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The Canadian Independent.

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

Vol. 26.

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"PRAY YE THE LORD OF THE HARVEST TO SEND FORTH LABOURERS INTO THE HARVEST."

REMEMBER that the second Sunday in October is the day set apart for prayer and collection for our College. Do not forget the collection, and do not fail to engage in earnest prayer for the Divine blessing to rest upon this great work of training men for the work of the ministry. Let our prayers and alms ascend together and the Divine blessing will richly descend.

REV. MR. MARSHALL, a Baptist missionary, writes to the Lucknow "Witness" that in Orissa, 400 Hindoos have renounced caste and become Christians. There are among the 400 many of the highest caste and of considerable wealth.

WE may look forward now to Dr. Henry M. Dexter's lectures on Congregationalism. The Congregational Publishing Society, of Boston, is about to issue them. Dr. Dexter is one of the leading living authorities on "Historic Congregationalism."

THE Belgian bishops are in trouble. They did not like the scheme of education that the Government is carrying out, and so they proposed to use the parsonages, sacristies and churches for schools of their own. Now, the Minister of Justice forbids everything of the sort. If a church insists on State connection, it must take the loss with the gain.

WE learn that a Toronto house is about to reprint those excellent English publications, "The Sunday at Home," "The Leisure Hour," "The Boy's Own Paper." These periodicals are very cheap, and whatever appears in their columns may be depended on. There is nothing morally unsound that will find acceptance with their managers.

THE New York "Daily Witness" has been giving over a column daily to graphic description of the great international pedestrian contest that is going on in that city. This is on the outside page. On the inside page of the issue of September 25th there is a strong article denouncing these contests as they are con-

nected with gambling, drinking, etc., and says: "It is shameful to see the press giving such publicity to the tramps and galleys of these organized and bare-faced gamblers." Exactly. We think so too. Then why do you do it brother "Witness?"

THERE has been a great deal of talk for years about reforming the spelling of the English language. Certainly, a reform is very much needed. Some of the American newspapers have begun to do something in that direction. The "Chicago Tribune" took the lead in dropping silent and unnecessary letters, and other journals are following in its wake. But it looks queer to see such words as "demagog," "infinite," and so on. The change will effect a saving of time and space, however.

IT is said that in Minnesota a large congregation of Quakers is losing ground and dwindling in numbers. The fact is accounted for by one of its own members in this way: "It is because of our failure to hold and interest our youth. The energy of other churches around us, exerted through their Sabbath schools, draws our young people away in spite of all we can do." Many another church has gone down because of its "failure to hold and interest its youth." The church that cares most for the children will be the successful church of the future.

IT is with sorrow that we record the death of Dr. Joseph P. Thompson, once the pastor of the Broadway Tabernacle, New York. The event took place in London, England. Dr. Thompson had been an invalid for many years, his exertions during the American civil war having helped to make him so. Since his retirement from the pastorate, he has resided in Berlin, Germany, and has been engaged in literary work; and it is a marvel what amount of labour he has passed through notwithstanding his physical infirmities. Dr. Thompson was not a brilliant speaker; but he was a sound thinker, a thorough scholar, and a man of broad, liberal sympathies. He was one of the original editors of the New York "Independent," and he did much to make that the power it was in the earlier years of its publication.

A NEW means of grace has been recently discovered. Before it is patented we hasten to give it to our readers. If used this winter it will be a great boon to our churches. The pastors especially will urge its speedy adoption and the most conservative deacon will welcome it as a blessed innovation. The new invention is a rope stretched from pew to pew across all the back pews so as to prevent any from entering them on the Wednesday night prayer-meeting. It will compel the people to come forward and occupy the front seats. At the theatre and lecture it is the front seat that is coveted. But in the prayer-meeting it is the last seat nearest the door that is in demand. "Come mother, do hurry, or we shall be too late to get the back seat," said some children as they were preparing for the Wednesday evening prayer-meeting. Will church officials see that this new invention is introduced at once. Special care is needed to get a good strong rope and the nails must be well driven in.

There is abundant provision for the entertainment, and not a little for the instruction, of the young in the October number of "St. Nicholas." The elevated railways of New York are described in a long article, and with it are given eight admirable pictures of various views along the lines. The text and illustrations also show how the roads were constructed. "Noah's Ark Ashore," is the title of another descriptive article which will be eagerly read by every boy

and girl. It is a well-told narrative of a visit to a queer "Ark" on the Amazon river which a kind-hearted native had turned into a sort of asylum for beasts and birds of various kinds. The story of this novel institution is very interesting indeed, and the illustrations are really superb. There is a timely little paper telling all about the strange doings and mysteries of "Hallowe'en," and illustrated with a fitting frontispiece. The articles are so many that we cannot make room even for the titles of them, and we are sorry; for the bare table of contents is in itself an interesting piece of literature conducive to good humour.

RUSSIAN merchants, recently returned from the interior of China to St. Petersburg, have furnished terrible details respecting the famine which has for some time past prevailed throughout certain provinces of the Celestial Empire. They depose to having seen people die in the streets of many towns and villages from sheer starvation, and state not only that anthropophagy (eating) is practised on the bodies of the dead, but that famished men attack the living, and prey upon them with ferocity. One of them alleges that he was present at the examination of a mendicant who had been arrested for some petty theft, and in whose professional wallet the mangled remains of an infant were discovered. This man confessed to the magistrate that for some time previous to his seizure he had lived exclusively on the fresh flesh of human beings, as he could not surmount his antipathy to that of dead bodies. Another appalling case which came under the notice of a Russian merchant, was that of a young man who had persuaded his father to assist him in murdering and subsequently eating a girl to whom he was betrothed. Men have been executed for killing and eating their own children, and sons have slain their fathers in order to appease the pangs of hunger. In some of the northern districts whole villages stand empty, their inhabitants having one and all perished for want of food.

DR. JOSEPH MULLENS whose death we noticed in a recent issue, devoted his whole life to the cause of missions. He was born in 1820. He was a missionary in India from 1843 to 1866, when he returned to take the Secretaryship of the London Missionary Society. He spent one year in 1873-74 in Madagascar. The London Conference on Missions held last year was due largely to his influence. In June last he left England to help forward the mission in Central Africa, on Lake Tanganyika. The hardships of African travel, which he bore with great fortitude and patience, told heavily upon him. He was cheerful and made no complaint, but walking through the long grass exhausted him, and, at his age, was too great a strain upon his already reduced strength. On the 5th of July he caught a severe cold which was made still worse by his refusal to rest. Early in the morning of the 10th, after enduring patiently many hours of extreme suffering, he died, and on the 12th he was buried in the burial ground of the London Church Missionary Society at Mpwapwa. The news of Dr. Mullen's death was received in England with every demonstration of profound sorrow. His noble character and his great services will preserve his name as one of the most useful Christian workers of his time. Following close upon the tidings of Dr. Mullen's death comes the telegraphic report that the Rev. Mr. Dodgshun of the London Missionary Society, whose safe arrival at Ujiji had just been announced, has also fallen. What costly sacrifices are called for in the work of Christianizing Africa. As the leaders fall others will step in to fill the vacant places, and the "Dark Continent" will yet be won for Christ.

THE SECRET HINDRANCES.

When you summon your physician to your bedside, the first thing you expect from him is to discover what is the matter with you. He explores your wrist for the pulse, inquires the symptoms, and when he ascertains the nature of your disease he is able to prescribe for you intelligently. Standing outside of your body, he must deal with a malady working within.

Many of my own congregation and many of the readers of this journal are suffering from the spiritual disease of sin, and are yet unconverted to Christ. The Psalmist prayed that he might know "what evil way was in him," and might be led into the way everlasting. Now there must be some evil way in every unconverted heart, which requires to be discovered and to be abandoned. Nine-tenths of all impenitent persons are kept from Christ by some secret hindrance. It is very important to ascertain what that hindrance is. If a man is not a Christian, there is usually a reason for his rejecting the most precious of all gifts—the "gift of eternal life."

1. Some are hindered from accepting Christ by an evil way of thinking. In their hearts there is a secret scepticism. Whatever dispute there may be about the responsibility of a man for his own belief, it is undeniably true that he is responsible for the consequences of his belief. If I form an opinion and act upon it, I must take the consequences. If a young man forms so high an opinion of a young woman that he marries her, and she proves to be a vixen, he cannot escape the misery he has brought upon himself by his own voluntary choice. Kind reader, you may have adopted an opinion adverse to the distinct declarations of God's Word, and adverse to the claims of the Divine Saviour. When you meet that Saviour as your Judge, you alone will be responsible for the consequences of having rejected His offered salvation. It is perfectly safe to obey God's Word. You will be an immense gainer by keeping Christ's commandments. But you run a tremendous risk of eternal ruin if you make up your mind against both the Gospel and its offers of eternal life. I have officiated at many funerals; but never at one in which the surviving friends wished it to be stated that the deceased person had lived and died a rejecter of Jesus Christ. I have never heard of a dying man as desiring that this should be said of him. Yet this will be the exact truth in regard to you if you cling to your sceptical opinion to your last breath. God is always right. See to it that you are not wrong. Your error may cost you your soul!

2. Others are hindered from following Christ by an evil way of looking at the faults of professed Christians and of shutting their eyes to their own sins. I do not wonder that the discovered iniquities of some church members has awakened your just indignation. If I did not know that the Christianity of the Bible is vastly better than the lives of even the best of its professed followers, I should be sometimes disturbed in my own mind by the detected vices of certain professors of religion. But I have also learned never to reject a good "greenback" because there are some counterfeiters afloat. You will certainly admit that the person who lives up most closely to the pure and benevolent and holy teachings of Jesus Christ is decidedly the better for so doing. Upon the tree of his daily life there may be a few gnarled or wormy apples among the bushels of good fruit. Now, is it not rather contemptible for you to spy out those scrubby and worm-eaten outgrowths, and claim that they are fair specimens of the fruit which his piety produces? No sensible Christian professes to be perfect. The best things in every Christian are the legitimate fruits of his religion. The weak or wicked things are born of his own yet imperfectly renewed heart. You fasten on his faults, and refuse to acknowledge the immense benefits he has gained by his even imperfect imitations of his Divine Master. You see his few sins. You do not see his repentances.

It was said in olden times of certain persons like you: "They eat up the sins of my people; they have left off to take heed to the Lord." Precisely thus are you eating up the poor, gnarled fruit that you cull off from the branches of a Christian neighbour's life.

The good fruit you reject, and persist in setting your teeth on edge and in souring your system by devouring the little that is worthless. This wretched diet may fatten your prejudices; but it is starving your soul. Nay, worse. It is setting you against the very bread of Heaven and leading you on to the guilt and peril of throwing away your own salvation. I beg you not to cling an hour longer to this evil way. It will never lead you to a better life or to Heaven.

3. A more common hindrance than either scepticism or censoriousness is the dominion of some secret sin. In digging up a tree, especially if it is an elm, the workman is surprised to see how long the tree will stand after the earth has been removed and the lateral roots have been cut off. What holds the tree is the "taproot." Until that is sundered the stubborn trunk will not yield. So in the impenitent heart there is often a favourite sin which the heart is unwilling to sacrifice. A covetous man clings to his money, and refuses to give up Mammon for Christ. The sensualist will not deny his lusts, if that be the prerequisite to receiving Christ. Sometimes a stubborn sin fairly blocks the road; and the man must decide whether he will give up his besetting sin or give up the salvation of his soul. That was the battle with the young ruler. He would not put the knife to his selfishness. So the sin remained, and Christ was kept out of his heart. I laboured long—as did many others—with a friend whose secret sin was licentiousness. He listened attentively to our appeals and seemed grateful for our interest in his welfare. But he died unconverted. The evil way kept him out of the "way everlasting." No man can ever exercise saving faith until he has repented of sin and cast it from him.

4. The last hindrance that is quite as effectual in cheating the soul out of Christ as any other is that treacherous tempter *To-morrow*. Millions of impenitent people will tell you: "I expect, I intend to become a Christian before I die." But when? Has God ever hung a promise on to-morrow? Does he not tie down the offer of salvation to the word "now?" Ah! my friend, if a purse of gold was awaiting you before you go to bed to-night, you would not whisper the word "to-morrow." You ought to curse that lying word. It has sent millions to perdition. Before this year closes you may be in eternity. Living without Christ is Hell begun. Dying without Christ is Hell perpetuated. Living for Christ is the first instalment of Heaven. Give Him thy heart, and He will "lead thee in the way everlasting."—*Theodore L. Cuyler, D.D.*

THE MINISTER'S WIFE—A TRUE STORY.

We were about getting a new minister, a difficult matter, as all can testify who have tried it. He had preached for us a Sabbath or two. He was earnest; that was unquestioned; had a consistent life for his record, and that was a great point; was a good thinker, and a fearless advocate of what he believed, but his voice was poor, he was not quite so famous as some wished, and his bearing was not sufficiently marked and dignified, some of the people said.

Yet as often as anything disparaging was remarked, somebody immediately added, "But his wife is lovely!" We heard this reiterated so often that some of us finally said, "What difference does it make? We thought it was not the wife we were to settle over us, but the man himself." Every possible objection was overruled however, because the wife was so beyond compare.

He came, and brought with him one whom we were all eager to see and know; one of the sunniest, gentlest, yet strongest, most unselfish women it has ever been my blessing to know and love. She was not beautiful, but her face had such a kindling of interest for one and all, that you could never forget its expression.

She entered heartily into his work; they were all her people, her friends. She showed no partiality. No one of us ever felt that she liked one above another. She kept our secrets locked in her own heart, and never betrayed a trust.

No one ever heard her speak ill of another. She was approachable to everybody, yet we paid her defer-

ence, both from her position and because we loved her. Men and women received alike equal favour and honour at her hands. We looked to her as a leader, while she was in reality a companion. We expected her home and husband would be first in her care and her affections, and so they were.

She was interested in everything, cultured enough to talk with the learned, and not above the poorest and most ignorant of her flock. She never showed irritability. If she had temper, she conquered herself by prayer. She was her husband's best adviser.

Not everything went right with the minister. He was able, but not always wise; sometimes hasty, sometimes domineering, it seemed; sometimes saying things better left unsaid, occasionally too frivolous, and now and then too austere. Some said he liked the rich better than the poor; the cultured better than the unlettered. Some said he was over-ambitious; that he was not always unconscious of himself; others that he lacked magnanimity in pecuniary matters and in the little things of every-day life; but they liked his preaching, and always added: "He has such a lovely wife!"

She healed all differences, and really kept the church a unit by her kindness and Christian tact. A wife less sympathetic, or less wise and capable, would have completely changed the aspect of affairs.

A little child came into the minister's home, and the young wife went out of it. I never saw a church so crushed. For weeks and months every face wore a wistful look, as though they hoped in some unexplained way to meet her, perchance, and feel again her cordial welcome. The pastor too began to realize as never before how she had brightened and sustained him. The people cared for the motherless child, because it was *her* baby. A blessed revival followed, and her death was the spiritual life of a great number. The little failings of the minister were forgotten in the noble work he did to win souls, and yet they were not fully satisfied, and the pastorate was changed.

Our pulpit has since then been filled by able and eloquent men, who have had pleasant wives, and our church has prospered, but our hearts have hungered again and again for the lovely woman who came to be such a power in our midst. We have said to each other often in all these years, "Doesn't it, indeed, make a difference what kind of a wife the minister has?" Ah, vastly more than he thinks, when he chooses her as his companion, and vastly more than the people imagine when he comes among them to be their leader and guide!—*Congregationalist*.

ORIGIN OF THE INQUISITION.

We must dwell a little on the events of 1229. This year a Council was held at Toulouse, under the Papal Legate, the Cardinal of St. Angela. The foundation of the Inquisition had already been laid. Innocent III. and St. Dominic share between them the merit of this good work. In the year of the fourth Lateran, 1215, St. Dominic received the Pontiff's commission to judge and deliver to punishment apostate and relapsed and obstinate heretics. This was the Inquisition, though lacking as yet its full organization and equipment. That St. Dominic died before it was completed alters not the question touching his connection with its authorship, though of late a vindication of him has been attempted on this ground, only by shifting the guilt to his Church. The fact remains that St. Dominic accompanied the armies of Simon de Montfort, that he delivered the Albigenses to the secular judge to be put to death—in short, worked the Inquisition so far as it had received shape and form in his day. But the Council of Toulouse still further perfected the organization and developed the working of this terrible tribunal. It erected in every city a Council of Inquisitors consisting of one priest and three laymen, whose business it was to search for heretics, in towns, houses, cellars, and other lurking places, as also in caves, woods, and fields, and to denounce them to the bishops, lords, or their bailiffs. Once discovered, a summary but dreadful ordeal conducted them to the stake. The houses of heretics were to be razed to their foundations, and the ground on which they stood condemned and confiscated—for

heresy, like the leprosy, polluted the very stones, and timber, and soil. Lords were held responsible for the orthodoxy of their estates, and so far also for those of their neighbours. If remiss in their search, the sharp admonition of the Church soon quickened their diligence. A last will and testament was of no validity unless a priest had been by when it was made. A physician suspected was forbidden to practise. All above the age of fourteen were required on oath to abjure heresy, and to aid in the search for heretics. As a fitting appendage to these tyrannical acts, and a sure and lasting evidence of the real source whence that thing called "heresy," on the extirpation of which they were so intent, was derived, the council condemned the reading of the Holy Scriptures. "We prohibit," says the fourteenth canon, "the laics from having the books of the Old and New Testament, unless it be at most that anyone wishes to have from devotion, a psalter, a breviary for the Divine offices, or 'The Hours of the Blessed Mary;' but we forbid them in the most express manner to have the above books translated into the vulgar tongue."—*The History of Protestantism, by the Rev. Dr. Wylie.*

TEACH PAUL'S PROTESTANTISM.

If any one supposes that mere traditional dislike of Romanism will protect men from it he makes a grave mistake. It is well adapted to the human heart, and its arguments plausibly put to the ignorant and producing a revulsion—as if an innocent and beautiful system had been calumniated—will secure a favourable judgment. We have to teach the people on the subject of apostacies of whatever kind, according to Paul's directions to Timothy. Failing in this we fail to be good ministers of Jesus Christ. It is true men of the world; ambitious men, with an eye to the "Catholic vote;" sordid men, with an eye to the "Catholic" dollar, will dislike this, and with a fine æsthetic assumption will pronounce it ungentlemanly or narrow-minded. But whenever ministers come to the acceptance of their standard they may as well retire. Curiously enough, a Roman Catholic preacher may tell the American people that the Romish Church is the only safeguard against immorality, and the papers will report him with admiration, and no one even mutters in public against bigotry.—*Dr. John Hall.*

The Coming and Appearing of our Lord.

By James H. Brookes. St. Louis: Gospel Book and Tract Depository.

In this pamphlet we have a contribution to the Premillennarian literature which in our day has attained such extensive proportions. Its object is to insist upon a distinction between the "coming" and the "appearing" of our Lord. It is matter of common observation that in the writings of the school to which the author of this pamphlet belongs distinctions are much more abundant than differences.

The National Sunday School Teacher.

Chicago: Adams, Blackmer & Lyon Publishing Co.

Sabbath school teachers will find "The National Sunday School Teacher" of material value in the preparation of the lessons. It professes to be "undenominational" and "evangelical." As far as our acquaintance with it extends, its practice, in these respects, is in accordance with its profession. We have not hitherto met with anything in its pages to preclude our recommending it as a safe guide in doctrine.

Scribner's Monthly.

New York: Scribner & Co.

An article in "Scribner" for October, under the title of "Edison's System of Fast Telegraphy," describes the automatic telegraph which was in operation for a year between New York and Washington, and of which no full popular account has before been published. By this system it was found possible to transmit over a single wire several thousand words per minute, at a cost but little greater than that before paid for a single short message. The operation of the line was stopped by litigation, and may shortly be resumed. A notable feature of this paper is a new por-

trait of Edison, which is pronounced by the inventor's assistants to be the best yet published. The subject of the fifth paper in the Brazil series, by Herbert H. Smith, is "Rio de Janeiro," the illustrations representing scenery of the city and vicinity. There are several other articles profusely illustrated, besides a full supply of unillustrated matter quite up to the standard of literary excellence usually maintained by this magazine.

REST—ONLY REST.

My feet are wearied, and my hands are tired
My soul oppressed—
And with desire have I long desired
Rest—only rest.

'Tis hard to toil—when toil is almost vain
In barren ways;
'Tis hard to sow and never garner grain
In harvest days.

The burden of my days is hard to bear—
But God knows best;
And I have prayed, but vain has been my prayer
For rest—sweet rest.

'Tis hard to plant in spring and never reap
The autumn yield;
'Tis hard to till—and when 'tis tilled to weep
O'er fruitless field.

And so I cry a weak and human cry,
So heart-oppressed;
And so I sigh a weak and human sigh
For rest—for rest.

My way has wound across the desert years,
And cares infest
My path; and through the flowing of hot tears
I pined for rest.

'Twas always so; when still a child, I laid
On mother's breast
My wearied little head; e'en then I prayed,
As now, for rest.

And I am restless still. 'Twill soon be o'er—
For down the west
Life's sun is setting, and I see the shore
Where I shall rest.

—Father Ryan.

REV. JOSEPH COOK ON "IS JUSTICE A PERIL TO CAPITALISTS?"

The old theory of wages, viz., the wage fund theory, which maintains that the amount of capital waiting to be paid for labour is a fixed quantity, is, so to speak, a dividend, that the number of labourers seeking employment is a divisor, and that the quotient (which is the rate of wages paid) cannot be materially changed without changing the size of the divisor,—that profits and wages, since they come out of the same fund, must vary inversely, and that the only way to increase wages is to reduce profits, a theory advanced and defended by many leading writers on political economy, including Mill, Fawcett, Ricardo, and in America by Prof. Perry, was attacked by Mr. Cook in his lecture on the 30th ult. He rejoiced that such men as Prof. Walker, Cairns and Price have rejected and ably combatted this theory, which, if true, would justify Carlyle's designation of political economy as the "dismal science."

That in individual cases employers pay higher wages than they can afford, in order to keep up the quality of their labour, there is strong evidence, and Mr. Cook willingly admitted that large numbers of employers are carrying on their business at starvation rates of profit. Their side of the case should be heard and considered with candour. He then explained by a number of definitions, what he means by natural profits. The definitions are, summed up, somewhat as follows:

Natural profits consist of three parts,—interest on capital, insurance against risk, and remuneration for superintendence. To determine how large each of these fractions of profit ought to be, need not be difficult. The first is the same as the current rate of interest on money. The just compensation for risk might be computed approximately by consulting the authorities in the science of insurance. Proper remuneration for superintendence must be determined by the cost of hiring a superintendent, when for reason the employer chooses not to be his own superintendent. The rate of profit in any business depends on the excess of earnings over expenses, and this excess is governed by the rate of interest charged by banks for borrowed capital, the rate of insurance against risk, the cost of machinery, the state of the market, the rate of wages, and a multitude of other circumstances, chief among which is the efficiency of labour. The rate of profit, therefore, depends on a variety of circumstances, of which the rate of wages is only one. Ricardo's doctrine, that it depends on the rate of wages alone, is, therefore, untrue, because it is an inexhaustive statement of the case. On the contrary it is true that when the efficiency of labour is increased by the improvement of machinery, or any other cause, profits may be increased, although wages

remain the same. It may happen that from the same causes both the rate of wages and the rate of profit may be increased at the same time. At a given factory ten men can make one hundred yards of cloth in ten hours. Some fortunate inventor makes a machine so complete that the same men in the same time can make one thousand yards. The new machine costs no more than the old one, and the men who run it work for the ordinary wages. Profits run up nearly ten fold. Wages and profit might both be largely increased at the same time, and this case is typical of all steady employment.

Here is a merchant on India wharf in Boston, and he sends his goods to India and brings back cargoes from there. He may have a fair voyage or he may have a storm, just as the agriculturist may have a wet season or a dry. Now, what have the wet seasons or the dry, what have the storms or the calms, to do with the rate of wages? Undoubtedly wages are one element in the expenses of every business, but they are not the only element. They are only one finger on the palm. It may be they are the forefinger, but these other expenses—accident, rate of interest for the capital you must borrow, access to the market, efficiency of labour, insurance against risk, a score of circumstances—are the other fingers on the palm. And, after all, your own personal superintendence, your wise combination of details, is the thumb on that palm. Wages, even if they are the fore finger, are evidently not as important a part of the problem as these other circumstances taken together. It is utterly false to go upon the supposition that the hand of industry is only a hook, and that wages are its only finger. Let us open our minds to the whole problem. Let us take into view, as labouring men find it difficult to do at times, all the expenses of the employer; and let the employer take into view all his sources of profit, and it will be seen that there has rarely been taught authoritatively a more mischievous falsehood in political economy than the assertion that wages and capital are of necessity an eternal see-saw, putting the labourer and the employer into a state of constant war.

In the steady trades, it is historically true that wages and profits in the last half century have usually risen together. Bread is cheaper now in England than it was fifty years ago; sugar and tea are cheaper; average prices for clothing are lower; but in most of the steady trades the wages of the labourers have risen in the last fifty years in Great Britain, and not merely their nominal wages, but their real wages, or the purchasing power of their days of labour. At the same time who does not see the prosperity of the manufacturing class in Great Britain, if you take it on the average? Great Britain is wealthy because she is a factory, and prosperous as such. Everybody will grant me the proposition, that taken on the average the manufacturing business of Great Britain is prosperous, and that its profits have risen although the wages of operatives have risen.

It is evident both from history and from correct economical principles, that justice is no peril to capitalists, nor fair wages a diminution of fair profits.—*Condensed from report in the Boston Daily Advertiser.*

BIBLE REVISION.

This is a co-operative work, undertaken by scholars in Europe and America. It is, in some sense, a confidential work, and as yet incomplete, but I may be allowed to state, in general terms, its objects.

These are at once conservative and radical. Conservative in that we do not propose to offer a new version of the Bible, but rather to rejuvenate our English Scriptures, bringing up the version to the present state of Biblical learning and that of the English language. Conservative, also, in that the same idioms, the same vocabulary and the same associations with which the present excellent version is endeared to us will be preserved; yet it will be radical so far that the plan contemplates every improvement possible, namely:

1. A restitution of the original text. The *textus receptus* comes from mediæval MSS. when Biblical criticism had not been perfected as now. New MSS. have been found, old ones revised, and the uncial in place of the cursive text is employed.

2. Typographical errors are to be corrected. For example, "strain at a gnat" will read "strain out a gnat."

3. Errors of translation are to be corrected. These are seen in the use of tenses, the definite article, participles, and in other words.

4. It will be attempted to establish consistency. Now a Greek word, for example, is rendered in a dozen different ways. The early translators worked in independent companies, and also tried to bring out the fulness of the English tongue, forgetting the loyalty due to the original and to English idiom.

We shall attempt, also, to remove decayed words, substituting baggage for "carriage," and anticipate for "prevent," etc.

5. The italicising is to be revised. "The whole of man" is better than "the whole duty of man."

6. The present chapters are to be retained, but prose is to be printed as prose and poetry as poetry.

7. Auxiliary helps are to be given, as suggested by Usher's Chronology, in chapter headings.

The work will be printed at the University Press, England. The New Testament is to be issued next year, not waiting for the Old.

It may be said, in closing, that this union of European and American scholars of various denominations has been marked by delightful harmony of spirit, all of them bent on the single purpose to give to the Church the nearest equivalent in English to the original and inspired Word of God.—*Dr. Schaff.*

THE
CANADIAN INDEPENDENT.

TORONTO, THURSDAY, OCTOBER 2nd, 1879.

THE MONEY QUESTION.

IT will be seen at once that the subject we now bring before our readers is intensely practical. It deals with the sinews of war. It has to do with the passing of our Supply Bill for another year.

It is, or ought to be, a well known fact to all Canadian Congregationalists that within the next six months two important collections are to be taken up among the churches, and the sooner one of them is taken the better, so as to keep it from indecently crowding on the heels of the other. These collections are for the College and the Missionary Society. There are other institutions of a general character to be supported, but the two just named are beyond all comparison the most important. Upon their efficiency depend very largely our ranking and our success as a section of Christ's Church. If we keep them sound and prosperous, then there is good hope for us. If we allow them to languish, it will be to our own most grievous loss.

Our poverty of means arises not so much from lack of resources, as from lack of energy in developing the resources that we have. We are in the case, not of the man who has no water on his farm, but of the man who having abundance won't dig deep enough to get it. There is no doubt whatever that the Congregationalists of Canada are wealthy enough to keep all their institutions not merely above water, but in good sailing trim. The trouble is to get at the money. Especially is this so with the College. A glance at the statistics for Ontario and Quebec as contained in the Year Book for 1878-79, gives the following results: churches, 93; churches contributing, to the College, 47; total amount contributed, \$2,360.98. A further glance reveals that of this amount \$1,752.67 comes out of six churches, leaving \$508.31 to represent the contributions of forty-one churches. This is certainly a startling position of affairs, forty-one Congregational churches giving among them only \$508.31, and forty-six giving nothing at all towards securing that which has even been the darling heritage of Congregationalism—an educated ministry. Does it not almost seem as if the Ichabod of departed glory were written in shameful letters above the gates of our Zion?

It is not our intention however to speak despondingly, but rather to sound the bugle for a grander rally this coming winter. This much is certain, that unless the pastors of our churches take up the signal and pass it on, it will not stir the hearts of the people as it might. Every minister should with all the emphasis and eloquence he can command instruct his congregation in this matter, and we can only hope that if he neglects his duty he

will be pushed aside by some energetic deacon or treasurer more plentifully endowed with an almost forgotten Christian grace, viz., public spirit. We are well aware that raising money is not a pleasant task for a minister. Stingy people growl. Silly people sneer. Stupid people think of themselves as a patient in a dentist's chair, and complacently congratulate themselves that they are so meek under the hands of the operator—the minister. All this is unpleasant, and all this must be encountered. But he is a pigmy-spirited man who can't face a little unpleasantness. A true soldier thinks not of pleasure, but of duty. A true minister asks, not what do I like best, but "Lord what wilt thou have me to do?" In the name of Him who is our Lord, we call upon ministers and churches to make this year of giving head and shoulders above all the years preceding. If this be done, we need not be surprised if, as in some churches, the benediction come right after the collection.

Correspondence.

THE REV. MR. HAWES AND WESLEY CHURCH, MONTREAL.

To the Editor of the CANADIAN INDEPENDENT.

In the issue of the INDEPENDENT for September 18th appears a letter from Rev. J. B. Hawes, on "The Fellowship of the Churches." With the general tenor of the letter, I am in hearty sympathy. There is a belief which distinguishes Christianity from every other form of religion. This belief can be expressed, and should have due influence in determining the fellowship of the churches, provided always that it is the belief, not of a party, but of all truly Christian souls, whose common piety must arise from common convictions. No church has "the right to believe what she pleases," but only what facts warrant. No church has a right to receive or reject members solely on the ground of their being "agreeable" or disagreeable "to herself;" and no church has any right "to ordain or install as her pastor whoever she likes, irrespective of his moral and Christian character." I am not aware of any church in Canada that claims such rights. Churches submit, in such matters, to what at least appears to them to be the principles of the Head of the Church.

With Mr. Hawes, I am disposed to place more importance on the body of Christians than some do. A rope of sand is not the true symbol of Christ's Church. There is a body, having rights as imperative as those of the individual; but it is one body, not many bodies. It is true, there is apostolic warrant for regarding some circumstances as binding men and churches not to confer "with flesh and blood," but to go straight to the Master's work; yet no wise man or wise church would allow any but the most extraordinary circumstances to lead him or it into voluntary isolation from the other members of the universal body. To this extent, if I understand Mr. Hawes, we agree.

When, however, he drags me and my church forward as examples of the very opposite principles, I must ask by what authority he does so. I assume that he would not willingly misrepresent any one; yet I cannot but ask, who constituted him the public exponent of the aims and position of Wesley Church and its pastor?

Least silence on my part should be construed into acceptance of the position he assigns us, may I call attention to some facts which will define our true position?

Wesley Church derives its legal existence, and its pastor his legal recognition, from the law of 1834 introduced into Parliament by Rev. Dr. Wilkes, for the founding of orthodox Congregational churches; and we are bound by the responsibilities which that law

imposes. When I can find no standing in an orthodox and evangelical church, I shall abandon the ministry for ever. "Wesley Congregational Church" is no mere a separatist name than "Calvary Congregational," or "Zion Congregational," or "Emmanuel Congregational," or any other name which an individual congregation may assume. Such being the case, the remarks of Mr. Hawes are unjustifiable, and demand retraction.

On what authority does he represent my church as claiming "the right to decide its own articles of faith and polity, whether orthodox or unorthodox, congregational or uncongregational?" Is not the position we have assumed before the law a refutation of that? What right has he to include Wesley Church amongst those which "have no denominational connection and are therefore subject to no denominational restrictions relative to faith or polity?" We have been publicly welcomed into the fellowship of Congregational churches, and stand on the same ground as other congregations of that order. When Mr. Hawes says that Wesley Church "may believe in the Trinity or reject it. They may hold to a scriptural eschatology, restoration or annihilationism," if he means that members of the Church are not excommunicated for untrue opinions, so long as their piety is satisfactory, is the remark not applicable to Methodist and Presbyterian churches also, without any disgrace attaching to them from it? If he means that the Trinity may be denied in the pulpit, and unscriptural views on other points be therein proclaimed, what Trinity does he mean? Is it the Athanasian Trinity? I am not aware that Congregationalism necessitates the adoption of the Athanasian creed. Is it the Trinity of the so-called "Orthodox Greek Church," the third member of which has a different procession from that of the Athanasian Trinity? I did not know that Congregational orthodoxy and Greek orthodoxy were identical. Is it the Trinity of the Scriptures, which is nowhere stated philosophically, which awaits further knowledge of the mysteries of life and being before it can be philosophically stated, but which is apparent to Christian spiritual experience? Then, did Mr. Hawes, before penning his gratuitous representation of a church with which he has no connection, read in the published rules of Wesley Church that one ground on which the pastor may be deposed is, not merely the "contradiction," but "the habitual ignoring of the doctrines" of the Scriptures? When any church ceases to deny the Trinity, and when it rather asserts it as Scriptural, that church ceases to be Unitarian in any sense in which the term may not designate all Christians, since all hold to one God and one only. Such a church maintains the fundamental fact, even if its attempt to state that fact intelligently may not harmonize with tradition, or if its conceptions of that fact may be far short of the reality. If, then, the very law by which the pastor of Wesley Church holds his authority, and must ever hold his authority, to perform marriages and keep civil registers binds him to orthodox Congregationalism, and if his rules bind him to avoid even the ignoring of any Scriptural doctrines, by what right does a stranger spread through the press statements that act like "firebrands, arrows and death," without even the extenuating plea: "Am not I in sport?"

Churches are kept true in doctrine, not so much by ecclesiastical connexionism and dogmatic pledges, as by piety, regard for long-enduring public Christian thought, loyalty to Christ, and not least by the deference which grateful hearts ever pay to the opinions of those who treat them justly and kindly. Churches are driven into false doctrine by reaction from unsympathetic injustice far more than by independency.

Many more than Mr. Hawes need to be reminded of these facts; and he will bear with my strictures, I dare say, when I assure him I write not for him alone. Thanking you, Mr. Editor, for your insertion of this letter, I am, etc.,

JAMES ROY.

Montreal, Sept. 20th, 1879.

MANY will hail with great pleasure the announcement of a life of the late Dr. Horace Bushnell, which is to appear soon. It has been written by a daughter of Dr. Bushnell.

CONGREGATIONALISM.

BY REV. HENRI FORD, D.D.

Congregationalism denotes a particular form of church organization and government, as distinct from Presbyterianism, Methodism, Episcopacy, etc. Of course, it implies the existence of a church. What, then, is a church, as the term is commonly used in the New Testament, and among ourselves?

THE CHURCH OF THE NEW TESTAMENT DESCRIBED.

The Greek word commonly rendered *church* in the New Testament literally signifies a *congregation*, an *assembly*. Thus the congregation of Israel in the wilderness is called a church. Acts vii. 38. And to the riotous assembly at Ephesus, the same original word is applied. Acts xix. 32, 39. With reference to Christians, we find the word used in the three following senses:—

1. To denote the *general, invisible* Church, comprising the whole body of true believers on earth and in heaven. Heb. xii. 23; Col. i. 18, 24.

2. To denote particular *visible* churches, or those bodies of professed believers which were accustomed to assemble for divine worship, and other religious purposes, in one place; as the church at Jerusalem, the church at Antioch, the churches in Galatia and Macedonia.

3. The word is also used, though not frequently, to denote the *general, visible* Church, considered as embodying all the particular visible churches. Rom. xvi. 23; 1 Cor. xii. 28. The second of these senses is much the more common in the New Testament, and is that to which our attention is now to be directed.

It is evident from the sacred writings that Christ intended to embody his professed followers on earth, not in one *national, universal* Church, but in *particular, congregational* churches.* He prepared the materials for such a church during his public ministry, and soon after his ascension, a church was fully organized at Jerusalem. Acts i. 26; ii. 41, 42; vi. 5, 6. It was a principal labour of the apostles to form such churches in the cities and villages where they preached and where disciples were multiplied.

That these churches were not of a national or provincial character, appears from the fact, that when the churches of a particular country or province are mentioned, they are always spoken of in the plural number. Thus we read, not of the church, but the *churches* of Judea, of Syria, of Galatia, of Asia, and of Macedonia. Acts ix. 31; xv. 41; 1 Cor. xvi. 1, 19; 2 Cor. viii. 1. And when there were converts in a place adjoining a large city, it was not the custom of the apostles to gather them into the church of the city, but to form them into a separate church. Thus at Cenchrea, the port of Corinth, there was a church distinct from the larger church in the city. Rom. xvi. 1. There was also a church at Ostia, the port of Rome.

These particular churches were not loose, indeterminate bodies, embracing all who resided in a given locality, but each was a distinct and well-defined organization, having its own officers and members. To be a member of one church did not constitute membership in another; nor did the holding of office in one church constitute the incumbent an officer of any other church.

The churches of the apostles were composed, each of them, of Christians, who were expected to come together, *in one place*, for public worship, and for celebrating the ordinances of the gospel. Perhaps all of them did not assemble uniformly in one place. The distresses of the times and the want of suitable accommodations may have prevented this. But that, on all occasions of common interest and concernment, the members of a church, and even of the largest churches, were accustomed to come together, is certain. On the day of Pentecost, the church at Jerusalem were assembled "with one accord, in one place." And many years after, when messengers from the church at Antioch went up to Jerusalem with the question of circumcision, "the apostles and elders and

the whole church" came together, to deliberate and advise in relation to the matter. Acts ii. 1; xv. 22. When Paul and Barnabas returned from their first mission to the heathen, "they gathered the church at Antioch together, and rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles." Acts xiv. 27. "Upon the first day of the week," the church at Troas "came together to break bread." Acts xx. 7. It is repeatedly said of the church at Corinth, that they "came together *in one place*," to attend upon divine worship and administer the discipline of the church. 1 Cor. v. 4; xi. 18; xiv. 23.

It thus appears from the sacred writings that Christians, under the ministry of the apostles, were collected into distinct and separate organizations, called churches, each having its own members and officers, and each consisting of such as were accustomed to assemble in one place for religious worship, and for transacting the affairs of the church. I will only add, that if the plan of the apostles in this respect had been carried out in the succeeding ages; if, when Christians in the large cities and their suburbs became too numerous to assemble conveniently in one place, instead of attempting to continue together, they had amicably separated into distinct organizations, one of the stepping-stones to Romanism had never been laid, and a principal source of ambition and corruption had been excluded from the Church. In this case, the sees of Rome and Antioch and Alexandria and Constantinople would never have been converted into princely thrones, and aspirants would not have waded into them through scenes of turmoil and blood.

THE APOSTOLIC CHURCHES VOLUNTARY ASSOCIATIONS.

The churches in the days of the apostles were all of them *voluntary associations*. The apostles had no compulsory power to bring persons into churches, and they desired none. All who joined themselves to any of the churches did it freely and of their own accord. The three thousand who were baptized on the day of Pentecost acted freely; so did the Ethiopian eunuch, and Saul of Tarsus, and the Philippian jailor, and the family of Cornelius, and every other individual who, in those days, was added to a Christian church. There was no compulsion or involuntary action, or anything approaching to it, in any case.

But, although every church is, and of right ought to be, a voluntary association, still, every voluntary association is not a church. It is necessary to inquire, therefore, what there was peculiar in the associations of which we speak, which went to constitute them churches of Christ.

1. These associations consisted of persons of a *peculiar character*. All who joined themselves unto the churches of the apostles were required to profess faith in Christ, and to give credible evidence of piety. It was those who "were pricked in the heart," and repented, and "gladly received the word," who were admitted to the church on the day of Pentecost. It was not till the Samaritans "believed Philip, preaching the things concerning the kingdom of Christ," that they were received by him to baptism and the church. The Holy Ghost fell on the family of Cornelius, and satisfied Peter as to their piety, before he would admit them to the church, and administer to them the ordinances of the gospel. Ananias objected to the baptism of Saul of Tarsus, till a voice from heaven assured him of the piety of this recent persecutor; "He is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel." Acts ix. 15. We here see what were the terms of admission to the apostolic churches, and what ought to be the terms of admission to all the visible churches of Christ.

2. Not only did the churches of the apostles consist of persons of a particular character, but they were formed on a *peculiar basis*; viz., that of the *Holy Scriptures*. In establishing other voluntary associations, persons are guided by the particular object which they have in view, and they so form and adjust their constitution and laws as will best tend to promote this object. But in establishing churches, all

who would follow in the steps of the apostles must build entirely on the platform of the Scriptures. They must take the Scriptures as their rule. They must profess to believe whatever the Scriptures plainly teach, and promise to obey, so far as they are able, all that the Scriptures enjoin.

3. The *object* for which churches are formed and sustained is altogether of a peculiar character. This is not to promote any merely worldly or secular end, but a spiritual end. It is to maintain the worship and ordinances of the gospel; to promote, by all proper methods, the edification one of another; and to labour more efficiently than would otherwise be possible for the advancement of Christ's kingdom and the salvation of souls. Such is, in brief, the object of all church organization. A worthy and important object truly! An object in reference to which the church is gloriously distinguished from all other associations existing among men.

News of the Churches.

REV. E. IRELAND has accepted a call to the church at Richmond, Macomb County, Michigan.

REV. DR. WILD, of Brooklyn, New York, preached in the Listowel church a few Sundays ago.

WE understand that the Rev. Duncan McGregor, B.A., of Liverpool, Nova Scotia, is ready to do work in some western field.

MR. ATTWOOD, a student from the Western College, England, supplied the Northern Church on the 21st ult., with much acceptance.

WE were glad to receive a call from our brother Peacock on his way back to Kingston. He is greatly improved in health, but is still weak.

THE Rev. F. H. Marling, formerly pastor of the Bond street Church in this city, is announced to preach the Sunday school anniversary sermons in the Northern Church on the 5th inst.

WATFORD.—A very successful social was held in this church on the 24th ult. A most interesting feature in the programme was the presentation of a gold watch to the organist. There is substantial growth and steady progress in this part of brother Colwell's field, as well as in the associated church. One new station has been taken up.

BOND STREET, TORONTO.—On Sunday last our Bond street friends held their annual harvest festival. The pulpit and the platform were most tastefully decorated with fruits and flowers of all descriptions. The richest products of the garden and the field were represented. Mr. Handford preached morning and evening. In the morning he pointed out that all the gracious gifts of the harvest were from God's open hand of goodness, and exhorted his hearers to "praise the Lord for His goodness and for His wonderful works to the children of men." In the evening the spacious church was crowded. The subject of discourse was on "gleaning" from the pastoral of Ruth. Special collections on behalf of the Building Fund were taken. The day was one of great delight.

THE Congregational Union of Wales held its annual meeting in Liverpool, beginning on the 26th of September.

No one should be deceived by the fair professions of those who wish to devote the Sabbath to some "good" purpose, conducive to the welfare of their minds or bodies, apart from religion. A suprisingly extensive movement recently took place in Baltimore in the way of organizing "Sunday Literary Clubs." These clubs were ostensibly for mental and moral improvement, and to many this sounded as being next in goodness to religious worship. But this movement was followed up with so much zeal that suspicions were aroused, and an investigation being ordered, it was found that the "clubs" were for the purpose of enabling the members to consume beer and other liquors which they could not lawfully purchase at the ordinary places of sale on the Sabbath. This is a sample of the mental and moral improvement that comes of Sabbath-breaking.

*I here use the word congregational in a general and not in a technical or denominational sense.

The Sunday School.

INTERNATIONAL LESSONS.

LESSON XLI.

Oct. 12, } THE TYPES EXPLAINED. { Heb. ix.
1879. } 1-12.

GOLDEN TEXT.—"For by one offering He hath perfected for ever them that are sanctified."—Heb. x. 14.

HOME STUDIES.

- M. Ex. xxxvi. 1-38. . . . The tabernacle.
T. Ex. xxxvii. 1-29. . . . The tabernacle furniture.
W. Heb. ix. 1-28. . . . The more perfect tabernacle.
Th. Lev. xvi. 1-19. . . . Entering the holy place.
F. Lev. xvi. 20-34. . . . Atonement in the holy place.
S. Heb. x. 1-18. . . . Christ offered once for all.
S. Heb. x. 19-31. . . . A new and living way.

HELPS TO STUDY.

Intelligent Christians study the Old as well as the New Testament. It is from the latter that they obtain the framework of their creed and the clearest statements of the way of salvation; but they find the former well-fitted to give them a full view of the scheme of redemption and God's general plan in dealing with men. That there is a very close connection between the dim foreshadowings of the Old Testament and the plain revelations of the New is very clearly shown in our lesson. It sets before us the rites of the temple service as types of the only way of access to God, which is through the blood of Christ. The subject may be very conveniently dealt with under the following heads: (1) *The Types Enumerated*; (2) *The Types Explained*; (3) *The Types Fulfilled*.

I. THE TYPES ENUMERATED.—vers. 1-7.

Our lesson is an explanation of the typical significance of the tabernacle and its services. It was hard for even the Christian Jew to surrender his reliance upon the temple and its observances. It was the most natural of things for him to turn to that, thinking that no other spot had such authority for worship, and that its rites were still binding and of spiritual need and service. It was quite important, therefore, that he should be made to understand that the temple and its services were only promises of better things to come—promises that had been realized—and that it was folly to cling to them when the good things of which they were but the shadow were now in his possession. "In that he saith, a new covenant, he had made the first old. Now that which decayeth, and waxeth old, is ready to vanish away." viii. 2. In accordance with the impression that Paul desires to make, he speaks of the first covenant as a thing of the past. "Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary." He speaks of it as in the past tense. He did this though the splendid temple was still standing, and though the smoke of its sacrifices ascended every morning and evening in contradiction to his assertion. It was a monument of what was—the husk of that which for centuries it had held in hope. Two things the first covenant possessed: 1. "Ordinances of divine worship;" 2. "A worldly sanctuary." The apostle treats of the second of these first, in verses 2-5, and in the first in verses 6-7.

The sacred writer then enumerates what the temple contained, mentioning those things first that were in the holy place, or what he calls the "first" tabernacle. They were: 1. The candlestick; 2. The table with its shew-bread. Either in the holy of holies, "after the second veil," or connected with it there were: (1) The golden censer; (2) The ark of the covenant, which contained the golden pot of manna, Aaron's rod that budded, and the tables of the covenant; (3) The cherubim that overshadowed the mercy-seat. Doubtless each one of these things had a typical significance. What was the special meaning of each one the apostle does not reveal. Instead, he says concerning them, "of which we cannot now speak more particularly." He has other, and more important typical meanings to show, and therefore does not dwell upon them lest they should withdraw attention from that which he considers to be the most momentous of all.

II. THE TYPES EXPLAINED.—vers. 8-10.

We have had the facts, and now the apostle proceeds to give the typical meaning of that which was most necessary for us to know. He says of all that of which he has spoken, "The Holy Ghost thus signifying that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing." Through the tabernacle and the temple, then, the Holy Ghost was speaking to the people, and telling them of their restrictions, in order that they might listen, and give the more heed to the voices of the prophets whom he inspired to tell them of the greater privileges that were to come. The temple and its services were "a figure for the time then present—a parable in stone and in act of the better things to be. The holy of holies was a 'figure' of 'the holiest of all'—the place where God is. Entrance to that was not known, 'while as the first tabernacle was yet standing'—while the Levitical system still held sway—but now is accessible by faith to every Christian who seeks God in prayer. He can have 'boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, through his flesh.' When that was rent upon the cross the veil of the temple was torn from top to bottom, thus proclaiming that thereafter the holy of holies was accessible to all men at all times.

III. THE TYPES FULFILLED.—vers. 11, 12.

They were fulfilled in Christ's coming. 1. In His being a high priest of good things to come. As the antitype

necessarily would surpass the type, He surpassed the high priest of the temple in the respect that He is a high priest of those good things that we look for beyond this life. He is preparing mansions in heaven for those who believe upon His name. He is fitting heaven for them, as well as fitting them for heaven. There are glories that they are to share with Him, spiritual feasts that excel anything of which here they dream, and delights of which they have no conception—of these He is the high priest. 2. In the greater and more perfect tabernacle, not made with hands, that is to say, not of this building. Here is a sentence that is enigmatical. What tabernacle is here meant? Some take it that it refers to Christ's body, to which He once referred as "this temple," when the Jews supposed that he meant the temple that stood before them in stately grandeur. John ii. 19. Others understand that the inner heaven, where God is, is intended. The last view is consistent with the interpretation that has been given to the phrase the holiest of all that appears in this lesson. That must be a part of the "greater and more perfect tabernacle"—a tabernacle that has no "first," or holy place, since the veil is torn away, but whose holy of holies is one with its whole dimension. It is "greater" than its earthly prototype in respect both to its size and its glory—"more perfect" because it makes "the comers thereunto perfect"—a thing which the other could not do (x. 1). This, we take it, is the tabernacle referred to in chap. viii. 2—"the true tabernacle which the Lord pitched, and not man." 3. In His making a perfect sacrifice. Neither by the blood of goats and calves, but by His own blood, He entered once into the holy place, having obtained eternal redemption for us.

THE EPISTLE TO THE HEBREWS.

BY THE REV. EDWARD F. HUMPHREY, D.D.

The Author.—This Epistle, like the three of John, is anonymous. The titles in our version are no part of the inspired text. Although the authorship of the Hebrews is not wholly free from doubt, yet we may safely ascribe it to Paul, on the authority of persuasive external and internal evidence; the prevailing consent of the church; the judgment of the great majority of the soundest and most orthodox scholars; and the conspicuous failure of every effort that has been made to ascribe its authorship on good grounds to any writer except Paul.

To whom addressed.—Undoubtedly to all Jewish Christians, with special reference, perhaps, to those in and about Jerusalem.

It was called for by the sore temptations to which the Jewish Christians were exposed, urging them to renounce Christianity and go back to Judaism. They were exposed to fierce persecutions from their unbelieving brethren. Besides, it might be plausibly argued: "Our own religion is of divine authority. It was given from Sinai by the mediation of angels and through the ministry of Moses. Consider its holy priesthood; its magnificent temple; its imposing ritual; its awful mysteries; its inspired and soothing psalmody. Judges, prophets and kings have adorned its history. Mighty miracles have attested its divine original. Thousands have found salvation in its worship. The dispensation is glorious. Why should we abandon it? Why renounce the faith of our fathers?" Now, in order to resist this tendency to reaction and apostasy, Paul prepared this Epistle. He wrote for the benefit also of the Church in all ages; furnishing it with an inspired commentary on the ceremonial law, and showing how Judaism flowered out into Christianity, the glorious old into the more glorious new. 2 Cor. iii. 7-11.

The plan of the Epistle is very simple. Paul demonstrates, in a compact and unanswerable argument, the superiority of the new dispensation over the old; and he weaves into the substance of the argument the most fervid exhortations and warnings against apostasy. This is his whole plan.

The train of thought may be reduced to four arguments:

1. Christ, the author of Christianity, is infinitely superior to all the angels of God. Chap. i., ii. Christ is the Lord and Creator of all; the express image of God. He is enthroned on high; He is the Son of God; all the angels worship Him; and God Himself ascribes to Him supreme and eternal dominion. Such is the majesty of Christ; but the angels are no more than ministering spirits. i. 1-14. The human nature of Christ takes nothing from His majesty, but adds to it. For, He is in that nature crowned with glory and honour. ii. 7-9. In that nature, also, He made ex- ation for sin. ii. 10-15. And, again, He is able to succour us, He having been tempted as we are. ii. 16-18.

2. Christ our Head is superior to Moses the head of the old dispensation. Moses was only a servant in the household of God, but Christ is the Son over the household. Chap. iii. 1-6. See also Eph. i. 20-23.

3. Christ as a High Priest was superior to the Jewish high priest. Chaps. iv. 14 to vii. 28. Like the Jewish priests, He offered sacrifices for sin, and was compassionate towards the erring. v. 1, 2. But He was higher than they, because He had passed into the heavens (iv. 14); and He took the office from the direct appointment of God. v. 4, 5. Next, Christ is a priest after the order of Melchisedec, and Melchisedec is superior to the Levitical priests. v. 6 and vii. 1-21. Christ also was appointed by an oath. vii. 21, 22. Because Christ never dies, He has an unchangeable priesthood, and is an ever-living intercessor. vii. 23-25. Holy, also, harmless and undefiled is He, not needing to offer a daily sacrifice first for His own sins. vii. 26-28. How inferior, in all these respects, was the Jewish priest to Him!

4. The priestly office of Christ is exercised in a heavenly sanctuary. Chaps. viii. 1 to x. 18. The heavenly temple far exceeds in grandeur the earthly. Indeed, this latter tem-

ple, its beautiful implements of worship and the most holy place itself, were mere copies and types of the true sanctuary, into which Christ has entered. To His covenant the old is subservient. The blood of bullocks and goats would not take away sin; but Christ has carried His own blood into the heavenly sanctuary. And He has made an atonement once for all which need not be repeated.

These four arguments for the superiority of Christianity over Judaism, are enforced by the most solemn and persuasive warnings against apostasy. Many of these are interwoven with the several arguments. See ii. 1-4; iii. 7-19; iv. 1-16; chaps. v. and vi.; x. 19-30. Chapter xi. shows the nature of faith in the unseen future, and its power to protect the child of God from the danger of falling away. Chapter xii. sets forth the consolations offered to those who suffer afflictions. Chapter xiii. contains practical cautions and counsels.

The whole Epistle, considered as an inspired and wonderfully lucid exposition of the ceremonial law, as a description of the glory of Christ, and as a persuasive to steadfastness in the Christian profession, is one of the most precious parts of Word of God. To which we may add, although it is far less important, this Epistle contains passages which for pathos, eloquence and sustained power of thought and expression, are unsurpassed in all literature—ancient or modern. See vi. 1-8; xi. 32-40; with xii. 1, 2; xii. 5-13; and xii. 18-29.

JEALOUSY.

There is a story in the Bible which we do not often read. It is in a very strange book to be in the Bible. The name of God does not occur once in the book, and the whole story reads more like an eastern fable or a bit out of the "Arabian Nights" than a piece of God's word. It is the book of Esther. There we read about the sojourn of certain Jews in the kingdom of Persia, among whom was an old man named Mordecai, with his niece Esther, who afterwards became queen. The king's chief minister, Haman, was richer and more powerful than any of the other nobles. He had many children, and many honours, and everything that could delight his heart; and yet he hated this Mordecai so much, and was so jealous of him, that when he was telling of all his honours to his wife and his friends, he said, "Yet all this availeth me nothing so long as I see Mordecai the Jew sitting at the king's gate." Then he arranged a plan by which he might have Mordecai hanged upon a gallows fifty cubits high. The gallows was built, and all things were ready, and then, by one of those sudden changes of oriental caprice, the gallows which was prepared for Mordecai, received Haman, who, coming under the sudden frown of Ahasuerus the king, was sentenced to be hanged upon this high scaffold.

We hear a great deal to-day about green-eyed jealousy. This is the wonderful lesson of Shakespeare's play of Othello. Too many people think this term "green-eyed" is a mere figure of speech. But jealousy does make us look at things in a wrong light! People who are jaundiced look yellow; the whites of their eyes are yellow, and everything appears to them tinged with their own yellow sickness. Then there are other people who are colour-blind. Everything looks wrong to them. They cannot distinguish one colour from another. And people who are jealous of others see them in a false light. They look at them with a jaundiced, diseased eye. They will believe nothing good of them; they find fault with everything they do; the sight of others whom they hate being happy, makes them unhappy. As when Haman said, after reviewing all his honours, and glories, and then thought of the poor old Jew whom he hated, "Yet all this availeth me nothing so long as I see Mordecai the Jew sitting at the king's gate."

Malaria is a terrible disease. It poisons the blood and spoils the system. It starts up all sorts of symptoms which we try to cure with medicine, and which cannot be cured until the intruding curse of malaria, the sickening blood-poison, is rooted out of the system.

And jealousy is a moral malaria in the heart. It makes everything appear sickened and green with its hated blight. It has the curse of God upon it. It kills out all human happiness; it separates us from our friends, and will give us a loveless old age. Rooks and ravens, those ugly black birds, are said to kill the trees in which they make their nests. And the black raven of jealousy does the same when it makes its nest in the human heart.—*Rev. W. W. Newton in S. S. Times.*

CONSUMPTION CURED.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure for Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge to all who desire it, this recipe, in German, French, or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. W. SHERAR, 159 Power Block, Rochester, N. Y.

HER Majesty Queen Victoria has intimated that the sale of the photographs of the so-called fashionable beauties has her severe displeasure, and an earnest attempt is to be made to limit the abuse. The principal sinners, says an English weekly, are ladies of the aristocracy, and the remedy lies in her Majesty's own hands.

Scientific and Useful.

PEACH CAKE.—Bake three layers of sponge cake, cut ripe peaches into very thin slices; prepare some sweet cream by whipping, sweetening and flavouring it; spread the peaches, with the cream poured over, between each layer as also over the top of the cake.

GATHERING FERNS.—Fern-gathering parties are now in order, and ladies and children in many places may already be seen taking short drives into the country and to the water-courses and wild spots along the hills, for the purpose of making cozy homes still more attractive during the fall and winter months by carefully stocked Wardian cases, and the gracefully bending dried fronds. The chief obstacle to pressing ferns for indoor decoration is their disposition to curl up as soon as picked. It is best, therefore, to carry to glen and brake a folio made of white porous paper covered with stiff pasteboard. The ferns should be carefully placed between the pages as gathered, and the stiff cover will hold them in their natural shape.

CROWS.—In defiance of what we were taught in our boyhood regarding the villainous character of the crow, and the almost universal belief that he is an enemy of the husbandman, we treat him with kindness whenever he chooses to visit our grounds. When the time arrives for putting in corn we put up no "scarecrows," but scatter soaked corn over the field, allowing them to take all they want. A few quarts of soft corn, scattered every few days, until the growing crop is too large for the crows to pull, is a better and cheaper protection than any scarecrow, and it encourages the crows to visit the field to hunt for worms, grubs, and noxious insects later in the season. If all our insectivorous birds were encouraged to visit the grain-fields and orchards, there would be less occasion to fight insect pests by more expensive methods. —*Weekly Sun.*

SCIENCE AND THE BIBLE.—The Bible declares scientific truth far in advance of its discovery, far in advance of man's ability to understand its plain declarations. Take a few conspicuous illustrations: The Bible asserted from the first that the present order of things had a beginning. After ages of investigation, after researches in the realms of physics, arguments in metaphysics, and conclusions by the necessities of resistless logic, science has reached the same result. The Bible asserted from the first that creation of matter preceded arrangement. It was chaos; void, without form; darkness; arrangement was a subsequent work. The world was not created in the form it was to have; it was to be moulded, shaped, stratified, coaled, mountained, valleyed subsequently. All of which science utters ages afterward. The Bible did not hesitate to affirm that light existed before the sun, though men did not believe it, and used it as a weapon against inspiration. Now we praise men for having demonstrated the oldest record. It is a recently discovered truth of science that the strata of the earth were formed by the action of water, and that the mountains were once under the ocean. It is an idea long familiar to Bible readers: "Thou coverest the earth with the deep as with a garment. The waters stood above the mountains. At Thy rebuke they fled; at the voice of Thy thunder they hasted away. The mountains ascend, the valleys descend, into the place Thou hast founded for them." Here is a whole volume of geology in a paragraph. The thunder of continental convulsions is God's voice; the mountains rise by God's power; the waters haste away unto the place God prepared for them. Our slowness of geological discovery is accounted for by Peter: "For of this they are willingly ignorant, that by the Word of God there were heavens of old, and land framed out of water, whereby the world that then was, being overflowed by water, perished." We recognize these geological subsidences, but we read them from the testimony of the rocks more willingly than from the testimony of the Word.—*Revelations in Astronomy, by Dr. H. W. Warren.*

DEAF PEOPLE'S TROUBLES.—One of the saddest features of excessive deafness is the unhappy mental effect it is apt to leave on those troubled with it. So frequently is this the case that it has been said that persons of morbid dispositions are peculiarly liable to this affliction; but there is reason for think-

ing that in this way of looking at the matter, cause and effect are transposed. It is certain that persons of cheerful dispositions have been apparently transformed into something wholly different from their former selves by being deprived of the ordinary power of hearing. This change is not difficult to understand when one takes into account the many trials and deprivations a person whose hearing is greatly impaired is called upon to bear. He is outwardly in no way different from other people, and unless he has with him at all times some ugly symbol of his infirmity, like an ear trumpet, strangers cannot know and friends are likely to forget that he is wanting in one of the most-used powers of sense. Of course, when something is said to him which he does not understand, in consequence of the light, careless way in which the words are uttered, or because the sounds are lost to him in the jarring hum of a general conversation, it is easy to explain one's helplessness and ask to have the question or statement repeated. But to be thus perpetually acknowledging one's weakness is exceedingly distasteful to most persons; and the more so as the confession rarely brings with it any satisfactory return. The prevailing belief of those who have not associated much with deaf people is that to make them hear it is only necessary to raise the voice. This, in most instances, is a complete mistake. Few men, and still fewer women, who are not professional vocalists, speak plainly when they speak with a loud voice, and hence it often happens that the victim of their kind efforts is in no way assisted in the task of understanding them, while all those who may be near are made aware of his misfortune. The proper way is to speak slowly and distinctly, for with the deaf the recognition of volume of sound exists, just as a near-sighted man has a perception of an object, duly in one case as in the other, the outlines and divisions are uncertain and confused. As this is rarely understood, those who are troubled with deafness soon find that attempts at general social intercourse bring with them more discomfiture than pleasure, and the natural result is to force the sufferer into a kind of mental isolation.—*New York Times.*

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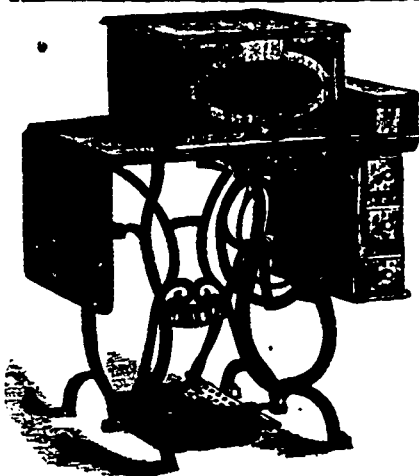
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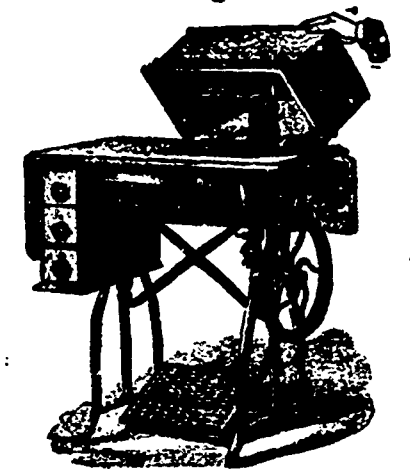
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