#  <br> AND EVANGELICAL WITNESS. 

| LUME XlVU. NO. 26. |  | TORONTO. WEDNESDAY. JUN9. 28, 1876. |  |  | Whole no. 2 |
| :---: | :---: | :---: | :---: | :---: | :---: |
| THE GHRISTIAN GUARDIAN <br> ANB EYAKGELICAL WITNESS A-ISSUED EVERY WEDNESDAY RROM THE OFFICR OF PUBLICATIOA wetinocliat Poolx-Fiooxa 30 KING STREET EAST. TORONTO. $\qquad$ |  |  | godliness prevails we must have doctrinal testi-mony to Christian Holiness.: Give not heed tovague teachers and loose speculators in theology. |  | $\begin{aligned} & \text { iteration of the question, said, "Weel, weel, } \\ & \text { Thomas, well get that and many other things } \\ & \text { explained to us when we gang up by" "O ves" } \end{aligned}$ |
|  |  |  |  |  |  |
|  |  |  | vague teachers and loose speculators in theology. The "doctrine" which is "according to godli- |  | explained to us when we gang up by," "O yes," answered the imperturtable Thomas; "we'll be" |
|  |  |  |  | ing under the pressure of restricted finance it iswell to enquire whether we have not be been |  |
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|  |  |  |  | giving is according to the New Testament |  |
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| ceitexay and feligious. |  |  |  | you cheerfully accept Sabbath time for worship,so cheerfally render Sabbath tribute to main-tain it: | wife, unwilling to. forego that privilege, took such viands as she required to a place apart. |
|  | would atill float The bottom of the ship is also strongly protected with cement-a hundred tons |  |  |  |  |
|  |  |  |  | And along with the consecration of treasare |  |
|  |  |  | in tioth lifiof thy goneng chiliren that faint | declared rocation throughout the land," and that not by keeping it packed away in our creed, but by |  |
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|  |  |  |  | texentent on | which they at present stand, separating them- selves from the great universal Cherch of Christ. |
| Jottings of Traeel. |  |  |  |  | The Inflience of the Past. |
|  |  |  |  |  | We extrat the folulving from A poreral |
|  |  |  |  | Lemer |  |
| thes.S. Mim |  | molos oreer jour perenalal piety, and |  |  |  |
|  | and motion of this screw. One revolntion ofthe serew is calculated to send the vessel forward about 20 feet. This is done with an en |  |  | Hf por hearis stius eor h heart, ipon us istall |  |
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| So |  | angem The Church consisiting, es it toose of |  |  |  |
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| oretiourd, |  |  |  | en by this annual assembly to our faith and |  |
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|  |  |  | permanence of the State; the intelligence andpower of the Church, the welfare of onrchildren and children's children in the coming |  |  |
|  |  | deep reigoous experience. Know the "truthas it is in Jesus." Beware of the world. Thecommand sings ont clear and full, "Love not |  |  |  |
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|  |  | the $\rightarrow$. the Father is not in Him, For all that is the |  |  |  |
|  |  |  | horoaghly furnished ministry, men educatedworthy of being educated, as well as "full |  |  |
| ars of the |  | eyes and the pride of life, js not of the Father but is of the world." We especially arge upon |  |  |  |
|  |  |  | and worthy of being $\begin{aligned} & \text { of the Holy Ghost" } \\ & \text { We are pleased to make reference to the pro } \end{aligned}$ |  |  |
|  |  | you- the avoidance of and companionship,pleasure, and practices which do not tend to theknowledge and love of God. "Be not conformed |  | Signed on behalf and by order of the Con-ference. |  |
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| metine Heliaing on |  | newing of your mind, that je may prove whatis that good and acceptable and perfect will |  |  |  |
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| duris | mes within a vary linite |  |  |  | id puls of national thonatit arit tues |
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|  |  |  |  | good for the world that there should be any $\begin{aligned} & \text { de } \\ & \text { her Church than the Baptist in existence. }\end{aligned}$ |  |
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## New Nuggets from an old Mine



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| The Christ will come in His own time and power， To set each true and wakeful watcher free； |  |  |  |  |
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## 



 commandments, 1 Chron. \&xix. 19 . It is not,
statatues,, ete. 1 Cot
therefore, surprising to read in 1 Kingsiii. $3:=$ "And Solomon loved the Lord, walking in the
statutes of David, his father," snd that one of the first acts of his reign was the acknowledgmen
of the Lord, in the great sacrifice of Gibeon. At this time there two tabernacles and twro
ervices-the one at Gibeon, at which Zadock ofliciated, and the one in Jerrusalem, in which
David bad placed the Arls, and whose ritual of parid had placed the Arrs, and whose ritual hymns and psamh. On the altar of the one at
diriection of Aaph.
Gibeon Solomon offered the princely sascrifice of a thousand burrit offerings-not, of course
with his hands, but through the ministry of with his hands, but thirough the ministry of
the high priest. On his return, at Jerusalem, in gratitude for this granted request, he offered
up both burnt offerings and peace offerigge, thus recognisisng the sanctity of both places.
Ask what I shall give thee : Here was Solo mon's great opportunity. God threw open? ${ }^{\text {? }}$ to
hina his vast treasure house, and gave him his choice of all that it contained. There wer
in it wealth, honor, power, fame, leggth of aayg, triamph over his enemies, and wisdon
and understanding-all that men . greedily covet and feverishly toil for: How man
would have stood bewildered in the midst of sich valces, unable to weigh one eggainst the
other, and choose, at the last, the one worth the least of thern all! Solomon made the wisest
choice. He chose not for time but fir eternity. One disrobes himself of riches, and honor, an
power, when he leaves this world, but wisdon power, when he leave this
and understanding shall accompany $\because$ hin
through the countless cycles of the never-end through the countless cycles of the never-end
ing future. And Solomon made the choice which included all those things for which othe
men would have asked. He chose the caske Which contained the key to God"s tressur
house. "The world, or life, or death, or thing present, or things to come; all, are yours"
Cor. iii 22. With humulitity Hecially, thated her made his election standing, raping: "I am but a litthe child;
know not how to go out or come in," 1 Kings iii. .7. "To go out and come in" meant to act
as the leader of Istael. Num: xxvii. 17; Deut xxvii. o; xxxi. 2 . No other need pressed upon
him so greatly standing. He mado his wescetion and unselndshly
It was for the benefit of his people that he desired wisdom to judge them. His first requess
was: "Let thy promise anto David my father be established.". Me pleads strongly with -G nest pleads his promises. In our lesson his for wisdom and understanding
nest per -or, as the margin more correctly renders it a hearing heart." That heart is an understand
ing heart. that hears-listens for divine sugg standing which he Tesirisd were anomethe under than good judgenent and the capacity to discetn Prov. iii. 1326.
The ANswre-In the parallel account Lord," lt is evident here that it did, althongh that he had " asked the thung"-wisdom and
 : losing this life so great, that becarrse he proved
himself thus superior to sell sh motives, God endowed him atlluently with the wisdom for
which he asked. It found expression in "three -has no paralle... "His songs were a thousand
and five," of which we have foir-P. lyiz, cexxiii, cxxrii., and the Song of Songs He of trees from the cedar tree that is in in Jebanon eren unto the hyssop that sipringeth out of the wrote about all words, wans familiar with and from the greatest down to the least Knew aboot and wrote of
teasts, foml, insects, and fishes. He anticipated
the studits of scientists of the the studits of scientists of the present day-
but did not think of evolution or natural selecing so conscientionsly to affairs of state, gniding them all with such consummate /wisdom and which nevertheless found time to investihave been of no common mould, and have rePresident Grant has issued a Centennial message to the children and youth of the Unial mees-
States. It was in answer to a request of the peared in the Centennaial number of that paper on Jone 17th." In this document the President
says: "My advice to Sunday Schools, no matter what their denomination, is : Hold fast to the
Bible as the sheet anchor of your Iiberties ; Brite as the sheet anctor of your liberties,
wrecepts in your hearts and fpractise them: in your lives, To the influence of this book are we indebted for all the progrees made
in true civilization, and to this we munst look as our guide in the future. 'Rishteousness exalteth
DR.C. M'LANE'S

Celebrated American. WORM SPECIFIC

VERMIFUGE SYMPTOMS OF WORMS. HE countenance is pale and leaden-
colored, with occasional fushes, or a
circumscribed spot on one or both cheeks;
 sometimes bleeds; a swelling of the upper
lip; occasional headache, with humming
or throbbing of che ears; an unusual se-
cretion of saliva; siliny or furred tongue;
breath very foul, particularly in the morn

| CONSDMPTION CURED. <br> An old phratcian retiried from active proctice haxing had plaocd in his hands by an East India Missionthe speedy and permanent Cure of Consumption, Bronchitis, Catarrh, Asthma, ${ }^{-}$nd all Throat and Lung Affections, slad a Positive and Comacal Cure ifter having thoroughly tested its: wanderftul curative it known to his suffering fellows. Actuated by this motive, and a conseientions desire to relieve human suffering, he will send (free of charge) to all who deand puccebafully nsing. Sent by return mail by addressing with stamp, naming this paper. <br> DE. W. C. STEVENS, <br> Ottawa CancerCure, <br> ottawa, ontario, <br> By a New, but Certain, Speedy and nearly Painess Process, <br> WITLIOUT TIIE USE OF THE KNIFE. No Cure, No Pay. o. C. WOOD, Hsq., M.D. <br> N MOUNT, Octaber 2ad, ists Diewar jocion - You faquired aftar my health and <br>  <br>  <br>  <br>  <br>  <br>  ous life. You are at liberty to make any use of this yon may saige proper. . $\therefore \quad \therefore$ Yonrs, gratefully; 2101-17 JOHN OARROLH, |
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## THE Sunday-School Advocate.





 1876, Interaatlonal Bible Lessons, 18
Bereas Lesson leaves.


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## CaTECHSM OF BAPTISM;

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only a few Ieft :
The Practical Philosopher,

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## Class Leader;


CHEAP EDITIO






| Ajents and others rowitining : money for the Guardian, will please bear in mind that, in the name of the Post Office, and is tats of changs, the nown of tive Opfice from which the changs is to be mado. |  |  |  |  |  on motion, it mas reviliond to ondudut tho ereany vexaninationse leemenero |
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|  | which has given birth to such general |  |  |  |  |
| tiring adidress before the Congregational Union,spoke in strongly deprecatory terms of the spoke in strongly deprecatory terms of thecourse of those Christians who choose to work |  |  |  |  |  |
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| course of those Christians who choose to wort |  |  |  |  |  |
| with the Christian Churches, yet independent of their authority; and who adopt methods |  |  |  |  |  |
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| tion of the phrases of a crude theology were ad- verted to as in this class. Mr. Chapman frankly |  |  |  |  |  |
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| and disloyal act to turn aside find, without theand carry on agencies of this kinddirect action, and wi!h a mind not to admit thecontrol of the Church." This riew is not new |  |  |  |  |  |
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| Christian liberty. And, certainly; no otherdenomination has been more ready to counte-nance and help all Christian workers who made |  |  |  |  |  |
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| nance and help all Christian workers who madetheir non-denominationalism a claim to public |  |  |  |  |  |
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| favor. Indeed, Congregationalists have some times seemed to waste so much energy on non- |  |  |  |  |  |
| denominational schemes, that they had tho .Weleft for the enterprises of their own body. Wetake it for granted, therefore, that Mr. Chap- |  |  |  |  |  |
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| man's words were not called forth by any wantof aympathy with outside Christian work ; but |  |  |  |  |  |
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| by practical evidences that these irregular and outside schemes may so lar absorb the Christian |  |  |  |  |  |
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| nation. We know that in other cases, ministers |  |  |  |  |  |
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| afterwards found that the result, in its influence on the prosperity of their Charches, wasvery far |  |  |  |  |  |
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| was sometimes greater than the good, The Montreal $W$ itness, though admitting |  |  |  |  |  |
| that there is a good deal of truth in Mr. Chap-man's remarks, regards the allegations as chiefly man's remarks, regards the sliegations as chiefyaimed at Young Men's Christian Associations, |  |  |  |  |  |
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| and joins issuce in defence of Chistian and socialagencies outside of the Churches. The Witness |  |  |  |  |  |
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| successful in promoting the revival of religion and that Mr. C. is not justified in speaking of |  |  |  |  |  |
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| ative views of the value of Church organizationand of the ministerial oflice, against which Mr. |  |  |  |  |  |
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| $\begin{aligned} & \text { some of the main points dwelt upon by the } \\ & \text { Plymouth lay-evangelists of the day, may be } \end{aligned}$ |  |  |  |  |  |
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| tendencies. We have no objection to lay preaching. It has been the glory of Methodism, |  |  |  |  |  |
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