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# The Canadian Independent.

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

Vol. 26.

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## THE CANADIAN INDEPENDENT.

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" JOSEPH GRIFFITH.

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JOHN B. GOUGH was announced to deliver his last lecture in London at the Metropolitan Tabernacle on the 3rd.

THE Evangelical Union of Scotland was to hold its annual meeting in Glasgow in the beginning of this month.

THE GENERAL ASSOCIATION of Congregational Churches in New York is to meet in Canandaigua on the 28th instant.

It is reported that Professor Christlieb, of Bonn, has been invited to deliver the Lyman Beecher lectures on Preaching before the Theological Department of Yale this session.

THE session in New College, London, began on the 30th of September. There are now 51 ministerial students in the institution. The address was delivered by the Rev. Edwin Johnson, M.A., the newly appointed classical lecturer.

DAVID MACRAE leaves his Gourock congregation, and advises it to remain in the United Presbyterian Church. It looks as if he were going to Dundee, as successor to George Gilfillan. But the Dundee church must stand alone in that case.

WE rejoice to see that a testimonial is on foot in the old country to the Rev. John Pulsford, of Edinburgh. Mr. Pulsford was one of the shareholders in the City of Glasgow Bank, and was left in comparative poverty by the mishaps of that institution.

THE coloured Baptists of Virginia support four missionaries at home and one in Africa. The four home missionaries preached last year 491 sermons, held 337 prayer-meetings, organized 7 churches and 17 Sunday schools, and collected \$255. An appeal is made for money for a chapel and mission building.

WE see that the American Baptist newspapers are not jubilant over the action of the St. Louis Association in cutting off Dr. Boyd and his church. Certainly, there is no room for congratulation. The step was a crime; and, worse than that, it was a blunder, a blunder which will do great harm to those who have committed it.

A LETTER from the Rev. L. H. Cobb, Secretary of the American Home Missionary Society, Rev. R. K. Black's account of his visit to the Maritime Provinces, an obituary notice, and an account of the annual meeting of the American Board just held at Syracuse, are held over for want of space and will appear in our next issue.

BOSTON was to have a State Sabbath Convention on the 21st and 22nd of October. Among the speakers announced are Dr. Duryea, Joseph Cook and L. W. Bacon. The subject of Sabbath observance needs discussion in the United States and Canada just now. We hardly know where we are in reference to the question of the relation of civil law to the Sabbath. It would be well to come to some finality.

THE Congregational Union of England and Wales was to begin its autumnal meeting in Cardiff on the 13th. The programme announced is a good one. We wish, however, that the arrangements for these gatherings were not so complete. It looks as if nothing could be done that had not been cut and dried by committees before hand.

THEY have had a case of clerical plagiarism in Chicago. The culprit is Dr. George C. Lorimer, the famous Baptist preacher. He has been making use of one of Dr. Joseph Parker's sermons. He claims that he has done so unconsciously. But the parallel between his sermon and that of Dr. Parker is evident to every one. Still, we fancy that Dr. Lorimer did not mean to commit the offence charged against him.

IT seems that the infallibility of the Czar is an article of belief in the Holy Orthodox church of Russia. The Metropolitan of Moscow preached a sermon on the subject recently. A daring newspaper editor criticised it pretty freely, and his paper was suppressed and he was sentenced to Siberia. That is a good way to keep people from heterodoxy. Something of that sort is needed in Canada, and we think it has been introduced more than once.

DR. WILKES wishes us to say that with reference to the appointment of district agents to befriend the College by stirring up the congregations within their bounds to contribute annually to its funds, it should be noted that Rev. R. K. Black of Granby is compelled by circumstances to decline the appointment for the Quebec district, and that the Rev. J. G. Sanderson of Danville has consented to take it. The Board has also named Rev. J. W. Cox, B.A., of Noel, N.S., to act for the Maritime Provinces.

THE biennial conference of the Evangelical Alliance of the United States will be held in St. Louis, beginning October 28th. Among the subjects and speakers are the following: "Harmony in Spiritual Doctrines Promoted by the Alliance," Dr. J. S. Burrows; "Christian Scholarship and the Evangelical Alliance," Dr. J. S. Bush; "Christian Truth and the Periodical Press," the Rev. W. G. Craig; "The Churches and Social Reform," Dr. T. M. Post; "The Sunday Question," Dr. T. D. Woolsey; "Christian Morals and the Public Schools," Dr. T. M. King. Also papers by Dr. Stuart Robinson, Dr. Galusha Anderson, and Dr. Tudor.

THE temperance work continues to make progress in France. The Société Française de Temperance has now been in existence eight years, and during that time has accomplished excellent results. It sustains a newspaper, "La Temperance," which is published quarterly, and deals chiefly with scientific facts and statistical matters bearing upon the drink question. It has, however, lately started a more popular serial, "Le Bon Conseiller," a paper for the family, the school, the workshop, and the barracks. Its aim will be "to destroy abuses, to combat prejudices, and to oppose those ravages of drink in France which nothing has yet been able to arrest."

## THE PULPIT VS. THE BAR.

BY KNOXONION.

Why don't our ministers drop their stiff, professional style of preaching and speak more like members of the Bar? Why don't they hold the attention of their hearers as counsel do the attention of jurors? The story of King Charles and the egg comes in here. As a matter of fact some lawyers do speak in as stiff and stilted a style as ever grated on the ear of a long-suffering pew-holder. As a matter of fact counsel do not always hold the attention of jurors. Just the other day a prisoner in one of our courts, when asked to give reasons why sentence should not be passed upon him, complained that two or three of the jurors who had found him guilty were sound asleep during his trial. We have even heard of a learned judge who takes an occasional nap during the delivery of long addresses by counsel.

But supposing it were true that gentlemen of the long robe were able in all their efforts to keep the court and jury spell-bound by their eloquence, it would not even then follow that the oratory of the bar is superior to that of the pulpit. The work of the preacher is so utterly unlike that of the pleader that no analogy will hold. To begin with, the lawyer's audience take a solemn oath to hear all that he has got to say, and to come to some conclusion about the merits of the case immediately after the case has been heard. They have a judge set over them who may rebuke and punish anything like marked inattention on the part of a juror, if noticed. If a congregation could be sworn at the beginning of each service to listen to the sermon and "a true deliverance make" concerning it, probably a very small number of them would be inattentive. There is no precedent, however, for "swearing in" a congregation, and we are not aware that any ecclesiastical reformer is taking steps in that direction. As long as jurors are sworn to attend to a case, and hearers can do as they please about attending to sermons, lawyers will always have the advantage in this regard. There are other circumstances too in favour of the lawyer. The jurors who listen to him do not probably serve more than once or twice in five years. His task is simply to address them at intervals of several years in connection with certain matters which they are sworn to investigate. The preacher often addresses the same people one hundred and fifty times a year, and continues at his work for twenty years. Assuming that he preaches twice every Sabbath and conducts a weekly meeting and remains in his congregation twenty years, he addresses the same people 3,000 times! During these twenty years a barrister practising in the same town would not in all probability address the same jurors more than a dozen times. Let the average lawyer address the same jury three times a week on the same case for twenty years, and both he and they would most likely die of sheer weariness before half the time had expired. Holding the attention of the jurors for 3,000 addresses on the same case, however, is a small matter compared with some other things which must be done to make the work of the preacher and the pleader anything like analagous. The preacher's audience come voluntarily. The lawyer's are summoned by the sheriff and fined if they don't attend. To make both alike in this regard jurors must be allowed to remain away if they wish so to do, or congregations must be fined for not attending church. The preacher's audience have to pay his salary. How would a lawyer get on if he had to "dun" the jury for his fees? The preacher's audience build the church and keep it in repair. What would the gentlemen of the long robe think if in every town they were charged with the duty of collecting money

from jurors to build a court house? The preacher's audience are asked to give liberal collections for various objects during the year. Would it not interfere slightly with the effect of the most brilliant effort ever made at the bar if the orator had to close his address by taking up a collection from the jurors on behalf of the Law Society or some other institution? When we find a lawyer whose jury voluntarily attend court, and who addresses them three times a week with a reasonable degree of interest for ten or fifteen years—who induces them to contribute towards his fees with a reasonable amount of liberality—who gets them to build and keep in repair a court house, and who asks a special collection from them at the close of every court, then we will admit that there is some analogy between the work of *that* lawyer and the work done by many of our ministers.

We have not alluded to the fact that the preacher has often to address his hearers on subjects that are most distasteful to them, while the lawyer is never put to any such serious disadvantage. Nor have we said anything about the fact that the faithful discharge of pastoral duty and the administration of discipline often put the preacher at a great disadvantage with some of his hearers. Enough, however, has been said to convince any reasonable man that the talk which we occasionally hear about superiority of lawyers over clergymen as public speakers is unmitigated rubbish. Law is a noble profession, and some of the most brilliant statesmen and purest patriots the world ever saw have been lawyers; and some of the best citizens Canada ever saw have been members of the bar.

We have no sympathy with the vulgar cry, about the dishonesty of lawyers, often raised by men who never saw as much money in their lives as many a lawyer could make by betraying his trust once. We have just as little sympathy, however, with the thoughtless ignoramus who goes away from listening to a first-class special spread himself for half an hour in good style under the stimulus of a hundred dollar fee, asking "why don't our ministers speak like that?" All lawyers are not "specials." There is only one Blake at the Equity bar, and there is perhaps not a common law lawyer in Ontario who has not his peer in some pulpit within a mile of him. As an effective speaker the average Presbyterian minister is head and shoulders over the average lawyer, and we cannot think of a locality in Ontario in which there is not a Presbyterian minister quite the equal, as a public speaker, if not greatly the superior of the best of his legal neighbours.

#### GOD'S UNFOLDINGS.

Sitting to-day in Christ's school (for that is an essential idea of His Church), let me say a few words to my fellow-scholars. The meek and the teachable will He guide in His way. There is room for us all in that spot where Mary sat—at the feet of Jesus. And the encouragement to us is: "Call unto me, and I will answer thee and shew thee great and mighty things which thou knowest not." This does not mean everything, even though our hearts may ache to find out many mysteries. The "secret things belong unto God." Over certain doors the inscription is affixed: "No admittance here." In heaven we may know these things even as we are known; but now they are wisely hidden from our eyes.

Yet our all-wise and loving God is constantly unfolding Himself to His earthly children. All scientific discovery is the passage from the unknown into the known; every truth discovered is a fresh unfolding of the Creator. Very slowly, very gradually is this progress effected. Centuries passed away before Galileo found out the rotation of the earth, and Newton the law of gravitation. Other generations must roll by before man learned enough about God's laws of electro-magnetism to fashion the ocean telegraph. Yet these laws were all in existence in the days of Noah and Abraham; only they had not yet been unfolded. I once spent a night on Mount Righi, and there was nothing visible for a rod from my window. But when the morning broke the icy crowns of the Jungfrau and the Schreckhorn began to glitter in the early beams. They had been there all the night,

waiting for the unfoldings of the dawn. Even so have all God's laws of the material universe and all His purposes of redeeming mercy through Jesus Christ been in existence from the beginning. They only waited for the dayspring of discovery. And one of the most delightful occupations of a devout mind is to watch the unfoldings of God, and to drink in new truths as He gradually reveals them.

The more closely I study my Bible, the more I detect a steady progress of divine doctrine, from the first line of Genesis to the closing grandeur of the Apocalypse. That little altar of turf on which Abel lays his lamb points onward to Calvary. The whole Jewish dispensation goes on step by step until the Messiah comes. Then I find four sections of the Book which photograph the life of Jesus to me, each one presenting some particular view of my Saviour's face and footsteps, and miracles and teachings. Calvary and the resurrection only prepare the way for the descent of the Holy Spirit. Then comes the visible manifestation of the Gospel, in the conversion and organization of the Primitive Church. Peter's tongue, and Paul's brain, and John's heart, and Dorcas's needle all get into motion. These new converts require spiritual instruction, and the whole series of inspired epistles are produced. The man or the minister who asserts that the writings of the four evangelists are "Bible enough for him," and that the epistles of Paul are only excellent surplusage, but worthy of small attention, simply writes himself down an ignoramus. There is as veritable an unfolding of heavenly truth in the eighth chapter to the Romans as in the Sermon on the Mount. And when the laws of our spiritual life have been unfolded in the inspired epistles of Paul, John, Peter, and James, then the magnificent panorama of the Apocalypse is unrolled, and we get a glimpse of Christ's final triumphs and the glory of his Celestial Kingdom. After John lays down his pen, History takes up hers, and carries us on through the martyrdoms of saints, and the councils, and the conflicts, and the Reformation period, and the inauguration of modern missions to the nations who sit in darkness. At the foot of every page she writes: "The earth is the Lord's and the fulness thereof."

In no direction do we behold more wonderful unfoldings of God than in what we call his Providence. This is a department of God's school in which we are learning fresh lessons every day. In Providence, divine wisdom is married to divine love. All things work together for good to them who love God and trust Him. The sceptic jeers at this; but the trusting Christian *knows* it from actual experience. It is often a dear-bought experience, for some of God's truths are knocked into us by hard blows, and some lessons are spelled out through eyes cleansed with tears. Our perverse mistake is that we demand that God shall explain himself at every step, instead of waiting for Him to unfold His intricate purposes at His own time and in His own way. Why A—is set up and good brother B—who seems equally deserving is cast down; why the only little crib in one Christian home is emptied by death, and the nursery in another home is full of happy voices; why one good enterprise prospers, and another one is wrecked—all such perplexing puzzles shake terribly the faith that is not well-grounded on the Rock.

To all these pitiable outcries the calm answer of our Heavenly Father is: "Be still, and know that I am God." "I lead the blind by a way that they know not." What I do thou knowest not now; but thou shalt know hereafter." These are the voices of love which come to us from behind the cloud. If we wait patiently, the cloud will break away or part asunder, and our eyes will behold the rainbow of mercy over-arching the throne. Twenty years ago I ascended Mount Washington by the old bridle-path, on a day of thick fog and storm. Over the slippery boulders we picked our toilsome way, unable to see anything but our sure-footed horse and our guide. A sulky company were we when we reached the "Tip-top House." But presently a strong wind swept away the banks of mist, and revealed the magnificent landscape from the mountain's base to the great wide sea.

As the wonderful vision unfolded itself to our delighted eyes, we could mark the pathway by which we had been led up to that mount of discovery. Ten-fold more delightful was the outlook because we had gained it by such hard toil and it had been so long hidden from our sight.

That day's experience was a sermon to my soul. It taught me afresh just how a believer must leave God to order his footsteps, and how he must wait for God to unfold the hidden purposes of his love. Faith's stairways are steep and slippery. They can only be climbed by a sure foot and a steady hold on the Unseen Hand. In the hard clamber, we are often thrown down on our knees. Cry as loudly as we may in the driving mist for "more light," we do not receive any other answer than this: "Fear not! Only trust!" If we unloose our hold on God's hand for an instant, we go over the precipice. But the more tightly we cling, the steadier we walk; the more willing we are to be humbled, the more certain are we to get upward; the more crosses we bear for Christ, the lighter will be our hearts; and by and by we shall reach that gate of pearl the opening of which will unfold to us the everlasting flood of glory. These are among the thoughts which have come into my mind as I have sat to-day in Christ's school, while some of the scholars around me have been singing; but alas! some others are sobbing and weeping!—*Theodore L. Cuyler, D.D.*

#### A CURE FOR SLANDER.

The following very homely but singularly instructive lesson is by St. Philip Neri:

A lady presented herself to him one day, accusing herself of being given to slander. "Do you frequently fall into this fault?" inquired the Saint. "Yes, father, very often," replied the penitent. "My dear child," said the Saint, "your fault is great, but the mercy of God is still greater; for your penance do as follows: Go to the nearest market, purchase a chicken just killed and still covered with feathers; you will then walk a certain distance, plucking the bird as you go along; your walk finished, you will return to me."

Great was the astonishment of the lady in receiving so strange a penance; but silencing all human reasoning, she replied, "I will obey you, father, I will obey." Accordingly she repaired to the market, bought the fowl and set out on her journey, plucking it as she went along, as she had been ordered.

In a short time she returned anxious to tell of her exactness in accomplishing her penance, and desirous to receive some explanation of one so singular.

"Ah!" said the Saint, "you have been very faithful to the first part of my orders; now do the second part, and you will be cured. Retrace your steps; pass through all the places you have already traversed, and gather up one by one all the feathers you have scattered."

"But, father," exclaimed the poor woman, "that is impossible. I cast the feathers carelessly on every side; the wind carried them in different directions; how can I recover them?"

"Well, my child," replied the Saint, "so it is with your words of slander, like the feathers which the wind has scattered, they have been wafted in many directions; call them back if you can. Go and sin no more."

History does not tell if the lady was converted; but it is probable. It required a Saint to give the lesson; one should be a fool not to profit by it.

#### "OLD HUNDRED."

If it be true that Luther composed "Old Hundred," and if the worship of immortals is carried on the wings of angels to heaven, how often has he heard the declaration: "They are singing 'Old Hundred' now." The solemn strain carries us back to the time of the reformers, Luther and his devoted band. He, doubtless, was the first to strike the grand old chords in the public sanctuary in his own Germany. From his own stentorian lungs they rolled, vibrating not through vaulted cathedral roof, but along a grander arch—the

eternal heavens. Neither men nor angels will let it pass into oblivion. Can you find a tomb in the land where sealed lips lie that have not sung that tune? If they were gray old men they had heard or sung "Old Hundred." If they were babes they smiled as their mothers rocked them to sleep singing "Old Hundred." Sinner and saint have joined with the endless congregation where it has, with and without the pealing organ, sounded on sacred air. The dear little children, looking on this strange world with wondering eyes, have lisped it.

The sweet young girl whose tombstone told of sixteen summers, she whose pure and innocent face haunted you with its mild beauty, loved "Old Hundred," and as she closed her eyes, seemed communing with angels who were so soon to claim her. He whose manhood was devoted to the service of his God, and who, with faltering step, ascended the pulpit stairs with one white hand placed over his labouring breast, loved "Old Hundred." And, though sometimes his lips only moved, away down in his heart, so soon to cease its throbs, the holy melody was sounding. The dear, white-headed father, with his tremulous voice, how he loved "Old Hundred"—his arms crossed over the top of his cane, his silvery locks floating off from his hollow temples, and a tear, perchance, stealing down his furrowed cheeks as the noble strains ring—hallowed by fourscore years in the Master's care, "Old Hundred" sounds indeed to him a sacred melody.

You may fill your churches with choirs, with Sabbath prima donnas whose daring notes emulate the steeple, and cost almost as much; but give us the spirit-stirring tones of the Lutheran hymn, sung by young and old together! Martyrs have hallowed it; it has gone up from the dying beds of saints; the old churches where generation after generation has worshipped, and where many scores of the dear dead have been carried and laid before the altar, seem to breathe of "Old Hundred" from vestibule to tower-top; the very air is haunted with the spirit. Thus, for a moment, of the assembled company who have at different times and in different places joined in the familiar tune—throng upon throng—the stern, the timid, the gentle, the brave, the beautiful—their rapt faces beaming with the inspiration of the heavenly sounds!

"Old Hundred;" king of the sacred bond of ancient airs! Never shall our ears grow weary of hearing, or our tongues of singing thee! And when we get to heaven, who knows but what the first triumphal strain that welcomes us may be—

"Be thou, O God, exalted high."

—George H. Munroe, in *Musical Record*.

### THE LORD'S PRAYER.

Revelation, Science and Philosophy can legitimately have only one object in view, and that is to make known to man the perfections and glory of the Deity. Revelation comes from God by creation to man; science is man working through the reason by creation back to God, and at that point where they meet philosophy steps in, points out the harmonies which exist between them, and thus this trinity in unity is the means to find out the will of God as it can be known by man. This union so happily effected cannot exist for the interest or pleasure of those united, but there is a specific work in which they ought to be engaged, and which it is their duty and privilege to enter upon without any delay. Many centuries ago One who was the Ambassador from the court of heaven to this earth taught his disciples a sweet and simple prayer, the words of which have been enshrined in all the Churches of Christ throughout the earth. The minister of the gospel, the man of science and the philosophic sage have alike prayed that prayer, and through its hallowed influences have felt themselves strengthened and encouraged in their labours. The aged saint upon the death-bed has rolled this prayer over and over in the soul as a morsel of manna from heaven, giving spiritual strength, comfort and joy, before passing away into the shadow of death, which as a veil concealed the light and glory

of heaven. The man of business, the soldier on the battle field, the sailor in the storm, the missionary in the hour of danger, the young man and young woman in the hour of temptation, have repeated "the Lord's Prayer," and they have found in it safety and strength.

The infant kneeling at a mother's knee lisps the sweet words, "Our Father which art in heaven," and throughout life these words form a three-fold link betwixt God, the parent and the child that can hardly be broken and forgotten. The child in humble, trustful obedience to its parent utters this prayer; the young in the hour of danger, when requiring heavenly light and guidance, cry to God, "Lead us not into temptation, but deliver us from evil;" those who are burdened with the cares and anxieties of life pray for their "daily bread;" and the servants of God, the men of science and those who seek after wisdom, find within themselves a still higher aspiration and holier desires, and they cry to God in these words of their Lord and Master, which are so full of meaning and so expressive of the real wants of man, "Thy kingdom come; Thy will be done, as in heaven, so in earth." Heaven is perfect harmony with the will of God.—*John Coult's*.

### IN THE CLEFT OF THE ROCK.

Wild through the highlands the loud winds were sweeping;  
Faster and faster the snow-drifts were creeping;  
God shield the mother from peril and harm,  
As she hastes through the vale with her babe on her arm.

Dark grows the day as the tempest is swelling;  
Light, warmth, and joy in her far distant dwelling—  
"Strengthen me, God of my fathers, I pray,  
Watch o'er my child, if I fall by the way."

Down in the nest of the ferns and the heather,  
Safe from the rage of the wild stormy weather  
Winds cannot beat, nor the avalanche shock,  
Where lies the child in the cleft of the rock.

On through the valley for help she is speeding;  
Only her love through the darkness is leading;  
Far, far before her her hearth-fire's red glow,  
Slumberful, slumberful falleth the snow.

Faster and faster it drifteth around her;  
There in the gray of the morning they found her;  
Cold, cold and white as the snow-wreath she lies,  
Still as the calm that has crept o'er the skies.

Hark! through the stillness a cry, growing clearer,  
Wonder and love wing their footsteps still nearer.  
Sheltered from cold and the tempest's rude shock,  
Lieth the babe in the cleft of the rock.

Fast flit the years o'er that vale of the highlands;  
Far, far away from their storms and their silence,  
There's a worn soldier, weary of strife,  
Ebbing, fast ebbing the tide of his life.

Round him his comrades are gathered together:  
"Lay me to rest in my own native heather;  
There where my father once pastured his flock,  
There where I slept in the sheltering rock."

"Answered the prayers of the mother that bore me,  
Her who hath passed to the haven before me;  
Safely I rest, by His grace full and free,  
In the cleft of the Rock that was riven for me."

—*New York Christian Weekly*.

### SUNSHINE.

We wish that we could persuade every one who reads this to let more sunshine into their houses. Draw up the window shades, throw back the curtains, and admit the warm radiance to every room. It will do you good in more ways than one. Physically, the sunlight is a necessity, while to our souls it acts equally as a tonic. You can't be half so anxious and troubled when the bright sunshine falls all about you, as when you sit in a dimly-lighted room. Try it and see. Mark how your spirits will rise, your hopes revive, your very plans seem more easy of accomplishment, in the glowing sunlight. And then, when to the radiance of an earthly sun is added the brightness of the Sun of Righteousness, shining upon us day by day, we shall find it easy to be cheerful and happy, even though troubles assail.

HE who never enters the chamber of meditation is sure to sink into lukewarmness, if not apostasy.—*Zion's Herald*.

### "MY MOTHER'S BEEN PRAYING FOR ME."

A mighty storm howled along the northeast coast of England on Friday and Saturday, the 8th and 9th of February, in the year 1861. The wind was blowing from E. N. E., and lashed the foaming and racing waves to fury. Its anger seemed to culminate around the mouth of the Tees, and in the bay of Hartlepool eighty-one vessels were driven ashore, forty-three of which became total wrecks, and eighty brave hearts were stilled forever beneath the waters, and eighty desolate homes were left sailorless on shore. Groups of anxious inhabitants dotted the coast and watched the vessels tossed like corks on the waves which bore them reefwards.

The five lifeboats which belong to the two Hartlepools were all out rescuing the crews of stranded vessels, when about ten o'clock on the Saturday morning a stout vessel was seen in the offing making for the shore. The signal of distress was flying, and she ran before the wind landwards. Her name was the "Rising Sun," and the eager eyes which watched her could make out that she was severely damaged and was quite unmanageable. A long reef, called Long-sear Rock, lies out in the bay about a mile from shore, and could she but round this she would be in comparative safety, or at least within reach of help. On she came, rolling on the waves which bore her to destruction. Each moment she neared Longsear Rock, and the watchers gave a cry as they saw her strike heavily upon its end, and in a few minutes she sank, the hull disappeared, and the waters hissed and foamed about the two masts which continued to stand out of the sea. Upon these the crew, seven in number, could be counted as they clung for life. All the lifeboats were engaged, and the only means left of rescuing the seven men clinging like flies to the shaking masts was the rocket apparatus, and before this could be obtained one of the masts upon which were hanging three men, broke away, and they perished. The other could be still seen, and three more men and a boy were distinctly counted upon it. With intense anxiety and all possible speed the apparatus was adjusted, but just as the light touched the powder and the mortar fired the ball and line across the wreck, this last mast disappeared with its precious burden, and the gray-green waves around the reef rose and fell unbroken by a sign of human life. Sadness fell on all faces, and many a rough hand drew itself across misty eyes, which in vain scanned the waste of the ocean. Hopelessly the line was drawn in, but as it neared the beach something was felt to be entangled in its folds. That something was the sailor-boy! At first it seemed that his young life had been beaten out of him, but every means for his recovery was tried. Joyfully the onlookers observed in a short time faint signs of reanimation; then he struggled and moved, and ultimately became conscious.

With wild amazement he gazed around on the vast crowd of kind and sympathizing friends. They raised him to his feet. He looked up into the weather-beaten face of the old fisherman near him, and asked, "Where am I?"

"Thou art here, my lad."

"Where's the cap'n?"

"Drowned, my lad."

"The mate, then?"

"He's drowned, too."

"The crew?"

"They are all lost, my lad; thou art the only one saved."

The boy stood overwhelmed for a few moments, then he raised both his hands and cried in a loud voice,

"My mother's been praying for me! my mother's been praying for me!"

And then he dropped on his knees on the wet sand and hid his sobbing face in his hands.

Hundreds heard that day this tribute to a mother's love and to God's faithfulness in listening to a mother's prayers.

The little fellow was taken to a house close by, and in a few days he was sent home to his mother's cottage in Northumberland.—*Sunday Magazine*.

THE Church of Scotland Missionary Society proposes "that a portion of each Lord's day be observed as a time of special intercession on behalf of some missionary object, and it is recommended that when convenient the time should be either between nine and ten a.m., or between eight and nine p.m." Topics are suggested for each Sabbath.

It appears that the Church of Scotland "Missionary Society's Magazine" is amongst the self-supporting missionary periodicals. Between 1862 and 1872, it did not pay expenses. Now it carries the cost of publishing the lists of contributors from all the parishes and the financial exhibit of the society, and pays its own way, with 20,000 subscribers.

GREAT discontent prevails in Ireland. The "Pall Mall Gazette" concedes that the complaints of the Irish tenant farmers are mostly genuine; that they are for the moment unable to pay their rent, and that they believe in their right to remain on the land in every event. If the general refusal to pay rent is followed by a wholesale eviction, this again will almost certainly be followed by a series of agrarian murders; and unless the Irish executive is prepared to support the landlords by measures amounting to little less than military occupation of a large part of the country, the landlords will have to choose between virtually conceding the tenants' claim to fixity of tenure and giving the signal for an outbreak of something hardly distinguishable from civil war. The anti-rent agitation is only one among the other symptoms of the general unrest of Ireland. For the moment it is the most urgent, but, even if the worst pinch of the agrarian distress were relieved by a universal reduction of rent, there would still be much disquiet as to the condition of the country.

THE  
CANADIAN INDEPENDENT.

TORONTO, THURSDAY, OCTOBER 23rd, 1879.

AN EXPLANATION.

THE readers of the INDEPENDENT will have observed that a change has been made in its editorial management. On behalf of the Board of Directors I desire to say a few words by way of explanation. The Rev. Mr. Manchee resigned his position of "managing editor" at the meeting of the Board in June last. As he is about to remove from our midst his resignation has been accepted. The Board at its last meeting, by request, relieved me from the duties of business manager and have secured the services of an old and tried friend of the INDEPENDENT, Mr. A. Christie. Mr. Christie's duties are not altogether pleasant, as I know by experience, though it is in the power of the readers of the INDEPENDENT to make them so. If every subscriber who is in arrears will remit *at once*, and if every friend of the INDEPENDENT will begin in good earnest to increase its circulation, sending few or many new subscribers with the accompanying cash, it will greatly lighten the labour falling on the business manager. The Directors most earnestly request all the pastors and churches to do what they can for *this their own paper*. The Directors publish it as a weekly in answer to repeated calls from the churches and with the understanding that the churches would aid by giving them a greatly increased subscription list. This in many churches has been done. Not a few have doubled their old list and some have trebled it. One church that before took six copies now takes thirty, and another that took four now takes forty. Similarly enlarged lists could be got in all the churches if the pastors and officers of the churches would give the matter the earnest attention it deserves. Please read again "Important Notice" in our advertising columns and act on its suggestion. This is a good time to secure new subscribers. The Directors are making arrangements to secure a managing editor, and expect soon to announce their success. In the meantime send all correspondence, news of churches, etc., to me.

J. B. SILCOX.

Toronto, October 23, 1879.

SEEKING IN VAIN.

A PARAGRAPH copied from the "Congregationalist" has been going the rounds of the Canadian organs which favour the itinerancy, and who publish it with evident delight. The paragraph referred to speaks of nine ministers coming to Boston on a recent Saturday, and having no regular work they were on the look-out for a chance to preach. But only one of the nine found a chance, the others being doomed to disappointment. The "Guardian" has made editorial comment on this as a blot on our system, and an indirect

argument in favour of the Conferential or Presbyterial plans which secure a church for every minister. This conclusion has been widely copied, and demands a passing word.

We have no doubt that these nine men were seeking work in Boston, and that eight of them sought in vain. But before we blame the voluntary pastorate system for this fruitless search, we ought to know what is behind their absence of employment. Were the churches to blame for this, or the men themselves? If the men were responsible for their churchless condition, then the system should not be blamed. We are not able to say on whom the blame lies, but in general it does not lie so much on the churches as on the roving pastors. Among our American brethren there is a great fondness for change, and a tendency to make the ties which bind them to any church as fragile and unbinding as possible, so that they may be easily dissolved. And on the slightest pretext they are off for pastures new. Furthermore it is notorious that many ministers with an over-weening self-confidence pass by some churches, as an express train sweeps by a way station, as unworthy to be considered. Nothing will suit them but a city, Boston or some other large centre; the city only can give the scope needed for their accomplishments. It is a pity, but 'tis true, that over-estimation of talents by ministers leaves many churches unsupplied, and the ministers without a charge. It is notorious moreover that many men have absolutely mistaken their calling by going into the ministry. And people are not so slow as not to see this, and act accordingly. We do not find it in our heart to blame a church for not calling such men, in whom they cannot see any elements of ministerial power. We know of no law compelling a church to inflict cruelty on itself.

We do not say that these things do account for the late unsuccessful search at Boston. But we maintain that they may account for it. And we would like more definite knowledge before we can allow our system of doing things to be blamed, as the "Guardian" has done. Between the two choices of a voluntary selection of pastors with the risk of some being unemployed on the one hand, and of forcing men who are mentally and socially below par upon a church on the other, we do not hesitate for a moment. With our eyes wide open we select the first. And we are willing to accept all the inconveniences which attend it, believing it to be the best on the whole. So far as we are concerned, thus ends the Boston story and the itinerant criticism.

BEHIND TIME.

GOING down to the train the other day, we found to our discomfort that it was thirty minutes behind time. We did not inquire into the reason; the fact was quite sufficient just then. The employees were sanguine of making up the lost time before the terminus

was reached. But not a minute was redeemed though we ran like the wind. And furthermore, our detention had put out every express and freight train we had to meet, so that there was general confusion, necessitating greater vigilance on the look-out than ever.

Our swift-glancing thoughts turned in the direction of the church, and we meditated on the class in almost every Christian circle which are nearly always behind time. The reason of their dilatoriness we passed by, the fact was an unpleasant contemplation. Give this class any specific work, and, if done at all, it is never done in season, with promptitude and timeliness. Nor can they even get to the services for the opening, but sweep in from five to fifteen minutes late, disturbing the congregation and annoying the minister. It is the same thing in finances; their offerings are not paid in when due, but lag behind until, to get them at all, the unpleasant system of dunning has to be resorted to. It is this class which necessitate scolding remarks from the minister, and broad hints from the church treasurer. As a rule, ministers do not wish to find fault, but they are so often aggravated by church sluggards that they find no other course open to them but to talk out.

Just exactly what to do with these behind-time people in the churches is an unsolved problem. Perhaps the only way is to leave it to the correction of their common sense, that is, if they have any. And if they have not, well—we must seal our lips and put up with it. It ought not to take much brains to see that a whole church may be retarded by a few slow-coaches, and, on the other hand, that promptness in work, in offerings, greatly helps to keep a church running smoothly. "Whatsoever ye do, in word or deed, do it heartily, as unto the Lord, and not unto men," is an apostolic injunction. And if, instead of doing our respective church-work as if we were conferring a favour on men, we were to do it as if it were something we owed to our Lord, would it not put more heart in all our service? And would not heart ensure promptitude?

News of the Churches.

THE Rev. R. Hay has declined a call to the church at Pine Grove.

FOR the past four months student Powell has been labouring in the Turnberry and Howick field. He reports to have found the people very kind and earnestly desiring a good work done among them. During these months of labour twenty-one were added to the church. Seventeen to Howick Ninth Church, one to Howick Twelfth, and three to Turnberry Church. Just as Mr. Powell left this field Mr. Haynes who has been labouring at Garafaxa took it and is engaged to supply for them for three months.

EASTERN DISTRICT ASSOCIATION.—The annual meeting will be held in the lecture room of the First Congregational church, Kingston, on Wednesday, 5th Nov., at 9.30 a.m. Following is the programme:—  
1. Paper on "the examination and reception of applicants for membership in Congregational churches," by Rev. John Wood. 2. Review, "Dale on the Atonement," by Rev. George Willett. 3. Essay on "Studying for the ministry," by Rev. Hugh Pedley. 4. Exposition on Hebrews vii. 1-6, by Rev. Robert

Brown. 5. Reports from churches by pastors. 6. Annual sermon, by Rev Geo. Willett. All the members of the Association are expected to be present and we anticipate pleasant and profitable meetings.

LONDON'S ANNIVERSARY.—The church in London held its anniversary on October 12th and 13th. The Rev. T. W. Handford preached on the Sabbath to immense congregations, and both preacher and hearers had a hot time of it; the day was sultry. The sermons were excellent. The congregations were pleased. The collections were handsome. On Monday the tea-meeting was held. A large crowd, a bounteous spread, choice singing, and capital speaking conspired to make the evening thoroughly enjoyable. Revs. J. A. Murray, B. B. Keefer and J. Herridge conveyed kind words for the other churches, while Mr. Handford made one of his happiest speeches on "Church-life and Church-work." The theme was good, the treatment fine, the tone heroic. Choice weather favoured both days, and everything united to make this festive period a joy and success.

WESTERN ASSOCIATION.—The autumnal session was held at Paris, October 14 and 15. There were present, Revs. C. Duff, J. Howie, J. Griffith, W. Hay, W. H. Allworth, W. J. Cuthbertson, R. W. Wallace, A. F. McGregor, E. J. Burgess, and J. Davis. These three last named were received into fellowship. Messrs. C. Whitlaw and J. H. Hackland represented Paris; H. Cox came from Burford, and J. Thompson from Guelph. Without going into a number of formal details, a summary of the work done may be presented. It was decreed that a Committee of five should consider the propriety or otherwise of establishing a Church Extension Society, and outline plans, to report next meeting. The Secretary was asked to invite all the ministers in the Western District to preach on "The claims of the Sabbath," on December 14th. The re-adjustment of missionary operations was considered, and the prevailing opinion seemed to be that it would work better if each District had its respective field under its own control. The General Missionary Committee will be asked to make room for the reading of Mr. Allworth's paper on this subject next June. The platform meeting on the second evening was useful, "Family piety," "The invigoration of work," and "The duty of Christians to the times" being the themes discussed. The whole meeting was helpful, stimulative, and aggressive. The brethren assembled mean business. A forward movement is intended. The other associations must look to their laurels. There were two surprises, the one an apple-blossom from Mayor Baird's garden; the other an extemporized tea by a charming trio of young ladies. The Southwold church is to entertain the association in February next, and the Rev. J. Howie of Guelph is to preach the associational sermon.—COM.

#### NORTHERN CONGREGATIONAL CHURCH.

Desire has been expressed by many for a fuller account of the Recognition Service in the Northern Church on the 13th inst., than we were able to give in our last issue. Space will not permit us to give the valuable addresses to the church and pastor by Revs. H. D. Powis and J. F. Stevenson respectively. Neither can we give the neat and significant address of welcome that the children of the Sunday school gave to their new pastor. We give below the statement of doctrine and order of the church and Mr. Burton's reply thereto. After reading of the Scriptures by Rev. W. H. Warriner, and prayer by Rev. J. B. Silcox, the chairman, Mr. George Hague, called on Mr. H. J. Clarke, one of the deacons of the church, who came forward and read the following

##### "STATEMENT OF THE CHURCH."

"It will be well perhaps, in making the Statement of the Church to define our position as a church with respect to our faith and order. The circumstances under which we meet to-night seem to call for some such statement, not for the purpose of obtruding upon our friends of another denomination gathered with us on this interesting occasion, any of the points of difference in our ecclesiastical order, but the rather to show how broad

the ground we occupy in common, and how therefore, we could feel that there was no yielding of principles in the invitation which we, a Congregational church, gave to Mr. Burton, an accredited minister of the Presbyterian church, nor yet any in his final acceptance of that invitation, twice given. And yet, further, I have learned, and my brethren through me, during a correspondence extending over some months with Mr. Burton, that transparently frank and open himself, he looks for, and values these qualities in others. We would therefore frankly state our position, as we are sure that Mr. Burton will do his, and that there may not be any question on the subject I quote from the Manual of the Church issued at its organization nearly twelve years ago:

"This church has adopted for its basis the declaration of faith and order put forth by the Congregational Union of England and Wales, and while not insisting upon an absolute uniformity in the non-essentials of faith, requires that all who are admitted to its communion, shall receive and profess the following which this Church regards as the foundations of our faith." (Here followed a statement of doctrine.)

##### ORDER.

"This church is Congregational and Independent, it recognizes every company of believers on the Lord Jesus, meeting in one place, as a Church of Christ, and holds that each such church is free from any external control except that of the Lord Christ who reigns over His churches continually. It claims freedom from the authority of every earthly power, civil or religious, not seeking to interfere with the rights of any other church or congregation, and guarding its own as a sacred trust from God, yet, at all times, anxiously desiring and seeking the fellowship of all other churches built upon the same blessed foundation, the Lord Jesus Christ, especially of churches of the same order, with their officers and members."

"Such were our principles twelve years ago, and such they are to-day."

(Here follows a statement of the steps leading to the call and its final acceptance by Mr. Burton.)

"The invitation declined at first was repeated with loving pressure, and finally after nearly three months was accepted, and so we meet here to-night rejoicing in the belief that we have been divinely directed, and that we have for our pastor one whom the Chief Shepherd has chosen to minister to us in Divine things, and thus believing we say to Him with hearty earnestness, 'Come in thou blessed of the Lord.'"

"Finally, in calling Mr. Burton to minister to us in spiritual things, we pledge ourselves to minister to him, of our ability, in temporal things, to earnest co-operation in the work of the church, to stand by him and uphold him in all his labours, to seek for him abundant success, and to pray as we do now that through his instrumentality the Word of God in our midst may have free course and be glorified."

Rev. John Burton, B.A., pastor elect, after a few introductory remarks, gave the following statement of his doctrinal and ecclesiastical views:

"I believe in the Church, catholic and one, in which sense the Church consists of the entire family of the redeemed, those gathered home, those waiting and watching on this the other shore—the Church invisible.

"The Church visible is its representative on earth, and may be viewed (a) as comprehending all professed believers without reference to particular organizations, or (b) in its relation to the various denominational or national organizations into which men fall by the providences of birth, association, education or country.

"The Christian is one redeemed, sanctified, quickened by the Spirit of Christ and united to Him by a living faith.

"A church is a body of such men, professedly such, organized for Christian worship and work. To such churches Christ hath given the ministry, word and sacraments for mutual upbuilding and the work of faith.

"As the Christian individual is such by the power of the Spirit life which no act of Parliament can produce

or rite create, so the Church is only in truth such as the Spirit of Christ quickens its members and thus give life to the whole.

"The ministry can no more be made by outward form than can the Christian, yet by ordination the Church is called upon to authenticate and recognize the divine call given to those qualified to teach and govern.

"The Bible is the one authoritative standard of life and teaching, and creeds possess their virtue only as far as in accord therewith.

"The Sacrament of Baptism is the sign and seal of visible membership in the Church and as the promise is for believers and their children.

"The Sacrament of the Lord's Supper can be profitably received only by those who hold in living remembrance Him by whose work they are brought nigh therein to God.

"All churches thus organized and equipped, forming parts of the great Church militant separated from the world's wickedness by character and spirit, are in the world not for self-saving but of self-sacrifice, holding forth the Word of life and manifesting the glory of the Divine Head. Holding in trust the authoritative rule of life and teaching—the Bible—the church proclaims the revelation made therein from God to man, by manifestation of the truth commending it to men's consciences in the sight of God—which revelation I would summarily give as follows:

"1. One God revealed in the threefold personality of Father, Son and Spirit.

"2. The natural alienation of man from God in consequence of the fall.

"3. The mission of Christ, God manifest in the flesh, bearing the sins of many, making intercession for the transgressors and reconciling us to God. His atoning death, resurrection, continued presence and future coming in the full glory of His kingdom.

"4. The Spirit's work in renewing and quickening.

"5. Life and death eternal, both of which begun here, are not changed by death, but have continuance in that state wherein "time shall be no more."

"6. Faith, not a mere assent to propositions or statements, but a living power whereby truth is made vital, and Christ crucified apprehended as our wisdom, righteousness, sanctification and redemption.

"These truths in their manifold application to the wants of men the Church is to shine forth by word and practice and sympathy, and the gospel of peace on earth and good will to men with its prime aim, glory to God in the highest, is the message and the work which, in the many-sided duties of a pastor's life I came among you to perform; and thus, and for that end, I cast myself upon your Christian sympathy and support.

"Believing that the Word, unless received into quickened hearts, remains fruitless, it will be my endeavour to sow the seed, and may He, with whom is life's fountain, pour out of His Spirit that among the churches of this city we may take our shoulder-to-shoulder place in winning for Christ that which is most truly His own, and which he hath purchased with His most precious blood."

The services throughout were most interesting, and not the least interesting feature was the presence of Rev. Prof. Gregg of Knox College, and Rev. David Mitchell, pastor of the Central Presbyterian Church, both of whom in the kindest and heartiest manner congratulated church and pastor on their happy union. Mr. Burton enters on the pastorate of the Northern Church, bearing with him the love and esteem of all his brethren in the Presbyterian Church. The people to whom he is to minister are warm and strong in their attachment to their new pastor. We trust the future may be rich in blessing to both.

WE always knew that sporting news had more space in the leading newspapers of England than non-conformist ecclesiastical news. When Dr. Mullens died, the "Daily News" gave a line or two in an obscure part of the paper to him. Shortly after it gave a whole column to "Blair Athol," a race-horse that was for sale. Don't our Canadian dailies sin in this way sometime?

## The Sunday School.

## INTERNATIONAL LESSONS.

## LESSON XLIV.

Nov. 7, } THE PERFECT PATTERN. { 1 Peter ii.  
1879. } 19-25.

GOLDEN TEXT.—“Who did no sin, neither was guile found in His mouth.”—1 Pet. ii. 22.

## HOME STUDIES.

- M. Heb. xiii. 1-13. Looking unto Jesus.  
T. James v. 7-20. The prophets for an example.  
W. John xv. 18-27. The servant not greater than his Lord.  
Th. 1 Pet. ii. 19-25. The perfect pattern.  
F. John xiii. 1-17. I have given you an example.  
S. Matt. v. 38-48. Bless them that curse you.  
S. Luke vi. 21-36. Kind to the unthankful.

## HELPS TO STUDY.

The epistle from which this lesson is taken was written by the apostle Peter, apparently (chap. v. 13) from Babylon on the river Euphrates.

It is addressed (chap. i. 1) “To the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia.” The “Asia” mentioned in this verse is not of course the Asiatic continent, neither is it what was afterwards called Asia Minor, for this last named territory included Bithynia and Cappadocia. It is supposed that in this passage, as well as in several passages in the Acts of the Apostles, “Asia” means only the region of Ionia of which Ephesus was the capital.

The special object in view in writing this letter seems to have been to give testimony to the truth of the doctrines of Gos. 1, in which these strangers had already been instructed by the apostle Paul. “When thou art converted, strengthen the brethren,” (Luke xxii. 32) was the final command given to the “apostle of the circumcision;” and now we find him strengthening the brethren by endorsing the teaching of the “apostle of the Gentiles.” Peter then points out to those Christian strangers what sort of persons they ought to be if these doctrines were really true, and if they had actually received them, and “tasted that the Lord was gracious.”

Although the passage which forms our lesson was addressed originally to servants (verse 18) it is applicable to all. Of all the modes of dividing this lesson which we have seen, we prefer that given by the “Westminster Teacher” as being the least forced. It is as follows: (1) *Patience in suffering*, (2) *Christ our Example*, (3) *Christ our Sacrifice*.

## I. PATIENCE IN SUFFERING.—vers. 19-20.

The apostle makes a distinction in sufferings—a distinction which most people are very apt to overlook: (1) Suffering for our own faults, (2) Suffering for Conscience' Sake.

1. *Suffering for our own faults.* It is a common notion among the ignorant that the sufferings which people endure in this life—from whatever cause—will be made up to them, in some way or other, in the life which is to come. We are here taught that this notion is erroneous:

For what glory is it, if, when ye are buffeted for your faults, ye shall take it patiently? How frequently do we find the hoary-headed, broken-down sinner, who smarts under afflictions resulting from his own disregard of the moral and natural laws of God, taking consolation to himself in some such words as, “I am a great sufferer; my sufferings will soon be over; I have been so much afflicted here that I think the Lord will not be very hard upon me afterwards.” But the truth is that all the suffering that a mere human being could endure, not only in time but throughout eternity, cannot atone for one sin.

If suffering—even that which results from his own sins—should be the means of leading the sinner to repent and believe in Christ, then these sufferings would be of some value to him; but such a person would never regard his sufferings as meritorious or expiatory. Still more unreasonable would it be to regard the sufferings of the impenitent as of that character. The rain which helps the growth of the living plant, only hastens the decay and corruption of the plant that has no life in it.

This is all implied in the passage before us, but the special reference is to persons in subordinate positions suffering punishment for their faults at the hands of their superiors; and the persons directly addressed are professed Christians.

Our mere attendance at church or at Sabbath school is, so far, a profession of Christianity. None of us would like to call ourselves heathens. As Christians then, young or old, the teaching of the 20th verse to us is, that if we are found fault with or punished,—by our parents, our schoolmasters, our employers, or our God—for break of law or neglect of duty, we are to take it patiently; and for doing so, we are to arrogate to ourselves no credit or “glory.”

2. *Suffering for Conscience' Sake.* The full elucidation and illustration of this part of the lesson would be the biographies of the Christian martyrs of all ages and of all lands; but it must not be forgotten that the principle enters into the conduct of ordinary life and that it is one of the severest tests of Christian character.

When the Christian finds the orders of his earthly master or ruler running contrary to the commands of God, then he obeys God and disobeys the earthly potentate; and when this course results in temporary loss or suffering he takes it patiently; he makes his appeal to his Master in heaven, and waits for “the times of restitution of all things:”

For this is thankworthy, if a man for conscience

toward God, endure grief, suffering wrongfully. The word translated “thankworthy” in this verse is rendered “acceptable” in the 20th verse; and it is the same word that we have in Luke vi. 32: “What thank have ye.” The word indicates that God appreciates such conduct, and will reward it. It is true that we can claim nothing from God on account of anything that we can do. No one can go beyond his duty. In Luke xvii. 10, the Saviour says to His followers, “So likewise ye, when ye shall have done all those things which are commanded you, say, we are unprofitable servants; we have done that which it was our duty to do.” That is what we are to say; but that is not what God will say to us, if we do our duty; He will say “Well done thou good and faithful servant . . . enter thou into the joy of thy Lord” (Matt. xxv. 21).

The word “wrongfully” in the 19th verse ought to be read with a strong emphasis. The suffering, to be acceptable, must be undeserved. Still more acceptable is it if inflicted for well-doing. Shadrach, Meshach and Abednego, Daniel, Jeremiah, and many others, knew what it was to do well and suffer for it, and at the same time to take it patiently; but the apostle does not set any of these before us as examples, because he has an infinitely better example at hand.

## II. CHRIST OUR EXAMPLE.—vers. 21-23.

For even hereunto were ye called: They were called to suffering when they became Christians. Every follower of Christ must suffer, for He suffered. Christ is our example in all things. His character is the standard which is set before us to aim at, although we cannot reach it. Christ Himself is the true exemplar of Christianity. He is the original; all others are copies more or less approaching to the original. Here He is set before us as our example in suffering wrongfully and taking it patiently. He suffered for us, leaving us an example that we should follow His steps. His steps lead through suffering. He went straight forward in the path of duty; no matter what it might lead to, He turned not aside; He did no sin, neither was guile found in His mouth: He used no deception to shield Himself; He is a perfect example of honesty and sincerity with friends and enemies.

When He was reviled He reviled not again: “He is brought as a lamb to the slaughter and as a sheep before her shearers is dumb, so He opened not His mouth” (Isa. liii. 7). He prayed for His enemies “Father, forgive them, they know not what they do.”

He committed Himself to Him who judgeth righteously. The word “himself” is supplied by the translators. Some commentators think that the sense of the passage is that He committed His enemies to Him who judgeth righteously. He differed from ordinary martyrs in this respect among others, that whereas they were in the power of their enemies, He was not really in the power of His enemies. “Legions of angels” were at His call. And here the example stops for we are not called upon to give up our lives unnecessarily; and there must have been something more in the death of Christ than a mere example, as we shall see immediately.

## III. CHRIST OUR SACRIFICE.—vers. 24-25.

It is scarcely possible for preachers and teachers to do too much in the way of setting forth Christ as “our example.” It would be incorrect to say that there is too much of this done in the present day. And still the work is utterly useless unless He is at the same time set forth in another light—that of “our sacrifice.” We need not attempt to imitate Him as our example unless we first believe in Him as the propitiation of our sins—the Saviour,

Who His own self bare our sins in His own body on the tree: Here the sacrificial character of Christ's death is plainly indicated. This part of the lesson ought not to be run in along with the rest, but brought out very distinctly by itself. His life is presented as our example; but His death is shewn to be something more than an example. He “bare our sins,” and that is something we cannot do for anyone. It was not merely as our example that He hung “on the tree” but as our Redeemer. An eminent old English writer says: “That Jesus Christ is, in doing and in suffering, our supreme and matchless example, and that He came to be so, is a truth; but that He is nothing further and came for no other end, is a high point of falsehood.” The patience with which He endured His stripes is certainly an example to us, but the example would be entirely thrown away upon us were it not that by His stripes we are healed.

We needed an atonement; we needed an example; we have both in Christ. Is that all? No, we needed something more. The substitution might be effected, the sacrifice completed, the bright and perfect example placed before our eyes for our imitation, and still the whole human race would be as sheep going astray.

We needed one to be the shepherd and bishop of our souls: One to guide and feed us, one to oversee and care for us, and this we have in Christ. Without a Prophet to teach us by precept and example; without a priest to atone for us; what could we have done? But even with these how could we ever expect to reach safety without a King to subdue us, to govern us, and to be our leader in the day of battle? and this we have in Christ.

If He, then, is, or offers to be, all these to us, it is with the object, that we, being dead to sin, should live unto righteousness: Sinners who become believers in Christ are regarded as “legally” dead, because He died in their room. They are also dying unto sin in so far as its commission is concerned; and they are living unto righteousness. When an opportunity to do evil presents itself those who are dead to sin should not do it, any more than a dead body would perform the acts of a living one; and when occasion offers

for the doing of good, those who are alive unto righteousness will be apt to shew some activity.

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## Around the Table.

## VALUE OF SMALL THINGS.

Though little I bring,  
Said the tiny spring  
As it burst from the mighty hill,  
'Tis pleasant to know,  
Wherever I flow  
The pastures grow greener still.

And the drops of rain,  
As they fall on the plain,  
When parched by the summer heat,  
Refresh the sweet flowers  
Which drooped in the bowers,  
And hung down their heads at our feet.

Though the drops are small,  
Yet, taking them all—  
Each one doing all that it can  
To fulfil the design  
Of its Maker Divine—  
What lessons they give unto man!

May we strive to fulfil  
All His righteous will,  
Who formed the whole earth by his word!  
Creator Divine!  
We would ever be thine,  
And serve Thee, our God and our Lord.

## FOUR SERVANTS OF SATAN.

SATAN has a great many servants, and they are busy running about, doing all the harm they can. They ride in the trains; they follow the soldiers; they do business in the city; they go into the country; they enter houses and break open shops; they visit our schools. Some of their favourite spots are colleges and academies, where our boys are. Boys, do you hear that?

Indeed, they are very fond of young people everywhere. Some of Satan's servants are so “like roaring lions, going about seeking whom they may devour,” that you are not much in danger from them, because you can keep out of their way. Some are so vile-looking, you would naturally turn from them in disgust; others are such fellows that you would not be seen in their company; and there are still others you would rather keep clear of, without exactly knowing why. You know they are not good, and that is enough. But all of Satan's followers are not so quick to show their colours. Some are cunning, and pretend to be a great deal better than they are, in order to deceive people; and they do deceive people horribly. It makes my blood run cold to think of it. I know four of them, and some of the mischief which they have done. I found out their names, and I want to put you on your guard against them, for they are very sly. They will make-believe to be your

friends. They appear sociable, easy, good-natured, and not too much in a hurry. They seem to wait your own time, and entice you when you least expect it.

"Oh, we want you to enjoy yourselves," they say, "and not be so particular;" and the arguments they use are very taking; at least I must think so, since so many of the young listen to them and are led away by them.

And all, I believe, because they did not know in the first place *who* was speaking to them. They were deceived. They did not see it was Satan's uniform they had on. Do you ask for their names? Here they are:—

"There's no danger." That is one.

"Only this once." That is another.

"Everybody does so," is the third; and

"By-and-by," is the fourth.

If you are tempted to leave God's house and break the Sabbath-day, to go for a sail or a ride, or to do a little work in the shop or the counting-room, and "Only this once," or "Everybody else does so," whispers at your elbow, be sure it is false. The great evil of *one* sin is, that you bring your heart and conscience into such a state that you will be likely to go on sinning; for there is not half so much to stop you as there was to prevent you from setting out at first. Hold no parley with "Only this once," or "Everybody does so." Listen to their bad advice, no, not a moment.

Are you thinking seriously about the welfare of your soul? Has the Holy Spirit fastened upon your conscience the solemn warnings of a faithful teacher, and brought to mind a tender mother's prayers for your conversion? Does the tear start in your eye, and are you almost persuaded to choose Christ and that better part which cannot be taken from you? That is a moment when "By-and-by" hovers near to snatch your confidence and persuade you to put away serious things. It succeeded with poor Felix when Paul preached to him, and the Roman ruler was almost persuaded to become a Christian. "By-and-by" whispered in his ear. He put off his soul's salvation to a more convenient season, and it *never* came.

"By-and-by is a cheat as well as a liar. By putting you off, he means to cheat your soul of heaven. God says *now*: "Now is the accepted time, now is the day of salvation." He never asks you to postpone it. He makes no promises and no provision for "By-and-by."

Dear children, be on your guard against these four servants of Satan; in little things as well as in great ones, for their only aim is to harm and ruin you.

#### FOR THE BOYS.

"SIR," said a boy, stopping before a man on his cart, "do you want a boy to work for you?"

"No," replied the man, "I have no such want."

The boy looked disappointed; at least the man thought so, and asked:

"Don't you succeed in getting a place?"

"I have asked at a good many places," said

the boy. "A woman told me you had been after a boy; but it is not so I find."

"Don't be discouraged," said the man in a friendly tone.

"Oh, no, sir," said the boy, cheerfully, "this is a very big world, and I feel certain God has something for me to do in it."

"Just so, just so," said a gentleman who had overheard the talk, "Come with me my boy; I am in want of somebody like you."

It was the doctor, and the doctor thought any boy so anxious to find his work, would be likely to do it faithfully when he found it.

If everybody had the spirit of this little lad there would be no idlers in the world, standing on the corners, sitting in the shops, waiting for work to come to them. Work does not often come so. Almost everything worth having, like ore in the mine, must be sought for.

#### MY NEEDS.

I need thy light;  
For here 'tis night.

I need thy thought  
With mercy fraught.

I need thy blood—  
A cleansing flood.

I need thy voice  
To help my choice.

I need thy power  
In each dark hour.

I need thine arm  
To shield from harm.

I need thy care  
To foil each snare.

I need thy love  
On earth,—Above!

I need thy joy—  
My tongue's employ.

I need thy hand,  
To make me stand.

For these my needs  
My faith e'er pleads!

Thy light impart  
To cheer my heart.

Thy pardon give,  
And bid me live!

This love from thee  
Gives life to me!

#### A YOUTHFUL MARTYR.

IN the first ages of the Church of Christ, in the city of Antioch, a believer was carried forth to die as a martyr. "Ask any little child," said he, "whether it were better to worship one God, the Maker of heaven and earth, and one Saviour, who is able to save us, or to worship the many false gods whom the heathen serve."

Now, it was so that a Christian mother had come to the spot, holding in her hand a little son of about nine or ten years old, named Cyril. The heathen judge no sooner heard the martyr's words than his eyes rested on the child, and he desired the question to be put to him.

The question was asked, and to the surprise of those who heard it, the boy replied: "God

is one, and Jesus Christ is one with the Father,"

The judge was filled with rage. "O, base Christian!" he replied; "thou hast taught that child to answer thus!" Then, turning to the boy, he said, more mildly: "Toll me, child, how did you learn this faith?"

The boy look lovingly in his mother's face and replied: "It was God's grace that taught it to my dear mother, and she taught it to me."

"Let us now see what the love of Christ can do for you," cried the cruel judge; and at a sign from him the officers—who stood ready with their wooden rods, of the fashion of the Romans—instantly seized the boy. Gladly would the mother have saved her timid dove even at the cost of her own life, but she could not do so; yet she did whisper to him to trust in the love of Christ and to speak the truth.

"What can the love of Christ do for him now?" asked the judge.

"It enables him to endure what his Master endured for him and for us all," was the mother's reply, as again and again they smote the child.

"What can the love of Christ do for him?" and tears fell even from the eyes of the heathen as that mother, as much tortured as her son, answered: "It teaches him to forgive his persecutors."

The boy watched his mother's eyes as they rose up to heaven for him: and when his tormentors asked whether he would now acknowledge the gods they served and deny Christ, he still said; "No, there is no other God but one, and Jesus Christ is the Redeemer of the world. He loved me, and I love Him for His love."

The poor boy now fainted beneath the repeated strokes, and they cast the bruised body into the mother's arms, crying: "See what the love of your Christ can do for him now?"

As the mother pressed her child gently to her own crushed heart she answered: "That love will take him from the wrath of man to the rest of heaven."

"Mother," cried the dying boy, "give me a drop of water from our cool well upon my tongue."

The mother said: "Already, dearest, hast thou tasted of the well that springeth up to everlasting life—the grace which Christ gave to his little ones. Thou hast spoken the truth in love; arise now, for thy Saviour calleth for thee. May he grant thy poor mother grace to follow in the bright path!"

The little martyr faintly raised his eyes and said again: "There is but one God, and Jesus Christ whom He has sent;" and so saying, he gave up his life.

If you would relish food, labour for it before you take it; if enjoy clothing, pay for it before you wear it; if you would sleep soundly, take a clear conscience to bed with you.

BE not diverted from your duty by any idle reflections the silly world may make upon you, for their censures are not in your power, and consequently should not be any part of your concern.



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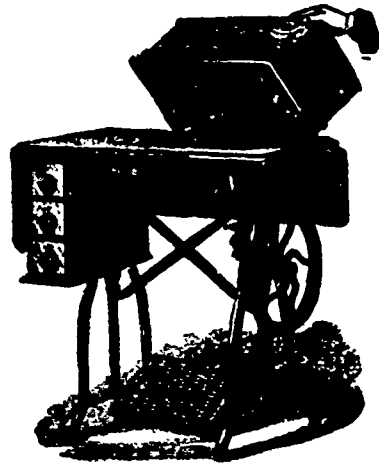
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