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The Canadian Independent.

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

Vol. 25.

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THE CANADIAN INDEPENDENT.

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EDITORIAL DEPARTMENT.

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

BUSINESS DEPARTMENT.

All Subscriptions and advertisements should be sent to the Business Manager, Rev. J. B. Silcox, 310 Spadina Avenue, Toronto, Ont. Subscription \$1 per annum, payable in advance. Remit by Money Order, Draft, or Registered Letter. We want an active Agent in each Church. Advertising rates sent on application.

ON TRIAL.

IN order to introduce the CANADIAN INDEPENDENT into all the homes of our congregations, we have resolved to send it to any address for four months—viz. from May to August, inclusive—for 25 cents.

This is a specially good opportunity to get the reports of the Union meetings that will be held in Kingston in June, and in Keswick Ridge, N.B., in July.

By means of the weekly we will be able to give fresh and full reports of these meetings, and it is desirable that all our people know what is done at our annual gatherings. So subscribe for the CANADIAN INDEPENDENT. Four months for 25 cents.

MAKE your friend a present of the CANADIAN INDEPENDENT for four months, by sending us the name and address with twenty-five cents.

GREAT religious enthusiasm prevails in the Rhondda Valley, Wales. The simple addresses of Miss Shepherd, on the cross and the atonement, have wonderful influence upon "the roughs." Between 400 and 500 have united with the various churches.

IN looking over our mailing list we notice a few names that have a \$ mark after them. We would be greatly inconvenienced if these would remit the small amount. It is only a dollar perhaps, but many a mickle makes a muckle, so oblige us with the mickle. —There are churches in arrears for Year Books, will the treasurers take notice that they can make our hearts glad by sending it to us. We want to square up all accounts before the Union meetings in June.

WE trust that all our readers will show their good will to the INDEPENDENT by doing what they can to increase its circulation. Let your neighbour know that he may get the INDEPENDENT four months for twenty-five cents. There are surely not less than one thousand who will accept this offer if it is properly brought before them. Will ministers kindly announce this from their pulpits. Let clubs of four and eight and twelve and twenty be formed in the churches. It can be easily done. Begin at once and get the first May number.

"THE Talmage Trial," says the "New York Witness," "is becoming wearisome on account of its length. It has branched out into a trial of the prosecutors and witnesses as well as of the defendant himself; and if, according to Presbyterian usage in

Scotland, all this has to be gone over again on appeal to the Synod and then a third time on appeal to the General Assembly, and probably a fourth time on being remitted by the General Assembly back to the Synod, and perhaps a fifth time on being remitted by the Synod back to the Presbytery, the public will have enough of it."

THE Preacher and Homiletic Monthly that was noticed in our columns and inquired for by a correspondent can be got from its publishers, "The Religious Newspaper Agency," New York. It is a monthly, \$2.50 per year, single number 25 cents. The April number contains sermons by Drs. Storrs, Buddington, Hepworth, Washington Gladden, Cuyler, and C. Spurgeon and Dr. Thomas of England, besides many others. An article on expository preaching by Dr. Wm. Taylor, and a sermon on "the art of preaching" by Dr. Edward Griffin, delivered before the Pastoral Association of Massachusetts, are of special interest to preachers.

ONE of the Newport dailies puts the matter of the Talmage trial well when it says that: "The really important question to be settled is whether a Presbyterian court is any better than any other court. It is not long since a Congregational Council, assuming to perform the functions of a court, indulged in the luxury of a trial and succeeded only in leaving the accused in a worse condition than it found him. The Presbyterians, a much more cohesive and compact body of Christians, criticised the Congregational proceedings as the evident result of looseness of organization, and intimated that if the matter had fallen into the hands of their own body it would have been summarily and conclusively disposed of. The opportunity is now given to them to show whatever superiority they are thought to possess in this direction. Up to the present moment, however, we have to confess to nothing but disappointment. The court room has more than once been the scene of hilarious amusement, and the gravity and dignity which belong to a trial in which moral character is involved have been conspicuously wanting."

IT is impossible to be too diligent in warning Protestants of the undiminished pretensions and renewed encroachments of the Papal Hierarchy both in the mother countries and in this Dominion. On this subject the Belfast "Witness" says: "Some of our simple-minded, easy-going, 'goody, goody' Protestants think that Romanism should get the same fair play that is given to the Protestant religion. But these silly people forget that Romanism is far more than a religion. They forget the dogma and the renewed claims put forth in behalf of the temporal power. Oh but, say these people, all that is past and gone, never to return. What, then, is the meaning of the Pope of Rome ennobling our member of Parliament for Clonmel making plain Mr. Moore, Count Moore, of Moorefort? But what does that signify is asked again? Well, it will not be the fault of Roman Catholics if it does not signify something. Did not Mr. Peter Paul MSweeney a former Lord Mayor of Dublin withdraw from the dinner table of the Lord Mayor at the Mansion House on a recent occasion, because his Papal rank of knighthood would not be recognized, because he should have to take his seat among the untitled guests. Such a straw as this should let our poor simple-minded Protestants see that Romanism is something other, something more, than a religion—that it is, and claims to be, a kingdom of this world. And as such should be disowned and resisted by all lovers of liberty and life, of peace and truth, of charity and equality."

MANITOBA AND THE NORTH-WEST.

A Congregational Colony.

SHALL WE GO TO THE "UTTERMOST PARTS"
OR ABIDE IN JERUSALEM?

LETTERS ON THE SUBJECT.

"LET US GO UP AT ONCE"

To the Editor of the CANADIAN INDEPENDENT.

DEAR SIR, The letter by the Rev. Robert Hay in the last issue of the CANADIAN INDEPENDENT I can heartily endorse, as I am sure a large number of families connected with our denomination in the country will. It opens up a subject that needs to be looked into, if we are not to fall far behind, and repeat the mistake made by brethren in England in the earlier settlement of the country, in allowing almost every other body to precede them in occupying the land for Christ.

The idea and suggestion of the formation of a colony is a good one, and ought to have the co-operation of many of our people contemplating going to what will in the opinion of persons well informed on the subject, be a great country. The desirability of taking up Manitoba and the north-west territory as a mission field was partially discussed at our last Union meetings, in London, and had the support of some of our most enterprising men, but so far as the writer knows ended there, as many a great question ends. Other Churches are going in and taking possession of the land, and they are entitled to be honoured and respected therefore. They have our sympathy and prayers.

There is little doubt but that the statement made by Mr. Hay in regard to the number of families who contemplate going to Manitoba this season is correct. It is questionable, however, if there is sufficient time to arrange for the settlement of a colony this season, unless, indeed, it should take place in the fall, which is not perhaps the best time. There is ample time, however, to make the most complete and satisfactory arrangements for the settlement of a large colony in the early spring of 1880. Meanwhile, let us have a full discussion of the subject.

From conversation with a number of friends favourable to the Indian mission, it is the writer's opinion that if the funds spent in connection with that mission were diverted to a work in Manitoba and North-west Territory more important results would be realized.

Yours faithfully,

R. MACKAY.

Kingston, Ont., 5th April, 1879.

LET US ABIDE IN ONTARIO.

To the Editor of the CANADIAN INDEPENDENT.

"Distance lends enchantment to the scene." There is a great deal of poetry in the earnest appeal of a correspondent in the CANADIAN INDEPENDENT of April 3rd to Congregationalists, to follow up the stream of immigration to Manitoba. But let us pause and consider. We have more on our hands in this beautiful Ontario of ours than we can overtake, to say nothing of Quebec and the Lower Provinces. We do not support the few missions we have undertaken without running behind. And one of our most useful schemes—that of a Missionary Superintendent—had to be abandoned for want of means, though no money was ever better spent in Canada.

To undertake missions in the north-west would be to get an elephant on our hands. What with our ef-

forts and collections for Home, French Canadian, Indian, Labrador and Foreign Missions, our arms will not be "nerveless" if we do well, what we have already on our hands. It is a very easy thing to pass resolutions at our annual gatherings, but that will not amount to anything where money is wanted. When a small contribution was asked from each member to liquidate our missionary debt, a few years ago, how much was collected? How many did not collect at all? You could not get five dollars extra from most of our churches if you had fifty missions in the north-west. Resolutions are very good but *money is the thing* to secure success. Let Dr. Wilkes, or those who have the financial engineering of the thing, speak out.

If any brother will go to the north-west, let him go and do all the good he can for Christ, and farm for a living. That is what it must amount to. Ontario is a better country than Manitoba or the north-west ever can be, and we cannot do the work here that comes to our hands. What claim has Winnipeg for a minister from us more than Windsor, Chatham, Strathroy, St. Thomas, Ingersoll, Wookstock, and fifty other towns? What claim has the North-west Territory or Manitoba more than the vast region lying between Lakes Simcoe and Nipissing? We have no minister in Muskoka, or Parry Sound region, or on the great Manitoulin Island. The fields are quite as promising as Manitoba, public opinion just now to the contrary notwithstanding.

In a population sparsely settled over a thousand miles of territory, an organised system of itinerancy, such as the Methodists have, is far better adapted to meet the spiritual wants of the people. The fact that our people when they find no church of their own denomination, connect themselves with other bodies, is quite a reason why we should *not* establish a number of weak rural churches that will not be self-sustaining for twenty years, if they ever are so. If there are enough Congregationalists who wish to leave their homes in this beautiful country, and rough it in the north-west, the colonization scheme suggested is a good one. But they had better deliberate. Everything now is being painted in high colours by agents and interested parties. It may be all true that is said, but there is much true that is not told. We shall get the other side of the picture by and by. Congregationalists should take their principles with them, and plant and propagate them.

The country is not without the Gospel. In a late paper from the north-west I read of a village not large enough to start a school which had two missionaries. Two of my congregation are out there. I should think they are five or six hundred miles apart, scarcely near enough to be under one pastor, and hardly sufficient to form two congregations. We can judge of the enormous breadth of the country when we are told that traders come 1,500 miles to Winnipeg, "where it takes them nine and a half months to make the trip one way." It is doubtless a fine country. So is this in which we live. We could truthfully describe Ontario so that they in the north-west would long for our fruits and sigh for our civilization.

W. H. ALLWORTH.

Paris, Ont.

CHURCH EXPENSES.

A ministers' club on one occasion discussed the question, "How to meet church expenses." "Meet church expenses?" said one, "why, pay them like honest men and good Christians, as you would the expenses of your own household. Exercise all reasonable economy. Do not go into extravagance for show or to gratify pride, and then as much expect to pay your 'church expenses' as you do those for your food and raiment. It is a very plain question, and can be only answered one way: *No church has a right to incur expenses which it cannot pay.*" The great trouble with "church expenses" is that they are often incurred regardless of the necessities of the case, and with little reference to the fear of God. The expenses of preaching the gospel to the poor are not necessarily so onerous as many suppose. It does not appear that our Saviour and His disciples had great trouble in paying "church expenses," though their treasurer

sometimes seemed to have some difficulty in making his accounts balance. If the expenditures for vain and empty show, and pomp and pride be dispensed with, and churches come down somewhere in the region of what is necessary and comfortable, instead of trying to excel each other in the height of spires, the splendour of architecture, or a first-class organ, there will be less heard about the difficulty of meeting expenses, and fewer churches will be burdened with debt. The fact is, a great portion of the expenses which so heavily burden the churches of the present day are incurred in direct opposition to the Word of God and the spirit of the Gospel. The churches can never expect the blessing of God to attend them or assist them in the incurring such expenses as these. With the enormous outlay of money for purposes of vain show, comes the necessity of winning the favour of the rich, whether godly or ungodly, so as to saddle upon them the charges resulting from these worldly practices.

Covetousness, greed, and hardness of heart, keep company with pride, vanity, and empty show; and churches which despise the lowly path of humility and obedience, as they become proud, become covetous and unwilling to recognize their responsibility to their Creator, or to pay their fair and righteous proportion of the expense necessary to carry forward this work. In consequence, when churches become honey-combed with worldliness and pride, and hide-bound with the love of sordid gain, we find the expenses forced up to the highest point, and the offerings diminished in a spirit of covetous meagerness. Then arises the great question, "How to meet church expenses."

Let the principles of Christianity sway the lives of men; let the Church put aside her pride; let ministers and office-bearers set the example of self-denial and of trust in God, and, as in the wilderness the people offered for God's service until they had enough and to spare for every needed purpose, so to-day, when the love of money gives place to the love of God, the people will offer willingly; and, instead of ministers coming together to enquire how to meet church expenses, sinners will gather, asking, "What shall I do to be saved?"—"R." in *Weekly Review*.

THE HANDS AND LIPS OF LONG AGO.

WHERE are the little hands we led,

Long Ago,

While culling flowers blue and red,

Long Ago?

Our little playmates' dimpled hands,

That often joined our merry bands

In building houses in the sands,

Long Ago?

Some little hands were folded dead,

Long Ago,

And tiny flowers blue and red,

Long Ago,

Over their little graves were found,

At eve, in silence shedding round,

Tear-like dew-drops on the ground

Long Ago.

Where are the rosy lips we kissed,

Long Ago?

Whose ling'ring touch our lips have missed

Long Ago?

I wonder if the smile that plays,

Still gives them such bewitching ways

As it did in by-gone ways,

Long Ago.

Some rosy lips were resting cold,

Long Ago,

And life's brief tale of woes had told,

Long Ago;

Their little griefs they'll miss no more,

But on the bright angelic shore

They've caught the same old smile of yore,

Long Ago.

Some little hands and lips were left

Long Ago,

Theirs was the lot to be bereft

Long Ago,

These hands had yet some work to do,

These lips must tell life's story through—

God help them always to be true,

Evermore.

SOME scandal has been created in English religious circles by the advertisement of an incumbency for sale of which the Prince of Wales is patron.

THE FIFTY-FIRST PSALM.

Since the publication of Gray's "Elegy," the fifty-first Psalm of David has been translated into all the languages of the civilized world. New versions of it, in the English, French and German tongues, have been multiplied beyond former precedent. So soon as the language of a Pagan has been reduced to writing, it has been made the vehicle for carrying this Psalm to the Pagan mind. What the "Elegy" is translated, it parts with many of its original beauties; but this Psalm retains its glow and power when transferred to even the rudest language of the ruder. It is the favourite Psalm of slaves and freemen, the poor and the rich, the ignorant and the learned. Some of the most beautiful passages in modern literature have been suggested by it, some of the choicest hymns in our devotional poetry are founded on it. Its words have been repeated by men as they were dying on the battle-field, in prisons, on the scaffold, and also by the kings of the earth as they were breathing out their life in their palaces, and the ministers of religion as they were bidding farewell to the churches. It was the sacred poem of the Jews; it has been the still more sacred poem of Christians; it promises to be more and more the fresh utterance of good men in all tribes and all times.

In what manner, now, had David been educated for composing—and he had no leisure for spending eight years in composing—the Psalm which was to touch the sensibilities of the race? We first hear of him as pursuing the occupation ordinarily assigned to "females, or to slaves, or to the despised of the family." He is represented to us as carrying in hand a switch or wand, and carrying around his neck a scrip or a wallet. We read of him as in a conflict with the lion and the bear, as fighting with the giant, as a busy warrior; a fugitive and outlaw, a statesman, a king. He lived in a dark and barbarous age—not only without the aid of universities and libraries, but without the stimulus of literary companions or a refined public sentiment. Still the poem he indited will live, when the poem written by a master of the sciences and of the arts will have been forgotten, and the Psalm will speak to the heart of millions, while the beautiful "Elegy" will be speaking to a select few, and the Psalm will be the more highly prized, as the sentiment of man becomes the more choice and pure.

On what theory shall we explain this difference between the ancient and the modern poem? Various theories have been invented, but that one which most easily explains the disparity is that the modern poet wrote under the influences of his multifarious learning; but the ancient poet was elevated above his own ingenuity by communion with the Divine mind, and his powers were spiritualized by the inspiration of God, more than they could have been by the largest human erudition.—Prof. Park.

ELECTRIC SPARK PEN.

A new invention in the art of engraving probably suggested by the familiar electric pen has been brought out in Paris. A copper plate is prepared as for engraving, and over this is secured in some convenient manner, a thin sheet of paper. The plate is then connected with one pole of a Ruhmkorff coil. The pen (presumably a simple insulated metallic rod or pencil with a fine point) is also connected by means of an insulated wire with the coil. Then, if the point of the pen (which is bare) is touched to the paper, a minute hole is burned in it by the spark that leaps from the point of the pen to the plate. By using the pen as a pencil a drawing may be made on the paper in a series of fine holes precisely after the manner of the electric pen, except that in one case the holes are mechanically punched out and in the other case are burned out. When the drawing is finished the paper may be used as a stencil. A printer's roller carrying an oily ink is passed over the paper, and the ink penetrating the paper through the holes reproduces the drawing in ink on the copper plate. The paper may then be removed and the plate submitted to an acid bath when the surface will be cut away, except where the ink resists the acid, and those parts will be in relief and thus make an engraved plate ready for the printing-press. By this ingenious device, the artist drawing upon the paper with the spark-giving pen performs two operations at once, drawing the picture and engraving the plate at the same time.

FOREIGN BODIES IN NOSTRILS.

The curious disposition of children to insert foreign bodies, as grains of coffee, corn, peas, pebbles, etc., up the nostrils is too well known to be more than alluded to. If the body is soft, it absorbs moisture from adjacent parts, becomes swollen, and more difficult to remove. If the body is hard, the irritation and inflammation set up by it in contiguous parts in a short time materially increase the difficulties of removal. Hence the sooner these substances are removed, the easier it is to do so. If the foreign body is up the nostril, the child should be made to take a full inspiration ("a full breath"), then closing the other nostril with the finger, and the mouth with the hand, the air of the lungs, in escaping through the nostril closed to a degree by the foreign body, assisted by a sharp blow from the palm of the hand to the back, will often expel the substance. If it will not escape in this way, and it is near the opening of the nostril, compression by the fingers, just above, will prevent it getting further up, and it can be hooked out with the bent end of a wire or bodkin. Should these measures not remove the foreign body, the child should at once be taken to a surgeon.

Of the 27,000,000 of inhabitants of Italy, 14,000,000 can neither read nor write.

PROGRESS IN THEOLOGY.

EXTRACTS FROM ADDRESS DELIVERED BY REV. PRINCIPAL C. W. B. D.,
KNOX COLLEGE, AT THE CLOSE OF SESSION 1878-9.

Bishop Butler, in his great work, writes as follows: "And as it is owned that the whole scheme of Scripture is not yet understood, so, if it ever comes to be understood before the restitution of all things, and without miraculous interpositions, it must be in the same way as natural knowledge is come at; by the continuance and progress of learning and of liberty, and by particular persons attending to, comparing, and pursuing intimations scattered up and down it, which are overlooked and disregarded by the generality of the world. For this is the way in which all improvements are made, by thoughtful men's tracing on obscure hints, as it were, dropped us by nature accidentally, or which seem to come into our minds by chance. Nor is it at all incredible that a book, which has been so long in the possession of mankind, should contain many truths as yet undiscovered. For all the same phenomena and the same faculties of investigation from which such great discoveries in natural history have been made in the present and last age were equally in the possession of mankind several thousand years before. And possibly it might be intended that events, as they come to pass, should open and ascertain the meaning of several parts of Scripture." The field of Scripture is here likened to the field of nature, and it is suggested that we may expect discoveries to be made in the former similar in importance to those which are being made in the latter. In the context of the passage quoted, Butler distinguishes between "practical Christianity, or that faith and behaviour which renders a man a Christian," and "the study of those things which the apostle calls going on unto perfection, and of the prophetic parts of Scripture;" and the knowledge which we may expect to increase is to shed its light upon the province more remotely connected with faith and practice. This great and sagacious thinker is also careful not to assert that the truths which he supposes may still lie concealed in Scripture will, in the present state, be brought to light, for he expressly says—"If the whole scheme of Scripture ever comes to be understood before the restitution of all things." At the same time the words of Butler might well be cited in favour of the view that important discoveries in theology yet remain to be made—discoveries such as shall prove of essential value in removing objections to the scheme of revelation. Theology, according to this great authority, may well be progressive in the same sense as the natural sciences are progressive.

After quoting Macaulay, who says, "That in divinity there cannot be a progress analogous to that which is constantly taking place in pharmacy, geology, and navigation," and referring to those who assert that theology must bring itself in harmony with the spirit of the age, the learned Dr. goes on to say:

It will be clearly understood that we are here concerned with the professed opponents of Christianity, who say that its dogmas must eventually disappear before the advancing enlightenment of mankind, and who consider that in labouring to discredit these dogmas they are rendering an important service to humanity. On both sides of the question before us we find professed friends of the Gospel; and the matter of contention whether our knowledge of the Christian doctrines is subject to the same law of progress which all recognize in the experimental sciences.

Let it be further kept in view that the question has not respect to progress in the communication of divine truth in the Word of God. It is allowed, on all hands, that there is progress here. The later parts of the Old Testament disclose many things which are not contained or which are but dimly hinted at in the earlier. The New Testament is a much clearer and fuller revelation of doctrines than the Old. Though the teachings of our Lord, as recorded in the Gospels, may contain the germs of all doctrines of His Kingdom, there were many things which the Disciples could not "hear" in the days of His ministry, and which it was reserved for Apostolic teachings after Pentecost fully to deliver. Thus from the beginning the scheme of grace was being gradually unfolded, and the "light shone more and more unto the perfect day." We do no honour to Christ in putting the words which He spake above those which He gave to His Apostles, and in refusing to recognize the more complete development of doctrine in the Epistles! But the canon of Scripture is now complete, and the gifts of inspiration withdrawn. The doctrines of the Christian faith have been delivered, and till the Lord shall come, we may not expect other and higher revelations.

Let us say at once, that we are not to take the ground that Macaulay is entirely right, and Butler entirely wrong. We believe in theological progress within certain limits. It is, as we shall afterwards see, matter of history that such progress has been made; but history, we think, also concurs with certain general considerations now to be advanced, in disallowing the analogy suggested by Butler, or, at least, in greatly limiting its scope.

The considerations to which we refer are the following: 1. The clearness with which Scripture, in accordance with its purpose, exhibits its great doctrines marks an important difference between nature and revelation as provinces of investigation.

We must speak with great caution and reverence regarding the design with which a revelation has been made to man. We must not assume that we understand fully the counsels of God in any matter; and in a matter affecting so many interests and serving so many purposes as the communications of Scripture, modesty of speech is certainly to be enjoined. But surely we do not err in saying that, so far as

we are concerned, the great design with which Scripture was given is to teach us the way of salvation. Whatever other purposes the divine wisdom intended it to serve, it was meant to convey to us that knowledge of the Father and of the Son which is eternal life. "The Scriptures principally teach what man is to believe concerning God, and what duty God requires of man, in order that we may know how 'to glorify God, and enjoy Him for ever.'" In accordance with this, its purpose, we might expect, therefore, that the general tenor and scope of Scripture would be plain.

Now, in looking to Scripture, we soon discover that in the delivery of its great truths it actually possesses the attribute of clearness and explicitness which we would have expected to distinguish it. The way of life and the way of death are clearly set before us. No person with a sincere purpose can misapprehend the directions of this divinely-appointed guide. It is not merely the leisurely and those possessors of superior understanding and education who may peruse the book to advantage. "He that readeth my run. The path of life is so little intricate that 'the wayfaring man, though a fool, shall not err therein.'" And if we attend to the several truths and duties necessarily connected with the momentous practical question referred to, we shall find that Scripture is unmistakable in its teaching regarding them all.

Now, this clearness of Scripture must, partly at least, account for the fact that in the history of Bible interpretation there is no counterpart to what has occurred in the sciences, when the very principles on which it was attempted to construct them were discovered to be errors. For science has often required to demolish its own work, and begin, as it were, *de novo*. When the ancient astronomy regarded the earth as the centre of the universe the mistake was sufficient to hinder any true science of astronomy. The heavens might be "scribbled o'er, cycle or epicycle, orb on orb," but there was no release from the perplexity of the primary blunder. In the early speculations in chemistry the like mistakes were made; and even since chemistry may properly be called a science, it has, in some directions, proceeded on erroneous assumptions which arrested progress, and the exposure of which rendered necessary a large measure of reconstruction. The whole world knows that in the history of geology, or geogony, the same thing has been illustrated. Now it cannot fairly be said that the history of theology exhibits any parallel to this. The fundamental theological ideas have never been misconceived by the true Church of God. No mistake has been committed analogous to that which makes the sun and the stars revolve around the earth; or which regards fire, earth, air, and water as the elements of all things; or which explains stratification as the effect of the flood. Much has been added to the early theology; for no one will contend that the theology of Adam or of Abraham embraced all that is contained in the theology of Paul; but it cannot be shown that any incongruity existed between the earlier and more limited faith and the enlarged doctrine of the apostle. And if there was unity in the faith of the Church during the long preparatory dispensation, in which "at sundry times and in divers manners" the Word of the Lord was coming to man, an equal unity (to say no more) will certainly be found since the completion of the sacred volume.

2. Again, I argue the imperfection of the suggested analogy from the promise of the Holy Spirit to be ever with the Church as its teacher. This promise is found in passages such as the following: "But the comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and shall bring all things to your remembrance whatsoever I have told you." "When the Comforter is come He shall testify of Me." "He shall receive of mine, and shall show it unto you." Accordingly it is said, "ye have an unction from the Holy One, and know all things." "The anointing which ye have received of Him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in Him." (John xiv. 16, xv. 26, xvi. 14; 1 John ii. 20, 27). This last passage shows that the Spirit as teacher was not promised to the twelve only, though they in a special sense became partakers of His influences. The Spirit is to dwell in the Church, and in the hearts of all true believers, and to dwell there for ever. Thus is fulfilled what Jeremiah spake concerning the new dispensation: "I will put my law in their inward parts, and write it in their hearts, . . . and they shall teach no more, every man his neighbour, and every man his brother, saying, know the Lord; for they shall all know Me, from the least of them unto the greatest of them, saith the Lord." It is thus insured that all believers shall correctly apprehend (so far at least as may be necessary to salvation and the integrity of the Christian life) the great facts and principles of the Christian faith. This, surely, is not straining the language quoted but is clearly keeping within its limits. The Holy Spirit is promised to all true disciples, not only to sanctify and comfort them, but to teach them concerning Christ and His kingdom. Such knowledge is imparted to them that no man can lead them fatally astray; they can distinguish between the "lie" and the "truth," and when Anti-Christ comes he cannot persuade them to embrace his error. Now, I do not understand that the indwelling of the Holy Ghost in all believers from the beginning is inconsistent with the supposition that Christian truth, even under His teaching, as by means of the progress of events, shall have additional light thrown upon it, so that the knowledge of the Church shall grow and increase, the depth and fulness of meaning which is in Scripture be more perfectly apprehended, and views and applications of truth at present attained become the possession of a Church ever approaching maturity in knowledge as in holiness, and prepar-

ing for the coming of the Lord. Such progress of the Church seems no more at variance with the promise of the Spirit than does the growth of the individual in knowledge under the Spirit's continual teaching, the study of the Word, and the discipline of Providence. For whilst the promise of the Spirit is made good to each and every believer from the beginning of his new life, so long as here he "grows in grace and in the knowledge of our Lord and Saviour Jesus Christ." Not reluctantly, but with deep and grateful joy, would we recognize the possibility—the certainty—of this advancement in knowledge. No new revelation will be vouchsafed, but the Spirit, communicated with increasing fulness, will enable the Church more perfectly to understand the revelation which we now have; and her knowledge—her theology—will become increasingly profound, comprehensive, and harmonious. Truths which at present many of us do little more than tolerate—since we cannot silence the testimony of Scripture to them—will be seen in such glorious relations to other truths that all hesitation in receiving them will be past. An increasing knowledge—the dawn of a brighter day—will bring together in the harmony of faith those whose diversities of views and of interpretations, strongly emphasized, have too much kept them apart. Nor is it incredible that the clearer light shed upon the whole contents of Scripture will lead to valuable apologetical results; and that the truth received with greater completeness (though the unholy mind can never love it) will more and more show itself a fortress impregnable all around. But we must correctly conceive the kind of progress in divine knowledge which we are permitted to anticipate, and the way in which it will be made. Any movement forward will be in the same line—so to speak—in which the Church has achieved the progress which marks the past. There will be no forsaking of this line for another. The Church will not inaugurate a new progressive era by altering her course, by going back from her attainments, by casting aside her theology received from the beginning. She will not lay the foundations of a new edifice, nor tear down the courses which have been securely built, but whatever additional stones she may find worthy to have a place in the structure will be laid on and incorporated in harmony with the design. Imperfections will be removed, additional buttresses supplied, a more perfect beauty added, but the noise of demolition—of those who "break down the carved work with hammers and axes"—will not be heard. (Psalm lxxiv. 9). But many, it may be feared, who are most earnest in asserting the law of progress in theological science do really, under the name of progress, contemplate a process which must at least begin with demolition.

3. The character of inscrutable mystery attaching to several of the great doctrines of the Bible suggests a limitation of theological enquiry which impairs the analogy between nature and revelation as fields of progressive discovery. No ground will here be taken in forgetfulness of what has been already said touching the clearness with which Scripture delivers its great message. But whilst we cannot miss the general purport of Scripture, whilst nothing can be plainer than its manifestation of the Gospel, undeniably it offers to our faith doctrines which are altogether mysterious, and which it is impossible that the human understanding should investigate. I may instance the doctrines of the Trinity, the Incarnation, the action of the Spirit in regeneration and sanctification, and the Resurrection. In the apprehension or explanation of these doctrines we cannot proceed a hair's-breadth beyond the plain statement of the Bible. They relate to things entirely beyond the reach of inductive research or any kind of legitimate speculation. No study of human experience, or of our own mental operations—no science of any kind—can throw the least additional light upon them. We cannot obtain a deeper knowledge of them than was possessed by those who first carefully examined the Scripture statements regarding them. But these doctrines, it is obvious, are of the highest consequence in Christian theology—in revealed religion. They are so essential to it that their denial (the denial, indeed, of any one of them) would completely change its character. Not only are these doctrines of exceeding importance in themselves; they are so related to the whole system of Christian truth that every part of it is greatly affected by them. They are the pivots on which theology turns, the framework on which it is constructed. A theology which leaves out the mysteries cannot be the theology of the Bible.

The area of progress is thus necessarily circumscribed. We do not, be it observed, take the ground of Mansel and others, that a science of theology (which would necessarily embrace the unconditioned as a factor) is impossible. We believe in the validity of theological science, and reject the notion that our knowledge of the divine is merely regulative and practical. We believe, too, in theological progress, within certain limits; but the mysteries of revealed religion, we cannot but think, unite with the considerations already presented in putting the science of theology, as regards progress, in a different category from the natural sciences.

MR. FINNEY, a London dentist, claims to have found a filled tooth in the jaw of an Egyptian mummy. Dentistry was further advanced 4,000 years ago in Egypt than is supposed.

THE American Episcopal Church reports 48 dioceses, 13 missionary districts, 63 bishops, 3,350 clergy, 312,718 communicants, 28,365 Sunday-school teachers, with 265,555 pupils.

I HAVE never been able to discover that a man is at all the worse for being attacked. One foolish line of his own does him more harm than the ablest pamphlets against him by other people.—Macaulay.

THE

CANADIAN INDEPENDENT.

TORONTO, THURSDAY, APRIL 17th, 1879

AN UNEXPECTED VOICE.

THE closing exercises of Knox College were held recently, and the worthy principal—Rev. Dr. Caven—delivered an address. The theme was a striking one when used in a Presbyterian circle, though to Congregationalists it is familiar. It was this:—"Progress in Theology." The address was a masterpiece, and proves the possession by Dr. Caven of a thoroughly disciplined mind. We must be permitted to congratulate the speaker on his grand effort, for in a place where we did not expect it, one of the cardinal tenets of Congregationalists has been advanced and defended with a power considerably above the average.

One of our watchwords has been and is this: "We believe God has more light to break forth from His word than we have yet seen." This was the sentiment of our ancestral Robinson, of sainted memory. And it is the sentiment which prevails in Congregational circles to-day. We believe in the "progress of theology." Truth breaks slowly and continually upon the human mind. And believing this, we welcome its coming, we close up no avenue by which it might come. This is the genius of our system. And as the early disciples could not bear many things when the Christ was fellowshiping with them, but had to await a future development when the Comforter should come; so we, not knowing many things yet, go on trusting in the ever-present Spirit to make these all plain.

Quite unexpectedly to us, Dr. Caven emphasizes strongly just such views from the principal's chair of Knox College. True, he is cautious. He is slow to declare them. But declare them he does, unless words do not bear their meaning in their face. We quote two or three of his fine, germinal sentences:

"Inexhaustible material for the construction of doctrine lies before us in the Bible; and in the improvement of the human mind as an instrument of discovery, the increase of knowledge which may subserve theological investigation, and the fresh light continually shed on Scripture by the unfolding of providence we may have the assurance—certainly the possibility—of a continual progress in theological knowledge. . . . No new revelation will be vouchsafed, but the Spirit, communicated with increasing fulness, will enable the Church more perfectly to understand the revelation which we now have; and her knowledge—her theology—will become increasingly profound, comprehensive, and harmonious. . . . The Church will not lay the foundations of a new edifice, nor tear down the courses which have been securely built, but whatever additional stones she may find worthy to have a place in the structure will be laid on and incorporated in harmony with the design. Imperfections will be removed, additional buttresses supplied, a more perfect beauty added, but the noise of demolition—of those who 'break down the carved work with hammers and axes'—will not be heard."

We can only add this pregnant question from the same source:—

"Do we discourage the aspiration after higher light which it is the glory of the human soul to be conscious of? Surely not. For whatever limits are prescribed to man's knowledge of divine truth we may not venture to say that we have entirely reached these limits."

No one can peruse these sentences without

coming to the conclusion that Dr. Caven has been ably advocating one of our fundamental principles in his closing address. He admits theological progress. He believes in it. He does not discourage the aspirations after higher light. And he sends forth his students with the advice: open your windows to the light of progress. We are glad to know that we have a friend in a quarter where we did not expect to meet him. The voice is unexpected.

In closing, we put it to the incisive and logical mind of Principal Caven whether he has not undermined the Westminster Confession as a test for the Presbyterian Church? That Church says to-day, there can be nothing in advance of the Confession! Principal Caven says there may be advance in theology; yes, he goes further, and says there is and there will be. Then, consistently, he cannot any longer help to tie men down to a creed formulated centuries ago. So, we conclude that the worthy professor has broken away from the tradition of his Church, and we welcome him into the circle of freer men.

NEATNESS.

OUR church buildings should all be made as bright and cheerful as possible. Nowhere do taste and artistic beauty seem more in place than in the house of God. The surroundings of the Gospel should be pleasant and attractive. We do not advocate gaudiness. A church edifice may be made so grand as to be nothing more than a magnificent burial vault to a people. Self-denial and piety may be lost to sight in them. But we do advocate neatness and taste both in the interior and exterior arrangements of our churches. Anything like slovenliness we can hardly forgive.

Yet, how often is neatness overlooked. Approach one church, and the first thing that meets your eye is a gate hanging on one hinge, or a fence sadly dilapidated, or a step broken down, or the roof all moss-grown and leaky. Enter another, and a lot of unsightly tin pails hanging under the stove-pipe greets you. Or the lamps have either a broken or uncleaned chimney, through which the light vainly attempts to reach your hymn-book. Or the frosting is scratched off the glass panes. The stove is red with rust, looking as if blacking was dear and elbow-grease scarce. Or there is a great pile of wood hurled carelessly down by the front door. And so on, *ad libitum*. Now we contend that at a very little cost all these slovenly things might be set to rights. And they ought to be. The fence should be mended. The step fixed. The gate re-hung. The stove blacked. And so forth. And if some matting were laid down in the aisles, the late comer with No. 12 boots on would not so easily disturb the solemnities of the service.

It is a pleasure to visit such churches as Durham, Stouffville, Cobourg, Listowel, etc.,

They are bright, neat, clean. And there is no reason why all our churches should not be as bright and neat and clean as those we have specified. The cost would be insignificant. All that is wanting is the will. There is hardly an instance of slovenliness which the minister might not remove by a kind suggestion. And an occasional sermon on "neatness," as it respects the person, the home, the house of God, would not be out-of-place. Culture should be made a handmaid to the Gospel. The pious heart loses nothing by the cultivation of its aesthetic tastes.

COLLEGE CLOSING.

CLOSING exercises of the fortieth session of the Congregational College of B. N. A. were held in the lecture hall of Emmanuel church, April 9th. The Chairman of the Board, Rev. J. F. Stevenson, LL.B., presiding. After devotional exercises conducted by Rev. A. J. Bray, who also at an after stage of the proceedings made some remarks, and a short address by the chairman, the principal, vice-principal and lecturer on Greek exegesis gave an account of their respective work during the session and the results of the sessional examinations. The Calvary Church Silver Medal for Church History was awarded to Mr. Wm. Ewing, B.A., who with Mr. A. McFadyen, B.A., received the Certificate of the College at the close of their curriculum. It was mentioned that sixteen students had been in attendance, eight of whom formed the theological class; that the college had during the session supplied a greater number of stations with Sunday preaching than heretofore; and that for vacation work six would supply places in Ontario and three would do the same in Quebec, comprising all who had made application for summer employment.

The principal mentioned that the collection of the Endowment Fund had reached the amount of \$11,500, and that there were about \$1,500 good subscriptions yet unpaid. This would leave \$2,000 short of the \$15,000 necessary to be raised before the \$5,000 gift promised at the beginning, on these terms, could be realized. Mr. Hague made a short, telling speech on the subject and offered to pay the last \$500 of the \$2,000. He has already given \$400. The immediate point now is to obtain this \$1,500 in order to secure Mr. Hague's \$500. Dr. Wilkes will be glad to hear from friends in any part of the Dominion or elsewhere with subscriptions payable at once or in two instalments to make up this amount. He would be glad to have to report the sum subscribed and partly paid at the annual meeting in June.

SIGNOR VIEVIA a colporteur of the British and Foreign Bible Society in Portugal, has been tried for the crime of circulating the Word of God and condemned by the judge to one year's imprisonment. The priests, of course, were the plaintiffs.

CANADA CONGREGATIONAL MISSIONARY SOCIETY.

As the middle of April is near at hand and the time for closing the accounts of the year approaches, the lamentable state of our finances becomes apparent, and the almost certainty that no part of the quarter, usually paid early this month, can be sent to the brethren, until a portion of next year's receipts is available.

At this date there are six hundred dollars to be paid of money borrowed in January for that quarter. That amount, or nearly so, at least, may be expected from the contributors not yet heard from; but unless the churches at Toronto stir themselves effectively on this behalf, more than the \$600 cannot be expected, perhaps hardly so much.

Now, this is a melancholy and unprecedented state of things. We have for several years closed the accounts with a very inadequate provision for the last - the July - quarter, but that due in April has been paid. The exact state of the case now is that the year's income from all sources will simply pay one-half the amount of the year's grants; but, as compared with former years, it leaves unpaid and unprovided for one fourth of said grants which have heretofore been met. And this state of matters, of course, diminishes the grant from England for next year; as that amounts to twenty per cent. of our own contributions.

It follows from this aspect of the case:

1. That the missionary pastors cannot be paid the quarter now due, and that their claims will have to be dealt with by the Society at its meeting in Kingston in June.

2. That there must be a very great diminution of expenditure in order to bring it within the amount of receipts. That diminution ought to have been partly made last June, on which occasion I took pains to lay the state of the Society before the constituency. (See the report and my paper.)

3. That it will not meet the case to proceed in anticipation of better times and larger contributions to discount the future. When we have in hand the results of better times and more generous contributions, we may with all propriety appropriate them. Meanwhile, we have to deal with the case as it actually stands.

4. That the Society should meet at Kingston to consider thoughts and plans having been already made matter of prayerful reflection by the friends of the Society throughout the country. Shall there be a new departure? If so, what? Who are the men, and where to work the thing up to a high degree of efficiency? It is on record that I am ready and would be glad to be relieved of my office of treasurer. By what means can our men with means be induced to give like several members of the church in Kingston one hundred dollars a year. How can the standard be raised all along the line? It should be remembered that the General Commission for this year will not meet earlier than a few hours prior to the Annual Meeting, and therefore cannot be expected to present any specific suggestions. Let all come with something thought out! Let the District Committee carefully consider the case and present their suggestions.

An appeal on behalf of the many members of our congregations who are proceeding to Manitoba has been presented by Rev. R. Hay: a very proper appeal. How is this to be answered? The Maritime Provinces detach their mission from our society in July next, this, so far, leaves us free for Manitoba; but even with that relief our present rate of giving will leave us helpless.

HENRY WILKES.

Montreal, 11th April, 1879.

St. Nicholas.

New York: Scribner & Co.

The May "St. Nicholas" will contain no less than seven short stories, besides the two serials. Among the former will be the conclusion of Harriet Prescott Spofford's story of "The Boy Astronomer" and an astounding tale about a certain "Rudolph Don Pedro Livingstone," whose birth and adventures are said to be as lively as they are original.

News of the Churches.

THE Rugby people visited their pastor on the 25th ult., at the parsonage. They came laden with good things. They filled his flour-bin and larder, read an excellent address, went home rejoicing and made glad the hearts of the pastor and his wife. These people have surely read Gal. vi. 6.

IN consequence of the refusal of Rev. E. C. W. McColl, to take the pastorate of the church in Quebec city as a mission church, a meeting of the church and congregation was called, a subscription list opened, and the difficulty quite overcome. Mr. McColl resumes the pastorate, and the people who are very determined, self-sacrificing, and enthusiastic about the matter, with their pastor, anticipate good work in this hard field for Christ.

REPORT from Scotland, Ont., from Bro. Hay tells of very successful Union meetings in Burford. The meetings were commenced by Rev. E. P. Hammond. Members of the different churches have been greatly quickened and united in prayer and labour for Christ. The good brother received twenty-three into fellowship last Sabbath and there are more to follow. May the revival wave which has spread over Brantford, Chatham and Guelph cover the whole land.

THE church at Frome under the guidance of its pastor, Rev. W. J. Cuthbertson, has opened a preaching station at Sheddou where there is a rapidly increasing population. Subscriptions are being gathered for the erection of a new church, and there promises to be an opening for work in Sheddou which will materially help the work in Frome, as they will be under one pastorate and are situated sufficiently near to be easily and thoroughly worked together. We wish our friends good success in their undertaking, so successfully carried on in spite of hard times.

A MEMBER of the Thistleton church writes us as follows:—"The Thistleton Congregational church building, at St. Andrew's, Etobicoke, was rented to the Good Templars, by the month, for \$1.50, upon the express condition that they resign possession upon receiving two or three weeks' notice to quit. They paid one month's rent and afterwards refused to pay either more rent or leave the building. Two out of five trustees refused either to require them to pay rent or leave the chapel, and they also signed an agreement allowing them to remain in the chapel for an indefinite length of time without paying any rent. This put the church to great inconvenience for the space of over two years. The church at last sought legal advice, and in accordance with advice given sued them in the Division Court, and yesterday, 4th April, 1879, got a verdict in its favour for \$51.00, being back rent for two years and ten months. The judge informed the two trustees that by their action they made themselves liable for the rent. I think by the above decision we are in a fair way to get possession of our chapel."

ZION AND WATFORD CONGREGATIONAL CHURCHES.—The Rev. H. J. Colwell was installed pastor of these churches on the 2nd inst. At Zion the service was held in the afternoon. Rev. R. Hay and W. H. A. Claris took part in the exercises. Deacon Tuckham, in behalf of the Church, gave a brief statement of what had led them to invite Mr. Colwell to be their pastor. Mr. Colwell gave in a few words his reason for accepting the invitation, and also stating that it was not only his intention to consider himself a pastor of the Congregational Church, but also as a minister of the *Universal Church of Christ*, and as such he should endeavour to serve all Christians and help in every good work in their midst. The Rev. R. Hay then gave the charge to pastor and people; giving some excellent thoughts concerning their relation to one another and to their Master's cause generally. After which W. H. A. Claris gave a short address on the distinctive principles of Congregational Churches. On the evening of the same day a similar service was held in the Watford church, when Mr. Hay spoke on our principles and Mr. Claris addressed the pastor and people. The congregations were good and everyone seemed pleased and hopeful. On Wednesday evening, notwithstanding the cold and storm, the Watford Sunday School

met and had a very pleasant time. The church was well filled. The pastor took the chair and Miss McLay presided at the organ. Mr. White gave some excellent readings. The children sang Sunday School hymns. Rev. R. Hay and Mr. Claris gave short addresses. Prizes were then distributed to the children, and the meeting was dismissed by the pastor.

OSPREY. Some time ago there was a brief account of the gracious work in Osprey, which continued until a large number were led to Christ. One thing that struck me particularly about the movement, there, was the number of persons who were enabled to trust in the Lord under the *direct preaching* of the Gospel. Before we spoke to them in the inquiry meeting we found them rejoicing in Jesus. The last night I was there a large number of people came forward and declared that they had found rest to their souls, and had cast in their lot with the people of God. Following are a few extracts from a letter I received a few days ago from Mr. Dugald McGregor, one of the young men received into fellowship. "Two young converts came to our house requesting my sisters, brother and me to go over on Wednesday coming as they were anxious to begin a prayer-meeting. We went, the attendance was good, we united our voices in praise, prayer, and reading the Scriptures, making a few remarks on the word read, and encouraging each other. Since then the attendance has increased. There are now *three* prayer-meetings weekly—two held in our *log church*—one on Sabbath evening, one on Wednesday evening, and one on Friday evening. Last night I was there, although the evening was very stormy, there were fifty young persons present, not including the aged. Some of the young converts came a distance of five miles. I read the xiv. chap. of John, and addressed a few words of encouragement to them. Before the meeting came to a close some arose to pray in public who never did so before. The work has not been one of mere transient excitement. While engaged in conversation with some of the young people, they have told me that they have indeed found the 'Pearl of Great Price,' while attending your meetings. That the Holy Spirit had indeed revealed Jesus to many souls I have no doubt how many I am unable to say. It is also evident that those hitherto careless and indifferent are anxious." These extracts are so much better than anything I could write about the work in Osprey that I have given them pretty fully. I trust the people may soon have some earnest devoted servant of Christ labouring among them. The Lord is doing great things in our midst, and is willing to do greater things than these, if we as His servants and people are willing to be used. May the churches receive the baptism of power for service, then indeed a great multitude of souls will be gathered to Jesus.—R. MCKAY, *Evangelist.*

Religious News.

It is proposed to commence the formation of a Presbyterian Church in Cambridge, which has hitherto been left in the hands of other denominations. The subject is under the consideration of the London Presbytery.

DR. NEWMAN has never thought it necessary, because he is a Catholic, so swear by the Pope's baker and candlestick-maker, and he is far too much of an English gentleman to like or to imitate the manners and fashions that sometimes find favour in Rome.—*Truth.*

SINCE the death of Rev. Dr. Ingram of Unst, Shetland, the oldest ministers of Scotch Free Church are Rev. A. Keith, D. D., who was ordained in 1816, and Rev. Thomas Hislop who was ordained in the same year. Dr. Keith is the sole survivor of the ministers who subscribed the circular calling the memorable convocation in 1842.

The "Church Missionary Intelligencer" for March gives particulars of the murder of Mr. Pentose of the Victoria Nyanza Mission. It seems that he unwisely left the Arab caravans under whose escort he was travelling, and while passing through the uninhabited country called Mgunda Mkhali, was attacked by robbers and killed, with his porters from the coast.

A ROME despatch says Cardinal Nina, Papal Secretary of State, has received an important dispatch from Bismarck. The difficulties preventing an understanding with Germany are probably ended. Several ecclesiastics who separated from the Church because of the proclamation of infallibility have secretly submitted to the Pope, and more are expected to follow their example.

The Sunday School.

INTERNATIONAL LESSONS.

LESSON XVII.

April 27 } THE COMING SAVIOUR } Isa. xlii.
1879. } 1-18.

GOLDEN TEXT.—“This is My beloved Son, in whom I am well pleased.”—Matt. iii. 17.

HOME STUDIES.

- M. Isa. xl. 1-11..... The forerunner's cry.
T. Isa. xxxv. 1-10..... Blind eyes opened.
W. Isa. lxi. 1-11..... Liberty to the captives.
Th. Isa. xlii. 1-10..... The coming Saviour.
F. Matt. xii. 10-21..... The Scripture fulfilled.
S. Isa. xlii. 11-25..... The Lord well pleased.
S. Matt. iii. 1-17..... My beloved Son.

HELPS TO STUDY.

Isaiah lived in the 8th century before Christ, and prophesied from the reign of Uzziah to that of Manasseh, a period of sixty years; a period, notwithstanding the temporary reformation under Hezekiah, of decline both in the moral character and in the worldly prosperity of the nation. The worship of God was neglected, idolatry increased, luxury and worldliness prevailed, the kingdom was corrupt and tending rapidly to the same destination which overwhelmed Israel.

Throughout those dark days Isaiah stood forth with unflinching faith, expostulating, reproving and comforting. As from a superhuman elevation, and with wonderful, God-given insight into the future, he beholds down all the coming centuries the long-lesired Messiah, and cheers and encourages the desponding children of God with glorious pictures of Christ's person and kingdom. These fill up especially the second part of his prophesies, chapters xl. to lxiv.

The prophet here describes—

I. THE SERVANT OF JEHOVAH—Vers. 1-4.

Behold (700 years before His coming, yet by faith already clearly discerned) my Servant. It is Jesus, as St. Matthew (xii. 17) expressly tells us. The Son of God is on earth as one that serveth—Luke xxii. 27; John xiii. 4, 5. He took on Him the form of a servant—Phil. ii. 5-7. He set us thus an example of humility. He came not to be ministered unto, but to minister—Matt. xx. 28. This is God's way to honour. He that humbleth himself shall be exalted. The world's way is to exalt self, but it leads to abasement.

God Himself upholds His servant, has Him under His special care and protection. He is God's elect, His chosen One. He must, therefore, be suited and sufficient for the work to which he is set apart, the work of saving men—a reason this why we should trust Him—1 Pet. ii. 6. God delighteth in Him, is well-pleased with Him—Matt. iii. 17; xvii. 5; John iii. 35. To Him is given the Spirit, not by measure—John iii. 34; the very fullness of the Godhead—Col. ii. 9. It was this gift fitted Him for His work, and it is promised to us in measure. He shall bring forth judgment. This word bears, in the Scriptures, a wider sense than is now commonly given to it. It means the law of right, and especially religion as the true rule of life. Messiah's righteous government is to be established over all nations, all are to honour and obey Him. He shall not cry; His life and ministry shall be quiet and unostentatious. He did, we know, shun notoriety and applause; all his works were done quietly. He refused the homage of the multitude. He was meek and lowly in heart—Matt. xi. 29. A bruised reed is frailty itself. The feeblest, the most broken down under the sense of sin and unworthiness, He comes not to crush, but to comfort.

The smoking flax, the flickering wick, almost expiring, represents the timid and discouraged souls, whose longings and resolves Christ will not quench, but quicken—John viii. 11; xx. 27; Mk. i. 41; Isai. lvii. 15; lxi. 1. The weakest Christian has no reason to be discouraged. He shall bring forth judgment unto truth, that is, in truth, or according to truth, God's truth and faithfulness—Micah vii. 20; Matthew xii. 20; has “unto victory,” a victory achieved by force of truth, not by force of arms. Nothing shall interrupt Messiah's progress. No violence or opposition shall cause him to fail or be discouraged (Note 1), till he establishes His righteous rule in all the earth. The isles, the lands beyond the seas, shall wait for his law. The heathen, dissatisfied and longing for better things, sick of sin, weary of their idols, shall gladly welcome the Gospel. All falsehoods and idolatries are to be overcome. No religion can satisfy except Christ's. No failure is possible to Christ; His triumph is sure. In His name every knee shall bow—Gen. xlix. 10; Ps. xv. 27; Phil. ii. 10.

II. THE WORK OF JEHOVAH'S SERVANT: Vers. 5-7.

It is God's work, the fulfilment of His promise and covenant. The prophet, therefore, first sets forth the greatness of Him who appoints the work which His servant is to do. He created the heavens and the earth and all therein. His power and wisdom are thus manifested. He gives life, breath and spirit. He can quicken dead souls, and make men new creatures in Christ Jesus—John v. 21.

God called His servant in righteousness. The whole work of salvation is righteous. It originates in a righteous hatred of sin and a righteous love of sinners; and its purpose is to make men righteous by means of God's own righteousness. Hence the Messiah is the Lord our Righteousness—Jer. xxiii. 6. I will hold thine hand, guard and keep and lead thee, and give thee for a covenant of the people. Christ is the messenger of the covenant—Matt. iii. 1;

sent to be the mediator of the covenant between God and man—Heb. viii. 8; xii. 24; Matt. xxvi. 28. A covenant is a coming together, from the Latin *convenire*. God and man meet in Christ—He reconciles, brings together. In order to this, He must also be a light to show man his sin and need and to show him God, who loves and can satisfy and save him. Sin has shut out light from the soul, blinded and deluded men. Christ opens the blind eyes—Isai. ix. 2; Luke ii. 32; Matt. xi. 5; Eph. v. 8. Sin enslaves; the sinner is a slave. Christ comes to set free—John viii. 34. Light and liberty are the two great blessings of the Gospels. To bring these to the soul is the work which Jesus came to do.

The prophet adds,

I. ASSURANCES that the work shall be accomplished: vers. 8-10. These are from God's *unchangeableness*. I am the Lord, Jehovah. It is that name of God which denotes His self-existent and changeless being. He is the same yesterday, to-day and forever. There is with Him no variability, neither shadow of turning—Isa. i. 17.

God's regard for His glory which He will not give to another. Idolatry and superstition dishonour God; they misrepresent Him, and substitute for Him that which is false and degrading. He cannot permit this, He therefore reveals His glory in Jesus Christ, who glorifies and will bring all to glorify God.

God's *faithfulness*. The former things, which God before announced and promised, are come to pass. Not one has failed. Every prophecy fulfilled is an evidence of the Divine truthfulness and fidelity—Josh. xxii. 14. The fact that they never have failed is a guarantee that they never will.

God's *fore-knowledge*. New things, not yet in existence, He declares even before they spring forth. By the prophet, He foretells events far in the future; things which uninspired man could never have guessed or discovered—Deut. xxix. 29; Acts xv. 18; 2 Pet. i. 19. What Isaiah foretold, was 700 years afterwards fulfilled in Christ.

Here the prophetic assurance of victory breaks forth in a benediction. He calls upon all men, and the most distant lands, to join in a new song—Ps. xl. 3; xcvi. 1; Rev. v. 9. It is a universal song of praise inspired by a new theme, the salvation of the Lord. It will always be a new song, so ample is the theme and so full the hearts that sing. The Saviour is come. Have we received the light and liberty which he gives? Thus only shall we be ready to welcome Him when He comes again, no longer the Servant in His humiliation, but the King in His glory.

EXPLANATORY NOTE.

He shall not fail nor be discouraged. The two Hebrew verbs translated “fail,” and “be discouraged,” are the same which appear in v. 3 in their participles or derived adjectives, qualifying “flax” and “reed,” expressing the failing, dying out of the burnt “flax,” and the bruising of the “reed.” This circumstance determines their meaning here with great precision and certainty. As the Messiah would not use violence upon others, so neither will He falter before violence inflicted or attempted upon himself. He will not languish, nor will his light be put out as one might quench burnt tow; neither will he be crushed or broken as a reed. Though apparently sure to be suppressed by the violence of his enemies, yet such means, however extreme, will fail to arrest his progress, not only during his personal life on earth, but evermore thereafter, until he shall have established pure religion in all the earth.

Children's Corner.

ROOM AT THE TOP.

Never you mind the crowd, lad,
Or fancy your life won't tell;
The work is the work, for a' that,
To him that doeth it well.
Fancy the world a hill, lad;
Look where the millions stop,
You'll find the crowd at the base, lad,
There's plenty of room at the top.

Courage, and faith, and patience,
There's space in the old world yet;
The better the chance you stand, lad,
The further along you get.
Keep your eye on the goal, lad;
Never despair or drop;
Be sure that your path leads upward;
There's always room at the top.

ONE DROP OF INK.

“I DON'T see why you won't let me play with Will Hunt,” pouted Walter Kirk. “I know he does not always mind his mother, and smokes cigars, and once in a while swears just a little; but I have been brought up better than that. He won't hurt me, and I should think you would trust me. Perhaps I can do him some good.”

“Walter,” said his mother, “take this glass

of pure, cold water, and put just one drop of ink into it.”

“O mother, who would have thought one drop would blacken a glass so?”

“Yes, it has changed the colour of the whole, has it not? It is a shame to do that. Just put one drop of clear water in, and restore its purity,” said Mrs. Kirk.

“Why, mother, you are laughing at me. One drop, nor a dozen, nor fifty, won't do that.”

“No, my son, and therefore I cannot allow one drop of Will Hunt's evil nature to mingle with your careful training—many drops of which will make no impressions on him.”

“NOT STRICTLY.”

TWO little boys were invited to a birthday party some time ago, and on their return home the elder of the boys said to his mamma, “Mamma! Tommy took cherries preserved in brandy at the tea, this evening.”

“How was that?” asked the mamma.

“Well,” replied the little boy, “Mrs. B. said to us after she had helped us to peaches, ‘Now, children, I have some cherries here, but they have been preserved in brandy, and I suppose you are all temperance boys and girls;’

and she said to me, ‘How is it with you, James? Are you a temperance boy?’ and I said, ‘Yes, I am, I will not take any cherries; thanks.’ And then she said, ‘Tommy, are you temperance, too?’ and he replied, ‘Not strictly,’ and so he took the cherries.”

Shall I tell you what that mother did? She did not laugh and think it was very funny that her little boy had replied to the lady's question, “Not strictly.” She took Tommy alone in her room and told him that he might thus lead other little boys in the path of ruin, and how all intemperance had its beginnings in being “not strictly” decided against all appearances of the evil. And I am sure you will be glad when I tell you that the little fellow promised that if he was asked the question again, he would leave off the “not” and say “Strictly.”

Let me tell you, children, that is a very nice word when it is used in the right place—“strictly.” This is what we want, these days—boys and girls “strictly” truthful, “strictly” honest, “strictly” temperate; then we shall have just the kind of men and women that are needed for the times.

A LITTLE girl was on the train recently, when a fearful collision took place, demolishing both engines and ruining several cars. Wonderful to relate, no lives were lost and no person seriously injured. People were expressing their wonder that not even a bone was broken when this child said, “Mamma, you prayed this morning, before we started, that God would take care of us, and I knew he would. He has, hasn't He, mamma?” Tears came to the eyes of several who listened, and one said, “Give me the faith of a child, for of such is the kingdom of Heaven.”

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IMPURE RAIN WATER.—It is worthy of notice that two ounces of borax will clear a twenty-barrel cistern of rain water that has become impure. In a few hours the sediment will settle, and the water be quite clear for washing purposes.

LEMON CAKE.—One pound flour, one of sugar, three-fourths pound butter, seven eggs, juice of one and rind of two lemons. The sugar, butter, and yolks of eggs must be beaten a long time, adding by degrees the flour, and the whites of eggs last. A tumbler and a half of sliced citron may be added. This keeps well.

BOILED PIKE AND EGG SAUCE.—Clean the fish, trim off the fins, but leave on the head and tail, and truss in the form of the letter S. Place it in a fish kettle in water enough to cover with one gill vinegar, two tablespoonfuls salt, one sprig each of parsley and thyme, one bay leaf and six cloves, and cook fifteen minutes, skimming well. It will generally be done as soon as the water begins to boil, but it can be tried by pulling off a bit of the tail. If it comes away easily it is done. When cooked remove the kettle from the fire, but leave the fish in the water until ready to serve, when remove the skin, place on a folded napkin, and garnish with sprigs of parsley or a cut lemon. For the egg sauce stir a tablespoonful of butter and flour over the fire until they bubble; then add slowly a half-pint of boiling water, and stir until smooth; season with one teaspoonful salt, one quarter teaspoon each of pepper and grated nutmeg, and add a hard-boiled egg, cut into small dice.

TO UTILIZE OLD FRUIT CANS.—“The Scientific American” publishes a plan which looks as though it might reduce the chances that the earth's surface will shortly be covered with old tin cans in a battered and useless condition. The can is pierced with one or more pin holes, and then sunk in the earth near the roots of the strawberry or tomato or other plants. The pin holes are to be of such size that when the can is filled with water the fluid can only escape into the ground very slowly. Thus a quart can, properly arranged, will extend its irrigation to the plant through a period of several days; the can is then refilled. Practical trials of this method of irrigation leave no doubt of its success. Plants thus watered flourish and yield the most bounteous returns through the longest droughts. In all warm localities, where water is scarce, the planting of old fruit cans, as here indicated, will be found profitable as a regular gardening operation.

ARCTIC DISCOVERIES.—Capt. A. B. Tuttle, an Arctic navigator, has been giving his views to the St. Louis “Republican.” He was with the Japan expedition last year, and encountered the ice-belt in latitude 51°. By climbing to the highest points on the icy barrier he could see directly into an open polar sea lying beyond, and by tracing along the belt eastwardly he found a passage through it into the sea with a depth of ninety fathoms. The water was warm, and a stream was steadily setting out with a velocity of from four to six miles an hour. He pulled through this passage in a whaleboat, and found it to be about eighteen miles wide. In the north part of this open sea he found almost fresh leaves of plaintains, bananas and other tropical plants floating on the water. In October he found a large female whale going north through the open passage before mentioned, and also saw migratory birds going north. In July these birds went south again with their young, and about the same time he observed whales going south with their young. Capt. Tuttle believes that the open polar sea can be explored, and he is going to Washington to lay his observations and plans before the Government.

IS THE MOON INHABITED?—A great change is taking place in our views in regard to the moon, and it may be that we are on the eve of discoveries which will make this century an epoch in astronomical history. Some American observers saw not long since a crater on the lunar surface in active operation under conditions as reliable as human

vision at such a distance can be expected to reach. A French astronomer has made observations on a grander scale, and confidently asserts that the moon is inhabited! M. Camille Flammarion, the present originator of this long-cherished idea, is a scientist of honour and renown, well known for his reputation as an observer and enthusiastic writer. He has written several articles to prove his position, and has determined to devote his life to this branch of astronomical research. No instruments on the globe are powerful enough to afford a glimpse of our lunarian neighbours. M. Flammarion is not in the least discouraged at this apparently insuperable obstacle in the way of a solution of his problem. He is going to have one made that will exhibit the men in the moon to terrestrial eyes, without a possibility of mistake. He is urgently soliciting contributions to a fund for an immense refracting telescope, whose estimated cost is a million francs, or two hundred thousand dollars. This instrument, the astronomer believes, will be effective in revealing the inhabitants in the moon really existing, according to his sanguine faith. Some of the largest refractors in the world, if used when the air is pure, bear a power of three thousand on the moon; that is, the moon appears as if it were at a distance of eighty miles instead of two hundred and forty thousand.

WHY SO DEPRESSING?—During the early spring months it is common to hear persons speak of their feelings in the manner the London “Lancet” describes, as follows: “Unwonted depression and uneasiness, accompanied with loss of appetite and inability to sleep, are the prevalent causes of complaint just now among the ‘tolerably well’ section of the community; and, with a large measure of accuracy, the condition, modified as it is by individual peculiarities of state and idiosyncrasies, is attributed to the weather. The relations which subsist between such mental depression as constitutes melancholia and the defective discharge of its functions by the skin may help to explain the phenomenon. The connection of cause and effect may not be clearly made out, and the part which the nerve-centres play in the production of the result may be as obscure as that which they exercise in the control of occasional pigmentary deposits; but the broad fact remains. When the skin does not act freely, when its functions are seriously impeded or arrested, melancholy broods over the mind, just as in the case of a subject of melancholia, as a formulated disease, the skin becomes dense and inactive. It is not a random conjecture, therefore, that the intense and prolonged, albeit unaccustomed and unexpected, cold and damp, work their depressing influences mainly through the skin. This is a trite remark, but it is one that may with advantage be made just now, because in the interests of health-preservation, especial pains need to be taken to secure the freest possible action of the great surface system of excretory glands and the transuding apparatus generally. Warmer clothing, especially at night, frequent ablutions, with sufficient friction, and the promotion of skin activity by every legitimate form of exercise, are obvious measures of health which everybody ought to understand and all should practice.”

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

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

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

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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. SCHIEDMAYER, WILLIAM THOMPSON, E. LEVANSKY, JAMES C. WATSON, ED. FAYRE PRERRET, JOSEPH HENRY, GEO. F. BRISTOW, J. E. HILLARD, P. F. KUNA, F. A. P. BARNARD
A true copy of the Record. FRANCIS A. WALKER, *Chief of the Bureau of Awards.*
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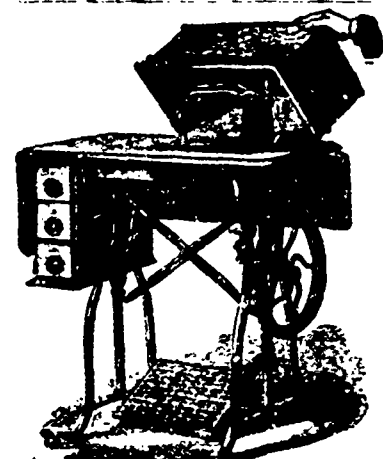
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