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# The Canadian Independent.

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

Vol. 25.

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## THE CANADIAN INDEPENDENT.

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SEND your subscription to the INDEPENDENT by your minister or delegate to the Union. We will be there to receive it.

THE condition of the negro in the Southern States is not improving. News comes all the while of barbarous, inhuman treatment of the blacks by the whites, and the African exodus continues; and it seems as if there was no power anywhere to remedy the evils which exist.

WE see that the new edifice of the Wesley Congregational Church, Montreal, was dedicated on Sunday last. Rev. A. J. Bray preached in the morning, Rev. G. Wells in the afternoon, and Rev. J. F. Stevenson in the evening. We hope to be able to give more particulars in our next issue.

THE Rev. Henry Ward Beecher preached in Great St. James street Methodist Church on Sunday morning. Dr. Wilkes was present and took part in the services. Mr. Beecher took as his text 1 Cor. xiii. 13, and preached a characteristic sermon on Christian love. The large church was crowded to suffocation.

"EVERY church must have its troublesome man," says one of the current items of the press. But it is not true. There is no reason why in every congregation there shall be one who will keep it in a state of unrest and spoil its peace and happiness. Nor is it so that such an experience characterizes the churches. "The troublesome man" is an exceptional misfortune.

WE often feel like writing letters thanking our many friends throughout the country for the kind, cheery words they send us concerning the INDEPENDENT. We are specially grateful to those who are occasionally sending new subscribers. We have received scores of letters containing kind words. Thanks, dear friends, for your kind wishes and helpful efforts.

WE are glad to be able to congratulate our associated-editor, Rev. R. W. Wallace, M.A., on his having passed the necessary examinations and received from Victoria College the degree of Bachelor of Divinity. In this day, when D.D. is conferred without any regard to scholarship, it is refreshing to find that some by real study are winning the more honourable title of B.D.

THEY have devised a novel method of collecting old pew rents in Baltimore. Several members of the congregation being remiss in their settlements, the pastor ordered their pews to be boarded up, and announced that he had adopted this means to secure the prompt payment of the money due him, as the delinquents were well able to pay. Their wives and daughters bristled with silks and satins, flounces and furbelows, and the pew rent remained unpaid.

THE "Weekly Globe" of the 23rd inst. gave on its first page a very fine cut of the new Bond street Church, with a sketch of Congregationalism in this country and city. From this sketch we learn that Congregationalism in this Province dates back to about the year 1819, when a small church edifice was erected in Frome (Southwold), in the County of Elgin, under the pastorate of the Rev. Joseph Silcox. The worshippers at this church in these days were known as "The Congregational Presbyterian Prince of Peace Society."

FALLING INTO LINE.—Mr. Bronson Alcott has suddenly declared his belief in the Trinity and the Divinity of Jesus Christ. From his statements we learn that he had gone with Channing into Unitarianism and with some of his followers into broad Pantheism, that he "had done his best to rush in and enjoy this shadowy scheme, but had found it impossible to halt there;" and further, "that, so far as his own experience went, there was not a kernel of satisfying food to be reaped in floating fields of cloud-land like that." Mr. Alcott's conversion to orthodoxy will be a heavy blow to "Liberalism" in this country, inasmuch as he was one of its most prominent supporters, and a man of literary attainments.

PEACE hath her victories. The celebration of the Queen's Birthday in Montreal last Saturday was a grand success. One of the most pleasant features of the celebration was the friendly visit of the 13th Brooklyn Regiment, one of the finest battalions of the National Guards of New York. They came to join "our boys" in doing honour to Victoria. They were accompanied by their chaplain, the Rev. Henry Ward Beecher. The honour paid our loved Queen by the visit of this regiment was heartily appreciated by the citizens of Montreal, and by the Governor-General, and will long be remembered by Canadians. We hope that such fraternal greetings may be more frequent in the future. They do much to develop and cement the friendly feelings that exist between the two nations.

WE commend this paragraph to the consideration of all preachers. We fancy that the writer of it would not be counted orthodox in every quarter: but we want no better orthodoxy than is to be found in these words. The paragraph is the opening one from an article in the last number of the "Unitarian Review," and the author is the Rev. Pitt Dillingham. But here is his utterance: "Christianity claims a two-fold mission—to shed light upon both God and man. Whatever be our theory or lack of theory of the person of Christ, yet to every disciple the Master is a double symbol, a type of human nature and an unveiling of the Divine. We agree to this double symbolism when we call Him—who is Christianity—what He termed Himself, both Son of man and Son of God. Persons and epochs differ, however, in the clearness with which they see, and in the emphasis with which they proclaim, these opposite sides of our religion. Now one aspect and now the other is prevailing; the object of contemplation and the inspiration of living. Now the descent of God, now the ascent of man, furnishes the main theme and motive power of discipleship. I submit, nevertheless, that whenever one side becomes dominant to the point of eclipsing the other, it is always at the expense of Christianity; the light of the Gospel pales, it loses regenerative force. Let the human Jesus become a phantasm, an enigma beyond the reach of man's sympathy, and the New Testament sun is shorn of vital beams. But even more fatal is it when the Son of Man becomes opaque, and lets through no picture of Deity. When God ceases to be in Christ, reconciling the world unto Himself."

## THE IDEAL SUPERINTENDENT.

BY THOMAS ELGAR.

We give the concluding paragraphs of a paper, on the above-named subject, read at the annual social gathering of teachers of Congregational Sunday schools of Toronto, held in the "Western" church, in March last.

### I.—PIETY.

The first qualification, that of piety, need not be dwelt upon further than to remark, that it should be that "reverence for God and devotion to His service" as is recognized by the Protestant body of Christendom.

### II.—CHURCH MEMBERSHIP.

There is room for discussion here, for a case may be imagined probably there are such cases frequently occurring—in which the very man wanted to take a superintendency is not a member of a Christian Church, but whose piety is undoubted.

Our schools are most of them intimately connected with a Church, even mission schools have some such connection. If at all practicable, therefore, the superintendant should be a member of a church. Moreover, the Church is to a large extent one of the themes of our teaching; and this I urge as another support to the proposition. It may be regarded as a rule, but as subject to exception as most rules are.

### III.—EXPERIENCE IN SUNDAY SCHOOL TEACHING AND WORK.

A man would not generally receive the appointment of superintendent of a railway, or any other position involving the care of life or property, unless he had acquired experience in management by a sort of apprenticeship. In Canada, political appointments are not, I am sorry, always made upon this principle. In Sunday school matters they should always be so made.

Taking the day school system as an example, the course would be this: Infant-class, Intermediate-class, Bible-class, Teacher, Librarian, Secretary, Superintendent.

If statistics of the superintendents of Sunday schools were taken with the object of ascertaining their training up to the point of their assumption of office, I believe it would be found that the large majority had been through this curriculum.

The principal reason for this qualification of experience, lies, however, in the fact, that unless a superintendent has suffered the disappointments, endured the trials, and participated in the triumphs and joys of a teacher, he would not in the discharge of his duties be able to direct and sympathize with his teachers.

A teacher sometimes needs help or sympathy; a class is often vacant through the sickness or absence of a teacher—of course he never stays away but for one or the other of these causes—or the secretary or librarian may be absent.

In each of these cases the knowledge acquired in these departments would be called into practical use.

Moreover, his inner life as a teacher, especially if he be a man of honourable ambition, will affect his management very noticeably. He will not act as a pope or sway the iron sceptre of a despotic ruler; but he will take counsel with his teachers, submit to them his proposals, and ask them for suggestion and help. Money will be collected and used on a plan agreed upon and probably suggested by the teachers. It will be a teachers' suffrage, and by this means our ideal will win his way to the highest esteem and affection of his helpers.

Superintendents are not born with all their powers fully developed. A course of training in the college of

the class—first as scholar, then as teacher—may be considered, therefore, as essential.

#### IV.—A FAIR ENGLISH EDUCATION AND BUSINESS TRAINING.

A fair English education and business training gives a superintendent an almost inestimable advantage. Our system of education in Canada is generally conceded to be one of the best in the world. The sons and daughters of the dominion are in this respect highly privileged, and the boy or girl who at the age of twelve or fourteen is unable to speak grammatically is far behind the age.

I maintain, therefore, that the superintendent should be at least on a par with his scholars in this respect.

Instances might be adduced that would illustrate the effect of ungrammatical deliverances from the desk. A superintendent is often called upon to represent his school at public gatherings, and the character of his speech often affects the idea of those whom he addresses as to the educational standard of his teachers, and of his school.

*Business habits* are also prominent in the ideal superintendent, especially in his elaboration of a system, and in the conduct of teachers' meetings.

#### V.—PROMPTITUDE.

The fifth point, viz., ability to speak to teachers and children publicly, and the exercise of quickness, promptitude and tact in the direction of the school machinery has already been incidentally alluded to. A slow superintendent should not be tolerated. Probably most of us have seen superintendents late at school,—altogether oblivious of the clock,—ringing the order bell when it *should not be rung*, and forgetting to ring it when it *should be rung*, reading passages from God's word foreign to the subject of the lesson, and praying at inordinate length—the teachers consequently fidgety and pulling out their watches, and the little-ones playing, reading, or meditating in the land of Nod. Now all this would not be were the qualities of quickness, promptitude and tact possessed by the superintendent.

#### VI.—FIRMNESS AND KINDNESS.

Firmness of character, amiability of temperament and kindness of heart are so necessary, that I need scarcely do more than mention them. It will occur to some of the friends here, perhaps, that the ideal superintendent would always be acceptable to his teachers when free from the obligations of business life. If he had a house, he would open it to his teachers, and would encourage his teachers to open theirs to others.

#### VII.—SYMPATHY.

The seventh and last essential cannot be dispensed with in the ideal we have before us. He is sympathetic. He weeps at the side of the little coffin, and helps in strewing flowers over the sleeping dust. He joins in the loud and merry laughter at the picnic, and helps the fairy hands in the twining of wild flowers on the hillside.

Our ideal loves his Sabbath school with all the warmth of his heart's best love. He clings about it with ivy tenacity, and should death or circumstances sever him from it, the joy or the sorrow would reveal the proportions of his heart.

Next to the pastorate of a church, I know of no office so important and responsible as that of superintendent of a Sunday school, and as sympathy and an earnest desire to preach the Gospel are pre-eminently essentials in the former, they are certainly not less so in the latter. If our ears are attuned, we shall hear the child in innocent pleading ask,—

"A fountain to wash in," where is it? what is it?  
"A cup," who bore it? "Suffer little children to come unto Me," who said it? The manger cradle, the "growth in wisdom and in stature," the life of love and mercy, the tears of dark Gethsemane, the cross, the tomb, the throne, what has all this to do with me? Listen to this heart-cry, brethren, in the twining. The ideal superintendent cannot help listening; and he tells out of the fulness of his heart the story again and again. He thinks of, prays for, dreams of his school. Songs in the night break upon his ear. "I hear thy welcome voice," and

yonder, "Lord Jesus, I long to be perfectly whole," and yet again, "Beautiful Zion built above." These are his "votes of thanks," for his life-work. Well may such a superintendent say, when his triumphs and toils here are ended: "I have finished the work Thou gavest me to do."

We now have our ideal—the picture is before us. Let teachers help their superintendents in striving to reach the ideal, in their endeavour to copy the picture.

#### VICTOR HUGO'S IDEAL POPE.

A few months ago a little book in verse was published by Victor Hugo, entitled "Le Pape," of which very little has been said in America, and yet it is quite worthy of notice on account of its original conception, its life-like pictures, and its severe blows at the Papacy. It has had a wide circulation in France, where anything in this line is now eagerly sought after.

The great poet first presents to us the Pope in his bed at the Vatican, yielding to sleep. Then we are made to listen to the words uttered by the "Holy Father" in his dreams. His interview with the kings is quite characteristic. He opposes their pretensions, affirming that God has not made kings, and that man is equal to man. The kings are astonished, and ask the Pope if he is not himself a king, to which he replies, "I? to reign? Not I!" "Then what do you do?" "I love," answers the Roman pontiff. The next scene, for this dream is a little drama, the Pope, from the steps of the Vatican, speaks to the city of Rome and to the world:

"Listen! O ye men, covered with shadows, and whom servile imposture has so long led astray! the sceptre is vain, the throne is black, the purple is vile. Whoever you are, sons of the Father, listen one and all! There is under the great heavens but one purple, love; but one throne, innocence. The dawn and the dark night struggle in man as two combatants striving to kill each other; the priest is a pilot; he must accustom himself to the light, so that his soul may be illumined. All seek to grow in the sunlight, the flower, man, thought. . . . I am blind like you all, my friends! I am ignorant of man, of God and of the world. Three crowns have been placed on my brow, the symbols of a three-fold ignorance. He who is called a pope is clothed with appearances. Men who are my brethren seem to be my valets; I know not why I dwell in this palace; I know not why I wear a diadem. They call me Lord of Lords, Supreme Chief, Sovereign Pontiff, King by Heaven chosen. O peoples, nations, listen! I have discovered that I am a poor man. Hence I depart from this palace, hoping that this gold will pardon me, and that this wealth and all these treasures and the frightful luxury from which I escape, will not curse me to have lived in this purple, I a phantom, who am made to dwell under the thatch. Human conscience is my sister; I am going to commune with her. . . . As Noah went out of the ark thoughtful, so I leave this palace. . . . I set out to run to the help of every mind that doubts and every heart that sinks. I go into the deserts, in the hamlets, wandering among the briars and the stones of the ravine as did Jesus, the Divine barefooted one. He who owns nothing takes possession of the world when he mingles with humanity, cheers hearts, increases faith and gives life to souls. I give up the earth to kings, I restore Rome to the Romans. . . . Let me pass, people. Adieu, Rome."

Thus the Pope takes leave of the purple of the Vatican to go on errands of beneficence to men. He soon meets the Patriarch of the Eastern Church, who does not recognize him at first in the dress of a poor pilgrim. A long conversation takes place between these two great dignitaries, from which we must quote: *The Patriarch*—"It is you, Father, wrapped up in a shroud!"

*The Pope*—"I am sad."

*The Patriarch*—"You, the first on the earth!"

*The Pope*—"Alas!"

*The Patriarch*—"What makes you sad?"

*The Pope*—"The grief of all and thy joy."

Advancing a step and looking steadfastly at the Patriarch, he continues. "Priest, men are suffering,

and odious luxury surrounds thee. Commence by throwing down thy crown. The crown spoils the halo of glory. Choose thou between the gold of earth and the splendour of heaven."

The converted Pontiff is very eloquent in denouncing the vain pomp he has forsaken, and expresses deep sympathies for the sufferings of the poor, to whom he advises the Patriarch to give his treasures. His condemnation of the gross worship of Rome is very graphic. "We, priests," he says, "we old men, wearing furbelows, more loaded with jewels than courtesans. . . . we offer and show to the astonished crowds, under the purple of a dais and the folds of a camail, a little rose-coloured God with eyes of enamel! a Jesus made of pasteboard, a Jehovah of wax! We carry Him about and cause Him to glitter, while we sing, and walk slowly for fear that a jolt, in shaking the altar, might break the Most High!"

Those of our readers who have witnessed Catholic processions on great holidays will recognize this picture.

Victor Hugo goes on in his bold style to denounce the shameful perversions of Christianity, attributing some of the evils of social life to a clerical princely extravagance and imbecility. "We exhaust Golconda," he says, "to clothe nothingness, and, during that time, vice rises as a giant. . . . I repeat it; you may light up all your wax candles, go around the temple in procession two and two, you will not prevent this from being hideous!"

The subject of Infallibility has inspired the great poet with the most burning sarcasm that was ever written. After picturing the false idea of God as exhibited in the Romish Church, especially to the ignorant, he continues: "Lugubrious derision! Insult to the firmament. . . . Eternal, I am thy equal, I am the authority, I am certitude, and my isolation, O God, is worth Thy solitude. . . . I know the end of all things. I hold Thee, O God, my key opens Thee; I can thoroughly sound Thee; and my eye reaches Thy very depths. In this dark universe, I am the only one who sees. I cannot err, and Thou, O Jehovah, art bound by what I decide. When I have said, 'Here is the truth,' all is said. . . . Thou must bow Thy great forehead in the heavens! The starry car runs on two axle-trees, God and the Pope."

The ideas of Victor Hugo on war and the death penalty are successively expressed very eloquently by the dreaming Pope, who finally seeks a refuge in Jerusalem, saying, "I take Jerusalem, and leave Rome to you. I come to kneel at God's threshold. Jerusalem is the true place. I feel myself real on the austere mount. The capital has the shadow, but Calvary has the soul. Near me I feel palpitate the great heart of Jesus. O kings, I hate the purple; but I love the shroud; I inhabit life, you dwell in death."

And finally the self-styled vicar of Christ awakes from his sleep, exclaiming, "What a frightful dream I have just had!"

As in every book that Victor Hugo writes, there are strange expressions and bold applications of words that his *confreres* of the French Academy would not approve, but in spite of these peculiarities, this little book contains many original thoughts very strikingly expressed.—*Rev. Narcisse Cyr in Boston Watchman.*

#### WHO CAN SHOW US A PERFECT WAY?

Every mother has a theory of her own, entirely distinct from any of her associates, with reference to the mode in which she intends to bring up her children; at least every mother who gives any care or thought to the subject. There are some, we grieve to say, whose children "just come up," with no mother's hand to guide them, and if they attain to a true and noble maturity it is only because God unseen leads them safely. No thanks to the mother if the world is better or richer because they were born into it. But if through bad examples and influences they step aside from the straight and narrow path into by and forbidden ways and are ruined, woe to such mothers when they are called to give a true account of their stewardship!

But there are a large class of mothers whose earnest desire is to guide their children safely, always ea-

deavouring to keep in view their highest good, yet no two of the most intelligent and earnest mothers think alike on this subject or are ready to adopt the same theory in the management of their children.

One believes that she can do more for her children and better manifest her love by dealing with them in the gentlest manner and influencing them through unbounded indulgence, confident that by this course she will so bind them to her that the temptations and lures set to catch and enthrall the unwary will have no power over young hearts bound to the mother by these years of unselfish devotion and the gratification of every demand. Those who thus judge and act forget that their children are mortal—subject to all the infirmities that belong to human nature. If from babyhood every desire is unchecked, every whim indulged, they are sowing the seeds of selfishness and self-indulgence in soil naturally ready to bring forth a plentiful harvest. Such seed, if allowed to spring up unchecked, will choke and dwarf, if not utterly destroy filial affection and every noble and unselfish aspiration for the happiness or good of others.

Another mother takes an entirely different view of her duty, and firmly believes that, for her children's good, prompt, unhesitating obedience must be secured at all hazards, even when it can only be attained through much severity. By this course she imagines that she will best manifest her love—a love which can insure the future well-being of her child. This theory is very common with young mothers; but fortunately, after trying it too faithfully on one or two of the elder children, it is likely to be greatly modified in the management of the younger. The danger is that, when convinced that they have erred by too great strictness, they may attempt atonement by flying to the opposite extreme, and ruin the children by undue leniency.

One class of mothers start in their new life resolved to govern only by moral suasion, never resorting to punishment under any circumstances, however difficult to govern and rebellious the child may be. They argue that if not exasperated or humiliated by punishment, patient teaching, loving entreaties and efforts to lead them by high moral motives into the right way will be the most effective and permanent, giving their loved ones correct habits and bringing them into maturity noble men and women.

With very many dispositions this mode will be excellent; but there are as many that cannot be thus led or controlled. They are spoiled if much indulged, and not being finely or delicately organized, but of a coarse nature, they grow restless and rebellious under any appeals to their moral natures. With such characters sparing the rod may spoil the child.

And so each young mother theorizes; but how few, as the babe quietly but rapidly grows out of her arms, keep fast hold of their early ideas of what constitutes the perfect way. Our children pass from infancy to childhood before we dream of it, and thence from youth into man and womanhood; and looking down for the little ones we find standing by our sides our six feet sons and fully matured and blooming daughters. When each at maturity develops some peculiar traits, totally unlike any conceptions the parents had formed of the child in its earlier life, they find no provision in their early plans adapted to this strangely metamorphosed being.

"Ah! if mothers could be endowed at the birth of their children with wisdom to read each one's character correctly, and suit their training to these peculiar characteristics, what a blessed thing it would be. But we grope in the dark, never sure that we have struck the right path in which to lead our children, or if it proves right for one, uncertain if we follow it in guiding the next that we shall secure the same favourable result. We pray weakly and doubtfully for more light, for some revelation that will make our course certain of success. If we fail, "we faint beneath the burdens we are bearing," when a course that promised the most flattering results brings our children into trouble and wrong, and we learn too late that it was through our weakness and mismanagement. Then looking forward to the guidance of the babe in our arms and grieving over former mistakes,

"The heights that we must scale look cold and frowning,  
Sweet seems our maiden calm;

E'en while we think to vouch the victor's crowning,  
We clasp the martyr's palm.

"Oh! sisters, let us trust our God more truly,  
We win our strength through pain;  
Striving to work as in His sight more purely,  
We shall not toil in vain.  
—Mrs H. W. Beecher in N. Y. Christian Union.

#### BRING THE CHILDREN WITH YOU.

"THE Master has come over Jordan,"  
Said Hannah, the Mother, one day,  
"He is healing the people who throng Him,  
With a touch of His finger they say.  
And now I shall carry the children,  
Little Rachel, and Samuel, and John;  
I shall carry the baby Esther  
For the Lord to look upon."

The father looked at her kindly,  
But he shook his head and smiled.  
"Now who but a doting mother  
Would think of a thing so wild?  
If the children were tortured by demons,  
Or dying of fever 'twere well;  
Or had they the taint of the leper,  
Like many in Israel."

"Nay, do not hinder me, Nathan;  
I feel such a burden of care,  
If I carry it to the Master,  
Perhaps I shall leave it there.  
If He lay His hands on the children,  
My heart will be lighter I know,  
For a blessing for ever and ever  
Will follow them as they go."

So, over the hills of Judah,  
Along the vine-rows green,  
With Esther asleep on her bosom,  
And Rachel her brothers between,  
'Mong the people who hung on His teaching,  
Or waited His touch or His word,  
Through the row of proud Pharisees hastening,  
She pressed to the feet of the Lord.

"Now, why shouldst thou hinder the Master,"  
Said Peter, "with children like these?  
Seest not how, from morning till evening,  
He teacheth and healeth disease?"  
Then Christ said, "Forbid not the children;  
Permit them to come unto me,"  
And I took in His arms little Esther,  
And Rachel He set on His knee.

And the heavy heart of the Mother  
Was lifted all earth-care above,  
And He laid His hands on the brothers,  
And blessed them with tenderest love;  
And He said of the babe in His bosom  
"Of such is the kingdom of heaven;"  
And strength for all duty and trial  
That hour to her spirit was given.

#### FREE CHURCH SITTINGS—WHO SHALL PAY FOR THEM?

It is strange there should be any controversy about contributing money towards paying for sittings in churches, whether in the form of pew rents or in voluntary contributions by those who attend in a casual way; and yet discussions are carried on, as if it were out of all reason to expect those who occupy seats to pay for them. There is no objection to paying for such accommodations anywhere else—at the opera, in a palace car, or on a horse railway. In these last mentioned places, people who occupy seats appear to concede to the propriety of paying their share towards the expenses of maintaining the accommodations they get, but for church seats there are some people who object to any expectation of paying for them. Why this is so it is not easy to understand. Church buildings can no more be maintained and kept in order without money than any other structures. Even setting aside the first cost of the building, there are expenses for heating, lighting, cleaning, attendance and repairs, that cost money to somebody. These expenses are common to all churches, and in some there are other elements of cost quite as proper, though not, perhaps, so indispensable. Now, unless it is expected that some one or few persons shall pay these expenses for the benefit of all who choose to attend, upon what ground can any reasonable person object to contributing? This is a home question to those who are writing to the newspapers, that they go to churches where there are no pew rents and yet see and hear requests

for contributions. How do they expect the expenses for fuel, gas, cleansing, sextons, janitors, repairs, furniture and other similar purposes and objects to be paid? Manifestly they assume that somebody else than themselves shall pay their share, and that simple statement is the all-sufficient reply to their criticisms and complaints.—*Philadelphia Ledger*.

#### PLAYING MARRIAGE.

Marriage is an ordinance of God. Marriage vows are solemn things. They are among the most important and influential which we can take. Their consequences affect those assuming these vows through time and reach into eternity. These obligations ought not to be thoughtlessly assumed, or uselessly repeated. They are lasting as life, and fraught with good or evil that may be a matter of joy or sorrow through all our after being. Engagements so important and impressive should be treated with a reverential regard. They should not be spoken of in a manner calculated to foster frivolity and hilarity in regard to things so sacred. The marriage rite should not be made the matter of foolish talking and jesting. Is it right on the occasion of a silver, or other wedding, to go through the farcical play of repeating the marriage ceremony in an amusing pretence of marrying a husband and wife over again? Is it not trifling with a divine, and therefore sacred ordinance, to do this even occasionally according to the popular custom? Do not these vain repetitions of marriage rites lead to the sin and suffering of unscriptural divorces? Are not Christians accountable for much of the existing irreverence for the marriage relation? Marriage is really a divine ordinance, and should it be made the subject of an evening's entertainment? Sincere Christians certainly should not approve of playing marriage. Have those who have so done made it a subject of prayer, and can they heartily ask a blessing on such a procedure? Would it not be better to find some other way of celebrating a nuptial anniversary, and then avoid the very appearance of evil attached to the repeating of the marriage ceremony? Would it not be well for Christian ministers to discountenance these things by refusing to participate or officiate on such occasions?—*Sandy Lake News*.

#### "LET THE MUD DRY FIRST"

Here is a capital lesson that may well be impressed upon the memory of both young and old: Mr. Spurgeon in walking a little way out of London to preach, chanced to get his pantaloons quite muddy. A good deacon met him at the door and desired to get a brush and take off some of the mud. "Oh, no," said Mr. S., "don't you see it is wet, and if you try to brush it now, you will rub the stain into the cloth? Let it dry, when it will come off easy enough and leave no mark." So, when men speak evil of us falsely—throw mud at us—don't be in a hurry about brushing it off. Too great eagerness to rub it off, is apt to rub it in. Let it dry; by-and-by, if it need be, a little effort will remove it. Don't foster scandal about yourself or others, or trouble in society, or in a church, by haste to do something. Let it alone; let it dry; it will be more easily eradicated than you think in the first heat of excitement. Time has a wonderful power in such matters. Very many things in this world will be easily got over by judiciously "letting them dry."

#### Scribner's Monthly.

New York: Scribner & Co.

The opening paper in the June number of "Scribner" treats of the "Fine Arts at the Paris Exposition," and is accompanied by several very beautiful illustrations. This is followed by "Eddison and his Inventions," by Edwin Fox, "Piercing the American Isthmus," by C. C. Buel, "Madame Bonaparte's Letters from Europe," by E. L. Didier, and a number of other articles, interesting and instructive.

AMONG the improvements introduced into Rome since it has become the capital of united Italy, is the draining through an ancient sewer, lately discovered, stagnant water which had been allowed to remain in the Coliseum though imperiling the health of the city.

THE  
CANADIAN INDEPENDENT.

TORONTO, THURSDAY, MAY 29th, 1879.

THE QUEEN'S BIRTHDAY.

THE 24th of May has come and gone, and the Canadian people have celebrated with their usual enthusiasm their sovereign's birthday. This is well. Taking her for all in all, our monarch is worthy of the confidence and affection of her subjects. It is now nearly forty-two years since, at the age of eighteen, she ascended the throne, and it would be a wonder, indeed, if, in all that time, she had not been thoroughly tested. She has been tested, and she has stood the test well. She has been a wise, judicious queen. Of course, the power of an English sovereign is very limited now-a-days. The wearer of the crown can do but little directly either for good or for evil. And yet there must always be a great deal of influence attached to the throne. And it is of greatest importance that that influence be turned in the right direction. Victoria's influence has been generally so turned. A woman of decided moral and religious character she is, and this has appeared throughout the history of her reign. What may be her views in matters of public policy and how far she may have been able to give effect to her views, it would be impossible to state distinctly now. It has been more than whispered that she approves of Beaconsfield's pinchbeck imperialism, and that she is largely responsible for what has been done in that way, but we cannot decide that. Whatever may be the truth on that head, however, we can still unite in expressions of true regard for our queen. Her reign has been on the whole a happy and prosperous one. The British empire at large has advanced in every respect. We hope that the day is far distant when we shall have to put on the sables of woe and to chronicle the accession of another to the throne. We say from the bottom of our editorial heart: "God save the Queen! Long live the Queen!"

A HERO GONE.

WILLIAM LLOYD GARRISON, the friend of the slave, died in New York, on Sunday last, in the seventy-fifth year of his age. His life was devoted to giving freedom to the oppressed. The life of the Great Emancipator, who came to give "deliverance to the captives," was the model and inspiration of Garrison's life.

At the early age of seventeen, he began to write, denouncing slavery. He visited England and made the acquaintance of the anti-slavery leaders there. On his return, he organized "The American Anti-Slavery Society," of which he was president for over twenty years. In 1831 he began to publish "The Liberator," and continued to publish it until

1865, when its mission was ended. The last issue of his paper contained Lincoln's Proclamation of Emancipation to 4,000,000 slaves. Garrison's life was a stormy one. The bold, uncompromising warfare that he urged against slavery brought on him the bitter hate of the south. He was imprisoned, mobbed, and threatened with assassination. But he held on his way, and lived to see the good cause triumph. In 1867 he again visited England. A public breakfast was given him in St. James' Hall on that occasion. John Bright and the Duke of Argyle, father of our Governor-General, were present, and spoke in the highest terms of the services he had rendered to the cause of humanity.

Associated with Garrison in the early days of the anti-slavery conflict, were such men as Charles Sumner, Horace Greeley, Henry Wilson, now among the dead, and Wendell Phillips, John Greenleaf Whittier and Henry Ward Beecher, yet among the living.

We earnestly pray that God may raise up in this our day as noble and self-sacrificing a bond to complete the work of emancipation. For the slave as yet is only half-freed. The recent exodus from the south, shows that the negro has been most unjustly treated. The whites have cheated, abused and imposed upon them so long that life has become a weary burden, and they are seeking their promised land in Kansas.

BIBLE REVISION.

A VERY interesting article has recently been published by Professor Schaff upon the revision of the Scriptures. It has for its object to allay every feeling of alarm to which the idea of touching a single letter of the King James' version has given rise. The suspicion has gone abroad that the doctors were engaged in tinkering the Bible. Even with those who could appreciate the need of revision, there was the painful suspicion that harm was going to be done by violent changes. Then, the large number of persons who loved the old Bible for its own sake and who knew nothing about emendations, interpretations, improved renderings, or the altered conditions of modern scholarship and discovery, were shocked to think of irreverent hands touching a single iota. But the explanations of Dr. Schaff do away with these alarms.

To the ordinary reader there will hardly be any appearance of change. It may want the Royal instrument with which we have been so long familiar. But it will have the same number of books, and be divided into chapters and verses. It will only be upon a close inspection that alterations will be discerned. Words that are obsolete will no longer be found in the sacred book. Others which have undergone a change of meaning will be altered to those which give the original. The new Bible "aims to be the best version possible in the nineteenth cen-

tury, as King James' version was the best which could be made in the seventeenth."

The revisionists have had before them as a solemn purpose to introduce as few alterations as possible into the text of the authorized version consistently with faithfulness, to limit as far as possible, the expression of such alterations to the language of the authorized, or earlier English versions, to indicate such alterations as may be made in the margin, and to revise the headings of chapters, pages, paragraphs, italics and punctuation. With these leading principles for their guidance, and faithfully carried out, there cannot be other than a valuable result in the interests of religion and Biblical study. It will mark another great advance of the present age in regard to the truth of God. Following upon the international series of lessons, it will foster and develop the love of Scriptural study for which the international scheme has done so much. We feel satisfied that long before the nineteenth century is completed great progress shall have been made in regard to Sabbath school work, Biblical instruction, and theological literature.

It is reassuring to learn from Professor Schaff that "no article of faith, no moral precept, will be disturbed, no sectarian views will be introduced. The revision will so nearly resemble the present version that the mass of readers and hearers will scarcely perceive the difference, while a careful comparison will show slight improvements in every chapter and almost in every verse.

It will gratify many of our readers who fully appreciate these remarks and also the learned and valuable labours of the revisionists, to know that the new version of the New Testament will in all likelihood be published in 1880, and the Old Testament in two or three years afterwards. The new version will have the imprimatur neither of King nor General Assembly, but will find its way into the study and closet, and it may be the pulpit, through its own undoubted merit.

Correspondence.

DENOMINATIONAL "UNITY," "DANGER," ETC.

To the Editor of the CANADIAN INDEPENDENT.

DEAR SIR,—I have been a constant reader of the INDEPENDENT ever since you assumed its management, and have greatly enjoyed its weekly visit. The articles have always been bright and cheery. They have given us heart and hope in these days of business depression.

But, dear Editor, what came over the spirit of your dream in your issue of the 22nd inst., which I have just read.

First, there was that "plea for denominational unity." It reminded me of the remark the old lady made after the young minister's sermon on the defence of Christianity: "Law me! I never knowed there were so many objections to Christianity before." My neighbour asked me to-day, very seriously, if these things really existed. I told her I thought not. I have been acquainted with the work of Congregationalism in Canada for many years, and never yet heard of such "rivalries and jealousies" as the writer speaks of. It is not true, dear Editor, that "the majority of

the churches care for themselves alone." Neither is the statement correct with reference to the Missionary Society. I have referred to the Year Book and found that 98 per cent. of our churches contributed to this society last year. The writer speaks of some churches refraining to give, who are "well able" to do so. What churches are referred to? I find by the Year Book that all the churches in Montreal have contributed, the two churches in Kingston, all the churches in Toronto, except Yorkville.

Will the writer state what churches he refers to. It is not fair to the denomination to give such a distorted view of our work. Then as to that doleful wail about our being the "smallest and weakest," etc. But I will not attempt to characterize this Jeremiad. Only "I say it is a shame," and "it is a great pity," and "it is too bad," for a writer to so misrepresent the spirit and work of our denomination in Canada.

And now, dear Editor, just a word to you personally. You seem to have been in the blues too. A "denominational danger" looms up before your editorial vision. Is it really true that our young men, ministers I presume you mean, laugh to scorn all that our fathers held "in regard to the atonement, work of the Holy Spirit," etc.

Is it correct to say that they "regard one faith about as good as another." We have heard many of our young men preach, and have conversed with them freely and never yet got the impression that they were so un-Christian. I believe that if you go into all our churches, without one exception, you will find that the saving truth of the Gospel of Christ are preached with clearness and earnestness. But I have already taken too much of your time. We like the INDEPENDENT. The children are greatly helped in preparing their Sunday School lessons by it. And husband says the news column alone is worth the price of the paper. Yours truly,

Montreal, May 24th, 1879. ANTI-DYSPEPTIC.

#### THE DOCTRINAL BASIS OF THE CONGREGATIONAL CHURCHES.

A paper on the above subject was read before the State Conference of the Ohio Congregational churches, on the 7th inst., by the Rev. James Brand, of Oberlin. The writer did not undertake to lay down a new basis, but simply discussed the question suggested by Dr. Walcott: "Whether the time has not come for a new declaration of faith by our churches; a formula that shall not be mainly a re-affirmation of our old-time Confessions, but one that shall state in precise terms, in our living tongue, the doctrines which we hold to-day." This same question has been asked and discussed by the Congregationalists of Canada. The last two meetings of the Union have been made memorable by a formulation of the doctrines commonly believed by our churches. We give the substance of Mr. Brand's able paper, believing that it will be of interest and profit to all our readers—liberal and conservative alike.

After stating that the Savoy declaration of 1658 has been the recognized doctrinal basis of the Congregational churches of America, up to date, he asks the question:—

"Is it expedient for us to make a new declaration on the basis of the old, and thus lay aside forever those sacred words 'for substance of doctrine?' Shall we make a new symbol of our own, adapted to the times in which we live—scriptural, large, robust, healthy and health-giving, or, shall we still continue to gather reverently, from time to time, with tonics and titration, about the body of the old?"

"The mission of the Congregational churches is not primarily to propagate their polity, but their doctrines. Their polity is only a convenient human tool; their doctrines are the tools of God. Every church of the denomination has for its true business in the world, the exemplification, extension and perpetuation of the 'truth as it is in Jesus.'

"The ultimate aim of every creed, whether local or general, like that of every renewed life, should be wholly practical; viz., to enlarge and perpetuate the efficiency of the whole Gospel as a spiritualizing power.

"Would there not be a real advantage in a declaration of faith that was up to the last results of Christian thought? For one, I believe that there would, and that the time has come to prepare for such a re-statement."

The writer defends the utility of such doctrinal statements, quoting, that "when rightly used, they are systematized summaries of the doctrines of the Bible, aids to its sound understanding, bonds of union among their professors, public standards and guards against false doctrine and practice." And thinks that "the Congregational body is bound to give to the world the best statement of Christian truth it can."

His reasons for the need of a new declaration of faith are, first, that the old is practically unknown, and quotes Dr. Stoughton, who says, "The Savoy Declaration, which perhaps never had much weight with Congregationalists—is a document now little known except by historical students." His second and chief objection to the Savoy Declaration is that it does not meet the wants of the present age. We have outgrown its modes of expression. It does not meet the current errors of to-day, neither does it express the doctrinal views of the Congregational body to-day. Particularly is this true in reference to the doctrine of decrees. He argues that as the Savoy Declaration grew out of the unrest of that age, and was the cure for the errors of that day, so the unsettled conditions of theological thought, and the current errors of to-day, demand from the Church a new declaration of faith. Hence he says:—

"When speculative opinions are at the front, when Biblical truths are assailed, when human passions are being aroused in defence of both creedless liberalism and equally objectionable creed-bound exclusiveness—when the absorbing question of our times is, as to what the fundamental doctrines of the evangelical system are, we are justified by historical precedent in saying that the time is at hand for a new symbol. This unrest has arisen in a natural way out of the progress of Biblical science and the inevitable growth of society away from the human statements of the past. In the words of President Woolsey, 'The great desideratum is a symbol flexible and yet fixed, obedient to the necessities of the times, yet adhering to the unchanging principles of Christianity.'

"Let us now specify some of the general advantages that would result from a wise, comprehensive, Biblical, independent declaration of faith which should be in all respects abreast of our own times.

"1. It would give us a symbol couched in the phraseology of our own day instead of the antiquated, and sometimes obsolete terms of 200 years ago. The old scholastic forms are 'apt to degenerate into a dry and sterile intellectualism, and to provoke a reaction,' while the familiar language of to-day would express the life of to-day. One of the reasons for the revision of the English Scriptures, is the fact, that in the progress of society, language changes its meaning. This argument is equally good in favour of a revision of the Savoy Declaration.

"2. A new declaration would give us the advantage of definiteness and positiveness in our doctrinal position. It would let the world know where we stand. As it is to-day, there is some doubt on that point. We have a symbol, but the symbol has not us; except, 'for the substance thereof.' Some go so far as to question whether we have a symbol at all; and many others are in doubt, or pretend to be, as to what the Congregational body is really going to propagate in the world. All this results in a loss of power. Make the symbol of the body definite, positive, Biblical, honest—one that we can stand by and know what we are defending—take it out of the ceremonies of the past, and bring it near to the hearts of the people, and you make it a power. It will then be an apologetic document for our own age as the old reformed confessions were for theirs, 'to vindicate the evangelical faith against misrepresentations and slander.'

"3. Such a new symbol would help guard the doctrinal position of the body, against two opposite dangers from within itself—against the drift toward no creed, and the drift toward nothing but a creed. What we want now is doctrinal firmness, positiveness of

Christian doctrine upon which we are all unanimous and about which, when stated, as it can be in this generation, the whole body will rally with a conscious increase of consistency and power.

"Once more, the preparation of a new symbol would inevitably give a profound impulse to the study of Biblical theology. Such has been the fact in every creed-making age. Such is the fact to-day in connection with the revision of the English translation of the Scriptures. The overhauling of old standards which are constantly going on in our theological schools, would then take place among the people at large and drive men back to fundamental principles. The agitation incident to such a movement, naturally leading to a large-minded and critical study of God's Word, could not fail to emphasize in the public mind what greatly needs emphasis in our day;—the importance of correct religious belief.

"In extremely conservative quarters it is sometimes objected that the attempt to make a new symbol would inaugurate a cutting loose from the old standards which we should be powerless to stay, and would thus tend simply to unsettle the faith of God's people. Such an objection overlooks the fact that a new declaration would not be a new departure, but supply an honest statement of the departure already made. It would not be a repudiation of our forefathers, but a noble imitation of them. Doing boldly, conscientiously for one age, what they did for theirs, is the best way to preserve their spirit. It would not be an innovation, but a renovation. It is not the 'rootless radicals' of Free Religion who either demand or would have the framing of a new declaration of faith, but the men who believe in propagating all that Jesus taught. And moreover, does it not betray a lack of confidence in the truth itself, to fear the influence of overhauling and restating the old creeds? When our Lord preached the Sermon on the Mount, He doubtless saw that there was a moiety of danger in the questioning the authority of the old teachers and traditions. It would perhaps disturb the faith of some devout minds. Those whose faith had become inseparable from the phraseology of their fathers, those who rested upon an antiquarian reverence for the old, might be set adrift.

"There is this danger in all independent investigation. But Christ never shrank from it on that account. A vague faith, an unreasoning faith, is precisely what the Saviour never taught. 'Give the mind its largest liberty,' he seems to say, cut loose from conventionalism and custom if that be necessary, but do not break away from the law and the prophets." Following his example we need not be afraid of letting down the bars for infidelity. Infidelity does not march in through an open gate of conscientious thought, but creeps in under the closed gate of unthinking prejudice or purposeless speculation.

"Now, Brethren and Fathers, it is not claimed here that any human symbol is an absolute necessity to the existence of the church. It is only held to be a practical advantage to the cause of Christian progress. The great question with God's people is always the practical one. The query which all men are discussing to-day—'What is essential to the Evangelical system?' is itself an idle question, and can never be settled, in that form. Should we not rather ask, What is essential to the highest efficiency of God's Word? What shall we preach? What is practically most efficient in sustaining and emphasizing those mighty motives of hope and fear which God urges upon men, to turn them from sin? Everything must gravitate toward that supreme inquiry at last. The matured judgment of the Christian ages must settle down upon, and abide by, whatever God thought it expedient to reveal, as the saving power for the World."

#### Religious News.

THERE are 2,178 Young Men's Christian Associations in the world.

A CHANNING Memorial Church is to be erected in Newport, Rhode Island.

THE General Association of Indiana met in Terre Haute on the 15th of May

REV. J. KILPIN HIGGS, M.A., was ordained pastor of the

Tabernacle Church, Hanley, Staffordshire, on the 24th of April.

REV. DR. I. SINCLAIR PATTON, of London, Eng., is to edit Dickinson's "Theological Review."

MR. ELI JOHNSON, an English sculptor, is engaged on a bust of Dr. Robert Moffat.

THE Free Church General Assembly, of Scotland, met in Edinburgh, on the 22nd.

DR. LIGHTFOOT was consecrated as Bishop of Durham, at Westminster Abbey, on the 25th of April.

ROCHESTER THEOLOGICAL SEMINARY (Baptist) has recently received a gift of \$150,000.

THE new Catholic cathedral, in New York city, which was begun years ago, was opened on the 25th inst.

OLD ORCHARD BEACH, Maine, is to have a tabernacle one hundred feet long and eighty feet wide.

THE General Synod of the Moravian Church is to assemble in Herrnhut, Saxony, on the 26th of May.

THE American Congregational Union has helped to build fifty places of worship during the last year.

DREW Theological Seminary, Madison, New Jersey, has secured \$248,421 for an endowment of \$300,000.

THE Association of Congregational Churches in Chicago held its annual meeting in Chicago on the 6th of May.

DR. DONALD FRASER has been elected moderator for the next Synod of the English Presbyterian Church.

THE Central Congregational Church, Brooklyn, Dr. Scudder, pastor, celebrated its twenty-fifth anniversary on the 11th of May.

SINCE the war, more than 200,000 of the coloured people in the Southern States have been gathered into the Methodist Episcopal Church.

NORTH Carolina has a Congregational Conference now. It was organized at Raleigh on 2nd of May. Five churches were represented.

THE third volume of the "New Testament Commentary for English Readers," extending from Ephesians to Revelation inclusive, is out.

THE twenty-third convention of the Young Men's Christian Associations met at Baltimore on the 21st, and organized by electing Mr. Moody president.

UNDER the Ohio Sunday law, ferrymen, emigrants, toll-gate keepers, Seventh Day Baptists and Jews are exempted from the observance of Sunday.

THE Free Church of Scotland Sustentation receipts, for eleven months, amount to £150,157; a falling off, as compared with last year, of £3,298.

BISHOP RABES, of Strasbourg, has completed a work of fifteen volumes on conversions from Protestantism to Romanism. That book must be decidedly German.

MR. GOUGH was last heard from in Scotland. He has found large and enthusiastic audiences in Edinburgh, Glasgow, Dundee, Aberdeen and other northern towns.

SINCE his return from the continent, Mr. Spurgeon's health continues good. He preaches three sermons weekly, besides attending to other work, and bears the strain very well.

THE United Free Methodist Church, of England, has a membership of 7,100 in its Foreign Mission stations, an increase of 237 being reported last year. The receipts of the Missionary Society the past year were £17,860.

REV. David Macrae, of Gourack, has been called to succeed George Gillfillan in the School Wynd Church, Dundee. We believe this church is the largest in the Scotch United Presbyterian to-day.

DR. S. D. BUCHARD has resigned the pastorate of the Thirteenth street Presbyterian Church, in New York city, after forty years of service. In that time he has been permitted to receive into the church over 3,200 members.

THREE Presbyterian Assemblies were in Session in the United States last week—that of the American Presbyterian Church in Saratoga; that of the Southern Church in Louisville, Kentucky; that of the Cumberland Church in Memphis, Tennessee.

Official Notices.

REDUCED FARES.—The Grand Trunk and Great Western Railway Companies, and the Steam-boat Company have made the same arrangement as last year. A boat will leave Montreal on Tuesday, so that passengers will arrive in Kingston on Wednesday afternoon. One will leave Toronto on Monday, one on Wednesday. Those who take the Wednesday boat will be in Kingston early on Thursday morning. Possibly there may be a boat daily by 2nd June. Certificates in every case must be obtained from the undersigned, and presented on taking tickets. In sending for certificates, send early, write distinctly the names of delegates, state the railway by which you travel and address 227 St. Urbain street, Montreal. The Union allows for fare only, and by the cheapest routes. To secure the full amount, remember the annual collection.

K. M. FENWICK, Secretary-Treasurer.

UNION OF ONTARIO AND QUEBEC.—The Committee of the Union will meet in the Congregational Church, Wellington street, Kingston, on Wednesday, the 4th of June, at four o'clock p.m.

K. M. FENWICK, Secretary-Treasurer.

CANADA CONGREGATIONAL INDIAN MISSIONARY SOCIETY.—The members of the Board will meet the Secretary

for conference, on Wednesday, June 4th, in the vestry of First Church, Kingston, at 3 p.m.

JAS. HOWELL, Secretary.

THE CONGREGATIONAL UNION OF NOVA SCOTIA AND NEW BRUNSWICK.—This Union will hold its annual meeting this year, in the Congregational Church, at Keswick Ridge, on Saturday, July 12th, at 9.30 a.m. Brethren from the Upper Provinces and the United States, who contemplate attending the meeting of the Union, are respectfully requested to signify to me their intention, as early as convenient. Further particulars will be given at a later date.

DUNCAN MCGREGOR, Secretary.

Liverpool N.S., May 6th, 1879.

CANADA CONGREGATIONAL MISSIONARY SOCIETY.—The meeting of the General Committee of this Society will be held in the Lecture Room of the First Congregational Church, Kingston, on Wednesday, June 4th, at 4.30 p.m. The Society's annual meeting will be held on Thursday, June 5th, at 3 p.m. The Public Missionary Meeting will be held in the same place on Friday evening, June 6th, at 7.30 o'clock. All subscribers of one dollar, and more, are members of the Society.

SAMUEL N. JACKSON, Home Secretary.

Kingston, May 11th, 1879.

CONGREGATIONAL COLLEGE OF B. N. A.—The annual meeting of the College will be held in the Congregational Church, Wellington Street, Kingston, Ontario, on Friday, June 6th, 1879, at eleven o'clock a.m.

GEORGE CORNISH, LL.D., Secretary.

Montreal, May 23, 1879.

THE annual meeting of the Provident Fund Society will be held in the Congregational Church, Kingston, on Friday, June 6th, at two o'clock.

C. R. BLACK, Secretary.

Montreal, May 26, 1879.

A MEETING of the shareholders of the Congregational Publishing Company will be held in First Congregational Church, Kingston, on Thursday, June 5th, at 2 p.m.

J. B. SILCOX, Secy.-Treasurer.

Toronto, May 20th, 1879.

The Sunday School.

INTERNATIONAL LESSONS.

LESSON XXIII.

June 8. } THE VALLEY OF DRY BONES { Ezek. xxxvii. 1-10.

GOLDEN TEXT.—"It is the Spirit that quickeneth; the flesh profiteth nothing: The words that I speak unto you, they are spirit and they are life."—John vi: 63.

HOME STUDIES.

- M. Ezek. xxxiv. 11-31.... The flock sought out.
T. Ezek. xxxvi. 16-38 .... A new heart and a new spirit.
W. Ezek. xxxvii. 1-14.... The valley of dry bones.
Th. Ezek. xxxvii. 15-28.... The covenant of peace.
F. Eph. ii. 1-10..... Quickeneth with Christ.
S. John vi. 53-71..... "It is the spirit that quickeneth."
S. 2 Cor. iii. 1-18..... "The spirit giveth life."

HELPS TO STUDY.

Judah had reached the lowest stage of its humiliation. The news of the capture of Jerusalem had reached the prophet (Ezek. xxxiii. 21); and once more his silence is broken by the power of the divine inspiration which came upon him, and he speaks, not as before in indignation and lamentation, but in cheering words of hope, with promises of restoration. But this hope of restoration is based upon a great change in the people themselves. As sin and unbelief were the source of sorrow and calamity, so repentance would prove the way to life (Ezek. xxxvi. 11, 27, 28). The vision of the dry bones restored to life, vigour and beauty set forth in significant representation, the regeneration of Israel.

I. THE DRY BONES.—Vers. 1-3. The hand of the Lord rested upon the prophet. The power and energy of the Spirit lifted him up out of the things of time and sense into a state of ecstatic vision, in which he beheld a valley full of dead men's bones, very many and very dry. It was a sad and terrible sight, which might have been often seen in that time of war and tumult. A great army like Sennacherib's (2 Kings xix. 35), or a company of captives such as Nebuchadnezzar led away (Jer. xxix. 1), destroyed by sword or famine, or pestilence. The same vision of horrors has been again and again witnessed in the recent wars in Europe and Asia, the battle-fields covered with the slain, the lines of retreat marked out by the bleaching bones of the fugitives who have perished. And Israel was once Jehovah's great army, His chosen people, full of life and vigour; but now as a nation, dead—Jerusalem a heap of ruins—her sons and daughters scattered as exiles over the East—nationally, morally, spiritually, a heap of dry bones in the valley, like so many chips of wood. "Our bones are scattered at the grave's mouth, as when one cutteth and cleaveth wood upon the earth" (Psa. cxli. 7). And every sinner is dead in trespasses and sins until the world is become as a sepulchre; no spiritual life, no power, only the monotony of death, the stagnation of selfishness, the corruption and helplessness of sin. The prophet is carried round the plain, that he may view

the ghastly scene from every point, and take in and realize the extent and the hollowness of the desolation wrought by death. There they lay, an army of corpses unburied, on the face of the plain, where they had fallen. Man can do nothing here. A sense of utter helplessness and dire grief must overwhelm the spectator. Death destroys hope. The Philistines fled when they saw their champion was dead (Sam. xvii. 51.) The living army the host of Pharaoh, had struck terror into the hearts of the fugitives. But when the sea swallowed it up, and the Israelites saw the Egyptians dead upon the shore, they no longer quailed (Ex. xiv. 30, 31).

So the hosts of sin do not fear a dead church. Satan only begins to fear, and to work, and to arouse enmity and opposition when there is life and power against sin. But we may well fear and be dismayed, like the prophet, when we behold that deadness. The great lesson which God intended to teach the prophet and to teach us is the utter helplessness and insufficiency of man. The impartation of spiritual life is beyond man's power. Those who are "dead in trespasses and sins" have in themselves no power of recovery.

Then, that this lesson may be deepened and that the prophet may be convinced of the utter powerlessness of all human endeavours, God challenges him:—"Son of Man (weak, therefore, and mortal), can these bones live? "God asks counsel of us that we may learn our own ignorance." Ezekiel, indeed, can see no help; but he knows that man's impossibilities may prove God's opportunities. His answer is one of great faith, Thou knowest. It is marked, too, by wisdom and by modesty. Very unlike, therefore, is it to the self-sufficient and presumptuous utterances of many who question God's promises and disbelieve His power. Who would trust more in their puny science than in the divine omnipotence. But with God nothing is impossible. "He that believeth in me, though he were dead, yet shall he live" (John v. 21.)

II.—THE LIVING CHURCH.—Vers. 4-6.

Having thus proved His servant, the Lord proceeds to show that what is impossible with man is possible with God. To accomplish the great work of revivification, of restoration, God employs a two-fold instrumentality, human preaching and human prayer.

1. THE WORD OF THE LORD.—Vers. 4-8. Again God spoke, not to explain, but to command—Prophecy, that is preach. Prediction is but one kind of prophesying, which really means, speaking for God. O ye dry bones, hear—a strange command and apparently useless. But we are commanded to preach, and no matter how much men may seem beyond the power of the Gospel or how discouraging our work, we must obey. The Word of the Lord is the Sword of the Spirit, which can penetrate through all the worldliness and indifference—Eph. vi. 17; Heb. iv. 12. It is the Word which quickens—John xvii. 17; 1 Peter i. 23. Which is spirit and life—John vi. 63, and which becomes the instrument of our regeneration. We are not to preach our own words, but God's. Only through it will life come. And in this well-doing, we must not weary. If we sow the seed, God will care for the harvest. While man is preaching, God is working. Behold, He says, I am causing (not "will") life to enter into you. It is all God's work, even while He is using human instrumentalities. It is life with power—sinews, and with comeliness—flesh; complete, full-orbed life. And ye shall know I am the Lord. Those who have experienced the divine life and love, have the best evidence of the truth of the Christianity. Like those whom Christ fed in the wilderness, they have eaten and are satisfied. They know that the bread of life is real, not a shadow or a mockery.

And even while Ezekiel prophesied, the results began to appear. At once the power of the Word was manifest. Obedience to God, simple, unquestioning obedience in the face of apparent impossibilities, is sure to be rewarded. There is the noise and the shaking, bone comes to bone, until the complete skeleton arises, which is quickly covered with flesh. There is all the semblance of a living body without life, a complete organization without that which alone can inhabit and use it and make it to live. Another step is needed.

2. THE BREATH OF LIFE.—Vers. 9, 10. Again the command goes forth. Prophecy to the Winds, emblems of the free, invigorating, life-imparting, omnipresent spirit of truth and love. To prophecy to the spirit, is to pray for the Spirit. Then the life came into them, they stood upright, moved and lived, an exceeding great army—Rev. vii. 9. The possession of the Spirit is the proof of life—Rom. viii. 9.

Ezekiel's parable has three applications. (1) To Israel, scattered and exiled as they were, God did bring them together again, and restored their civil and religious national polity. But that was not enough: there must be the life in them, too, if they were to be Jehovah's army again.

(2) To the resurrection of the dead. What a valley of dry bones is this earth! Yet God will raise up and restore the race of men. And to these restored bodies will be reunited the long-waiting spirits of the dead.

(3.) To the quickening of the dead in sin, the spiritual renewal and revival of the sin-stricken soul. When God's ministers go forth with His message, the outward framework is gradually built up, Church-organizations are formed, men become moral, reformed, Church-goers. But in life the Holy Spirit must come down in the hearts of men. Hence our work is like the prophets, two-fold. Like the apostles—Acts vi. 4, we must give ourselves unto prayer and the ministry of the Word. In the former, we speak to God; in the latter, God speaks to man. And neither can be in vain.

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**MINT SAUCE FOR ROAST LAMB.**—Put four tablespoons of chopped mint into half a cup of vinegar; sweeten to taste and let stand for two hours before serving.—*The Prairie Farmer.*

**COCOANUT CAKE.**—One cup sugar, one-half cup of butter, one-half cup of sweet milk, one cup of flour, one cup of corn-starch, one-half cup of cocoanut, two teaspoonfuls of baking powder.

**BREAKFAST CAKE.**—Two eggs, two cups sugar, two dessert-spoons of butter; beat well; add one cup sweet milk, four teaspoon cream tartar and two teaspoonfuls soda mixed with five cups of flour and salt.

**EGG BROTH.**—Beat an egg until it froths; stir it into a pint of boiling-hot broth, free from fat; season it with a saltspoonful of salt, and serve it with thin slices of dry toast. This froth abounds in flesh-forming elements.

**VINEGAR FOR SALADS.**—Take a handful each of dried tarragon, chives, savory, balm and mint, and a slice of onion; cover with half a gallon of vinegar; cork closely in a bottle and set in the sun for two weeks, then strain and press out all the juice.

**WORCESTERSHIRE SAUCE.**—One quart of *this* tomato catsup made and spiced the usual way, with the addition of cayenne pepper and a sufficient quantity of crushed garlic, added to the catsup while boiling and before it is strained, to give it a decided garlic taste. Then a lid enough soy sauce—to be obtained at almost any good grocery store—to make the catsup a deep chocolate colour; two table-spoonfuls will probably be sufficient.

**SURPRISE PUDDING.**—One cup not quite full of sugar; two cups of flour; four eggs; two full teaspoonfuls of baking powder; a little salt and fresh lemon. Break the eggs in an earthen dish without beating; pour over these the sugar; sift in the flour and baking powder; first stir then beat all well for ten minutes. Bake in well-buttered oval tin in pretty quick oven (it ought to bake in twenty minutes). Eat with cream or any sauce preferred.

**A NEW INSECT DESTROYER.**—An experienced gardener tells of a new and effectual way of exterminating insect pests, both in and out of doors. Take a barrel and half fill it with coal tar. Then fill the barrel with water. After standing awhile, the water may be sprinkled upon the leaves and stems by means of a whisk-broom or watering-pot. According to this gardener's positive statement, it will at once kill all the insects with which it comes in contact, without in the least harming the plant.

**WEAK EYES.**—A very simple remedy for weak eyes is recommended by a physician as follows:—Get an ounce of elder flowers and steep in one gill of water—they must be steeped in bright tin or earthen-ware; strain well, and then add three drops of laudanum; bottle it tight, and keep in a cool place, then use it as a wash, letting some of it get into the eyes. Follow this, and relief is certain. If the eyes are painful or much sorer, make small soft compresses, wet in the mixture, and bind over the eyes at night. If the eyes are badly inflamed use it freely; and a tea made of elder flowers and drunk would help to cleanse the blood. Pure rock salt and water will strengthen your eyes if you bathe them daily in it.

**PARSLEY SEED** should be soaked in warm water for twenty-four hours, then planted on the edge of a vegetable bed. Very few plants will be requisite, and unless it is to be taken into the house in winter, it will be necessary to plant only once in two years, as it is a hardy biennial, going to seed during the second summer. Curled parsley is the best; it is used for flavouring soups, and some varieties of meat. Chopped parsley is added to drawn butter for boiled fish or fowls; to stewed potatoes, potato salad, and Lima beans, and is unsurpassed for garnishing dishes of meat, vegetables and salad. It grows nicely in the house during the winter; for this purpose it should be transplanted when quite young. Bore the sides of a nail keg full of auger holes, slanting them downward so that the dust will not wash out. Fill the keg full of good soil, putting the root of a young plant through each hole. Place the parsley in a favourable location where it will thrive during the summer, and leave out until heavy frosts come; then transfer the keg to the kitchen window, where, if proper-

ly arranged, it will grow into a symmetrical column of green, and be very ornamental, as well as convenient.

**BEES ON THE WING.**—When a swarm leaves for the woods they are off before you fairly know it. They drift away from the hive in a wide-spread and apparently aimless course, then suddenly gather up their skirts, draw together their forces, and away they go—a humming, flying vortex of bees, the queen apparently in the centre and the mass revolving about her as a pivot—over orchards and meadows, across creeks and swamps, or woods and deep valleys, straight for the appointed tree; slow at first, so that you can keep up with them, but presently with a speed that would tire a fox hound. In this flight the individual bees do not move in right lines, or straight forward like a flock of birds, but round and round like chaff in a whirlwind; unitedly they form a whirling, revolving, nebulous mass, fifteen or twenty feet across, that goes as straight as a projectile to its mark. They are not partial as to the kind of tree,—pine, hemlock, elm, birch, maple, hickory—any tree with a good cavity high up or low down. A swarm of mine ran away from the new patent hive I gave them, and took up their quarters in the hollow trunk of an old apple-tree across an adjoining field. The entrance was a mouse-hole near the ground.

We copy the following from the Report of the Institution for the Education of the Blind, Brantford, for 1879—"Industrial Department (girls): Under Miss Tyrrell's management, this department continues to grow with wonderful vigour. For more systematic organization, I have assigned to Miss Tyrrell two industrial assistants—one having special charge of the knitting-room, the other of the general work-room and of the sewing-machines. The number of girls under training is very large, but the instruction proceeds with the steadiness and accuracy of clock-work. The machinery outfit of the sewing-room is as follows: *Wheeler & Wilson Sewing Machines, seven (7)*; New York Singer, one; Domestic, one. *Our experience is decidedly in favour of the Wheeler & Wilson Machine known as the New No. 8, Straight Needle.* As an extreme illustration of its availability for blind operations I have had its use taught to a poor fellow, who, by a premature powder blast, *lost his left arm at the shoulder, both his eyes, and his sense of hearing.* He previously learned in our classrooms to read, to write, and to make bead-baskets; and now *he is able to thread his Wheeler & Wilson and run a very fair seam.* Two of our girls who are quite sightless attended the late Provincial Exhibition in Toronto, and attracted large crowds by their wonderful execution on the Wheeler & Wilson Sewing Machine. Their exhibit included the neatest of plain sewing, and also the skillful use of the hemmer, tucker and gatherer."

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

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

**REPORT ON AWARDS.**

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

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

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

H. K. OLIVER, Signature of the Judge

**APPROVAL OF GROUP JUDGES.**

J. SCHIEDMAYR, WILLIAM THOMPSON, E. LEVASSIER, JAMES C. WATSON, ED. FAVERE, PERRRET, JOSEPH HENRY, GEO. F. BRISTOW, J. E. HILGARD, P. F. KUKA, F. A. P. HARNARD, A true copy of the Record. FRANCIS A. WALKER, Secretary of the Bureau of Awards.

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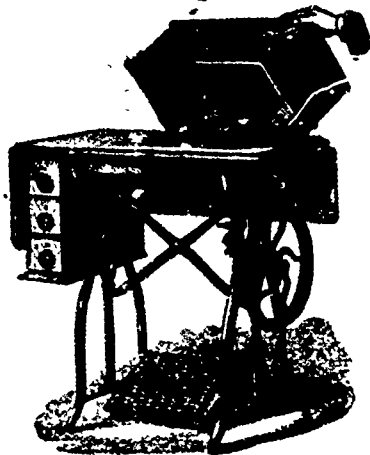
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