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# The Canadian Independent.

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

Vol. 26.

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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 Rev. F. B. Pullan, of East Orange, New Jersey, occupied the pulpit of the Hamilton church on Sunday evening.

OUR paragraph last week concerning the Rev. W. J. Cuthbertson, was intended to convey the fact that he is about to leave the church in Frome.

THE London "Times" in a leading article on the Newman Hall case, says that "Mr. Hall leaves the court without a speck, far less a stain, on his character."

WE learn that the Dr. William M. Taylor, of the Broadway Tabernacle, New York, has declined all invitations to remove to London. As he has been very successful in his present sphere of work, we rejoice that he intends to remain there.

THE New Testament Revision Company, which meet in Westminster Abbey, have advanced so far in their work that they expect to publish their New Testament from the University presses early next year. Two editions will be issued: a large octavo, and a smaller and cheaper volume for general use.

WE see that a recognition service in connection with the organization of the Congregational Church in Winnipeg, was to have been held on Thursday, August 28th. Rev. Messrs. L. H. Cobb, of Minneapolis; Petton, of Glyndon; R. Mackay, of Kingston, and the pastors of the city were expected to take part.

THE London Sunday School Union has appointed October 19th and 20th as days of universal prayer for the Sunday schools of the world. The Congregational Sunday school meeting at Chataqua, New York, has also passed a resolution that the subject be taken up at the regular prayer-meetings of the churches in the fourth week of September.

THE question of the separation of Church and State is to be discussed by the French Protestant churches next month. A meeting is to be held in Paris to consider that matter. French Protestantism would gain immensely were it to stand altogether on the voluntary platform. The Established Reform Church has largely failed of efficiency because of its connection with the civil government. It may be too much to hope that it will sever that connection now; but that result must be brought to pass sooner or later.

COMMANDER MATTHEWS, U.S.N., informs the "Spirit of Missions" that in a locality within the recent famine district in China, a community has presented a large and magnificent heathen temple to what they call "The Jesus Church," and Dr. Nelson, in a letter published in the same paper, speaks of the baptism, in the same district, of 300 persons at one time by two of the London Society's missionaries, who have, besides, 1,000 candidates.

IN a recent sermon on Prayer Book Revision, delivered in Westminster Abbey, Dean Stanley said there were two modes by which that book might be improved, by giving greater freedom to the forms of worship, and by removing those things which narrow the limits of the Church and give offence to persons without its fold. The Dean suggested a number of improvements, and condemned the rule which forbade the use of the Burial Service over "the most saintly member of the Society of Friends, or the most innocent child of a Baptist."

UNDER the rule of a magistrate who regards all excursionists and Sunday pleasure-seekers as *bona fide* travellers, the city of Hamilton will not have much of a Sabbath left in a short time. Encouraged by the recent decision in favour of Sunday trains between Hamilton and Dundas, the North-western Railway Company have commenced to carry loads of Sabbath-breakers to the beach. They will not stand long there gazing at the water. Steamers will soon be at their service. Then some other step will be taken towards entire secularization, which is the not very distant goal of this movement. If, instead of the Christian Sabbath, people prefer Sunday as a holiday, then they cannot have that either. It will inevitably degenerate into a working day.

THE "N. Y. Evangelist" says, "Some people get an idea that if a young preacher is not likely to achieve success in this country, he is sent abroad to teach the heathen. The fact is the reverse. The best men are sent as missionaries. And foreign fields do not prove obscure corners where zealous men and women are buried from sight. Nay, it is probable that not a few of our honoured missionaries would never have occupied as high positions, or become as widely known, had they remained at home. 'Judson was a very remarkable man,' said one who had just read the life of this missionary. 'What a man he would have become had he remained at home!' The gentleman to whom this remark was made, replied, 'What a man he became because he did not stay in this country!' Carey might have cobbled to the day of his death, but his name is a watchword because the burden of missions to the heathen was laid on him."

THE first Congregational Church of Grand Rapids, Mich., executes the Lord's business on business principles. They have retained their present pastor, Rev. J. Morgan Smith, sixteen years. During this time, the pastor has never had occasion to inquire about salary. On the 15th of every month the amount is placed to his credit in the bank. The church has steadily increased in numbers, until it is the largest of the denomination in the State, with a membership of six hundred. The church has, during these years, also built and furnished, free from debt, a new house of worship, seating twelve hundred people. It has assisted in erecting the second church of the city, and a third building for a mission school. This summer, the church gave the pastor a three months' leave of absence, salary continued. The Sunday congregations have been fully sustained in size during the pastor's absence, and even the mid-week services have

not declined in interest or numbers during July and August.

IN Rome a movement has been originated in favour of cessation from labour on the Lord's day. The Press Association has nominated a commission to see if it is possible to prevent any newspaper from being published on that day. And Professor Chierici has given a lecture before a numerous audience, proving that the weekly day of rest is the right of all, needful alike for body and mind, for the moral interests of families and of society. Several of the Protestant Italian pastors in Rome have also been calling the attention of their people to this very important subject. It will thus be seen that while in other parts of the world efforts are being made to conserve the sanctity of the Sabbath, many in Canada are doing all they can to degrade it below the level of the other days of the week. Christian people in all the denominations must see to it that they are not successful in the attempts they are so boldly making in this direction.

THE Whitby "Chronicle" of a recent date contains a paragraph which may not be without a note of warning to readers of the INDEPENDENT living in rural districts. Here it is: "Shoddy peddlars, we are told, are now working most industriously amongst the farmers of the country—or rather, amongst the farmers' wives. They present their samples to the good lady of the house, tell a plausible story of how they can afford to sell the goods cheap, and by misrepresentation and persistence, induce a purchase. No money they say will be asked for; take the goods and if you like them you can pay for them any time; if you don't like them they need not be paid for at all. As a matter of form, however, as they say, they will take an acknowledgment. This the farmer is persuaded to give, through the influence of the wife and daughters. And, in due time, this assumes the shape of a note, sent for collection, through the bank or express office. In this way the shoddy goods are disposed of and the farmer pays two prices for a bad article, when a really good article could be obtained for one half the money from the reputable merchant in his neighbourhood."

RE-OPENING SERVICES AT BURFORD.—The Church at Burford has been undergoing a complete transformation. For some weeks it has been closed while much-needed repairs were being made. The result is that it is now one of the cheeriest and most sunshiny of our rural churches. Special services were held on Sabbath, 24th inst., in connection with the re-opening. The preachers on the occasion were the Rev. W. H. Allworth, of Paris, and R. W. Wallace, B.D., of London. Mr. Wallace preached in the morning and evening, and Mr. Allworth in the afternoon. The other churches in the village courteously gave up their own services for the day, and the result was that the congregations were overflowing all day long. The attention was everything that could be desired. On the Monday evening, a lawn party was held at the residence of Mr. Ketchie, and was a great success. Hundreds were present. The tables were full of the choicest things. Music was rendered by a brass band, and a piper. Short and racy speeches were made by Rev. Messrs. Allworth, Barker, Hay, Foreman, and Wallace. The Burford cause is decidedly looking up. Lately about twenty-five persons were received into fellowship. Many of these were young disciples. Still are there more to follow. Spiritually and financially the Church is in a healthy condition, and the heart of the pastor and the people is greatly encouraged. The improvements have been fully met by the proceeds of the late services and festival.

## OUR MISTAKES.

BY THE REV. W. H. ALLWORTH.

We are, some of us, prone to think that we, as a denomination, are a large organized body, like what is termed the Methodist Church, the Presbyterian Church, or the Church of England, or the Church of Rome; while the truth is, we are no such thing. We are as a body a number of churches of Christ; one in Him, as many distinct families make one nation. In the United States attempts are repeatedly made to organize the Congregational churches in semi-Presbyterian style. All such attempts will probably end in getting such churches to become Presbyterian. The two systems can hardly be blended.

Our churches must either be independent or not. If they submit to the dictation of a Union or Association or any central power, they are so far Presbyterian and lose their independency. It is, however, quite in keeping with the distinctive character of our churches to take advice or counsel from other churches or the assembled brethren, but not to submit to control. It is not to be wondered at that our young ministers, brought up in the midst of organizations with church courts and centralized power, should fancy that *we* as ministers should exercise some of the same kind of power, and think moreover that Presbyters would be much sater to manage the churches' business than the churches to manage their own. Then the enemies of our system tell us we are "a rope of sand," and some are much afraid of that. Hence repeated attempts have been made to bind the churches together by a creed and centralized courts.

Now, with Christ for a common rallying cry and the Bible and Holy Spirit to guide us, and love for a bond of union, we need no other rope to bind us. These strands are strong enough for all practical purposes.

It is another mistake to suppose that all the churches should be held responsible for the errors of one, any more than all the families should be blamed for the mistakes of one. It is also a mistake to suppose that all the denomination is going to be damaged by a church's mistakes or an individual's sins. If a deacon, minister or church goes wrong and a scandal is the result, it is a want of self-respect that prompts a man to go around whining about the damage this will do to Congregationalism. A local scandal will have a local influence in keeping with its character, and will injure not only the denomination where it originated, but all who bear the Christian name. If a scandal turns up in an Episcopal Church or a Methodist or a Presbyterian they never conceive that it will damage them any farther than it will damage the common Christianity, although they have much more reason to fear it than we, because they are supposed in some sense to make themselves responsible by the supervision of church courts and their authority over the churches. Why then should we count ourselves so inferior that we shall be held responsible for whatever transpires in the denomination? If a black man or a Chinaman commits a murder, he may be lynched, and the whole of his race persecuted in that vicinity. If a white man be guilty of the same offence, the offender alone, and not his race, will be made to suffer. Are we so weak that we shall, as a denomination, be held responsible and damaged by the errors of any local church or individual professing our faith? I trow not any further than all Christians are damaged in the eyes of the world by such doings. To illustrate what we mean we refer to a fact. A bad man went to St. Thomas and imposed himself first upon the Reformed Episcopal Church. After preaching to them for a time, for some cause he left them and formed a Congregational church out of such materials as he could get. He never asked or received endorsement from the other ministers of the body. In time his true character was brought to light, and he left for parts unknown. Now, some of our brethren say that our prospects for a church in St. Thomas are blighted henceforth. We ask, why? Are we indeed so weak that the doings of any impostor on his own responsibility can destroy our prospects in any place whither he may choose to go? Let us have more respect for

ourselves than to suppose that we, like the inferior races, are going to suffer as a denomination for individuals' sins. If we are indeed "a rope of sand," how can one pull the rest down? Let us each look after his own work, and do what comes to our hands faithfully. Let us remember that our ministers are not to expect to find churches built up for them, but to work faithfully and build them up.

One other mistake very common with our ministers, is the supposing that some other field is easier or better than their own. If a man is discontented in his field, he cannot build it up. He wants to keep moving; he is dissatisfied; he thinks he could do great things in Nova Scotia, or the Western States, or the North-west, or Vancouver, or Utopia. Some men want to move as soon as the glamour is gone off the field they occupy. They crave to be always working under the excitement incident to change. If the field is weak or discouraging let them work it by God's help into better shape, and not confess their weakness by continually running from place to place.

## CAN WE FEEL SURE?

It was said of a certain magnificent speech of Daniel Webster that "every word weighed a pound." But there is a line in the thirty-fifth psalm—mostly made up of monosyllables—in which every word weighs a ton. David uttered it in a season of despondency, when he cried out: "Say unto my soul, I am thy salvation." The old monarch was in trouble. His own throne was assailed, and so he went to the Everlasting Throne. His own heart was assailed by doubts, and so he sought for a fresh and full assurance of salvation. Whatever David's own experiences may have been, he furnished a golden prayer for universal use in these pregnant, pithy words: "Say unto my soul, I am thy salvation."

The salvation which all of us most need is a deliverance from the guilt and dominion of sin. We need to be liberated from the bondage of that great slaveholder, the Devil. Beset with temptations, we need succour when we are tempted. The only salvation "under Heaven given among men" is by the atoning blood of Jesus and the regenerating power of the Holy Spirit. This is a full salvation, a complete salvation; it is God's masterpiece of mercy to us guilty, depraved, and dying sinners. Can this salvation be made *sure* to a man, and can he be *sure* that he possesses it?

We answer, unhesitatingly: Yes. David did not ask for impossibilities when he asked God to assure him of his salvation. Paul knew what he was about when he said: "Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" There is no perhaps about the salvation of a true follower of Christ, any more than there is about the rising of to-morrow's sun. It does not depend upon my say, or your say, or any man's say. Only God can give the decisive and infallible assurance to us that we are safe for this world and for eternity.

Let it be carefully noted that the prayer is that God would say unto the *soul*: "I am thy salvation." There is no audible voice addressed to the ear; in fact, multitudes hear the offer of salvation every Sabbath by the ear, and yet their hearts are as deaf as adders. What God says can only be heard by the heart. We would define faith to be *heart-hearing*. And unto the docile, believing soul God says wonderful things, and things to make the soul leap for joy. This is a faithful saying and worthy of all acceptation, that Jesus Christ came into the world to save sinners. I open the ivory chamber of John's Gospel, and read these words: "Verily, verily, I say unto you, he that heareth my word and believeth on Me that sent me hath everlasting life and shall not come into condemnation." Again, Jesus says: "This is the will of Him that sent me, that every one who believeth on the Son may have everlasting life." "My sheep hear my voice, and I know them and they follow me. And I give unto them eternal life, and they shall never perish; neither shall any man pluck them out of my hand." He does not affirm that we may never, in a fit of waywardness and pride, throw ourselves out of that almighty and loving hand. But He does declare that while we stay there we are safe. And, being

safe, we have a right to know it, and to feel all the serenity and satisfaction which the ownership by the Lord Jesus can inspire.

Faith is the soul's trust in Jesus as our salvation. It *ought* to bring a delightful sense of security. But it does not always do so, because it is too weak and doubting to produce assurance. Faith is the milk, and assurance is the cream which rises on it. The richer the milk the more abundant will be the cream. Assurance is not essential to salvation, as faith is; for God will let a great many people into heaven who had a very feeble faith here on earth. Faith is life, though it be sometimes a very weak, anxious, burdened, and uncomfortable life. Assurance marks a higher degree of health, vigour, joy, and power to overcome. Peter possessed some faith when he screamed to his Master, from the waves: "Lord, save me!" He had reached a much higher attainment by the Spirit when he exclaimed in the market-place of Jerusalem: "This is the stone which was set at naught of you builders, which is become the head of the corner." Saul of Tarsus had an infant faith born in his soul when he was groping about in the house of Ananias at Damascus. The infant had grown into a giant when Paul had reached up to the eighth chapter to the Romans, and could shout: "I know whom I have believed, and am persuaded that He is able to keep that which I have committed to Him." Jesus had really said to Paul: "I am thy salvation."

Paul had the witness of the Spirit that he was Christ's. There was an inward conviction and an outward life, and the two corresponded with each other. They both corresponded also to the Spirit's description of true piety in the Bible. When a tree produces the leaves of a pear and the fruit of the pear, we are sure that it is a pear tree. When a man feels the love of Jesus in his soul and keeps the commandments of Jesus in his life, he has the witness of the Holy Spirit that he is in Christ. Being in Christ, he is safe. There is no condemnation to such a man. He has passed from death unto life. The Lord has already said unto such a consistent believer: "I am thy salvation." But when an oily-tongued dissembler, who cheats his creditors or lives a life of secret uncleanness, rises in a prayer meeting and prates glibly about his holiness or his sanctified attainments, he simply unmask his own hypocrisy.

We have just said that assurance is *not* a positive essential of faith; but yet it is the privilege and the duty of a genuine Christian to possess the assurance of Christ's love and protection. Old Latimer used to say that when he had this steadfast trust in his Master he could face a lion. When he lost it, he was ready to run into a mouse-hole. Why should the soul to whom Jesus has said "I am thy salvation" be continually worrying itself sick with doubts and fears? If I have put my everlasting all in Christ's hands, He is responsible for the trust—as long as I leave it with Him.

Two men go out to Colorado and purchase tracts of mining land. One of them spends half his time worrying about his deed, and in running to the clerk's office to see whether his title is good. While he is tormenting himself in this idiotic way, the other man has worked his gold mine so industriously that he has sent fifty loads of solid ore to the crushing mill. Brethren, if we have taken Christ's word, and committed our souls to His keeping and our lives to his disposal, let us not worry about our title-deeds to heaven. Let us understand the power of the two pronouns "my" and "thy." It is *my* soul to which the Almighty Jesus says: "I am thy salvation." Go about your lifework, brother, and do it honestly and thoroughly. God is responsible for the results and the reward. If I check my baggage to Chicago, it is *not mine* until I get there. It *belongs to the baggage-master*. Surely, I ought to have as strong a faith that my immortal soul is safe in Christ's keeping as I have that my trunk is safe in the charge of a railway officer.

Assurance of salvation by the Son of God is no modern discovery. It is not a new invention, "patented" by any school of Bible students. It is as old as the Cross of Calvary. Paul built his Epistle to the Romans on this rock. The psalmist of Israel was

seeking after it, in his troubles, when he cried out to the Living God: "Say unto my soul, I am thy salvation!"—*Theodore L. Cuyler, D.D.*

### TRUTH THE MEASURE OF VITALITY.

However it be as to the survival of the fittest in the animal kingdom, the survival of the truest in human society and in human philosophy is a sound maxim. We must believe that God is not false, and that the Judge of all the earth will do right. All rightly-constituted minds have at least that much faith in the order of the universe. Hence the common saying, "Truth is mighty, and it will prevail." None but the incurably virious believe that the Devil will triumph, and even they do not believe it; they are only unwilling to concede victory to Righteousness and Holiness because they feel that they have thrown in their lot with the fortunes of the Prince of the Power of the Air. These thoughts were suggested by observing a paragraph in a newspaper about Turkey—a letter describing the fearful disorganization which exists in that country. After the capture of Constantinople in 1453 by Mahmoud II., the Turks, not content with the capital of the Greek Empire, under Selim, the grandson of Mahmoud, added Syria and Egypt to their dominions; and yet later Solyman the Magnificent, the most accomplished of all the Ottoman princes, conquered the greater part of Hungary, and extended his sway in Asia to the Euphrates. This was about the middle of the sixteenth century, and at this period the Turkish Empire was unquestionably the most powerful in the world. "If you consider," says the historian Knolles, who wrote about two centuries since, "its beginning, its progress, and uninterrupted success, there is nothing in the world more admirable and strange; if the greatness and lustre thereof, nothing more magnificent and glorious; if the power and strength thereof, nothing more dreadful and dangerous, which wandering at nothing but the beauty of itself, and drunk with the pleasant wine of perpetual felicity, holdeth all the rest of the world in scorn." They were the terror of Europe, and in 1683 had pushed their arms to the walls of Vienna, where they were defeated by John Sobieski, from which time their power began to decline.

Charles V. was the contemporary of Solyman the Magnificent. The power of the Italian Church was at its acme, and the bugles of the Reformation had just been sounded. Raphael, Michael Angelo, and Titian were adorning the churches of Rome, Florence, and Venice with their paintings. John de Medicis, Pope Leo X., made Italy the centre of literature and the arts. It was in 1519 that the building of St. Peter's was commenced—carried on subsequently by Michael Angelo, who, speaking of the grand dome which he had conceived in his mind, remarked that "he would suspend the Pantheon in the air."

Where are Constantinople and Spain and the Church of Rome now? "How art thou fallen from heaven, O Lucifer, son of the morning!" "Thy pomp is brought down to the grave, and the noise of thy viols; the worm is spread under thee, and the worms cover thee." Judgment appears about to be visited on the Beast and the False Prophet alike.

Mohammedanism has had a wonderful career in the world. It penetrated into Europe; it took possession of North Africa; it spread itself into India, Persia, Tartary, and among the islands of the Malay Archipelago. It has lived as a powerful system through 1,200 years. It could not have lived so long except on the principle of the survival of the fittest—it was truer than anything else with which it came in contact. There are some fine features about the religion of Islam—its unrelenting monotheism and its intense earnestness. The Turk may be very wrong in his religious ideas, but he at least believes them; there is no scepticism in Islamism—no indifference. It is a downright positive thing; it is among false religions like Calvinism among the true. Before it inferior types of religion disappeared.

The Roman Catholic form of Christianity—despite its great corruptions—has run a parallel career. They commenced about the same time—and they are likely

to end about the same time. Romanism was better than Paganism; it announced many glorious truths; and the truth which it held has imparted to it its wonderful vitality.

But strong as were Islamism and Romanism, overloaded with error they carried in themselves the seeds of decay. They shone like luminaries in a dark age; they paled before a pure form of Christianity as did the old light-houses on our coasts as compared with the calcium electric lights. The history of Europe since the Reformation continues to illustrate our argument. Those nationalities which embraced the Truth are precisely those which constitute to-day the powers of Europe. The little realm of Scotland has grown under its stern Presbyterian convictions to be one of the most notable communities in the world. England, Holland, Denmark, Sweden, Germany, have completely overshadowed Spain, Portugal, Italy, Austria. France is a powerful and prosperous nation, but even here the elements of strength are derived from the weakening of the power of Ultramontane thought, and the elements of weakness are due to the absence of strong religious conviction.

And now, surveying the whole field of history and philosophy from the beginning, what system is it which has, in comparison with all others, exhibited the greatest amount of vitality? has held its own and continued to grow amid the wreck and decay of all other systems? Friend and foe will at once recognize that that great ENDURING system has been CHRISTIANITY. In three hundred years Paganism—all the culture and philosophy of the Roman world—fell before it. Gradually—even in a corrupted form—it pushed its way over the entire continent of Europe, and made that continent what we see it to-day—without any parallel as an example of civilization in the history of the world. The same Christianity in its Protestant form has created a similar civilization in this western world, and is building up another highly civilized community in Australia—not to speak of the influence it begins to exert in India. Every other form of religion vanishes before its touch. It is plain to see that Mohammedanism, Brahmanism, Buddhism, Confucianism, Tao-tse-ism, venerable as they are, and though counting their adherents by scores of millions, will succumb to its impact. The most stubborn resistance it has ever encountered has been from its elder brother—Judaism. Note the vitality that lay in the revelation of the Old Testament, maintaining itself from the days of the Pharaohs against Assyrian, Greek, Roman, through the Middle Ages, down to the present time, in every country on the face of the globe. Prophecy assures us that it will nevertheless be merged in the higher revelation.\*

If Christianity manifests this indestructibility—and this conquering power—assailed as it has been too by every form of philosophical speculation as well as by the sword and the power of the State for eighteen centuries—is it not because it is impossible to extinguish the torch of truth?

It is engaged in a great conflict now, with Infidelity. Suppose the sceptical philosophers like Huxley and Haeckel should triumph, do we not all know that we should have Chaos? Is not this a guarantee that Infidelity will not triumph? Can the mother of Chaos devour the child of Mary, whose precepts are the bond of modern society, and whose faith has awakened the sweetest affections that ever melted with charity the human heart? Can LOVE be banished from the world? and shall the Pure in Heart be driven away as a lie from the bosom of society?

### PRESSING TOWARD THE MARK.

Most of us talk more or less about "turning over a new leaf" with the beginning of the year, or on our birthday, or some such anniversary. The "old leaf" is not pleasant to look upon. It is blurred and blotted. There are imperfections here and mistakes there. Some of the lines we should be glad to permanently erase. Even if the sins whose impress

\*Three religions have been founded in whole or in part on the Old Testament; Judaism, Christianity, Mohammedanism; and how strong each one has been. Christianity has this for its background.

it bears have been blotted out and are remembered no more against us, it is still a sad and humiliating record. The best of us cannot look upon it without a sigh for the past and a prayer for help and guidance in the future.

It is well to make good resolutions, even though we know that heretofore we have signally failed to keep them. In our own strength we are certain to fail. If these failures lead us to God, they are not wholly in vain. Paul gives us from his own rich experience a key to the secret of his mastery over self. He was accustomed to make good resolutions. "This one thing I do, forgetting the things which are behind, and reaching forth unto those things that are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Past failures with him were therefore only stepping-stones to success. His pressing forward was a part of that mysterious training in grace whereby human weakness was lifted into contact with divine strength. It enabled the same man who once cried out in bitterness of soul, "O wretched man that I am; who shall deliver me from the body of this death!" to exclaim in full assurance of faith, "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord!" It is the secret of that triumphant song of victory which the old warrior sends down to the listening ages after his long conflict with sin: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day."

Let us, then, "turn over the new leaf" thoughtfully, reverently, prayerfully. As yet it is white and unblotted. Only the constant and present help of the Holy Spirit can keep it so. The Saviour has declared that God is more willing to bestow this supreme mark of His fatherly affection than earthly parents are to give good gifts to their children. Heaven help us all so to "hunger and thirst after righteousness" that "the new leaf" of the coming period may show that we are indeed "growing in grace and in the knowledge of the truth."—*Western Recorder.*

### "I DON'T LIKE THE MINISTER."

Perhaps he does not like himself any better than you like him. Perhaps he may be thoroughly convinced that there is need of some change in his make-up. But how to bring it about is the question.

We cannot see that your staying away from church will improve him. On the contrary, it will probably add to his discouragement. And discouragement is not the soil most favourable for the growth of excellence. If you would like to see your pastor abler, freer, more whole-souled and cheery, stand by him. Make him feel the stimulus of a warm friendship. It will put him upon his best for progress.

We are at a loss to see how your absence for the above reason can improve the church. Absenteeism is not a curative. It creates many ills, but we do not know of its curing any.

Least of all does it appear how your staying away from church and prayer meeting because you do not like the minister will help your own soul. Christian graces do not flourish under the deadly nightshade of a dominant criticism. There is one further view to be taken. How will your continued absence from the sanctuary where you are covenanted to worship, please the Master? It is related that for us He did some things which were not pleasant. Perhaps we may in return do for Him a thing even so very hard as to attend church although we do not like the minister.

It is said that a monthly magazine is to be started in England, which will be the organ of the Evangelical Party of the Church of England.

A SOCIALIST named Sanoff is said to have roasted himself slowly over a petroleum lamp, left in his prison cell at Odessa, until he had burnt enough of his flesh to insure death. His action was only discovered by the smoke issuing from his cell. Neither at the time nor afterward did he utter a word or cry, and he died as he intended.

THE  
CANADIAN INDEPENDENT.

TORONTO, THURSDAY, SEPTEMBER 4th, 1879.

INDIVIDUALISM.

MR. GLADSTONE—in a recent article—speaks against making so much of the individual as is seen in non-conforming circles. Such a policy, he says, tends to render cohesion less durable, develops a remarkable want of permanence, generates a licentious use of power, and places its advocates at a disadvantage in competing with more highly-organized systems. Such a statement is a public arraignment of our fundamental principle of church-polity, which rates the individual as the unit of power in the church, and which is absolutely opposed to Romanism which makes the system everything, and the individual nothing.

From one point of view, we are greatly surprised to find such a charge proceeding from Mr. Gladstone. What are his views politically? He is against any and every concentration of power in any person or persons which might tend to limit individual rights. His doctrine in politics is that the individual should be accounted the unit of power in the State. The franchise is not wide enough for him, and he is working to extend it far beyond its present limits. He is one of the strongest advocates of individualism in the State. Now unless he can prove to us that men are not so well able to judge concerning the government of the Church as they are to judge concerning the government of the State, we shall fail to see his consistency in maintaining individualism so strenuously in the one case, and inveighing against it in the other.

From another point of view, we are not so surprised at his remarks. Mr. Gladstone is a High Churchman, an apologist for the Tractarian movement, a pronounced disciple of Dr. Pusey. And having thus been nursed amid the arrogant claims of sacerdotalism, it occasions no great surprise that he should favour ecclesiastically the absorption of power by the few rather than its distribution among the many. It is quite possible that High Church assumptions might throw a haze over even his naturally clear mind, by which the facts of the case might be obscured.

The court of history is the only one into which the rival merits of individualism or oligarchy can be taken. And we are quite willing to abide by its investigations and decisions. We are not afraid to compare Non-conformity with Anglicanism as to cohesion, although in one case it is a cohesion of love, while in the other it is a cohesion of rule and law. Nor would we fear the comparison as to permanence, for to our mind, we should have the advantage. Nor would we be loth to see the comparison made on the basis of the judicious use of power. For in the great

test, we are confident that the State Church of England—honey-combed as it is with unbelief and divided up into bitterest factions—would not be able to bear away the palm for either permanence, cohesion, or the prudent use of authority, from the children of Non-conformity. It seems to us that it would puzzle even Mr. Gladstone to prove from history that individualism has ever produced so much of disunion, arrogance, and dogmatism as can be found at an hour's notice in the Church with which he has the honour of being connected.

Correspondence.

MANITOBA AND THE NORTH-WEST.

To the Editor of the CANADIAN INDEPENDENT.

DEAR SIR, Since writing you last Mr. Ewing and I have been hard at work, in this far away Province. Our evangelistic meetings have increased steadily both in numbers and interest, and we have not been without indications of the Holy Spirit's presence and power in convincing some of sin, and in leading others to Christ.

We held several open-air meetings, which were largely attended, and the first of their kind ever held in the city of Winnipeg except at the Government sheds. A number of young men were thus reached, who were not in the habit of attending any place of worship. It was necessary to postpone these meetings for a week as we had arranged to go to the country on a missionary tour.

Having secured a horse and buckboard, and necessary supplies so as to camp out if need be, we started on Monday, the 11th of August. Even quite near to the city we passed through a *coolie* filled with water and mud to the depth of two or three feet. Passing on for a number of miles we came to the first house close to the trail, where, according to our custom, we had a little meeting with the family, leaving tracts and papers. We had our first dinner on the prairie. The afternoon turned out very wet, and for a time we took shelter in the cabin of a young man, who "is batching," as is often done in this new country where ladies are so scarce. Continuing our journey in the rain, we passed through about a mile of a swamp, growing with tall grasses and reeds, which were much higher than the horse, especially when he sank in the water and mud. But by the help of kind providence, a good horse, and a careful driver (*ego*) we got safely through. This brought us to Rockwood Penitentiary, where we received a warm welcome from the Deputy-Warden, Captain Armstrong, and his kind wife, who are Congregationalists. The building is very handsome, has been constructed partly of stone found in the vicinity, and partly of brick manufactured on the place. It was instituted in 1871 at the Old Stone Fort on the Red River, 20 miles to the north of Winnipeg. The new, 15 miles north of the city, was built at a cost of \$160,000, is beautifully situated on Stony Mountain, and can accommodate 60 inmates. The present number is 36—20 being convicts, and 16 lunatics.

The officers are dressed in military attire, and every thing appears to be conducted with military precision. The view from the top of the building is truly magnificent.

Mr. Macalister, of Kingston, who lives near the Penitentiary, took us over his fine farm and showed us his thoroughbred stock. He is a very enthusiastic farmer, and is much taken up with the country. After leaving him, we had to drive through an *alkaline* swamp, several times we were afraid horse, buckboard, missionaries and all would go down out of sight; however, it was safely passed.

The country was more thickly settled, and more suited to our work in the direction of Stonewall, where we put up, taking tea with Rev. Mr. Dyer (Methodist), a college friend of Mr. Ewing's. Stonewall is well situated on an elevated plain, having Methodist and

Baptist churches. Several miles farther on we spent the night at Mr. Fraser's hospitable home, where we had an interesting little meeting with the family and friends.

Some of the crops in this district are drowned out in consequence of the unusually wet season, yet, the farmers are hopeful, and we met with none who were dissatisfied with their new homes. Continuing our journey we passed through a beautiful prairie township of excellent land, having but *one house*, but many *coolies* and *muskegs*.

Our next halt was made at Mr. John Reid's, Meadow Lee, where we received a hearty welcome, both he and Mrs. Reid intend uniting with the proposed church in Winnipeg. At their earnest request we consented to remain with them for the night and hold a meeting in the neighbourhood. Messengers were at once dispatched to announce the fact, and in the evening a nice meeting was gathered, where we had much joy in speaking for the Master.

Leaving here we set out by the north trail, through a sparsely settled but fine looking country, for Portage la Prairie, 35 miles distant. Approaching the lands of the Assiniboine, near High Bluff, we come to a well settled and magnificent country, with fields of waving grain extending as far as the eye can reach, in some places topping the fences, and giving promise of a rich and golden harvest, which had already begun.

Two villages of *wigwams* were passed on our way, at one of which we called. The women were busy preparing berries for *hemican* making, while "the lords of creation" were strolling around. They seemed pleased with our picture papers, and understood enough of civilized life to be good beggars. One gallant looking dark-skin, after salutations, wanted to know "where you two fellows come from," saying, "me Scotchman, no work, no money, no tobacco." With a mental reservation as to no work, we told him we were very like himself, taking it for granted that he was a Scotchman, although we could have sooner believed him had he claimed connection with the *few lost tribes*.

Before we is the rising town of Portage la Prairie. After viewing its environments, which give every inducement for building a beautiful city, we put up at the Lorne Hotel, and begin preparations for an open air meeting. The amount of drinking which was discovered in giving invitations to this meeting was appalling for so small a place. Many under the influence of liquor came to the meeting, which we held close to one of the worst drinking places in the town. Still there was much kindness shown even on the part of the poor fellows under the influence of drink, one offering to assist in the service of song, another wished to take up a collection, while a powerful looking half-breed by sundry demonstrations indicated his willingness to preach. These, perhaps, did much to gather a large crowd, but declining all such assistance, we proceeded upon our own responsibility, having upon the whole much attention, and an excellent opportunity of speaking words of sympathy and warning to many who appeared to be living careless, thoughtless lives.

The Portage is a rising place, situated in the midst of a fertile country on the great highway to the Saskatchewan and North-west Territory. Since June over thirty houses have been erected, and commercial interests are rapidly developing. There are three small church buildings, Presbyterian, Methodist and Episcopalian. The Baptists contemplate starting missionary operations here. In our opinion Congregationalists should make an effort in the same direction.

Sunday appointments obliged us to hurry away from the Portage and take the shortest trail for Winnipeg. Waggons drawn by oxen, heavily laden with furniture and supplies, were frequently met conveying hopeful settlers to their prospective homes in the North-west. They appeared cheerful and happy, and were glad to receive our papers and tracts. The drive was a beautiful one. The winding course of the Assiniboine is marked by a border of trees on the right, while on the left, most of the way, stretches an open prairie.

We held a little meeting while passing through Baie St. Paul with fellow-travellers and the family at our stopping place. Passing on we spent the night among the constituents of the Prime Minister of Canada, who appeared to be few and far between. We were kindly received by a Roman Catholic who had been attracted by our open air meetings in Winnipeg, and was in deep concern about his spiritual condition. He invited us to hold a meeting with his large family and household, where some spoke English and others French and Indian. Mr. Ewing spoke to them in French and I in English. They appeared to be much attracted by the singing of the hymns. After an interesting conversation we set out the next morning and drove through a fine country, passing Deer Lodge, the residence of the Hon. James Mackay, and reached Winnipeg the same day (Saturday) after a week spent in hard but encouraging work.

Oh! that all our churches and people were baptized more and more with the spirit of Christ, and had more zeal and enterprise in sending the Gospel to these far off places in our own land.

R. MACKAY, of Kingston.

Winnipeg, August, 1879.

### NEWMAN HALL.

To the Editor of the CANADIAN INDEPENDENT.

DEAR SIR,—A brother in our ministry in England, to whom God has given many talents, an important position, peculiar influence, and great success, has recently come before the public at the summons of an insupportable grief and has claimed deliverance from a great wrong and dishonour.

I presume any man reading the English papers which give a full statement of the evidence concerning Newman Hall's trouble, will feel that he has had for sixteen years to steer his course through great perplexity, growing gloom, and great peril of spiritual wreck. Any man who knows life and its silent, tearless tragedies must feel deep sympathy with a gifted man and very popular preacher standing in a high conspicuous place, having large cares and weighty duties to discharge, and for sixteen years exposed to secret sorrows, and more or less of late years, to the danger of misrepresentation and of spots falling on a fair name. In these circumstances we must be glad and thankful that our brother whose standing has been so high has not been allowed to fall, and that in the midst of many trials the successor of Rowland Hill, the pastor of Surrey Chapel, and the still more honoured occupant of the "Christ Church" pulpit has come through "the furnace" without the "smell" of a scorching flame found on his "garments."

I rejoice with the servants of the Lord across the water and with all tender-hearted brethren here that our honoured brother still stands as a pillar in the midst of our churches.

It is a satisfaction and pleasure to hear what Sir James Hannen says in his charge to the special jury before Mr. Hall's case was decided. These were his words as given by the "Daily News," of London, August the 9th: "It is obvious that Mr. Hall has treated this, as he had treated every other act of his wife, which he had reason to complain of, with the utmost tenderness, indulgence and patience. In not a single instance, not in one single word has Mr. Hall departed from the line of conduct which the most high-minded and virtuous man can pursue. He has dealt with his wife at every stage of her career with the tenderest consideration for her feelings. Anxious as I should be to omit nothing which could tend to present in a fair and impartial way Mrs. Hall's case, I am not able to call your attention to one single word which does not bear that tribute to his character that he had been a considerate, indulgent and temperate husband. Are you to say that a man is to be bound for the rest of his life to a woman who has proved herself to be so forgetful of the ties of marriage?"

We are told at the end of the charge given by the judge that the jury declined his offer that they should retire, the foreman announcing that they had already arrived at a unanimous verdict, namely, that the accused were guilty; and to the question if the peti-

tioner, Mr. Hall, was guilty, the answer was given at once and emphatically "certainly not."

We are also informed that when the judge pronounced the decree *nisi* with costs and the Rev. Newman Hall rose to leave the court, he was greeted with a volley of cheers, men and women alike pushing forward to shake hands with him. When he passed through a door into Westminster Hall he was vociferously cheered by a crowd of persons there and he made his way with difficulty through them until he reached Palace Yard.

We ask you kindly to record these facts and pray God that His servant may long be spared to be blessed and to be a blessing. W. H. HEU DE BOURCK.

Bowmanville, Aug. 25th, 1879.

### NOTES FROM VICTORIA.

[For the CANADIAN INDEPENDENT.]

The Rev. Llewellyn D. Bevan has declined the invitation to accept the pastorate of Collins street Church, Melbourne, and as Mr. Jones cannot be induced to remain after the expiration of his three years' engagement, which terminates in May 1880, the congregation is anxiously looking out for a suitable successor. Although the pastorate, both as regards position and inducements, is one of the "Congregational Plums," the task of selecting a suitable incumbent is by no means an easy one. Two such ministers in succession as A. M. Henderson and Thos. Jones, have made the congregation a decidedly critical one, whose mental pabulum must consist of highly intellectual and well seasoned dishes. The new "CONGREGATIONAL HALL," recently erected by the Collins street Church for the use of the body at large was formally dedicated last night. The opening services are of a varied character, and extend over a period of six weeks. It is a very commodious and elegant group of buildings, arranged much after the manner of the Memorial Hall in London. Within its walls all the active societies and agencies of the denomination, (*inter alia* the Congregational Union of Victoria and the "Victorian Independent,") find a home, while a suitable suite of rooms are designed for carrying on the work of the Congregational College—which by the way comprises students for both the Independent and Baptist branches of the great Congregational body. Great praise is due to Collins street Church for so noble a gift to the body at large. May its example be followed by your Toronto and Montreal churches!

Pere Chiniquy is still lecturing here. I regret to say that the Romanists have mobbed and shamefully insulted him on several occasions, and in some instances literally wrecked the houses of his kind hosts. In Hobartown, Tasmania, he was announced to lecture in the City Hall, when the Catholic mob took forcible possession of the building and for three days defied all the efforts of the police to dislodge them. The government then called out the Colonial Volunteers who came to the help of the *Civites Magnates*, armed with howitzers, field guns, and ball cartridge, and took possession of the city. Then, and not till then, the Romish Bishop called upon his dear, precious lambs to go home quietly and not allow themselves to be slaughtered. Thus the majesty of the law was vindicated by force, imminent bloodshed prevented, and the doughty Protestant champion allowed to lecture in peace. The outrageous conduct of the Romish mob and Bishop has been justly and severely condemned by men of all shades of opinion here outside their own body. H. G. GRIST.

Melbourne, July 14, 1879.

### CANADA CONGREGATIONAL MISSIONARY SOCIETY.

There are required only seven more shares of \$5 to complete the hundred, and to secure the seventeen and a half which are contingent upon that completion. Thus \$56 will secure the payment of \$140 and make up the \$800. I have written or sent circulars to various places and individuals, from which and from whom no reply has yet been received. There is abundant pecuniary ability in these silent places to supply many more than seven shares. Is it unseemly for me to

urge with great persistency that favourable replies may come from these parties within a week? Postponement is to crowd this effort into the present year's collections, and to augment the amount of interest being paid on the loan. HENRY WILKES, G. S. T.

Montreal, 30th August, 1879.

### Religious News.

THE English Wesleyan Conference met in Birmingham on the 22nd of July.

THE Connecticut Congregational churches at the latest date had a membership of 55,852.

THERE are 198 Congregational churches in Vermont. Last year the gain in membership was 438.

THE first church erected in Spain in connection with the Church of England has recently been opened.

DR. CUMMING's friends are trying to secure an annuity fund for him. At last accounts £1,800 had been collected.

WE see that Arthur Mursell, of Birmingham, gives one service a month to a review of the leading events of the month.

W. H. H. MURRAY, once of Boston, is financially embarrassed. He has gone into many things besides preaching, and hence his trouble.

THE Rev. Arthur Griffith, LL.B., B.Sc., has been called to the pastorate of Bishopgate Congregational Chapel, London, which office he resigned some six years ago.

DURING the Afghan campaign disease sadly ravaged the British troops, no fewer than twenty officers and 400 men having, it is stated, died therefrom. The total number killed in fighting was not over 100.

THE trustees of Andover Theological Seminary have appointed the Rev. George T. Ladd, of Milwaukee, lecturer on Congregationalism for three years. Mr. Ladd is a comparatively young man, and is counted among the "progressives."

THE Moderator of the Irish Presbyterian General Assembly has issued a call for humiliation and prayer on account of the unpropitious weather which has so long prevailed in the island. The Belfast "Witness" says that "if ever such a summons was needed, it is now."

HERBERT SPENCER's definition of evolution is as follows: "Evolution is a change from an indefinite, incoherent homogeneity to a definite, coherent, heterogeneity, through continuous differentiations and integrations." The great mathematician Kirkinan translates into plain English thus: "Evolution is a change from a nohowish, untalkable, allaliveness, to a somehowish and in-general talkable not-allaliveness, by continuous somethingelifications and sticktogetherations."

THE arrests for Sunday drunkenness for the six months after the Irish Sunday-closing Act came into operation, and for the corresponding period of the previous year before the public houses were closed, as reported to the House of Commons, were; for twenty-seven weeks with open public-houses, 2,364; for twenty-seven weeks under Sunday-closing, 707; being a reduction of seventy per cent. In the five cities and towns exempted from the full operation of the Act, but where the hours of sale were shortened, the result was a reduction of twenty-five per cent.

THE following statistics are given of the forms of worship in Amsterdam, Holland: Reformed Church of the Netherlands, ten churches with about 30,000 members; French Reformed Church, two churches, four clergymen and 2,354 members; English Reformed, one church, one clergyman; Arminians, one church, two clergymen, 834 members; Christian Reformed Church, one place of worship, 185 members; Evangelical Reformed Church, two places of worship and five clergymen; Restored Evangelical Lutheran Church, one church, four clergymen, 4,729 members; United Methodists, one church, three clergymen and 3,408 members; Roman Catholics, nineteen churches, sixty-nine clergymen and 65,000 members; Old Episcopal Church, two places of worship and 181 members; English Episcopal, one church; Dutch Israelite Church, eight places of worship and 3,000 members; and Portuguese Israelite, one place of worship and 3,000 members.

"Amid my vast and lofty aspirations," says Lamartine, "the penalty of a wasted youth overtook me. Adieu then, to the dreams of genius, to the aspirations of intellectual enjoyment!" Many a gifted heart has sighed the same sad sigh, many a noble nature has walked to the grave in sackcloth, for one brief dalliance in the bowers of vice, for one short sleep in the Culling of Indolence.—*Bayne*.

THE London "Times" publishes a despatch from Newcastle, South Africa, dated August 3rd, which says that one tribe of Zulus who have not yet felt the brunt of war are marching toward Zlobane. A detachment of a corps of British troops, which was under orders to return home, is being hurried against them. Sir Garnet Wolseley telegraphs to London as follows: "Five thousand savages are ready to attack King Cetywayo, and this number will be increased to 10,000 before entering Zululand. The British operating with these, or another composite force coming from the direction of Luneburg, should either capture Cetywayo or drive him toward Colonel Clarke's column, which is moving from the southward. There have been further submissions of Zulus."

## The Sunday School.

## INTERNATIONAL LESSONS.

## LESSON XXXVII.

Sept. 14. } THE CHRISTIAN IN THE WORLD. { 1 Tim. vi. 1879. } 6-16.

GOLDEN TEXT.—"They are of the world, even as I am not of the world."—John xvii. 16.

## HOME STUDIES.

- M. 1 Tim. iv. 1-16 ..... Godliness profitable.  
 C. Luke xii. 13-21 ..... Beware of covetousness.  
 W. Luke xii. 22-34 ..... Treasures in heaven.  
 Th. Matt. vi. 19-34 ..... God and mammon.  
 F. 1 Tim. vi. 6-16 ..... The Christian in the world.  
 S. John xvii. 9-26 ..... Not of the world.  
 S. 1 John ii. 15-29 ..... Love not the world.

## HELPS TO STUDY.

It is supposed that Paul wrote this First Epistle to Timothy, from Macedonia, about A. D. 67, after his release from his first imprisonment; but of the exact time and place there is no certainty. Timothy was at that time bishop, or pastor of the church at Ephesus, which position he continued to hold—if tradition speaks truly—for many years after Paul's death, till, at last, he died the death of a Christian martyr in the reign of Domitian or Nerva. In the beginning of the letter (i. 2), Paul calls Timothy "my own son in the faith." He was a native of Lystra or Derbe, the son of a Greek father and a Jewish mother, Eunice (2 Tim. i. 5), who appears to have instructed him from his childhood in a knowledge of the Hebrew Scriptures (2 Tim. iii. 15), which course of early instruction specially fitted him to communicate to others that gospel which came to his own heart with saving efficacy, under the preaching of Paul, probably during his first missionary journey. Much of the matter contained in this epistle has reference specially to pastoral work, and to the duties and responsibilities of an office-bearer; but the passage which forms the subject of our lesson is applicable to Christians in general. The topics are, (1) A Profitable Combination, (2) A Good Fight, (3) A Solemn Charge.

## I. A PROFITABLE COMBINATION.—VERS. 6-11.

Taking eternal as well as temporal interests into account, it is very evident that Godliness with contentment is great gain—"For what shall it profit a man, if he shall gain the whole world and lose his own soul?" (Mark viii. 36); but in our lesson the reference is to temporal interests alone, as is evident from the seventh and eighth verses. In this same epistle (iv. 8), we are told that "Godliness is profitable unto all things, having the promise of the life that now is and of that which is to come;" the wise man (Prov. xv. 16) says that "better is little with the fear of the Lord than great treasure and trouble therewith;" and the Psalmist (Psalm xxxvii. 16) sings:

"A little that a just man hath  
 Is more and better far  
 Than is the wealth of many such  
 As lewd and wicked are."

Godliness means Godlikeness, piety, love for God and delight in His service. Contentment means satisfaction with one's lot, a contented state of mind. The word means "sufficiency," and is spoken here of the mind, not of material possessions. Is great gain, i. e., the gain is in the very fact of possessing piety along with contentment. The reference is not to future, but present profit, and not to outward material wealth, but riches of heart. The Godly are not exempt from trouble and trial and affliction in this world, but they escape many of the evils which the ungodly bring upon themselves by their sins; and the life that the Christian is taught to lead is just the life that is most conducive to health and happiness—the best sort of life for the body as well as for the soul. For we brought nothing into this world and it is certain that we can carry nothing out:

"Naked as from the earth we came,  
 And entered life at first;  
 Naked we to the earth return,  
 And mix with kindred dust."

The richest as well as the poorest have only the use of the things which they possess, and a sufficiency will yield as much enjoyment as vast possessions. A heathen who wrote many hundreds of years ago addresses a rich man in words which may be thus translated: "Though your threshing-floor should yield a hundred thousand bushels of grain, you cannot on that account eat more than I can." Food and raiment is all that a person can extract from the wealth of this world; "Give us, this day our daily bread" (Matt. vi. 11); "Give me neither poverty nor riches, feed me with food convenient for me" (Prov. xxx. 8). When a servant-lad complained to George the Third that he got nothing for his work but his food and clothing, "That," said the King, "is all I get."

In contrast with the benefits of contentment the apostle places the great evil and danger of covetousness: But they that will be rich fall into temptation and a snare, etc. One, writing on this passage, says: "The imagery suggested is that of trapping wild beasts by means of pitfalls, whose false coverings concealed the deadly, sharpened stakes in the pit beneath. Over such a snare of the devil those are incautiously rushing who are determined to be rich at whatever cost. Not contented with a mere competency, there are many who are insane with a desire to be known as enormously rich. Such a desire is rarely

accompanied by a strict integrity. It stops at no fraud except that which might meet with speedy retribution. It dares even that oftentimes. For it is not merely exposed, but falls into temptation. It finds its way where unconvicted honesty would never lead a man. It is tempted to speculate with other people's funds. The man for a time may win, but when the tide turns, and loss after loss throws the shadow of the coming disgrace deeper and deeper upon his soul, it is then too late. He is snared—impaled on the stakes that the devil carefully and chucklingly set for him. But not only does he fall into snares and temptations with regard to money itself, but 'into many foolish and hurtful lusts which drown men in destruction and perdition.' Many a young man is led astray, not because of the love of money itself, but for the love of that which money will bring. He is snared with the love of dress, of high living, of ease, of costly equipage, and of many other lusts that are not only foolish, but hurtful. They are foolish because they never satisfy, and they are hurtful because they destroy both for time and for eternity. They 'drown men in destruction and perdition.' The apostle wrote as if he had an eye upon the present times. Who can count the number of men who have gone down in the whirlpools of gambling and of speculation, who might have had good careers if only they had been contented with ordinary living, and had been willing to earn it in honest and legitimate ways. They might have left records of which their descendants would have been proud, instead of that which causes them to hide their heads in shame."

The tenth verse is often misquoted and made to say that money is the root of all evil. Money is not the root of evil, neither is it an evil at all, if properly used. But the love of money is the root of all evil; money being put for every kind of earthly possession. It just amounts to this: that covetousness—the desire of acquiring some fancied good which does not, of right, belong to us—is the root of all evil. It was this that led to the commission of the first sin, and the tenth commandment was the first that was broken. It is this same covetousness, or improper desire of acquisition that still lies at the root of all other evils in human character and conduct.

## II. A GOOD FIGHT.—VERS. 11-12.

The Christian life is a conflict (recall lesson xxxiii). In departing from evil and following that which is good the believer must use all the wisdom and all the strength that he has, or that he can get from God by asking for them. The writer already quoted says: "Paul's directions to his son in the gospel are few but comprehensive. 1. Flee these things: the love of money with all its attendant evils and lusts. It is better not to parley with temptation. He is safe who shuns all possibilities of being led astray. No man has the right to pray: 'Lead us not into temptation' with the hope of being 'delivered from evil,' and then immediately walk within the circle of its influence himself. 2. Follow after righteousness, etc.: It is not enough to simply flee from temptation. One must do something positive. Safety lies in being actively in pursuit of something better. And the apostle mentions the true riches for which a man of God should be striving. 3. Fight the good fight of faith: The metaphor refers to the ancient Grecian games, where contestants ran for a laurel crown. 'Fight' is used in the sense of 'strive.' It is the 'fight of faith;' for faith only leads one to enter for the heavenly race. 'Who is he that overcometh the world, but he that believeth that Jesus is the Son of God.' 4. Lay hold on eternal life: Eternal life is the crown, or garland, with which the victor is rewarded. Whereunto thou art (rather, wast) called: He was 'called' by the Spirit of God. And hast professed before many witnesses. Some think that the profession or rather the confession, that is here referred to was the one that he made at his baptism, but it probably has reference to the one that he made at the time of his ordination. In either case, however, there must have been many witnesses, who would have testified against him had he done aught unfaithful to the pledge that he made on either occasion. And by how great a cloud of witnesses are we all surrounded—witnesses hostile and witnesses friendly! 'Wherefore seeing we also are compassed about with so great a cloud of witnesses let us lay aside every weight,' etc.

## III. A SOLEMN CHARGE.—VERS. 13-16.

This charge, to the faithful to their profession, to keep this commandment without spot, unrebukeable, is given to Timothy and all other Christians with the greatest possible solemnity; in the sight of God—in His very presence, before His face, as the Greek signifies; and before Jesus Christ, keeping in memory His own bright example in witnessing a good confession before Pontius Pilate. The word "this," was inserted by the translators. Probably it ought to be the commandment—referring to no special command, but to the whole Gospel (including the moral law) as a rule of life. The lesson concludes with a grand psalm of praise to Christ the blessed and only potentate, the King of kings and Lord of lords.

FATHER HYACINTHE publicly announces that he neither seeks to found a new religion, nor to introduce Protestantism into Catholicism. He seeks only to purify the Catholic Church from its corruptions. He thus formulates the reforms which he desires to be made: 1. Rejection of the infallibility of the Pope. 2. Election of bishops by the clergy and believers. 3. Preaching of the Bible and general services in the national language. 4. Liberty of marriage to the priest. 5. Liberty and morality in the confessional.

## HISTORICAL FICTION.

Nobody, perhaps, disputes that in its higher or poetical form historical fiction includes most of the immortal work of the human imagination; and it might be thought superfluous to mention the *Iliad* and the *Aeneid*, the *Book of Job* and the *Nibelungen Lied*, and the principal pieces of all the greatest dramatists. But even prose historical fiction, at its very best, most outrank the cleverest pictures of contemporary manners, for it bespeaks in the writer a more difficult exercise of a less common order of faculties. The fame of Walter Scott is only now beginning to emerge from those rising mists that are apt to cloud a great reputation during the first generation or two of its posthumous being; but even we, the children and grandchildren of those who watched open-mouthed for the *Waverleys* as they came, can shrewdly guess that his work will last in the very form which he gave it, as will not, for example, that of the well-beloved Anthony Trollope, so like Scott in the easy simplicity of his methods and the prevailing sweetness of his humour. Thackeray touches his highest level in *Henry Esmond*; Dickens in the serious portions of the *Tale of Two Cities*; Charles Kingsley in *Hypatia* and *Amyas Leigh*; while George Eliot's *Romola* and Schefel's *Ekkehard*, over and above their æsthetic value, are monuments of the unflinching application to this branch of literary art of the sternest and most labour-exacting principles of modern historical research. The German, for a wonder, disguises his learning more gracefully than the English writer. It is rather with Schefel, in his beautiful romance, as it ought always to be in such a case, the sunken, yet all the more impreachable foundation of a romantic superstructure; but either of these memorable books is a better help to the comprehension of a bygone epoch than the blind and pompous histories of the eighteenth century; quite as much so as any of the preeminently picturesque histories of our own time, like Carlyle's and Macaulay's and Prescott's; little less so than the massive and legitimately splendid work of any of the long list of so-called "brilliant" contemporary historians, Kinglake, Motley, Taue, Froude, and the rest. No one of these men would have deigned to apply for material to anything short of those "original documents" of which we hear so much; but the moment they pass beyond mere transcription and compilation, the moment they begin to select and fuse and recast, the element of the historian's personality enters in, and his work becomes, in a degree, one of the imagination. No two men can even read the same record any more than two can see the same picture.—*September Atlantic*.

## NOW, OR NEVER.

But as for all those theories which fell the sinner that if he dies in his sins he shall have another opportunity; which forget the grandeur and awfulness of God's moral government; which undertake to know more than Christ dared to teach about the Father's tenderness; which insist that the divine justice exhausts itself in merely reformatory discipline, and which tend to exclude from legislation as well as from theology, the very idea of punishment—I have no fellowship with them, and if I had a pulpit, no preacher of those theories should stand in it with my consent. Behold! now is the accepted time, and now or never is the deep undertone of the gospel in its call to repentance and its offer of salvation.—*Rev. Dr. Leonard Bacon*.

There is no morrow. Though before our face  
 The shadow named so stretches, we always  
 Fail to overtake it, hasten as we may;  
 God only gives one island inch of space  
 Betwixt the eternities, as standing place  
 Where each may work—th' inexorable to-day.

—Margaret J. Preston.

DIFFICULTY is the nurse of greatness, a harsh nurse, who roughly rocks her foster-children into strength and athletic proportions. The mind, grappling with great aims and wrestling with mighty impediments, grows by a certain necessity to their stature. Scarce anything so convinces me of the capacity of the human intellect for indefinite expansion in the different stages of its being, as this power of enlarging itself to the height and compass of surrounding emergencies.—*Bryant*.

## Official Notices.

THE annual meeting of the St. Francis Association will be held with the Church and Pastor at Fitch Bay, on the second Tuesday in September (9th day), at 4 o'clock p.m. Rev. R. K. Blach, of Granby, preacher; Rev. B. W. Day, alternate. Subjects re-assigned to Revs. W. W. Smith, L. P. Adams and A. Duff, and to H. Hubbard, Esq. Essays: "On War." Rev. Wm. McIntosh; "On Pastoral Visitation," Rev. G. Purkis, and on "—," by Rev. J. G. Sanderson. Plans by all on 1. Cor. xv. 29. The stage leaves Smith's Hills for Fitch Bay on the arrival of the morning train from Sherbrooke. A. DUFF, Scribe.  
 Sherbrooke, August 23, 1879.

## Births, Marriages and Deaths.

## MARRIED.

At the residence of the bride's mother, 21 Brunswick Avenue, Toronto, on the 25th of August, by the Rev. J. R. Silcox, Mr. Frederick Bull, to Miss Annie Weir, both of Toronto.

**Cleanings.**

FANCY runs most furiously when a guilty conscience drives it.—*Thomas Fuller.*

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

UPLIGHT simplicity is the deepest wisdom, and perverse craft the merest shallowness.—*Darwin.*

THE great ends of life are best gained by him who in all his conduct is animated by the love of Christ.—*McLeod.*

THE most beautiful thing in human life is attainment to a resemblance of the Divine.—*Quintilian.*

THERE are some men so exquisitely selfish, that they go through life not only without ever being loved, but without even wishing to be.—*Richter.*

GOD'S laws were never designed to be like cobwebs which catch the little flies, but suffer the large ones to break through.—*Matthew Henry.*

WHEN bad men combine, the good must associate; else they will fall, one by one, an untried sacrifice, in a contemptible struggle.—*Edmund Burke.*

AS in nature, as in art, so in grace; it is rough treatment that gives souls, as well as stones, their lustre. The more the diamond is cut the brighter it sparkles; and in what seems hard dealing, there God has no end in view but to perfect His people.—*Dr. Guthrie.*

SALVATION by faith is a grand doctrine, provided the word "faith" be properly defined; but if a man who wilfully cheats can hope to be saved by faith, then he is wrapping himself in a covering too short and narrow to envelope his soul. His faith will prove inadequate.—*D. Swing.*

MOST of the recent popular reasoning against Sabbath and Temperance laws grounds itself on the assumption that the State is pagan, anti-Christian, and atheistic, oblivious of the fundamental fact that it is a Christian people who constitute this State and make the laws.—*Interior.*

THOSE churches and the ministers of our times and of our own land who have deliberately and habitually lowered the standard, and have introduced sensational and irreverent novelties into their methods of church work and into their pulpits, have set bad examples and done irreparable mischief.

I HAVE found nothing yet which requires more courage and independence than to rise even a little but decidedly above the par of the religious world around us. Surely, the way in which we commonly go on is not the way of self-denial and sacrifice and cross-bearing which the New Testament talks of.—*Dr. J. W. Alexander.*

How much better were it that thou shouldst even lose something for thyself, and win others thereby, than thou shouldst remain on thy height, and let thy brother perish! Like the servant who hid his Lord's talent, though thou fastest, sleepest on the earth, strewest thyself with ashes and ever mournest, if thou art of no use to others, thou doest nothing great.—*Chrysostom.*

ENLIGHTENED people laugh at the heathen who twirls a revolving plate on which his prayer is written, and fancies that he has thus done his duty to his god. But thousands of our comfortable, well-fed, and benevolently-inclined citizens are doing all their charity by machinery. And that is one reason why the silent poor are not reached.—*Times.*

GIVING to the Church is not only a means of grace in the sanctifying work it does, but also in securing interest in the Church and the cause of religion. One of the first things to do in seeking to reclaim a man is to get him to identify his life with the work of the Lord by giving it practical help. When one has invested in an enterprise he will be attached to it.

WE are continually forgetting the benefits of God, and not reflecting on His goodness and loving kindness, and its manifestations and fruits. This is our disposition to forget the benefits of God. The contemplation and remembrance of them is the source of thankfulness, of praise to God, of cheerfulness. So the Psalmist combines praising the Lord and remembrance of His benefits. This is the road, the way, to thankfulness.

**Scientific and Useful.**

**TUMBLER CAKE.**—Two eggs, one and one-half tumblers of sugar, one-half tumbler butter, one tumbler sour milk, one-half tumbler molasses, one tumbler raisins, three tumblers flour, one teaspoon soda, spice if you like.

**FILLING.**—One pound sweet almonds; whites of four eggs, whisked stiff; 1 heaping cup powdered sugar, 2 teaspoonfuls rose-water. Blanch the almonds; let them get cold and dry; then pound in a Wedgewood mortar, adding rosewater as you go on; save about two dozen to shred for the top; stir the paste into the icing after it is made; spread between the cooled cakes; make that for the top a trifle thicker, and lay it on heavily; when it has stiffened somewhat, stick the shred almonds closely over it; set in the oven to harden, but do not let it scorch. You will like this cake.

**ENGLISH MIXED PICKLES.**—One-half peck of small green tomatoes; three dozen small cucumbers; two heads of cauliflower; one-half peck of tender string beans; six bunches of celery; six green peppers, and a quart of small white onions. Chop the vegetables quite fine, sprinkle with salt and let stand over night. To six or seven quarts of vinegar add an ounce each of ground cloves, allspice and pepper, two ounces of turmeric and one-fourth pound of mustard seed. Let the vinegar and spice come to a boil, put in the vegetables, and scald until tender and a little yellow.

**THE EYES.**—Take care of the eyes. Looking into a bright fire, especially a coal fire, is very injurious to the eyes. Looking at molten iron will soon destroy sight. Reading in the twilight is injurious to the eyes, as they are obliged to make great exertion. Reading or sewing with a side light injures the eyes, as both eyes should be exposed to an equal degree of light. The reason is, the sympathy between the eyes is so great, that, if the pupil of one is dilated, by being kept partially in the shade, the one that is most exposed cannot contract itself sufficiently for protection, and will ultimately be injured. Those who wish to preserve their sight, should preserve their general health by correct habits, and give their eyes just work enough, with a due degree of light.

**A GOOD WORD FOR APPLES.**—Apples, in addition to being a delicious fruit, make a pleasant medicine. A raw, mellow apple is digested in an hour and a half; while boiled cabbage requires five hours. The most healthy dessert that can be placed on a table is a baked apple. If eaten frequently at breakfast, with coarse bread and butter, without meat or flesh of any kind, it has an admirable effect on the general system, often removing constipation, correcting acidities, and cooling off febrile conditions, more effectually than the most approved medicines. If families could be induced to substitute them for pies, cakes and sweetmeats, with which their children are frequently stuffed, there would be a diminution in the total sum of doctors' bills in a single year sufficient to lay in a stock of this delicious fruit for the whole season's use.

**WONDERS IN MUSHROOM GROWTH.**—Mushrooms are very prolific, and are eaten largely in Paris. A French baron cultivated them, in large quantities, in his cellars, his apartments, and his attics. He grew them in caves underground made expressly, in long trenches; and for large products he preferred this last method. He grew them on the staircase of his hotel, in his handsomely furnished vestibule, in a boudoir, whose elegant jardiniere, filled in with plants in full flower, concealed under them precious collectors of mushrooms in growth. He grew them in his stables in the form of a gastronomic library, in his offices and kitchens of his hotel, under the tables on which his cooks prepared them for the saucepan. It was sufficient to intrust to him a broom for him to return it with a magnificent crop of mushrooms in full growth. He asserts that one day a friend doubted the success of the skillful grower of mushrooms, when he bet him that he would grow them under the bed of the doubter, and while he slept, a plentiful crop of mushrooms, and that, too, during a whole season without any smell, without any inconvenience, and without any of those disagreeable effects that one would fear to produce in a well-kept household. All of which goes to prove the extreme facility of generating the mycelium or mushroom spawn, and its development into mushrooms.

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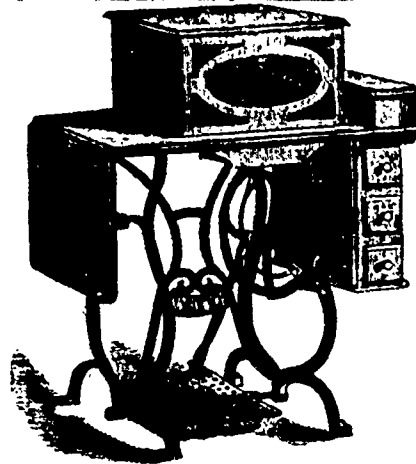
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**INTERNATIONAL EXHIBITION.** (No. 235)  
PHILADELPHIA, 1876

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:—

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H. K. OLIVER, *Signature of the Judge.*

APPROVAL OF GROUP JUDGES.

J. SCHIEDMAIER, WILLIAM THOMPSON, E. IRVING, JAMES C. WATSON, ED. FAVER, PERRET, JOSEPH HENRY, GEO. F. BRISTOW, J. F. HIGGARD, P. F. NICK, F. A. P. BARSAARD  
A true copy of the Record FRANCIS A. WALKER, *Chief of the Bureau of Awards.*  
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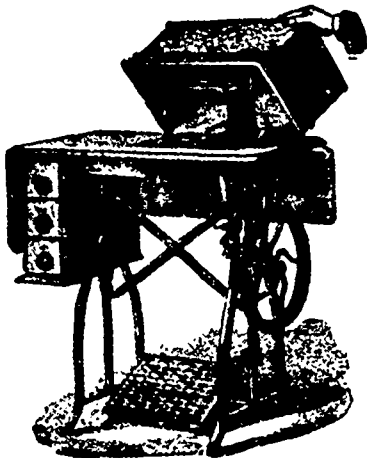
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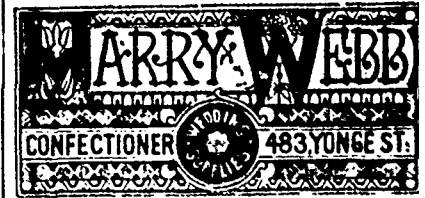
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NOTE THE ADDRESS,

**T. WEBB,**

302 & 304 YONGE ST., TORONTO