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The Canadian Independent.

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

Vol. 25.

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THE CANADIAN INDEPENDENT.

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

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THE Church of England is represented in China by twenty-three missionaries; the English Congregationalists by twenty-three; the Presbyterians by twenty-eight; the Wesleyan Methodists by twenty.

PROF. DAVID SWING, in a recent sermon, says: "It will never be the duty of a public speaker to keep everybody awake. He need keep awake only those whose wakefulness will ever be of any value to themselves or mankind."

AN American Methodist divine in a recent work denies God's absolute foreknowledge. He says that he embraces the doctrine that God does not absolutely know, because that doctrine alone "safeguards the doctrine of eternal punishment."

THE annual sale of pews in Plymouth Church (Mr. Beecher's) realized over \$4,000 in excess of last year's receipts. The aggregate of the premiums was \$27,978, which added to the rentals, \$12,743, makes a total revenue of \$40,721, as against \$36,904 last year.

STANLEY is returning to "The Dark Continent," this time under European auspices. It is said that King Mtesa has received the agents of the Church Missionary Society with great respect, and is desirous of entering upon diplomatic relations with England.

A MOST remarkable religious movement is transpiring in India. It somewhat resembles Mohammedanism in that it demands the abolition of all idol-worship, and the worship only of the one God. The Brahmins are already alarmed at the rapid growth of the new faith.

THE death of Bishop Bethune leaves the Toronto diocese open to the turmoil of an election. In the present excited condition of the respective High and Low Church parties in this diocese, there are all the possibilities of trouble. We hope the appointee may be a man who will be able to place Christian love above sectarian conformity.

THE Roman Catholic Archbishop of Cincinnati, Purcell, is in trouble. He has been receiving deposits of money from a large number of his flock, and it seems as if his accounts had not been kept after the most improved system of book-keeping. At any rate his liabilities far exceed his assets. He wants to resign, but the clergy want him to stay on.

TALMAGE has at last so outraged Presbyterian ideas of ministerial propriety, that he is being tried by his peers. The trial will be watched with interest by many. If we remember rightly, his Philadelphia session, years since, tried to bring him into shape. But he slipped through their hands unimproved. And

perhaps the Presbytery may not succeed any better. We shall see.

DR. HILP WORTH has resigned the pastorate of the Church of the Disciples (Congregational New York). He intends to go abroad to recruit his health. He began with this church seven years ago in Steinway Hall with a membership of twenty. He leaves them with a membership of over 800. The church has accepted his resignation and extended a call to the Rev. W. R. Davis, pastor of St. James' Methodist Church, Harlem.

THE Republican victories in France of late have significance in more respects than one. Religiously, it means a heavy blow to Roman Catholic arrogance and show, which blossomed so copiously under Napoleon and Eugene. There are now five Protestants in the Cabinet, M. Waddington, a Protestant, being leader. Besides this, Pere Hyacinthe is seeking to resuscitate his movement, and the Bible is finding a willing reception to French homes.

SUBSCRIBERS to the Toronto Prison Gate Mission are respectfully reminded that this Christian work has entered upon the second year of its existence; and looking back, upon what has been accomplished during the past twelve months, the managers can with confidence appeal to their friends and the public for further support. The funds are almost exhausted, and it is earnestly hoped, that a personal application for aid may not be necessary. Subscriptions and donations will be thankfully received by Mrs. Clarke Gamble, 22 Grange Road; Mrs. Harvie, 354 Front Street; Mrs. Laird, 232 Carlton Street, and the Rev. R. W. Greene, 182 Sherbourne Street.

THE Rev. Wm. Williams has resigned the office of Secretary of the French Canadian Missionary Society. The annual report of the Society says: "The committee regret that they have felt called upon to accept the resignation pressed upon them by their much valued general secretary, to take effect from the 1st May next. For some time he has urged upon the committee that an endeavour should be made to conduct the society's operations by a voluntary agency; and to enable the committee to act freely, he considered it his duty to tender his resignation. The committee have reluctantly concluded that it was advisable to follow his counsel." We understand that Mr. Williams intends proceeding to England.

A CORRESPONDENT of the "Examiner and Chronicle" sends that paper a "poser." A convert on his death bed desired baptism, and his pastor lifted him out of bed into the water and back again to bed. A few days later he was carried to the grave. The question of the correspondent is, Was the action of the Church in accordance with Baptist usage and the teachings of the New Testament? The editor answers substantially that he does not know, but that he couldn't think it a duty to participate in such baptism. Another extreme case is put by another correspondent. It is that of a bed-ridden woman converted who desires to be received into the Baptist Church. She can't be immersed, and the query is, is it advisable to receive her into membership on the ground of her willingness to be baptised if her health permitted? To this a negative answer is given, on the ground that the woman is as well prepared for heaven without baptism as with it.

DOCTORS DIFFER.--Dr. Pentecost, in the beginning of his revival services in Chicago, plainly told the

women that they were not to pray in public. Dr. Thomas, a warm-hearted Methodist minister of that city, contends that though their voices may be weak yet they should not be hindered, for "where the spirit of the Lord is, there is liberty." The Rev. Dr. Shaw, a Church Presbyterian minister of Rochester, says women shall pray at his prayer meetings and he should like to see anybody stop them, and the women say so too. We agree with the latter. Is it not true that one of the most effective prayers recorded in the Bible was offered by a woman in public? The *men* on that occasion interfered, with a "send her away." But she prevailed. "O woman, great is thy faith." There are in our churches to-day, women of faith-filled hearts, and who will dare forbid such to pray in public?

It may be known to some of our readers that Dr. Justin D. Fulton, a somewhat prominent Baptist minister, of Brooklyn, N. Y., has been suspended by his Association for unbecoming language toward a brother minister, at a recent meeting of the association. Dr. Fulton has been notorious in his opposition to open communionism. He persecuted or helped to persecute Hyatt Smith and Pentecost. But it is not of Fulton that we would write now. We would point out this fact to our readers. That at the meeting of the association at which Dr. Fulton distinguished himself so signally, a paper was to have been read and it has been read since--on the subject of Infant Salvation. And the writer maintains that to believe in the salvation of all infants opens the door to Universalism. The doctrine of eternal damnation cannot be saved unless some infants are consigned to it. Who was it that said: "Logic answereth not all things?"

A CONFERENCE of leading Unitarians was held recently in Brooklyn, N. Y., and the work of their sessions is worthy of notice even in orthodox circles. Dr. James Freeman Clarke opened the conference on the 28th of January with a sermon on "The Theology of the Letter and the Theology of the Spirit." On the following day there was a serious discussion opened with a paper by Rev. A. D. Mayo, of Springfield, on "Revivals, True and False." Mr. Mayo spoke very appreciatively of Mr. Moody's work, as did also Dr. Clarke. Dr. Bellows, of New York, was less eulogistic. Dr. Clarke was specially strong on the debt which so-called Liberal Christianity owes to orthodoxy. A missionary meeting was held during the sessions. Rev. M. K. Schermerhorn, of Newport, spoke in Methodist style of more consecration and of laying all on the altar of Christ. There is a great deal of Evangelistic sentiment and fervour in the conservative wing of the Unitarian denomination in the United States.

SOME of those modern philanthropists, whose benevolence and unscrupulousness are perhaps equally prominent, recently set on foot a great lottery scheme for the relief of the ruined shareholders of the City of Glasgow Bank. The error was pointed out from the pulpit and in the press; and great was the indignation in some quarters against those obstructionists who objected to the doing of evil that good might come. The promoters of the scheme felt themselves so hardly pressed by the opposition that they bethought themselves of making sure of their legal standing, and for that purpose they consulted the Crown Agent. The reply of that functionary convinced them that, in the eye of the law, their scheme was in no way different from a common lottery, and as such illegal; so the wonderful scheme was reluctantly abandoned. *Moral:* The moral law is infinitely better than the civil law, but for all that, the civil law is sometimes exceedingly useful.

STAND STILL.

BY REV. J. R. BLACK, B.A., ST. CATHARINES.

The Christian should stand still, when he is about to enter on a new and untried course. It was in this position that God's people of old were asked to stand still. They had lived down in Egypt, and served the Egyptians in the brickyards, and on public works. Liberty, rest, comfort, they had never known. They were now turning their backs on their oppressors and taking on themselves an independent existence as a nation. A sea which they had never crossed, a wilderness they had never trod, were before them. Their surroundings were all new; their course in every way an untried one. How appropriate, then, for them to stand still.

We need in these more modern times a little of that grace by which we can stand, and stand still. In many of our undertakings for Christ we rush as unthinking as Job's war horse to the battle, and the result is, very often, failure. We need, sometimes, to view calmly our surroundings; calmly to look at the difficulties, and amidst the quiet, send up to the Throne, Nehemiah-like, a request for "the wisdom that cometh from above."

Further, when we are beset by difficulties, and are unable to see our way out, we should stand still. Going back to the Israelites at the Red Sea, once more, for an illustration, we see a people encompassed with difficulties. There were Egyptians armed to the teeth in the rear; and there, too, was the Red Sea, rolling, breaking, hissing in front of them. To go back was to be slaughtered, or sink beneath a cruel bondage; to go forward was to be drowned. No way of escape for the pilgrims, and they simply stood still. It was indeed a time for the suspension of all human effort, and a looking for help from the One alone mighty to save.

Many are hedged in now as were these people in their memorable exodus.

Here is a family, the heads of which—father and mother—toiled early and late when work was to be had. They saved as much as possible of their earnings, in prospect of a hard winter. The winter came, and on its arrival their employment ceased. They then began to draw on their small store. Each week saw a decrease till the last of the reserve is gone. Here is a position in which they should, with a firm trust in God, stand still and see His salvation.

Over the way, is a merchant, who, four years since, entered into business, putting in a thousand dollars. During this period he has given to it close attention. But in spite of all his efforts the enterprise did not pay. At last he was unable to meet his notes at the bank. What could he do? Why, nothing but stand still and look up to Heaven expectantly for help.

EXPLORATION AS VERIFYING REVELATION.

The Bible is not a revelation of abstract truth; it is mainly a record of God's dealings with, and instructions to, His people. In it we have a history, sometimes of families, sometimes of tribes and nations; and we observe that in instructing and guiding them God did not, as a rule, remove them from their ordinary homes and spheres of duty. When he did remove them, it was because of some pressing necessity, and because, humanly speaking, their moral training and influence on the world for good required it. Usually He dealt with men as they lived; and He was pleased to adapt His government and His instructions, whether providential or supernatural, to the circumstances in which they were placed for the time being.

Another marked characteristic of the Bible is the minuteness of its ethnological and geographical details, and the clearness of its historic statements. The division of the original human family into nations and tribes; the countries they colonized; their subsequent migrations; the cities they built, and the empires they founded, are given in the Book of Genesis with a circumstantiality which, considering the remote age of the document, is altogether unparalleled. That book, in fact, especially the tenth chapter, forms the basis

of the science of ethnology; and the most recent and exhaustive researches in the languages, the monuments, and the records of antiquity tend to establish its accuracy.

Then, again, we have in the concluding chapters of Genesis, and in the beginning of Exodus, some very graphic sketches of nomad life in Canaan and settled life in Egypt; we have in the remaining books of the Pentateuch topographical notes on the peninsula of Sinai, Edom, Moab, Ammon, and the old kingdoms of Sihon and Og east of the Jordan. The Book of Joshua is the Domesday Book of Palestine, not only describing, with the fulness of a government survey, the various tribal boundaries throughout the land, but containing long lists of the towns and villages allotted to each tribe, in the order, as recent research has shown, of their geographical position. In the records of King and Chronicles, and the parallel fragments of history in the writings of the several prophets, we are brought into contact with other ancient nations and peoples—the Phenicians, the Aramæans (Syrians) of Damascus, the Assyrians, the Babylonians, the Chaldeans, the Medes, the Persians; and we have some vivid pictures of the power and conquests of their monarchs, and of the splendour of their courts. The Book of Daniel is a life sketch of the dazzling but transient glories of Babylon; while Esther is an invaluable monograph in the Persian court of Susa. In the Gospels, the Acts of the Apostles, and some of St. Paul's Epistles, we observe the same geographical precision and strong local colouring. One can follow to this day, as the writer has done, the footsteps of Jesus over the mountains of Judah, along the banks of the Jordan, by the silent shores of the Sea of Galilee, marking, as he proceeds, those characteristics of each district, and of each class among the people, which suggested His beautiful parables and gave point to His illustrations and discourses. One can also follow the track of the great Apostle of the Gentiles from country to country, and from city to city, by land and by sea, and observe at every stage of his journey the clear topographical details and the thoughtful and profound delineations of national character which leave on the Acts of the Apostles and the Epistles the indelible stamp of authenticity and genuineness.

Hence, in considering the evidences of the Divine authority of the Bible, we ought never to forget that its fundamental doctrines are all, more or less, connected with and woven into the facts of history, and, in many instances, in such a way as that the proof of the reality of the facts recorded involves the truth of the doctrine. Nearly every great doctrine has been either developed in or illustrated by some historic event, upon which we can as fully and as safely exercise the powers of our mind in eliciting and testing truth, as we can upon the facts of science. The Bible, as a revelation of dogma, has in this way been subjected to the scrutiny of historical criticism. It has been subjected to it in every age since the completion of the canon, but more especially within the past half century, and though assailed with every weapon which ingenuity could invent or an exhaustive scholarship rake up, it has uniformly come forth, in the judgment of impartial men, triumphant.

Then, again, the Bible contains a series of prophecies, clear, detailed, in many cases most startling in their nature, and in some cases altogether improbable—many would say incredible. The future history and final doom of nations, countries, and cities are portrayed with singular clearness. No amount of political sagacity could have foreseen what is predicted; no depth of philosophical speculation could have divined it; no breadth of research could have discovered it; and yet time has converted all those strange and varied and astounding prophecies of Jewish seers into facts which historians have recorded and travellers have witnessed.

In Scripture, *faith* is enjoined as the great requisite—the first duty of man. "Without faith it is impossible to please God." But it is not a credulous or blind faith. Faith is the fruit of knowledge, not the offspring of ignorant credulity. The doctrines of Scripture, which, in one sense, constitute the objects of our faith, are developed through the medium of

facts, which are exhibited openly before the eyes of men, coming within the range of observation and reason, and thus challenging investigation according to the principles of pure science. Faith and reason go hand in hand, because reason judges of the evidence on which faith rests. Every attempt made to undermine the basis of faith in the progressive development of all the forms and phases of human error, it is within the province and power of reason to meet and counteract.

Now, scepticism is progressive. In each succeeding age it assumes a new form; but it so happens that the evidence of the facts on which faith rests is also progressive, and keeps pace, as it were, with the advance of scepticism. It would almost seem as if it had been so ordered in the councils of the Eternal, that the new discoveries made in the fields of Biblical research should be exactly suited to meet and counteract the new errors and objections of each successive age.—*Dickinson's Theological Quarterly*.

RELIGIOUS DENOMINATIONS IN THE UNITED STATES.

We find in the "Herald and Presbyterian" the following statistical table said to be compiled from the latest reports, exhibiting the numerical strength of the several religious bodies in the United States:

Adventists	10,000
Anti-Mission Baptists	40,000
Baptists	2,024,224
Church of God (Winebrennarians)	30,000
Congregationalists	365,658
Disciples (Campbellites)	300,000
Episcopal, Protestant	268,534
Episcopal Reformed	15,000
Freewill Baptists	74,851
Friends	100,000
Lutherans	640,415
Mennonites	20,000
Methodist Episcopal*	1,573,287
Methodist Episcopal, South	724,346
Methodist Episcopal, African	214,806
Methodist Episcopal Zion, African	200,000
Methodist Episcopal, Colored	80,000
Methodist Evangelical Association	105,013
Methodists Free	19,232
Methodists Independent	12,000
Methodists, Primitive	3,332
Methodists, Protestant	113,405
Methodist Episcopal Union (Col.)	2,500
Methodists, Wesleyan	25,000
Moravians	9,212
Presbyterian, Cumberland	100,250
Presbyterian, North	557,674
Presbyterian, Reformed	10,250
Presbyterian South	112,550
Presbyterian, United	77,014
Reformed, Dutch	78,831
Reformed, German	154,955
Roman Catholic†	5,000,000
Seventh-Day Baptists	7,336
Six Principle Baptists	2,000
Tunkers	50,000
United Brethren	143,841

*Including 200,281 members on probation.

†Entire Roman Catholic population.

From this it would appear that the Methodists of all names have the largest number, 3,080,971, the Baptists of all names next, 2,138,224. Next the Presbyterians of all names, 1,090,574. Then follow in order, the Congregationalists, 365,658; the Episcopalians 268,534. From the tone of the Anglicans or Anglo-Catholics, as they love to call themselves, one might be led to suppose, that they represented at least three-fourths of the Christian people of the country, instead of being 288,224 against near six and a half millions of evangelical Protestants, or in the proportion of about 1 to 22. It will be observed also that the actual church membership of the Methodists and Baptists outnumbers largely the entire Roman Catholic population of the country. This remarkable contrast between the statistical facts and the popular impression as to the comparative strength of the religious bodies shows the results of blowing one's own horn. Prelacy, whether Roman or Anglican, seems to have a special gift at performing on the horn.

LIFE being short, and the quiet hours of it few, we ought to waste none of them in reading valueless books; and valuable books should in a civilized country be within the reach of every one.—*Ruskin*.

The Sunday School.

INTERNATIONAL LESSONS.

LESSON IX.

March 2, 1879. } THE PRAYER OF THE PENITENT. } Psalms, li. 1-13.

GOLDEN TEXT.—“Wash me thoroughly from mine iniquity, and cleanse me from my sin.”—Psalms li. 2.

HOME STUDIES.

- M. Psalm vi. 1-10. . . . Mercy sought.
- T. Psalm xxxviii. 1-22. Supplication in distress.
- W. Psalm li. 1-13. . . . The prayer of the penitent.
- Th. Psalm cxxx. 1-8. . . . Out of the depths.
- F. Luke xv. 11-24. . . . The return of the penitent.
- S. Luke xviii. 10-14. . . . The pardon of the penitent.
- S. Psalm cxvi. 1-19. . . . The gratitude of the penitent.

HELPS TO STUDY.

This Psalm, written by David, after he had fallen into terrible sin, when the faithful words of the prophet Nathan had aroused his conscience (1 Sam. xi. xii.), is the expression of a deep and unfeigned repentance. The home thrust “Thou art the man,” pierced him to his heart; and the psalm is but the fuller record of the confession, “I have sinned.” “So profound a conviction of sin, so deep and unfeigned a penitence; so true a confession, a heart so tender, so contrite, a desire so fervent for renewal, a trust so humble, so filial, in the forgiving love of God, are what we find nowhere else in the Old Testament, but what we might merely expect from the man after God’s own heart.”

Observe I. THE PLEA—vers. 1, 2. This underlies the whole outpouring of the penitent heart. There is hope. Without it there can be no godly sorrow, only remorse or despair. This hope has its ground and source not in self, in self-confidence, or self-excusing, but in the Divine Mercy. Ps. xxv. 6, 7, which the psalmist exhausts words to describe. It is not only kindness, but loving-kindness, and tendermercies, not one, but many, a multitude. So full, so rich, so free, so manifold is that on which alone rests the sinner’s hope. It is God’s glory. Ex. xxxiii. 28, 19; His delight, Micah vii. 18. In this plea there is briefly set forth what is afterwards exemplified, confession and power; and as the same words recur, it will be best to consider them as they are expanded.

II. CONFESSION—vers. 3-6. It is from the very heart. I know, not merely “acknowledge.” He refers to that which is before confession and which leads to it. He has discerned the true nature of sin and of his own exceeding sinfulness. He describes it by three words. Transgression sets forth the evil as a departure from God, defection from His will, renunciation of His allegiance, distrust of His love.

Sin describes the evil as “a coming short of the mark,” of the ideal of manhood. Sin is unnatural, contrary to our nature. The sinless Jesus is the perfect man. Iniquity sets forth the guilt we have incurred, the punishment we deserve, the condemnation under which we lie. Such is the dreadful nature of the spectre which haunts the sinner. It is, he says, ever before me; he feels not merely the terror of God’s wrath, but the sorrow of having done despite to God’s love and goodness. For he adds, “against Thee, Thee only, have I sinned.” This thought swallows up everything else, even the wrong done to his neighbour. And even the latter is in reality against God, in whose image he was made, and in whose life he lives. “When ye sin against the brethren, ye sin against Christ.” 1 Cor. viii. 12; Matt. xxv. 40-44.

That thou mightest be justified, does not mean that the sin was done in order to set forth God’s righteousness; but that the confession was made so that God might be proved right and true in what He had said concerning the guilt of the sinner; and is clearly indicated when He entered into judgment with and punished the transgressor. In Hosea viii. 2, we find “that” used in a similar sense.

Sin in man is not a series of isolated acts. It consists in a corrupt and sinful nature, of which the transgressions are the outgoings. David acknowledges this sinfulness of his whole being from its very beginning, not in extenuation but in aggravation of his offences. It is sin in its root, the in-born sinfulness which corrupt children inherit from corrupt parents—John iii. 6; Eph. ii. 3; Job. xiv. 4. Hence the change which the sinner needs and which God requires is a most thorough and radical one; not merely reformation, but regeneration. Thou desirest truth, reality, heart-fidelity, in the inward parts; and in the hidden part, the inmost recesses of the conscience and understanding. Thou wilt make me know wisdom, will give enlightenment. The fear of the Lord is the beginning of wisdom, and Christ Himself is wisdom.

David shows that he has been made wise unto salvation. He knows himself, his sin and need. He knows God, His truth which judges the sin, His mercy which brings salvation. Have we attained to this knowledge and has it led us to confess our sins and cast ourselves upon the Divine mercy?

III. THE PRAYER—vers. 7-13.

It consists of two parts:—

1. Prayer for forgiveness—vers. 7-9. Notice first the terms in which he describes the forgiveness he seeks. Blot out (vers. 1, 9), which means to unmake that which is done, as if it had not been done; to erase as from a book (Ex. xxxiii. 34; Num. v. 23; Ps. lxxix. 28), sin being regarded as a debt to wipe away and so entirely and completely remove,

as a man with a dish (2 K. xxi. 13) as a cloud is blotted out, swept away by the wind—Isai. xliv. 22. The same word is used in both places.

Wash me (Vers. 2, 7). Sin resembles filth, and so the remission of it is compared to washing—Isai. i. 16; Jer. ii. 22; iv. 14; Mat. iii. 2, 3.

Cleanse (ver. 2). is a word used by the priest who pronounces clean “the leper who has been purified. So our High Priest declares to the penitent, “Thy sins are forgiven thee.” Matt. ix. 2; Luke vii. 48.

Thou shalt—here is his strong confidence which makes his petition a declaration purge me with hyssop (Note 1) Luther translates, “Unsin me with hyssop,” set me free from its guilt. The hyssop was in constant use in sprinkling the sacrificial blood—Ex. xii. 22. It was used in the cleansing of a leper, and of one defiled by contact with the dead—Lev. xiv. 4, 6, 49; Num. xiv. 6, 18; 1 Kings iv. 33. David prays for that cleansing of which the sprinkling with hyssop was but an emblem and symbol Heb. ix. 19.

Hide Thy face from my sins. God can only look upon sin in wrath and with displeasure. But God can and does look upon the sinners with love and in compassion.

Notice, secondly, the results of the forgiveness. Perfect cleansing I shall be whiter than snow—Isai. i. 18. God’s forgiveness is full and complete. The blood of Christ cleanseth from all sin—1 John i. 7. Joy and gladness will spring up in his heart when God makes him hear the message of His mercy, the assurance of forgiveness. Joy is a fruit of the Spirit, a never-failing grace—Eph. ii. 10; Gal. vi. 15.

2. Prayer for renewal—vers. 10-12. He desires not only pardon, but entire renewal of heart, sanctification, to be made holy.

Create, the Christian is a new creature in Christ Jesus—Eph. ii. 10; iv. 24; Jer. xxiv. 7; Ezek. xi. 19; xxxvi. 26. This new nature is described as a clean heart; if you would have the streams of life pure, make the heart pure whence they flow—Prov. iv. 23. From an evil heart evil deeds will proceed—Mk. vii. 21. A steadfast spirit, one that is firm, not easily swayed through its own weakness or through blasts of temptation.

Cast me not away. His longing and desire are for God. He dreads separation from Him. Take not Thy Holy Spirit from me. He shudders lest he should be left to himself. He feels, as never before, his own weakness and his need for Divine help. He cries out, therefore, for the continual succour of that Divine Spirit, who is the only source of every good thought, of every earnest desire, of every steadfast resolve.

Restore to me the joy. The gladness of forgiveness (ver. 8) will be followed by the joy of victory over sin, of progress in the truth. The believer will go on from joy to joy until he enters at last into the fulness of the joy of salvation. Uphold me, sustain, support me with a free spirit, a willing, prompt, ready, ardent spirit. Some refer it to God, and render “a freely-bestowed spirit.”

This beautiful prayer passes into—

3. A Resolution (ver. 13), which sets forth the greatness of his newly found joy. Then will I teach transgressors. The blessings he has found are so great, he must tell others of them. The love which has entered his heart goes out in loving desire for the good of others. Besides, as he knows how much harm his sin has done to others, and how terrible a stumbling block it has been, he is anxious, as far as possible, to undo the evil. Such a man, too, a sinner saved, is best qualified to tell the glad tidings to others. St. Paul, when he preached, “Christ Jesus came to save sinners,” could add most feelingly, “of whom I am chief.” After Jesus had asked Peter, “lovest thou Me?” he added “Feed My sheep.” Love for Christ is the best qualification for one who would help or teach others; so also helping others is the best proof that we love Christ.

EXPLANATORY NOTES.

1. Hyssop. At one time the commentators supposed hyssop to be the same as our marjoram (or organum) or else as the *hyssopus officinalis*; but now the opinion of Dr. Royle finds very general acceptance, and it is identified with the caper-plant, which the Arabs call *azef*, and botanists *capparis spinosa*. The caper-plant affects dry and arid localities, such as the sides of time-worn walls and abrupt precipices; and to these dreary scenes its long trailing stems and bright green leaves lend a pleasant covering.—*Bible Plants*.

SUPERINTENDENT’S INSTRUCTIONS TO SABBATH-SCHOOL TEACHERS.

[The following “Instructions to Teachers” were prepared by Rev. T. F. Fotheringham for his Sabbath-School at Norwood. We give them here in the hope that Superintendent’s, who are desirous of bringing their schools into proper system and order, may find them useful, if only as patters, in preparing similar instructions for their own use.]

1. No scholar is to get credit for having perfectly committed a verse of Scripture, or answer in Shorter Catechism, if a mistake is made in a single word, absolute accuracy should be insisted on.

2. Every space in the report should be filled up. If there is nothing to enter in any column, then “o” should be written. If the scholar is absent, then “ab” should be inserted in the first column, and “o” in the others.

3. If a scholar repeats verses for a Sabbath on which he

was absent, these are to be entered for the Sabbath on which they were repeated.

4. The questions in the first column under “Shorter Catechism” are to be asked while teaching the lesson, and in such a connection that they will throw light upon it.

5. The following abbreviations should be used by all:—late, “l”; absent, “ab”; prepared, “p”; half-prepared, “ $\frac{1}{2}p$ ”; unprepared, “unp”; misbehaviour, “m.”

6. If a scholar is absent, the teacher will ascertain the reason, and report to the pastor or superintendent before the following Sabbath; and, if twice absent in succession, will call at the scholar’s home.

7. It is taken for granted that no Teacher will be absent from the school, except from a cause wholly beyond his control; and when so obliged to absent themselves, will notify the pastor or superintendent, and suggest a substitute.

N. B. A teacher frequently absent from his class will be requested to resign.

8. At the close of each session of the school the teachers will repair to the Bible-class room unitedly to ask the Divine blessing upon the lessons taught.

DECAY IN THE BELIEF IN WITCHCRAFT.

A doctrine, the denial of which two centuries ago in New England would have been considered proof positive of infidel tendencies and a long stride towards atheism; a doctrine which the most revered divines identified with a standing or falling Bible; which was commended to favour by the almost concurrent voices of the learned of preceding Christian ages; which bishops and councils had stamped with a solemn approval; on the ground of which death had been inflicted on thousands upon thousands of men and women, especially from the thirteenth century onwards—this doctrine has now disappeared. It is alien to our consciousness. It is no longer included in the stock of religious beliefs. The first skepticism respecting it was resented and deplored by good men as an evidence of the degeneracy “of the present age,”—that had “present age” which good men in every generation have pronounced worse than any other before it. The first signs of the obsolescence of this ancient belief were observed with dismay by sincerely pious men, who rallied for the defence of the faith, and grasped the ark more tenaciously the more they saw it to be in danger. They hurled their proof-texts—“Thou shalt not suffer a witch to live;” they spurned the novel interpretations which made the “witch” to be a mere juggler; they shouted, “Sadducee;” they scattered their sarcasms on the effrontery of the new lights who fancied themselves on a loftier pinnacle than the generations before them. All was in vain. The obsolescent belief soon became obsolete. The eighteenth century smiled at the credulity of the seventeenth; and the nineteenth century does the same. Witchcraft, along with faith in it, has vanished. The devils who helped their human allies to pinch and prick sleeping children, sometimes to poison cattle, and upset milk-pails, have taken their flight. Salem is quiet from the incursions out of Tartarus; it is actually, as well as nominally, a city of peace. Gradually, and yet rapidly, men came to disbelieve what they had before believed. Emancipated from the old tenet, they began to deride it as a weak superstition. Spasmodic efforts to save the decaying doctrine proved useless. Even the potent voice of Wesley fell on listless ears.—*Prof. Geo. P. Fisher in Sunday Afternoon for January.*

ANCIENT FURNITURE AND MANNERS.

Half a century ago there was among us a real respect for aged people, outside of the circle of near kinship. Boys and girls on the roadside were not ashamed to “make their manners” to their elders, who, in turn, had the politeness to return their courteous thanks for this youthful civility. That was a good symptom of the social sentiment. But the movement of the spirit of the age has left this mostly behind; and with this respectful feeling for those whose years and position entitle them to an honorable regard, has gone, to a perilous extent, the reverence of many for the authority of the parental rule, for the authority also of the State and the statute-book. It is very difficult to break down a proper habit of esteem for one object, and not involve a weakening of respect for others. It is very difficult to bring up that lad into a trusty, law-abiding citizen, who has cultivated the vice of a contemptuous disregard for his elders and his betters. Sometimes there has been a servile deference to these, which is the leaning over of a virtue to the other side. That is not our danger. Now and then a passion for the antique is the fashion, and the hunt becomes ludicrous in its eagerness after almost anything which has an ancient look and odor. That is not to be laughed at as a folly except in its excess. But if, while we are polishing up and restoring these relics of our fathers’ furniture and wardrobes with so much zest, we would revive, at the same time, and re-enthroned some of their sound and righteous principles of honor to whom honor is due, our dwellings and persons would not only receive adornment, but our land would be toned up with a return of stable, healthful public sentiment much needed to allay the fever, and to purge off the impureness of our general social and civil life.—*Sunday Afternoon.*

But if to-morrow should dawn upon us, and we are permitted to see it all through, it will bring with it a supply for every want which we shall feel. Our Heavenly Father will be in it, as he is in to-day, as he was in yesterday. He will be as mindful of us as he has ever been; and he will open his hand to us so liberally that we shall not want any good thing.—*Christian Signal.*

THE
CANADIAN INDEPENDENT.

TORONTO, THURSDAY, FEBRUARY 20th, 1879.

MINISTERIAL INFLUENCE.

MINISTERS are frequently the target of adverse criticism. It is sometimes said they are bad financiers; at other times—and especially when there has been some signal instance of frailty—that they are lax in practice. Then they are accused of being too much afraid to alter their deliberate convictions, lest they should lose their bread; or, they speak too rashly and prematurely, not sufficiently considering the effect the words will have in unsettling the minds of their people. But we need not mention all such charges.

Lately, however, and notably in regard to the great number of alleged religious persons attending the lectures against orthodox truths delivered by "Col. Bob Ingersoll," the unfortunate ministers have in several quarters been summarily set aside as having out-lived their usefulness. By paying too much attention to theological hair-splitting, or trusting too fondly to the mere authority of their position, or considering too little the real intellectual and moral necessities of men, they are said to have forfeited their claim to be guides of the people, and lost their influence upon them.

This is a serious charge. No doubt, it is true, there are ministers who are forever priding themselves on the dignity of their position, and see in this a full and sufficient reason for the meekest submission of their flocks. And these men, judging from recent events, have of late been painfully exercised to see the impatience of their congregations with such ideas of officialism. To have their ministerial utterances subjected to the most searching criticism, and to find that they are not accepted unless they stand the tests of free and candid enquiry, is galling in the extreme.

But beliefs and opinions are no longer accepted simply because the recognized spiritual guide has pronounced them. Nor are lines of conduct followed because these leaders have commanded them. The utilitarian spirit of the age tries things ecclesiastic as well as things secular, and accepts in both only what is good for service. It, therefore, refuses to tolerate religious leaders except as they support their claims for honour by showing capabilities for efficient labours. Not profession, but service, is the secret of influence and regard. We say *service*, for it is quite useless for any to suppose that mere brilliance of pulpit declamation any more than reliance upon priestly authority will secure true ministerial influence. The building up of men, whether individually or in societies, in Christian manhood, requires more than displays of religious pyrotechny. Far be it from us to depreciate pulpit power—and a living, glowing brilliancy of style is a strong element of

power in the pulpit—still, this is only one means of pastoral work, and can never be a substitute for others more important. The churches need to-day *workers* as well as *teachers*. And they suffer, to speak advisedly, more from the want of sterling energetic work, than from the inferiority of the pulpit ability of their teachers.

In order to preserve their influence, then, it certainly behoves the ministers to recognize and act in harmony with this. Let priestly absolutism and ministerial authority and dictation, and reliance upon all adventitious supports, go to the winds. Let ministers see that in this determination of the public to criticise and judge their doings lies a grand chance of extensive and true influence. If the people only become convinced that their pastors are following the apostolic injunction "study to show thyself approved unto God," and become a "workman needing not to be ashamed," they will at once, and fully, yield themselves to their influence. There are not a few remarkable examples at the present time that such is the fact.

And, the critics notwithstanding, we are not fearful for the continuance of ministerial influence. There may have been in the past too much exclusiveness and too little regard paid to the peculiar needs of certain classes; too much pride of position, and too little self-sacrificing devotion. The ministers may not stand to-day where they did fifty, or even less, years ago. Yet we fear not for their influence. Given a devout, genial disposition, an elastic but principled adaptiveness in the use of means, and a thorough spirit of determination, in the minister, and he will have all the influence he desires. The Church and the world have too real and too true an appreciation of what is good for it to be otherwise. Piety and a discreet zeal will effectually prevent ministerial influence from becoming a thing of the past. But, meanwhile, let us not forget that the people will not accept the minimum of service at the hands of their leaders, when they themselves work at the maximum.

FAMILY WORSHIP.

Family worship is essential to a well ordered house. Where it is not maintained, or where it is observed partially and irregularly, there are two classes of consequences that may be noted. First, there is the want of reverence for the Bible, there is the neglect of prayer, there is consequent ignorance of God's law, there is the mental, moral, and spiritual degradation which is sure to follow. Then again, we will always observe in the family that has no altar such results as these: want of parental authority, or despotism taking its place; a non-obedient spirit showing itself in the children, or a slavish fear consequent upon parental tyranny; the use of irreverent words; worldly conversation, and irregularity in the household economy. This must be so,

when we consider the natural effects of a father, priest-like, bowing in prayer before God, of the Bible being honoured with a prominent place, of the Sabbath consequently coming in for more than a double share of religious exercises. There is a felt heavenly atmosphere in such a household. The bread of life is honoured above the bread that perishes. The whole household seems to be a living embodiment of the principle, "Seek ye first the kingdom of God and His righteousness, and all these shall be added unto you." First God, then man; first heaven, then earth; first the garment of righteousness, then the bodily covering; first bread for the soul, then bread for the body; first living water, then the water to cool the tongue—that is the divinely appointed order, and that, carried out from the domestic altar to the every-day life and calling, will wonderfully affect the entire membership of the household. Regularity of habit, economy and industry will in general mark the homes of conscientious Christians.

There is one thing which we cannot but regret in connection with this subject, and that is, the neglect of the songs of Zion as an element in Family Worship. The general practice is to observe the two parts of prayer and reading, but singing is overlooked. Nor is this confined to those who do not sing. But it is seen in families who are naturally gifted in the musical line, and whose children are being educated to sing and play at great cost and pains. How exquisite it is to see the devout father judiciously selecting a psalm or hymn, and giving it out by using the time honoured formula, "Let us worship God!"

LIVINGSTONE AS A MISSIONARY.

IT is something to be a missionary." These words form the first sentence of a remarkable paper on "Missionary Sacrifices," written many years ago by the late Dr. Livingstone, but only recently published. It appears in the first number of the "Catholic Presbyterian," having been placed at the disposal of the Editor of that magazine by the family of the great explorer. It is supposed to have been written during his first visit to Britain, after having spent several years in missionary and exploratory work in Africa. But though it may have been written at this comparatively early period in his life, no one who reads it can doubt that the convictions and aspirations expressed in it formed part and parcel of the man's mind, and ruled it to the last; that he regarded himself as a missionary more than anything else during the whole of his remarkable course; that he valued his work of exploration chiefly as preparing the way for throwing the African continent open to missionary operations; and that even after his wonderful geographical discoveries had carried his fame over the world, and made his name familiar in the king's

palace and in the labourer's cottage, he would still have said, "It is something to be a missionary." The world lost sight of the missionary in the discoverer; but he did not do so himself. The greater number of his admirers would have said, "It is something to have penetrated an unknown continent, discovering great lakes, tracing the course of mighty rivers, and finding multitudes of inhabitants where only a barren desert or a howling wilderness was supposed to exist; it is something to have accomplished, almost single-handed, what the armies of some of the most powerful empires of antiquity tried to do and could not." And so it is; but that is not what Dr. Livingstone said—he said "It is something to be a missionary." More than once in the course of his article he repeats the sentence; and then he changes it into "Who would not be a missionary?" which he also repeats. He seems to have written with the view of giving an impulse to the missionary spirit among young men, especially among young men of education. He strongly recommends that missionaries should be thoroughly educated; he ridicules the ideas of those who thought that "any pious man who could read his Bible and make a wheelbarrow was good enough to be a missionary," wrongly supposing that the work at home required more learning and ability than the missionary work; and he says they might as well believe "that household troops need more ability than those who must rough it in the field, and that Field-Marshal Prince Albert requires more talent than Field-Marshal the Duke of Wellington." As to the matter of "sacrifice," he says:

"Hundreds of young men annually leave our shores as cadets. All their friends rejoice when they think of them bearing the commissions of our Queen. When any dangerous expedition is planned by the Government, more volunteers apply than are necessary to man it. On the proposal to send a band of brave men in search of Sir John Franklin, a full complement for the ships could have been procured of officers alone, without any common sailors. And what thousands rushed to California, from different parts of America, on the discovery of gold! How many husbands left their wives and families! How many Christian men tore themselves away from all home endearments to suffer and toil and perish by cold and starvation on the overland route! How many sank from fever and exhaustion on the banks of the Sacramento! Yet no word of sacrifices there. And why should we so regard all we give and do for the Well-beloved of our souls? Our talk of sacrifices is ungenerous and heathenish. . . . We talk of "sacrifices," till, we fear, the world is nauseous to Him. . . . It ought not so to be. Jesus became a missionary, and gave His life for us."

We present in a condensed form, some of the reasons given by this great and good man for his statement that it is something to be a missionary: 1. He is sent forth as the messenger of the churches, after close scrutiny, and may thus have full confidence in his fitness for the office. 2. He is not forgotten. More prayers ascend for him in public and in private than for anybody else. 3. He experiences many special providences. Of these the Dr. mentions some remarkable instances. 4. He has the promise "Lo, I am with you." "Is that presence a thing of naught?" 5. "No higher honour exists than that of being fellow-workers with God;" no greater privilege than that of being messengers of mercy to the hea-

the; no greater glory than, after having our chains knocked off, to be sent forth to proclaim liberty to the captives." 6. The missionary is not so much troubled with denomination-alism as the ministers who remain at home are. His "heart is expanded and filled with generous sympathies; sectarian bigotry is eroded, and the spirit of reclusion which makes it doubtful if some denominations have yet made up their minds to meet those who differ with them in heaven, loses much of its fire." 7. The difficulties encountered prevent his faith from growing languid. 8. His enterprise is in accordance with the spirit of the age, which is one of benevolence. Modern missionaries "do not live before their time." 9. He "goes forth having all the aids the arts and sciences can furnish. It would have been different, had God in His providence permitted heathen nations to make the discoveries which now belong to the lands from which alone missionaries emerge." 10. God is preparing the world for missions which will embrace the whole human family. By exploration, and improvements in means of travel, the world is "getting closer, smaller—quite a compact affair." The promise will soon be fulfilled, "The earth shall be filled with the knowledge of the Lord as the waters cover the sea," and it is something to take part in bringing it about. 11. "The great and terrible God, before whom angels veil their faces, had an Only Son, and He was sent to the habitable parts of the earth as a missionary physician. It is something to be a follower, however feeble, in the wake of the Great Teacher and only Model Missionary that ever appeared among men."

OBITUARY.

THE REV. HIRAM DENNY.

On the 24th of January, 1879, Rev. Hiram Denny, of Alton, Ont., at the ripe age of eighty-six years, entered peacefully and painlessly into the joy of his Lord.

Of his early life little is known, except that he was a soldier in the "Horse Guards."

It was during his military life he was brought to Christ, and became an earnest Christian worker.

After leaving the army, he was set apart for the work of the ministry.

In 1836, he emigrated to Canada with his wife and children. Upon his arrival, he was directed to what is now the flourishing town of Guelph, where dwelt a few noble and true Congregationalists. He was by them warmly welcomed, and soon engaged to minister unto them the word of life. Mr. Meikle gave him the use of part of his house for his family, and a horse for missionary work, and with the other friends contributed liberally toward his support. A church was organized, and for some months he conducted service on the Sabbath, while the rest of the week he visited the neighbourhood around, preaching the gospel. Eramosa, Eden Mills, and Swackhammers (now Church-hill) were favoured with his ministrations, and in these places churches were organized. The latter place presented such attractions for usefulness that Mr. Denny removed there with his family. This was at a time when privileges were few and hardships many both for minister and people. Cheerfully, however, he accepted his lot.

From this place as a centre, he went forth to the McLellan and McDonald settlements, now known as Alton and South Caledon. Here many were saved

and churches were organized. Other brethren soon entered his fields of missionary labour and successfully carried on the work he had begun.

His attention was next directed to the township of Trafalgar and especially the village of Oakville. Churches were also organized here, and for years he laboured diligently in this large field. He was at this time an itinerant indeed, his family seldom seeing him except when his Sabbath was at home, viz: once in two weeks. Georgetown, lying between these two places, was without a pastor, and so he was invited to give them occasional service. This led to his being offered and accepting the pastoral oversight of Georgetown. In 1851, he resigned this pastorate and went west.

In a few years, however, he was invited back to Trafalgar, and his wife and eldest daughter having died, and his youngest daughter having married, he thought to spend his remaining years among the people he loved.

But visiting the friends in Alton, in 1861, when they were without a pastor, through the resignation of Mr. Noble, he was pressed to return. This he did, and soon after going there, married again.

In a few years, old age and increasing mental weakness required him to give up the work of the regular ministry.

He spent the rest of his days in occasional preaching, tract distribution and visitation. In visitation he was most successful in doing good.

At last, increasing weakness confined him to the house, and on the 24th ult., the Master came and called him home.

His literary and theological attainments were very limited, and his business habits were loose and irregular. His manner was odd and peculiar. Yet, he was an earnest, devoted, untiring servant of God; in labours more abundant, possessing a constitution like iron, which he never spared in Christ's work.

Multitudes were brought to Christ through him, and many comforted through his pious visitations and prayers in the times of their sorrow. He filled well his place in the times he lived, and amongst the people with whom he laboured. Others are reaping, where he sowed, and in due time the sower and reaper will meet and rejoice together. His death was improved, at Alton, by Rev. J. Unsworth, from Ps. cxvi. 15, to a large and attentive congregation.—COM.

News of the Churches.

THE Rev. J. F. Malcolm is at liberty to supply vacant churches with a view to settlement. His address is Woodstock, Ont.

REV. HUGH PEDLEY, B.A., lectured in Stouffville, on Monday evening, 10th inst. Subject: "Four Weeks in a Birch-bark Canoe."

A PASTOR of one our northern churches reports having received during the year presents amounting in actual value to over \$200. The laborer is worthy.

EMMANUEL Church, Montreal, at its annual meeting, showed itself to be in a very prosperous condition. All expenses met and a surplus of \$50.00 left in the treasury.

MR. H. D. GRIEVE who was formerly labouring at Vankleek Hill, and last session was in the C.C.B.N.A., but had to leave for Scotland through ill-health, has so far recovered as to be able to enter Nottingham Congregational Institute, Eng.

THE Literary Association of the Congregational College met on the 31st ult. to discuss the subject:—"Has Congregationalism done as much for Canada as might reasonably have been expected?" The negative side carried off the laurels of victory.

SARNIA.—Rev. Hastings Ross' lecture on "Coinage, past and present" was listened to by a large and appreciative audience on the 10th inst. The church here is greatly encouraged. The prayer meetings and Sabbath services increase in interest and attendance.

ON Friday evening, Jan. 7th, the students spent a very pleasant evening at the home of Mr. Sanders, Montreal. The good host and hostess were fully suc-

cessful in making this gathering a useful means of causing the students to feel the interest of the friends of the churches in the city in their welfare.

WHEN Rev. Arthur Mursell, of England, was in Montreal, he met the students of the Congregational College, and addressed them on the narrowness of denominationalism in general, and urged them to work more purely for the interests of Christ's kingdom rather than for the advancement of any special "ism." The address was very fine and greatly enjoyed.

THE Congregational Temperance Association of St. Catharines had their second public entertainment on Monday evening. The audience was large and thoroughly enjoyed the programme, consisting of songs, dialogues, and recitations, and an address by the pastor. Our friends in the City of Saints find the Temperance Society a good auxiliary to the Sunday School.

THE Rev. R. Mackay brought three weeks' special evangelistic labours in Owen Sound to a close, on Sunday, the 2nd Feb. During the last week the meetings were held in the Y. M. C. A. Hall, and were largely attended. Several of the ministers of the town, together with the Rev. R. Robinson assisted in the work. A number of persons were spoken to, under deep anxiety, some of whom were enabled to rest on Christ for salvation and eternal life.

THERE has been a great deal of sickness among the friends in the Zion Church recently. Two have passed away last week. The one,—a Mrs. John Keimp finished her earthly course on Sabbath morning, Feb. 2nd, and entered into the rest for which she sought ever to be prepared. The other—a Miss Minnie Allen was a daughter of one of the deacons. She was a girl of fine Christian principle, devoted to Christ and earnest in His service. She was a great stay to an invalid mother. She died at the early age of twenty-one. Truly, "Her sun has gone down while it is yet day."

THE annual meeting of the Hamilton Church was held Friday evening, 1st instant. At 7 o'clock, the assembled people, members of the Church and congregation, sat down to a tea provided by some of the ladies. After that had been disposed of, the company adjourned to the lecture-room. The chair was occupied by the pastor, Joseph Griffith. Reports were read, showing the different departments of church work during the past year. A very hearty vote of thanks was passed to Mr. Alexander, the church treasurer, for the efficient services rendered by him to the church during the recent vacancy in the pastorate.

ON Friday evening, January 31st, the Congregational Church, Economy, N. S., held their first anniversary. The social was held at the house of S. C. Moore, Esq. It was a meeting long to be remembered by us as a church for its social joy, and its expressions of gratitude to God mainly arising from seeing so many of all ages, who, a year ago, knew Him not, but are now rejoicing in a saving knowledge of Christ Jesus their Lord. It has been a year of spiritual and financial success. The speeches of the evening brought out the following facts: The congregations on Sabbath days had been well sustained during the year. The weekly prayer meeting has had in attendance from fifty to one hundred every week. Fifty applications for church membership have been received during the twelve months, making a total of eighty members. There is a prayer meeting held in Mr. Rose's house on Friday evenings for the young men of the church who are at present too timid to take their part in the more public meetings of God's House. The financial statements of the church were very encouraging likewise. \$900.00 have been raised for church purposes during the year. The pastor's salary has been paid in full. The land for the new house is paid for. It is also fenced and trenched, and there is some \$200 with which to commence building. On New Year's Day it was resolved to raise in the coming year \$600, by two instalments, for the parsonage. Although, on account of bad weather, the meeting was small, \$350 were then promised. The first year has thus been bright and happy, and the prospect is not less promising.

ZION CHURCH, TORONTO. Through the kind invitation of a member of the church, Mr. Harry Webb, and at his own cost, a social tea-meeting of the members of the church and congregation and their friends was held last Thursday evening. The attendance was very large. Mr. David Higgins was called to the chair. The pastor, Rev. H. D. Powis, expressed the gratification it afforded him to meet with so many friends under such happy circumstances, and to witness the evidences of vitality and growth in the church, the promise of still more abundant prosperity in time to come. Mr. Higgins remarked that the meeting was one of the pleasantest he had attended for a long time. The pastor read two pieces: "The basket," a tale by Samuel Wesley; and "An Old Sermon," of a hundred years ago. Mr. Higgins read Dickens' story entitled "Old Cheeseman." The choir sang several hymns under the leadership of Mr. Arthur Lye, organist of the church, and Mrs. Heighington sang "O rest in the Lord." On motion of Mr. Wm. Nickols, seconded by Mr. John Adams, a hearty vote of thanks was passed to Mr. Webb for his kindness in affording the meeting such an opportunity of enjoying themselves as they had experienced on the present occasion. On the previous Wednesday evening a meeting of the Zion Literary Association was held, when the following officers were elected for the current year: Mr. George Pim, President; Messrs. Chas. J. Thorley, jr., and Wm. Freeland, Vice-Presidents; Mr. Herbert G. Snarr, Secretary-Treasurer; Managing Committee, Messrs. E. J. Snarr, W. A. Ashdown, Alf. Washington, and Misses Alderdice, Ashdown and Snell.

COWANSVILLE AND BRIGHAM.—At Cowansville the Lord is giving His people a measure of reviving, and Christians are very much stirred up to take hold of the promises, and plead at the Throne of Grace, for rich blessings with the expectation that they will be bestowed in God's own good time and way. Our finances are not in a very healthy condition owing to the hardness of the times, but the pastor's heart has been cheered for the last three years by a Christmas gift from one lady of the congregation of a cheque for \$50.00, while a few smaller gifts have been received from other persons. Twenty-five persons have been added to the church during the present pastorate of two years and a half, and the Sunday School has been the means of great good through the labours of its superintendent (W. P. Carter, Esq.), and other Christian brethren and sisters.—At Brigham there is a very efficient Sunday School, and three prayer-meetings a week, managed almost wholly by the members of the church, who have a mind to work. The finances are in a very healthy condition, and there is very fair promptness in paying their proportion of the salary. The people are united, and the beautiful little church (a gift from the late E. O. Brigham, Esq., whose widow is one of the most efficient helpers of the cause), is generally well filled on the Lord's day; while the attendance and interest in the weekly prayer meetings is most encouraging, and augurs well for future prosperity. Here, too, there have been additions to the church, to the number of eighteen, making in all forty-three in both places. To God be all the praise, who has not left us without a witness of His presence.

OSPREY.—The cause here has been almost entirely neglected by the fathers and brethren of Congregationalism for several years. Some of the people invited the Rev. R. Mackay, of Kingston, to give them a visit. His coming among the people has been hailed with great delight, and special meetings were begun in the old log chapel, at McIntyre P. O., on Wednesday, the 5th of February. The place was quite full with an eager anxious congregation. At the close of the public service a prayer meeting was held. The following evening the place was again crowded, and over seventy people remained to the inquiry meeting. It is hoped that many of them were enabled through grace to look to the Lamb of God to take away their sin, and that they will walk with Christ "in newness of life." On Friday night the place was again crowded, and the number who remained at the inquiry meeting was so large that they had to be dealt with

collectively. On Lord's day, notwithstanding that the roads were badly blocked, and the morning very severe, there was a large attendance. Mr. Mackay preached, and administered the ordinance of the Lord's Supper. This is the first time it has been observed in this church for eight years. Six were received into fellowship, and sat down at the Lord's table. Mr. Gregor McGregor gave a brief address in Gaelic previous to the communion. This good brother, before coming to this country, was employed in mission work in Ireland, supported by the late Mr. Henderson of Park, Scotland. He is settled on a farm, and has been exceedingly useful, preaching to the people both in English and Gaelic without fee or reward, except the blessed reward there is in serving the Lord Jesus Christ. It was indeed a season of refreshing to God's people, indeed, to all. In the evening the place was again full, and a deep interest manifested in divine things. The work is still going on with every appearance of a rich ingathering of souls. Parties are attending who have not been seen in a place of worship for years.

NOT TOO "LOW" NOR TOO LONG.

To the Editor of the CANADIAN INDEPENDENT.

DEAR SIR,—“Neither too long nor too loud,” is the heading of an excellent article in the CANADIAN INDEPENDENT of January 30th. The said article contains much that is wise and good, although that part which relates to being “too loud,” is most exclusively applicable to the Methodist ministry. Who ever heard of a Congregational minister being *too loud*?

We are not in favour of a boisterous method of speaking, bawling, or “ear-splitting,” as it is termed. There is, however, something worse than that, which is a matter of common complaint, that is, speaking too low—so indistinct, as not to be heard half way through the church. A man should not speak in a lofty church as he would in a *parlor*, or *school-house*. When this is done, he is only distinctly understood by a few around him. Many leave the church and complain that they could not hear the speaker. In such preaching the end is entirely overlooked. It should be borne in mind that all persons are not alike sharp in hearing, and many who are not deaf require a distinct enunciation, and a deliberate delivery. Some foolish teachers have advised young men to “begin low.” The result of this is notorious. Many of our ministers speak their introduction in a suppressed voice, and get that part of the congregation who desire to hear them out of temper at the start. Congregations accustomed to it have learned to bear it patiently; they make a guess that their minister's introductions are all alike, because all are alike unheard.

It is well known that many otherwise excellent preachers have been rejected by churches seeking a pastor because the people could not distinctly hear them. It is a felt annoyance at our Union meetings that many of the ministers do not make themselves understood for more than half the length of a city church.

One of our city churches, which for some time was depending on supplies, complained that many of the ministers officiating could not be easily understood the length of the building, and that not a large one.

In fact, complaints are common against some Congregational ministers, that either from pitching their voice in a key too low, or from a mumbling indistinct utterance, or from the frequent affectation of an oratorical whisper, they do not make themselves understood.

Such a complaint is seldom, or ever, heard of a Methodist.

Some Congregational ministers are noble exceptions, they are always heard, and are fine examples of distinct delivery, but very many speak too low. As to the length of a sermon, we agree with the INDEPENDENT that you cannot lay down a rule. Sermons on different subjects cannot be measured off to the same length.

NOT TOO LOW NOR TOO LONG.

THERE is a sure release from all our sins in Christ Jesus. He can unhook this dead weight from our souls, and follow us to bound along life's highway singing the songs that redeemed.—*Christian Advocate*.

Scientific and Useful.

BUTTER COOKIES.—One cupful of sugar, one cupful of butter, two eggs, one and a quarter teaspoonfuls of cream tartar one teaspoonful of saleratus, and caraway seed or lemon extract. This makes forty to fifty cookies which will keep for months.

PICKLED TONGUE.—For one dozen tongues make a strong brine sufficient to cover, add one teaspoonful pulverized saltpetre and half pound sugar, keep a weight on them so that they may be covered with brine. Let them remain two weeks, then hang up to dry or smoke if you like.

QUEEN'S TOAST.—Cut thick slices of baker's bread into rounds or squares and fry to a nice brown in butter or lard. Dip each piece quickly into boiling water, sprinkle with powdered sugar and cinnamon, and pile one upon the other. Serve with sauce made of powdered sugar dissolved in the juice of a lemon and thinned with a glass of wine.

ENGLISH POTATO BALLS.—Boil some potatoes very dry; mash them as smoothly as possible; season well with salt and pepper; warm them, with an ounce of butter to every pound of potatoes, and a few spoonfuls of good cream; let them cool a little, roll them into balls; sprinkle over them some crushed vermicelli or macaroni, and fry them a light brown.

BEEF STEAK (A LA FRANCAISE).—They take the best cut from the inner side of the sirloin, but any prime part will do. Place two pounds of steaks in a dish with a little of the best Lucca oil, and let them steep in it for eight or ten hours; add to them pepper, salt, and a little finely minced parsley, and fry them until they are brown; what remains in the pan may be thrown over the steaks. Butter may be substituted for oil, if preferred, and the steaks served up around the dish with olive sauce in the centre.

BAKED APPLE PUDDING.—Five moderate-sized apples, two tablespoonfuls of finely-chopped suet, three eggs, three tablespoonfuls of flour, one pint of milk, a little grated nutmeg. Mix the flour to a smooth batter with the milk, add the eggs, which should be well whisked, and put the batter into a well-buttered pie-dish. Wipe the apples, but do not pare them; cut them in halves, and take out the cores; lay them in the batter, rind uppermost; shake the suet on the top, over which also grate a little nutmeg; bake in a moderate oven for one hour, and cover, when served, with sifted loaf sugar.

PLASTER OF PARIS.—It is a good plan to keep a box of plaster of paris in the house. Be sure and set it where no water can be spilled upon it. If the burner of a lamp becomes loosened, mix up a little with water and put it around the glass top of the lamp, then put the brass on. The whole operation should be performed as quickly as possible, for the plaster hardens or sets almost instantly. A board or some dish you will not need to use again, will be the best thing to mix the plaster on, as it is almost impossible to remove it after it sets. Where there are cracks or large, unsightly nail-holes in a plastered wall, plaster of Paris may be used to fill them up.

HOW MUCH DOES A COW EAT?—Dr. Robert Dundas Thompson, some years ago, carried out a series of experiments on feeding cows, in order to determine the value of malted grain as a food; and from his tables we derive that two Ayrshire cows, weighing 607 lbs. and 994 lbs. respectively, consumed in fourteen days 2,853½ lbs. of grass, about 102 lbs. each per day. These same cows when fed on barley and grass, ate 95 lbs. of barley and 1,980 lbs. of grass in eleven days, or 4.3 lbs. of barley and 90 lbs. of grass per cow daily. In this experiment 4.3 lbs. of barley seemed to replace about 12 lbs. of grass; this is not exact; but the grain and loss, under the different systems of feeding were but slight, although there was a slight gain in the first series and a slight loss in the second.

DRAINAGE.—It is not half well enough understood that in the country, where air ought to be pure and water untainted, typhoid fevers, diphtheria, and a whole catalogue of malignant and dangerous disorders, are caused by the drainage of barnyards and filthy out-buildings into the well, which is often placed so low as to take even the surface drainage, to say nothing of the

liquid filth which soaks through the soil and poisons the currents that supply wells with water. In addition to this, the wash-water of the kitchen is often thrown out near the back door, instead of being carried away by a wide and free drain. And then very few persons understand how dangerous to health are the decaying vegetables and all sorts of impurities that accumulate in cellars, under houses, unless they are kept dry and clean, and carefully watched.—*The Housekeeper.*

COLD FEET AND SLEEPINESS.—The association betwixt cold feet and sleeplessness is much closer than is commonly imagined. Persons with cold feet rarely sleep well, especially women. Yet the number of persons so troubled is very considerable. We now know that if the blood supply to the brain be kept up sleep is impossible. An old theologian, when weary and sleepy with much writing, found that he could keep his brain active by immersing his feet in cold water; the cold drove the blood from the feet to the head. Now, what this old gentleman accomplished by design, is secured for many persons much against their will. Cold feet are the bane of many women. Light boots keep up a bloodless condition of the feet in the day, and in many women there is no subsequent dilatation of the blood-vessels when the boots are taken off. These women come in from a walk, and put their feet to the fire to warm—the most effective plan of cultivating chilblains. At night, they put their feet to the fire and have a hot bottle in bed. But it is all of no use; their feet still remain cold. How to get their feet warm is the great question of life with them—in cold weather. The effective plan is not very attractive at first sight to many minds. It consists first in driving the blood-vessels into firm contraction, after which secondary dilatation follows. See the snow-baller's hands. The first contact of the snow makes the hand terribly cold, for the small arteries are driven thereby into firm contraction, and the nerve-endings of the finger-tips feel the low temperature very keenly. But, as the snowballer perseveres his hands commence to glow; the blood-vessels have become secondarily dilated, and the rush of warm arterial blood is felt agreeably by the peripheral nerve-endings. This is the plan to adopt with cold feet. They should be dipped in cold water for a brief period; often just to immerse them, and no more, is sufficient; and then they should be rubbed with a pair of hair flesh-gloves, or a rough Turkish towel, till they glow, immediately before getting into bed. After this, a hot-water bottle will be successful enough in maintaining the temperature of the feet, though, without this preliminary, it is impossible to do so. Disagreeable as the plan at first sight may appear, it is efficient; and those who have once fairly tried it, continue it, and find that they have put an end to their bad nights and cold feet. Pills, potions, lozenges, "night-caps," all narcotics, fail to enable the sufferer to woo sleep successfully; get rid of the cold feet, and then sleep will come of itself.—*British Medical Journal.*

Market Reports.

TORONTO, Feb 12.

STREET PRICES.—Wheat, fall, per bush., \$0 80 @ \$0 92.—Wheat, spring, per bush., \$0 70 @ \$0 84.—Barley, per bush., 55c @ \$0 90.—Oats, per bush., 28c @ 32c.—Peas, per bush., 50c @ 62c.—Rye, per bush., 50c @ 60c.—Dressed Hogs, per 100 lbs., \$3 50 @ \$6 00.—Beef, hind quarters, \$5 00 @ \$6 50.—Beef, fore quarter, \$5 00 @ \$6 50.—Mutton, per 100 lbs., \$5 00 @ \$6 00.—Chickens, per pair, 30c @ 45c.—Ducks, per brace, 60c @ 80c.—Geese, each, 40c @ 75c.—Turkeys, 6c @ \$1 00.—Butter, 8 rolls, 12c @ 20c.—Butter, large rolls, 10c @ 14c.—Butter, tub dairy, 12c @ 15c.—Eggs, fresh, per dozen, 25c @ 30c.—Eggs, packed, 16c @ 18c.—Apples, per brl., \$1 25 @ \$2 00.—Potatoes, per bag, 90c @ \$1 00.—Onions, per bag, \$0 00 to \$1 00.—Hay, \$8 00 to \$11 00.—Straw, \$6 00 to \$7 50.

WHOLESALE PRICES.—Flour, f.o.c. Superior Extra, \$4 00 to \$4 10.—Extra, \$3 85 to \$3 90.—Fancy \$3 60 to \$3 70.—Spring Wheat, extra, \$3 35 to \$3 60.—No. 1 Superfine, \$3 00 to \$3 00.—Oats, \$3 30 to \$3 35.—Cornmeal, small lots, \$2 25 to \$2 40.—Cheese, in 10s, 8c to 9c; Cheese, in small lots, 8½c to 10c.—Pork, mess, per brl., \$10 00 to \$11 00; Extra prime, per brl., \$9 00 to \$10 00.—Bacon, long clear, 6½c to 7c; Bacon, Cumberland cut, 6½c to 7c; Bacon, smoked, 7½c to 8c; Bacon, spiced roll, 9c to 10c.—Hams, smoked, 10 to 11; Hams, sugar red and canvassed, 11c to 13c; Hams, in pickle 10c to 10c.—Lard, in tins, 8½c to 9c; Lard, in tierces, 8c to 8c.—Eggs, fresh, 12c to 20c.—Dressed Hogs, 95c to \$6 00; Live Hogs, \$0 00.—Dried Apples, 6½ to 6½.—Salt, Liverpool, coarse, 70c to \$0 00.—Liverpool, fine, \$1 8c to \$0 00; Goderich, per brl., \$1 00 to \$0 00; Goderich, per car lot, 95c to \$0 00; Goderich, coarse, per bag, \$0 00 to \$0 00; Cagliari Salt, per ton, \$15 00 to \$00 00.

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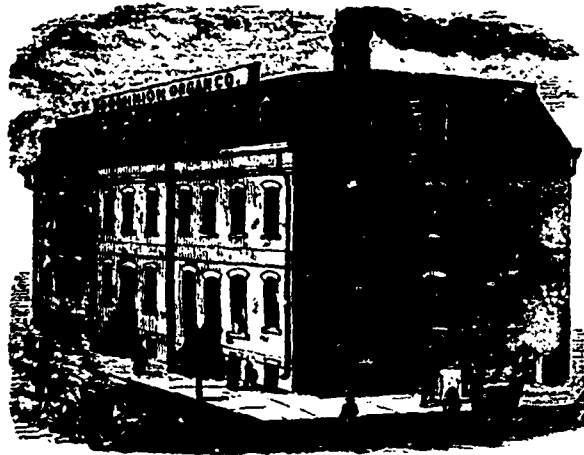
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INTERNATIONAL EXHIBITION. (No. 215)
PHILADELPHIA, 1876.

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 ORGAN. 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. SCHICKMAYER, WILLIAM THOMPSON, E. LEVANSKY, JAMES C. WATSON, ED. FAVER PERRET, JOSEPH HENRY, GEO F BRISTOW, J. E. HIGARD, P. F. KUKA, F. A. P. BARNARD.
A true copy of the Record FRANCISA WALKER, Chief of the Bureau of Awards.
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