

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured covers/  
Couverture de couleur
- Covers damaged/  
Couverture endommagée
- Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée
- Cover title missing/  
Le titre de couverture manque
- Coloured maps/  
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur
- Bound with other material/  
Relié avec d'autres documents
- Tight binding may cause shadows or distortion along interior margin/  
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/  
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.
- Additional comments:  
Commentaires supplémentaires:

- Coloured pages/  
Pages de couleur
- Pages damaged/  
Pages endommagées
- Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées
- Pages detached/  
Pages détachées
- Showthrough/  
Transparence
- Quality of print varies/  
Qualité inégale de l'impression
- Continuous pagination/  
Pagination continue
- Includes index(es)/  
Comprend un (des) index
- Title on header taken from:/  
Le titre de l'en-tête provient:
- Title page of issue/  
Page de titre de la livraison
- Caption of issue/  
Titre de départ de la livraison
- Masthead/  
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below/  
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>

# The Canadian Independent.

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

Vol. 26,

TORONTO, THURSDAY, November 20, 1879.

New Series. No. 21.

## THE CANADIAN INDEPENDENT.

Published by the Congregational Publishing Company.

REV. J. B. SILCOX, *Managing Editor.*  
 REV. JOHN WOOD,  
 " R. W. WALLACE, M.A., } *Associate Editors.*  
 " JOSEPH GRIFFITH,

### EDITORIAL DEPARTMENT.

All communications for the Editorial, News of Churches, and Correspondence Columns should be addressed to the Managing Editor, the Rev. J. B. Silcox, 340 Spadina Avenue, Toronto. Any article intended for the next issue must be in his hands not later than Monday.

No notice can be taken of anonymous communications. The name and address of the writer must accompany the article, not necessarily for publication, but as a guaranty of good faith.

We do not hold ourselves responsible for any views or opinions expressed in the communications of our correspondents.

Pastors and church officers are particularly requested to forward items for "News of the Churches" column.

### BUSINESS DEPARTMENT.

Subscription \$1 per annum, payable in advance. Remit by Money Order, Draft, or Registered Letter.

Money mailed in unregistered letters will be at the risk of the sender.

The figures following name on address label indicate the date to which the paper is paid; e.g., John Smith, 1 Jan. '80 shows subscription paid up to end of 1879. The \$ mark after your name shows amount due on paper up to end of June 1879.

Orders to discontinue the paper must be accompanied by the amount due. Subscribers are responsible until full payment is made.

Advertising rates sent on application.

All Subscriptions and advertisements should be sent to the Business Manager, Mr. A. Christie, 6 Wilton Avenue, Toronto, Ont.

AN interesting meeting of the Directors, Shareholders and friends of the CANADIAN INDEPENDENT was held in this city on Tuesday evening last. Representatives of all the city churches were present. All were agreed that the weekly could be more useful to the churches than a monthly, and it was resolved by those present to push this part of our denominational work forward and make it a still greater success. The Directors are glad to announce that Mr. H. J. Clark of the city has consented to take the Editorship of the paper at the beginning of the new year. The Directors are confident that a vigorous canvass will be made in all the churches, and made now. Remember that all new subscribers will get the paper free for the remainder of the year.

THE Duke of Norfolk is a Romanist. In gratitude for the birth of a son he engaged to build ten churches, and actually laid the foundation stones of four before the child was ten days old. His example may well be emulated by those who possess a true Christian faith.

DR. SOMERVILLE met with the same success in Marseilles as he had in Nimes and other places in France during his evangelistic tour. It is said that his work in Nimes has led the Christians of that city to begin a settled mission for the people. The same has occurred in other towns of France where Dr. Somerville has preached.

THE Boers of the Transvaal are threatening to resist the re-establishment of British authority in that country. In one place they have formed an immense laager and are preparing for a desperate resistance. Chief Morosi has also refused to submit to British authority. There may, as a consequence, be some fighting, but the result cannot be doubtful.

HERE is a paragraph that ought to be copied by every religious paper in the land. The Western Michigan Methodist Conference at its recent meeting expressed its sentiments on the use of tobacco by the unanimous adoption of the following resolutions: 1. That hereafter no young man using tobacco in any form, coming as a candidate for the ministry, shall be received into this Conference; 2. That those members of this Conference already addicted to the use of

tobacco are exhorted to desist from it in public and when in the company of persons who do not use it; 3. That all circuits and missions are advised not to send delegates to this Conference hereafter who are users of tobacco; 4. That no local preacher will be ordained an elder who uses tobacco.

A CORRESPONDENT of "The English Independent" writes of what he calls "A new departure in church membership." A Baptist church was recently opened in Bowdon, Manchester, Dr. Maclaren preaching on the occasion. By a clause in the trust deed, provision is made for the admission into fellowship of persons belonging to various denominations; but they are not permitted to vote at church meetings unless they are Baptists. The purpose is to make certain of the continuance of the church as a Baptist one, and yet give all Christians the privileges, or some of the privileges of membership. The method is not a bad one. We can suggest a better one, however; only that denominationalism will not stand in its presence. That is, to admit all who give credible evidence of faith in Christ to all the advantages and benefits as well as responsibilities, that any church can present to them.

THAT Independent of the Independents, Rev. J. Baldwin Brown, is protesting again. The Congregational Union of England and Wales, at its recent meeting, referring to the difficulties attending the removal and re-settlement of ministers, passed a resolution recommending the County Unions "to appoint Confidential Committees, with which vacant churches and movable ministers may correspond." Mr. Brown objected to the scheme. He insists on leaving the churches and ministers alone to do their own business, and he has a terrible dread of committees in general, and confidential committees in particular. Mr. Hanay, the Secretary of the Union, said that he had been doing the kind of work mentioned for a long time, and wanted to get rid of it. It is difficult to deal satisfactorily with the matter, there is no doubt. We have no faith in committee management, and it looks as if congregational affairs in England were suffering from such management. But what are you going to do? After all, the mass of the members of our churches in England will take care of themselves. They are not likely to become willing slaves to committee-men or anybody else.

THE Rev. A. J. Bray, in the "Spectator," referring to the resolution passed by the Y.M.C.A. Convention requesting ministers to preach a sermon to young men on the text "The moral young man weighed in the balance and found wanting," says, "I wonder where they found that text or that sentiment. Certainly they did not find it in the Bible. They seem to have forgotten that it was Belshazzar, the young *roue*, that was thus "weighed and found wanting," or, rather "numbered, weighed, and divided." He was in no way a "moral young man," and I confess I do not see where the analogy comes in. The subject as announced is simply a travesty of Scripture. We cannot afford to denounce, or sneer at, or undervalue morality in these days. We have achieved a fatal success in our effort to divorce morals and religion—and in this age of avarice and debauchery, and scepticism, the mere announcement that moral young men, when, "weighed in the balances," are found wanting, can do nothing but harm. We have work enough on our hands to preach to those who are not moral, and it is evident that a little more practical common sense imported into Y.M.C.A. Conventions would be a clear gain to the community." We are rejoiced that there is a good deal of force in Brother Bray's remarks.

THE week of prayer on behalf of young men was, we are glad to understand, very generally observed with services both appropriate and instructive. In Toronto the work was greatly assisted by the presence and the very acceptable labours of the Rev. George Muller of Bristol. In the course of the services the following report was presented, giving a view of the Y. M. C. Association work throughout the world:—Thirty-five years have passed since the first Young Men's Christian Association was formed in the city of London. Since then organizations have multiplied, until to-day they exist in all quarters of the world. They are distributed as follows.

United States and Canada.....	1,100
Great Britain.....	300
Germany.....	300
Holland.....	300
Switzerland.....	180
Sweden.....	65
France.....	45
Other nations of Europe.....	50
Australia, Spain, Japan, and China.....	60

Total.....2,400

A significant feature of the above statistics is that the work is not confined to nominally Christian countries. Already we have reports of Associations in Cairo, Beyrout, Smyrna, Damascus, Jerusalem, Nazareth, Calcutta, Hong Kong, and Yokohama. The membership of these Associations approximates 200,000. Every three years a World's Convention is held. The last Triennial Conference met at Geneva, Switzerland, in August, 1878. Eleven nations were represented by 207 delegates. The American delegation numbers forty-one persons. The Conference appointed an international Central Committee, with a quorum at Geneva, and one member from each country represented.

SOME of the bishops and other dignitaries of the English Established Church are turning their attention to their Nonconformist brethren, and not in the way of denunciation and abuse either. The Bishop of Manchester is "a character," and at a recent diocesan conference, he suggested a resolution in the following terms. "That this Conference desires to promote a friendly recognition of those of our dissenting brethren who will consent to meet us on the ground of our common Christianity, and expresses an earnest wish to cultivate friendly relations with them and to co-operate with them on any possible platform of Christian work: that in the opinion of this Conference it is desirable that the Convocation of this province (of York) should consider the question of the comprehension of Nonconformists with a view to devising the best means of terminating our dissensions, and establishing unity and working harmony between all sections of earnest Christian people in the land." The Convention of the Diocese of Peterborough does not go quite so far. The Dean of Peterborough proposed a resolution inviting delegates from the orthodox dissenting bodies to a conference with a view to the consideration of terms of re-union with the Established Church. An amendment was offered and carried. It is as follows: "That in full recognition of the sin and scandal of divisions among Christians, and in humble consciousness that they have been fomented and encouraged by many short-comings on the part of the English Church, this Conference would hail with the utmost satisfaction any proposals tending toward home re-union without compromising scriptural truth and apostolic order; and that, while unable to perceive that the time has arrived for formal communication between the authorities of the Church and delegates from Nonconformists, it is of opinion that special attention should be directed to a possible concordat with Wesleyan Methodists."

## A PASTORAL CALL.

BY J. N. MONTREAL.

The village of P—, on the River O—, was, in the year 18—, a poor scattered hamlet inhabited chiefly by Irish Roman Catholic labourers on what was to be the "O— ship canal." No Protestant Church was there; and the large, unpainted, wooden one used by the Romanists had been hastily built upon the site of one which an Orangeman, zealous for the truth and God and brotherly love, had burned down. I laboured there for two years, and preached there just twice in that time; for no Protestant congregation dared to assemble in the face of the outraged Catholic multitude. All the intercourse I had with the people was in visiting their houses.

Once, I took the liberty, as the only Protestant minister who regularly went to the village, of calling on a family from the town of M—, in the State of Vermont. It was my first visit. Only the lady of the house was at home. How refreshing it was, amid the roughness of that then unpolished place, to find a lady, educated beyond all her "environment," neat and tasteful in her apparel, gentle and refined in her bearing! Well, before leaving I spoke to her of religion, and prayed with her, not thinking but that, as in many other cases, I should find no better result than the respectful and almost timid reception of my message.

About two or three weeks afterward, as I was about to mount my horse, to go to a distant place to preach on the following morning, a letter was put into my hand. It had been opened, closed with paste hastily made of flour and cold water, and carried about till it had become soiled and crumpled. It contained the information that my visit to young Mrs. M. had resulted in her conversion. She had given her heart to Christ, and had found the secret of being at "peace with God." But, was there ever a blessing given without a "but" coming into the account of it? A geologist living in the village, an infidel they said he was, had endeavoured to convince her that her new experience was a delusion, and she lost her confidence and peace. She wanted me to see her immediately; and this request had been written nearly three weeks before. To comply with it then might be too late, in any case it would increase my ride on Sunday morning to fifteen miles before ten o'clock. Yet, go I must, and go I did. During the evening I was surprised not to see Mrs. M. The rest of the household conversed with me, amongst other things, about the delay of the letter. The geologist had intercepted it and had procured its delay until it should be useless. Science does not necessarily make men honourable.

During the evening I noticed a peculiar sound coming from an adjoining room. "Do you know what that sound is?" said Miss M., the sister-in-law of the lady I wanted to see. "It is Mrs. M. She is praying; and she says she will not cease until she regains her faith and peace of mind."

Being late I proposed that she should come with the rest of the household to family prayer. She came. In prayer I asked earnestly that, then and there, she might be blessed again. No emotion of encouragement assured me of any success. I arose, leaned my head, in great distress, on my hands upon the table. Could it be that God would not answer? A strange silence followed. Presently I heard a sweet, soft voice repeating slowly, "Blessed Jesus! hast thou heard his prayer? Blessed Jesus! hast thou heard his prayer?" I turned. She had not moved from her knees, but stayed there, with eyes uplifted, and hands clasped, calmly, but as in the presence of One unseen, repeating the same words. Then she arose, walked over to her husband, clasped him about the neck, and said till in tears he answered "yes," "Dear, won't you give your heart to Jesus?"

Shortly afterward she left for her former home in Vermont. I heard that she connected herself with "the Church" there. I never found out what church it was. I think it was the Congregational Church.

What has become of her? I cannot tell. All I can say is that, many a time, in doubts and difficulties, in misunderstandings and persecution, my heart goes

back to that scene amid the barren loneliness of the now almost forsaken village; and the thought of a God that answers prayer gives me comfort.

## MR. GEORGE MULLER.

Toronto has been favoured during the past week by a visit from the widely known and greatly loved George Müller, of the Orphanage, Bristol, England. He has laboured in connection with the Young Men's Christian Association in this city during these past days of united prayer, and has done so with great power and universal acceptance. As is well known, Mr. Müller has for a very long period carried on a system of enlightened and most successful Christian benevolence on behalf of orphan children of both sexes. He has systematically, and on principle, repudiated all solicitation for funds, whether by direct appeal or indirect manipulation. His plan has been to make his own and his *protégé's* needs the subject of earnest and persevering prayer to God, and as the result of more than forty years' experience, he declares that he has found it the best, most efficient and most satisfactory of any. He has never, he says, really needed money or other help, but he has got it, "good measure, pressed down and running over." In this way he has been enabled to spend more than half a million of pounds sterling on his schemes of benevolence, has educated, fed and clothed thousands of orphans, and has had the satisfaction of seeing very many of these leading prosperous, honourable and Christian lives. In old age, he is as eager, energetic and successful in his work as ever, and is still as abundantly bringing forth fruit to the honour and glory of that Master whom he has served so long and whom he loves so well. His addresses in Toronto have been characterized by great simplicity, marked directness, occasional pathos, uniform seriousness and unobtrusive spirituality. It would be too much to expect that every one should have been satisfied with every word he spoke or with all his views of truth and duty. But his quiet words of earnest appeal, tender affection, and honest admonition and entreaty will have power in the hearts of not a few in this locality, for a far longer period and with far more beneficial results than ever had the boisterous declamation and the somewhat turgid and bizarre eloquence of much more pretentious revivalists. Amid the great outcry about the want of funds to carry on religious and benevolent enterprises, it might almost be worth while to inquire if Müller's plan had been honestly, earnestly and perseveringly put to the trial, and if, after all, it has been so far found wanting that God's people have been fain to fall back upon church soirees and bazaars, to say nothing of concerts, oratorios, raffles, and other instrumentalities even more grotesque and equally equivocal.

## IN THE FOGS.

"Is it *always* foggy here?" inquired a lady passenger of a Cunard steamer's captain, when they were groping their way across the Banks of Newfoundland. "How should I know?" replied the captain gruffly—"I do not *live* here." But there are some of Christ's professed followers who do manage to live in the chilling regions of spiritual fog for a great part of their unhappy lives. They spend much of their time under a cloud, and but few streaks of sunshine brighten their leaden sky. Worse still, they seem most perversely to anchor themselves in those latitudes where the fogs prevail.

These sun-hiding mists generally are bred from their own hearts; they are the direct result of unbelief. The cloudy Christians are the doubting Christians. They manage to give house-room to every doubt that comes along. Instead of shutting the door in the face of these tormentors, as John Newton did when he sung "Begone unbelief! my Saviour is near"—they invite them in and harbour them. And never will these desponding disciples get rid of their doubts until they deal with them as the tippler must deal with the bottle, if he desires to reform. You must break up your sinful habit, cost what it may. When a doubt begins to creep over you, resist it! Pray to be delivered from it. Grasp the sword of the

Spirit which is the Word of God, and parry off the enemy by the dexterous use of God's promises. Study these, and keep them always within your reach. You did not issue those promises, but God did; you are not responsible for them, but God is. The setting of your own ignorance above His knowledge, and of your own weakness above His might, and of your own fears above His everlasting faithfulness, is an insult and a crime. Say to yourself emphatically—"This devil of doubt shall not torment me any longer. If I go on in this way I shall become an infidel and an outcast. I will not trifle with my Almighty Saviour again. I will cling to Him if I perish. Lord! I believe; help Thou my wicked unbelief!"

A positive act, and course of action on your part, will break up and scatter the fogs, just as heat vanquishes cold, and sunlight dispels darkness. During his earlier life Dr. Merle D'Aubigné, the Swiss historian of the Reformation, was grievously vexed with depressing doubts. He went to his old teacher for help. The shrewd old man refused to answer the young man's perplexities, saying, "Were I to get you rid of these doubts, others would come. There is a shorter way of destroying them. Let Christ be *really* to you the Son of God, the Saviour. Do His will. His light will dispel the clouds, and His Spirit will lead you into all truth." The old man was right, and the young D'Aubigné was wise enough to adopt his counsel. He hoisted anchor, and moved out of the region of fogs, and quietly anchored himself under the sunshine of Christ's countenance.

Active devotion to Christ's service is another cure for spiritual despondency. The faith faculty gets numb by long inaction, just as a limb becomes numb and useless if it is not exercised. The love-power grows cold if it is not kept fired up. When faith and love both run low, the soul easily falls into an ague fit. What you need is to get out of yourself into a sympathy with, and downright efforts for, the good of others. When a desponding Christian came to old Dr. Alexander for relief, the Doctor urged him to prayer. "I *do* pray continually." "What do you pray for?" The young student said, "I pray that the Lord would lift upon me the light of His countenance." Then, replied the sagacious veteran, "go now and pray that He will use you for the conversion of souls." This was on the principle that a man who is in danger of freezing, will keep himself warm by pulling others out of the snow. Zealous workers for Christ seldom drift into the region of fogs. They are too busy to nurse doubts, and the exercise of their graces keeps them in a glow.

The worst of all despondency is that which arises from wilful sin and wandering from Christ. A backslider's sins "like a thick cloud" separate him from Christ; a chilling eclipse comes on, and the countenance of Jesus is hidden from him. No church member who neglects prayer, who pursues crooked practices in business, who indulges sensual appetites, and who violates his vows, can expect to be happy. For him, while anchored on those "fishing-banks" of Satan, there can be no assurance of hope and no joy in the Lord. Secret sin is at the bottom of nine-tenths of the misery which Christ's professing people suffer. When sin is put away by repentance, the cloud moves off, and the blessed beams of the pardoning Saviour burst upon the soul. But while a Christian is steering away from the straight track of obedience and godly living, he is very sure to find himself *in the fogs*.—Rev. Theodore L. Cuyler, in *N. Y. Evangelist*.

## WHOLESOME PIETY.

Naturalness in religion is what makes its appearance perfect and its influence healthy. The office of piety is simply to restore the soul. Melancholy and moroseness are symptoms of disease. And our whole nature is corrupt and sick. Christ is a physician, and the gospel is His specific cure for all our morbid humours. Hence to assert that a Christian is more useful by being happy-hearted, is nothing more than to say any man is more efficient in all that makes him a man in proportion as he is in perfect health. Spiritual health brings the whole man into exercise.

Let us get at this with all simplicity. Call before your recollection now for a moment one of those occasions which occur in everybody's experience. You are at a little family party, let us say. But some incubus or dullness lies over the guests. Everything goes decorously but solemnly on. There is no use in trying to disguise the fact; it is stiff and uncomfortable. You are all mortified and fatigued with the vain attempt to be interested and become interesting. Just now the door opens, and in comes a new arrival—one of those individuals we sometimes meet in a world like ours, which really has too few of them.

His face is radiant with good cheer, and every other face is radiant in an instant with welcome. Right hand goes to this acquaintance, heartily goes the left hand over to that, so the whole room is alive with greeting and answer. A sally of pleasantry flies over across to one friend, and a gentle wish to another. He finds his way with perfect good-breeding to the lady of the house, and bends gracefully, acknowledging her as its head. But his voice hushes instinctively, and his manner softens, as he tranquilly gives a greeting to a pale invalid in the corner. Down he sits in the very midst of the throng, and happy is the one who sits next to him. There he is the centre of unconscious attraction. You seem to think that up to this moment you had been waiting for him.

Yet observe; he says nothing others might not say, does nothing others might not do. But there is an indescribable charm—an irresistible force in his presence. His very look kindles the company he has entertained. Watch him for a half hour. Now he is at a quaint story, with funny episodes, that are met all around with pleasant laughter. Now he is describing some pathetic adventure which fills your eyes with tears. Again he is listening to a comrade whose wit he has started, or some abashed maiden whose diffidence he has mysteriously wiled away.

"Oh, yes," says some croaker, not a little jealous; "a lady's man; a society assistant on call; a lion with a popular mane or a new stripe in his colour; a trifter, worldly and volatile." Well, ere long you notice he is sitting by the side of one of the awkward boys, inquiring with a whole heart full of sympathy after his brother sick at home. That boy believes in him with all his soul, for he remembers how many times he has watched by the bedside in the midnight, with hand firm as the doctor's, and footfall light as a mother's. And one evening, perhaps, he overheard this man—this one now telling the anecdote—wrestling for his brother in prayer for comfort and recovery.

Go on; croak as you will; call him shallow, because he sings a song full of wise nonsense. But mind you, for you miss him just now, he slipped unnoticed up stairs to see the old folks. There he sits now talking sober words of reverent regard to the old patriarch who keeps out of company hereafter, waiting at the quiet fireside with his Bible.

So this happy-hearted, earnest-hearted man glides along, from gayety and gladness into that which is more thoughtful, like a sleigh over snow. And on the whole, his life is as full of meaning as the best life amongst us. He is popular, and why? Because he possesses a contented, manly health. He is natural, and so his companionship is wholesome and inspiring. He is what you would call genuine; oh, word of unmistakable meaning! He is a true man, because he is a new man in Christ Jesus. He sees the bright side wherever there is a man; he sees the dark side, too, and tries all he can to leave it at least a little brighter.

The main question is, Where did he get all this? You might as well ask the dairy-maid, out on the free hills among the cows, where she got the ruddy bloom on her cheeks; she never had anything else. Healthiness is not the thing to be got; it is the sallow countenance, the thin visage, the weak step, which has to be got. So here, this glow of cheerful piety is natural and belongs there. It is the habit of carping and the disposition of croaking which has to be acquired. Cheerfulness, like health, comes of itself. It is sickness and disease that are what lonesome men and companionable devils toil together to accomplish on earth.

A Christian man is a genial, happy, manly man; a

Christian woman is a contented, cheerful, womanly woman, unless some warping, injurious influence has destroyed the first and fitting balance of nature restored by divine grace. A warm heart, a considerate thoughtfulness, a free conscience, a noble purpose, an informed mind, a cultivated taste, an appreciative intelligence, and a charitable judgment of others—these are elements of a truly religious character; they belong immediately to one who has been regenerated by the wonderful power of celestial love. The one ineffable, unparalleled benediction of the gospel is, to every soul which has been created anew by it, just this, "Be of good cheer; thy sins be forgiven thee."  
—C. S. Robinson, D.D., in *S. S. World*.

#### THE GREAT HELPER.

Every person is conscious of lacking something in his daily effort to live well. It may be an uneasiness as to the future in view of the past. It may be a spirit of doubt that disturbs every effort toward faith. It may be practical ignorance of the real duties of daily life. It may be the want of some example such as we have never seen in our fellow-men to pattern life after, or the lack of a positive assurance that religion is real, that God is real, that eternity is real.

Now if one or all of these longings of humanity can be met and satisfied by any being, that one is the Great Helper. In Christ the world has one that answers to this human call. His grace is all-sufficient to lift any man up out of the dreadful past and the anxious present to full assurance of the better future. The fact that such a being as Christ ever lived on earth, a mystery to those who lived with Him, yet a blessing to them for good,—something of a mystery to all who have read His life and death in the gospel since He passed away from earth, yet a greater power in the world to-day than ever,—this fact ought to satisfy any sane man that religion is a reality, for Christ lived religion; that God is real, for Christ was so much above the highest conception of a man, He reflected the best idea that man has of what God is; that eternity is also real, for Christ talked as familiarly of eternity as He did of time. The only explanation that can be given of such a being is the solution of these great disturbing questions.

His practical life likewise enlightens our ignorance of the duties of living. His life, so pure, so true, so perfect, is the outline for our life, and the infallible guide in life. What He said and did under the varying circumstances of His earthly being, as far as they touch our lives, we may say and do. The way Christ acted among men we may safely act. And as He came from God and was of God, we may know that Christ's life is the life God wants man to live.

Christ, then, is the Great Helper, and not to any one class or race of men alone, nor to any one condition of life. He is the universal friend, brother, Saviour. Why will any one try to live without seeking help from Christ?

"I am the way, the truth, the life."—*Golden Rule*.

#### PRACTICAL SYMPATHY.

In one of our sleeping cars in America there was an old bachelor who was annoyed by the continued crying of a child, and the ineffectual attempts of the father to quiet it. Pulling aside the curtain, and putting out his head, he said, "Where is the mother of that child? Why doesn't she stop this nuisance?" The father said very quietly, "The mother is in the baggage-car in her coffin; I am travelling home with the baby. This is the second night I have been with the child, and the little creature is wearying for its mother. I am sorry if its plaintive cries disturb any one in this car." "Wait a minute," said the old bachelor. The old man got up and dressed himself, and compelled the father to lie down and sleep, while he took the babe himself. That old bachelor stilling the cry of the babe all night was a hero. And the man who, for the sake of others, gives up a lawful gratification in his own house or in the social circle, is as great a hero as though he stood upon the battlefield.—*J. B. Gough*.

#### WHAT I HAVE SEEN.

An old man of experience says. I have seen a young man sell a good farm, turn merchant and die in the insane asylum; I have seen a farmer travel about so much that there was nothing at home worth looking at; I have seen a man spend more money in folly than would support his family in comfort and independence; I have seen a young girl marry a man of dissolute habits, and repent of it as long as she lived; I have seen a young man depart from truth where candour and veracity would have served him to a much better purpose; I have seen the extravagance and folly of children bring their parents to poverty and want, and themselves to disgrace; I have seen a prudent and industrious wife retrieve the fortune of a family when the husband pulled at the other end of the rope.

#### YESTERDAY, TO-DAY, AND FOREVER.

Blue, dim, and solitary, in the wide offing, as one sails over the Aegean Sea, rises the isle of Patmos suddenly, out in the distance. There is no reason specially for a visit. Little or nothing remains to be seen ashore.

But the Christian tourist sits thoughtfully on the deck, and recalls from his familiar reading that here John, the last of the apostolic band, and the loneliest, was once worshipping, and heard a trumpet; he looked, and saw a vision; he listened, and received an encouragement; he was obedient, and wrote the Apocalypse.

What did the trumpet articulate?

For it uttered words. Its blast rang out in terms and tones of human speech. On that solemn Sunday morning, while this spiritually minded man was in the act of communion with God, the heavens overhead became vocal. He tells the story in his own simple way:

"I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last, the beginning and the ending, saith the Lord which is and which was, and which is to come, the Almighty."

There is, so scientific people tell us, one point, even in a whirling wheel, which is at rest. One line of atoms at the axis, around which all the others revolve, is still. When we conceive of providence, intricate and confused as it is, well typed by the prophet as "a in wheel the middle of a wheel," we are always to remember that God Himself is sitting unmoved at the centre of the universe, the Father of lights, from whom cometh down every good and every perfect gift, and with whom there is no variableness, neither shadow of turning. And there is relief and comfort in this.

Shocked and shifted as we are in this life, our minds become impressed with a sense of insecurity. We are agitated with a thousand disquiets. No lot in the world is safe. Affairs fluctuate. Individual experience fits and plays with the phases of the moon. Insurrections are not fixed. Even the perpetual hills do bow, and the eternal seas do change their bounds. Stability seems but an empty fiction or a dream. Versatilities mock our expectation; vicissitude is the rule of earthly existence.

Over all sits God calmly. His throne never moves. His eye never sleeps. His patience never wearies. He wills and waits at His own pleasure. We look up and find Him watching; we know were to find Him always. And the beauty and glory and welcome of this thought is centred in upon the one revelation that the God whom we see is the Saviour whom we love; "Jesus Christ, the same yesterday, and to-day, and forever."

The idea of our divine Lord as a person is to many minds exceedingly indefinite. He seems a mere historic character, born, living, dying, like any other being among the generations of men. We accept His deity as a mysterious doctrine of revelation, essential, of course, to His office and work; but our understanding of the ineffable meaning it bears is very vague and irrelevant. And that strange life, which began at the manger in Bethlehem, ran through some sorrowful years in Galilee, and then ended on the cross at Jerusalem, has no real significance as a mission of Immanuel, "God with us." We hardly know how to deal with it. Really the weakness of many believers is owing to their absolute inability to make this personal career of our Redeemer available in their experience.

Such confusion is perfectly natural. It is the necessary sequence of a miserable mistake. How childish and inadequate is the conception of an infinite Son of God, which limits Him consciously or unconsciously to an earthly history ending in a failure! Now the Scripture insists that Jesus' birth was not His beginning, nor was His death His end. The thirty-three years of His human existence bear almost no measure of relation to the real duration of His life. He was living for an eternity previous to their commencing; He is living now in an eternity as unbroken and as boundless as ever. The incarnation was an incident in His career, it was only a part of His work of redemption, a necessary part, a noble part, but not the whole. His biography would have to be written with an alphabet the Alpha of which no human voice ever repeated, the Omega of which no mortal tongue would know how to speak.—*Charles S. Robinson, D.D. in S. S. Times*.

THERE are two Baptist Churches in South America; one at Santa Barbara, Brazil, and the other at Demerara, Guiana.



THE  
CANADIAN INDEPENDENT.

TORONTO, THURSDAY, NOVEMBER 20th, 1879.

FEARING FOR THE TRUTH

GRAVE fears are often expressed by timid souls in regard to the spread of scepticism and infidelity. Unbelief, in the various forms of Deism, Pantheism, and Positivism, it is alleged, is rapidly undermining the very foundations of the Christian Church, and "if the foundations be destroyed, what shall the righteous do?"

It is unhappily true that many of our savans have, of late years, ranged themselves on the side of unbelief, and are throwing the weight of their great influence with the educated classes into the scale of error, and even of atheism. It is also true that these men have numerous disciples who retail their sceptical utterances, and without a tithes of their ability or attainments, surpass the boldest of them in the recklessness of their assertions, as "fools rush in where angels fear to tread."

The tide is undoubtedly setting very strongly just now in that direction. But there are moral considerations which may tend to re-assure our fearful friends in regard to the ultimate issue of the conflict between truth and human opinion now going on. And first of all, we have GOD on our side, and greater is He that is with us than all that can be against us. Our reliance must be, not on truth so much as upon the God of truth, for without His aid we have no faith in the old adage about the greatness and ultimate prevalence of truth over error.

Then we have conscience on our side—God's vicegerent in the human breast. Every man who allows conscience to be heard—and there are times when it will be heard, whether men choose or refuse to listen—knows there is a God, and a law which condemns him for his sin, and a judgment seat in some form, before which he must one day stand. And hence, however many may live as infidels, very few die such.

And thirdly, apart altogether from the value we may attach to the Christian evidences, which to the sincere seeker after truth, will seldom fail to convince the doubting, there is the felt want of the human soul for something which infidelity can never supply. Unbelief is a negation, and no mere negation can ever satisfy a nature which is ever reaching out its hands after the spiritual and eternal. And therefore, as a mere negation, unbelief never has long prevailed over a people, and from the very nature of the case, never can. The soul, conscious of its relations to the unseen and the eternal, revolts at the impiety that would deprive it of its inheritance, and of its fellowship with the Father of spirits, and echoes the declaration of the Divine Word, "the fool saith in his heart, there is no God."

On these grounds, therefore, we have no fear of any general spread, or at least of any

long prevalence of infidelity. What there is of it let us contend with not so much with the weapons of philosophy, or of the Christian evidences, as by a more earnest and fearless assertion and utterance of God's Word. "Preach the Word," said Paul. Keep your doubts, if you are ever tempted to them, to yourself. You can never convert men by telling them of your doubts, even after you have conquered them. But keep before them the convictions whereunto you have attained. Emphasize with all your might the truth of the Gospel, and by God's blessing, your faith shall beget faith in those who hear you.

THE MISSION FIELD.

The contributions of the Congregational churches of America last year to their three leading missionary organizations amounted to nearly one million dollars, exclusive of the gift of one million made by Deacon Otis. Excepting the Moravians, no Church has a better record.

The Home at Constantinople, under the charge of the American Board of Commissioners for Foreign Missions, is overrun with applications to such an extent that the teachers have given up one of their parlours for a dormitory. This year for the first time Turkish girls have entered the institution, a step which marks a new era in its history. Last year there were two Bulgarian girls at the Home, now there are seven. The Turks are beginning in various places in Turkey to attend Christian service.

The New York "Evangelist" thinks that in the United States there has been a diminution of interest in foreign missions of late. That is quite probable. We wish that any diminution were possible in our churches in Canada. There is no doubt that we have lost much in missionary fervour because our churches here have had nothing to do directly with work in heathen lands. The missionary fervour and zeal have not been aroused as they might and should have been. It is well enough to sneer at "telescopic philanthropy." But, after all, in Christian service we need the stimulus which we can get from the thought that we are toiling for the redemption of the world—not for this country or that, but for the world.

In reply to the charge of failure of Foreign Missions, the "St. Louis Presbyterian" gives the following striking facts: "1. During the last year the Gospel was preached in one thousand towns and cities in China where it had not been previously heard. 2. In China there are 14,000 native church members. 3. The missionaries of the American Baptist Church baptized last year 18,000 converts from heathenism. 4. In Madagascar the idols have been burned, and the London Missionary Society reports 1,000 churches and 67,726 church members. 5. The British Wesleyan Missionary Society reports 170,000 communicants. 6. Not less than 60,000 idolaters in Southern India cast away their idols and embraced Christianity in the year 1878."

Dr. Clark, the foreign secretary of the A. B. C. F. M. gives the following interesting facts concerning the work in Japan: The first evangelical sermon in the Japanese language was preached by a missionary of this Board at Kobe, seven years ago, to a native audience consisting of one person, besides the domestics in the missionary's family; and the first native pastor was ordained in January, 1877, over a church in Osaka. There are now fourteen churches connected with this Board alone, with a membership of between four and five hundred, while the entire number of evangelical churches connected with different missionary bodies is not less than fifty, and more than a hundred native preachers are proclaiming salvation by Christ to their countrymen. In view of such result, unparalleled in the history of modern missions, we might well exclaim, "What hath God wrought!"

This is well put: "If each of the two hundred and thirty thousand female members of the Congrega-

tional churches alone would sacrifice the value of one pair of kid gloves per year for this object (missionary work) they could easily send into the field a thousand teachers."—Secretary American Missionary Association. "Let me suggest that while the female portion of society sacrifice one pair of kid gloves, the male portion might be incited to sacrifice the value of one week's tobacco."—Prof. H. S. Bennett. In like manner Hon. W. E. Dodge, in an address at Syracuse, asked the women to wear the one bonnet all the year through and devote the price of the new one to the foreign mission work. And he asked, the men to do the same with their new hat. This is getting back to primitive times. "And they came, both men and women, as many as were willing-hearted, and brought bracelets, and ear-rings, and rings, and tablets, all jewels of gold, and every man that offered, offered an offering of gold unto the Lord; and all the women that were wise-hearted did spin with their hands and brought that which they had spun."

John Dunn, whose name has come up so often in connection with the Zulu war and who has been rewarded for his services by being made a chief under the new order of things, has a bitter hatred to all missionaries and mission work. His first act as a Zulu chief has been to forbid the entrance of all Christian missionaries into his dominions. We don't wonder at this in the slightest. The great mass of the white people in these border lands of South Africa with whom, no doubt, John Dunn has spent most of his life have exactly the same feelings. It is not the first time in which, in those regions, missionaries have been ordered off, and for the same reasons. The very presence of these missionaries is a protest against the iniquitous courses which too many of the white colonists follow. It makes them uncomfortable, and they therefore prefer to have none of it. The Dutch Boers some quarter of a century ago ordered all missionaries out of the Transvaal because they protested against the enslavement of the native children. John Dunn and others are only following suit. And they are wise in their generation. Some men have always hated the light because their deeds were evil.

The anniversary of the American Missionary Association (Congregational), just held at Chicago, marks an important period in the history of that institution. A third of a century has passed since its organization. This Society has missions among the Africans, Chinese and Indians of America. Its field of operations has greatly enlarged since the emancipation of the slaves. It supports twenty collegiate and normal institutions for the education of teachers and ministers from and for the coloured people of the South. It has organized 67 Congregational churches in the South with a membership of 4,600, of whom 745 were added last year. In its 8 chartered colleges, 12 normal and 24 other schools, are 190 teachers, 7,207 scholars, 86 being students in theology. The schools are growing in favour with both races at the South. A donation of \$150,000 by Mrs. Stone will be used for the erection of buildings at Nashville, Atlanta, New Orleans and Talladega. The work among the Chinese and Indians appears to be in good condition, as is also the mission in Africa. The annual sermon was preached by Dr. Storrs of Brooklyn from the text, "This is the Lord's doing," etc. Papers were read on such significant topics as "The Providential meaning of the Negro in America;" "Protection of Law for Indians;" "The Chinese in America." Ju Gaw, a Chinaman from California, Big Elk, an Indian, and Rev. Mr. Sanders, a negro—representatives of three despised races—addressed the meeting and told what the Lord had done for them. The presence of these three men on the platform is said to have been one of the most impressive spectacles of the entire meetings. The meetings throughout were most successful. The attendance of ministers and laymen from all parts of the country was large. The announcement that in these three years of commercial depression the debt of \$93,000 has been wholly extinguished was received with great enthusiasm; and the fact that over \$37,000 had been paid on the debt, the year's expenses met, and a small surplus in hand was surely a sufficient excuse for thanksgiving.

## Correspondence.

## THE MISSION IN MANITOBA.

This mission, so happily begun, must not be left to discouragement for want of prompt and vigorous help. The Colonial Missionary Society grants for two or three years £100 per annum. A friend has sent through me to Winnipeg \$50, and Mr. Ewing reports that he has received from various quarters \$37. Now the first need is a District Committee to take charge of this matter until the next annual meeting of the Society. I believe the Home Secretary is corresponding on this subject. The second need is a strong appeal at the coming meetings throughout the country for greatly enlarged contributions that while existing spheres may be well occupied in Ontario and Quebec, Manitoba may share in our efforts. The third need is the occupancy by suitable brethren of the two places Rapid City and Pembina Mountain District. The Colonial Missionary Society asks if we cannot send men thither and for the moment sustain them. It cannot do more than the £100 at present, but with revived trade, etc., it hopes to afford further help in this important movement. The fourth requirement is some pecuniary aid to our friends at Winnipeg to erect a church building. This the society cannot render, hence the appeal comes home to individuals, at least we may hope it will do so.

I cannot undertake organization, nor to attend to details of the work. I hope the anticipated District Committee will appoint a good secretary. But I shall be happy to receive and to transmit money whenever such intervention is required. Mr. Ewing naturally feels anxious to have a building fund in progress as the congregation does not know when they may be called upon to give up the use of the City Hall.

H. WILKES.

Montreal, November 11th, 1879.

## MISSIONARY ENTERPRISE.

BY REV. R. MACKAY, KINGSTON.

We have entered upon the season of the year when it is usual to make arrangements for missionary meetings throughout the country. There are important considerations that force themselves upon us in consequence. Among other questions the following have suggested themselves to the mind of the writer:

- 1st. Are we to lag behind?
- 2nd. Are we to stand still?
- 3rd. Or are we to initiate a more aggressive policy in the prosecution of our missionary enterprise?

It is generally conceded by brethren all over the country, that we are not making much progress as a denomination. If this is true, there must be some reason for it; we ought to try and find out the cause and address ourselves to a remedy.

We are not without influence, we are respected as a denomination, the Gospel is preached in our pulpits, and our theology and polity are sound because they are scriptural. The membership of our churches will bear favourable comparison with those around us, for spiritual living, and Christian and benevolent activity. Our prayer-meetings and Sunday schools are well attended, and many of our people are in comfortable, if not in affluent circumstances. Why is it then that so little progress has been made in the past? Have we not been living too much to ourselves, and within ourselves? We need broader views—not broad in the latitudinarian sense, but in the way of embracing all for Christ; we need wider sympathies, and a more abounding realization that the churches are one, notwithstanding the independency of our principles.

Are we not lacking in zeal and organization? This is the opinion of some, but thank God, we may possess both—the first by waiting upon God for it—“Ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth.” We may enjoy that power; our ministers and people may have it; then there will be a desire and earnest effort to extend

the cause of Christ everywhere. Have we made mistakes in the past? This is not meant as a reflection upon anyone, there are noble brethren among us who have borne the burthen and heat of the day and have done a grand work—God bless and spare them long, to render still their valuable assistance and direction in this great work.

Would we be aggressive? We must be evangelistic as well as evangelical, there is such a thing as *dead orthodoxy*. From such “good Lord deliver us.” What we want is life, more abundant life. Where there is life, there will be activity, power, and success. The surest and most powerful proof to the world that Jesus Christ lived on earth more than 1800 years ago is, that He lives on earth now, in His church, sustaining life, and constraining to deeds of mercy and words of grace, whereby trophies of redeeming love are won to Himself.

Many churches are languishing because they are not doing anything and are not trained to give for Christ. On one occasion the writer addressed a meeting in support of the claims of the Missionary Society. The missionary pastor presided. The astonishment produced upon hearing him apologize to his people on account of so much having been said about finances may well be imagined. This is not as it ought to be. The pastors should not fear to bring the claims of the cause of Christ before their people. It will do them good to give. No class of the community are better able to give than our farmers, and no class are less trained to give.

No one will question the need of this Home Mission work. “The harvest truly is great, but the labourers are few.” Did we say *Home Mission*? Some regard part of the field as *foreign*, and grudge even to Manitoba the one solitary brother who labours there. The sooner we acknowledge that Manitoba and the North-West Territory are part of Canada, the better for our churches, as well as the country itself. Were we prepared to send some of our very best men there even now, it would soon pay us back a thousand fold—if not in money, in interest and blessing. If the great object of our work is to testify the Gospel of the grace of God to every creature, there are thousands of them there, who need the Gospel, and are ready to receive it.

Think of it—in the State of Minnesota alone there are 135 churches, more than in all this Dominion, although it is little more than twenty years since it was formed. In a recent number of the CANADIAN INDEPENDENT there appeared a stirring letter from the Superintendent, Rev. Mr. Cobb, by whom many of the churches have been formed. We need a man like him to take the oversight of this work. Could we secure the services of a man like Rev. Mr. Hall of Newfoundland, it would be a great blessing to the churches, and the missionary cause in particular. May we not pray that such an one may be given, and that all in authority, as well as the churches, may be disposed to look upon the matter with favour.

From the last number of the INDEPENDENT it will be seen that five lots in Rapid City have been deeded to trustees, on condition that a church be erected there within one year and a parsonage within two years. Who is going to help in this Christ-like work? Rapid City will, in the course of a few years, be a very important place, as it is the capital of the fertile Little Saskatchewan Valley and on the great highway to the west.

Nelsonville, in the Pembina Mountain district, is also ripe for occupation. “Whom shall I send and who will go for us?” May some one say, “Here am I, send me.”

The writer has also got the promise, for the denomination, of building lots for churches, etc., at Emerson and Morris.

Both of these places are pretty well supplied with churches for the present, and need not be occupied for some time to come.

The progress of the cause in Manitoba and the North-west will depend very much upon the success, or otherwise, of the church in Winnipeg. We look for success. The cause, under God, is in good hands. Mr. Ewing realizes the grave responsibility resting

upon him, and is surrounded with good and true men, who will not easily be put to flight.

They need our prayers, and will also need substantial assistance towards the erection of their church building. Meanwhile if they know we are praying for them, they will be encouraged in their work for the Master.

We ought to have a monthly concert of prayer for missions in connection with all our churches, when brief reports of the work in different parts of the field could be laid before the people. Quarterly collections might also be taken up. A large amount would thus be collected in small sums, that might have been otherwise lost to the cause. May our motto be “forward to greater victories for Christ and His cause.”

## News of the Churches.

REV. JAMES HOWELL, Secretary of the Congregational Indian Missionary Society, has removed to Orangeville and desires correspondents to address him there.

BURFORD.—A donation was given by the friends of Rev. William Hay, at the residence of Mr. Henry Cox, on Tuesday, the 4th inst. At the close of the proceedings, the Treasurer, Mr. John Charles, presented to the pastor, as the result of the gathering, \$60.

TORONTO.—Rev. George Strascunburgh of New York State, formerly a student in our College, preached in the Western Church on Sunday morning last. Rev. T. W. Handford delivered his lecture, “John Milton,” to a large audience in Bond street church, on Thursday, 13th inst.

KINGSTON.—The annual collection for the Congregational College has been made by the First Church, and the amount remitted to the Treasurer. The amount sent was \$349.25, an increase on last year's subscription of \$15.47. The ladies' annual bazaar is to be held during the first week in December.

MONTREAL.—A sacred concert was held in Wesley Congregational Church, on Thursday, 6th inst. The choicest church music was selected, and its execution was such as to give it its highest and most effectual interpretation. The chorus of forty voices was composed of the choirs of this church and St. Andrew's. The audience was large, the church being crowded to the doors. After the concert a pleasant hour was spent at the refreshment tables in the lecture hall of the church.

WINNIPEG.—The following is an extract from a communication received from a young friend who recently visited the city of Winnipeg: “I went to the City Hall on Sunday morning and was warmly welcomed by two deacons, who spoke very highly of Mr. Ewing and hopefully of the future church they hoped to build. Mr. Ewing was absent, attending some meetings in the country, and a stranger preached. The congregation was small, but they were all so earnest; and it was indeed a house of prayer. It seemed more like a place of worship than many a fine church. I think they will succeed, for they have the right spirit.”

## Religious News.

MR. C. H. SPURGEON has published fifteen hundred sermons.

THE “Indian Daily News” wants the Government to abolish the ecclesiastical establishment of that country.

THERE is a movement among the laity of the Church of England to secure lay representation in the Convocations, a reform much needed to make those bodies progressive or useful.

THE Metropolitan of Moscow lately preached on the infallibility of the Czar, a doctrine formerly held by the orthodox Greek Church but of late years suffered to fall into abeyance.

THE Old Catholic movement has crossed the Atlantic. The Rev. T. A. Vaudry, once a Roman Catholic priest, intends to labour in connection with it in New Orleans. That city will offer him a fine field.

IN New Hampshire there is one Congregational church to every 1,000 of the inhabitants. In fifty years there has been a gain of 46 churches. The Sunday school roll has 24,047 names, with an average attendance of 14,956.

## The Sunday School.

## INTERNATIONAL LESSONS.

## LESSON XLVIII.

Nov. 30, 1879. } THE MESSAGE TO THE CHURCHES. { Rev. iii. 1-13.

GOLDEN TEXT.—"Hold thou fast which thou hast, that no man take thy crown."—Rev. iii. 11.

## HOME STUDIES.

M. Rev. iii. 1-6 ..... Sardis.  
T. Rev. iii. 7-13 ..... Philadelphia.  
W. Rev. iii. 14-22 ..... Laodicea.  
Th. Matt. xxiv. 42-51 ..... Watchfulness enjoined.  
F. Matt. x. 32-42 ..... Confessing Christ.  
S. Rev. vii. 1-17 ..... White robes.  
Sab. Rev. xix. 1-16 ..... The righteousness of saints.

## HELPS TO STUDY.

In the last lesson we found that John was commissioned to write this Book of Revelation, including a message to each of the seven churches of Asia, situated respectively at Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea.

These messages are contained in the second and third chapters. They describe the spiritual condition of the various churches and convey to them admonitions, rebukes, warnings, threatenings, commendations, encouragements and promises, suitable and profitable to them and to other churches and individuals.

Our lesson is limited to two of these messages—that to Sardis and that to Philadelphia—but the endeavours of teachers and scholars to understand these two will be much aided by a careful study of the whole seven.

There are four things common to the seven messages:—

1. Each message is introduced by a description of the Sender—the Saviour—specifying some of His characteristics.  
2. Seven times—once in each message—are the words repeated, "I know thy works."

3. Seven times also, we meet with the words, "He that hath an ear, let him hear what the Spirit saith unto the churches," rendering each particular message applicable to all churches, and to all individuals, situated in circumstances similar to those of the church primarily addressed.

4. Seven promises, or clusters of promises—one in each message—are made to "him that overcometh."

The two messages which form the subject of our present lesson present a striking contrast, suggesting the following division: (1) *Nominal Christianity—Profession without Practice*, (2) *Real Christianity—Profession and Practice*.

**I. NOMINAL CHRISTIANITY—PROFESSION WITHOUT PRACTICE.**—vers. 1-6. The stern rebuke contained in the message to the Church of Sardis is prompted, not by hatred or ill-will, but by love. To the Church of the Laodiceans, rebuked with at least equal severity, the Saviour says (ver. 19), "As many as I love I rebuke and chasten."

Even the false professor of religion, instead of being stripped of his borrowed garb and told to be a worldling in name as he is in reality, is invited to retain his profession, come to Christ, and be a Christian in reality as he is in name. The gracious invitations of the Gospel are extended even to the hypocrites, the formalists and the pharisees of Sardis and Laodicea.

And unto the angel in the church of Sardis write: Each message is addressed to the minister of the church for which it is intended, in order that he may read it to his congregation. "Angel" means messenger, and ministers are the messengers or ambassadors of Christ.

These things saith He that hath the seven Spirits of God: The language is figurative. Of course it means the one Spirit, the number seven being introduced to indicate the completeness and all-sufficiency of the powers of that Spirit. The seven stars: ministers again (See last lesson).

**I know thy works:** There is no harshness in the language. It is guilt that gives the sharp edge to the words. These very words, that carry condemnation to the church of Sardis, bring comfort to other churches. The world knows our profession; Christ has more than that to judge by; He knows our works—knows their true character and motive—knows whether or not they spring from living faith.

That thou hast a name that thou livest, and art dead: It would seem that the church of Sardis had fallen into formalism, accepted a mere profession as sufficient qualification on the part of its members, and did not insist on their life being conformed to that profession; hence, with the exceptions referred to afterwards, its religion was vain, its works were not works of faith, its labours were not labours of love, it was spiritually dead.

There is no harm in having a name to live; the whole evil is in being dead. We ought to be Christians in name, and we ought to be Christians in reality also. No one can justify himself by saying that he makes no profession. "Consistency is in many cases not much of a jewel." There is no merit in being consistently bad.

**Be watchful:** a rousing command, difficult to translate without diminution of force—"become watching," or "wake up and watch."

**Strengthen the things which remain:** There was at least the framework of religion. That was not to be cast aside, but strengthened by faith, prayer, activity, and watchfulness over the membership. Works not perfect: not springing from faith and love—worthless.

Remember how thou hast received and heard: Perhaps the Christians of Sardis had at first received the word

"with joy" (See Parable of the Sower, Luke viii. 13). Hold fast: the truth which you recall to memory. Repent: turn from your sin to God with full purpose of new obedience. I will come on thee: for the infliction of judgment. As a thief: suddenly and without further warning.

Thou hast a few names even in Sardis, etc. Compare 1 Kings xix. 18. In white: denoting purity—the righteousness of Christ. For they are worthy: not in themselves, but in Christ.

He that overcometh: no matter what he may be now—saint or sinner; hypocrite or open, unabashed evil-doer; inconsistent with a good profession, or consistent with a bad profession—if, by faith in Christ he gains the victory over his sinful nature, the same shall be clothed in white raiment; and I will not blot, etc. The "Westminster Teacher" says, "Christ does not either say or imply here that names once entered in the 'Book of Life' will ever be actually blotted out. It is implied that they will be, if those who wear them do not get the victory over sin. But the very warning may be a part of the means by which the Lord makes the victory sure and the loss impossible."

**II. REAL CHRISTIANITY—PROFESSION AND PRACTICE.**—vers. 7-13. Our lesson, after dealing with the message to one of the worst of the seven churches, now brings before us the message to one of the best. Of the seven, the church of Smyrna and that of Philadelphia only are spoken of with entire approval. To the latter Christ reveals himself as

He that is Holy, He that is true; In claiming absolute holiness, Christ proclaims Himself to be God. King of David: Christ is the promised Messiah—the King that was to occupy the throne of David forever. Openeth and no man shutteth, etc. (See last lesson).

**I know thy works:** Terrible words to the people of Sardis, but a message of joy to those of Philadelphia. Whoever may mistake motives, Christ cannot do so.

An open door: a prospect of usefulness and extension. Thou hast a little strength: more literally *thou hast little strength*—weak in numbers and resources. The Church is commended, not for being strong, but for making a good use of the little strength it had. Hast kept my word, etc.: proved faithful even in weakness.

**Synagogue of Satan:** The adversary has his own places of worship and his worshippers in this world. The name specially applies to anti-Christian organizations. Say they are Jews but are not: not of Israel in the spiritual sense, though Jews by birth. Worship before Thy feet: The church would be enabled to wield such an influence that opposers would be compelled to acknowledge that the Lord was with her.

**I come quickly:** As used here the word does not necessarily mean *soon*, but *suddenly*—without warning.

**Crown:** the final triumph—the reward of faithfulness (Rev. ii. 10).

Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: Are we Sabbath school scholars, teachers, writers of lessons, etc., to be like the scaffolding or temporary supports of a building in course of erection, destined to be removed before the building is completed; or are we to be pillars that "shall go no more out?" If Noah employed any carpenters to assist himself and his three sons in building the ark, theirs was a peculiarly sad fate.

## THE BOOK OF REVELATION.

This book, with which the canon of the New Testament closes, stands in very striking contrast with all that have gone before it. Its glowing and gorgeous imagery, its symbolic visions of the coming history of the world, are, as far as that volume is concerned, absolutely unique. And yet if the method of education which had been begun under the old covenant was to reach its completion in the new, if men were to have stamped with divine authority what their yearning expectations might otherwise fashion for themselves, it was to be expected *a priori*, that it would not close without embracing that aspect of the truth which took the form of an apocalypse. The later prophets of the Old Testament, Ezekiel and Daniel, in some measure even Isaiah and Jeremiah, had seen such visions, shadowing forth the history of the great kingdoms of the world, and the coming of the Messiah. One whose thoughts had been specially turned to their prophetic writings, to the coming of the Son of man in the clouds of heaven (Dan. 7: 13; Matt. 26: 64), to "the abomination of desolation spoken of by Daniel the prophet" (Dan. 9: 27; Matt. 24: 15), would be led, we may well believe, to desire earnestly that he too might be blest with like manifestations of the divine glory, with like foreshadowings of the future triumphs of the divine kingdom. The pentecostal gift itself was connected with seeing visions and dreaming dreams (Acts 2: 17). St. Peter, his friend and companion, had been taught by a vision the great truth that he was to call no man common or unclean. St. Paul, though he wrote no Book of Revelation, had yet been the recipient of "visions and revelations of the Lord" without number, and had been caught up to the third heaven, and to the paradise of God. . . . It was, if one may so speak, the natural and fitting consummation of these scattered teachings, that one, at least, of the great leaders of the Church should be called to receive and transmit an apocalypse of this nature: and if divine gifts are adapted, according to the wisdom of the Eternal Spirit, to the character and powers of those to whom they are given, we may be bold to say that there was no one on whom this gift was so likely to be bestowed as on the beloved disciple, who had shared the secrets of his Master's heart; who had been able to receive and record the higher teaching, which transcended the power of the earlier evange-

lists. The idealizing mystic temperament which lives in what to others seem abstract terms, light and darkness, life and death, love and wrath, is also that which is most readily led to clothe its thoughts in symbols, and to shadow forth the future, not in the form of an anticipated chronicle of things to come, but in mysterious visions and things hard to be understood. It was fit that the beloved disciple should be taught in the same way as Daniel, the "man greatly beloved," had been of old, and that he whose sense of the love of God and Christ was clearer and deeper than that of most others, should see that love revealed, both in the clear light of unmingled truth, and in the rainbow hues that encircled the everlasting throne. . . .

Yet the chief value of the book practically is, after all, independent of its predictive element. It has enriched the devotion and the poetry of Christendom with the most glowing imagery, with symbols of profoundest meaning. All that is noblest and most beautiful in the writings of Isaiah, Daniel, Ezekiel, in the ritual of Tabernacle and Temple, is brought together by the writer into what has well been called a gorgeous "mosaic" of gems, in which all that was most precious sparkles as with a new radiance. No book in the Bible has so helped to raise the thoughts and imaginations of the poor above their common life, and to make them, more or less, unconscious poets. The hymns of Christendom would lose a large portion of their beauty and their power if we were to strike out from them all that flows directly and indirectly from the Revelation of St. John.—*The Rev. Dr. E. H. Plumptre, in The Bible Educator.*

THE "Baptist Teacher," makes use of the following beautiful and impressive illustrations: "The work of the teacher is not unlike that of the photographer, who employs ten-fold more time to prepare the surface which receives the impression than he takes to secure the impression itself. The impression is the work of a moment. And so with the teacher. A half-hour is allotted in which the impression must be made. Of how much importance, then, is the preparation, when this impression must be made to endure!"

It is a good thing for every teacher to keep a faithful record of every one of his scholars. It is a great satisfaction for a teacher to be able to give one so approximately complete as is the following, which is taken from the private record of a teacher in the St. John's M. E. School, of Newburgh, N. Y., and which was published in the "Sunday School Journal": "I have been a teacher in our school for over twenty-five years. Have taught one hundred and thirty-nine scholars, ninety-one of whom are now Christians, twenty are in the Sunday school work, one in the ministry, four have been called home, and twenty-one have moved away, of whom I can give no account."

## 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, 149 Powers' Block, Rochester, N. Y.

The Established Church of Scotland received, last year, about \$90,000, with which they sustained sixty-three mission stations, having 1,956 communicants and 7,905 attendance; also ninety mission churches, having 12,295 communicants and 22,000 attendance, and aided in the erection of twenty-two churches with 9,891 sittings.

## Official Notices.

MISSIONARY MEETINGS—MIDDLE DISTRICT.—The following arrangements have been made for the annual meetings of the C. C. M. S.:—Whitby, Monday, Dec. 1st; Bowmanville, Tuesday, Dec. 2nd. Deputation: Revs. H. D. Powis and John Burton.—Newmarket, Monday, Dec. 8th; Vespra, Tuesday, Dec. 9th; Bethesda, Wednesday, Dec. 10th; Rugby, Thursday, Dec. 11th. Deputation: Revs. J. I. Hindley, W. H. Wariner and H. D. Hunter.—Georgetown, Monday, Dec. 8th; Acton, Tuesday, Dec. 9th; South Caledon, Wednesday, Dec. 10th; Churchill, Thursday, Dec. 11th. Deputation: Revs. J. B. Silcox, D. McKinnon and J. Unsworth.—Pinegrove, Monday, Dec. 8th; North Erin, Tuesday, Dec. 9th; Bolton, Wednesday, Dec. 10th. Deputation: Revs. Robt. Hay, and E. D. Silcox.—Owen Sound, Sunday, Dec. 14th; (preaching at Wiarton, Sunday 14th); Wiarton, Monday, Dec. 15th; North Derby, Tuesday, Dec. 16th; South Keppel, Wednesday, Dec. 17th; Maxwell, Thursday Dec. 18th. Deputation: Revs. E. D. Silcox and F. Wrigley.—Unionville, Monday, Jan. 13th; Stouffville, Tuesday, Jan. 14th; Manilla, Wednesday, Jan. 15th. Deputation: Revs. H. D. Powis, J. Unsworth and J. Burton. It is earnestly to be hoped that these meetings will be well announced from the pulpit and through the press. This will devolve upon the pastors or deacons. The Deputation are expected to fill their appointment without fail. E. D. SILCOX, Secretary M. D. Stouffville, Jan. 27, 1879.



## Around the Table.

### IF THE ICE BREAKS.

THERE is always a deal of thin ice about in the beginning of winter, and "no end" of boys and girls who want to have "just one skate." One can hardly read a paper without seeing an account of some ducking or drowning accident. I wonder if the little skaters who will read this have ever thought what they would do if the ice should break under them, or they should, by any mishap, fall into the water?

The best way is to *keep* out, and then you won't have any trouble about *getting* out. Never venture on ice over swift or deep water, that hasn't been well tested by some older person. Never go near air-holes or shaky places, just to show how smart you are. The safest place on the ice is good enough for a boy who has sense enough to make it worth while for him to grow up. Remember the old story of the coachman who got a fat job, not by showing how near he could drive to the edge of a precipice, but how far he could keep from it. It is not cowardly to avoid danger, when it can be honourably shunned. Foolhardiness is not bravery.

But if you do go through the ice, the first thing is to keep as cool in your head as you will be in body. Wits, pluck, and breath, are the three life-preservers. If you find you are "going under" once, shut your mouth, and hold your nose if you think of it. Come up as quick as you can, and throw your arms well out over the solid edge of the ice, if within reach, or across any floating cake, and *hang on!*—hang on for dear life! "Holler," if you can; but don't cry—till you are out of the water. Crying is bad for all three of your life-preservers. It scatters the wits, scares away the pluck, and uses up the breath. Don't cry. Shout, if help is near, and hang on. If the ice is firm enough, perhaps you can lift yourself out by your arms, by getting a little help from your knee. If you are so fortunate, don't try to get on to your feet at once, but roll over until you are well beyond the cracks, and free from all danger of slipping in. Your weight is thus distributed over more surface, and with your wet clothing it is easier to roll than to walk.

If you are out of the water, and some poor fellow is in, use your wits sharply to save him. If a rail, or a board, can be had at once, shove it out to him, and tell him to grab it. Speak bravely and hopefully to him, and direct him what to do. When he gets a good hold, pull steadily, so as not to jerk it away, but swiftly, so as to make sure of him. If the ice will warrant it,—as it will around a hole that has been cut out of solid ice,—and there are boys enough, form a line, take hold of hands, and let the strongest take the lead and pull him out, while the line draws them both safely back. When there is nothing better, tie two or three comforters together to make a rope,

or pass one end of a long coat to the poor fellow: I have seen a lad saved in this way, when there would have been no time to go for other help. Do something,—do anything that isn't hopelessly reckless,—rather than see a mate drown before your eyes while you stand gaping and helpless by.

And when he is out, let him run to the nearest house for care, if strong enough. The exercise will do him good. If too weak for this, bundle him in your own warm coat and carry him there on the double-quick.

The sagest advice of all I have saved to the last: Go to a rink, or slide instead of skate, and you will never "get in."—*Uncle Zack, in the Golden Rule.*

### A LITTLE BOY'S TROUBLES.

I thought when I'd learned my letters,  
That all of my troubles were done;  
But I find myself much mistaken—  
They only have just begun.  
Learning to read was awful,  
But nothing like learning to write;  
I'd be sorry to have you tell it,  
But my copy-book is a sight!

The ink gets over my fingers;  
The pen cuts all sorts of shins,  
And won't do at all as I bid it;  
The letters won't stay on the lines  
But go up and down and all over  
As though they were dancing a jig—  
They are there in all shapes and sizes,  
Medium, little and big.

The tails of the g's are so contrary,  
The handles get on the wrong side  
Of the d's and the k's and the h's,  
Though I've certainly tried and tried  
To make them just right; it is dreadful,  
I really don't know what to do,  
I'm getting almost distracted—  
My teacher says she is too.

There'd be some comfort in learning  
If one could get through; instead  
Of that, there are books awaiting,  
Quite enough to craze my head.  
There's the multiplication table,  
And grammar, and—oh, dear me,  
There's no good place for stopping,  
When one has begun, I see.

My teacher says, little by little  
To the mountain tops we climb,  
It isn't all done in a minute,  
But only a step at a time;  
She says that all the scholars,  
All the wise and learned men,  
Had each to begin as I do;  
If that's so—where's my pen?  
—*Carlotta Perry, in November Wide Awake.*

### BOYS, DON'T BE CRUEL.

THE following story comes all the way from Copenhagen, Denmark. The writer says that, noticing it in the Copenhagen papers, he made inquiries and found it to be true:—

"A boy, some weeks since, while walking beside a pond near Copenhagen saw a frog before him, and sharpening a stick he chanced to have in his hand, he cruelly inserted it through the flesh of the animal into the mud, thus pinning him to the earth, and went his way, supposing the frog would soon die.

"Happening to pass the same way twelve days afterwards, he was surprised and shocked to find the frog still alive; and its emaciated form and glaring eyes told plainly the story of its suffering.

"This so impressed the boy with his own cruelty that he could not study, nor play, nor

sleep. The eyes of the frog seemed to follow him wherever he went; and notwithstanding all efforts to divert his mind, so worked upon him that he was finally thrown into a fever, from which in less than two weeks he died."

### THE BED OF PINKS.

"OH! mother, dear, give us each a little flower-bed for ourselves—one for me, and one for Gustav, and one for Alwina,—and each will take care of his own."

So spake the little Fritz to his mother, and his mother granted him his request, and gave each child a flower-bed full of beautiful pinks; and the children were overjoyed and said, "How glorious it will be when the pinks are in flower!"—for it was not yet the time for pinks, but they had just put forth their first buds.

But little Fritz was of an impatient spirit, and he could not wait for the flowers, and besides, he wished his flowers to be in bloom before all the others.

So he went and took the buds in his hands and looked into their close coverings, and was much delighted to see the little red and yellow leaves peeping forth from their green shell.

But even this was too slow; so Fritz broke open the buds and loosened the little leaves entirely from one another. Then he cried out with a loud voice, "See, my pinks are in flower!" But when the sun appeared the flowers bowed their heads and wept, and were withered before it was noon. Then the child wept over them.

But his mother said: "Impatient child! may the greatest joys of thy life be those which thou by thine own folly destroyest for thyself; then mayest thou not too dearly learn the great and difficult lesson—to wait!"

THERE is no such thing as luck. It's a fancy name for being always at our duty, and so sure to be ready when the good times come.

As a cross word begets a word that is cross, so will a kind one beget its own likeness. If people only knew the power they possess in being kind, how much good would they achieve for themselves, how much misery prevent for others.

HAPPINESS is like manna. It is to be gathered in grains and enjoyed every day; it will not keep; it cannot be accumulated; nor need we go out of ourselves, nor into remote places to gather it, since it is rained down from heaven, at our very doors, or rather within them.

CARE FOR OTHERS.—Don't complain of the selfishness of the world. Deserve friends, and you will get them. It is a mistake to expect to receive welcome, hospitality, words of cheer, and help over rugged and difficult passes in life, in return for cold selfishness which cares for nothing in the world but self. Cultivate consideration for the feelings of other people if you would never have your own injured.



READ THIS!

Fifteen Months for One Dollar!

We will send the CANADIAN INDEPENDENT from Oct. 1st 1892 to Jan. 1st 1893 to any new subscriber for the price of one dollar...

A. CHRISTIE, 9 Wilton Avenue, Toronto.

ORGAN FOR SALE.

Any church or private individual wishing to get a good new Organ cheap, will do well to apply to the Business Manager of this paper.

J. O'DONNELL L.D.S.,

Hon. L.D.S., Quebec.

Specialties: Neuralgia of Head and Face; Dental Surgery, Chronic Diseases of Teeth and Gums...

HUMPHREY & FALCONER, UNDERTAKERS!

319 Yonge Street, Toronto.

Orders attended to at any hour, night or day. Resides on premises. Charges moderate.

L. E. RIVARD, 56 1/2 CRAIG STREET, MONTREAL. Publisher and Importer of English and American cheap Music.

J. CHARTERS, GROCER & PROVISION DEALER.

FLOUR AND FEED, FRUITS AND VEGETABLES always on hand. Importer Crosie & Blackwell's Jams, Jellies, and Potted Meats.

OYSTERS IN SEASON. 467 & 469 Yonge St., Cor. of Wood, Toronto.

MCCAW & LENNOX, Architects, Building Surveyors, Etc.

Imperial Buildings, No. 30 Adelaide Street East, next Post Office, TORONTO, ONTARIO.

W. F. McCaw P.O. Box 986 Ed J. Lennox

SMITH & GEMMELL, ARCHITECTS, ETC.,

31 Adelaide Street East, Toronto.

THE UPPER CANADA TRACT SOCIETY

Books for sale at its Depository a large and well assorted stock of

RELIGIOUS LITERATURE,

suitable for Ministerial, Congregational and Sunday School Libraries. Special discounts given from catalogue prices.

The Society also supplies all the best

SUNDAY SCHOOL PERIODICALS,

whether for Teachers or Scholars. Illustrated Periodicals for Children supplied in quantities at the lowest subscription rates.

JOHN YOUNG,

Depository 108 Yonge Street, Toronto, Ont., 1892.

THE GREAT RISE IN WALL STREET

The Investor's Guide exhibits the various methods in their successful operations, of the magnanimity of the Stock Exchange...

T. Potter Weight & Co., 35 Wall Street, N.Y.

C. PAGE & SONS, IMPORTERS OF STAPLE & FANCY DRY GOODS,

MANUFACTURERS OF Ladies' and Misses' Underclothing, Baby Linen, AND JUVENILE CLOTHING IN ALL BRANCHES.

A Catalogue of Ladies' Underclothing, Wedding Trousseaux, etc., etc., will be sent on application.

194 & 196 YONGE STREET, TORONTO.

JAMES THOMSON & SON.

ESTABLISHED 1859.

ENGLISH, FRENCH AND AMERICAN

WALL PAPERS AND DECORATIONS,

Dadoes, Borders, Window Blinds. Stock large. Carefully selected. Prices low! Orders for Painting, Glazing, Paperhanging, Tinting, etc., promptly attended to.

Note the address, 364 Yonge St., Toronto, between Elm and Walton Sts., Westside. P.O. Box 185.

Wheeler & Wilson

NEW STRAIGHT NEEDLE

Silent Sewing Machines.



THE MONARCH OF ALL.

They are superior to all others in Ease of Operation, Strength and Beauty of Stitch, Range of Work, Perfection of Construction, And Elegance of Finish.

Address, Wheeler & Wilson Manufacturing Co., 85 KING ST. WEST, TORONTO.

BALDNESS!

Neither gasoline, vasoline, carboline, nor Allen's, Ayer's, or Hall's hair restorers have produced luxurious hair on bald heads.

AGENTS READ THIS.

We will pay Agents a salary of \$100 a month and expenses, or allow a large commission to sell our new and wonderful inventions.

BUCKEYE BELL FOUNDRY

Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent free.

ESTABLISHED 1871.

MERCANTILE COLLECTION AGENCY

NO. 4 TORONTO STREET, Toronto.

RICHARDSON & CO., FINANCIAL, REAL ESTATE, and ADVERTISING AGENTS.

THE ONTARIO WEDDING CAKE MANUFACTORY



First Extra Prizes at London, 1877, & Toronto, 1878

WEDDING AND CHRISTENING CAKE ORNAMENTS.

The largest stock in the Dominion of Cossagues of all kinds, including French, English and German Costumes, Cracker and Wedding Cossagues, Macaroon and Meringue Pyramids, Chantilly, and all kinds of Fancy Spun Sugar Baskets...

HARRY WEBB, 483 Yonge Street (Opp. the Fire Hall) Toronto.

356,432

GENUINE SINGER

SEWING

MACHINES

SOLD LAST YEAR, ABOUT

300,000

MORE THAN WAS SOLD OF ANY OTHER MACHINE.

BEWARE OF IMITATION.



See Brass Trade Mark on Arm of Machine, and the Singer Manufacturing Co.'s Stamp on top.

None Others are Genuine.

Offices Everywhere.

Toronto Office, 66 King St. West.

R. C. HICKOK, Manager.

FOR SALE.

A Scholarship in a First Class Ladies' College,

at about half price. Good for twenty-five years.

Terms easy. REV. H. J. COLWELL, Watford P.O., Ont

ESTABLISHED 1842.

Dominion Wedding Cake House, T. WEBB, Proprietor.

Retained Highest Awards at Provincial Exhibition, 1878.

Bride's Cakes of unequalled quality and finish constantly on hand and securely packed and shipped by Express C.O.D. to any Express Office.

All orders for every requisite for WEDDING BREAKFASTS carefully filled under personal supervision—city or country.

A full supply of WEDDING AND SUPPER PARTY COSAQUES always kept in stock.

CORRESPONDENCE SOLICITED.

NOTE THE ADDRESS,

T. WEBB, 302 & 304 YONGE ST., TORONTO.

Third Series now Published.

"It is efficient to say of this book that it is like its predecessors—it is fully equal to them, and that is no small merit."—S.S. Times.

GOSPEL HYMNS

AND SACRED SONGS.

Canadian Copyright Edition.

FIRST SERIES.

Music and Words, Tinted Covers .. 30 Cents. do do Boards .. 35 do

GOSPEL HYMNS, No. 2.

Music and words, Tinted Covers .. 30 Cents. do do Boards .. 35 do

GOSPEL HYMNS, No. 3.

Music and Words, Tinted Covers .. 30 Cents. do do Boards .. 35 do

GOSPEL HYMNS, Nos. 1 & 2 in one Book.

Music and Words, Stiff Boards .. 65 Cents. Words Only, Stiff .. 124 do

GOSPEL HYMNS, Nos. 1, 2 & 3.

COMPLETE IN ONE BOOK. Music and Words, Cloth .. \$1 00. Words Only, Cloth .. 0 20

COPP, CLARK & Co., 47 Front Street East, Toronto.

REDUCTION IN PRICE!

Before selecting your Sunday-school Helps for 1890, send for free samples of our periodicals: The National Sunday School Teacher, The National Quarterly; The Scholar's Weekly, and The Little Folks' Magazine. Also, New Ice, Newly Illustrated, Re-arranged, and in every way improved. ADAMS, BLACKMER, & LYON PUB. CO., CHICAGO, ILL.