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The Canadian Independent.

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

Vol. 25.

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THE CANADIAN INDEPENDENT.

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Subscription \$1 per annum, payable in advance. Remit by Money Order, Draft, or Registered Letter. We want an active Agent in each Church. Advertising rates sent on application.

ON TRIAL.

IN order to introduce the CANADIAN INDEPENDENT into all the homes of our congregations, we have resolved to send it to any address for four months—viz. from May to August, inclusive—for 25 cents.

This is a specially good opportunity to get the reports of the Union meetings that will be held in Kingston in June, and in Keswick Ridge, N.B., in July.

By means of the weekly we will be able to give fresh and full reports of these meetings, and it is desirable that all our people know what is done at our annual gatherings. So subscribe for the CANADIAN INDEPENDENT. Four months for 25 cents.

"SCRIBNER'S MONTHLY" prints 95,000 copies of its May issue. Good. Such a publication deserves its success.

LUNATIC asylums are likely to receive an accession to the number of their inmates from the victims of the walking mania.

DR. J. M. GIBSON, of Chicago, has published a series of twenty Sunday afternoon lectures, under the title, "The Ages Before Moses."

THE Rev. S. Neuth, M.A., D.D., of New College, London, is to be chairman of the Congregational Union of England and Wales in 1880. A good selection.

THE dedication services in connection with the new Bond St. Church will begin on Thursday evening, May 1st. The programme of service will be seen in our advertising columns. We wish our brethren a pleasant time.

THE spring elections in the United States show a decided gain for the Republican party. The present Congress, which is Democratic in both branches, has, by its unwise and headlong action, helped the Republicans materially.

THIS is the time of the year for making up the annual statistical report for the Union Meeting. Will church officers be careful to see that these returns are

accurately made out and promptly sent to the statistical secretary, Rev. W. H. Warriner, Yorkville.

WE wonder if the following example will be extensively followed. A certain Methodist church in Boston did not want to part with its pastor. Well, it was made a "mission church." And now it may retain its minister indefinitely.

THE American Missionary Association wants \$35,000 in addition to the \$15,000 promised it by Mr. Arthington of Leeds, England, to establish a mission in Central Africa. Its proposal is to send out a force of ten men to that region. We hope that it will be successful in securing the necessary funds.

THE "Spectator," of London, reviews the Congregational lecture, for 1877, "The Basis of Faith," by Rev. Eustace R. Conder, and says: "We think Dissenters ought to be proud of Mr. Conder. His book will, we doubt not, be read in many circles. It is an eloquent and well-reasoned defence of Christian Theism."

REV. ALEXANDER MCAUSLANE, D.D., recently celebrated his seventeenth anniversary as pastor of Finsbury chapel, London, Eng. There are some longer pastorates than his in the Congregational ministry there. Rev. Joshua C. Harrison can speak of thirty-three years; Rev. John Munn of thirty; Rev. Edward White of twenty-seven; Rev. Francis Tucker of twenty-five. Good for the men and for the churches.

THE New York and Brooklyn Association is about to make a change in its constitution. Hitherto it has been a ministerial association simply. Now it is to include churches. In this connection, we also see that an attempt is made to form a Congregational club in New York City. There is a famous one in Boston, and we hope that our Gothamite brethren will be able to carry on one that shall soon rival that of the "Hub."

DEAN STANLEY has again spoken on one of his pet themes. In the Park church, Glasgow, recently, he delivered an argument for the connection of Church and State in Scotland. And the Scotch Tories are in ecstasies. Well, the Dean's efforts are not likely to accomplish much. When the question of dis-establishment comes fairly before the Scotch people—and the day is not far distant—they will be found on the right side.

Do our legislators know why they are sent to Parliament? Sir Albert Smith and Mr. Tilley seem to think that it matters not how many hours they spend in what they call "personal vindication." It is time that this absurd custom of repelling accusations on the floor of Parliament should cease. It may be a hard thing to do it, but it would be well to try to teach some of our so-called legislators that they are sent to Ottawa in the interests of the country, and not in their own.

DR. JOSEPH T. DURVEA was examined by a council called by the Central church, Boston, on the 10th of April. He was installed on the 17th. On his examination he said in effect that among the Presbyterians he was disposed to go to the front among the progressives; among the Congregationalists he will be disposed to go to the rear among the conservatives. That is not bad. A progressive Presbyterian makes a good conservative Congregationalist, and vice versa.

SCOTCH Presbyterians are no better when they go to England than are English or American Congregationalists when they come to Canada. Dr. V. M. White, Convener of Committee of the English Presbyterian Synod, on the "lapsed," has been going into the statistics of the matter. He says that if Scotch Presbyterians had always stuck to their Presbyterianism, England would have upward of 1,000 Presbyterian churches instead of less than 300, and London 250 instead of 50. Still, it isn't bad to move a bit occasionally.

THE New York East Conference, of the Methodist Episcopal Church took no decided action on the proposal to do away with the limitation of the pastoral term. Still, a very strong feeling was displayed in favour of a change. Another significant matter in the record of the Conference was the recommendations concerning the management of the "Christian Advocate," the Methodist official paper. Shorter articles were demanded, and it was suggested that there should be less self-laudation. Editors of religious papers generally would do well to mark, learn, and inwardly digest.

PRESIDENT MACOON, of Iowa College, in a paper in the Portland "Christian Mirror," of April 12th, speaks of Mr. Baldwin Brown as "one of the few preachers of 'conditional immortality' among English Congregationalists." Now there are two errors in that statement. The English Congregational preachers who believe in "conditional immortality" are neither few nor obscure. Dr. Dale, Dr. Parker, Edward White, and Dr. Leask are among them. But Mr. Baldwin Brown is not one of them. He is a believer in "Restorationism." And the number of those who sympathize with him is not small.

THE ecclesiastical world is still moving. Professor Charteris, of Edinburgh University, suggests that the theological halls of the Free and United Presbyterian Churches, and all others which have a properly equipped teaching staff, should be recognized by the University, their professors having seats in the senatus, and attendance on their classes held valid as preparation for academical degrees. And the suggestion of this Established Church dignitary is likely to be acted on. Mr. Taylor Innes has given notice that at the next meeting of the Edinburgh University Council he will move for a committee to consider the whole matter.

THE English "Independent" thinks that the Congregationalists of England ought to be allowed to unite with their brethren of the United States in the erection of the contemplated monument to John Robinson. Of course they should. And why shouldn't Canadian Congregationalists put in a brick? But why build a monument at all? He does not need it. His monument is already built. The Congregational churches of America are and ever will remain his best monument. But we do well to keep in memory his words, when he says, "For the gathering of a church I do tell you that in what place soever, by what means soever, two or three faithful people do arise, separating themselves from the world into the fellowship of the Gospel and covenant of Abraham, they are a Church truly gathered, though never so weak, a house and temple of God, rightly founded upon the doctrine of the apostles and the prophets, Christ Himself being the corner stone." Perhaps the "Guardian" would quote these words so that its readers might have some idea of what constitutes a Congregational church. If Baldwin Brown does not know what a Congregational church is John Robinson does.

"ABOUT CHURCH MUSIC."

BY SPERO MELIORA.

It is needless to insist upon so palpable a truth as that there is a place, and no unimportant place either, for vocal music, in the services of the sanctuary. This has been proved by the practice of all Christian assemblies of every denominational shade of opinions, through all ages of the world. The simple hymn sung by an open air audience and the artistic choral service of the Romish Church alike bear practical testimony to this fact. Yet, notwithstanding that music is a natural mode for expressing the emotions of the heart, and the almost universal acknowledgment of its claims, can we say that it really occupies its proper place in the services of the Congregational Churches? Surely not. While it is everywhere admitted that the congregation ought to sing, and it is even urged by many that it is a positive duty as well as a privilege to join in the "service of song in the house of the Lord," how general is the complaint that the people will not sing.

After years of apathetic indifference there seems to be a "revival wave" in this matter passing over the world, to judge from the letters and articles appearing with such frequency in the religious and secular periodicals and journals, even the "Times" having recently opened its columns and published leading articles upon this very subject of "Music in the Church Service."

With these few opening remarks, we may leave the subject of the importance of vocal music in the services of the sanctuary as an admitted fact, requiring no further argument to establish it, and turn our attention to the other questions which grow out of it and which are more or less fully dealt with by every writer on the subject. That our congregations, as a whole, do not sing, is a lamented fact, and if an efficient remedy is to be provided, the cause must be sought out. Several reasons are given why people keep their mouths shut instead of praising God with the voice, but most of these deserve no better name than *excuses*. They have "no voice." Let one of these afflicted individuals without vocal power to join in a hymn of thanksgiving, sing as many of them do, some of the popular songs of the day and then tell them they have "no voice" and had better refrain from any attempts in the future. Would they feel gratified by the criticism? Yet this is the excuse for silence in the Lord's house.

But far more valid reason with many, lies in the fact that they have "no ear." Many a one who likes listening to music, declares that he does not know the difference between the "Old Hundredth" and "God save the Queen." Yet, with a little careful training and a persevering effort on their own part, numbers of these would, to their own surprise maybe, find themselves taking at least a passable part in the song of praise, for after all, it will be found in the large majority of cases that disinclination to trouble lies at the root of the whole matter.

The secret of really good congregational singing is for the congregation to have a tune-book and the ability to read it. And here comes the trouble, not to find a suitable book, for there are many, but to get the people to use it. They "can't be bothered" to learn, and while other minor influences may be at work, want of interest is the great obstacle, awaken that and the key to the whole position is secured.

Now for a word about the troubles of learning. There is not a shadow of doubt that for getting a number of people up to a certain stage of proficiency in reading, within a given time, there is no system equal to the Tonic Sol-fa. With this method, the tune-book may be almost immediately brought into general use in the church. Take an instance of what has actually been accomplished. A minister issued a printed appeal to all his congregation touching this matter of psalmody, coupled with an invitation to form a congregational class, meeting every Monday evening during the winter. The entrance fee was fixed at sixpence (twelve cents), to defray expenses of gas and coals. "The Bristol Tune Book," in the Tonic Sol-fa notation was adopted and the minister took the teach-

ing into his own hands. Most of the congregation came forward at the beginning of the course, many, as usual, fell away after a time, but at least two-thirds of the entire congregation persevered. After a very few lessons the book began to be used in the church. In the course of the first season enough tunes were known for general use in the services, and could be sung from the printed harmonies, while a large proportion of the students could read new tunes having easy transitions, at sight, without disgracing themselves, so that the singing in the regular services was a real, living power, instead of an idle perfunctory performance or duty which had to be got through *somehow*. The second season chanting was taken up with a like result, and the third winter Congregational anthems were introduced: this is an instance from the writer's own knowledge.

Take another example related by the Rev. J. T. Feaston, who is known to many in Canada: "A chapel was built in a poor part of a town in Suffolk. It was opened in the spring of the year. About six months after the opening, a course of psalmody exercises was commenced in the chapel, and the people were exhorted to attend them. They did so, and large numbers came and learned to sing by note and in parts. A competent teacher was engaged to conduct these meetings, and great was the enjoyment they occasioned. About six months after the commencement of this psalmody course, one of the newspapers published in the town contained a long editorial description of the chapel and its arrangements. In this article was the following paragraph, referring to the service of the preceding Sabbath: 'In one respect the service was far more enjoyable to our mind than any other in the town. The singing was unaided by any instrument or choir, but was taken up by all with a perfection of time and tune-keeping, with a fullness of harmony, and a power of expression, which was enough to disturb the peace of mind of an organist for months to come.' This was written just a year after the opening of the place, and the gathering of a congregation, and that in a low and neglected part of the town; and yet * * * we read of the difficulty or impossibility of getting congregations to sing by note and in parts."

(To be continued.)

THE LABRADOR MISSION.

Letters from the above mission have just been received. In the first, dated "Esquimaux River, 6th Jan., '79," Rev. Mr. Butler writes: "The weather has been so very mild that the bays have not frozen over at all, and along the coast one can go about just as in summer. Our river has been partly frozen, but is now almost clear again. Hardly any one here can remember such a season. We have had one or two 'cold snaps,' and the mercury once reached ten degrees below zero. The past two weeks have been very mild, and some days perfectly beautiful. But little snow has fallen either, and it now looks as though we should have a very open winter. Miss Hampton has been quite well; I, better than I feared. The settlement is larger than it has been for a number of years, and the new-comers have occasioned us much trouble and anxiety—many of them being very lawless and unpleasant characters to have about. From this cause some disturbances have taken place, and the state of things spiritually is far from what it was two years ago. From the commencement of coming to the river I noticed a difference, and as weeks went on, evils were continually manifesting themselves, which have caused us a good deal of sorrow. Our own people—church members—have, most of them, kept aloof, but others of whom we hoped better things have been influenced more or less. This evening we commenced our meetings of the 'Week of prayer.' The little school room was well filled. We have had some good meetings this winter—some very still and solemn ones. The truth may be taking a deeper hold than I supposed, but as yet the atmosphere is one of indifference and worldliness."

"28th Jan. The weather has been colder the past two weeks, and travelling is at last practicable. I was out at Bonne Esperance on Friday, and on Saturday

Mr. Whiteley came in to hold a conference with heads of the families on the need of better regulations and more orderly conduct. I trust his talk will do good. He said they all seemed to wish to have things more satisfactory and harmonious, but wanted someone to tell them how. The mail carrier is expected soon. I intend writing for some boards to commence the new chapel at Bonne Esperance, the foundation of which was laid last fall."

Miss Hampton also writes of the winter as being a very mild one, and "passing quickly." She says:—"The time is drawing near when I shall have to part from my scholars, whom I love dearly. Some of them encourage me by their progress; some improve slowly; but I think they all love to come to school. Many have to come without breakfast. They often speak of Miss Warriner, and of her expected return, and are all eager to write letters and send good wishes to her. Our Women's Prayer-meetings are held on Wednesday afternoons, from four to five o'clock, and on Sunday evenings, at half-past six. They have been well attended. Three families have been added to our number this winter: although they formerly belonged to the settlement they have not been directly under the influences of the mission for some years. With many discouragements around us, we know that God's word will not fail, and are cheered by the knowledge that He can make even 'the crooked things' straight. In December, Mrs. Chevalier died, leaving five young children—one, an infant, a few days old. With this exception, there has been no serious illness among the people."

In connection with the foregoing extracts, the readers of the INDEPENDENT and others are reminded that Miss Warriner expects to return to Labrador this Spring. An opportunity will then be given to those interested in the mission, of sending Sunday school papers, magazines, etc. Small books, suitable for prizes, little gifts for the Christmas tree, etc., would also be most acceptable and welcome. These should be addressed: "For Labrador Mission," and sent, as is most convenient, either to Mrs. Toller, 276 Jarvis Street, Toronto, or to Mrs. Wilkes, 249 Mountain St., Montreal, P. Q., before 20th May.

E. TOLLER, Secretary Labrador Mission.

Received for Labrador Mission, from friends at Embro, per Miss Large, \$10.00.

Toronto, 10th April.

THE OPPORTUNITIES OF OLD AGE.

There is a dignity in age which should command respect. The inspired Book says, "The hoary head is a crown of glory," and yet old age is often spoken of slightly, and treated disrespectfully. This is greatly to be deplored, both because the younger folk lose so much of the benefit which they might receive from the varied experiences of those who have preceded them in the painful and dangerous journey of life, and because the elder ones are deprived of the sweet companionship of those who could, if they would, do so much to brighten their waning years.

There is no more harmonious, helpful friendship, than when the old and young walk together in loving confidence. True, the younger must be patient with the infirmities and conservatism of age, as it, in turn, needs to be tolerant with the impetuosity and enthusiasm of youth.

We cannot help thinking that in many instances, elderly people are themselves to blame for much of the indifference which is shown to them, and to which they are naturally so sensitive; inasmuch as they often withdraw into themselves, and do not accord to those who are coming on after them, and who are undergoing experiences like their own, that generous sympathy and consideration which would draw them closer together. Who should be so sympathizing in times of sorrow as those who have known trouble and suffered grief? Who so fitted to understand the peculiarities of childhood, to have patience with the waywardness and stormy sports of youth, to listen kindly and wisely to the confidences of shy lovers, or to advise with, and assist in mapping out the future of the young couple just starting in their new life, as those who having

gone before them, step by step, know by experience the conditions and needs of each and every period?

Removed as it were from the more active duties of life, they have time and opportunities to cultivate friendships with the younger ones, which may be even warm and abiding, and, having gained their loving respect, to drop words of counsel which shall be of infinite service to them in the future. We often hear elderly persons say with a weary sigh, "I seem to be of no use to any one. Nobody appears to care about me." This, we are sure, need not be. Love begets love, and there is no reason why grandpa and grandma may not be the centre of a faithful, loving circle, consulted in every difficulty, entrusted with all the little secrets, and sharers in all the pleasures of the family group. But they must make the advances, and be always the same true, disinterested friends. Though young blood be hot, and impatient words may sometimes be spoken, yet in time they will be regretted, forgiveness sought, and peace restored.

We have known the most beautiful friendships of this sort. We recall especially, the love of one dear boy—who has now passed away in all his youth and promise—for his grandmother. It was a warm and enduring attachment. When discouraged, or sick, no place was so attractive as "grandmother's room," or so comfortable as "grandmother's bed." Many a confidential talk they had together, and she had opportunity to give him many a word of caution as well as of cheer. And now that his chair is vacant, one of her pleasantest recollections is the memory of his devoted affection for her.

NORMAL CLASS TEACHERS AND HOW TO GET THEM.

The people of the churches are ready for an organized movement in religious instruction conducted on educational principles and methods.

Normal classes for Sabbath School teachers and senior scholars promise help in this direction. In a previous paper we examined the ordinary means of instruction and education by which our teachers are to be built up and equipped for their important and delicate work; and it must be apparent that the means of grace and of religious education as presently endorsed by the Church, are not fully adapted to secure the end contemplated in furnishing a staff of reasonably qualified teachers for our Sabbath School work. Are matters to continue as they are in this respect? Are they all that is possible for the best results? Or are they all that is desirable? It requires no special foresight to believe, that in view of the growing importance being attached to the religious instruction of the youth of the Church, and the exposure of our Sabbath School work to dangers from without and weakness within, ten years of matters as they are will leave us barren in moral strength and feeble in enterprise. Official work however high in quality and abounding in quantity will not prevent great loss. Our unofficial workers must be raised in tone, in attainment, in experience and in training. Our teachers by the tacit consent of the Church, are placed at the sources of the stream of our future life, to cast in the healing salt, or the corrupting poison; to direct the streamlet in the path of the river of life, or to the dead sea of Sodom and Gomorrah. Mere reading the Bible and expounding it in sermon and lecture form does not meet all the necessities of a religious education.

Telling and training are different in process, distinctive in effort, and differently organized as means of help. We need an era of training co-ordinate with an era of telling, and the people that give the best and wisest attention to this, will in the future Church be the most powerful, intellectually, morally and spiritually.

The quality of the teaching practically settles the attainments of the learner; the attainments of the children mould the character of the home; and the life of the home forecasts the efficiency of the Church; and unless the children of this world are to be forever wiser than the children of light, the Church will at once take up this question of training her unofficial workers.

Every congregation with its training class will be an organized centre of influence, and these will prove the deepest and strongest entrenchment of the citadel in the day of trial and conflict.

Our first necessity in such a work is:

1. A body of teachers.
2. A course of study.

Let us deal with the teachers first. We need spend no time in inquiries as to who these normal class teachers are to be, or where they are to come from, but at once state our conviction.

That the pastor of the congregation with his Session are the responsible parties for the instruction of the children, in the oversight of the homes and the school, will not be questioned; therefore, whatever is needful for these parents and teachers for the wise and faithful discharge of this urgent duty comes within the scope of a minister's necessary work, as truly entering into his vows of ordination as that of preaching the word.

The training and equipment of teachers and parents to this work of instruction is the minister's true position, and his vital relation to what is called the Sabbath School enterprise.

The elevation, guidance and encouragement of those already in the work, and the qualifying of others who are to be called to the work, is the highest sphere of the pastor's educational efforts. "The same commit thou to faithful men, who shall be able to teach others also."

We do not regard what we have in view as accomplished by taking a senior class on Sabbath, or through the week, for the teaching of a specific Bible lesson, but by organizing a class of workers, selected from the congregation and the school, for a course of study and training adapted to awaken and foster fitness for school work.

From many letters of inquiry respecting normal class work we are satisfied as to the soundness of the following conclusions:

1. That many pastors admit the necessity of the work and feel the importance of it, who earnestly desire to help their present staff of teachers and wish to make provision for the future supply, but are utterly perplexed as to how to go to work, as to the kind of subjects, or course of lessons to be taken up, as to the manner of treating them, or where help is to be found.

2. Others admit the desirability of what is proposed, but realizing their own unpreparedness to grapple with the proposed work, sometimes assume a dignified position which when put into words, means that the phrase "Normal Class," expresses strongly very poor and unimportant work. So matters stand. The necessity is owned; the desirability is admitted; but the pastor cannot think of undertaking it. His work as set forth by the Church and expected by the people, IS ENOUGH.

Instead of falling back on the ultimate of helplessness and despair we would ask three questions:

1. Is not the training of Sabbath School teachers a new necessity in the Church, one she never contemplated in her organization of means of instruction and education? If it is she can deal with it and adapt herself to it.

2. Has not the necessity arisen from her increased LIGHT on the importance of the early period of convictions and formation of character; also from her increased LIFE in the willingness of multiplied workers? If this is the case, ought not the Church gratefully to acknowledge the open door to do higher and better work for Christ?

3. Is it not largely the result of an altered state of society in the matter of popular and public education, in the increased attention given to the education of the child, the wisdom of the methods adopted, and the completeness of the machinery set in motion, all to fit for earthly citizenship?

Shall the church be less wise, less able to see afar off, less willing to adopt her means, and organize her forces for the work of training a generation that shall be high in character and loyal to Christ.

These altered conditions have called forth great variety of agencies in the shape of societies, associations, etc., these also have shared in the work of breaking up fallow ground, but when that is done their mission is fulfilled, but if the Church will not

deal with the necessities thus created, socialism may lead the people in unfruitful ways. From these and other important considerations, we regard this matter of trained workers and the way to do it as claiming careful consideration.

The pastor of a congregation is placed in new circumstances from what he was twenty years ago, and the preparation that on the whole suited his work then is unsuited now. If this work has become a necessity for him and his office, then his own preparation and training ought to be adapted to his prospective work, that is to say. Our higher institutions in their work of training the public and official workers, ought to recognize the new circumstances and instruct and equip for it.

Our colleges should have a department of DIDACTICS alongside of, or associated with, HOMILETICS. If this were the case, and vigorously carried out, our pastors would not be so helpless as to the means and methods of training others.

PAYING SUBSCRIPTIONS TO CHURCHES.

In the lax morality of the times there is occasionally a want of conscientiousness even in church members, especially in the matter of "paying subscriptions." A man hears a rousing sermon, which makes him "feel good," and in the ardour of the moment puts down a generous subscription. So far all is right. But is there not sometimes hidden away in his inner consciousness a secret feeling, which he does not dare to confess even to himself, that if for any cause he regrets his impulsive act, he can "take it back," pleading that he is "dissatisfied," or has changed his mind? This is a species of dishonesty which is condemned alike by the Bible and by the law of the land. No man is under compulsion to give or to subscribe. But when he *does* subscribe, he is under a solemn pledge which he cannot violate. "Better that thou shouldst not vow, than that thou shouldst vow and not pay." It is time that the consciences of men were pricked up on this subject. A subscription to a church is just as binding as a note in the bank, and a man who has once given it has no moral nor legal right to violate his obligation.

We are glad to see that the courts have come to the help of the churches in this matter, and that the law is a schoolmaster to bring delinquent members to a sense of common honesty.

Away in the centre of New York, nestled among the hills, is the town of Knoxboro, so named from the late General John Jay Knox, one of its first settlers. Here was planted, some fifty years ago, a Presbyterian church, which, like a vine in the cleft of the rock, struck its roots into the earth, and put forth its branches, and yielded its goodly fruit. After the lapse of a generation, it set about erecting a new church, and among those who subscribed to the undertaking was a Methodist brother, who put himself down as a contributor to the Building Fund. But after a time (according to the Methodist doctrine of falling from grace) he fell away, and refused to "pay what he had vowed;" whereupon the Presbyterians undertook to illustrate their doctrine of the perseverance of the saints, by "putting him through." Their attorney was a young lawyer of New York, Mr. John H. Knox, a grandson of General Knox, one of the venerable founders of the church as well as of the town. To the claim of the church the delinquent subscriber offered certain technical objections, founded on an alleged lack of organization, proper appointment of treasurer, and defective wording in the subscription paper—objections which were at first sustained in the lower courts, but on being taken to the Court of Appeals, the judgment was reversed, and a verdict found for the church, for the whole amount, with interest and costs.

The case is an important one, as showing that our highest courts are disposed to uphold the rights of churches against refractory subscribers, who make large promises, and then refuse to keep them, hiding under some petty technicality to escape their just obligations.—N. Y. Observer.

THE Grand Masonic Lodge of Italy has offered a prize of 2,500 lire for the best "moral treatise for children, to be used in schools in place of Roman Catholic Catechism."

THE
CANADIAN INDEPENDENT.

TORONTO, THURSDAY, APRIL 24th, 1870.

JESUS AND THE RESURRECTION.

THE recurrence of the season known among several very large sections of the Christian Church as "Easter week," and observed among them with appropriate solemnities, recalls to our mind the fact that the apostles preached, everywhere, "Jesus and the Resurrection." The "Christ crucified," whom Paul desired alone to know as the theme of his ministry in Corinth, and Philippi, and Ephesus, was not a *dead* but a *risen* Christ, and it was that fact, abundantly attested, which gave to the other co-related fact of his crucifixion its value and potency. Seen only upon the cross, condemned for blasphemy and suffering its penalty between two thieves, or remembered only as having made his grave with the wicked, the preaching of such a Saviour might well be a stumbling-block to the Jew, and foolishness to the Greek. But Paul had *seen* Him after His resurrection, and knew of hundreds of others to whom He had "shown Himself alive after His passion," and with a shout of gladness and of triumph he meets the unbelief of his day and says, "But now is Christ risen from the dead, and become the first fruits of them that slept."

It is not the custom with our churches to keep either Good Friday, or Easter, or any indeed of the "feasts" of the Anglican or Roman ecclesiastical calendar, at least, by any religious services. There is a tendency in human nature to "observe days, and months, and times, and years," as witness the numerous *fetes d'obligation* of the Church of Rome. It is possible we may have gone somewhat to the other extreme, and, in the spirit of the old iconoclasts, been laying violent hands on some things that might with advantage have been preserved by us. And Easter may be among them. If any such feasts are to be kept, certainly that which commemorates the resurrection of our Lord and Saviour from the dead has a first claim upon us.

As a "movable" feast, we cannot with absolute certainty fix the date for our Saviour's crucifixion, because we cannot positively settle the question of the *year* in which the event occurred. Bishop Ellicott, who has bestowed much learned labour upon the subject, thinks the 14th day of the month Nisan fell that year on 7th of April, and that that was the day of all days, when atonement was made for our sins upon the cross of calvary. But whether or not his calculation be correct, we know that the present is the paschal moon, for, as we write, our Jewish brethren are observing their passover. Let us then keep the feast, as Paul commends it to us,—"not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth."

NOW IS CHRIST RISEN! Our living, personal, exalted Saviour, at the right hand of the throne of God! Alas! how often is He to us but little more than a myth, or an article of our creed! And yet, hear Him say to John, in His Patmos exile, "I am the First, and the Last; I am He that liveth and was dead; and behold I am alive forevermore, Amen; and have the keys of hell and of death." What can we need that He cannot give us? Where can we go that He is not with us? In the hour of danger His voice may be heard above the storm saying, "It is I, be not afraid!" In the hour of trial and temptation,—"Be of good cheer: I have overcome the world." If the Christ of the Gospels be only a myth to us, then these comforting and reassuring words will be but empty sound. According to our faith will be our consolation in Him. If His resurrection be but a fable, our faith is vain, and that, which to Paul was such an inspiration in his work and daily martyrdom for Christ, is a delusion and a snare. But if our faith in this central fact of the Christian system—this key-stone of the arch of the Temple of Truth—be well assured, let us show its power over us by our own resurrection to newness of life, and our seeking those things which are above, where Christ sitteth on the right hand of God.

"FORBID HIM NOT."

THE installation of Dr. James M. Whiton as pastor of the First Congregational church in Newark, New Jersey, deserves more than a passing notice. Dr. Whiton has been known for some time as the author of a small volume bearing the title: "Is Eternal Punishment Endless?" In that work the answer to the question is that of nescience. The conclusion of the writer is stated in this language:—"That the Bible, while teaching future punishment in terms sufficiently explicit and severe for the purposes of moral government, does not positively declare the duration of that punishment." Because of his known theological position, when it was learned that Dr. Whiton had been called by the Newark church and had accepted the call, a great deal of curiosity was felt as to what the action of the consulting council would be in his case. It was believed by some that no council, unless packed, would recommend his installation. However, the council has come and gone, and he has been installed. A large number of the churches of New Jersey were represented in that council, and after a thorough examination of Dr. Whiton, it was decided by 29 voices to 3 that he was worthy of fellowship and confidence. The action of the council must not be misunderstood. In his peculiarities of doctrine, Dr. W. probably found no one to sympathize with him. The vote simply means this, that notwithstanding opinions which could not be commended by the brethren, he was worthy of fellowship taking him al-

together. He was found to differ from the generally-received views on the subjects of inspiration and the atonement, as well as on that of the future life. We rejoice at the action of the council. It seems to us that the only logical position we can occupy as Congregationalists is that occupied by that New Jersey council. So long as a man in the ministry does good work for God and men, we should give him our fellowship and sympathy, although we may believe him to hold erroneous views on some points. We do not approve of his errors by approving of him. We only approve of what is good and useful in him. Nor are we bound to keep silent about his errors. These we may point out and combat on all suitable occasions. Let us have more and more of free utterance, with charity, in our Congregational circle.

News of the Churches.

A LARGE number of people connected with the Congregational churches of Lanark are about to settle in the Paisley Colony, Manitoba. This colony consists of twelve townships (No. 2, 3 and 4 in ranges 10-14), in the south-western portion of the province, east of Rock Lake and west of the Pembina river.

THE Mutual Improvement Society, of the Hamilton church, celebrated its eighth anniversary on Monday evening, the 14th of April. A large number of people gathered on that evening in the lecture-room of the church, and enjoyed a rare literary and musical treat. This society is very successful in its ordinary work, and the gathering on this occasion proved that a great deal of interest is felt in it.

THE following list shows the engagements of the students for the summer.—Mr. McFadyen has accepted a call to Inspector St. Church, and will be ordained in about two weeks. J. B. Saer goes to Owen Sound, H. McIntyre to Acton, C. H. Keavys to Unionville, R. Eadie to Don Mount, G. Robertson to Ulverton, C. Black to Inverness, Geo. Fuller to Lancaster, G. J. Powell to Turnberry and Howick. Mr. Curry is expected to supply the Eastern Church, Montreal.

ON Sunday evening, April 13th, after the evening service, the Young People's Monthly Meeting, of the Hamilton church, had a sort of anniversary occasion. A large number of people gathered in the lecture-room. After prayer by Mr. John Black, Mr. S. Huxley said something about the design of the meeting. It was shown that it has been in existence for some fourteen or fifteen years, and has done much good. Mr. A. Alexander spoke on "Religious Earnestness," Mr. S. Briggs on "Naturalness," Mr. T. Bale on "Practicalness." The pastor, who presided, then summed up the whole and closed with the benediction.

OBITUARY.

It is our painful duty to chronicle the death of Mrs. James Cameron, which took place in the City of Toronto, on Sabbath morning, April 6th, in the 61st year of her age. In the death of the deceased we lose an earnest and faithful member.

Mrs. Cameron was born in Tenbury, England, and came to this country with her parents sixty years ago. She united along with her husband in the year 1860 with the Congregational Church (Church Hill), under the pastorate of the Rev. Joseph Unsworth.

Upon the formation of the Congregational Church in the village of Acton, she was one of the number that entered into "covenant," and the first to be removed by the hand of death.

Her sufferings were very great, arising from a cancer in the tongue. Some six months ago the deceased underwent an operation, after which she somewhat re-

covered, and to the joy of her family returned home. Alas for human hopes! how transient. The deceitful malady blighted every expectation, for it proved to be the messenger of death.

In December last, she again left her home, and returned to the city for consultation. Shortly afterwards she was confined to her bed, which proved to be the bed of death. For four weary months the deceased was the subject of severe suffering. Yet without a murmur the affliction was borne with Christian fortitude. Her joy, her peace was Christ. With patience she awaited her end, which was truly peaceful.

The last visit made by her pastor, she expressed her gratitude to all the brethren who had visited and spoken to her words of comfort.

On the Tuesday following her decease, her death was improved by her pastor, who preached (by request) to a very large audience from Romans viii. 18.

Acton.

JAMES DAVIES.

Official Notices.

CONGREGATIONAL COLLEGE, B. N. A.

Received to date for current year: Colonial Missionary Society, London, Eng., \$1,433.57; Endowment Fund interest, \$690.00; Montreal, Zion Church, \$381.99; Montreal, Emmanuel Church, \$200.85; Montreal Eastern Church, \$18.16; Montreal, Robt. Anderson, Esq., \$100.00; Toronto, Zion Church, \$50.00; Toronto, Western Church, \$30.00; Kingston, First Congregational Church, \$330.80; Kingston, Bethel church, \$7.35; St. Catharines, \$6.00; Burford, \$26.50; Scotland, \$13.55; Kelvin, \$1.75; Paris, \$80.00; Athol, 14.50; Cranby, \$29.25; Garafraxa, First Congregational church, \$2.00; Guelph, \$35.50; Forest and Warwick, \$9.00; Martintown, \$8.22; Sarnia, \$8.00; Listowel, Mrs. McGregor, \$1.00; Sheffield, N.B., \$15.00; Coldsprings, \$9.25; Vankleek Hill, \$8.44; Inverness, \$5.00; Bristol, England, W. Somerville, Esq., per Rev. Dr. Wilkes, \$97.33; Frome, \$11.50; Mr. Currie, a student, \$13.00. Total, \$3,637.51. Due from last year, \$748.19; payments to date, \$3,921.95. In all, \$4,670.14. Due treasurer \$1,032.62.

R. C. JAMIESON, Treasurer.

Montreal, April 16th, 1879.

CONGREGATIONAL UNION, ONTARIO AND QUEBEC.

Churches intending to send delegates to the Union assembling in Kingston, June 4th, are respectfully requested to appoint them at their next church meeting, say on or before the 30th of April, in order that their names, together with the names of the pastors who propose being present, may be sent to the committee in charge of their entertainment, a month previous to the assembling of the Union. Every effort will be made to secure proper accommodation for all who may come. But pastors and delegates neglecting to give an early intimation of their coming must be responsible for the consequences. Such communications, stating P. O. address of the sender, should be made to Thomas Hendry, Esq., Kingston, Ont.

SAMUEL W. JACKSON,

Pastor First Congregational Church.

Kingston, April 16th, 1879.

To the Editor of the CANADIAN INDEPENDENT.

SIR,—Mr. Mursell has come and gone, and he is to be remembered not only by those who saw him and heard his voice but by many whose only acquaintance with him is through his letters to the "Christian World." Among the most remarkable incidents of his visit was his address to the students of Congregational College. It makes one stare to read of a Baptist minister lecturing the children of free Congregationalism, on "the exclusive regime." He seems to think we need stirring up. He goes away with the hope that here "there is rising a generation which is prepared to trample down the hedges and dividing lines which the present race is too timorous to break through." He evidently thinks that the sectarianism is not all on one side. And he says by implication that the closer relations which subsist between the two branches of the Congregational family in England is due not altogether to the enlightenment of the Baptists but also to the Christian considerateness of those who differ from them. It seems to be the fact that if the

Baptists are "close" in Canada, their Christian brethren have as erroneous an idea as they have of the importance of the point of difference. In denying that immersion makes a man a Christian, we lean a degree or two to the extreme of saying that it prevents him being one. At any rate, we do not look for any largeness or liberality among people who are resolved to hold one narrow principle and carry it out to some of its consequences. They seem narrow to us—just as the Atlantic may have seemed narrow to the ancient Romans who looked upon it through the Pillars of Hercules, but when going across the peninsula they stood on its shores they found it a mighty sea. So might we find that the Baptists except in this one point are large and liberal Christians; that the close communion principle no more cramps the grace of God in their hearts than a twelfth century costume on a masquerader transmutes him in his mental life into a soldier of the crusades. It may be that Baptists are narrow—at the neck, like the boy's jar of nuts—and their narrowness is not in our way unless like him we are unreasonable in our requirements. If they are ready to work with us all day let us find no fault if they must go home to supper—we may do the same. If they are shy of working with us, may it not be that we have too little regard for their prejudice against seeing us "eat with unwashed hands." Let us have the same generous consideration for what seems to us their weakness which prompts us to have a fish dinner on Friday if our guest happen to be a Roman Catholic. Thus shall we understand them better and teach them to understand us, till looking us straight in the face they shall say, "We thank God that ye are both almost and altogether such as we are, except these bonds." The Atlantic cable has not removed the ocean, but the electric spark treats it as if it were not there; and the baptismal font may still remain the outward sign of separation long after the Divine spark has effectually established the unbroken communion of hearts. Yours, etc.,

C. S. PEDLEY.

SOME METROPOLITAN FACTS:—London, with all its suburbs, covers within the radius of 15 miles of Charing Cross nearly 700 square miles. It numbers within these boundaries over 4,000,000 inhabitants. It contains more country-born inhabitants than the counties of Devon and Gloucester combined, or 37 per cent. of its entire population. Every four minutes a birth takes place, and every six minutes a death. Within the circle named there are added to the population 205 persons every day, and 75,000 annually. London has 7,000 miles of streets, and on an average 28 miles of new streets are opened, and 9,000 new houses built, every year; 1,000 vessels and 9,000 sailors are in port every day. Its crime is also in proportion to its extent. Seventy-three thousand persons are annually taken into custody by the police, and more than one-third of all the crime in the country is committed within its borders. 38,000 persons are annually committed for drunkenness by its magistrates. The metropolis comprises considerably upwards of 100,000 foreigners from every quarter of the globe. It contains more Roman Catholics than Rome itself, more Jews than the whole of Palestine, more Irish than Belfast, more Scotchmen than Aberdeen, and more Welshmen than Cardiff. Its beer-shops and gin-palaces are so numerous that their frontages, if placed side by side, would stretch from Charing Cross to Chichester, a distance of 62 miles. If all the dwelling-houses in London could thus have their frontages placed side by side they would extend beyond the City of York (196 miles). London has sufficient paupers to occupy every house in Brighton. The society which advocates the cessation of Sunday labour will be astonished to learn that 60 miles of shops are open every Sunday. With regard to churches and chapels, the Bishop of London, examined before a committee of the House of Lords in the year 1840, said:—"If you proceed a mile or two eastward of St. Paul's you will find yourself in the midst of a population the most wretched and destitute of mankind, consisting of artificers, labourers, beggars, and thieves, to the amount of 300,000 or 400,000 souls. Throughout this entire quarter there is not more than one church for every 10,000 inhabitants, and in two districts there is but one church for 45,000 souls."

Religious News.

CALIFORNIA has eighty Congregational churches. THE Buddhist nunneries of China have been closed by order of the Emperor.

THE "Jewish Times" computes the number of Jews all over the world to be 6,503,000.

THE Whitefield Tabernacle, London, Eng., seems to be doing well under Rev. John Morgan.

NINE-TENTHS of the ninety nine criminals in the Ohio penitentiary for life owe their imprisonment to whiskey.

THE gift of Deacon Otis to A.B.C.F.M. appears after a careful inventory to reach nearly one million dollars.

MAJOR WHITTLE, aided in the singing by Mr. and Mrs. McGranahan, is holding revival meetings in Syracuse, N.Y.

MR. SANKLY has been singing his Gospel hymns in a parish church in England, and that at a regular Sunday service.

DR. F. A. NOBLE goes from the First Congregational church, New Haven, Connecticut, to Union Park Church, Chicago.

WE see that Rev. R. Lewis, once of Belleville, is to leave the church in Ludington, Michigan, at the end of this year.

NEW YORK CITY has 489 churches, chapels and missions of all sorts; but over against these it has 7,874 drinking-saloons.

THE Wesleyans of New Zealand have 150 churches, 116 other preaching places, 3,190 church members, 433 probationers.

THE Defoe Congregational church, Footing, England, has recently celebrated its one hundred and ninety-second anniversary.

THE Congregational ministers of North London are carrying on monthly meetings from church to church, and they are very beneficial.

THERE are 1,542 theatres in Europe, of which Italy has 348, France 337, Germany 191, Spain 168, Austria 152, and England 150.

REV. H. W. BEECHER at a Brooklyn mass-meeting urged family influence as the chief factor in repressing the drinking customs of society.

THE British and Foreign Bible Society presented, through Earl Shaftesbury, a Bible to the Duke of Connaught, on the occasion of his marriage.

DURING last year 327,813 volumes of fiction were drawn from two free libraries in Liverpool, while only 113,391 volumes of all other subjects were drawn.

THE Cumberland Presbyterian Church of the United States, with a membership of 106,253, could raise only \$3,111 for foreign mission work in 1878.

DR. CHARLES JAMES VAUGHAN, master of the Temple, London, Eng., well known in religious literature, has been appointed Dean of Llandaff.

THE moderator of the next General Assembly of the Free Church of Scotland is to be Rev. James Chalmers Burns, a member of a distinguished family.

IT is encouraging to know that in spite of the times the American Bible Society reports a greater demand for the Bible than existed in any previous period.

WE see that the Episcopal bishopric of New Caledonia, British Columbia, has been offered to Rev. W. Ridley, vicar of St. Paul's, Huddersfield, once a missionary in India.

FISK UNIVERSITY, Nashville, Tennessee, has received \$50,000 from the estate of a Mr. Stone. It has done good work already for the South. It knows no distinction of colour.

SOME of the Chinese students in the Williston Seminary, Mass., have organized a Chinese Christian Home Mission to raise money for the missions at home and for churches and schools.

REV. R. W. DALE has been holding special services at Norwich, preaching morning and evening to those who profess the Christian faith, and also to those who may be termed "outsiders."

THE Caithness Free Church Presbytery, of Scotland, doesn't want a committee appointed to visit the theological colleges "in order to see that the students were trained in a sound knowledge of the faith."

SOME of the missionaries in South Africa are engaged in an attempt to prove that the Zulus are lineal descendants of the lost tribes of Israel. It is said they "have generally marked Jewish features, and their language is full of Hebrew idioms."

THE English Congregationalists received for mission work last year the following amounts: for the London Missionary Society, \$600,000; Colonial Missionary Society, \$19,000; Home Missionary Society, \$30,500.

IT costs the Presbyterian Board of Foreign Missions, of the United States, only 4 1/2 per cent to disburse its annual receipts of about \$450,000. And yet we occasionally hear little-souled men retailing the base slander that it costs a dollar to send a dollar to the heathen.

THE peculiarity of the canons of St. Paul's, London, in the matter of sermons, are said to be: Canon Gregory can read his sermons but can't write them; Canon Lightfoot can write his sermons but can't read them; Canon Ludion can do both; and Bishop Cloughton (the army chaplain) can do neither.

PASTORS, THEOLOGY, AND THE AGE.

What then should the pulpit do? Should it ignore the controversies of the day, and say nothing about the questions which are on the lips of thinking men? Very seriously some give this advice, and very sincerely do we think that they are mistaken. The pulpit has a magnificent opportunity in these days when all ears are open to hear whatever may be said on fundamental questions of belief, and the duties of the pulpit are commensurable with its opportunities. There is room for questioning whether it is not too often taken for granted that those who habitually hear the Gospel are troubled with no doubts and beset with no fears. But it would be hard to make a greater mistake. The duties of the pulpit cannot be performed, it is true, by preaching dry and lifeless theological formulas; but neither can they be performed by adopting a tone of uncertainty, timidity, and doubt regarding the great verities of our faith. If any one supposes that he can wisely keep aloof from controversy by divorcing faith from practice and preaching purely ethical discourses, let him ponder these words of one of our foremost anti-theistic thinkers: "The great desire of this age is for a Doctrine which may serve to condense our knowledge, guide our researches, and shape our lives, so that Conduct may be the consequence of Belief" (Lewes' "Problems of Life and Mind"). That faith and practice are inseparably connected is one of the common lessons of the evangelical pulpit; it is interesting to notice that it occupies such an honoured place in Mr. Lewes' volumes, and perhaps it will be better appreciated by us all, now that we are able to cite in support of it the grave sanction of a famous Positivist.

Whatever room for difference of opinion there may be in regard to the relations of the pulpit to prevailing error, there can be no reason to doubt that, in a purely didactic way, it should give a large place to doctrine. Of the preacher it should be said, as it was said of Christ, "He opened his mouth and taught them." We are frequently told that systematic theology rests on exegesis; but there are also many illustrations of the fact, that a sound exegesis is promoted by a study of systematic theology. There are instances, says Professor Flint—and perhaps this is one of them—where A is the cause of B, and B is the cause of A, paradoxical as it may appear. The men who ridicule theology, and tell us to preach the Word, are the very men who betray their own lack of theological training, by their crude and arbitrary, though often original interpretations of Scripture. It would be easy to cite examples of this false method where single words are torn from their connections, and quoted to support statements that contradict the analogy of faith; or where texts, strung together without any other bond of connection than their place in the columns of a concordance, are made the basis of unsound and absurd conclusions. Dogmatic theology is the cure for unsound exegesis, just as exegesis is our protection against merely speculative dogmatics.

No; we cannot get rid of theology. Men are perplexed; they want light. If there is a sounding-line which will go down to the depths of conscious life, they want it. If there is a generalization which will take cognisance of the facts of experience, they are in quest of it. If there is any way of voicing the world's unrest in an authorized and authoritative Litany, they are waiting to hear it. Christianity supplies their wants—nothing else will; and the formal statement of Christianity is Christian theology. It is a matter of regret that so many minds are turning away from Christian theology because it is an old subject, and because there are new fields which invite cultivation, and promises a larger harvest. Comparative theology has its lessons, no doubt, and some men may be professionally called to study it; but it is the theology of Christ and not of Confucius that we are commissioned to teach. Man that is born of woman has but a short time to live, and cannot afford to be tasting every muddy stream of religious thought, in order that he may the better appreciate the river of water of life which proceedeth out of the throne of God and of the Lamb. A comparative study of time-tables may be

an excellent acquisition in its way, but the engineer who possessed it would find it a poor substitute for a minute acquaintance with the schedule of his own road. Even the study of the evidences of Christianity, important as it is, and even essential when one is professionally called to deal specifically with such subjects, may occupy too much of a minister's time. Borderland studies are not the special and exclusive province of the pastor; and if some men deal too little with current questions of belief, others deal so exclusively with the apologetic side of Christian theology that they injure their general usefulness; they spend their whole time in making clean and clear the approaches to the temple, when their proper place is within the walls, and their proper function is to minister at its altar.

But there is much to encourage us in the prosecution of theological study on the side of dogmatics. A new theology is not needed, but new theologians are; and within the old lines of confessional orthodoxy there is ample room for fresh thought, and a rich reward for patient investigation. The doctrines are few, but there is a kaleidoscopic variety of combination. The pastor is preaching, let us say, on the resurrection of Christ. Well, it is but a step from the empty grave of Jesus to the throned glory of humanity. *Cur Deus homo?* Has all been said that can be said in answer to Anselm's famous question? I do not know; but it is safe to say that no one who has pondered much on the doctrine of the incarnation, can regard "*I want to be an angel*" as a valuable contribution to the hymnology of the Church.—*Professor Patton in the "Catholic Presbyterian."*

"I AM THE DOOR."

"I am the Door." O wanderer, come in!
Art thou not weary of a world of sin?
Stay not outside, where all is dark and cold;
Come to the warmth, the brightness of the fold.

"I am the Door" to life, to peace, to light.
Without, the storm, the startles, cheerless night;
Within, a scene of blessedness untold,
The "many mansions" of the heavenly fold.

"I am the Door," the true, the only way;
All other paths will lead thee far astray.
The wayward ones, who will not be controlled,
Shall never find the entrance to the fold.

"I am the Door." O child of sorrow, come!
Pause not upon the threshold of thy home;
Soon shall thy sad and tear-dimmed eyes behold
The wondrous radiance of that blissful fold.

"I am the Door." Pass through, and thou shalt see
The glories of the place prepared for thee;
The walls of jasper and the streets of gold,
The sapphire pavements of the upper fold.

"I am the Door." O weary one, come in!
A glad and eager welcome thou shalt win;
Thy name among the ransomed is enrolled,
The Shepherd gives thee entrance to the fold.

—R. M. S.

A RELIGION that never suffices to govern a man will never suffice to save him. That which does not distinguish him from a sinful world, will never distinguish him from a perishing world.—*John Howe.*

How time flies! Dr. Chalmers' fame and influence are so fresh and green that he seems to have belonged to a generation but just passed away, yet we read that at the March meeting of the Free Church Presbytery of Edinburgh, Sir Henry Moncrieff moved. "Whereas the late Dr. Chalmers was born on the 17th of March in the year 1780, and whereas it will be due to his memory that the next Free Church General Assembly should adopt adequate measures for having the centenary of his birth attended to with that manifestation of thankfulness to God which the raising up of such an advocate of Christian truth is fitted to call forth, it is humbly overtured by the Free Presbytery of Edinburgh to the ensuing General Assembly that they take this subject into consideration, and follow such action regarding it as in their wisdom may seem meet." The resolution was adopted.

THE First Congregational Society of Meriden, Conn., has just completed a church edifice costing \$176,000.

The Sunday School.

INTERNATIONAL LESSONS.

LESSON XVIII.

May 4 } *THE SUFFERING SAVIOUR.* { Isa. lii.
1873. } 1-12.

GOLDEN TEXT.—"Who his own self bare our sins in his own body on the tree." 1 Pet. ii. 24.

HOME STUDIES.

M. Isa. l. 4-11. His back given to the smiters.
I. Isa. lii. 1-15. His visage marred.
W. Dan. ix. 20-27. Cut off, but not for Himself.
Th. Isa. liii. 1-12. An offering for sin.
F. Matt. xxvii. 11-26. Christ rejected.
S. Matt. xxvii. 27-50. Christ crucified.
S. Acts viii. 26-40. Jesus the Christ.

HELPS TO STUDY.

The prophecies of Isaiah are made up of two chief collections, the latter including chaps. 40-66. This second collection consists of three sub-divisions, each of which ends with a similar refrain (lxviii. 22; lvii. 2; lxvi. 26), and each contains nine prophetic addresses, in all twenty-seven. The second of these sub-divisions, chap. xlix.-lvii., sets forth the contrast between the present suffering of the Servant of Jehovah and his future glory to which His humiliation leads. Our lesson is taken from the address of the second part, the centre not only of the entire second collection, but of all prophecy (ch. lii. 13 and 53); the "golden passion," as it has been called, of the Old Testament evangelist, which looks as if it had been written beneath the cross, and is illuminated with the brightness of Olivet. It sets before us the Servant of Jehovah, the Saviour of men, as a *Sufferer*, a *Substitute*, and an *Intercessor*.

I. THE SUFFERER—Vers. 1-3.

The prophet comes with a report, a message from God, the Glad Tidings of Salvation. But, he asks, who hath believed it? The Word preached, the message of life, will not profit unless it is mixed with faith—Heb. iv. 2. Those to whom the message comes are indifferent and unbelieving. Alas, that the heralds of salvation should still have so often to make the same complaint! Yet it is not a mere empty word, it proclaims a great work effected by the arms of the Lord, which is the symbol of His power—Isai. li. 9; lii. 10. By if of old He brought forth the children of Israel out of Egypt. And by it He now saves His people from their enemies. Yet to whom is it revealed? None see or understand. The prophet describes, as though he saw them now taking place, the feeble and insignificant beginnings of Messiah's life, which were, however, under the watchful care and protection of Jehovah, before whom He shall grow up. The proud cedar of David had been felled to the ground, but from the stump there would grow up a tender shoot (not "plant"). Out of the dry ground, the corrupt and degraded nation, there would spring forth a sprout (not "root" but a sprout which springs from a root left in the ground). Here is set before us the degradation of Israel through sin and unbelief, yet in its degradation there is vitality because of the promise of the Living God, who cannot fail. Messiah is born, but in obscurity and lowliness. He hath no beautiful form, no comeliness or majesty. When the Jews saw Him, they could find nothing good in Him, nothing that made Him attractive to them. He failed to meet the expectations and anticipations which they had formed concerning the promised and expected Messiah. They had false ideas of Him, and a merely worldly standard by which they measured what was great and noble. Judged by this, He appeared to them contemptible; and therefore they despised and rejected Him Luke xxiii. 8. He was a Man of sorrows, familiar with every kind of grief, "in all points tempted like as we are." He was like one from whom men hid their face, from whom all men turn away in loathing and disgust. He was not thought honourable and precious; rather He was not esteemed, or, as Luther puts it, estimated at nothing. His love is unrequited, scorned, rejected, betrayed. His cup of sorrow is full.

Striking lessons are taught us by these verses:

How feeble and despicable was Christianity in its beginning. But the grain of mustard-seed has become a great tree.

What a sufferer, was Jesus. What great love and compassion for us made Him submit to all this.

What good unbelief misuses, what false judgments it entertains, what mistakes it makes. In vain are set before an unbelieving world the glories and the love of Jesus. Is there nothing that will change the world's verdict, nothing that can touch the hard hearts of those who reject Christ, or open the blind eyes, so that they may see the beauty and the love which they have despised. Yes, there is a way, it is when they come to see that the Sufferer is—

II. THE SUBSTITUTE—Vers. 4-9.

Observe with what emphasis the prophet brings this in: Verily, He hath borne our griefs, and our sorrows, our sickness and sufferings. He hath laden them upon Himself. He removes the burden of our woe by putting His own shoulder under it. All His suffering, shame and humiliation was on our account. And yet we, in our blindness, did esteem Him stricken, smitten, bowed down by the hand of God. We supposed Him to be malefactor, bearing the punishment of His own sins; like Job's friends, we measured the sin of the Sufferer by the sufferings he endured. Whereas He was wounded for our transgressions. The prophet employs the strongest expressions he

can find to describe a violent and painful death. He was wounded, that is *pierced*—and bruised, that is *crushed*, not merely by our sins and iniquities, but on account of them, for He took them upon Himself that He might make atonement for them in our stead.

His suffering is called chastisement, which implies that it was inflicted by God, who caused Him who, as our representative, had taken upon Himself our sins to endure the chastisement which they deserved. It is by this chastisement that our peace is made and our well-being secured. By His stripes, His scourging, we have been healed—1 Pet. ii. 24.

The prophet gives utterance to the confession of the humble and penitent who now see that it is for them that Messiah suffers. The sinner, in his misery and helplessness, is like a wandering sheep with no one to guide or defend it, astray from God's way and following his own way, the broad way of selfishness, ruin and death.

All this sin hath been laid upon Christ. Again and again this is asserted. Christ is our substitute. He suffers in our stead. This foundation truth of Christian hope and charity cannot be too often set forth. Having told us *why* the Saviour suffered, the prophet next describes *how* He endured His sufferings. He suffered *voluntarily*, as the word afflicted implies in the original. He suffered *meekly*, with quiet, patient, submissive bearing, as a sheep before his shearers is dumb. He suffered *unjustly* at the hands of men, was taken away, snatched in haste, from prison and from judgment, with no fair trial—Ac. viii. 33. Who shall declare His generation? This is a very difficult passage. One explains it, "Who will care to bestow thought on a career so prematurely cut short." But another applies His generation to the men of His generation, His contemporaries, and reads—"And of His generation who considered? He was snatched away out of the land of the living; for the transgression of my people was He stricken." They, the men of that generation, His murderers, assigned Him a grave with the wicked, they thought to bury Him as a criminal, in disgrace, and yet He was with the rich, the honourable, at His death, an enigma which only history could explain. Joseph of Arimathea gave Him honourable burial—Matt. xxvii. 57-60, because there was found in Him no wrong or deceit, He was thus honoured. His love and goodness were felt and acknowledged by His disciples. We learn:

Christ's claim upon our love. We are saved by His sorrows and His shame.

Our need of an atonement for our sins.

Christ's patience, and His sympathy.

All is summed up in one word, forgiveness of sin, a pattern of goodness and unselfishness, power and motive for righteousness—"He loved me and gave Himself for me." The suffering Substitute triumphs. He is—

III. THE CONQUEROR—Vers. 10-12.

The results of His sufferings are set forth, why it pleased Jehovah to bruise and afflict Him. The unjust deeds of men were permitted by God—Acts ii. 23; iii. 18. In the sacrifice of the old legal and ritual dispensation He "had no pleasure"—Ps. xl. 6; but the self-sacrifice of Jesus was in full accord with the good pleasure of His will—Eph. i. 7-9.

When thou makest His soul a trespass-offering—Lev. v. 15, 19—and He poured out His soul unto death, gave it "a ransom for many"—Matt. xx. 28—what blessed results would follow. He shall see His seed, the long line of spiritual descendants, them to whom "He gave power to become the sons of God." He shall prolong his days, even forever and ever, reign in an everlasting kingdom—Rev. i. 18; Heb. vii. 16, 25. The pleasure of the Lord, the things which please Him, which things Christ always did, things which advance the salvation and happiness of men, shall prosper in His hand. He shall see of the travail of His soul, the fruit that comes of His agony—which shall be so rich and glorious that even He, with all His love and desire for us, shall be satisfied. By His knowledge, the treasures of wisdom and knowledge which are in Him—Col. ii. 3—shall my righteous servant, because He is righteous (the adjective is emphatic)—Rom. v. 18, 19; 1 John ii. 1, 2—justify many—Isaiah xlv. 24, 25; liv. 17. But His righteousness could never have become ours if our sin had not been laid upon Him, if He had not borne our iniquities. Therefore, because He poured out His soul, because He was numbered with transgressors, He shall now be numbered with Conquerors. I will divide Him a portion with the great. On the cross itself He spoiled principalities and powers—Col. ii. 15; by death He overcame death and reigns the Prince of Life—Heb. ii. 41; and He will continue forever the great work of mediation and prevailing intervention; He will make intercession for the transgressors—Heb. vii. 25; ix. 24; viii. 34, 37; 1 John ii. 1. What a Saviour! All that God could give, and all that man can want."

Learn—How rich and blessed are the rewards of patient, unselfish love. It pays far more than it costs.

The certainty of victory for all who make Christ's work their work and Christ's cause their cause.

The knowledge of Christ brings salvation and life—John xvii.

If we turn away from the Sin Bearer, our sin will be upon ourselves to our destruction. "He that believeth not is condemned already"—John iii. 18. It is said—ev. v. 1—that he who fails to bring the trespass-offering "shall bear his iniquity."

A COLOSSAL bronze statue of Livingstone, 8 feet 6 inches high, has lately been unveiled in Glasgow.

The government schools in Japan have adopted the New Testament as the text book on moral philosophy.

Children's Corner.

SHETLAND WOMEN.

NOT far outside the town of Lerwick, on the Shetland Islands, there is a great, black, muddy tract of land called a peat bog. All about is utter desolation. There are no huts even to be seen. The town is concealed by a rounded hill; and when, through some opening between the bare upheavals, one catches a sight of the North Sea, it too, seems deserted by mankind.

The peat or mixture of roots and peculiar black soil, is dug here in large quantities; and all about the place are great piles of it, dried and ready to be burned in the fire-places of the Lerwick people. Peat takes the place of wood; and in every poor man's hut in Shetland will be found burning brightly and giving out a thin blue smoke.

To prepare peat for market a great deal of labour is performed. First come the diggers—men, women, and children. Entering upon the deep, miry bog, they cut the soil up into cakes about a foot long and a few inches thick; and these they place in high piles to dry. After a few weeks they come again, and carry the cured fuel away to the town.

It is while carrying these loads that the Shetlanders present a peculiar spectacle. The men are often very old, infirm and poorly clothed; and the women are dressed in short-skirted, home-spun gowns, below which may be seen very red and very broad feet. On their heads they usually have white caps, nicely ironed, with a fluted ruffle around the edge. Passing across the breast and over either shoulder are two strong straps, and these support an immense basket hanging against the back.

Thus equipped, the brave, stout women, their baskets piled with peat, tramp off to Lerwick, two miles away, to sell their loads for a few pennies each. They make many trips a day, always smiling, chatting, and apparently contented. Often a long line may be seen carefully stepping along over the rough roads, stopping now and then to rest.

The homes of these poor peat women are, many of them, simply hovels. When they wish to build a home, they go out into some field, usually far away from other huts, and there they dig a trench about a square piece of ground. Upon this they build walls to a height of about eight feet, and fill the crevices with mud and bog. For a roof, they gather refuse sea-wood, and, with this for a support, lay on layer after layer of straw, mud and stones.

But what homes they seem to us! There is no fire-place, only a hole in the ground, with a hole in the roof for the smoke to escape through! No windows, the door serving for both light and entrance! No beds, only heaps of straw! Sometimes in one small room, often the only one the house contains, will be seen man, wife, children, dog

and hens, equal occupants, sharing the same rude comforts. Outside the house, if the owner be moderately well off, may be seen a herd of sheep or ponies, and a patch of garden surrounded by a wall.

But there is something a peat woman of Shetland is continually doing that we have not yet noticed. All have no doubt heard of Shetland hosiery; of the fine warm shawls and hoods, and delicate veils that come from these far northern islands. Now all the while the poor, bare-legged woman is carrying her heavy burden of peat, her hands are never idle. She is knitting away as fast as her nimble fingers will allow. In her pocket is the ball of yarn, and as her needles fly back and forth, she weaves fabrics of such fineness that the royal ladies of England wear them, and no traveller visits the island without loading his trunk with shawls, mittens, stockings, and other feminine fancies.

Not to know how to knit in Shetland is like not knowing how to read at home. A little girl is taught the art before she can read; and, as a result, at every cottage will be found the spinning-wheel and the needles, while the feminine hands are never idle. It is one great means of support; and on Regent Street in London will be seen windows full of goods marked "Shetland Hosiery."

Who first instructed these far northern people in this delicate art is not surely known. On Fair Isle, one of the Shetland group, the art is first said to have been discovered, very many years ago. On that lonely isle even now, every woman, girl and child knits while working at any of her various duties.

The yarn with which the Shetland goods are made is spun from the wool of the sheep we see roaming about the fields. In almost every cottage may be seen the veritable old-fashioned wheel; and the busy girl at the treadle sends the great wheel flying, and spins out the long skeins, which serve to make baby a pretty hood or grandma a long shawl.—*Edward Roberts, in March "Wide Awake."*

"CANT" AND "TRY."

CAN'T-DO-IT sticks in the mud; but Try soon drags the wagon out of the rut. The fox, said "Try," and he got away from the hounds when they almost snapped at him. The bees said, "Try," and turned flowers into honey. The squirrel said, "Try," and he went to the top of the beech tree. The snow-drop said, "Try," and bloomed in the cold snows of winter. The sun say "Try," and spring soon threw Jack Frost out of the saddle. The young lark said, "Try," and he found that his new wings took him over hedges and ditches and up where his father was singing. The ox said "Try," and ploughed the field from end to end. No hill too steep for Try to climb, no clay too stiff for Try to plough, no field too wet for Try to drain, no hole too big for Try to mend.

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Dedication Sermon, by Rev. A. J. Bray, Montreal.
Concluding Devotions, by Rev. W. H. Hen De Hourck.

Lord's Day, May the 5th.
Rev. W. H. Allworth, of Paris, will preach Morning and Evening.
Rev. J. B. Silcox, of the Western Cong. Church, at 3 o'clock p.m.

Public Meeting, Tuesday Evening, May 6th.
Addresses will be delivered by
Rev. W. H. Allworth,—"Congregationalism in Canada."
Rev. J. Griffith, of Hamilton,—"Spiritual Aggression."
Rev. W. Manchoe, of Guelph,—"The Church's duty to the Young."

Lord's Day, May the 11th.
Rev. R. W. Wallis, M.A., of London, will preach. Service for the Children in the afternoon, at three o'clock. Addresses by Rev. R. W. Wallace, M.A. T. Elgar, Esq., James Hughes, Esq.

Tuesday, May the 12th.
GRAND ORGAN RECITAL,
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Lord's Day, May the 13th.
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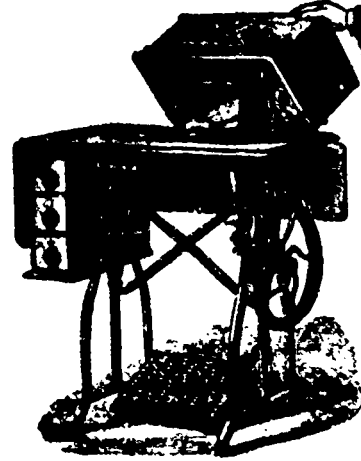
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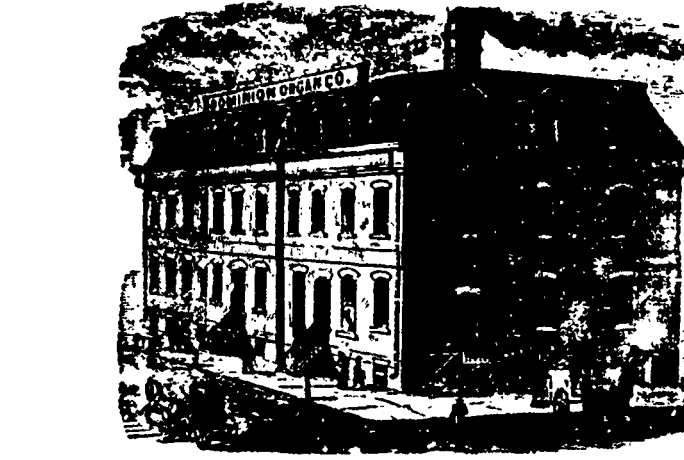


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