crowns of England and Scotland by James I. This flag consisted of a combination of the crosses of St. George and St. Andrew, and was in 1707 constituted by royal proclamation the

national flag, after the union of the parliaments of the two countries. To unite the three crosses into a harmonious whole has been now satisfactorily accomplished. The cross of St. George is red on a white ground, that of St. Andrew a white cross in this form × (called a saltire) on an azure ground, that of St. Patrick a red saltire on a white ground, and you will find each of these crosses distinctly visible on our present national banner. On our bronze money you will also find upon the shield of Britannia a tolerably accurate representation of the Union Jack. With regard to the name by which our national flag is known, while “union” seems appropriate enough, the reason why it is called a Jack is not at first apparent. It is said, however, by some, to derive its name from James I. (*Jacques*), who united the kingdoms of England and Scotland; but this is not probable. The most likely derivation is from the word *jacque*, applied to the jacket, or overcoat formerly worn by the British soldier, which bore the representation of a cross.

NEVER attempt to do anything that is not right. Just so surely as you do, you will get into trouble. If you even suspect anything is wrong, do it not until you are assured that your suspicions are groundless.

WHEN you do attempt anything that is right, go through with it. Form habits of perseverance. Yield not to sloth, and sleep, and fickleness. To resist all these will not be easy; but you will feel that you have done right when you get through.

SOME years ago a gentleman heard two children talking earnestly about their “sacred money.” The expression interested him, and he learned, upon inquiry, that these children were in the habit of faithfully setting apart at least one-tenth of all the money which came into their hands, and using it for Christian work. They kept each a purse for this fund, and an account of all that was put into it and paid out of it. Their father said that they themselves invented the expression, “sacred money.” They would often give much more than a tenth to this fund, but never less.

JAMES BROWN was a poor, lame boy, who lived with his aunt, in a small house by the sea shore. James could not run, and shout, so he used to sit all day and make nets to catch fish; yet no one saw him with a sad look on his face. All the girls and boys loved him, he was so kind and sweet in his ways. If he could think of a nice tale to tell them when work was done for the day, he would call them around him, and make them full of glee. If he saw a man break his net, he would mend it for him with a smile. Then he was so good to his aunt, and she knew why James felt so glad and happy. The reason was, dear children, he was a follower of the meek and lowly Lord Jesus.

Scientific and Useful.

A FOOL may make money but it takes a wise man to spend it judiciously. Remember it is easier to build two chimneys than to keep one going.

If you give all to back and board there is nothing left for the savings-bank. Fare hard and work hard when you are young, and you will have a chance to rest when you are old.

RECIPE FOR BATTER BREAD.—One pint of meal, 1 1/2 pints of milk, 2 eggs, 1 teaspoonful of lard, a little salt; beat up the eggs very light, pour in the milk, then sift in the meal; melt the lard and mix in. Requires about half an hour with a good fire to bake.

LITTLE expenses like mice in a barn, when there are many, make great waste. Hair by hair the head gets bald, drop by drop the rain comes into the chamber. A barrel is soon empty if it leaks but a drop a minute.

CHARLOTTE RUSS.—One pint of cream, whipped light; 1 1/2 oz. whites of two eggs, beaten to a stiff froth; 1 small tea-cup of powdered sugar. Flavour with bitter almond or vanilla. Mix the cream, eggs, and sugar; flavour, and beat in the gelatine and milk last. It should be quite cold before it is added. Line a mould (or dish) with slices of sponge cake, or with lady's fingers, and fill with the mixture. Set upon the ice to cool.

WHEN you begin to save begin with your mouth. Many thieves pass down the red lane. The ale jug is the great waste.

REMEDY FOR SEA-SICKNESS.—Dr. G. Farrar Patten of Miss. River Quarantine Station, writes to the "Scientific American" of a preparation suggested to him as a cure for sea-sickness suggested by Prof. Carl Bing of Bonn, Prussia. Here it is: Mix equal parts of nitrate amyl and alcohol. Take a dozen or so deep inhalations from the bottle as soon as the nausea begins. Repeat whenever it returns, and "confidence" will soon be restored. After an hour or so it will be no longer necessary.

GOOD MUCILAGE FOR A SCRAP-BOOK.—One ounce of rice flour, one teaspoonful of Cooper's gelatine, one half pint of water. Soak the gelatine in one half the water, add the rice flour, then the remainder of the water. Add it slowly, stirring all the time. Set it on the fire and let it cook, stirring it all the time until the paste becomes thick and glossy. Do not let it be too stiff, but of the consistency of paste. Add a few drops of the oil of cloves, pour it into your bottle and it is ready for use, and will not grow sour or mouldy.

THE ZULU ASSEGAJ.—The Zulu assegai is somewhat like a spear; but there are two sorts, the war assegai and hunting assegai. The former has a long handle and a short blade, and the warrior never lets it go out of his hand—he is disgraced if he loses either his assegai or shield in battle; but the hunting assegai he throws, and is so dexterous that he can hit a mark of six inches square to a certainty at a distance of forty yards, and can drive the weapon into a tree or animal at a greater distance. The Zulu makes two holes in the head of his assegai, which he calls its eyes; for, he will say, "it cannot without eyes see where it is going."

FOR YOUNG LADIES WHO HAVE PARROTS.—It was very careless leaving the parrot in the parlour on Sunday evening, but she never thought anything about it until Monday morning, when Poll roused the whole house by making a smacking noise, and crying, "Darling Susie! darling Susie!" He kept it up all day too; and the old folk are much interested in the case.

HOW TO SWEEP.—First, cover with cloths and papers all articles such as books, fancy work, upholstery, and even some of the pictures. Open doors and windows; use a full, soft broom, moving tables, stands, and sewing machines; in many places use a whisk-broom, kept for the purpose; where a larger could not be used with effect. Have a dust pan at hand, and every little way take up the dirt. This saves the carpet and you raise less dust. Remove the cloths carefully, and do the dusting, and you will be surprised how light a job it is. Now, when everything is put in order, keep it so. That is the key. Let every member of the family observe it. "A place for everything and everything in its place," if lived up to by each, will make

housework a pleasure instead of an irksome task. For days it will but be necessary to brush up a little here and there—a mere nothing.—*The Housekeeper.*

THE things that I can't prove I believe the most; I believe that one apple is sour, and another one sweet, but I will give enny highly eddicated man a span or matched mules, who will tell me what makes them so.—*Josh Billings.*

GARDENING.—A thoughtful writer recommends to every man, especially in the autumn of his life, to take to gardening, if he has not already experienced its pleasures. Of all occupations in the world it is the one which best combines repose and activity. It is not idleness; it is not stagnation; and yet it is perfect quietude. Like all things mortal it has its failures and disappointments, and there are some things hard to understand. But it is never without its rewards, and perhaps if there were nothing but successful cultivation the aggregate enjoyment would be less. It is better for the occasional shadows that come over the scene. The discipline, too, is most salutary. It tries our patience and it tries our faith. But even in the worst of seasons there is far more to reward and encourage than to dishearten and disappoint. There is no day of the year without something to afford tranquil pleasure to the cultivator of flowers, something on which his mind may rest—rest with profit and delight.—*Boston Transcript.*

A CHICAGO burglar says that half a dozen newspapers scattered over the floor are a terror to men of his craft, as they dare not handle them or walk over them.

REST REQUIRED.—The true worker understands the importance of rest, and rarely overtaxes himself; consequently he can work at any time. Many a man can work only at particular seasons and in particular moods. His mind is like a horse running loose in the pasture, and he cannot always catch it; at least, it will take some time to bring it up and put it into harness. Now it is evident that a man can do nothing in twenty minutes if it takes him half an hour to get his mind at work; but the true worker has his powers always at command. In any odd fifteen minutes he can do a full quarter hour's work. These fragments of time count up in the long run. The gift of work must be accompanied with the gift of resting. To get the most money out of a team of horses, not only must they be pushed hard when under harness, but between work hours they must be unharnessed, rubbed down, and made most comfortable. Some men manage their minds in so bad a way as to leave the harness on over night. They worry over their work during the intervals of labour, so that when they come back to their toil they are half exhausted before they begin. But the noted workers are those who in intervals of toil take things more easily. Such a one, when the work hour is over, drops his task and unharnesses his mind. Then when called again to his work he can put his whole strength in it.

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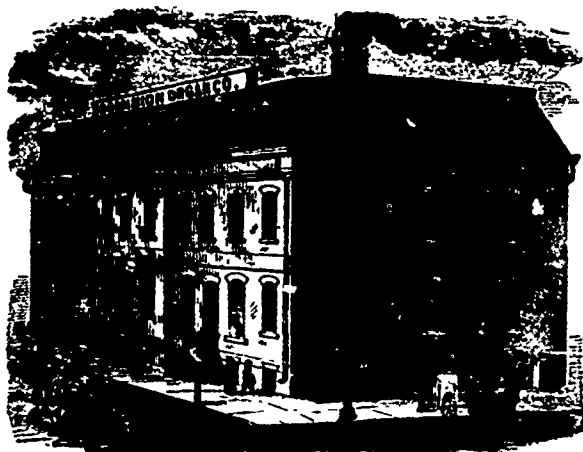
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Of Official Report of Award to DOMINION ORGAN COMPANY, Bowmanville, for Organs exhibited at the Centennial Exhibition, Philadelphia, 1876.

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. SCHREDMAYER, WILLIAM THOMPSON, E. LEVASSEUR, JAMES C. WATSON, ED. FAVRE PERRET, JOSEPH HENRY, GEO. F. BRISTON, J. E. HILGARD, F. F. KUKA, F. A. B. BARNARD. A true copy of the Record. FRANCIS A. WALKER, *Chief of the Bureau of Awards.* Given by authority of the United States Centennial Commission.

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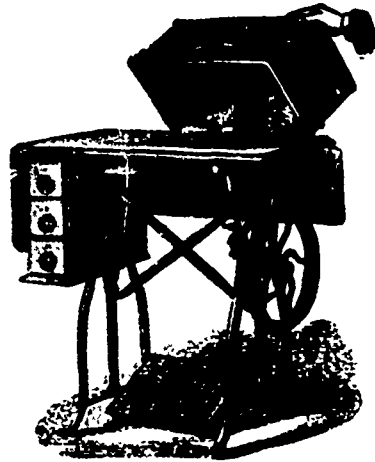
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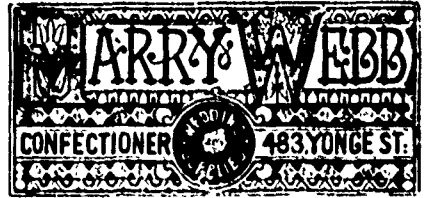
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