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The Canadian Independent.

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

Vol. 25.

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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 later than Monday morning.

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WE begin our new mailing list this issue. The figures after your name show the date up to which you have paid. The amount in dollars and cents after your name show your indebtedness up to June 30th of this year. Remit this amount and the change on your label will show you credit; e. g.: "John Smith \$1," means that \$1 is due on the present volume. When John Smith remits this dollar, the "\$1" will be removed, and in its place will be "1 July '79," which means that John has paid for the INDEPENDENT up to that date. We would advise that all parties in arrears would add fifty cents to the amount after their names, and thus get a clear receipt up to 1st January, 1880. In changing the mailing list it is possible that mistakes may have been made. We will gladly correct such when notified.

Any party getting up a club of six new subscribers to the INDEPENDENT, and sending us the names and the six dollars, will receive a copy one year free. Begin at once.

THE Merchants' Lecture in London, Eng., during January, is delivered by Dr. John Kennedy.

THE Congregational Church in Salt Lake City, under the pastoral care of Rev. W. M. Barrows, is thriving. Ten united with it at the last communion.

THE London "Congregationalist," for January, appears under the editorial charge of Rev. J. Guinness Rogers. A feature in this number is a photograph of R. W. Dale.

GEORGE MULLER, of Bristol, Eng., is now preaching in Switzerland, and intends visiting Spain, Italy, and Germany, before his return. It is said he proposes visiting America next year.

THE Secretary-treasurer of the Western District would be glad to receive an account from those brethren who have made no returns of all Missionary collections and subscriptions taken up. It is both desirable and necessary to have a correct list.

CHARLES BEECHER has a volume in the press on "Spiritual Manifestations." He seems to believe in modern Spiritualism, and insists upon it that his faith is perfectly consistent with his acceptance of Evangelical Christianity. We shall look for the work with eagerness.

THE creed of this church includes only the following fundamental points:—(1), Belief in the Lord Jesus Christ; (2), Taking up the Cross and following Him. The pastor contends that Christ never formulated a more complex creed than this, and that therefore the churches should not.

PROF. DAVID SWING'S Central Church, Chicago, which has met of late in McVicker's Theatre, is likely to find a permanent home. The proposal is now to erect a block of stores on the corner of State and Randolph streets, surmounted with a grand music hall, which will be used by the Church.

AT their meeting, on the 6th of January, the New York and Brooklyn Ministers' Union discussed the question of a Congregational Secretary for Sunday Schools. His work would be to hold institutes and conventions, recommend good Sabbath School helps, to extend Sabbath School fellowship among the churches, and so on. The expression was almost unanimous for the proposal.

STATISTICS cannot always be relied upon, according to the "Nonconformist." A Methodist gentleman makes a tabular statement to the effect that while the Wesleyans in England have increased in twenty-eight years 25 per cent., the Congregationalists have decreased 9.2 per cent. Whereupon a Congregationalist issues a statement that in the time specified the Independents have increased 58.5 per cent., whereas the Wesleyans have increased 34.4 per cent. Now, which is right? And how does so wide a discrepancy arise?

THE New York "Herald" has been discussing "Beecher as a money-maker," and has dug out some interesting facts. His early days "out west" were days of poverty. When he first went to Plymouth Church, his salary was \$1,200. But he advanced gradually, until in thirty years he has earned not less than \$1,000,000. The "Herald" says, "His one remunerative property is that from which all his money has been coined—his active, fertile brain, backed by a sturdy physique that has endured a strain greater than that ordinarily borne by a score of men."

THE Pope has sent to the bishops of the Catholic Church a very important encyclical letter, in which he speaks at length of the condition of the Church, the Holy See and society, and explains what he has already done and what remains to be done. The Pope's letter calls upon the bishops to combat Socialism, Communism and Internationalism by preaching the principles of the Church. Is it not an exceedingly strange thing that these evils are to be removed by the preaching of the very principles which brought about that state of society to which they owe their origin?

THE London, (Eng.), "Punch" had a cartoon the last week in 1878 which was singularly appropriate to the times. Old "Father Christmas," is represented as toiling along, staff in one hand and a lighted candle in the other, seeking for something in the darkness. The insufficient light from the lantern first makes visible in front the words, "war," "failures," "commercial depression," and "distress." Mr. Punch stands on one side, but slightly in the rear of "Father Christmas," and apparently in doubt as to the object of the man's search, asks, "What are you looking for, Father?" "Peace on earth and good-will towards men," exclaims Father Christmas. This is good—good as a sermon—and should lead to reflection and resolute action. And it is, in part, at least, as applicable to Canada as Britain.

A GOOD treasurer of a Congregational church in Toronto, handed us the following excerpt from the "Telegram." He was sure that there were many in Toronto who needed this short practical homily and thought that possibly there were other places besides, that needed the hint:—"There are scores of people in Toronto who go to church and hardly ever think of contributing towards the collection. As it costs money to keep the churches going, and as the money has to be raised by pew rents and voluntary subscriptions, people who go to church, and especially those who do not pay for pews, should in all fairness give their quota towards meeting the expense. It may be a matter of opinion whether the sermon is worth the contribution or not; but people should remember that if they wear out the church furniture, warm themselves with the church coal, and use the church gas, they are in duty bound to make some return for it." The "Telegram" has the thanks of all church treasurers for this timely advice.

THE London "Missionary Chronicle" gives the following account of the manner in which Rainilaiarivony, the Prime Minister of Madagascar, who is an earnest Christian, presided at a meeting held for the purpose of setting apart native evangelists for missionary work: "He began by reading passages of Scripture in slow, meditative fashion, as though he loved the words that he was reading, and interspersed quiet remarks of his own, in a genial and fatherly manner, right through the reading. When he laid down the book he spoke quietly, deliberately and distinctly. By-and-by he warmed, and became somewhat confidential in his manner of address. Sometimes he fired, and then the sterling honesty of the speaker rung out at his lips and kindled in his eyes. He told us for an hour or more of the life, desire and purpose of the queen and of himself to spread the gospel and kingdom of Jesus Christ throughout the land. He told us in that vast assemblage of his desire that religion should be free, and his unmoved and unchangeable intent that there should be no state fetters on Christ's Church in Madagascar. He warned the evangelists against trusting in an arm of flesh; told them to trust in the living God and in the power of God's Word, if they wanted to do their work. He gave us some reminiscences of the persecution in the dark time when Christ's servants had suffered on that very spot."

PLYMOUTHISM now and again unexpectedly crops up in very remote places. Dr. Jessup, the veteran missionary to Syria, thus describes what its emissaries have been doing in that country: "The mission has also continued to be tried by the fanatical propagandism of the 'Plymouth Brethren,' a sect which may be regarded as the enemy of all order, edification, unity, and spiritual growth in the Christian Church. With the most specious and oily tongued professions of piety, brotherly love, and zeal for purity, it soon reveals a spirit the most intolerant, self-seeking, exclusive, and denunciatory. The five men who followed the Plymouth apostle in Beirut, will now neither commune with him nor with one another. The 'Brethren' break the Sabbath openly, going to the market and doing worldly business, as they are 'not bound by the law.' Teaching that in regeneration the 'old Adam' remains unchanged, they disavow all responsibility for their evil deeds. One of them, a young man in Hums, robbed the shop of a brother 'Plymouthite.' The rest called him to account. He replied that he had enough to do in looking after his new nature, and had no time to manage his 'old Adam,' for whose deeds he denied all responsibility. The Plymouth virus is about exhausted in Syria now, but it has left its brand of spiritual indifference and disorganization on all who have fallen under its influence."

MODERN TEKOKITES.

SHORT SERMON BY W. H. ALLWORTH, PARIS, ONT.

Next unto them the Tekokites repaired; but their nobles put not their necks to the work.—NEHEMIAH iii. 5.

WE are forbidden to speak evil of dignities, or we should say some noblemen are very mean men.

It is mean to evade a duty we hold in common with others. What is alike the duty of all, should be felt to be the duty of each. Mean men are often developed when they are under joint obligation with others.

A charge is made in the text against *certain noblemen*. Who were they?

Some men are noble by hereditary estate, and title, heraldic crest, and shield; while others are Nature's noblemen, born with high aspirations, to do great, and noble deeds, born to forget themselves, and in a life of self-sacrifice, to aim only at the happiness of others.

These nobles of the Tekokites were probably nobles by descent, some of the leading families of their tribe.

These men are handed down to us as having evaded their honest share of the work, while they enjoyed a full share of the benefit.

Now, in every church are good and holy men, who do much less of church work than others, and who yet do more than their share. A penniless widow, in giving two mites, may give her all, and thus give more than they who give largely from their abundance, and yet luxuriate on a large surplus.

All honour to the self-denying poor who do what they can.

The Tekoite nobility, however, did not put their necks to the work. The wall had to be built; they were quite willing to let who would build it, like a balky horse, who hangs back, and lets its willing companion pull the load, and drag him too. It would seem there have been men of this stamp aforesaid, and the race has not died out to-day. Some of them are in every church, and are commonly developed when there is work to be done, like some horses who only balk when it comes to the pull.

It is not always an evidence that a horse is balky when he shrinks from the collar; his shoulder may be galled, or there may be some other cause. So there may be just reasons for a church member refusing to put his neck to the work. But those of the Tekoite nobility may be known by their use of the word "they," and "them," and "theirs," instead of "we," and "us," and "ours," when speaking of the church and church work. They may be known further, by their various methods of avoiding duty. Sometimes they object to improvements, and the doing of anything that involves labour, or responsibility; then they decline work, because they did not vote for the object. Others, of the Tekoite breed, will raise no objection to any scheme requiring money. They simply get out of the way when the work is to be done, or responsibility assumed.

The Tekoite nobles knew the wall would be built, and that they would enjoy the protection it afforded. They were quite willing that somebody should build it, but not they.

So, in the churches, there are usually some who do not like your *way* of raising money, or your *time* for raising it; they leave you to pay the church debt, and do the church work, but they will look on and find fault. The Tekokites will not work, and they disapprove of all ways of raising money for religious objects. They do not like to be asked for subscriptions. They do not approve of the meetings. They disapprove of bazaars. They think socials are a nuisance. Appeals from the pulpit are clap-traps which they hate. Personal appeals are a worry. And collections should not, they say, be made on the Sabbath. They believe in *faith* like Muller's, which never gets anything from Tekoite nobles. They like any method that will afford them the opportunity of slipping out of church work, and church responsibility. Anything to save their own necks.

But, as Christianity from its inception by Jesus Christ, till the present time, has consisted in self-

denial, and [self-sacrifice, for the good of others, it is a fair inference, that they who will not put their necks to the work of their Lord have no interest in Him, and none of His Spirit; and, if any man has not the spirit of Christ, he is none of His.

THE CITY OF GOD.

We stand to-day in the quarry,
Hewing with anxious care,
The blocks with which, to-morrow,
We would build life's mansion fair.

Stately and grand in proportion,
It rises with pillar and dome,—
Its walls of the snow-white marble,
Its base of the solid stone.

Fretted each marble column
With devices so cunningly wrought;
The marble speaks for the builder,
And utters his glowing thought.

It breathes of our life's fulfilment;
Of the ills we will conquer, not bear;
Of the paths of joy we shall walk in,
Of the bays that our brows shall wear.

We forget that "the days are evil,"
That the way at best is long;
That the bravest heart grows weary,
And silent the gladdest song.

That wisdom, and strength, and honour,
Must fade like the far sea-foam;
And nothing hath walls enduring
But our far-off beautiful home.

There "our elder brother" waiteth,
Its streets his feet have trod,—
'Tis "the City which hath foundations,
Whose maker and builder is God."

WHO IS MY NEIGHBOUR?

"Who is our neighbour?" Now, I don't think it is hard to find out. I want to know if we here in this church to-day do not know something about the man who fell among thieves. I think you'll find that the road leading from Jerusalem to Jericho has no ending, and takes in all our railway routes and turnpikes. Jerusalem was the city of peace; Jericho, as a city, was accursed, and the road from Jerusalem to Jericho was all down hill. How many there are travelling it to-day, and falling among thieves who strip them of their raiment, and wound them, and leave them for dead!

The snare of the fowler, the dens of the robbers, are in every corner of your own great city. Look about you and beware! Think how little your churches are doing for those who have fallen by the wayside! We read of the priest who came by and went over on the other side. I can imagine that he was on his way down to Jericho to dedicate a synagogue. That was on his mind, and nothing in the world seemed so important to him as that. He heard the groans of a fellow-creature suffering by the wayside, but he did not mind. Perhaps he pitied the man. Pity is cheap, you know. It doesn't cost much effort to pity.

May be he went further, and gave the man a lecture, telling him he had no business to be travelling alone, and wanted to know what business he had down there, anyhow. He had no doubt begun at once to censure and condemn. Perhaps he went farther, and reported the affair to the police to investigate. Instead of taking hold of the man and lifting him up, the priest very likely resolved to use his influence to have more stringent laws passed. Perhaps he was so impressed that he went to work and organized a society for the prevention of crime. He had no doubt seen that man with his wife and children in the synagogue on a previous Sabbath, but he could do nothing more than reflect upon the reason why God sent sin into the world, anyhow, and decide to use the incident to illustrate a future sermon. If you see a man in the water about to drown, do you begin to argue with him about the importance of a sure footing on shore?

I fear we have too many of the priests and Levites about us. They have no fellow-feeling; they haven't any human sympathy, and if there is anything that is

wanted in the present day more than another, it is humanity. These are times when a little kind act can do more than a hundred sermons. The very essence of Christianity is to get outside of yourselves; to do good to others. In that more than anything else it differs from other so-called religious schemes.

But, really, in these times when people are so selfish and close-fisted with their money, it seems the greatest sort of farce to say, "It is more blessed to give than to receive." Yet this is the truth, and Christians will never be what they claim to be, or worth the name, until they enter that life which is in the welfare of others. You know the Jews hated the Samaritans. To a religious Jew there was nothing in the world so obnoxious as the presence of a Samaritan. Any man could enter the communion of the Jews but a Samaritan, and when he was buried he was placed so low that it was hoped the angel Gabriel's trumpet should not awake him on the last day. The hope of pardon was eternally cut off from the Samaritan, and the Jew hated him worse than a pestilence. I'll venture to say that when the priest and Levite met him down the road they did not pretend to see him. They just went right along with their heads ahigh, but, thank God, the Samaritan had a heart, and when Christ was down here He sought hearts, not heads.

When the Samaritan saw the wounded and naked Jew, he got from off his beast and lifted him up. He didn't haul out a lot of manuscript and read the Jew a sermon. The drunkards, and the harlots, and the gamblers don't want you to condemn them. They condemn themselves. They want sympathy and something done to better them, or to touch their hearts. They want us to lift them up. And this Samaritan poured oil into the man's wounds. That's what Christ does. He always has oil to heal the wounded heart and spirit. He gives the poor Jew some wine to strengthen him; he tears strips from his own garments to bind the poor fellow's wounds, and then he tries to lift him on the beast.

This Jew was nearly dead. If he had been a little stronger, he would never have allowed the Samaritan to have saved him. So there are thousands who resist Christ while they have strength, and wait until they are weak, and helpless, and naked, and wounded, before they let Him aid them. Then the Samaritan, after giving money to the inn-keeper, told him if it were not enough, he was coming back and would repay him. You know Christ is coming back, and He's going to reward all these inn-keepers.—*Mr. Moody in a late address at Baltimore.*

"HIGHER."

"Higher" cries the impatient bulb, as the earth rises and opens for its entrance into the fair, bright world above. "Higher" says the clambering vine, as it daily strives to wind one more tendril around its supporter. How gracefully line after line is twined around till the summit is reached, and how tenaciously it clings, as if not to lose the position it has gained! "Higher" laughs the gay, gorgeous butterfly, as it seeks to warm itself into life in the sun's genial rays.

And "Higher" sings the lark in his morning song, as he sails through the fleecy clouds to his airy home. "Higher" sings the school boy, as he daily marks his height upon the wall and half-despairs of growth. "Higher" says the youth, when he first beholds the broad fields of intellectual greatness spread out before him, and finds there is work for him to perform.

This word "Higher" is a noble one, a glorious incentive to action. The Christian owns and feels its influence, and it is easy to imagine that he hears it softly breathed in his ear, as he is about to take the last look of earthly objects. "Higher" it was that prompted him to clasp his parent's knee when endeavoring to rise in his infancy. "Higher" was his motto in childhood; in youth he felt its influence; in manhood it urged him to noble deeds and generous actions. And now, as the light of his mental vision is going out, this cheering word comes to guide him safely to that region of eternal bliss where he will find the realization of his motto fully exemplified and personified even in the "Most High."

The Sunday School.

A LIST OF THE LESSONS FOR 1879.

STUDIES IN THE OLD TESTAMENT.

- Jan. 5.—The Second Temple. Ezra iii. 1-13.
- 12.—The Dedication. Ezra vi. 14-22.
- 19.—The Mission of Nehemiah. Neh. ii. 1-8.
- 26.—The Builders Interrupted. Neh. iv. 7-18.
- Feb. 2.—The Reading of the Law. Neh. viii. 1-8.
- 9.—Keeping the Sabbath. Neh. xiii. 15-22.
- 16.—The Way of the Righteous. Psalm i. 1-6.
- 23.—The King of Zion. Psalm ii. 1-12.
- Mar. 2.—Prayer of the Penitent. Psalm li. 1-13.
- 9.—The Joy of Forgiveness. Psalm xxxiii. 1-11.
- 16.—Delight in God's House. Psalm lxxiv. 1-12.
- 23.—The All-seeing God. Psalm cxxxix. 1-12.
- 30.—Review.
- Apr. 6.—Jancified Affliction. Job xxxiii. 14-30.
- 13.—Prosperity Restored. Job xlii. 1-10.
- 20.—Queen Esther. Esther iv. 10-17.
- 27.—The Coming Saviour. Isaiah xlii. 1-10.
- May 4.—The Suffering Saviour. Isaiah liii. 1-12.
- 11.—The Saviour's Call. Isaiah iv. 1-11.
- 18.—The Saviour's Kingdom. Micah iv. 1-8.
- 25.—The Holy Spirit Promised. Joel ii. 28-32.
- June 1.—Prophecy against Tyre. Ezek. xxvi. 7-14.
- 8.—The Valley of Dry Bones. Ezek. xxxvii. 1-10.
- 15.—The Need of God's Spirit. Zech. 1-14.
- 22.—Consecration to God. Malachi iii. 8-19.
- 29.—Review.

STUDIES IN THE NEW TESTAMENT.

- July 6.—Peace with God. Romans v. 1-10.
- 13.—The Security of Believers. Rom. viii. 28-39.
- 20.—Christian Love. 1 Cor. xiii. 1-13.
- 27.—Victory over death. 1 Cor. xv. 50-58.
- Aug. 3.—Ministry of Reconciliation. 2 Cor. v. 14-21.
- 10.—The Fruit of the Spirit. Gal. v. 22-26; vi. 1-9.
- 17.—The Christian Armour. Eph. vi. 10-20.
- 24.—The Mind of Christ. Phil. ii. 1-13.
- 31.—Practical Religion. Col. iii. 16-25.
- Sept. 7.—The Coming of the Lord. 1 Thes. iv. 13-18.
- 14.—The Christian in the World. 1 Tim. vi. 6-16.
- 21.—The Christian Citizen. Titus iii. 1-9.
- 28.—Review.
- Oct. 5.—Our Great High-Priest. Heb. iv. 14-16; v. 1-6.
- 12.—The Types Explained. Heb. ix. 1-12.
- 19.—The Triumphs of Faith. Heb. xi. 1-10.
- 26.—Faith and Works. James ii. 14-26.
- Nov. 2.—The Perfect Pattern. 1 Peter ii. 19-25.
- 9.—The Perfect Saviour. 1 John i. 1-10.
- 16.—The Love of the Father. 1 John iv. 7-16.
- 23.—The Glorified Saviour. Rev. i. 10-20.
- 30.—Message to the Churches. Rev. iii. 1-13.
- Dec. 7.—The Heavenly Song. Rev. v. 1-14.
- 14.—The Heavenly City. Rev. xxi. 21-29; xxii. 1-5.
- 21.—The Last Words. Rev. xxii. 10-21.
- 28.—Review.

INTERNATIONAL LESSONS.

LESSON VI.

Feb. 9. THE KEEPING OF THE SABBATH. { Neh. xiii. 18-22.

GOLDEN TEXT.—"Remember the sabbath day, to keep it holy."—Ex. xx. 8.

HOME STUDIES.

- M. Neh. ix. 1-20. . . . Sins confessed.
- T. Neh. ix. 21-38. . . . Mercies Acknowledged.
- W. Neh. x. 1-39. . . . The covenant sealed.
- Th. Neh. xii. 27-47. . . . The walls dedicated.
- F. Neh. xiii. 1-14. . . . The chambers cleansed.
- S. Neh. xiii. 15-22. . . . The Sabbath Observed.
- S. Jer. xvii. 19-27. . . . Sabbath desecration denounced.

HELPS TO STUDY.

After the great gathering brought together for the reading of the law, the Feast of Tabernacles was celebrated as of old. Then soon after a day of fasting and humiliation for sin was observed, when the people renewed their solemn covenant with Jehovah. Nehemiah continued his patriotic labours. Two matters are noted. (1.) *The filling up of Jerusalem.* There were large spaces within the walls uninhabited. The people who lived in the outlying towns and villages, by Nehemiah's direction cast lots, one in every ten being chosen to go to live in the capital. There were also some who volunteered to go. (2.) *The Dedication of the Wall,* which was made with great sacrifices and rejoicings, two companies of singers, one under Nehemiah, and another under Ezra, making a circuit of the wall in opposite directions, until they halted before the temple.

After twelve years of labour for the good of his countrymen, Nehemiah returned to the Court of Artaxerxes. After an absence, whose duration is unknown, he came back again, but found to his sorrow that many abuses had crept in, and grievous wrong was being done. A second time he entered upon his work of reform. He cleansed the desecrated chambers of the temple, and brought back the Levites and singers who, unpaid and neglected, had abandoned their duties and returned home. The next reform is that related in our lesson. He found—

I. THE SABBATH PROFANED—Vers. 15-18.

Notice—1. *The Desecration.* Every kind of work and

business was being carried on. Husbandmen pursued their labours; the wine presses were trod; the sheaves were brought in from the fields to be thrashed; the fruits were gathered. (Note 1.) There were those who bought and sold. The weary beasts were compelled to bear their burdens. Those who had no regard for God's law would have little pity for His dumb creatures. Doubtless, these Sabbath breakers would have many excuses. They would plead the disturbed condition of the country, which made it unsafe to neglect the harvest, and the time they had given to rebuilding the temple and the walls of Jerusalem. Blinded by their own selfish interests, very quickly had they forgotten God's commands and their own solemn promises. No worldly interests should ever interfere with the sacredness of the day God has set apart for man's own good.

The evil example of the surrounding godless nations, and especially of the men of Tyre, with whom they had intimate trade relations, doubtless, did much to corrupt the Jews. Phœnician influence had in former times wrought much mischief. It was the Sidonian Jezebel who led on the weak and wicked Ahab to sell himself to work evil.—1 Kings xvi. 31. And now this colony of Tyrians infected all Jerusalem with its irreligion and godlessness. Such is the danger of worldly associates. "Evil communications corrupt good manners."

2. *The Remonstrance.* Nehemiah's faithful supervision of affairs led him at once to detect the evil, and bold, faithful, uncompromising, he cannot pass it by unnoticed, or content himself with a vague disclaimer. He testified against the wrong-doers. He remonstrates, rebukes, bears witness against the sin and the shame. So the Christian is called upon to be faithful in rebuking evil. But let us take heed that while the truth is spoken, it is spoken in love. Let us show our opposition to sin first and most in ourselves, then we can consistently rebuke the sins of others. Let us not mistake anger on account of personal wrong for righteous indignation. Remember, too, that genuine hatred of sin is always accompanied by love and pity for the sinner.

Nehemiah gave another proof of his sincerity and courage. He contended with the nobles. He did not fear to deal with sin in high places. With just impartiality he would not permit rank to shelter or sanction guilt. The nobles themselves had not bought or sold, or laboured; perhaps they had not been in any way connected with the profanation of the Sabbath. But at least they had held their peace, had failed to use their influence in restraining the wrong-doers. They, therefore, were responsible, and were involved in the national guilt.

Every man in a community or in a church is responsible for all evil of whose existence he is aware, and which he does not expose and oppose, and the higher the social position, the greater the responsibility. The man who refrains from rebuke of evil on account of the trouble and annoyance he may suffer, is accessory to the wrong, whatever it be.

Nehemiah reminds the people of the sin of old, and the punishment. Neglect of the Sabbath had been one of the crimes which had provoked their doom. Sabbath-breaking is still a sin against God, who has set apart the day; against society which would become utterly demoralized without its influence; against the body, which requires rest; against the soul, which requires this blessed opportunity for communion with God and spiritual improvement. The Sabbath-breaker will not escape with impunity. National sins will be followed by national punishments. The land which disregards God and violates His laws, is sure to suffer sooner or later. The history of Israel and Judah is a mirror for all.

II. THE SABBATH SANCTIFIED—verses 19-22.

Nehemiah did not merely use remonstrance and moral suasion. He took strongest measures to put an end to the profanation. The gates were shut at dark, as soon as the Sabbath began, a watch was set. Once or twice an effort was made to resist Nehemiah's measures. The merchants took their places without the walls that they might hold their market, and yet evade the law. But Nehemiah is firm. He threatened them, and the transgressors, towards at heart, soon desisted. If the administrators of law do their duty, the bluster of the wrong-doers will quickly be silenced. Nehemiah made the carrying out of his measures a sacred duty. He detailed for this service Levites, to whom the ministry in holy things belonged. They, too, must first cleanse themselves. Here is a lesson for all who seek to put down evil—they must be consecrated by separation from all sin, and must go with clean hearts and clean hands to the work of reformation.

A question comes up here which must be faced. Did Nehemiah succeed? He enforced outward observance of the Sabbath, but he could not make the people religious. The latter he could not do, nor can any legislation do so. But for all that the legislation is right and necessary. Its purpose is to restrain wrong-doers, and to protect those whom they oppress or mislead. Nehemiah could not make the farmers and traders religious; but he could secure for their servants and for their beasts the rest which God mercifully enjoined. He could prevent public desecration of the holy day; he could shield from temptation the young and the ignorant; he could secure opportunity for rest and devotion for all who would avail themselves of it. These are the objects of all restrictive legislation, whether in regard to the liquor traffic or gambling, or Sabbath-breaking, or any immorality. The law is made for the lawless who are to be restrained; and for the oppressed who are to be protected. It is a shelter, a bulwark, under whose protection true religion may grow and extend.

Then in regard to our observance of the Sabbath, let us look upon it as a privilege. It was made for man, for man's

real benefit and advancement. True Sabbath-keeping does not consist merely in giving up so much or so little of week-day employments; but in using the whole day for God's glory and the good of our own soul and the souls of others. It is the Lord's Day. It belongs to Christ. Whatever brings us nearer to Him or helps us to bring others nearer to Him is in its place on His day. Whatever separates from Him, or has its motive and purpose in serving self and the world, is contrary to the spirit and intention of the sacred day. If the heart is given to God, then, and then only, will the Sabbath be kept for Him, and be "a delight, the holy of the Lord, honourable."

EXPLANATORY NOTES.

1. *Bringing in sheaves.* Is it not singular that the people should carry their grain into the city to thresh it? It would be strange with us, because our citizens are not husbandmen. In the East, however, the farmers all live in villages and towns, and go forth to cultivate the surrounding country. It is not unusual, therefore, for them to bring their harvest home to thresh it. The farmers brought their grain within the walls of Jerusalem at the time of Nehemiah, to secure it against robbers. For the country was then in an unsettled and unsafe condition.—*Land and Book.*

2. *What Sabbath-observing nation has ever been barbarous and ignorant?* The lands of the Sabbath and of the Bible have always been the chosen abodes of knowledge, and the lights of the earth. Let England and France, Scotland and Spain, the United States and Mexico, Ulster and Connaught, show how much intellectual character is affected by the presence or absence of a holy Sabbath. No country has continued so long to maintain its superiority in respect of the attainments of its learned men, and the general intelligence of its people, as Britain; and in no country has more regard been evinced to the Lord's day. Next in order comes America, advancing with rapid strides in the "march of intellect," as well as of religion. These two countries take the lead of all others as propagators of knowledge and civilization throughout the world.—*Giffilan.*

BOY SMOKERS.—What the effect of tobacco is upon the human system is a question still in dispute among scientists and experts. But there can be no doubt as to its deleterious influence upon the young. The facts in this case are forcibly presented in a recent number of the *British Medical Journal*, which, referring especially to the habit of smoking upon the health of boys under sixteen years of age, says: "A celebrated physician took for this purpose thirty-eight boys, aged from nine to fifteen, and carefully examined them. In twenty-seven of them he discovered injurious traces of the habit. In twenty-two there were various disorders of the circulation and of digestion, palpitation of the heart, and a more or less marked taste for strong drink. In twelve there was frequent bleeding of the nose, ten had disturbed sleep, and twelve had slight ulcerations of the mucous membrane of the mouth, which disappeared on ceasing from the use of tobacco for some days. The doctor treated them all for weakness; but with little effect until the smoking was discontinued, when health and strength were restored."

Scribner's Monthly.

New York: Scribner & Co.

The February number of "Scribner" has for frontispiece a portrait of Mr. R. W. Emerson. Accompanying the portrait is a paper on the "Homes and Haunts of Emerson," by F. B. Sanborn of Concord, embodying considerable material never before published. Among the illustrations are views of Concord, Walden Pond, the Old Manse, and Emerson's present home, all by Homer Martin (who here appears for the first time as an illustrator); and the poet's library and interiors of the Old Manse, by Lathrop and Riordan. A half-humorous, half-serious paper on "Aerial Navigation," by the poet Stedman, contains a review of the history of the subject and many practical suggestions toward the working out of the problem, the writer venturing the sanguine prophecy that the world is on the eve of its successful solution. Mr. Stedman reproduces in elucidation of his theories a number of his own designs for motors, made many years ago. Other papers are: "A Symposium on the Chinese Question," by A. A. Hayes, jr., who has collated the opinions of "distinguished representative men," including Ah Lee, Hon. Phelim McFinnegan, Mons. Alphonse de la Fontaine, Herr Isaac Rosenthal, and others; a second paper of new anecdotes of parsons, by Rev. Edward Eggleston, entitled "To the Clergy;" and an essay on "The Relations of Insanity to Modern Civilization," by H. P. Stearns, of the Hartford Retreat for the Insane. In "Topics of the Time," Dr. Holland discusses "Checks and Balances," and "Royalty and Loyalty in Canada." In "Home and Society," Mrs. Oakey's "Hints to Young Housekeepers" are continued, the special topics being the duties of laundress, waitress and lady's maid. The "Bric-a-Brac" department contains an account of the singular will of Kosciuszko, filed in Albemarle Co., Va., but never executed.

THE
CANADIAN INDEPENDENT.

TORONTO, THURSDAY, JANUARY 30th, 1879.

NEITHER TOO LONG NOR TOO
LOUD.

EVERY candidate for the Methodist ministry is asked this question:—"Will you preach at every suitable opportunity, endeavouring not to speak too long nor too loud?" There is common-sense about this question. It suggests to the candidate that there are fitting occasions for preaching, which should not be unimproved; and that in the delivery of the message, there must not be either wearying verbosity, or blustering noise. In the occupancy of the pulpit, in the conduct of the Sabbath School, in the participation of the prayer-meeting, these suggestions are worthy of being borne in mind.

Our day is particularly anxious for "short sermons." In general, we pay but little heed to that demand. For, as a rule, it comes from newspaper reporters, or from those who have not the most lively sympathy with the grand aims of the pulpit. Yet, this cry must not be rudely dismissed from court without a hearing. For it can make out a good case that sermons are sometimes too long-winded, making all the hearers sin against the grace of patience. Some preachers might be addressed as our Lord addressed His disciples, "Use not vain repetitions as the heathen do, for they think they shall be heard for their much speaking!" Verbosity, endless repetitions, are not favourites with the people. A clear, racy, and distinct enunciation of the message is more certain of favour. While no rule for time can be urged for sermons—the variety of themes demanding variety of treatment—it is better to err on the side of brevity than length; better to send away a people with an appetite for more, than surfeited. As to noise, that is indefensible, except when the people are all hard of hearing. The time has passed when the remark should be made of a preacher, "He's a regular ear-splitter!" Very seldom is an ear-splitter a heart-opener. Neither too low as to be inaudible, nor too loud to be offensive, is a good rule for the preachers.

Length in the Sabbath-School is a sad mistake. The little folk, accustomed to ceaseless activities, cannot be expected to remain quiet while some endless brother is spreading out his "few and feeble remarks" before them. A child can forgive a great many sins more easily than tediousness. He jumps at his conclusions; goes straight to the heart of things, and can only admire and appreciate the teacher or speaker that adopts his own plans. Crispness, raciness, brevity are nowhere more effective than in the Sabbath Schools. As to tone, the gentle and persuasive ought to supplant the loud and boisterous when talking to the children. The pathetic takes well with the little folk, for they

live in the domain of feeling. Neither too long, then, nor too loud.

The prayer-concert is often injured by oversight of this sensible rule. To have a brother arise and announce that he "will preface his prayer with a remark or two" (which before he has done has grown to a hundred), and then wade through a long prayer, in which he has woven together every conceivable subject, and others quite inconceivable, is a sad weariness of the flesh and spirit. And then to have noise perhaps thrown in to fill up the contract, is altogether too much. We once heard a man leading in prayer at a meeting, who began on the lower key and ran up the gamut until he had attained a positive screech, when voice and ideas suddenly forsook him. An awkward pause; when he exclaimed, "O Lord, what a predicament we are in!" Yes, but what of the predicament into which he had thrown others? The whole scene was ludicrous in the extreme. The prayer-meeting, to be useful, must be full of pithy and devout remarks and prayers; and an excellent motto for all active participants is, "Neither too long nor too loud."

A FINE EXAMPLE.

OUR churches, of nearly all denominations, have just spent a week in prayer, for the Divine blessing on the labours of the coming year. Some of them are still continuing the service. How much of *real prayer* has there been?—the prayer that desires and therefore asks?—the prayer that lays hold of the promises of God, and believes that "He is a rewarder of them that *diligently seek Him*?" Only He who searches the heart can answer. Let us hope there has been much, and that the earnestness will not exhaust itself with seeking for a week or a month, but that the Lord's remembrancer will "give Him no rest till He establish, and till He make Jerusalem a praise in the earth."

The good Nehemiah affords us a fine example of the spirit of a true lover of Zion, and one in down-right earnest in prayer and effort for her prosperity. Most tender and touching are the petitions he presents to the God of Heaven, as he fills his mouth with arguments, and pleads for the opportunity to do something for her restoration (Neh. i.). It was not so much the thought he possessed, as the thought that "possessed him." It shows itself in his countenance. He is sick at heart—with hope long deferred—so that the king whose cupbearer he is is concerned for him, and demands to know the cause. "This is nothing else but sorrow of heart," he says.

That was God's way of answering his prayer. Many of us have attended weeks of special services without our reaching that *white heat* of intense, restless desire that gained the ear of the Almighty, and secured the coveted reward! And Nehemiah doubtless might have "said his prayers," as many do, long enough

before he would have received any answer! "Ye shall seek me, and find me," is the promise, "when ye shall search for me with all your heart." Sleepy formalities, such as we often call prayer, rise no higher than the ceiling of God's house!

Let those who have the interests of Christ's kingdom at heart consider what is meant by deficiency in the revenue of Home Missions. It means the crippling of the minister in preaching the Gospel and discharging the manifold duties of his office. It means suffering to mothers who are struggling with a hard lot, and hardship to helpless children. It signifies more than this, even the starving of the minds and hearts of those called to minister at the altar. It implies worries and heart burnings that will greatly mar the usefulness and happiness of pastors. The members of churches should consider these matters. Of course there is the cry of hard times, but let us reflect, how much more hard they will be made to those who are afflicted with chronic hard times. Our saving should begin with the luxuries of life. There is more spent by members of churches upon tobacco and other indulgences than would endow the Home Missionary Ministers with princely munificence. And so far as we have observed, it is not the poorest members who make the greatest outcry about hard times, and the reduction of Home Mission salaries. These often continue giving from their poverty in the fulness of their liberality, what they might with good reason retain for themselves and families.

After all, the great matters in connection with the Temperance cause are the education of the children in the principles of abstinence, and the introduction of simple pledges into Sabbath schools, and other organizations of the young. This work is—we are glad to say—being largely undertaken by the Churches, and is most promising for the future of the cause of Temperance. Let us have the children, and we have gained Canada for ultimate prohibition.

It is very pleasing to observe that the young and rising generation is rather opposed to the drinking usages and practices which pertained to the olden times. The sentiment has only to grow, and—with the blessing of God—it will bring about the day when drink will drop out of our social customs, out of the list of beverages, and we are inclined to think out of the class of medicines. There is an altered feeling towards alcoholic drinks amongst the leading physicians of all countries. And a most important sign of the times is the fact that four members of the Royal family are abstainers.

THE catalogue of Andover Theological Seminary gives a total of seventy-seven students; nineteen of whom are in the senior class, twenty-nine in the middle, twenty in the junior, seven in the special, and two are resident licentiates.

News of the Churches.

REV. M. LOWRY is preaching in Warton with much acceptance.

MR. R. FAIRBAIRN has been elected Secretary of the London church.

REV. R. MACKAY is engaged in special effort with the church in Owen Sound.

REV. J. I. HINDLEY, M.A., leaves Owen Sound this week for his new field of labour.

MR. F. S. WILLISTON, of Bangor, Maine, is supplying Bolton for a few Sabbaths.

REV. J. F. MALCOLM, of Whitby, has resigned, and preaches his farewell sermon next Sunday.

THE Stratford Congregational Church gave a dinner on Christmas Day, to 600 poor people.

ONLY one dissenting voice to the proposed introduction of an organ into the Forest Congregational Church.

THE London church has adopted the communion ticket system, so as to know who are in full fellowship with the church.

REV. F. WRIGLEY, of South Caledon, writes encouragingly of the cause there. Both church and school are being revived.

MRS. DE COVERLY, teacher of the Young Ladies Bible Class, Burford Sunday School, received a testimonial from her class.

MISS EMMA WOODEN, the organist of the Burford Sunday School, was presented with a beautiful gold chain, in appreciation of her services.

THE collections and subscriptions taken up at the Missionary meetings held in the Sarnia and Warwick districts exceed those of previous years.

A BEAUTIFUL pair of worked driving mittens was given by Mrs. Geo. Daniels to Rev. Wm. Hay, at the Sunday School Anniversary, Burford, on Christmas Day.

ON Monday evening, 13th inst., Mrs. Snider, of Pine Grove, gave the first Social of the season, at her residence. It was largely attended, and about \$25 was realized for the parsonage fund.

AT the Missionary meeting at Warwick, a "Missionary Nest Egg," was exhibited on the desk. This contained the collection of a little two-year-old girl, and it amounted to over two dollars.

A FEATURE in the Hamilton church is the Young People's Meeting after the evening service on the second Sunday in each month. Its purpose is to remain and discuss the sermons of the previous month.

THE churches in North Derby and South Keppel have determined to keep together notwithstanding Mr. Hindley's removal. It is hoped the Great Shepherd of the flock may send them an under shepherd in His own good time.

THE church at Listowel received four new members at the last communion, and nine at the previous meeting. The Sunday School increases in attendance and efficiency. It has just had a "Service of Song," and secured \$40 worth of new books for the library. The friends are much encouraged.

ON Thursday, the 16th inst., the friends connected with the Congregational Sunday School, Pine Grove, invited the friends from Humber Summit to a sleigh ride, and after, to tea at their church. A very enjoyable time was spent in singing, interspersed with addresses by the pastor, Rev. E. Ireland, and Messrs. W. A. Wallis and J. I. W. Wallis.

REV. T. W. HANDFORD, of Toronto, lectured in the Congregational church, Hamilton, on Tuesday evening, the 14th inst., under the auspices of the Young People's Society of the church. The subject was "The Pilgrim Fathers." In the absence of the pastor, the chair was occupied by A. Alexander, Esq. Rev. Arthur Mursell was present, and seconded the vote of thanks to the lecturer, which was moved by Rev. S. King.

The Anniversary of the Sunday School at Burford, was held on Christmas Day, and passed off most happily. The ladies provided a most abundant tea.

There were two gift trees very gaily decked. Recitations were given by several of the scholars, as also musical selections. Addresses were delivered by Rev. W. W. Shepherd, Rev. W. Hay, pastor and Messrs. J. A. Smith and A. B. McWilliams. Miss Katie Smith recited an original piece of poetry which was much admired. The proceeds amounted to \$40.

THE Missionary Meetings in Oro, Rugby and Vespra, on the 14th, 15th and 16th, were exceedingly interesting, although two out of the three who were appointed on the deputation did not put in an appearance. One of these had "married a wife," and how could he come? The other was holding special meetings. The Rev. Charles Beaubien kindly volunteered his services and accompanied the Secretary. The collections were good. Subscriptions will be taken up at once.

THE Missionary meetings held in Sarnia, Forest, Ebenezer Church, Warwick and Watford, from 13th to 17th inst., were more largely attended and more encouraging than for many previous years. The deputation, consisting of Revs. J. Salmon, B.A., W. J. Cuthbertson, W. H. A. Claris, and Robert Hay, were all present at all the meetings in spite of most inclement weather. They were amply encouraged by the blessed character of the meetings, and the liberality shown by the friends in these fields, notwithstanding "hard times."

STOFFVILLE.—The Annual Social Meeting of the church and congregation was held on Tuesday evening, 21st inst. The lecture-room was filled with old and young, who enjoyed themselves to the full. After partaking of a very excellent tea, the annual reports of the church were read. The finances are in a healthy state. The Sabbath School has had a most prosperous year, its membership being nearly double that of last year, and the receipts exceeded the expenditure by over \$20. The Rev. C. Beaubien, of Quebec, made a few happy remarks after which the meeting was brought to a close.

AT the Annual Meeting of the church at Pine Grove, encouraging reports were rendered of the church work. The congregations are very good both morning and evening, and a thorough spirit of harmony prevails. The engagement to pay the pastor's salary monthly, in advance, had been kept; the current expenses fully paid up; and a balance was left over. It was decided to provide additional shed accommodation; to make a special effort to pay off the debt of the parsonage, and to light up the church more effectively. Altogether a most cheering meeting was held, and great hopes are felt as to future success.

SHEFFIELD, N. B.—The Ladies' Home Missionary Society, of this place, held a public Social in the Congregational church, on the evening of Christmas day. In connection with it there was a Christmas tree for the Sabbath School children. The church was tastefully greened for the occasion. The Sabbath School and the choir of the church furnished appropriate music, which was interspersed with remarks by the pastor of the church, Rev. E. Barker, and Rev. G. Howard, of the Baptist church, Mangerville, also by Mr. Gauld, a member of Union Street church, St. John. A large congregation assembled, and old and young felt that it was emphatically a time to be joyful. The sum of about \$19 was realized for the Mission School.

GRANBY.—The annual business meeting of the Congregational church and society was held on the 13th inst., at 2 p.m., followed by a largely attended Social in the evening. The report of the Trustees read by Mr. McIndoe shewed a very gratifying state of affairs as regards the finances of the church. The trustees for the coming year were elected. The competition at the seat letting was splendid, and nearly all the pews were taken. The Annual Social in the evening was opened by a brief address by the pastor, Rev. R. K. Black. The pastor's report shewed that the year had been one of great harmony and growth. Twenty-three had been added to the membership of the church. The Granby church is one of the oldest of the Congregational churches in Quebec. Its present membership is over one hundred and fifty.

CHURCH UNION.—With reference to a paragraph that appeared in the Toronto "Globe," of the 23rd inst., and an explanatory letter the next day, respecting a proposal for a union between "Zion" and the "Northern" Congregational Churches, the following is a brief statement of the facts of the case: Upon the resignation of the Rev. J. A. R. Dickson, it was suggested to the officers of the "Northern," that looking at the circumstances of the two churches, the one without a pastor, the other with an excellent pastor but only a small congregation, and so situated as almost to preclude hope of any great improvement, that this was a favourable moment for union, a union without sacrifice on either side, and which would result in a strong, powerful church. The suggestion came from a gentleman, long a member of "Zion," and although now a member of the "Northern," still a warm friend of the elder church. The suggestion was favourably received by the "Northern" officers, and a meeting for conference on the subject, with the officers and some of the leading members of "Zion," was held, at the house of the gentleman who first made the suggestion. The meeting was, of necessity, of a purely conversational, informal character. No proposals of any kind whatever, financial or otherwise, were made on either side; one resolution only was adopted, and that by the "Zion" representatives, to lay the question before their Church at its next meeting, that was done, and the Church unanimously by a rising vote declared against the idea of union. So the matter ends, as it will not be necessary to submit it to the "Northern," after the adverse vote of "Zion." It is to be regretted that in furnishing the item of news to the "Globe," it was thought worth while to insinuate that this action had for its object the payment of the "Northern" debt, by the sale of "Zion" church. The fact is, that the debt can be paid off without outside aid, when it is necessary to do so.—COMMUNICATED.

THE Rev. Hiram Denny quietly passed away to his rest and reward, on Friday, the 24th inst. Father Denny was one of the fathers of Congregationalism in Canada, being at his death 86 years old. The Rev. Joseph Unsworth, of Georgetown, preached the funeral sermon at Alton, on Sunday, 26th inst. An obituary will appear in a future issue.

Religious News.

SUNDAY morning performances have been introduced to all the theatres in Paris.

DON'T hold your meetings for Kimballizing your church debt on Sunday. An Illinois judge has decided that subscriptions made on Sunday cannot be collected by law.

PASTOR RIER, who was the first native Spanish evangelical worker, through whose instrumentality Matamoros and Carrasco were converted, and who was at one time banished from Spain for preaching the gospel, died at Madrid, November 18, of typhus fever.

REV. MR. RENDALL'S mission to the Portuguese in Madeira would seem most discouraging, as the Island has a population of 110,000, only 24 of whom are members of a Protestant church. His indomitable courage and faith, however, do not fail though he is the only Gospel preacher and teacher.

ACCORDING to a German newspaper Luther's house at Mansfeld, which remained in the possession of the Reformer's descendants till the middle of the last century, has just been bought by a person who wishes to turn it into a public house. To prevent its falling into irreverent hands a committee has been formed with a view to raising funds for its purchase and preservation.

THE London "Christian" speaking of a sermon of Mr. Spurgeon's youngest son, Thomas, who has recently returned from Australia says, "It was carefully prepared and well delivered. Considering the extreme youth of the preacher, it was astonishing what promise of future ability and usefulness he displays. He has his father's distinctness of enunciation and richness of matter."

THE Welsh Presbyterian Chapel in Pall Mall, Liverpool, which was erected in 1789, has been purchased by the railway for £11,400. The memorial stone of a new place of worship for the congregation was laid on Thursday by Mr. John Roberts, M.P. The Welsh Presbyterians have now fifteen chapels in Liverpool, twelve schools and mission stations, 5,000 communicants, and 10,000 hearers.

THE "Texas Presbyterian" commends the Galveston "News" for its outspoken rebuke of the city officials who, "through policy, bribery, or cowardice," fail to execute the strict laws against gambling. It claims that if the sworn officials had "the moral nerve and true manhood" every city and town in that State could be freed from the scourge "that is sowing broadcast misery and death."

The Home.

WHY I GIVE.

1st. I give, because it does me good to do so. I am conscious of the worldliness of my nature. But giving helps to soften and break down that worldliness, and quickens somewhat the latent sympathies and emotions of my being. And this I know is in the direction of a higher tone of this earthly life.

2nd. I give, because giving is the very genius and spirit of the world. The sun gives. The cloud gives. The air gives. The flower gives. The day gives. The night gives. All nature, indeed, is a ministry, ever serving, ever giving, and shall I withhold?

3rd. I give, because I am always receiving. God is giving to me every hour of every day in a thousand different ways and forms, and surely it is a small matter, indeed, that I should give back a little again to Him.

4th. I give, because in so doing I set a useful example to others. I feel that every Christian is bound to be a pattern to others around him. Liberty for Christ is a grace sadly lacking in the religious community. If, by my example, I can help to enlarge it, I am bound to do so. Therefore I give.

5th. I give, because giving brings a blessing. Even in this life it does so. The liberal soul shall be made fat. And in the life to come, who can tell the splendor of its reward!

6th. I give, because it is the injunction of the Bible. God enjoins it. Christ taught it. The apostles commended it. Let two sentences suffice: "It is more blessed to give than to receive;" "The Lord loveth a cheerful giver."

Finally, I shall give systematically, because it is rational so to give; because it will help to secure a more intelligent estimate of the claims for which I give; and, because, were systematic giving the practice of the Church, its financial operations would be vastly more easily conducted.

IN-DOOR PLEASURES.

These winter evenings ought to be made attractive in our homes. We cannot confidently expect that the boys and girls will delight in their own domiciles if life there be dull, monotonous, and humdrum. The older people may, most of all, enjoy the opportunity for repose and quiet which the long evenings bring, but the young "hear the days before them," and the tumult of their lives, and they cannot be satisfied to sit still and dream. In many things the parents of young ladies and gentlemen ought to continue the practice of the same kinds of self-sacrifice which were easy when the young ladies and gentlemen were babies in arms. Not now can the mother gather them close to her bosom and kiss away all their troubles. The father can no longer lift and carry these grown-up children over all the rough places to which they come. Trials, temptations, great evils, they must meet and face alone, but for the help which frail mortality receives only from God. Still, in this critical period of their being there is much that parents can do to guide the younger ones and facilitate their progress. One great safeguard around an immature life is a happy home. I do not mean one which is a mere negation, but a home that has emphasis, colour, tone, sprightliness, and an air of being alert and alive. Something going on, something in which everybody can share, is an immense benefit to the eager lad or lass who has begun to pine for the stimulus of more exciting pleasures than the daily round of living imparts.

A craving for constant excitement is, of course, morbid and unwholesome, and is apt to be followed by weariness and disgust. But a spice of innocent fun is like the flavor in a cake. It redeems the mass from sweet insipidity. While it is very pleasant to see a family united in loving bonds, and satisfied with each other's company, still a sort of neighbourhood sociability is a most desirable thing. Let the young people of a place form an association, and meet weekly for mutual enjoyment and mental cultivation. They will have an organization of some sort, for though nothing

is helped by too much machinery, nothing succeeds which is not managed by some co-operative ability. They will select a president, a secretary, and other officers, and they will have their committees for music, for literature, and for business. Such a band of young people will find many ways in which they can improve themselves, and in which they can have good times. They will have essays, debates, musical soirees, and festive reunions in each other's homes. They will so use the winter that they will feel that solid gains have been accumulated when it has passed away.

In the home circle games and innocent diversions may be encouraged. The family who love music will find in it a never-failing source of interest. The cabinet organ and the piano are blessings to many a household. Once and for all, let me urge on the heads of families the beneficence of light, plenty of light, these winter evenings. Economize where you will, but do not cut off the supply of gas or kerosene. Gloomy, vault-like living-rooms, passages through which you grope in the dark, are wonderful helpers of Satan. Light the great lamp and let its cheerful beams scatter the shadows from hearts as well as walls. Bring in the nuts and apples, or the basket of spice-cakes, before the evening is over. The act of eating in common has always a charm about it, and the coming in of refreshments usually does away with stiffness in the stiffest of social parties.

As years pass on and family circles are broken and scattered, the remembrance of happy times at home will be very delightful. In Whittier's lovely pastoral "Snow-bound," nothing is more beautiful than his description of one and another who, sitting by the radiant fire, told stories of childhood or of wild adventure. Life goes on, and we drift apart, but the thought of a hearthstone where father and mother, aunts and uncles, friends and neighbors met, will shine like a star over its desert places.

Every household is in a certain sense a pioneer, even though it exist in a close, crowded city street. It can go out and make ways of its own. The pattern it sets will be repeated and improved upon, perhaps on the other side of the globe. No home lives only to itself. It lives for all humanity. The evenings you and your children spend this winter may set things in motion which will go on, and on, and on, till the books are opened before the great white throne above.

DOCTRINES OF THE PLYMOUTH BRETHREN.

In a lengthy review of the recently published pamphlet on this subject, the St. Louis "Presbyterian" has the following:

"We are very glad to see this 'Catechism' from the pen of a gentleman whose learning, piety and careful and protracted study of the vagaries of the 'Brethren' qualify him to expose their doctrinal unsoundness and consequent unscriptural and corrupt practices. Such a publication has become very much needed. The Plymouth Brethren—religious nomads—have been carried by their zeal against the Church and its order and ordinances, beyond Britain and Ireland to the continent, to Syria, India and other mission fields, and to our own land: and everywhere they make trouble—they are disorganizers—they pull down and destroy, and do not rebuild, but seek to leave the people of God without the shelter and rules of His house and to transform them into an ecclesiastical mob. Even in these ends of the earth, these destructives are zealously at work, have created disturbance in some of the churches, have led astray some badly balanced young men and some foolish older persons, have decried and set themselves against the Church, and, persuaded that the Gospel is not preached in any existing 'meeting house,' have acted on the advice given by Dr. Brookes in his 'Truth' to one of his correspondents, *i.e.*, they meet by themselves (of course without any ordained minister) and sing, and pray, and preach, and administer the Lord's Supper.

* * * * *

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SOME EXPERIENCES OF AN AUTHOR.

There are often unpleasant, and as often funny things, connected with a literary life. If you write a story to-day all about a girl who died of heart-break, as the silly creatures sometimes do, you are sure to hear that it is your own story; as if any woman would write her soul out in that fashion! Or if you happen to make some life-like characterization, it is fitted for you to some friend or acquaintance, who is indignant of course. I have once incurred the dire wrath of a lady because I gave her Christian name to two very unpleasant personages whom I saw fit to chronicle; her name being one of the most common in use. I wrote a story some years ago for a religious paper at the request of the editor who was a clergyman; the story was meant to illustrate the use of the Bible as a daily guide in all our affairs, one of the characters in it was a clergyman, who, like many another man in the position, was somewhat selfish, irritable and inconsiderate; but being at heart a good and honest man, was brought to see his faults by the use of Bible texts in the mouth of a simple, ignorant servant girl. That story was returned to me as quite unfit for publication, as it was "a deliberate attack on the Christian ministry as a profession!"

I suppose I had unconsciously touched that reverend gentlemen in some sore spot of his own character, for the story was directly accepted by another religious paper and copied far and wide, even into English journals, and I was asked more than once to republish it as a tract.

I have had stories returned, one because there was a profane expression put into the mouth of a character, who was represented as surprised into that one oath and deeply penitent for it: one in which I had written "stomach-ache," came back marked "Say a pain" and also "for 'big' say 'large';" with sundry other corrective suggestions of the same sort. Many others have been declined for reasons as peculiar, and dogmatic, and all of which articles found places elsewhere.—*Rose Terry Cooke in Sunday Afternoon for Jan.*

WASTE AND WANT.

Either man must be content with poverty all his life, or else deny himself some luxuries, and save to lay the basis of independence in the future. But if a man defies the future, and spends all he earns (whether his earnings be one or ten dollars a day) let him look for leanness and want at some future time—for they will surely come, no matter what he thinks. To save is absolutely the way to get a solid fortune; there is no other certain mode. Those who shut their eyes and ears to these certain facts will be for ever poor, and in their obstinate rejection of truth mayhaps may die in rags and filth. Let them so die, and thank themselves. But, no! They take a sort of recompense in cursing fortune. Great waste of breath. They might as well curse the mountains or the eternal hills. Fortune does not give away good and substantial goods. She sells them to the highest bidder, to the hardest and wisest worker for the boon. Men never make so fatal a mistake as when they think themselves creatures of fate; 'tis the surest folly in the world. Every man may make or mar himself, whichever he may choose. Fortune for those who by diligence, honesty and frugality place themselves in a position to grasp hold of fortune when it appears in view. The best evidence of frugality is the five hundred dollars or more standing in your name at the savings bank. The best evidence of honesty consists of diligence and frugality.

THE late Rev. George Gilfillan, of Dundee, is said to have married more people than any minister in Scotland. He had certain evenings appointed for marrying the poor "without money or price."

Children's Corner.

HOW THE TURKS TOOK CONSTANTINOPLE.

FOUR Turkish sultans reigned between the wretched Bajazet and the conqueror of Constantinople.

Amurath II., last of the four, having died at Adrianople in 1451, his son Mahomet, crossing rapidly to Europe, was crowned second sultan of that name. He was a terrible compound of fine literary taste with revolting cruelty and lust. One of his very first acts after he became sultan was to cause his infant brother to be drowned, while the baby's mother was congratulating him on his accession.

The throne of the Eastern Empire was then filled by Constantine Palæologus, no unworthy wearer of the purple. Limb after limb had been lopped from the great trunk. There was still life in the heart, though it throbbed with feeble pulses; but now came the mortal thrust.

After more than a year of busy preparation, seventy thousand Turks, commanded by Mahomet II. in person, sat down, in the spring of 1453, before Constantinople. Their lines stretched across the landward or western side of the triangle on which the city was built. A double wall, and a great ditch one hundred feet deep, lay in their front; and within this rampart the Emperor Constantine marshalled his little band of defenders. A little band indeed it was, for scarcely six thousand out of a population of more than one hundred thousand souls would arm for the defence of the city; and western Christendom was so dull or careless that, with the exception of two thousand mercenaries under Giustiniani, a noble of Genoa, these had no foreign aid. The harbor of the Golden Horn, guarded by a strong chain across its mouth, sheltered fourteen galleys. The Turkish fleet consisted of three hundred and twenty vessels of different sizes.

The siege began. On both sides cannon and muskets of a rude kind were used. One great gun deserves special notice. It was cast by a European brass-founder at Adrianople, and threw a stone ball of six hundred pounds to the distance of a mile. But such cannon could be fired only six or seven times a day. Lances and arrows flew thick from both lines, and heavy stones from the *ballistæ*, filled up the pauses of the cannonade.

At first fortune seemed to smile on the besieged. A vigorous assault of the Turks upon the walls was repulsed, and the wooden tower they had used in the attack was burned.

One day, in the middle of April, the watchman of the besieged saw the white sails of five ships gleaming on the southward horizon. They came from Chios, carrying to the beleaguered city fresh troops, wheat, wine and oil. The Greeks, with anxious hearts, crowded the seaward wall. A swarm of Turkish boats pushed out to meet the daring barques, and curving in a crescent shape, awaited their approach. Mahomet, riding by the edge of the sea, with cries and gestures urged his sailors to the attack. Three times the Turks endeavoured to board the enemy, but as often the flotilla reeled back in confusion, shattered with cannon-shot and scorched with Greek fire, while the waters were strewn with the floating wreck of those vessels which were crushed by collision with the heavy Christian galleys. Steadily onward came the five ships, safe into the harbor of the Golden Horn. The Turkish Admiral was doomed by the furious sultan to be impaled, but the sentence was commuted to one hundred blows with a

golden bar, which, we are told, Mahomet himself administered with a right good will.

Then came the turning point of the siege. The sultan, feeling that his attack by land must be seconded by sea, formed a bold plan. It was to convey a part of his fleet overland from the Propontis, and launch them in the upper end of the harbor. The distance was six miles; but by means of rollers running on a tramway of greased planks, eighty of the Turkish vessels were carried over the rugged ground in one night. A floating battery was then made, from which the Turkish cannon began to play with fearful effect on the weakest side of the city.

When the attack had lasted for seven weeks, a broad gap was to be seen in the central rampart. Many attempts at negotiation had come to nothing, for Constantine refused to give up the city, and nothing else would satisfy the sultan. At last a day was fixed for the grand assault. At daybreak the long lines of Turks made their attack. When the strength of the Christians was almost exhausted in endless strife with the swarms of irregular troops who led the way, the terrible Janissaries advanced. The storm grew louder, the rattle of the Turkish drums mingling with the thunder of the ordnance. Just then the brave Giustiniani, defending the great breach, was wounded; and when, after this loss, the defence grew slacker, a body of Turks, following the Janissary Hassan, clambered over the ruined wall into the city. Amid the rush, Constantine Palæologus, last of the Cæsars, fell dead, sabred by an unknown hand; and with him fell the Eastern Empire.

At noon on the same day Mahomet summoned the Moslems to prayer in the Church of St. Sophia—thus establishing the rites of Islam where Christian worship had been held ever since the days of Constantine the Great. —*Willis's "Events in History."*

GENTLENESS.

WHEN I meet you everywhere, boys—on the street, in the cars, on the boat, at your own houses, or at school—I see a great many things in you to admire. You are earnest, you are merry, you are full of happy life, you are quick at your lessons, you are patriotic, you are brave, and you are ready to study out all the great and curious things in this wonderful world of ours. But very often I find one great thing lacking in you: you are not quite gentlemanly enough. There are so many little actions which help to make up a true gentleman, and which I do not see in you. Sometimes, when mother or sister comes into the room where you are sitting in the most comfortable chair, you do not jump up and say, "Take this seat, mother," or, "Sit here, Annie," but you sit still and enjoy it yourself. Sometimes you push past your mother or sister in the doorway from one room to another, in-

stead of stepping aside politely for them to pass first. Sometimes you say, "the governor," or the "boss," in speaking of your father; and when he comes in at night, you forget to say, "Good evening, sir." Sometimes, when mother has been shopping, and passes you on the corner carrying a parcel, you do not step up and say, "Let me carry that for you mother," but keep on playing with the other boys. Sometimes, when mother or sister is doing something for you, you call out, "Come, hurry up!" just as if you were speaking to one of your boy companions. Sometimes, when you are rushing out to play, and meet a lady friend of mother's just coming in at the door, you do not lift your cap from your head, or wait a moment till she has passed in.

"Such 'little things'" do you say? Yes; to be sure. But it is these very little acts—these gentle acts—which make gentlemen. I think the word "gentleman" is a beautiful word. First, "man," and that means everything brave and strong and noble; and then "gentle," and that means full of all those little, kind, thoughtful acts of which I have been speaking. A gentleman! Every boy may be one if he will. Whenever I see a gentlemanly boy, I feel so glad and proud! I met one the other day, and I have been happier ever since.—*Up-Stairs.*

THE LITTLE WREN.

THE following story of a little wren in connection with the Battle of the Boyne, which was fought in Ireland many years ago, will bring to mind the words of Jesus, that not a sparrow shall fall on the ground without the knowledge of our Heavenly Father. Little things often bring about great consequences:

It was in the month of July, a hot Summer's day. Just before the battle, the sentinels of King William's army felt uncommonly tired and sleepy, and very much inclined to take a nap, notwithstanding the near neighborhood of the enemy. Of course, if grown-up soldiers fell asleep, a little drummer boy could not be expected to keep awake. While he slept, his companions nodding around him, a little wren spied some crumbs upon his drum-head, and straightway hopped upon it to pick them up. The noise of her little feet and her beak tapping on the parchment woke the lad, who spied the enemy advancing, and instantly gave the alarm. But for this little bird the sleepers might have been surprised, and the events of the day altered. As it was, the skill of William won him the victory, and James fled beaten from the field.

SPEND your time in nothing which you know must be repented of. Spend it in nothing which you could not review with a quiet conscience on your dying bed. Spend it in nothing which you might not safely and properly be found doing, if death should surprise you in the act.

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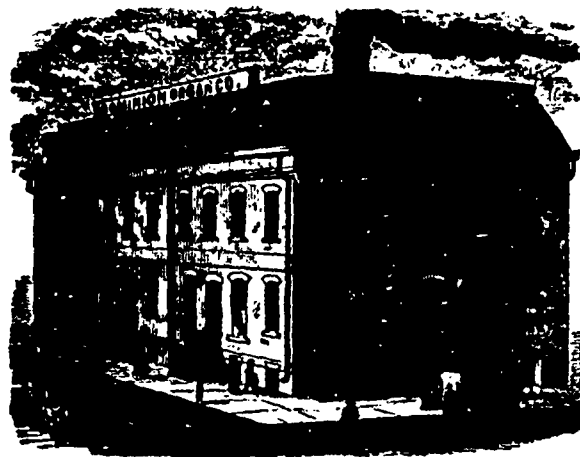
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