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The Canadian Independent.

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

Vol. 25.

TORONTO, THURSDAY, Feb. 13, 1879.

New Series, No. 6.

THE CANADIAN INDEPENDENT.

Published by the Congregational Publishing Company

REV. W. MANCHIEE, *Managing Editor.*

REV. JOHN WOOD,

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

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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. We want an active Agent in each Church. Advertising rates sent on application.

WE need to give continued thought to the subject, in order to appreciate the value of a good religious newspaper, coming regularly into a family, and being read by its various members. Weekly it preaches its timely sermons to the household. The weekly visits of the CANADIAN INDEPENDENT into the homes of our people and congregations will keep them posted in the doings of our denomination, and will stimulate all to increased earnestness in Christian work. Take your own Church paper, and get at least one other person to take it.

BISMARCK thinks he is going to crush out Socialism in Germany by means of legal enactments. But is it not likely that despotic measures will nurture rather than suppress revolutionary sentiments?

THE "Friend of India" says: "But for English missionaries, the natives of India would have a very poor opinion of Englishmen. The missionary alone, of all Englishmen, is the representative of a disinterested desire to elevate and improve the people."

"CONDITIONAL IMMORTALITY" makes its appearance within the circle of French Protestantism. M. Byse, editor of the "*Journal du Protestantisme Francaise*," has written on the subject lately. Other prominent literary men have also taken it up. M. Byse accepts the doctrine of Edmund White.

THE Indian policy of the United States has almost always been a disgrace to the country. But it seems as if of late it was becoming worse and worse every day. The recent treatment of the Cheyennes has been most barbarous and inhuman, nay, those are altogether too mild terms. It has been nothing short of fiendish. Is there no Christian sentiment in the American republic that can make itself heard and felt?

WE call attention to the notice in another column about the employment of the students in the approaching holidays. The esteemed Principal, Dr. Wilkes, desires to hear *at once*. There will be an unusually large number of students ready and anxious for work. Will our brethren and the churches needing help please send word forward immediately. It is very awkward to have these applications left till the young men are leaving Montreal.

THE Republicans of France are taking the right methods to establish and consolidate the Republic.

We see that the Government has recently taken up the question of schools for the education of women. On the recommendation of a Commission several places have been selected for such schools. We hear also of a bill presented by the Minister of Instruction making primary education in the public schools compulsory after the 1st of January, 1880.

VICK'S FLORAL GUIDE.—Of the many Guides and Seed and Plant Catalogues sent out by Seedsmen and Nurserymen, and that are doing so much to inform the people and beautify and enrich the country, none so beautiful, none so instructive as *Vick's Floral Guide*. Its paper is the choicest, its illustrations handsome, and given by the hundred, while its coloured plate is a gem. This work, although costing but five cents, is handsome enough for a Gift Book, or a place on the parlour table. Published by James Vick, Rochester, N.Y. Send for it.

ALMOST everybody is surprised at the leniency of the sentences passed on the Glasgow City Bank directors. It does not seem that there is very good ground for the opinion of the judge that the convicted persons were led to misrepresent matters from a mistaken regard for the good of others. It seems to us that they acted simply and solely from selfish motives. We cannot see that they had any claim to the tenderness which has been displayed toward them. Still, almost any sentence in such a case will have a beneficial effect. It will be a warning to others when tempted to do wrong.

ALL the European inhabitants of India are not enthusiastic over Lord Lytton's Afghanistan policy. The "India Mirror" says that the Ameer has always been friendly to the English, but his people have a strong hatred of foreigners. The "Friend of India" writes: "The whole policy which we are now trying to work out in blood and conquest is based on delusions and lies; and if we still hope to be saved from disaster, and to see good brought out of evil, our reliance is not upon the 'specially gifted' triflers who have led us into our present false position, and have neither the heart nor the brains to lead us out of it."

DR. SHAW, of the Brick Presbyterian Church, Buffalo, N. Y., speaking on the "Church of the Future" lately, said: "The Church of the future will make more of the substance and soul of Christianity than of its form. . . . By and by no other credentials will be required but faith, love, and charity. The man who is like his master will find himself welcome everywhere. . . . It will lay more stress on the life than on the creed." Say what you will, there is a movement along the whole line. The Church is going ahead towards the Promised Land, although there are some who lag in the rear and sigh for the fleshpots of Egypt.

WE are glad to chronicle the signal success of the Chautauqua Literary and Scientific Circle. This Circle is for the purpose of organizing companies of from two persons upwards to give at least forty minutes daily to reading and study. The subjects selected are English and Grecian History, English Literature, Bible History, Astronomy and Human Physiology. The class for graduation in 1882 has about 8,000 members. Very elaborate preparations are being made to render the annual gathering at Chautauqua Lake next August a more brilliant success than heretofore. Dr. J. H. Vincent, the promoter of this vast movement, is to be congratulated on the wonderful impetus his Chautauqua schemes have given towards producing more thorough Sabbath School workers.

THE Bishop of Manchester (Dr. Fraser) has very heterodox notions about a clergyman's work. We had always thought that a minister's special duty was to please everybody, to keep matters smooth, to offend nobody. We had always thought that it was to utter the dreariest of platitudes in the mildest and gentlest of tones. Dr. Fraser has other opinions, apparently, and he has been acting up to them lately. And what has he been doing? He is actually been telling the English manufacturers some homely truths about shoddy work. He says that English manufactures are not what they were at one time, and so the manufacturers are losing customers, and that accounts partly for the commercial depression from which the country suffers. Will not some one ask Dr. Fraser to confine his remarks to the doctrine of the Trinity or that of the Church? Or he might be requested to speak on German Rationalism. Or probably a few words on the comparative merits of different vestments would suit. But what business has he to touch on commercial transactions. We fear that his remarks have thrown "a coldness on the meeting."

FATHER CHINIQUEY appears to be making no small stir in Australia. In November last, one edition of the first seven lectures which he delivered in Protestant Hall, Sydney, had been sold out, and a second edition was announced. The agents of Rome had been alarmed, and had, as usual resorted to slander and misrepresentation in order, if possible, to weaken or overthrow their assailant. A portion of the press gave extensive circulation to these attacks on Mr. Chiniquey's character, and there was danger that his influence even among Protestants would be diminished. But the better portion of the press came forward in his defence, and for many weeks not only columns but pages of the Sydney "Witness" and "Protestant Standard" were occupied with the particulars of Father Chiniquey's remarkable career both as a priest of Rome and as a Protestant minister. He was also warmly supported by the General Assembly of the Presbyterian Church of New South Wales, which passed resolutions commending him to the sympathy of ministers, office-bearers and congregations, and set a session apart for the special purpose of hearing an address from him.

SENTENCE has been passed on the City of Glasgow Bank Directors. Possibly some may think it is too light for an offence so grave as they were charged with. But, as the Judge pointed out, there was nothing brought forward at the trial to show that their crime was done for their own benefit. It was rather in the hope that by deferring disclosure they might do better for their clients. All lovers of justice will approve their punishment. It is imperatively necessary for the weal of society that such acts be surely reached by the hand of law. But the point we would especially notice in connection with this case is the lamentable need there is of courage when failure stares men in the face. This is one of the great wants of the day. How many there are in business and elsewhere who do not seem to realize that there is a point beyond which hope of extrication is so utterly vain that to indulge it is criminal. It is better to summon up courage and stop, before we are tempted, as were those Directors, to use indefensible means which will land us in shame and disgrace. It is very hard to do this, but if Christian profession is to tell for anything, this difficulty must be overcome by those at least, who, like some of these Bank Directors, lay claim to godliness. The line of demarcation between principle and rascality must be kept clearly defined. Let Christians in business remember that they serve the Lord.

MODERN EPHRAIMITES.

SHORT SERMON BY W. H. ALI-WORTH, PARIS, ONT.

The children of Ephraim being armed, and carrying bows, turned back in the day of battle.—Psalm lxxviii. 9.

True courage commends itself to all. There is a sham courage, which wastes itself in words, shows itself on parade, and carrying arms in times of peace. The children of Ephraim were great soldiers in their way; they were fine on drill; being armed, and carrying bows—the instruments of warfare in their day—their parade was imposing.

Probably they were great talkers, about what they would do, how they would fight. But the time came when all their courage was needed,—the day of battle. It was not found when it was wanted. They "turned back in the day of battle."

Some people's religion is like a paper umbrella, good enough to look at, when it is not wanted, but of no manner of use in a thunder shower.

A painted fire is good enough when the thermometer is at 90, but it is of no practical value in cold weather.

Smith was an Ephraimite. He was a great temperance man, at the temperance meeting. He signed the pledge, and cheered the speakers. He denounced all drinking us 'yes. But the day of trial came. He went from home; was asked to drink in company; all his temperance courage fled. His principles were good enough for show, but no good for use.

Jones was an Ephraimite. He thought he was converted, professed Christ, joined a church, was a most zealous Christian, till the day of trial came. There was a chance for making a large sum of money by a little fraud and slightly warping the truth. It was Jones' first trial, and his religion collapsed before it like a soap bubble.

Johnson too was an Ephraimite. He was a bold professor, and talked religion by the hour. With him it was: "We ought to do this," and "we ought to do that." He was very severe on what he termed weak-kneed Christians. He was not ashamed of his religion, not he, he said; he wore the heavenly panoply and was proud of his armour. He spoke at the fellowship meeting about the sword of the spirit, the helmet of salvation, and the shield of faith. You would have thought he was a hero—one of David's first three mighty men—but he did not know the day of battle was so near. The next day he was invited into worldly company, a little above him in position; he forgot his religion and denied his Lord. His wife invited a worldly companion to be their guest; they were ashamed to read the Bible, and have family prayer before her. The next day a party of worldlings were invited, out of respect for the guest. At the party, no respect was had for Christ. He was unceremoniously dropped out. Johnson did not fall in the fight of faith. He never even grappled with the enemy, but like the children of Ephraim turned back in the day of battle.

Jamieson and his wife were of the same tribe. Both were said to be very religious. They were great talkers. "Battling for the Lord," was their favourite song. But, like the descendants of Ephraim, they would not fight. They were weak as children in the hour of temptation. When requested to teach the young, visit the sick, assist the poor, or give to the cause of Christ, or do anything involving a fight with self, they turned back; they did not believe in that sort of religion. If they owed anything to God, of which they seemed to have some doubt, they hoped he would take it out in prayer and profession, as that suited them better. They were fine on parade, but no good in the day of battle. They belonged to the Mollusca class, soft and flabby.

If there is anything needed, more than another, in the present day, it is Christians with back bone, that can stand up before the enemy, and work and fight, as well as speak and sing, for Christ.

Turning back in the day of battle is cowardly, and traitorous. All such will be found at the head of the list of those who partake of the second death—Rev. xxi. 8.

BE FRANK WITH THE MINISTER.

"It is too bad." "What can we do about it?" "Can't do anything." "Speak to him, some one." "Who?" "Never would do in the world." "Would make a church row." "Well, it's too bad."

There was a little group before the church door, discussing some church question with very unaccustomed earnestness. The question was this:—

Our service opens with the long metre doxology, followed by an invocation. The parson, who is a universal favourite, then proceeds to find the morning lesson, which occupies but a moment. Belated worshippers, who have piously remained in the vestibule during the prayer, and of whom unhappily we have many in our country congregation, now begin to pour in, and "trouble begins." The minister, having found the lesson, stops, looks seriously—and some of us, if we are a little late, think severely—along down the aisles and waits, while the uninstructed in church proprieties turn to stare at the late comers and smile at the loud creak of the Sunday boots, and with confused haste seats are found and the service proceeds; the feelings of the minister and many of his flock ill-suited to the occasion, if facial expressions are any criteria by which to form a judgment.

The interruption had been larger and the interruption longer than usual that morning; and the dormant feeling had been fanned into quite a little flame by the fact that among the late comers was one wealthy family who had lately moved into the neighbourhood, whom our church is very desirous to secure, and who somebody said that somebody else said, that somebody else had heard, that some one else thought was mortally offended and would never come to church again.

"Sh!" said some one, "here comes the parson now."

The deacon and I had been standing on the inner edge of the little circle looking on. The deacon, silent hitherto, spoke up. "Hullo! Parson," said he, "look here a moment. We're discussing you."

I wish you could have seen the electricity gleam from the many eyes at the delightfully unconscious deacon, and the red flush mantle the faces; but the deacon had caught the crowd. If he had had a net and they were all fishes he could not have done it more effectually.

"Well," said the parson, coming up good-naturedly to the group, and greeting them all with one general and comprehensive smile. "What about me?"

"We don't like your way of conducting the service," said the deacon.

"Now, hold on, Deacon," said Mr. Greer. "Speak for yourself, please. I do like the parson's way of conducting the service. I care more for his service even than for his sermon; I often receive enough good from his prayers and his reading of a hymn to well repay me for coming to church."

There were several murmurs of assent, and the parson's face which had been suddenly clouded at the deacon's broad statement, as suddenly lightened again.

The deacon is a strategist; by his second sentence he had set the group to defending the parson.

"Well," said the deacon. "I will speak for myself: there is one thing we don't like about your conduct in the service."

"That is not quite so serious," said the parson. "What is it? Perhaps it can be remedied."

"Well," said the deacon, "a few of our people are sometimes a little late to church."

"A few of them?" echoed Mr. Greer. "Half the congregation."

"And instead of going on with the service you stop and wait for them all to get their seats."

"While we look round to see who they are, and how they are dressed, and what seats they are going into," said Mr. Greer.

"Seems to me," said the parson, good-humouredly, "that is your part of the conduct of the service."

"Now," said the deacon, "it seems to us that it

would be a great deal better for you to pay no attention to them, but go right on with the service."

"Why Deacon," said the parson, "it would be a positive profanation for me to read the Bible labouring all the time to drown"—here the parson looked stealthily around—"the creaking of Mr. Wheaton's boots, and the rustling of his daughter's silks; and they never come in till after the invocation."

"But consider," said the deacon, "your congregation. We could by an effort listen to you instead of the boots and the silks; but you give us nothing to listen to. And by the time the irruption of the—

the —"

"Goths and Vandals," said a prompter in the crowd.

"Is over," continued the deacon; "we might just as well not have had any doxology or invocation, for any effect that is left on our minds."

"I remember that Mr. Moody," said the timid voice of Mrs. Hardcap, "used always to give out a hymn and have the congregation singing when the doors were opened to admit the crowd. He was criticised for it once; and he replied that if he were once to let the audience get looking after the late-comers, it would take him ten minutes to get them back again."

"That is a good idea," said the parson. "We might do that."

"Then, another thing, Parson," said the deacon. "To be frank with you, you set us a bad example."

"I!" said the parson, more amazed than ever before.

"Yes," said the deacon, very serenely; "by your inattention during prayer."

"Why, Deacon, you amaze me!" said the parson. And he evidently amazed everyone else too.

"Yes," said the deacon; "this morning when we were singing 'Rock of Ages, cleft for me,' and if that is not a prayer I do not know what is, you came down out of the pulpit, walked down to my pew for a consultation with me—a very necessary matter, I know; but still it was a consultation during prayer-time and half the congregation were looking on and wondering what we were thinking about—and then you went back and took out your pencil and wrote something, I suppose some notes on your sermon, during the rest of the hymn. That's a bad example, Parson, for the rest of us."

"Well, Deacon, you're right," said the parson; "I never thought of it before, and I'm obliged to you. And as to the other matter," continued he, after a moment's pause, "I will see the chorister and try and arrange to follow Mr. Moody's plan."

"And I," said the deacon, "will see Mr. Wheaton and ask him if he can't get to church five minutes earlier. He never is five minutes late to the train; I wonder if his watch always oversleeps itself Sunday."

As the parson moved away to join his wife, who was waiting for him, the group turned on the deacon.

"How could you do such a thing, Deacon," they said with one voice. "You ought to be ashamed of yourself. What will the parson think!"

"My friends," said the deacon, "my father was a minister; and I know ministers pretty well. They don't like to be criticised any more than other men. But they can take it kindly—decidedly better than the average of men. The unkind thing to a minister is to let a little criticism grow into a great dissatisfaction without letting him know anything about it. The kind thing is to be frank. The parson will be much obliged to us all; much more obliged than if we had grumbled behind his back and kept silent before his face or than if we had appointed a delegation to wait upon him, as though he were a prime minister and we were his humble constituency."—*Laius, in Christian Union.*

THE richer one is in moral excellence, the nobler should he appear in kind consideration for all around him. Penuriousness and selfishness would bedim all his virtues, as rust will destroy the lustre of the most brilliant metal.—*Heubner.*

The Sunday School.

INTERNATIONAL LESSONS.

LESSON VIII.

Feb. 23, } THE KING IN ZION. } Psalms, ii. 1-12. 1879. }

GOLDEN TEXT.—“God hath made that same Jesus, whom ye have crucified, both Lord and Christ.”—Acts ii. 36.

HOME STUDIES.

- M. Dan. vii. 1-14. . . . Messiah's kingdom.
- T. Psalm ii. 1-12. . . . The King in Zion.
- W. Acts ii. 25-36. . . . Both Lord and Christ.
- Th. Acts iv. 23-33. . . . Against the Lord and his Christ.
- F. Acts xiii. 26-35. . . . The promise fulfilled.
- S. Psalm cx. 1-7. . . . The Priest-King.
- S. Psalm xlv. 1-17. . . . A right sceptre.

HELPS TO STUDY.

This Psalm is attributed to David, in Acts iv. 24. Its primary reference was, without doubt, to the series of events recorded in 2 Sam. v. 9-12; vii. 1-17; viii. 3, 12; x. Shortly after the elders had anointed David at Hebron, he captured Zion from the Jebusites. There he built his house, and there he received the Divine Promise of abiding dominion. Further, we find that he subjugated the Syrians and Ammonites, and that these rose ineffectual revolt against him. This is a combination of circumstances nowhere else found, and one which corresponds most remarkably to the language of the Psalm. But while the basis of the Psalm is the Promise of 2 Sam. vii. 13-16, both Promise and Psalm find their true fulfilment only in the reign of Messiah. Jesus is the King whose conquests are herein celebrated.

The Psalm is divided, with unusual distinctness, into four strophes of three verses each.

I. THE KING'S ENEMIES—Verses 1-3.

Their attitude excites the astonishment of the seer, which expresses itself in abrupt questions. The heathen were all the nations beside Israel; so Christ's enemies are those not of the true Israel. Why, he asks, have they raged like the sea in its fierce, aimless tossing? And in their proud hostility, blinded by passion, they have imagined a vain thing—vain, for it is without a cause, unreasonable; the God of love, just and true in all His ways, has given neither occasion nor excuse for this enmity; and the rage is vain, because it is useless, utterly impotent. The Psalmist describes the vain thing which the kings and rulers have planned. It is against the Lord and His anointed (Not-1) that they have set themselves and taken counsel. Foolishly, defiantly, they give utterance to their ominous purpose: “Let us break the bands asunder.” They would throw off all the restraints of divine authority. God's laws are a grievous yoke to them. What they call liberty is license. Picture Christ's enemies arrayed against Him. It is first Herod, Pilate, the people of the Jews and Gentiles Acts i. 25. In the next age it is brute force, cruel persecutions, the lions. Later the hostility assumes another form, anti-Christian superstitions and sacerdotalism, the Bible sealed, the Church assuming Christ's place.

Then rationalists, like Straus and Renan trying to prove Jesus a fanatic and a mere man, or to make out contradictions between science and revelation. all these try to wrest the kingship from Jesus, but in vain. All their counsels will come to naught. Nothing which is arrayed against Christ can stand.

Every one who loves sin and abides in it, who puts self first, is the enemy of Christ. Are we for Him or against Him?

II. GOD'S THRONE—Verses 4-5.

At once we are lifted up from the tumults of earth to the calm of the heavens, where above the waste floods, God sitteth a King forever. There is something unspeakably awful in His laugh and derision. It is the figurative expression, drawn from our human emotions, of God's perfect security and conscious power, and His righteous contempt for the folly and mad rebellion of puny man. In reply to these rebellious words, He speaks out of the intensity of His indignation; and to speak is to confound (not “vex”) He will surely bring to naught every device which is formed against Him. There is terrible reality in God's wrath. How little we fear it, and yet how we dread the displeasure and ridicule of men—Isai. li. 22, 13. Let us seek for the fear of the Lord which is the beginning of wisdom.

Yet, that is in spite of all rebellion and opposition, God says, my purpose will stand. I have set, established, my King, who is to reign for Me and with Me, upon Zion, the Church of which the earthly Zion was the type. So far from the wicked counsels of sinners hindering God's purpose, He overrules them to establish it. They killed Jesus, sealed the tomb, posted a guard. Yet “vain the stone, the watch, the seal.” By death itself death was overcome; the guilty deed becomes love's sacrifice and the salvation of the guilty.

III. THE MESSIAH'S KINGDOM—Vers. 7-9.

The Lord's anointed Himself speaks and declares the divine purpose. Jesus is the eternal Son of God—2 Sam. vii. 14; Ps lxxxix. 26; Heb. i. 5. In Acts xiii. 33, the words of this verse are treated as bearing special reference to the Resurrection, when Christ is “declared to be the Son of God with power.” Rom. i. 4; Then that which was always true was openly manifested. God in His love delights to honour His Son. Ask of me, He says. Jesus

has but to ask and to have. What power have the intercessions of our great High Priest—Heb. vii. 23. Let us seek to have Him as our advocate—1. Jno. ii. 1.

I will give them the heathen: A hint here of the ingathering of the Gentiles. They were the Son's inheritance, He has a right and a title. They shall be His possession, when by conversion they become His submissive, trustful and beloved people. It is thus Christ conquers His enemies, as He did Saul of Tarsus. But they who will not be won by His love, will be overwhelmed by His wrath, the terrible “wrath of the Lamb.” He shall break them with a rod of iron. Utter and terrible will be their destruction, like the breaking of a potter's vessel. The illusion is to the custom of grinding up the broken crockery to a fine powder used for making cement. See Jer. xix. 11; Isai. xxx. 14. It implies not merely the breaking of the vessel in fragments, but the complete grinding up of it into powder. The thought of so awful a doom leads to—

IV. THE PSALMIST'S WARNING—Vers. 10-12.

Now, therefore, in view of these judgments, be wise. As rebellion was folly, so submission is the truest wisdom. Let them serve—His service is perfect freedom. His yoke easy—Matt. xi. 30. Let them fear—not as cowards and as enemies, but with respect and reverence as children. Let them rejoice in the Lord,—on His side, under His care, sharing His triumph, there would be every reason for joy. Not the joy of presumption, but of holy and reverent fear. Kiss the Son in token of submission, as a pledge of allegiance, as loyal vassals. If the beginning of His anger be so dreadful, what will be the day of His wrath?

Beware of His anger. To escape from God, fly to Him. The only refuge from Him is in Him and with Him. Blessed are all they that put their trust in Him. There are no exceptions to this beatitude. Yours? He that trusts and loves Christ is blessed; but he that loveth Him not, is anathema, accursed—1 Cor. xvi. 22.

EXPLANATORY NOTES.

1. His Anointed. The one whom He anointed. The original word here is “Messiah,” the Anointed One, to which the word “Christ” is the Greek equivalent. Anointing is the form of consecration to a sacred use or office, especially to that of king or high priest. Oil denotes the Spirit of grace, and anointing signifies the sanctifying and qualifying of the person by the Holy Spirit for the discharge of any duty.

2. A Vain Thing. A medal was struck by Diocletian, which still remains, bearing the inscription, “The name of Christians being extinguished.” And in Spain two monumental pillars were raised, on one of which was written, “Diocletian, for having extended the Roman Empire in the East and the West, and for having extinguished the name of Christians, who brought the republic to ruin;” on the other, “Diocletian, for having everywhere abolished the superstition of Christ, for,” etc. A modern writer has elegantly observed: “We have here a monument raised by Paganism over the grave of its vanquished foe; but in this the people imagined a vain thing. So far from being deceased, Christianity was on the eve of its final and permanent triumph, and the stone guarded a sepulchre as empty as the urn which Electra washed with her tears.”

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 their 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.—Lord Lytton.

Gleanings.

THE question for us is not, What wilt thou, Lord, have the pastor, or the elders, or the deacons, or thus or that private member of the church to do? but What wilt thou have me to do, who am a professor of faith?—*Presbyterian Journal*.

COURTESY is an admirable quality, but nothing can relieve a man from the right and duty of being assured by his own personal knowledge, that all things are right. People are sick of the baby like excuses which are so often proffered when great swindles are exposed.—*Baptist Weekly*.

“THERE never was a mother yet who taught her child to be an infidel.” So saith Mr Joshua Billings, and there is a world of meaning in it. There is a story told of a noted infidel dying. His wife was a Christian. His daughter said to him: “Father, whose faith shall I take; your's or mother's?” “Your mother's,” said the dying father.

I AM just going to do something which I have clearly made up my mind to do, and some friend passing by catches sight of me, standing with the tools all in my hands, and on a mere momentary impulse he cries out “What a fool you are to do that!” and so passes on and has forgotten me and my plan in a moment. And yet it is just that sort of taunt, or the fear of it, which has blighted many a sweet and healthful impulse in the bud. It is good for us often to know how superficial, how lightly made, how soon forgotten, are the judgments of our brethren which sound so solemn, and which tyrannize over us so. Such a feeling sets us free, and makes us independent. Be sure that you may feel that about any cruel criticism that is hampering you, and may cast it aside, and forget it, and go your way. The man who made it has probably forgotten it long ago.—*Philips Brooks*.

LONDON CHRISTIAN WORLD: “Notwithstanding all the protests that have been uplifted against it, there can be little doubt that the next few days will see the lottery scheme for the relief of the City of Glasgow Bank shareholders fairly floated. The Rev. G. Robson, Inverness, hopes that the scheme “will be publicly repudiated by the Church of God in the land,” and a Free Churchman unknown has strongly advocated the exercise of church discipline on all those who countenance the nefarious plan. Rather awkward results would ensue from the adoption of the Free Churchman's suggestion, for among the chief promoters of the lottery are to be found Sir James Watson, Dr. Anderson Kirkwood, and Sir Peter Coats, who may be regarded as fairly representing the lay element in Established, Free and United Presbyterian churches respectively.”

N. Y. CHRISTIAN INTELLIGENCER: “Still we plead for honest money. Gold and silver have come back again. Now let the coins be made worth their face as nearly as possible. Years ago, before the discovery of gold and silver deposits in the Sierras, and when those metals were scarce with us, the coin of the United States was debased in order to keep it in the country. But a great change has occurred, and we are now one of the chief gold and silver producing nations in the world. We have gold and silver to sell. Let the alloy in our coins be reduced and their bullion value be raised. English sovereigns circulate everywhere. They contain 916.5 parts of gold in one thousand. Our coin has 900 parts of gold in one thousand. Why should they not be as good as the British? Cross the line and go into Canada, and our silver quarter is worth only twenty cents, the dime only eight cents. Let us make our coins as pure as possible, introducing only as much alloy as may be necessary to prevent excessive wear. Let us be honest.”

Official Notices.

CONGREGATIONAL COLLEGE OF B. N. A. — The Principal would feel obliged to officers of churches, missionary associations, and to any others who may desire the labours of students during the coming vacation, if they will communicate with him on the subject at an early date.

Montreal, 10th Feb., 1879.

THIS is how one pastor goes about it. He sent ten new subscribers and ten dollars. Then in a week or two afterwards he sent us two dollars and the names of eight of his congregation, requesting that we send them the INDEPENDENT three months, as he hoped that by that time they would themselves subscribe for it. This is a good suggestion. Get the INDEPENDENT once in a home and it will be forever after a necessity.

Births, Marriages and Deaths.

DIED.

Jan. 4th., at his residence, Winnington Mount, Norwich, England, in the 90th year of his age, Rev. Henry Powis, father of Rev. Henry D. Powis, of Zion Church, Toronto.

III.
CANADIAN INDEPENDENT.

TORONTO, THURSDAY, FEBRUARY 13th, 1879.

OTHER things being equal, the congregation best supplied with the Church paper are the best informed in what they need to know for their own prosperity, and for what they are called to do in promoting the general interests of the Church. Will every pastor do his utmost to increase the circulation of the CANADIAN INDEPENDENT among his people. He will find it a helper.

THE PULPIT AND MODERN
THOUGHT.

TO define the exact province of the pulpit is no difficult task if we are content to accept the Bible as the law-book on this matter. There can be no misunderstanding as to Paul's repeated injunctions to the youthful Timothy. He is to take heed unto himself and unto the doctrine. There are certain truths he is to command and teach. He is to keep that which is committed to his trust. He is to "avoid profane and vain babblings, and oppositions of science falsely so called." The range of pulpit teaching is wide enough in all reason, but it is manifest there are some things to be avoided. What the exact duty of the pulpit is, in these days, is a matter of deep interest to those who hear, as well as to those who preach. That the doctrines of scripture are being somewhat seriously criticised, by men of eminent scholarship and culture, is true. But this is no new thing under the sun. The word of God from the first has been a "tried" word. This age has not originated the charges it makes against the word of God. The gospel was counted "foolishness," and the preaching of the cross was a "stumbling-block" from the beginning. And the statement made in that first age of Christian teaching is not altogether out of place to-day. The world by wisdom knows not God. Apart, however, from the discussion of the great questions involved, it is no uncommon thing to meet with a hint that the preachers are either unable to meet the difficulties of modern doubt, or afraid to give utterance to what they believe. In a word, they are incompetent, or cowardly, or both. Now, without staying a moment to defend the pulpit from these charges, may we not ask a simple question,—a question that is as appropriate as simple: What is the legitimate province of the pulpit? Surely *the business* of the preacher is to preach. To discuss, to debate, to enter into controversy, is not preaching. It may be a pleasant pastime to knock down men of straw, or even of more substantial material, but this is not preaching. A man is not necessarily a coward who refuses to shoulder arms at the rattle of every drum and fife. The preacher's business is to preach. That is, to tell something, not to call everything in question. The pul-

pit has a message from God to men. It has declarations to make rather than questions to ask. Its province is to preach the preaching God has given it. The preacher is not an unraveller of controversial knots, but a declarer of the mind and mercy of God to men. And to such as want the pulpit to forget itself and become a platform of debate, and would have the preacher become a wrangler, Nehemiah's answer is surely enough, "I am doing a great work; why should the work stay while I come down and talk with you?" Call this cowardice who will, it seems to us that the pulpit will prove itself valiant and wise by faithfully abiding in that work to which it was called. The surest defence of truth is the declaration of truth. Give it free play, and it will hold its own, and gather glory round its brows, spite of all who mock and deride. The discoveries of modern science could not have wrought a thousandth part of the prevalent unfaith, but for the lamentable ignorance of scripture truth that abounds. The seeds of doubt have been sown in the soil of ignorance. Men who dabble with science and are content to be ignorant of revelation are sure to be at sea. The preacher of to-day need have no fear of the march of science, but he may well be afraid of ignorance. And no grander service can be rendered to the cause of truth than that the pulpit should make it very plain that we are not following "cunningly devised fables," that these gospels and epistles are not "guesses at truth," but truth. The truth as it is in Jesus is its own defence. Let that be preached, and all will be well.

ONE pastor writes:—"I am well pleased with the paper and wish every member of my congregation to read it." That pastor does not need to be told that the CANADIAN INDEPENDENT will greatly help him in his pastoral work. He has shown his faith by sending us twenty new subscribers.

REVIVAL.

THE term "revival" is one that is frequently used now-a-days in some sections of the Christian Church. It is frequently said that the present is specially an age of "revivals of religion;" that "revivals"—as they are called—are a characteristic feature of it. It is a question, however, whether the word so employed is correctly employed. What is usually intended when a revival is spoken of? It is chiefly this: that there is a great deal of movement and excitement in a religious community; that large numbers are turned to God; that multitudes renounce their wickedness, and implore divine forgiveness and grace. That is the customary idea. Now, is that the true view of a revival? We think not.

Look at the etymology of the word. A "revival" is a making alive again. It is the restoration of life when it has been lost, or the quickening of it when it has become dor-

mant. It is not the imparting of life for the first time. It is the bringing back of what has been once enjoyed. And so it is not quite proper to say that a revival of religion consists in the conversion of the unconverted. A revival is something that pertains to Christians, and not to non-Christians—to those within the church and not to those without. Still, it is true, that whenever a genuine revival of religion takes place, its effects almost invariably reach beyond Christians, beyond the Church. A revived Christian Church is the one divinely-ordained agency for the saving of men, and the saving of men almost infallibly follows the revival of Christians. But we must distinguish between the tree and its fruit. We must not confound a revival with its consequences. A revival is for Christians, and not for non-Christians.

Now, a revival in this sense is very often needed. There is no law, no ordinance of God, that makes it inevitable that Christians should deteriorate in their spiritual life. There is no good reason why they should lose their fervor, their energy, their activity. It is possible for them to be always advancing and never retrograding. But, as matter of fact, it never occurs that either individuals or communities are always what they should be. Every Christian believer knows of seasons of comparative unfruitfulness and deadness. There are hours when he seems to have gone back altogether, to have lost all that was most precious and desirable. And what is true of believers personally, is also true of societies of believers. The churches often become formal, and frigid, and worldly. And so there is need of a revival.

Is there not a general need of revival in some directions now? Look at the churches and Christians of our lands. Who will say that they do not need a stronger faith in God than they manifest? Who will say that they do not need a more vivid perception than they now enjoy of Him as a real, living God, a presence ever dwelling with them, a power working in and for them? Who will say that they do not need a deeper sense of their obligations, obligations to their God, obligations to their fellows? Who will say that they do not need more courage, more daring, more enthusiasm, more chivalry in the service of their Lord? Any observant mind—any mind that can see what exists, and compares it with what might and should exist—will readily confess that the standard of spiritual life to-day is very low. It is no lower, perhaps, than it has almost always been. It is higher than it has generally been. There has been a constant improvement. But we must confess that the Christianity of Christ and the New Testament has never been fully incarnated yet. Our actual religion has always fallen far short of the ideal. We need to be revived, to be quickened, stirred up anew.

But the query comes: How shall a revival be obtained? How shall a Christian believ-

er or a Christian Church be filled with renewed life. It must be by the flowing of the Divine life into the human. It must be by the shining of the Divine light upon our darkness. We fear that in our day there is too much attention directed to secondary matters in the Church. The efficiency of the Church can be maintained only in one way, and that is by maintaining close connection with the source of all good, the great, rich God Himself.

There is a great deal of nonsense written now-a-days, about what is termed "The Higher Christian Life." But there is such a thing. There is a fullness of faith, a largeness of love, a highness of hope beyond ordinary experience. But these are reached by use of ordinary means, and in ordinary ways. And these should be reached by every Christian in every church. And they can be reached if every Christian will look up to God in the faithful fulfilment of his duties, great and small, public and private. "Wilt Thou not revive us again?"

IN Dr. Post's Congregational Church, St. Louis, a committee has been appointed to try to induce everybody in the church to take a religious paper. Some of the brethren are zealous in the matter, and suggest the appointment of similar committees in all the churches. A committee of one can do much in inducing the attendants at our churches to take the CANADIAN INDEPENDENT.

News of the Churches.

REV. JAMES DAVIS supplied at Ayr on Sabbath, Feb. 9th.

NEWMARKET.—Eight persons were received into membership last communion.

H. J. COLWELL has been invited to visit the Watford and Zion churches with a view to settlement.

REV. R. MCKAY commenced evangelistic work in Forest last week. He expects to spend two weeks there.

REV. R. W. WALLACE, M.A., lectured on Sabbath, 9th inst., on "The Greek Church and St. Sophia," as one of "The Great Spiritual Forces of Our World."

MR. D. C. FORBES, superintendent of the Chestnut Street Mission School, was presented by the teachers of his school, with a handsome bracket ornamented with needlework, as a slight token of their appreciation of his faithful services.

THE scholars and friends of the Unionville Sunday School took their annual sleigh-ride on the 11th ult. Having done ample justice to the "good cheer" provided, they greatly enjoyed their eight-mile trip. A pleasing feature of the day's enjoyment was the presence of Mr. Ira White, of Yarmouth, who more than thirty years ago first organized this school.

UNIONVILLE celebrated its Sunday School Anniversary, on January 21st. Addresses were delivered, interspersed by vocal and instrumental music. Over \$50 were raised and expended during the year for school purposes. Prizes were distributed to the scholars for good conduct and regular attendance. Twenty-one scholars were reported to have attended school every Sabbath in the year. The school is flourishing with 103 scholars on the roll, an average attendance of seventy-two; a full and efficient staff of teachers, and a live superintendent.

THE Northern Church, of this city, held their Annual Social, on Friday evening last. After tea and social intercourse in the beautifully-bannered school room, the audience were called to order by Mr. H. J.

Clark who filled the chair in his usual happy manner. Brief addresses were given by Revs. H. W. Warriner, H. D. Powis, and J. B. Silcox. The choir made all hearts glad with music which was both spirited and devotional. There was a large attendance, and a feeling of the greatest unity and hopefulness prevailed.

THE "Church Miscellany," issued by the First Church, Kingston, gives the following financial facts: Subscriptions by members of the congregation towards Queen's College Endowment Fund, \$3,355; contributions paid towards the erection of the Bethel Congregational Church, \$550; annual collection for C. C. B. N. A., \$330.80; collection for Congregational Provident Fund, \$81.80; collection for General Hospital (on Thanksgiving Day), \$12.60. On Christmas Day \$17 was given to aid in paying salary of City Missionary. On New Year's Morning the collection for the poor of the city was \$11.68. A noble record truly!

ON Tuesday evening, 28th ult., the Bond Street Church Mission School, on Chestnut Street, held their annual festival. After the children had partaken of a hearty tea, there was a varied programme of singing, recitations, and readings by the scholars, which was very well performed. The chair was occupied by Mr. D. C. Forbes. Mr. F. Robinson, Mr. Goulding, Mr. Beckett, and others, were on the platform. The annual report showed the school to be in a flourishing condition, both the collections and attendance having increased in the year. At the close of the programme, refreshments were served to the parents and friends; and this brought a most enjoyable evening to a close.

ON Sabbath, Feb. 2nd, special sermons were held in Zion Congregational Church, Guelph, in connection with the opening of the new school room, built in the rear of the church. Sermons were preached by Rev. Jas. Howie, pastor, and Rev. Chas. Duff, M.A. In the afternoon Rev. J. C. Smith (Presb.) gave an address to the Sabbath School. On Monday evening, following, a tea meeting was held. There was a good attendance, and all heartily enjoyed themselves. Rev. Jas. Howie presided. Addresses were delivered by several local ministers, and music was furnished by Mr. H. K. Matland and the choir. The gathering was unusually interesting. On Tuesday the children were entertained at tea with their parents and friends.

WESTERN CONGREGATIONAL CHURCH, TORONTO.—The reports presented at the annual meeting of this church showed advance in all departments of the church's work. The pastor (Rev. J. B. Silcox) reported fifty additions to the membership during the year; thirty-four on profession of faith, and sixteen by letter. The prayer meetings had been well and regularly attended. The attendance at the Lord's Supper had been unusually good. The Band of Hope, of which the pastor is president, meets fortnightly, with an average attendance of 200. The temperance meetings held last winter, had been largely attended, and were productive of much good. The report of the treasurer (Mr. David Williams) showed that the finances were in a healthy condition. The increase in the Sunday collections, over the preceding year, was \$250. The debt had been reduced by \$650. The superintendent of the Sunday School (Mr. T. P. Hayes) reported a year of quiet steady growth in numbers and influence. The roll just revised shows the present membership to be 241 scholars, with thirty-two officers and teachers. Teachers' meetings for the study of the lesson, conducted by the pastor, are held weekly. The Annual Festival of the school was held on the 3rd inst., on which occasion the house was packed to overflowing. After tea the children with their parents and friends took "a trip around the world" in Mr. Revell's magic lantern. The president of the Berean Band (Mr. C. A. Moor) reported that the young people of the church and congregation had organized under this name for mutual improvement on the basis of Bible Study, with a view of becoming better fitted to engage in Christian work. They also propose to thoroughly post themselves in the history and principles of Congregationalism. The past year has been one of blessing. The church needs increased accommodation, and already God in his providences seems to be saying to His people, "enlarge the place of thy tent."

Religious News.

THE Fish Street Congregational Church, Hull, has had 2,031 persons in fellowship.

REV. R. W. McALL has charge of twenty-two evangelistic stations in Paris, and is about to open another.

THE Archbishop of York, speaking at a recent banquet, said that he saw no signs of approaching dis-establishment.

THERE are 148 churches connected with the London, Eng., Baptist Association, with a membership of 35,776.

MR. R. W. DALE has been lecturing at Hate Court, Canonbury, London, on "New England and Religious Liberty."

THE Wellingborough Church, England, received 89 members last year. At present it reports 456 persons in fellowship.

THE church at Anesley, England, is making an effort, and a successful one, to establish a church in the neighbourhood of Beckinham Road, Penge.

OVER 200 of New York street boys have been provided with good homes among the farmers of Southern Virginia by the Children's Aid Society.

DR. DAVID THOMAS of the *Homilist* is preaching a series of discourses on "Shakespeare and the Bible," at Augustine Church, Chapham Road, London.

THE church in London Road, Derby, England, Rev. Thomas Mirams, pastor, at its annual meeting reported 80 members added in four years.

THE present chairman of the Congregational Union of Ireland (Rev. David Robb), has accepted a call to the Church at Gateshead, England.

BISHOP ELICOTT defends his vote in the House of Lords in favour of the Afghan War. He believes "war to be an element in the divine government of this present world."

A MISSION-HALL has been opened at Marseilles, France, on the Boulevard National, in a district where thousands of workmen meet every night. The religious meetings have been crowded.

THE property of Pius IX. is being sold at the Vatican. Every thing, from superb jewelled crucifixes to empty bottles, is offered at the sale, which is semi-public. Every article is priced very low.

THE American Episcopal Church reports 48 dioceses, 13 missionary districts, 63 bishops, 3,330 clergy, 312,718 communicants, 28,365 Sunday-school teachers, with 265,555 pupils.

THE receipts of the American Board of Commissioners for Foreign Missions from May 1st, 1878, to January 1st, 1879, were \$134,552, against \$139,886 for the same period the year previous, showing a decrease of over \$5,000.

THE Established Presbytery of Glasgow has passed a resolution—28 votes to 15—to the effect that in the present state of society it is desirable "for necessity and mercy's sake," that public carriages should run on Sunday.

GREAT GEORGE STREET Church, Liverpool, of which Dr. Raffles was once and Rev. S. Pearson is now pastor, reports a membership of 615, of whom fifty-eight were added last year. In its six Sabbath Schools there are some thousand scholars.

THE Welsh Calvinistic Methodists have 1,134 congregations (only 70 of which are in England), 1,269 churches and stations, 872 ministers and preachers, 110,016 communicants, 275,406 hearers. The denomination has nearly doubled in twenty-seven years.

THE London Religious Tract Society is about to issue "The Boy's Own Paper," which it proposes to make an attractive, wholesome, and amply-illustrated paper, designed to counteract the influence of the pernicious papers that circulate so largely among youth.

THE missions of the Moravian Church, the earliest of which dates from 1732, have now 92 stations, 323 missionaries, 1,504 native assistants, and 70,646 converts, of whom 23,185 are communicants. These are the latest statistics. The standing wonder is how so small a church can carry on so large a missionary work.

AT a meeting of the ministers of the various Nonconformist churches in Rochester and Chatham, England, it has been unanimously resolved that none of the ministers should officiate at a funeral on Sunday except when by medical authority immediate interment is declared necessary on sanitary grounds. It was also decided that in no circumstances should the ministers officiate at weddings on Sunday.

THE family which habitually reads a good religious journal, will undoubtedly have a higher and more intelligent tone of piety than that which neglects this method for growth in knowledge. Our aim is to get the CANADIAN INDEPENDENT in every family of our congregations. Will you help us in this by asking your neighbour to take it? Get up a club. Any person sending us six new subscribers and six dollars will receive a copy one year free.

TEMPERANCE NOTES.

ENGLAND has a standing army of 600,000 drunkards, 60,000 of whom die annually.—*British Quarterly Review.*

ON one Sunday 7,663 children, under 14 years of age, entered the public houses of Edinburgh for intoxicating drink.

"WE shall make no national conquest of the vice and ungodliness of the people until the Church of God faces in right earnest the drinking question."—*Dr. Guthrie.*

WOMEN were allowed to vote on the question of selling lager beer at Plymouth, Massachusetts, the other day, and the sale of liquor was prohibited by a two-thirds majority.

INDIANA laws prohibit the selling or giving away vinous, malt, or other intoxicating liquors on Sunday, New Year's day, Christmas, Thanksgiving, Fourth of July, or election days.

THE men that traffic in ardent spirits, and sell to all who will buy are poisoners general. They murder His Majesty's subjects by wholesale, neither do they eyes pity or spare.—*John Wesley.*

GOVERNOR TALBOT, of Massachusetts, in his message says: "Disdaining evasion or concealment, I add my deliberate judgment that any permanent advance must be secured by prohibitory enactments.

"I CHALLENGE any man who understand the nature of ardent spirits, and yet, for the sake of gain, continues to be engaged in the traffic, to show that he is not involved in the guilt of murder."—*Lyman Beecher, D.D.*

SINCE the Sunday Closing Act went into operation in Ireland, by which liquor shops are closed on the Sabbath, the arrests for drunkenness in thirty-nine towns have fallen off sixty per cent. as compared with last year.

So far as drunkenness depends on open temptations to it, the interests of trade and politics require the shutting by law of all the public doors to vice, and in furtherance of this work the Church may well put forth its best energies.—*Rev. Joseph Cook.*

THE Mayor of Maquoketa, Iowa, which city has prohibited the sale of intoxicating liquor, reports less than half the prosecutions for this crime this year as compared with last, a reduction of 40 per cent. in donations for relief of the poor, and a decided improvement in general trade.

DR. BUCKWELL, a fellow of the Royal College of Physicians, one of the leading authorities in Great Britain in reference to insanity, has made a strong attack upon the disease theory, and insists that practical Christianity is the best and only certain effective remedy for habitual intemperance.

THERE are 70,000,000 bushels of grain used annually in the United States for the manufacture of liquor. Were this to go into bread, it would give every man, woman, and child in the country 200 pounds per annum. In Great Britain, statistics show that 80,000,000 bushels are used every year in making liquors.

In 1837 the cases of murder and aggravated assault in Ireland numbered 12,096; in 1838, 11,059; in 1839, 11,097; in 1840, 173. The diminution in a single year was over ninety per cent. Why? Because in the interim Father Mathew, the apostle of temperance, had secured two hundred and fifty thousand names on his pledges of total abstinence.

In a recent sermon Dr. Thomas of Chicago said: "Intemperance is spreading waste and want and sin and death on every hand. We must unite to arrest this destroyer of homes and happiness, and I want to see women, our wives and mothers and daughters, have the right to vote for home protection against the giant evil that falls upon them with such crushing weight.

"I neither drink wine nor give it to my guests. Strong drink is the curse of the country and the age. Sixty thousand men in America every year lie down in the grave of the drunkard. Drink has murdered my best friends, and I hate it. It burdens me with taxes, and I denounce it as a nuisance, on which every honest man should put his heel."—*Dr. J. G. Holland.*

In Connecticut under the prohibition law of 1854 crime diminished seventy-five per cent.; on the restoration of the license system crime again increased fifty per cent. in a single year; and yet again under its present local option law in the city of New London, where the inhabitants have decided against all liquor, the arrests for drunkenness have suddenly diminished from thirty-five in a single night to five, and the gambling houses are said by a reporter who is no friend to total abstinence to be doing a losing business.

In New York City there are 8,000 licensed and unlicensed places for the sale of liquor. Put all these shops in a line, allow them each twenty feet front, and make allowance for streets of standard size, and your grogshops make a solid line thirty-five miles long. Church property in the United States, all massed together, is worth only three hundred and fifty-four millions of dollars. The drink bill of the United States is seven hundred millions of dollars a year. That is an estimate of the National Bureau of Statistics.

In Vineland, N.J., where by a local prohibition all sale of intoxicating liquors is prohibited, one constable suffices for a population of ten thousand persons; and the poor fund reaches the enormous sum of \$4.00 a year. In Greeley, Colorado, where the same policy of prohibition is pursued, there is not a single police officer to a population of three thousand, and the poor fund reaches the sum of \$7.00. Bavaria, Ill., another total abstinence town of the same population, reports not a single pauper and not a single crime, because not a single drunkard.

AMPHITHEATRES AND THEATRES.

The old Romans - I mean the Romans of old - were grand builders. When we put up a rickety wooden building that will furnish seats to five or ten thousand people, we think we have done something. Put in the amphitheatre of Milan thirty thousand people could have reserved seats around an arena in which an army could stand. When it was flooded with water, mimic naval battles were fought in the presence of the multitude. Its stone seats, and terraces in which seats were placed, have been preserved, restored indeed from time to time, so that it is now the finest circus ground, perhaps, in the world. Fetes are celebrated in honour of distinguished visitors with as much splendor as when the builders were the masters of Milan. Frederick Barbarossa laid the city in ruins in the year 1162, and whether the amphitheatre was built before or after, I have no means at hand of ascertaining.

At Verona is the best preserved specimen of an ancient Roman amphitheatre. It dates in the reign of Titus, who destroyed Jerusalem. It has, therefore, stood during all the centuries of the Christian dispensation. It is an ellipse, five hundred and ten feet long and four hundred and twelve feet wide at the middle of it: forty tiers of solid stone rose, one above the other, on which 25,000 spectators sat, every one of whom could see the whole of the wide arena below. It was open to the sky: and in this delightful climate there is less need of a roof than in colder regions where there are more frequent rains. Beneath the tiers of stone seats, which rise 120 feet from the arena, there are dens and dungeons for wild beasts, and captives and convicts, and all the preparations necessary for "a Roman holiday." In this arena the city was regaled with sports that met their tastes, and these were such as required the shedding of blood. The gladiators who fought to the death made the play in which the people most delighted. A convict sentenced to contend with wild beasts, as Paul did, would get praise for himself, and please the populace, if he fought bravely with a lion from the African desert. In the dens of this old theatre beasts were held, and the alleys are as perfect now as they were when the hungry lions rushed through them, leaping into the arena for the Christian martyrs whom they tore limb from limb. The sand drank up the blood of the saints, and a modern circus or a troop of mountebanks now make a few hundred people merry where thousands once applauded to the echo when some brave fellow's life-blood oozed upon the ground.

The Colosseum at Rome had seats for eighty thousand. It is the most imposing monument remaining of Old Rome. Its history is a part of the church and of the world. Its dedication cost the lives of 50,000 beasts and 10,000 men who were killed in the games that amused the people and consecrated the theatre, in the first century of the Christian era! What hecatombs of human sacrifices were here offered! How often the martyrs went up to heaven from this arena in sight of a heathen multitude amused with their dying struggles, but unconscious of the joy that martyrs knew in the midst of agonies unspeakable.—*Dr. Irenaeus Prime.*

THE religious newspaper keeps the people informed of what is going on in the Church and the whole kingdom of Christ. It says many things plainly to them which the pastor, from delicacy, or other causes, could not say. Many of the people will scarcely read anything else than newspapers; how deeply important it is that those papers be of the right kind! Send one dollar to Rev. J. B. Silcox, 340 Spadina Avenue, Toronto, and receive in return the CANADIAN INDEPENDENT for one year. In no way can you spend a dollar better in these hard times.

A JUDICIOUS silence is better than truth spoken without charity.—*De Sales.*

The Preacher and Homiletic Monthly.

"The Preacher and Homiletic Monthly" for February presents an interesting table of contents: "Making All Things New," by Theodor Christlieb, D.D., LL.D.; "Christ at Home," by J. P. Newman, D.D.; "The Flight of Time—A New Year's Sermon," by C. H. Hall, D.D.; "Light in the Clouds; or, Comfort for the Discouraged," by Wayland Hoyt, D.D.; "The Astonishment of Nebuchadnezzar as He Looked into the Fiery Furnace," by Rev. Joseph Elliot; "Ingersoll's Attack on the Bible," by S. V. Leech, D.D.; "Weak Points; or, Leakages of Power in State and in Church," by C. Y. Swan, D.D.; "The Relation of Christianity to Intellectual Culture," by C. N. Sims, D.D.; "Sinai Sends Sinners to Calvary," by Theodore L. Cuyler, D.D.; "Destructiveness of Skepticism," by J. L. Burrows, D.D.; "A Translated Bible is the Word of God," by Thomas H. Skinner, D.D.; "Redeeming the Time," by R. S. Storrs, D.D.; Children's Service: "The Best Robe," by Rev. David Winters; Anniversary Service: "The Elements of Grandeur in a Church," by J. M. Buckley, D.D.; "Expository Preaching," by William M. Taylor, D.D.; also a "Text Study," by Dr. Geikie, the author of the "Life of Christ." "The Preachers Exchanging Views" Department is of special interest, as several leading clergymen tell how they prepare their sermons, and give other bits of experience. The "Suggestive Commentary on a Harmony of the Gospels," by the Editor, is continued. Under "Sermonic Criticism" we have "Elements of Power in Dr. Storrs' Oratory," and a remarkable interview with a business man, who severely criticizes clergymen. Dr. Taylor's article on "Expository Preaching" is the first of a series, and will doubtless be read by many with interest and profit. By many persons in the United States this kind of preaching is regarded as something new; and we suppose that to be Dr. Taylor's reason for making his introductory paper chiefly of a historical character, showing that it is no innovation, but has been much practised, from the time when Ezra from his street pulpit in Jerusalem, "read in the book of the law of God distinctly, and gave the sense, and caused the people to understand the reading," down to the time when in Scotland, the forenoon service of every Sabbath was devoted to this practice of "lecturing," as it was called. Dr. Taylor then points out the uses and advantages of expository preaching, not for the purpose of superseding topical sermons, but of alternating with them, and promises in his next article to tell his brethren "where and how to begin."

THE CANADIAN INDEPENDENT, regularly read in the homes of our people, will instruct the young in the principles of our Church, and will greatly increase their interest in the advance of the kingdom of Christ in the earth. It will give news of the progress and condition of Christianity all over the world, and will thus foster a missionary spirit in the churches.

Children's Corner.

HOW RUTH GOT UNDER A CLOUD.

RUTH Tracey was such a wide-awake, sunshiny little girl, and had been praised so much for her bright, happy disposition, that she had made up her mind that she was much better than ordinary boys and girls.

But one day something happened at home that showed Ruth her mistake. Rose, the work-girl, fell sick, and Mrs. Tracey could not get another servant for a week. So Ruth was needed to help do the housework. Now Ruth had never been used to work at home. Her mamma thought her lessons at school,

her music, and her calisthenics were enough to fill up a little girl's time; so she never asked her to wash dishes, or take care of little Robbie, or do errands, or dust, or even to take care of her own room.

But now it was all different, and our good girl suddenly grew cross and sullen and fretful and sour,—so sour that her big brother called her a little pickle, and asked her how long she had been out of the vinegar jar.

"Come, Ruth dear," said Mrs. Tracey, the second morning of Rose's sickness, "I wish you to get up right off."

"What, now? Why, it isn't light yet, and I'm horribly sleepy!"

"I will light your lamp. It is almost seven o'clock, and breakfast will soon be ready. There is ever so much for you to do before school-time."

Ruth pouted and frowned, but she did not dare disobey. So she put one little bare foot out into the cold and then another, very slowly, and in the course of five minutes she had dragged herself to the register, and put on her stockings. She worked so slowly that she was soon very chilly, and her fingers were almost as stiff as sticks. Just as she was pouring out some water for her bath, the breakfast bell rang. That gave her such a start that she let the pitcher slip from her hand, and spilt the water all over her. Then she was in a plight. She had no dry stockings up stairs, and it was a long way down to the dining-room where her mother was. Oh, how cross our good little girl became! She slammed the poor innocent water-pitcher into the wash-bowl; she took her stockings off and threw them across the room; she made faces at a picture that hung over her dressing-table; she went to the head of the stairs and screamed for her mamma at the top of her voice; and at last, as her mother didn't hear, she went into her room, slamming the door after her, and sat down again by the register. Help her mother, indeed! There was an ugly slop of water on the pretty gray carpet, the delicate blue wall was splashed, and—why, the stockings were wet, and Ruth's temper was lost and that was all.

By and by Mrs. Tracey came up and found—not a neat, sweet, complete little Ruthie, but a frowsled, tousled child, sitting humped over, in a bedraggled nightgown.

Mamma wasn't a woman to be "taken in" by naughty, self-willed children. She was a keen, sharp-eyed mamma, and she understood the state of things at a glance. "Ruth is a naughty, ill-tempered girl, after all," she said to herself, "and I must cure her as soon as possible." When Ruth saw her mother, she put her hands to her head, which had really begun to ache by this time, and said:

"O mamma! it was so early, and I was so sleepy, and my head—"

"Don't say anything more," began mamma. "Get right into bed, my dear; it is almost as easy to wait on two sick persons as on one.

When the doctor comes to see Rose, I will ask him to step in and see you."

"O mamma! I—"

"Not a word. Get into bed; I will bind up your head with vinegar and water, and put a hot brick at your feet."

Poor Ruth had to submit; and her mother tucked her up snugly, and went down stairs: soon she came back with bandages for her head, a bowl of gruel, and a bottle of hot water for her feet. Ruth detested gruel, but she was obliged to drink every spoonful of it. She kicked the hot bottle, and tossed about, mussing the covers, and making herself as uncomfortable as possible. But all was of no use. Her mother told her that she hoped she would soon be better, and left her alone.

Hour after hour passed away, and nobody came into her room. Ruth went to sleep, woke up, and slept again. Then she cried for a change; and at last began studying arithmetic with her fingers and toes, because she was so very tired of doing nothing.

At last she heard some one coming up stairs with her mother,—a lady who was chatting gaily and laughing. Then the door opened, and there stood her dear, lovely Sunday-school teacher,—her beautiful Miss Bella Lancaster.

"Here is Ruth," said mamma. "I will leave you to talk with her; I am very busy to-day."

Except her papa and mamma and baby brother, Ruth loved Miss Lancaster better than any one in the wide world. And now to think that she should see her in such disgrace. In bed in the middle of the day, and nothing the matter with her; and her mother down stairs doing all the housework alone. Poor Ruthie! She couldn't say one word. Miss Bella came up to the bed, looking as sweet and sorry and tender-hearted as a lady could; and Ruth just put out her dimpled arms, and caught her by the neck, and cried. She tried two or three times to speak, but her sobs choked her.

"Never mind," said Miss Bella, "I know all about it."

"Has mamma—"

"No, mamma hasn't told me much, but I can guess."

"No, you can't guess half how cross I was, and how poky, when mamma needed me so; and I always thought I was so good; everybody always said so, and called me Sunshine, and, and—" Ruth broke down again, and Miss Bella comforted her.

"You'll never love me any more," said the little girl; "you won't want me in your class again."

"Oh yes, I shall; only I am sorry that—"

"That what?"

"That you have learned so little in my class."

"But I have learned all the lessons perfectly—perfectly, Miss Bella."

"Why do you eat your breakfasts and din-

ners and suppers, dear little Ruthie,—for the sake of eating, or for the sake of living and growing?"

"Why, I s'pose I eat because I'm obliged to, though I like to eat too."

"You eat because your body needs food. Well, now, the Bible verses and hymns, and answers to questions that you learn in the Sunday-school, are all food for your soul, or your character. Now, darling, if this Sunday school food, that we prepare for you does you no good, I am very, very sorry."

"It does do me good, it shall," sobbed little Ruthie.

"I hope so," answered Miss Bella. "Do you remember the golden text that we had last Sunday?"

"No, ma'am; I haven't thought of it since."

"And yet we all promised to try and think of it every day in the week," said Miss Bella.

Ruth blushed and was silent.

"For even Christ pleased not himself," repeated the teacher.

"Yes, that is it," said Ruth; "I thought I should remember it, it is so short."

"But you have been pleasing yourself," said Miss Lancaster.

"Yes ma'am," said Ruth.

"And perhaps you have always pleased yourself more than you supposed; you thought you were a good-tempered girl when really there was nothing to make you ill-tempered. We have all called you little Sunshine, but there has been nothing in your life to bring clouds. The really sweet-tempered people are those who are sweet when things go wrong."

"You will never call me Sunshine again," said Ruth, despondently.

"Yes, we shall, when you deserve it—when we see you bright and happy, even if you have to deny yourself, glad of a chance to help mamma, trying to please Robbie and make papa comfortable."

"I thought I was so good," said Ruthie, the tears coming into her eyes.

"Perhaps that is the reason," said Miss Lancaster, "why you were so easily tempted to become cross and impatient."

"That must be it," said Ruth; "I wasn't looking out."

"There is another golden text that is good for us all to remember at all times,—'Watch and pray, lest ye enter into temptation.' And now I hope when I see you next Sunday that you will be as bright as ever, and have a pleasant story to tell me of what you have been doing the rest of the week."

When the teacher had gone, Ruth got up and dressed, and wrote down the two texts in her little common-place book. "I will try to remember them," she said; "and I hope I shan't get to thinking again that I'm so good, and not watch at all, when I ain't a bit better than other folks, and not so good as some; the truth is folks don't know how cross they are till they have bothers."

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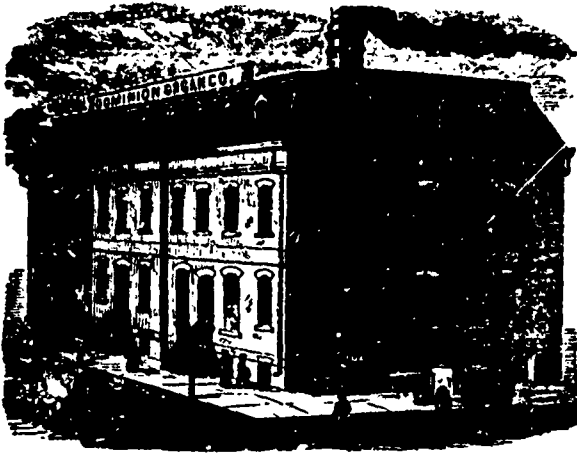
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The United States Centennial Commission has examined the report of the Judges, and accepted the following reasons, and decreed an award in conformity therewith.

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