

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

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

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

Includes index(es)/
Comprend un (des) index

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.

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

Additional comments: /
Commentaires supplémentaires:

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 BROTHERS."

Vol. 25.

TORONTO, THURSDAY, June 12, 1879.

New Series. No. 23.

THE CANADIAN INDEPENDENT.

Published by the Congregational Publishing Company

REV. W. MANCHEE, *Managing Editor.*

REV. JOHN WOOD,

" R. W. WALLACE, M.A.,

" JOSEPH GRIFFITH,

} *Associate Editors*

REV. J. B. SILCOX, *Business Manager.*

EDITORIAL DEPARTMENT.

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

BUSINESS DEPARTMENT.

All Subscriptions and advertisements should be sent to the Business Manager, Rev. J. B. Silcox, 340 Spadina Avenue, Toronto, Ont. Subscription \$1 per annum, payable in advance. Remit by Money Order, Draft, or Registered Letter.

UNION NUMBER.

THE ANNUAL CONVOCATION.

Pleasant Gathering in the Limestone City.

WHAT THE BROTHERS DISCUSSED, AND WHAT PLANS THEY LAID.

(By Our Own Reporter.)

The annual meeting of the ministers and delegates of the Canadian Congregational churches is always looked forward to with bright anticipations. These were not at all disappointed this year at Kingston. We have seen a larger attendance of the brethren, the Ontario elections somewhat interfering with the attendance, especially of delegates. But those who were present greatly enjoyed themselves, both in the noble generosity of the friends who entertained the visitors and in the themes which were brought forward treating of denominational life and advancement. It was a great pleasure to all to welcome the Rev. Dr. Wilkes, and especially as there was some fear that he would not be able to attend. His bright countenance and loving counsel were never more welcome than at our late assembly.

We have much pleasure in furnishing our friends with a bird's-eye view of the entire meeting, only regretting that our limited space will not permit us to give the facts at greater length. We trust the report will be carefully read, and that quickened zeal and intenser work for the Master will grow out of the perusal.

WEDNESDAY.

The first session of the Union was held on Wednesday evening, when the opening sermon was preached by the Rev. W. H. Allworth, of Paris. The text selected was John xvi. 12-13. The theme was "Progressive Christianity." The preacher carefully handled his subject, claiming throughout his whole effort that there has been continual development in Christian truth. God has wrought with man on the ground of development. He has proceeded from the partial revelation of Himself in early days to the full enunciation of His character in Jesus Christ. He has gone on from the dispensation of the Book to the dispensation of the Spirit. Truth *per se* has not grown, but the human power of interpreting it has grown. The Scriptures abound in seminal ideas. Even Christ did not reveal all, but left much to the coming Spirit. The Spirit must unfold the Book. Creeds have hindered men from seeing the light in the light of God. Men have no warrant in saying that all light on truth should cease in 1643 A.D. Many stick fast just where the Westminster Confession left them. The apostles left no claim on record to finality. The Bible is far better understood than ever it was before. These were the sentiments enunciated by the preacher in a clear and logical manner.

The Rev. J. I. Hindley, M.A., was elected Minute-Secretary, and the Rev. A. F. McGregor, B.A., of Listowell, Assistant-Secretary.

The session closed with prayer.

THURSDAY.

Among the most delightful meetings of the Union is the morning prayer-meeting. The devotional exercises this morning were led by Rev. J. B. Silcox. Special prayer was offered for a mission work.

The Union was denied the usual address of the retiring chairman, as the Rev. R. K. Black was unable to be present. This was felt to be a serious loss.

The election of a new chairman was proceeded with, and resulted in the unanimous and enthusiastic choice of the Rev. J. F. Stevenson, LL.B., of Montreal. The Chairman was conducted to his seat amid applause, and it was declared "the first election in Ontario for the 5th of June."

Upon the roll being called, the following persons were found to be in attendance:

MINISTERS.—W. H. Allworth, John Brown, R. Brown, H. J. Colwell, G. Cornish, LL.D., B. W. Day, C. Duff, M.A., Prof. K. M. Fenwick, J. L. Foster, J. Griffith, R. Hay, J. I. Hindley, M.A., J. Howell, E. Ireland, S. N. Jackson, D. Macallum, E. C. W. McColl, R. Mackay, W. Manchee, J. McKillican, W. McIntosh, J. F. Malin, W. M. Peacock, H. Pealley, B.A., H. D. Powis, G. Purkiss, J. Salmon, B.A., J. G. Sanderson, E. D. Silcox, J. B. Silcox, W. W. Smith, J. I. Stevenson, LL.B., J. Unsworth, R. W. Wallace, M.A., B.D., W. H. Warriner, B.A., H. Wilkes, D.D., LL.D., and J. Wood.

DELEGATES.—J. McDougall, Athol; Robert Eggleston, Cold Springs; A. Hodge, Eaton; S. Hodgskin, Guelph; J. Bale, Hamilton; G. Robertson and J. H. McFarlane, Kingston; Mrs. J. Brown, Lanark; Peter Christie, Martintown; R. McLachlan, Montreal (Calvary); T. Smith, Newmarket; F. Moodie, Ottawa; J. B. Saer, Owen Sound; Don. Finlayson, Paris; W. B. Young, Quebec; R. Robertson and G. Bishopric, St. Catharines; W. C. Ashdown, Toronto (Zion); Thomas Parker, Yorkville.

The make-up of the Union undergoes some alteration each year from various causes. This year the changes were the subjoined.

Three aged and honoured brethren have passed away to their heavenly reward: the Rev. Joseph Wheeler of Albion, the Rev. Hiram Denny of Erin, and the Rev. John Durrant of Stratford. The mention of fallen standard-bearers is always deeply affecting, but the cross is exchanged for the crown, the conflict for the rest.

The following brethren were granted letters of dismissal: Rev. Albert Van Camp, to the State of New York; Rev. Edwin Rose, to Nova Scotia; and, the names of Revs. J. A. R. Dickson and T. M. Reikie were dropped from the roll.

The following persons were received as members of the Union:

Rev. A. F. McGregor, B.A.

" W. Ewing, B.A.

" A. McFadyen, B.A.

Bethel Congregational Church, Kingston, was also received into the fellowship of the Union.

The Rev. Mr. Cuthbertson, D. McKinnon and F. Wrigley were proposed for membership, and—according to the standing rule concerning admission—await reception one year hence.

The Rev. James Roy, of Wesley Congregational Church, Montreal, being present, was asked to sit as a corresponding member. And the students of the Congregational College were admitted to the same privilege.

The Committee appointed a year since to confer with Bond street Church, Toronto, reported that as that church respectfully declined such a conference, its name should be dropped from the Union roll. The report was adopted.

The Rev. Dr. Wilkes read to the Assembly the following valuable paper, on the topic of "What are the essential elements of unity in denominational fellowship and action?"

Fellowship and co-operation commend themselves at once to our calmest judgment and our best feelings. Man was not created to live and act alone. Our mightiest and purest instincts demand association with others; and that association requires fellowship and co-operation. Fellowship is mainly a matter belonging to our moral nature. It is awakened by mutual sympathy, and manifested by associate action. It is a communion of interests and of purposes. We compare notes with our friend; we consider his experience, whether painful or pleasant, as in some sort our own, by our sympathy, rejoicing when he rejoices, sorrowing when he is sad. The true Christian loves God the Father and His Son Jesus Christ, and doing so enters into a living sympathy with their works and methods of providential procedure. The Saviour partly defined it when he said, "If ye loved Me ye would rejoice because I said I go to the Father: for My Father is greater than I." Their love would be expressed in holy sympathy with His exaltation to the Father's right hand to share in the blessedness and glory of carrying into effect the "Great Salvation." In like manner the genuine believer loves the Christian brotherhood, and, doing so, exercises practical sympathy in all that is of interest to that brotherhood. "They that fear the Lord speak often one to another;" they seek each other's welfare; they are partakers of a common salvation, and have a mutual interest in its honour and efficiency.

Now it is plainly not at all needful to this fellowship whether of the individual soul with the Father and the Son, or

of Christian believers one with the other, that there should be precise agreement in views of truth or in modes of action. It may be doubted if any two disciples of the Master form precisely the same estimate of any given truth, for even if they unite in the use of the same words, the conceptions which those words express differ in the two cases; and then neither of them may be in exact harmony with His estimate, who is the God of Truth. Certainly there can be, and there is, true Christian fellowship among the servants of Christ who have great diversities of conceptions and of estimates of truth. If this were not so, as it seems to me, there could be no fellowship at all. In both references just made the fellowship is based upon love; love of God and love of the brotherhood; a love, however, which supposes a common basis of faith, and which could have no possible existence apart from resting on certain great fundamental facts and truths revealed to us of the Father through the Son. Hence, let me say in passing, I see not how we can rid ourselves of the distinction between facts and truths that are essential, and those which are non-essential, or how we can in every instance define precisely for others the line between the two. At the same time it is manifest that such line must be drawn somewhere, and it is not intolerance nor is it bigotry to draw it where there is a general agreement of the Christian judgment and consciousness, and to restrict our denominational fellowship within that line. We do not deal unkindly or uncharitably with those without that line, but simply decline fellowship with them in matters where there is such fundamental disagreement.

Denominational fellowship and co-operation must be conditioned on the distinctive characteristics of the denomination. In our case there are no rigid connectional relations between the churches as in Methodism and Presbyterianism; if there were we should have to inquire into their nature in order to get at the essential elements of unity; but, on the contrary, our churches are based on the principle of completeness with themselves and entire independence as to authority, the one of the other. We hold association to be next in importance to independence; it is a matter not of choice merely but of duty to the Master and to the brethren; but it is association without aught of lordship or authority, it is a combining in mutual interest and affection for co-operative action of self-contained and free churches, every one of which calls none but Christ "Master" and "Lord." It follows that the nature of the fellowship and of the co-working in this case is substantially the same as in those of Christians towards the Father and the Son, and towards one another individually. It is mainly the same thing in its application to society which has been hinted at in its application to the individual disciple. There must be *love*, in order to which there must be confidence in the genuineness of character, and there must be a going forth of this love in practical sympathy and helpfulness. The love of the brethren for Christ's sake must extend to the associate church, on the assumption that it is a congregation of faithful men and women who love and serve the Lord Christ. But inasmuch as all such companies of disciples may be expected to contain defective members, perhaps self-deceived, or it may be only pretenders, the confidence and affection and co-operation are extended towards the whole, as generally characterized by true godliness in heart and life. Inquiry is not made into the matter of exceptions; Christian charity embraces the whole, and loving fellowship and co-operation do the same. At the same time there is a principle in the case which may not be ignored and which is essential to fellowship, namely, that the churches of Christ are to be composed of those and those only who afford credible evidence of having been born again of the Spirit of God—having passed from spiritual death unto spiritual life. Without the practical recognition of this principle you cannot with propriety exercise the unity in fellowship and action which we exhibit in receiving the members of one church into another by simple letters of transference and commendation.

If such be a true view of the case then it would appear: 1. That precise accordance in the estimate of all Christian truth is not an essential element. There may be large diversity within the line of the non-essential. The range of truly evangelical sentiment and interpretation of Scripture admits of numerous points of difference within it, concerning which the best men fail to agree. The claims of fellowship, however, require them to agree to differ. 2. Not only in what we are wont to denominate as doctrinal truths may there be such diversity of sentiment, but also in practical duties there may be a wide difference of estimate without touching on unity in fellowship and action. *Inter alia* this point may be illustrated by the following questions: "Ought the Lord's Supper to be observed weekly or monthly or still less frequently?" "Is it proper to observe it without an ordained pastor as the presiding brother?" "If a professing Christian has been cut off from the fellowship of a church for flagrant iniquity, what amount of evidence of repentance would justify his restoration thereto, and how long time of probation should be required?" "If a minister of Christ and pastor of a church should be in this sad case, what evidence should be required in his case, and then is he or is he not, though truly penitent, disqualified for further ministerial and

pastoral service?" "If a church of Christ is conscientiously, and after prayer, satisfied that it ought to receive such an one back to service, being fully convinced that like the apostle, Peter, the Master has forgiven and restored, what is the course which sister churches should pursue?" "Should intermarriage of a professing Christian with one who is not subject to the former to church discipline?" "Is the indulgence in an occasional dance, or in attendance now and then at the theatre or opera, incompatible with good standing in the church, so as to subject the transgressor to discipline?" Many other questions might be introduced to illustrate the kind of practical duties concerning which there may be a wide difference of opinion, without necessarily breaking the unity of fellowship and action. We are not without instances of want of forbearance with one another in love on such questions and of grievous violation of fellowship in such lack of forbearance. Two churches had been in agreement on the question of the necessity or non-necessity of an ordained minister always presiding at the Lord's table. One of them changed its view of this matter, which, on being reported to the sister church, she remorselessly cut off the offender. This occurred in enlightened Scotland, during the present century—a striking instance of the intolerance which is born of insisting that all should think alike in order to fellowship.

3. General uniformity in church practice as to mode of receiving members, settling a pastor with or without a council, as to hymnology and music, order of public service and such like matters, cannot be in any degree essential to unity of fellowship and action. We have no authoritative directory as to forms and modes of procedure; each church adopts its own.

We are thus brought to the conclusion that as Christ the Lord is the basis on which our faith rests, the rock of ages, the corner stone of our hopes, the essential elements of unity in fellowship and work, must be drawn from Him, and must be found clustered around Him. We must be at one concerning His divine-human person, through whom we have redemption and access to God, and in whom is our life. We must be at one concerning the great purposes of His mission to earth, His ministry, sufferings, death and resurrection and concerning His exaltation and reign. This will include oneness of conviction as to the great need of man and that this is the only supply of those clamant wants. And will further include oneness regarding the great principles of morality, of obedience to Christ, of freedom in His service, and of the work of the Church for its Lord and King together with faith in His promises and assurance of ultimate results in triumphant success. The fellowship springing out of supreme love to the One Lord, thus practically exhibits its power in energetic co-operation in all that can promote the interests of the Lord's kingdom. In order to such co-operation there will be required certain temporary or more permanent regimental regulations to be agreed upon by the parties so engaged; these are not of the essence of the fellowship, but are nevertheless of much value in carrying on the work which it proposes to accomplish; to such regulations fellowship demands conformity. Troops must move in line—companies must act as parts of a regiment—so that confusion and loss may be avoided. Much, however, need not be said on this point; for the supremacy and fervour of love for the Master will bring all into line and keep them there. May the churches be filled therewith. Amen!

A lively discussion succeeded the reading of this paper, participated in by several brethren. The Rev. Dr. Cornish thought there was much need of right belief in our churches, more care should be exercised in holding and enunciating Scriptural truths. The Rev. Prof. Fenwick spoke in a similar strain, making special reference to the great facts of Inspiration, the Divinity of Christ, and the Atonement. The Rev. R. W. Wallace was not afraid to trust men who kept close to Christ, liberty was safe when connected with Him.

The Rev. John Salmon wished emphasis laid upon the expiatory view of Christ's work. Rev. W. H. Warriner thought great patience should be had especially with young men, in the formation of their theological views. Rev. Jos. Griffith argued that the great necessity was to hold fast to the great facts of Christianity. Rev. J. B. Silcox preached Christ a Saviour from sin. The character of Christ and the renewed lives of His followers were the strength of Christianity to-day. Rev. E. C. W. McColl called special attention to the greater need of practical godliness among the members of Christian Churches. At this juncture the discussion was postponed.

The afternoon Session of the brethren was devoted exclusively to the discussion of the affairs of the Canada Congregational Missionary Society. Rev. Dr. Cornish presided.

The Report as read by the Rev. Dr. Wilkes revealed the fact that the Society had not been sustained as well financially by the churches as was desired. The causes of the apparent apathy were traced, and were found to be the following: (1) The general depression had affected the Society's income. (2) The erection of so many church buildings had crippled some contributing churches temporarily. (3) Lack of interest by some pastors and churches. (4) Want of system in finances in some churches. (5) Need of the recognition of personal responsibilities to Christ. (6) Wrong selections of pastors in some fields had estranged sympathy in some quarters.

The Report next alluded to the remedy for these things. (1) An effort to raise the Society's debt on the spot. (2) That henceforth the Society's appropriations should not exceed probable revenue. (3) That some churches which seemed hopelessly down should be cut off. (4) That the pastors of the churches instruct them better on Christian giving. (5) That Auxiliary Societies be formed in all the churches. (6) And that some person should be appointed to visit the churches in the various districts.

Thirty-five churches have been aided during the year by the Society. The receipts from various sources were, from the Colonial Missionary Society, \$888; from Western District, \$625; Middle District, \$616; Eastern District, \$754; Quebec, \$636; Maritime Provinces, \$1,078. Total, \$3,597.

A long discussion on matters connected with the work of this Society ensued. The Rev. Mr. Allworth led off, specially deprecating any lack of support to our weaker and rural churches. The Rev. J. L. Foster, of Calvary Church, Montreal, said that his church gave contributions to missions but not to this Society as the impression was abroad that the Society was not doing really mission work. He would strongly urge the opening of a mission in Manitoba. The romance would give the cause a great impetus.

Dr. Jackson contended that the Society had done and was now doing real mission work. Dr. Wilkes cited instances showing the great good done by our mission churches. They were feeders to the larger churches. Rev. R. W. Wallace thought the churches needed more definite information concerning the causes that were receiving missionary aid.

Rev. J. Griffith was convinced that the great need in our churches was an increase of spiritual life.

Rev. Prof. Fenwick said that the Church of Christ was committed to mission work by its Founder. The great need was to feel this truth more deeply. Love and loyalty to Christ are the motive powers to effective mission work.

At this point a motion by Rev. J. L. Foster and J. F. Stevenson was submitted to the meeting recommending the Society to appropriate a certain sum towards the work in Manitoba. As this opened up the whole question of the North-West, the meeting adjourned to meet at the call of the chair.

At 6 p.m., an adjournment was made to the basement of the church to partake of a tea prepared by the ladies. Every thing which feminine skill could plan to make this entertainment a success was done, and the success was duly acknowledged by all the brethren.

A large assembly of the members of the Union and their hospitable entertainers convened in the church at 7:30 p.m., and greatly enjoyed the choice music by the choir and the addresses of several gentlemen.

Col. Twitchell, U. S. Consul at Kingston, referred to the pleasure he had in attending the gathering, as he had been nurtured in the Puritan atmosphere of New England. He had given special study to the influence of Christianity on national life, and on commerce, and he declared the Bible to be the great inspiration and guide of a nation, and the best friend of the merchant.

The Rev. Dr. Grant, Principal of Queen's College, was greeted with prolonged cheering as he arose to bid the Union welcome to Kingston. His speech was full of humour and brotherliness, readily captivating the hearts of all. The main points of his address were the following, containing as they did a kindly eulogium upon the Congregational denomination. He referred (1) to the fact that Congregationalism did not seek to make headway by merely adventitious plans, but by the force of ideas. (2) That it had always been the friend of learning, founding such great institutions as London University in England, and Harvard and Yale Colleges in the United States. (3) That it had always held with tenacity the great fundamental principles of Protestantism. (4) That it was fond of truth, accepting the great verities of the Christian faith, yet with sufficient elasticity to save men from being perpetually suspected of heterodoxy. These points Dr. Grant urged with great clearness and power.

The Rev. H. D. Powis, of Toronto, followed in an affable and eloquent address on the grandeur of the work of the Ministry, and a touching reference to those who had fallen out of our ranks, and had gone over to join the majority.

The Rev. J. F. Stevenson, L.L.B., Chairman of the Union, made allusion to the nobility of the Christian faith, and the love which it generated in the hearts of those who embraced it. He alluded to the value of the articles and creeds of other denominations, their history having been a grand one. But still he felt that although these might be eschewed by our people, the truth of God would yet remain as the grand heritage of those who serve Him with loyalty and love. Liberty did not mean license, but a loving recognition of the Christian life in those who might hold divergent views.

This delightful gathering closed by the pronouncement of the benediction by an elderly Episcopalian clergyman, the Rev. Mr. Dobbs, of Portsmouth.

FRIDAY.

Upon the opening of the meeting, the Statistical Secretary, Rev. W. H. Warriner, B.A., read the Report, some items of which are here presented. Only 68 out of 93 churches reported, and thus the friends of the denomination must understand that these statistics do not represent the full strength of the churches. Attendance at Sabbath services, 12,205. Under pastoral care, 17,711. Additions to membership, by profession, 441, by letter, 164, total, 605. Removals, by death, 80, by letter, 154, by excommunication, 188, total, 422. Gain, 183. Present membership, 5,365. Sabbath Schools, teachers, 786, scholars, 5,523. Baptisms, adult, 61; infant, 319. Number of church sittings, 21,275. Value of church property \$455,875. Parsonages, \$23,525. Raised for local church objects, \$72,623, and for denominational purposes, \$4,424, for Foreign and Indian missions, \$1,163. Total, \$80,404.

The Report was received, and the gratitude of the Union was expressed to Mr. Warriner for his work.

The meeting then made way for the meeting of the College.

At the College meeting the chair was occupied by Mr. George Hague, of Montreal. The Rev. Dr. Cornish read

the Report. From the Report we glean the following particulars: That 5 new candidates were received into the College. 162 students in all were present throughout the session. Mr. A. McFadyen and Mr. W. Ewing graduated, and go forth with the best wishes of the College Board. Two students failed in health, and had to leave for some warmer climate. The students have done a good deal of practical work in preaching during the year.

The receipts for the year have been about \$5,140. Yet the balance is on the wrong side to the extent of \$1,006. The present of \$1,200 to the College Board would complete the \$15,000 of the endowment, when a generous gentleman, Mr. Smilie, formerly of Montreal, will supplement the endowment by a princely gift of \$5,000. The sum of \$1,200 would not be a very large gift for all our churches to make the College, so as to set the College on a sound financial basis.

The meeting then resolved itself into a Committee of the whole to consider the affairs of the College.

Rev. Dr. Wilkes thought that every congregation should be called upon by its pastor every year to contribute to the College. This would beget an interest in Collegiate work among all our people. A given day in October might be set aside for this purpose. The progress of our Lord's Kingdom demands a school for the training of the prophets. Churches should not allow their own local wants to crowd out the needs of the College.

Rev. Dr. Cornish reported that the receipts of the College from the churches had been \$1,800. The pastors should help the cause. If they had the will, the means could be raised. He invited the expression of any objection to the College work. If there was dissatisfaction with the location of the College, let it come back to Ontario.

Rev. J. L. Foster expressed his conviction that the strongest men in the churches were from the College. He thought that if an agent were employed, it would be helpful.

Rev. Mr. Allworth believed that the College was in the best possible hands. He was fully satisfied both with the location and management. He never allowed a year to pass by without a collection for the College. He observed it as regularly as the Lord's Supper. He preached a sermon every year on this subject, "The Need of an Educated Ministry."

Mr. D. Finlayson distributes envelopes to the church friends, and these are collected after the pastor's sermons.

Dr. Eckardt held that the times demand an educated Ministry. The College therefore is a necessity.

Rev. S. N. Jackson thought we never had a better class of students than now. Montreal has done nobly for the College. No better opportunity in Canada is offered than Montreal can offer. The Alumni should be more loyal and enthusiastic for their Alma Mater. All the churches needed was a more systematic presentation of the College wants to the people, the College sent forth men with a guarantee of their character and uprightness and ability to care for the Churches.

Rev. W. Peacock suggested that a definite scheme be adopted by which each of the objects maintained by the body be brought forward in each Church at a special time.

Prof. Fenwick was convinced that a little more heart would bring us over our difficulties. He urged a frank expression of opinion, and called for a free statement of such objections as might be entertained by any brother. He felt that the enlargement of the staff of the College had been premature until a proper financial basis had been laid. He felt that the position of affairs was such that he would feel it wise to resign his position as Professor unless the financial outlook improved.

Rev. W. H. Warriner deprecated such a step by Professor Fenwick. He spoke very warmly of the services of Professor Fenwick.

Rev. J. Griffith expressed his sense of the splendid work done by Professor Fenwick. We had no one that could fill his place.

Rev. J. F. Stevenson spoke in the highest terms of the scholarship, zeal, and ability of Professor Fenwick. He was convinced that he enjoyed the fullest confidence of his brethren. The spiritual influence which accompanied his work was felt by all. The students were unanimous and enthusiastic in their expressions of esteem for Professor Fenwick. The discussion was adjourned to the call of the chair.

In the afternoon the time was taken up in the consideration of the schemes of the Provident Fund and the Indian Missionary Society.

The Provident Fund has two branches. The one is for the widows and orphans of deceased Congregational ministers. This branch has received for the year \$1,585.83, and has disbursed \$1,450.09. It has paid up shares in several societies to the extent of \$19,540.

The second branch is denominated the Retiring Ministers' Fund. This has received from all sources, during the year, \$605. It has 40 paid up shares in a loan company worth \$2,000.

After the report had been read by Mr. George Hague, the new board of directors was appointed, and members were balloted for. General satisfaction was expressed with the manner in which the concerns of the Society was conducted.

The report of the Indian Missionary Society was read by the Secretary, the Rev. James Howell. Incidents connected with the Society's endeavours on the Georgian Bay were given, proving that good work has been done.

The Society has parted with the services of Mr. Lister, but the other labourers keep on with their arduous toils, and not without success. The receipts had on the whole been satisfactory, revealing that the friends generally have confidence in the work of evangelizing the aboriginal tribes.

Fuller statistics of this Society's operations will appear in their published report.

The annual public meeting of the Missionary Society was held on Friday evening. There was a large and interested audience present. The Rev. R. W. Wallace conducted the opening services.

The Rev. C. Duff, M.A., was the first speaker. He referred to the interest in Missions in all the churches. But he held it was not a talked out theme. He next spoke of the need of making our missionary efforts spread over both the cities and country districts. Specially is this the case in Manitoba, where there is a great field for good Christian effort. We have then a duty as to our nation. And no less does missionary work need to be done in respect to our theology, also in regard to our civilisation. We have need to do good mission work in our own churches, and in our own hearts. We must be progressive.

The Rev. R. Hay read a paper on work in Manitoba and the North-West Territory. A spirit has called men west, and men are going from all parts to these plains. Many of our wisest statesmen have expressed themselves as confident that in a few years this will be the most important part of Canada's domain. Enough of our people have already gone there to make us seek to care for them. It may be supposed that in the near future Winnipeg will be the Montreal or Toronto of the North-West. We ought to occupy this field at once. But how can we do this? (1.) We could do it by colonization. Secure a tract, and let our people locate themselves there. (2.) We could do it by direct missionary enterprise. Could we not send out at least one man to work there? And let him share the hardships of the early settlers, for these will thus feel kindlier towards those who labour for them.

Mr. George Hague referred to the financial operations of the Society, and urged its claims with his accustomed energy and ability. His appeal was well responded to by the audience in a good collection.

The Rev. A. F. McGregor thought we must not look too much at the unsatisfactory elements in our denominational life, but at those which are helpful and inspiring. Perhaps the present gloom is the precursor of the dawning. This thought was well enforced by a historical illustration from Luther's life.

The Rev. Mr. Stevenson closed the meeting with a very happy speech on the brighter side of denominational life and work. He thought no one need hang his head at the idea of being a Congregationalist. First, he rejoiced in being a Christian; next, in his being a Briton; and third, in his being a Congregationalist. To cheer the brethren, all that was needed was a glance at our ancestry. No one could remember the noble men in the English Congregational Union, or the men who have made New England what it is, without feeling honourable pride in knowing he was in the brotherhood of such men. These sentiments were received with greatest enthusiasm by the audience.

Thus the work of Friday came to a close.

SATURDAY.

The discussion on the paper read by Rev. Dr. Wilkes was continued and completed.

Rev. J. L. Foster opened the discussion. He maintained that there were certain eternal verities which were essential to communion.

Rev. Chas. Duff thought that in regard to the essentials of Christianity there was not an unsound brick in our whole fabric. We are all orthodox.

Rev. Hugh Pedley, M.A., thought there was a strong antagonism between some of the brethren. One brother held that we must hold to certain prescribed tracks, while another gave unbounded liberty. Who is right?

Rev. Wm. Allworth could say, Grace, mercy, and peace be upon all them which love our Lord Jesus Christ.

Rev. John Wood thought that there was a difference between denominational fellowship and Christian fellowship, and that we could hold fellowship with those who loved Christ. But if we were to admit all who loved Christ into the Union it would cease to be a Congregational Union.

Rev. Dr. Cornish maintained strongly the need of holding to certain cardinal truths in order to fellowship. There must be some common ground for us to stand on if we could enjoy fellowship the one with the other.

Rev. W. H. Warriner thought we were anticipating trouble. He did not believe there was one to whom he could say, On account of what you hold we cannot accept fellowship with you.

Rev. J. B. Silcox thought from remarks made, that some members were suspicious of the younger brethren. To whom did they refer? He thought if a man's faith in God was genuine he would not always be questioning his brother's faith.

Prof. Fenwick said that those to whom reference had been made are those who had written in the CANADIAN INDEPENDENT on "Liberal Theology."

Rev. J. F. Stevenson, Chairman, said that reference had been made to the right wing and left wing in theology. He thought it was necessary to have both wings. The left wing often stirred up the right wing, and thus good was the result. He (the Chairman) was neither the right wing nor the left, because he was Chairman, and was between the two wings, and so was quite safe.

A hearty vote of thanks was accorded the writer of the paper—Dr. Wilkes—who responded in a brief but able address on some of the great fundamental truths of the Christian faith. He pleaded for patience in all our theological thought, feeling satisfied that it would not depart from the living Christ.

The membership Committee recommended that the Rev. Mr. Cuthbertson, Rev. Mr. McKinnon, and the Rev. Mr. Wrigley stand proposed for membership, to be received next year as by rule of the Union. The names of some churches which had virtually become extinct, and the names of some ministers who had removed from Canada and were labouring in foreign countries were dropped from the roll of the Union.

Rev. W. Ewing spoke a few words on the Mission to Labrador. He gave a sketch of the work in that region, and appealed to the churches for support.

The College Corporation was then called to order, and after a few remarks from Dr. Wilkes and Dr. Cornish a resolution was passed commending the financial condition of the College to the notice of the churches, and urging increased effort on their part to sustain it.

The adjourned meeting of the Missionary Society was held. A resolution passed of which this is the substance, That the Society sympathise with the Rev. Mr. Ewing in his anticipated work in Manitoba. Regret was expressed that the condition of the Mission Fund would not permit an appropriation to his work at present, but that it was hoped that the future might permit substantial help. This motion was unanimously carried.

The meeting was then closed with devout prayer, in which Mr. Ewing was not forgotten.

On Saturday afternoon a boat was chartered by the Kingston friends, and the members of the Union were taken to various points of interest, the Rockwood Lunatic Asylum, the Penitentiary, the Military College, Fort Henry, etc. The trip was very greatly enjoyed by all.

In the evening, the Alumni and Professors of the Congregational College were entertained at "Elmhurst"—the handsome residence of G. S. Fenwick, Esq. Mrs. Fenwick spread a sumptuous repast, which was greatly enjoyed by all. After tea a conversational meeting was held, when a fraternal feeling prevailed, and the hands which bind the alumni together were drawn tighter. After a recognition of the kindness of the host, the brethren separated.

THE UNION SABBATH.

The weather was charming. The trees and flowers were in their gayest suits. A holy calm came down upon the city. Numbers sought the houses of prayer. Many of the city pulpits were supplied by the brethren with general acceptance.

At the First Congregational Church, the morning sermon was by the Rev. J. G. Sanderson, of Danville. The text was taken from Matthew vii. 2. In a practical manner the speaker enforced the idea that the religious life was more than a mere belief in certain doctrines and truths, and more than the enjoyment of emotion, it was a divineness of character growing out of obedience to the will Divine.

The children were not forgotten. A pleasant service for the little folks was held at 2.30 p.m., at which the Rev. H. Pedley, B.A., of Cobourg, R. W. Wallace, M.A., B.D., of London, and the Rev. E. W. McColl, M.A., of Quebec, delivered addresses. Perhaps the brightest feature of the service was the singing by the children led by G. S. Fenwick, Esq.

In the evening the Rev. J. F. Stevenson, L.L.B., preached from John vi. 50. The theme was Christ the bread from heaven. The germ thought of the very able and scholarly discourse was this, That as men eat material food that their physical nature may not die, so spiritually they must partake of Christ lest their spirit nature should perish. The sermon, which was an elaboration of this thought, was greatly enjoyed by the large congregation.

The Union Communion Service with which the day was closed was very precious. The Rev. Mr. Jackson presided, and had associated with him the Rev. Prof. Fenwick and the Rev. H. D. Powis. The service was concluded with prayer by the Rev. Dr. Wilkes. Thus closed one of the most pleasant days of the Assembly.

MONDAY.

On Monday morning the Union was in Session again for a short time, when the following resolutions were passed:

I. "That we rejoice in having with us at this annual gathering the Rev. Dr. Wilkes, and especially do we appreciate his coming at this time when it involves so much toil and effort. We trust that he may be spared to be with us in future meetings, and that the remainder of his days on earth may be abundantly crowned with the richest of God's blessings."

This resolution was unanimously passed by a rising vote. Amid emotion which quite overcame the Doctor for a few minutes, he returned his grateful acknowledgments to the brethren for their kind wishes. The Rev. Mr. Powis then led in an affecting prayer to the throne of Grace.

II. Resolved, That this Union reaffirms its deep interest in the Temperance movement, and commends it to the thoughts and co-operation of all the churches of our order throughout the Dominion.

That it looks with profound pleasure on the passing by several counties of the comparatively new and greatly improved Act known as the Scott Act, and hopes that by a wise and continuous enforcement of its provisions these counties may witness a diminution of the ills which attend the free indulgence in alcoholic stimulants, and further prays that public sentiment may yet reach a loftier and more Christian plane, so that the blessings of abstinence may rest in fulness upon all the many provinces of our land.

III. That the gratitude of the Union be tendered to the Railway and Steamboat Companies for reduced rates.

IV. That the Chairman and Secretary of the Union be

instructed to prepare and forward an address to our Governor-General and his illustrious consort.

Adjournment until the evening was then carried.

FAREWELL.

The closing meeting of the Union was held on Monday evening, with Dr. Jackson in the chair. Rev. E. Ireland conducted the devotional exercises.

The Rev. J. F. Stevenson, L.L.D., was the first speaker, and delivered a powerful address on "The relation of Congregationalism to the free-thought of the age." He began by asking what is the free-thought of the age? It is not always irreverent. It is not license to live as one pleases. It is, in most cases, an earnest, honest endeavour to come face to face with the facts concerning God, creation, human destiny. What was Christianity? It is a love of righteousness, as incarnate in the Righteous One. It is the gift of God to man through the atoning sacrifice for sin. It is the pouring out of the Spirit of God upon the human heart. In this brief outline of a definition he had given no creed, but had indicated the position which must be taken in the adjustment between Christianity and free-thought. We are to bring the righteousness of God into contact with this free-thought. All the churches have a mission to perform in relation to this. We have a special mission. Congregationalists have no written creed to which they are bound. One of the characteristics of Congregationalism is that it has no historical creed to which it is bound. This he considered a special advantage in regard to the great question before us. We can use all these creeds, take the great truths they contain, and mould them into such forms as will best meet the needs of the present day. Willed to none we are free to use all. We should not forget the facts in connection with Congregationalism, and one important fact was this: That it has a history, and that that history has a close and definite bearing upon the condition of thought and feeling in the day in which they lived. What was that history? That in olden times their fathers pleaded for the rights of the local churches, pleaded for the rights of bodies of Christian men to give expression, in their own way, on the basis of the divine word, according to the phase of opinion which existed from time to time. They

HAD NOT A WRITTEN CREED.

but they had a literature, enough to form a complete theological library—and from this literature they found clear statement in regard to the great central doctrines of the Christian Gospel. They knew just where they were. Congregationalism lives in the world for a purpose. It is a great missionary institution, and the churches were nothing if not great Gospel churches. Thank God they were so placed face to face with the great wants and needs of the human soul that it was utterly impossible to live in the midst of the world unless they had a clear, definite, articulate Gospel to preach to sinful, suffering, anxious men around them! There was much free-thought to-day, there will be more to-morrow, more the next day, and they should go from man to man, soul to soul, heart to heart, with the grand message of God's love. He did not think in Kingston that it was necessary for him to say that he was not a bigoted man, but he valued the denomination to which he belonged. He valued it because it was bound under penalty of instant death to keep a beating pulse of spiritual life at the centre. Our days are numbered wherever there is no evangelic salt in our preaching. He was not insensible to the gravity of the crisis. Here and there and yonder they saw those who had made shipwreck of their faith, but he believed that Congregationalists had a surer and better guarantee for more substantial adherence to the gospel of God than any other denomination. It is possible to take a creed, and to explain it away clause by clause and sentence by sentence. A certain Rationalist said he could drive a coach and six through any creed, and there was some truth in the statement. The Confession of Faith and Catechisms may, by an ingenious man, be distorted, and while one believes he is living within them he may be living a long way without them. What is our guarantee of orthodoxy? It is by adhering rightly to our standard. What is that? Have we a standard? Indeed we have. It is the written scripture, the meaning and scope of it—the written scripture as thoroughly investigated, as calmly interpreted, and the meaning inducted. Many religious bodies claimed to have a scriptural basis, but has the Bible any particular meaning? Is there any central truth in it? Is there a something only discoverable by careful comparison and by a method of induction? If so he would rather have it than any secondary standard which man can form. Loose standard did some say! Was the inspired Word of God loose? Were the blessed words of Christ loose? Was Paul loose? If Paul were inspired and was a thinker who knew what he said, and how to say it—if the grand gospel be the articulate word—if these things be, they had a standard which they could hold up before the whole world without fear of the result. He spoke of the attitude which Congregationalists should assume—the attitude of absolute fearlessness. He had no fear for the blessed gospel of the blessed God. He did not dread the form of thought or the freedom of thought, but the want of thought. Let thought be strong, free as air; let there be an honest searching after truth, a burning thirst for righteousness, and he feared not what the result would be. He commented upon the attitude of sympathy which they would have for the earnest thinker. Men fell here, there, and yonder. If these were to be aided and saved it was only by the great mercy of God, by the use of an intelligent sympathy and a discrimination between good and evil. We are to show men that true liberty begins in self-sacrifice. Man is free for the first time when he bows his

Concluded on page 4.

THE
CANADIAN INDEPENDENT.

TORONTO, THURSDAY, JUNE 12th, 1879.

ASSERTING OUR PRINCIPLES.

THE English Congregational Union is preparing to celebrate its jubilee next year, that organization having been established in the year 1831. Among other excellent and noteworthy things it proposes to do in connection with that event, it is providing for the delivery and publication of twelve lectures, by as many of its ablest men, on topics, chiefly historical, relating to the origin of Congregationalism in England; its development and growth during the Commonwealth, the Restoration, and the Georgian period; its influence upon the great evangelical movement of the last century, and kindred subjects. They also propose to issue a series of tracts on the distinctive principles of the denomination, not with any design of exciting controversy, or as a menace to other religious bodies, but to educate our own people, as well as the public generally, as to the views we hold.

This is undoubtedly a step in the right direction, although the difficulty is felt there, as it is here, of getting people to read them. Still, as a denomination, we have made too little use of the press, and said too little about ourselves in the pulpit. The reasons for this are various. In most of our congregations there are persons who have been brought up in other church connections, whom we are anxious to retain among us, and are perhaps afraid of offending by the advocacy of our distinctive views. Or, our ministers themselves are less impressed than they should be with the value of our principles, and their importance in the development of Christian and church life. Or, while admitting them to be of very great importance, they think they see them so generally accepted by other denominations around them, that they regard it as less necessary than formerly for them to set them forth. It is not long since one of our leading ministers in this country—not, we are happy to say, one of our Canadian-trained men—told us Congregationalists had no longer any *raison d'être* in this country. They had in England, he thought, but none whatever here!

Now, if that be the fact, it is desirable that we know it, and look it in the face. If we have no reason for maintaining separate denominational existence, and can serve the cause of God just as well in the ranks of our Presbyterian, Methodist, or Episcopal brethren, separation from them is schism, and schism is sin! "To what purpose is this waste?"—this waste of energy, and thought, and money, that, on the hypothesis named, could be expended to so much better purpose within other denominational lines? The man

who holds such a view is bound to answer that question.

We maintain, however, that there are good reasons for the course we are pursuing, and that although several of the other denominations are much more populous and influential in this country than ourselves, there is not one of them that can say, "We have no need of thee." We are endeavouring to emphasize certain great principles—our existence is itself an assertion of certain great principles—which all the churches of Christ are the better for being thus reminded of; and much as we cherish the hope of a more manifested unity among all Christian people, we think the time has not yet come, at least, when loyalty to truth and duty will permit us to relinquish our work. Whether it will ever come is a question the future alone will enable us to answer.

THE American Education Society gives \$75 to each of the young men on its list for the past year. For the two previous years it gave them respectively \$65 and \$50. Would we had some such Society to relieve our overpressed College!

It is said that Professor Bain wishes to retire from his chair in Aberdeen University, but gives it out that he will not retire just yet, but wait to see if a successor to his own mind can be secured by a change of government. Meanwhile, the learned professor is publishing a life of his late friend John Stuart Mill.

THE "Catholic Review" has waxed very hot, if not eloquent. It says the horrid tragedy of Pocasset "may be truthfully called the sublimation of Protestantism." How handy and easy for those who do not live in glass houses to throw stones. Everyone knows that whatever can be charged to Roman Catholicism it has never driven people mad, or supplied prisons with inmates and gallows with subjects!!!

A MINISTRY which fails to waken in men an interest in works of benevolence may well be set down as a failure. An exchange tells of an elder who was recently looking for a pastor, and while making special inquiries about a certain candidate, he discovered that the church over which this person had been settled, had contributed nothing to missions. He inquired no further, but simply remarked: "That man won't do."

THE Pope is about to issue a kind of official gazette of the Holy See in seven languages. It may be wondered that the venture was not tried earlier. Considering the "Catholic" character aimed at by the Roman faith, it is surprising that the impulse which such a paper can hardly fail to impart to ultramontane action all over the world was not perceived. It is said that there are already 52,000 subscribers. The editor is to be one of the newly-created cardinals, M. Alimonda, whilst the printing will be done by the deaf and dumb boys of Father Ludovico da Catoria.

THE Catholic hierarchy and newspapers of Ireland maintain a profound silence respecting the Bill for the establishment of the University of St. Patrick at Dublin, introduced by O'Conner Don in the Commons, in the absence of a knowledge whether it would be the end or beginning of difficulty. The Protestants of Ireland look unfavorably on the measure. They say they must be certain of its acceptance by Rome before it could do any good. Protestant Dissenters and the Church Liberation Society of England bitterly opposes the measure, and are organizing public agitation against it. Independent Liberal and Radical members of Parliament will endeavour to talk out the Bill. The attitude of the Marquis of Hartington and Gladstone is not known.

THE ANNUAL CONVOCATION.

(Continued from page 3.)

neck to the yoke of Christ. To his brethren in the ministry he would say, know what you are preaching about. Nothing is worse than to indulge in flings at science and scientific men. Leave Darwin and Huxley and Spencer alone. It is our wisdom to preach the positive truths of God. The pulpit is not the place for scientific controversy. Leave it to the platform or magazine. We have a simple clear message of the grace of God in Christ to men to deliver. Let us see to it that we preach the glorious gospel of the blessed God in such a way that men will say here is something that the scientific class-room does not give me. It is something that my soul wants and what science will never tear away. There is a Catholic faith which we are to keep whole and entire. There are great facts concerning God, and Christ, and the Holy Ghost, man's sin and God's cure for sin, truths which in all ages of the Church have won men from sin to holiness. Believe these, preach these, live these, and Congregationalism will be adequate to all the free thought of this age.

Rev. Joseph Griffith, of Hamilton, next spoke on "Congregationalism as a Spiritual force." He asked, "Has Congregationalism ever been defined?" Presbyterians sometimes found difficulty in defining the tenets of their belief. Episcopalians are similarly situated; and it is natural that there should be a little divergence of opinion as to the meaning of Congregationalism. There was the formal Congregationalism and the essential Congregationalism. There was the former without the latter, and *vice versa*. Congregationalism, by emphasising the sole authority of the Word of God, brought man face to face with his Maker, and makes him realise his direct responsibility to God. Some men put the Westminster Faith between them and God, some election, some atonement, some ritual. He could readily subscribe to much of the Westminster Confession. He had a Confession of his own, but he never thought of putting it between himself and his God. It was said these little disagreements were the sources of weakness, but he thought differently. He thought liberty of speech was a source of power. Congregationalism had a peculiar spiritual force from the fact of its Catholicity. Standing where he did he did not regard himself as shut out by any denominational fence at all. The Presbyterian was a Christian plus something. The Baptist was a Christian plus something. The Episcopalian was a Christian plus something. He wished to make no invidious comparison, but he added that the Congregationalist was a Christian plus—nothing. A Congregational Church is simply a body of believers in Christ, with a fellowship for all who love and obey him. Let us be true to this; let us live in constant contact with the Word of God and the cross of Christ. Let us lay emphasis on the central truths of Christianity, and live in fellowship with all who love and obey the Lord Jesus Christ.

Rev. R. W. Wallace, M.A., B.D., made the closing speech. He remarked that his mind was filled with deep emotions. He hated these 'good byes,' but he liked the greetings. They no sooner came to say 'How d'ye do?' than they had to take their departure. He based his remarks upon a sentence in a speech made in England by Rev. Mr. Dale, that 'he stood in the midst of great memories and in the midst of hopes.' These words prompted lengthy and, at the same time, tender references to ministers of the Union who had been removed by death, and in setting out he spoke in an especially kind manner of Rev. Messrs. Denny, Durant and Wheeler, all old and worn men. He alluded to a picture he had examined the day previous of

THE UNION OF 1868,

and the number of missing faces was astonishing. He asked himself the question, and he asked it then,—Are we worthy descendants of the men who toiled and wrought for the spiritual improvement of this country? He read the names of many standard-bearers who had fallen by the way, and in the heat of the fight, but the old flag of freedom had never lacked an ensign yet, and never shall. Having quoted Whittier's poem of tribute to the dead, he said he hoped all would return home to do more earnest work. This was no time for differences of opinion. The enemy was before, and it should be met unitedly, and as a means of sinking disagreements he suggested a grand and general revival during the ensuing year.

The Rev. J. G. Sanderson moved a vote of thanks to the pastor and congregation of the Church, and to the members of other Churches, who generously entertained them during the meeting of the Union. In this resolution an acknowledgment was made of the appreciation of the service of song furnished by the efficient choir of the Church.

Rev. W. H. Allworth seconded this in his usual happy style, and the motion passed amid loud applause. After singing and the benediction the Union dispersed to meet in Emmanuel Church, Montreal, in June, 1880.

A "METROPOLITAN INDEPENDENT CHURCH" is announced in Boston. Rev. H. A. Shorey, of Pilgrim Congregational Church, Dorchester, heads the movement. Mr. Shorey was at one time with W. H. H. Murray on the "Golden Rule" and in his New England Church.

REV. TITUS COAN has been missionary pastor at Hilo, Sandwich Islands, forty-five years. He has received to church membership more than 12,000 persons. The contributions of his congregation for Home and Foreign Missions now amount to \$4,000 annually. Though seventy-eight years of age, Mr. Coan is still in active service.

DESTRUCTION OF JERUSALEM.

The Roman governors of Judea and Samaria became so oppressive that the Jews broke out in rebellion, and, seventy years after Christ, Jerusalem was finally besieged by Titus, afterwards Emperor of Rome. No tragedy on the stage has the same scenes of terror as are to be found in the history of this siege. The city itself was rent by factions at the deadliest war with each other; all the elements of civil hatred had broken loose; the streets were slippery with the blood of citizens; brothers slew brothers; the granaries were set on fire; famine wasted those whom the sword did not slay. In the midst of these civil massacres the Roman armies appeared before the walls of Jerusalem. Then for a short time the rival factions united against the common foe; they were again the gallant countrymen of David and Joshua; they sallied forth and scattered the eagles of Rome. But triumph was brief; the ferocity of the ill-fated Jews soon wasted itself on each other, and Titus marched on; encamped his armies close by the walls; and from the adjacent heights the Roman general gazed with awe upon the strength and splendour of the city of Jehovah. At a distance the whole temple looked like a mount of snow fretted with golden pinnacles. But, alas! the veil of that temple had years before been rent asunder by an inexpiable crime, and the Lord of hosts did not fight for Israel. But the enemy is thundering at the walls. All around the city arose immense machines from which Titus poured down mighty fragments of rock and showers of fire. The walls gave way, the city was entered, the temple itself was stormed; false prophets ran through the streets; even nature itself perished, and mothers devoured their infants; every image of despair completes the ghastly picture of the fall of Jerusalem. And now the temple was set on fire, the Jews rushing through the flames to perish in its ruins. It was a calm summer night, the 10th of August. The whole hill on which stood the temple was one gigantic blaze of fire; the roofs of cedar crashed; the golden pinnacles of the dome were like spikes of crimson flame. Through the lurid atmosphere all was carnage and slaughter. The echoes of shrieks and yells rang back from the hill of Zion and the Mount of Olives. Amongst the smoking ruins, and over piles of the dead, Titus planted the standard of Rome.

A SOCIAL NUISANCE.

Intelligent opposition to tobacco-using is manifesting itself in some unexpected quarters. In Germany, where smoking has been a national characteristic, the police in several of the cities have been instructed to stop all smoking by boys under sixteen years of age. This action is based on the testimony of the medical faculty, that tobacco-using is so injurious to the health as to impair the fitness of boys and youth for the military service, in which, in Germany, all young men must bear a part. In England, Dr. Drysdale, a distinguished London physician, has—in a letter to "The Times"—denounced tobacco-smoking as "deleterious to health and vitality," and as the cause of various disorders which he points out. Other medical men of London have fully confirmed Dr. Drysdale's view of this habit and its influence. "The Times" itself has been moved to a leading editorial on the subject, commenting particularly on "the selfishness and general want of consideration for others which smoking engenders." The "Christian World," of London, in mentioning these facts, declares: "Whatever value may be attached to the medical opinions we have referred to, all must admit that the smoker is a social nuisance." In this country, the ministerial associations and church conferences of various denominations are beginning to take action on the subject, and some of them now refuse to receive to their membership any young clergyman who uses tobacco. Many of the religious papers, North and South, including some in the more prominent tobacco-growing regions, are speaking out with unmistakable positiveness against the use of tobacco in any form. The "Interior"—an eminently conservative paper—puts the case strongly when it says: "We have no doubt that the number of

years of human life lost by the use of tobacco is greater than the number of years of life lost by the drinking of alcoholic liquors;" and again, of the habit of tobacco-using: "It is a great misfortune, every way, for a young man to contract the habit. He stands nine chances out of ten to have his life shortened by it, and ten chances out of ten to have his usefulness impaired." A great many excellent men still use tobacco; but we believe that there is not one among them all whose influence for good is not in some measure lessened by this indulgence. We believe, moreover, that the best men—the clearest-headed and the purest-hearted of these tobacco-users are coming to recognize this truth, and are one by one abandoning their vicious habit for the glory of God and the good of their fellows.

WHAT MAKES WEALTH.

The Rev. Dr. R. D. Hitchcock says: "Suppose no muscle is put into the land; no sweat moistens it; it goes back into its original wildness, and that which formerly supported one hundred civilized men affords support for one savage. The value which land possesses has been developed by labour. Have you considered how short-lived that value is? Crops lasts no more than a year. Railways, so soon as you stop work upon them, go to pieces rapidly and cease to be valuable. Houses have to be made over constantly. St. Peter's Church, at Rome, one of the most solid of structures, is repaired annually at a cost of \$30,000. A great part of the wealth of the world is only twelve months old; when men stop working it passes away. Suppose you earn \$1.25 a day and spend the same; at the end of the year you are no better off than at the beginning. You have only lived. Suppose you spend \$1, or, better still, 85 cents; then you have become a capitalist. Capital is wages saved, and every man can become a capitalist. I began to preach at \$550 a year; I've been there, and I know what it is. My rule was then, and has been ever since, to live within my income; so it would have been, no matter what my business. Spend less than you earn; then you will acquire capital, and your capital will be as good as that of Peter Cooper or any other man."

MR. D. L. MOODY spent the past winter in Baltimore, whither he went with the expressed intention of devoting most of his time, not to preaching, but to study preparatory to future work. His object in choosing that city was to benefit the health of his son. But Mr. Moody is one of those men who cannot see work lying round undone while he can by any possibility overtake it. So on the very first Sabbath he spent in Baltimore, he preached in the Penitentiary to an audience of nine hundred men, and he has kept up that service ever since. And not only so, but from that time he has preached every day except Saturday and Monday, often three and sometimes four times in each day, nearly every sermon being followed by an enquiry meeting under his own personal direction. This is not the worst sort of preparation for future work—that is if the worker's strength holds out—but where is the time for study?

A LETTER to the N.Y. "Observer" from Baltimore tells of a lady who had been skeptical, but who had received light by means of Mr. Moody's preaching. She and her husband had read Tyndall and Huxley and other infidel books, and had refused to believe the Scriptures, but now she is a full believer in the Word of God—and happy in a real Christian experience. Now, Mr. Moody is particularly free from the fault of preaching "science." He holds up the cross; he tells sinners they must be saved by the blood. In another church in the same city, a brilliant minister delivers elegant discourses, and "unanswerable" ones, in refuting the calumnies and sophistries of the philosophers, but there is chilliness rather than fervour among his people who admire the orator more than they feel his truth. It is preaching Jesus, simply, earnestly, affectionately, plainly, fully, that brings men to the acknowledgment of their sins and secures for them the joy of pardon.

The Sunday School.

INTERNATIONAL LESSONS.

LESSON XXV.

June 22, } CONSECRATION TO GOD. { Mal. iii. 1879. } 8-18.

GOLDEN TEXT.—"And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels."—Mal. iii. 17.

HOME STUDIES.

- M. Mal. iii. 8-18..... Consecrated to God.
- T. Rom. xii. 1-21..... A living sacrifice.
- W. Eph. iv. 1-32..... The new man.
- Th. Phil. iii. 7-17..... "All things loss."
- F. Phil. iv. 1-23..... "Be careful for nothing."
- S. Heb. x. 14-25..... Sprinkled from an evil conscience.
- S. 1 Thes. v. 1-28..... "Blameless" unto Christ's coming.

HELPS TO STUDY.

One hundred years have passed since the time of our last lesson. The captivity purged away idolatry and many of the other evils. But new evils have arisen. Selfish worldliness oppressed the poor and withheld the offerings of God. Miserable formality and ritualism degraded the worship of Jehovah. Sensual scepticism questioned the reality of the Divine utterances and the advantage of serving God. Malachi rebukes the blind formalities and unbelief of the people, and exhorts them to return to God, while he comforts those who, in the midst of the degeneracy and wickedness around them, held fast their loyalty and faith.

I. THE CURSE OF ROBBERY.—Vers. 8, 9, 13-15. The prophet in his graphic way repeats the common talk of Jerusalem. He holds up before them the wretched murmurs, the stout, boastful words which these ungodly men banded to and fro, to shame them if possible, and lead them to repentance. The prophecy is full of these utterances. Compare chap. i. 2, 6, 7, 12, 13; ii. 14, 17.

The prophet appeals to their conscience—Will a man rob God? He is following up his previous appeal—ver. 7. Return unto me, God graciously pleads. The only response was a self-sufficient assertion of their own righteousness—Wherein shall we return? We have never wandered. We have no sin to repent of. And yet, God says, ye have robbed me, your Friend and Benefactor—chap. i. 6. In tithes—Lev. xxvii. 30-33; Deut. xiv. 28, 29; and offerings—Deut. xviii. 4; Neh. xiii. 10, 12.

We can defraud God of what is due to Him. It is hard to make men see when they have done wrong to one another; but it is even harder to make them see when they have wronged God. God has a claim on us for the support of His Church. What have we, which we did not receive? When we refuse to contribute to works of love, and to God's house, we are robbing God. Those who refuse to give are cursed. All robbing of God, whether it be of time (Sabbath breaking), or of what is due for the support of religion, leads to immorality, poverty, and ruin. The body is worn out, character deteriorates, and temporarily as well as eternally we receive the wages of unrighteousness, we incur loss. What poor economy then is it to stint our offerings? Those who do not give shall not have. Even from what the ungodly man has, he gets no real good, no happiness; so that a little that a righteous man has is better than the riches of many wicked—Ps. xxxiv. 9, 10; Matt. vi. 33. The toil of the wicked is vain—Deut. xxviii. 39; Heb. iv. 10; Micah. vi. 14; Hag. i. 6, 11.

Not only were they worldly and covetous, but the prophet discerns the root of it all in a spirit of practical atheism. Your words have been stout, bold, presumptuous, against me, saith the Lord. But their haughty, flippant answer is, What have we spoken so much against thee?—Ex. v. 2. They plead it is vain to serve God, that there is no profit in keeping His ordinances, and in their walking mournfully, that is their outward show of penitence and humiliation—Job xxi. 15; Zeph. i. 12. They set up false standards of right and good, calling the proud happy. And they strengthen themselves in evil by pointing out those who lived in sin, and worldliness, and yet appeared to prosper.

The wicked, they say, are set up, advanced to honour; and they that tempt God, live in open defiance, are delivered from trouble, do not seem to suffer. Now it is plain what is at the root of all this. They do not know what religion is. They think the service of God is a grievous bondage. What they do they think a necessary evil. They do it as a matter of duty, they hardly know why; or from fear, to escape hell, to silence conscience. They say what more could be expected of us, and after all, what good could we get by it. What return does God make to us? They are so far right; mere formal compulsory service does not pay. They are altogether wrong; for God's service is perfect freedom.

II. THE BLESSING OF CONSECRATION.—Vers 10-12. Here is the remedy for your trouble, the prophet declares—Bring all your tithes. Do not wait for better times. Do not say, we are too poor. The first act must be one of justice toward God whom they have robbed. Prove me; God is willing and anxious that men should put His promises to the test. He is willing to be judged by the results. Now, He says. His love, His desire for our good is peremptory and vehement. He promises a great Blessing, one which there shall not be room enough to receive. He does not limit His gifts by our needs, nor measure them

by our feeble faith. He is able to do exceeding abundantly above all we can ask or even think, and is willing to supply all our need out of His riches in glory—Phil. iv. 19. He will open the windows of heaven, the treasures of rain and sunshine are His. Material and temporal blessings are as much and as directly from God as spiritual ones. He will destroy the devourer, that is the locust, and make the land prosperous and delightful, so that all shall see and recognize in it God's blessing.

What a grand and blessed promise is attached to giving. The willing consecration of our substance to God brings His blessing. There is no fear of impoverishment; God knows how to repay—Gen. xxiv. 35; Ps. cxli. 1-3; Prov. iii. 10; x. 22; xix. 17; xxii. 4; xxviii. 20; Rom. xi. 35; 2 Cor. ix. 6; Heb. vi. 10.

III.—God's JEWELS.—Vers. 16-18.

The prophet describes these. They were those who were faithful amid all the corruption and wickedness he has just denounced.

God never leaves Himself without witnesses, even in the darkest times. And it is in this little remnant of faithful ones that the hope of the world lies. They feared the Lord, not with slavish terror, but with filial and trustful reverence. Thus their attitude and disposition towards God is described. Their attitude to one another is next brought forward. They spake to one another—about what, it was not necessary to say—God and His claims and promises, their land, its sins and needs. They spoke to encourage and strengthen one another. This is the Communion of the Saints. Christians ought to talk with one another more frequently concerning the things of the kingdom. There is great helpfulness in this converse and in all the social means of grace. The words they spake were heard also by God. Herein is the sympathy and tender interest expressed. And He remembered, kept a record of what He heard. The kings of Persia kept a book in which were recorded all who rendered services, that might be rewarded—Esther ii. 23; vi. 1, 2; Ez. iv. 15; Ps. lvi. 8; Isai. lxxv. 6; Dan. vii. 10; Rev. xx. 12. Those who have God in their thoughts will be in God's thoughts. It is a great and blessed thing to be thought about by God—Ps. xl. 17. They are God's own, His peculiar treasure, for such is the meaning of the word translated "jewels"—Exod. xix. 5; Deut. vii. 6; xiv. 2; xxvi. 18; Ps. cxxxv. 4; Tit. ii. 14; 1 Peter ii. 9. And God will spare them, treat them with the tenderness and consideration with which a man acts towards his child. Such, says the prophet, are the people, the righteous between whom and the wicked there is a marked distinction, a distinction which shall at length be made manifest to all. They had complained that God made no difference between His friends and His foes. But they are assured that God never loses sight of them, is always thinking of them, even when He seems to have forgotten; and this will one day be made so plain that all the world shall know who are God's and who are not.

Are our names written in this remembrance, and in the Lamb's book of life? None but those written there can enter heaven—Ex. xxxii. 32; Ps. lxix. 28; Dan. xii. 1; Luke xx. 17; Phil. iv. 3; Rev. iii. 5; xiii. 8; xvii. 8; xx. 12; xxi. 27.

In the great day of separation and discernation, on which side shall we stand?—Matt. xxv. 33.

Around the Table.

PRAISING AND DOING.

"BLESS the poor children who haven't got any beds to-night," prayed a little boy, just before he lay down on his nice warm cot on a cold, windy night.

As he rose from his knees, his mother said: "You have just asked God to bless the poor children; what will you do to bless them?"

The boy thought a moment. "Why, if I had a hundred cakes, enough for all the family, I would give them some."

"But you have no cakes; what then are you willing to do?"

"When I get money enough to buy all the things I want, and have some over, I'll give them some."

"But you haven't enough money to buy all you want, and perhaps never will have; what will you do to bless the poor now?"

"I'll give them some bread."

"You have no bread—the bread is mine."

"Take things as they now are—you know what you have that is your own; what are you willing to give to help the poor?"

The boy thought again. "I'll give them half my money; I have seven pennies, I'll give them four. Wouldn't that be right?"

THINK A MOMENT, BOYS.

BOYS do a great many thoughtless and foolish things "for fun," that mortify them very much in the remembrance. To have been caught in somebody's melon patch, or taking a gate off its hinges, or crawling under a showman's tent, or playing any kind of a trick to the injury of another, and that has to be accomplished in a sneaking way, won't seem very smart if you ever grow to be a man of sense. You will hate it, and wonder that you could ever have thought it sharp.

Don't flatter yourself that the worst thing about a mean act is in being caught at it or found out. You can't be low, or vicious, or tricky, without somebody knowing it, and it does not take long for a good many to find out. It takes extraordinary talent and deception to have a good reputation concealing a bad character and it is never worth trying for. There was never yet a boy who was manly, honest and worthy of confidence, that people did not find him out and give him his due.

You can't afford to trifle with your reputation. If you descend to indecent and immoral conduct, it will soil your character and hurt your prospects, no matter what your friends may do for you, or how you may try to conceal from good people that you do these things. So, when you are tempted to any low, tricky, dishonest, mean or unworthy act, stop long enough to think what the effect is going to be upon your own soul, your own mind, your own reputation, and if that is your strongest motive, don't do it.

CHILDREN DOING GOOD.

I AM sure you will find out ways of showing kindness if you look for them. One strong lad, I saw the other day, carrying a heavy basket for a little tired girl. Another dear boy, I met leading a blind man who had lost his faithful dog.

An old lady sitting in her arm-chair by the fire once said, "My dear granddaughter there, is hands, feet and eyes to me."

"How so?"

"Why, she runs about so nimbly to do the work of the house; she brings me so willingly whatever I want; and when she has done, she sits down and reads to me nicely a chapter in the Bible."

One day a little girl came home from school quite happy to think she had been useful; for there was a schoolmate there in great trouble about the death of a baby-brother.

"And I put my cheek against hers," said her companion, "and I cried too, because I was sorry for her, and after a little while

she left off crying and said I had done her good."

The ways in which you can do kind actions are very, very many. Almost every hour of the day, if you have a kind heart, you will find some opportunity of doing a kind deed.

JUST "YES."

A LITTLE girl was very ill. One day her father, a poor drunkard, came to the bedside, and looked sadly down into her face. She tried to reach up her little hands to him, as she said, "Oh, papa, will you stop drinking?"

The father never spoke a word, but turned away and sat down in a chair by the fire. The mother came in, and saw the little girl's hands up, clasped together, and her eyes filled with tears.

"What is the matter? What are you crying about, dear?" said the mother.

"I'm just praying, mamma; I'm asking the Lord to keep papa from drinking any more."

A few hours later, those little hands were still, and the eyes closed in death.

How do you think that father felt? Do you think he could drink any more? This is what he said: "Oh, how I wish I had answered 'Yes,' when Maggie begged me to stop drinking. 'Yes' would have been such a comfort to the child."

LOVING AND TRUSTING.

GIVE Jesus your heart! What does that mean? It means, love Him. Why should you love Him? Because He has done so much for you. What has He done? He died that sinners might be saved. How are sinners saved? By trusting in the merits of Jesus' death. What do you understand by that? Relying upon His death as a sufficient punishment for your sins. If He has been punished for your sins, there is no necessity for your being punished for them too. So, you see, if you trust in Jesus, God will forgive you and save you; and if He forgives and saves you for Jesus' sake, you ought to love Jesus. Then give Him your heart.

WILLIE'S FIRST OATH.

A LITTLE boy came in from school the other day looking very unhappy. Was he hurt? No. Had he been in mischief? No. What was the matter with Willie? He had hardly spoken at supper time, and ate very little.

His mother asked him again, "Willie, what ails you, dear?"

"Mother, I swore. The minute I spoke it I was afraid of God, and ran home. Will God ever forgive me for taking His holy name in vain? I'd rather be dumb all my life long, than be a swearer," said Willie.

Scientific and Useful.

IN packing beef, lay that which is intended for dried meat on top of barrel, let it remain ten or twelve days, take out, string, and hang to dry near the kitchen fire, placing the pieces so that they will not overlap each other.

HARD SUGAR CAKE.—One and a half cups sugar, one half cup butter, one half cup sweet milk, one teaspoon soda, dissolved in the milk, two of cream of tartar sifted in the flour, two well-beaten eggs and spice to taste. Make it as soft as possible to roll conveniently.

BKFF ROLLS.—Take the remains of cold roast or boiled beef. Mince tolerably fine with a small amount of its fat; add seasoning of pepper, salt and chopped herbs; put the whole in a roll of puff paste and bake for half an hour, or rather longer, should the roll be very large.

JELLY CAKE.—Take three eggs, one cup of sugar, two-thirds cup of milk, two cups of flour, a piece of butter the size of a butter-nut, two even teaspoonfuls of cream of tartar, and one even teaspoonful of soda. This makes an excellent jelly cake, and does not break when taken from the pan.

HARD SOAP.—Take three pounds Babbitts' (or any other good, hard soap), shave it fine, dissolve it in ten quarts boiling soft water, add one ounce of salts of tartar, three ounces borax, take the mixture from the fire and set it away to cool. When cool enough to bear your hand in, add one ounce liquid ammonia. Stir each article as you put it in.

POTATO CAKES.—Take potatoes, mashed ones are best, but boiled ones can be mashed, immediately after dinner; before getting too cold, add about an equal amount of flour, and a small piece of butter or lard; rub thoroughly together, roll out and cut as for biscuit—not too thick—and bake in a rather quick oven. When done to a light brown, cut open, butter and eat warm.

APPLE JOHN.—Pare, quarter and core enough apples to fill a three or four quart crock. Make a batter a little thicker than for pancakes; put a layer of apples on the bottom of the crock, then pour over some of the batter, and so on until all is used; then put a thick soda crust on the top, and bake three hours. To be eaten with a sweet sauce. Very nice.

CARPET MOTHS.—A good way to kill them is to take a coarse crash towel and wring it out of clean water; spread it smoothly on the carpet, then iron it dry with a good hot iron, repeating the operation on all suspected places, and those least used. It does not injure the pile or colour of the carpet in the least. It is not necessary to press hard, heat and steam being the agents, and they do the work effectually on worm and eggs.

THE DINING-ROOM.—One of the new ideas in house-building is to give the dining-room stained glass windows. The designs are adapted to the size of the panes, and the change illuminated glass makes in the appearance of the room can scarcely be imagined. Proper subjects for the window are flowers, fruit, and such figures as "The Departure for the Chase," "The Seasons," with borders and ground of brilliant colours. Such windows light up a quiet-looking paper, and some graceful drapery gives an air of luxuriance to the room, even if the furniture be of the most simple kind.

STOCK.—For every quart of stock wanted allow one pound meat and bone. Cut the meat small and break the bone, lay in the kettle as for gravy soup, with one teaspoonful salt and one quart cold water to every pound of beef. Bring slowly to a boil, remove the scum, then add one half pound each of turnip and carrot, one onion weighing about two ounces stuck with ten cloves, and a bouquet of herbs composed of two sprigs each of parsley, thyme and marjoram, one bay leaf. Boil very gently for two hours, then remove scum, strain into an earthen jar and keep for use.

TIMELY WARNING.—Cooling off suddenly when heated sends many of our farmers' youths to an early tomb. It is often a matter of surprise that so many farmers' boys and girls die of consumption. It is thought that abundant exercise in the open air is directly opposed to that disease. So it is; but judgment and knowledge of the laws of health are essential to the preservation of

health under any circumstances. When overheated, cool off slowly—never in a strong draught of air. Gently fanning, especially if the face is wet with cold water, will soon produce a delightful coolness, which leaves no disagreeable results.

CHLORIDE OF LIME AS AN INSECTICIDE.—"Le Cultivateur" remarks that rats, mice, and insects will at once desert ground on which a little chloride of lime has been sprinkled. Plants may be protected from insect plagues by brushing their stems with a solution of it. It has often been noticed that a patch of land which has been treated in this way remains religiously respected by grubs, while the unprotected beds round about are literally devastated. Fruit trees may be guarded from the attacks of grubs by attaching to their trunks pieces of tow smeared with a mixture of chloride of lime and hog's lard, and ants and grubs already in possession will rapidly vacate their position.

REMOVING BAD SMELLS.—Smoke will remove a bad smell more effectually and with less labour than anything else. If the hands smell of anything disagreeable, remove the stove lid and hold them over the smoke a minute, and it will all be gone. Fill an empty barrel half full of straw and set it on fire; it will clean the barrel, and a little care will keep it from scorching. If any of the young folks should go rabbit-hunting and make a mistake in the game they tree, they can lose the unpleasant remembrance of it by setting a bunch of straw on fire and standing a while in the smoke. I have removed the taste and smell of turpentine and coal oil from bottles by washing them with a little vinegar.

THE EEL FAMILY.—It has long been a question among naturalists how and where eels reproduce themselves. Their astonishing fecundity has been well-known to fishermen, with whose vocation they interfere in various ways, and to manufacturers whose water machinery is sometimes clogged by their immense numbers. Nearly a year ago, Prof. Baird announced to the Piscicultural Association that he had found several female eels ready, as is periodically the case with other fish, to deposit their eggs. The announcement made quite a little excitement among students of aqueous life, who, ever since naturalists began to observe carefully, have puzzled their heads over this problem. Since Prof. Baird's announcement it has been ascertained that what is commonly known among fishermen and dealers as "eel-fat" is in reality the roe of the eel. It is the first time that the answer to puzzling questions has been right before the eyes as it were of those who were trying to solve it. The discovery, however, is not satisfactory in all its aspects, for by an accurate estimate it is demonstrated that a single female eel can in one season produce no less than nine million young. The accuracy of this estimate is disputed, but it seems to have been tolerably well established, at least in the case of the individual eel subjected to examination. It is to be hoped, for the sake of the more valued species of fish, that female eels are comparatively rare. Otherwise the spawn beds would stand a small chance of escaping the ravages of these omnipresent scavengers.

ON TRIAL

'Canadian Independent.'

Four Months for 25 cents.

Subscribe at Once.

Address, **J. B. SILCOX,**
340 Spadina Avenue, Toronto.

BALDNESS!

Neither gasoline, vasoline, carboline, nor Allen's, Ayer's, or Hall's hair restorer have produced luxurious hair on bald heads. That great discovery is due to Mr. Wintercorbyn, 61 King St. East (late 132 Church-st.), as can be testified to by hundreds of living witnesses in this City and Province. He challenges all the so-called restorers to produce a like result. **SEND FOR CIRCULARS.**

"THE MAGNETICON."
The Celebrated English Magnetic Appliances
FOR THE CURE OF DISEASE.

CANADIAN OFFICE:
125 CHURCH STREET, TORONTO

These appliances are at once a direct assistance and safeguard, as they not only possess strong curative properties, but are also a most valuable preventive, by their invigorating and vitalizing influence constantly averting much of the liability to disease or suffering, and daily adding to the strength and vigor of the constitution. Thus, the various appliances may be used with immediate and permanent benefit by the strongest man, or the most delicate invalid or child. They comprise

THROAT & LUNG INVIGORATORS. For all diseases and weaknesses of the Throat and Lungs, and affections of the Chest generally.

LADIES' AND GENTS' BELTS. For any general weakness of the Constitution, Indigestion and all other difficulties of the Stomach, Liver, Kidneys, etc., Lumbago or Weak Back, Internal weakness of any kind, Constipation, Physical or Nervous Exhaustion, etc., etc.

The Ladies' Support and Accouchment Belts are of incalculable benefit, averting the Nervous prostration from which thousands of ladies suffer so intensely. The use of these Belts is more particularly referred to by correspondence or consultation.

SPINE BANDS. For Spinal Weakness or Injury, Neuralgia, and all Nervous affections, Sleeplessness, Paralysis, Headache, etc.

KNEE CAPS, ANKLETS, WRISTLETS, SOLES, AND VARIOUS OTHER APPLIANCES. For Rheumatism of any kind, in any part of the body or limbs, Cramps, Numbness, or Nervous Sensations in the Hands, Wrists, etc., Weakness of any of the Joints, either from Injury or from Constitutional causes; Defective Circulation, causing Coldness of Hands and Feet, Chilblains, etc., and for any part of the body where there is any functional or Nervous derangement, or want of vigorous healthy action.

They are simple and convenient; cannot get out of order, do not interfere with any business occupation, may be laid aside at any time, require no preparation or connection with acids, are not worn in contact with the skin, and thus cause no irritation or unpleasantness; and being arranged on the latest scientific principles, they combine many points of excellence which are not possessed by ANY OTHER Electric Appliances, a fact at once demonstrated by comparison.

Price from \$1.00 to \$10.00. Consultations Free.

The Magneticon appliances are manufactured only by MESSRS. WRETTON CO., of London and Cheltenham, England; Edinburgh and Glasgow, Scotland; Dublin, Ireland; and Toronto, Canada.

Illustrated Pamphlets, containing Price Lists, Testimonials and all information are supplied free on application, or sent by post to any address. The Appliances are also sent by Post or Express, to any address, on receipt of price.

THOS. J. MASON, American Representative,
125 CHURCH STREET, TORONTO.



COPY

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

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

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

PHILADELPHIA, December 5th, 1876.

REPORT ON AWARDS.

Product, REED ORGANS. Name and address of Exhibitor, DOMINION ORGAN CO., Bowmanville, Canada.

The undersigned, having examined the product herein described, respectfully recommends the same to the United States Centennial Commission for Award, for the following reasons, viz:—

"Because they have produced in their instruments a pure and satisfying tone, by their method of voicing, and have a simple and efficient stop-action, with satisfying musical combinations, an elastic touch, and good general workmanship."

H. K. OLIVER, *Signature of the Judge.*

APPROVAL OF GROUP JUDGES.

J. SCHIEDMAVER, WILLIAM THOMSON, E. LEVASSOUR, JAMES C. WATSON, ED. FAYRE PERRRET, JOSEPH HENRY, GEO. F. BRISTOW, J. E. HILGARD, P. F. KUNA, F. A. P. BARNARD, A true copy of the Record. FRANCIS A. WALKER, *Chief of the Bureau of Awards.*

Given by authority of the United States Centennial Commission.

A. T. GOSHORN, *Director-General.*

J. L. CAMPBELL, *Secretary.* J. R. HAWLEY, *President.*

The Company were awarded a Medal and Diploma, at the Sydney Exhibition, Australia, 1877; Gold Medal at the Provincial Exhibition, Toronto, 1878; the highest award ever given for Reed Organs. Large reduction made to Ministers and Churches. Send for a price list to Henry O'Hara, Special Agent DOMINION ORGAN CO., Bowmanville. Also, General Agent for the Bradbury Piano, of New York. Noted for finish, sweet tones, and singing qualities. Selected for the Executive Mansion, Washington, by both Mrs. Grant and Mrs. Hayes, who with others bear the highest testimony, to their superiority. Send for illustrated price list to HENRY O'HARA, General Agent, Bowmanville.

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.

SPECIAL OFFER

TO THE
SUBSCRIBERS OF THIS PAPER.

FOR TWENTY-FIVE CENTS

We will send for SIX MONTHS on trial the four
beautifully illustrated Sunday School Papers,
Published Monthly by the

Christian at Work Publishing Co., viz:

**Good Words,
My Paper,
Good Cheer,
Old and Young.**

E. W. HAWLEY, Sec'y,
P.O. Box 3,918, New York.

**THE UPPER CANADA
TRACT SOCIETY**

offers for sale at its Depository a large and well as-
sorted stock of

RELIGIOUS LITERATURE,
suitable for Ministerial, Congregational, and Sunday
School Libraries. Special discounts given from
catalogue prices. Catalogues furnished free on applica-
tion.

The Society also supplies all the best
SUNDAY SCHOOL PERIODICALS,
whether for Teachers or Scholars. Illustrated Peri-
odicals for Children supplied in quantities at the
lowest subscription rates. Price lists sent free.

JOHN YOUNG,
Depository 102 Yonge Street.
Toronto, Oct., 1878.

ESTABLISHED 1842.

Dominion Wedding Cake House,
T. WEBB, Proprietor.

Received Highest Awards at Provincial Ex-
hibition, 1878.

Bride's Cakes of unequalled quality and finish con-
stantly 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 super-
vision—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 sufficient 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 |
| Words only, Tinted Covers .. | 5 do |
| do do Cloth .. | 7 do |

GOSPEL HYMNS, No. 2.

| | |
|-----------------------------------|-----------|
| Music and words, Tinted Covers .. | 30 Cents. |
| do do Boards .. | 35 do |
| Words only, Tinted Covers .. | 5 do |
| do Cloth .. | 7 do |

GOSPEL HYMNS, No. 3.

| | |
|-----------------------------------|-----------|
| Music and Words, Tinted Covers .. | 30 Cents. |
| do do Boards .. | 35 do |
| Words only, Tinted Covers .. | 5 do |
| do Cloth .. | 7 do |

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

| | |
|----------------------------------|-----------|
| Music and Words, Stiff Boards .. | 65 Cents. |
| Words Only, Stiff .. | 12 1/2 do |

GOSPEL HYMNS, Nos. 1, 2 & 3.

| | |
|---------------------------|--------|
| Music and Words, Cloth .. | \$1 00 |
| Words Only, Cloth .. | 0 20 |

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

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 Paint-
ing, Glazing, Paperhanging, Tinting, etc., promptly attended to. Experienced Workmen. Estimates
given. See our stock of Stationery, Papereries, etc., before purchasing elsewhere.

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

ESTABLISHED 1874.

NORMAN'S ELECTRIC BELT INSTITUTION,

4 QUEEN STREET EAST, TORONTO.

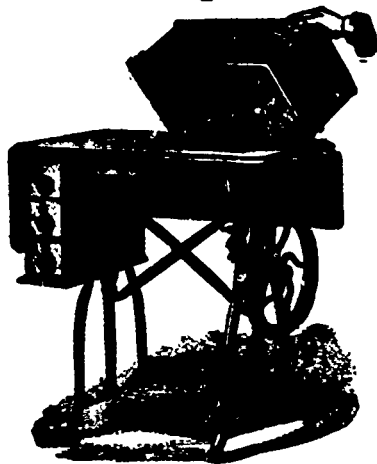
These Electric appliances are made under my own personal supervision, I therefore confidently re-
commend them to the afflicted as the safest and most durable and beneficial appliances of the kind in the
country as a curative agent for

LAME BACK, ASTHMA, LIVER COMPLAINT, RHEUMATISM, NERVOUSNESS,
VARICOSE VEINS, BRONCHITIS, DEBILITY, NEURALGIA, CONSTIPATION,
and GOUT. They have no equal. Circular with testimonials free. No charge for consultation.

A. NORMAN, MANUFACTURER.

Electric and Sulphur Baths always ready on the premises.

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.

**BRANTFORD
STONE WARE WORKS.**

The manufacturing of Stone Ware is one of the old-
est and most important interests of Brantford. Being
established in the Spring of 1849, it has been in con-
stant operation with the exception of a few months
during the winter of 1857-8, and again during the
process of re-building after the fire of the winter of
1872. None but the best sample of New Jersey is
used in the manufacture of this ware, an assortment
of which is kept constantly on hand to supply cus-
tomers. Orders by mail respectfully solicited, and
will receive prompt attention.

Brantford, Oct. 17th, 1878. **W. E. WELDING,**
Proprietor.

J. CHARTERS,
GROCER & PROVISION DEALER.

FLOUR AND FEED, FRUITS AND VEGETA-
BLES always on hand. Importer Crosse & Black-
well's Jama, Jellies, and Potted Meats.

OYSTERS IN SEASON.

467 & 469 Yonge St., Cor. of Wood, Toronto.

ESTABLISHED 1871.

MERCANTILE COLLECTION AGENCY
NO. 4 TORONTO STREET, Toronto.

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

WILLIAM BULL,
LAND AND GENERAL AGENT,
WIARTON, CO. OF BRUCE.

Wiarion is a thriving village on Colpoys Bay, and
is the proposed terminus of the Stratford and Huron
Railway, and being situated on one of the best har-
bours in the Province, will soon become an important
place for business with the upper lakes. It has good
schools, a Congregational and other Churches. The
locality is pleasant, healthy, and especially adapted
to fruit culture. Lake scenery varied and beautiful.
Country around well suited for general farming pur-
poses, grazing, and sheep raising. Good farms and
village property for sale, at reasonable prices, and in
very desirable locations.

For particulars apply to
WILLIAM BULL, Wiarion, P. O.

CONGREGATIONAL BOOK ROOM.

We are prepared to furnish Sunday Schools with
carefully selected LIBRARIES, at lowest cash
rates. Ministers supplied.

MARRIAGE CERTIFICATES,
Neat and beautiful design, 50c. per dozen.

**ORDINATION CERTIFICATES,
SERMON PAPER,**

A superior quality.
BOOKS, PERIODICALS

The New Congregational Hymn Book

With supplement, at prices from 40cts. upwards.
J. B. SILCOX
390 Spadina Avenue, Toronto.

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 Confection-
ery, all kinds, including French, English and German
Costumes, Cracker and Wedding Cosaques, Maca-
roon and Merrinque Pyramids, Chantilly, and all
kinds of Fancy Spun Sugar Baskets. Orna-
mented Jellies in all styles, Creams of all kinds, Charlotte
Russe, Trifles, Salads, Soups, Oyster Patties, Ices,
Ice Puddings, Fruit Ices, and all kinds of Cakes and
Confectionery. Lunches, Suppers, Evening Parties,
and Wedding Breakfasts supplied with every minute.
Silver and Cutlery for hire. No charge for Trifle,
Salad or Jelly Dishes when supplied. Wedding
Cakes of superior quality and finish shipped to any
part of Canada, and satisfaction guaranteed. Address
all orders,
HARRY WEBB,
483 Yonge Street (Opp. the Fire Hall) Toronto.

356,432

**NEW YORK SINGER
SEWING
MACHINES**

SOLD LAST YEAR, ABOUT

300,000

MORE THAN WAS SOLD OF ANY
OTHER MACHINE.

BEWARE OF IMITATION.



Buy only those with above Trade Mark
or Arm of Machine.

None Others are Genuine.

Offices Everywhere.

Toronto Office, 22 Toronto Street.
R. C. HICKOK, Manager.

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. We MEAN WHAT WE
SAY. Samples free. Address,
SHERMAN & CO., Marshall, Mich.

SMITH & GEMMELL,
ARCHITECTS, ETC.

31 Adelaide Street East, Toronto.

BUCKEYE
Bells of Full
Schools, Full
WARRANT
VANDUZ