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The Canadian Independent.

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

Vol. 25.

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Do not forget the collection for the union meetings on the first Sunday in June.

The new Wesley Congregational Church, Montreal, is rapidly approaching completion. It is expected to be opened in a few weeks.

We see by the English "Nonconformist" that Melbourne, New South Wales, is about to lose Thomas Jones. The condition of his health makes it necessary that he should resign the pastorate of Collins street Church, in that city.

The church at Milton, N.S., held special services throughout January, and again April. Five united with the Church on the first Sabbath of April, and eight on the first Sabbath of May, all by profession. Others give good evidence of conversion.

The church at Brooklyn, N.S., is again vacant, the Rev. Mr. Tarleton having returned to the States, after a supply of six months. He not only filled the pulpits at Brooklyn and Beachmeadows at the regular seasons, but held special services in both places with good results.

The strike in the Durham coal-mining district has come to an end at last. The dispute between masters and men was submitted to the Judge of the County Court, and his decision was accepted by both parties. Can any one tell why arbitration is not resorted to in such cases at the outset, and so shut out such things as "strikes" and "lock-outs"?

It looks as if the members of the Liberal party in Scotland did not know what to do on the subject of Church disestablishment. They are divided; some are for a national establishment, some against. And now the elections are not very far off. The probability is that disestablishment will not be made a party question now: but this is only putting off the evil day.

They are going to flood the Sahara, of Africa, at least this was the subject of discussion at a recent meeting of the Paris Academy. M. de Lesseps, of Suez Canal fame, thought it practicable. It would be nice to sail over that bed of burning sand, and pluck dates from the trees along the banks, and arrest the progress of the ostrich by a well-aimed shot from the deck of a vessel.

It will be well for ministers and delegates to bear in mind Dr. Wilkes' suggestion concerning the Missionary Society, as given in his article in the INDEPENDENT of April 17th, and come to the Union "with something thought out." We suggest that all the churches make this subject of missions a matter of special prayer and thought at the Wednesday evening prayer meeting prior to the Union.

CALIFORNIA has adopted a new Constitution by popular vote, and it seems to be a thoroughly revolutionary measure. The Kearney party in the State regard it as a triumph for them. One article forbids any corporation formed under the laws of the State to employ any Chinese or Mongolian in any way. It looks as if this Constitution conflicted with that of the United States, and we hope that it does, for we want to see it set aside at once.

"THOSE CONSPICUOUS FIGURES." A gentleman in remitting the amount of his arrears to the INDEPENDENT said, in the note sent, "Please take off those conspicuous figures on my label." We did as requested with a glad heart, and feel certain that that man relishes the paper more because "those conspicuous figures" are no more. Are there any "conspicuous figures" on your label that make it an eyesore to you? We want to remove them. Look and see. Be quick.

THE end is not yet. Dr. Van Dyke and others who are dissatisfied with the decision of the Presbytery on the Talmage trial intend carrying the case before the Synod. The trial just closed lasted seven weeks, and cost the churches composing the Presbytery over two thousand dollars. The money and time might have been better spent. This carrying the case from the Presbytery to the Synod and from the Synod to the Assembly is an illustration of the simplicity of the "Presbyterian principle."

DR. S. IRENEUS PRIME, of the New York "Observer," has fallen foul of Arthur Mursell. He speaks of Mr. Mursell's American letters to the "Christian World" as "rancorous, calumnious, bilious, atrabilious, and false." Mr. Mursell rejoins, and gives as good as he gets. We did think that the letters were remarkably "Mursellian," and that many things were said in them which were somewhat highly coloured. But what is the use of all this passion? No one is hurt.

WE congratulate the authorities at Hamilton for the vigorous way in which they showed their disapproval of that most inhuman and barbarous amusement—cockfighting. The magistrate gave his decision that the two principal offenders should pay \$30 each, and the others (eleven in number), to pay \$10 and \$5 each. This short homily on kindness to animals will be understood by these roughs. The magistrate deserves the thanks of all good men. He has shown himself truly orthodox as "a terror to evil-doers." It is in marked contrast with the slowness of the authorities in relation to that brutal prize-fight.

DR. JUSTIN D. FULTON has withdrawn from the Baptist Ministerial Association of New York. He prefers to stand alone rather than belong to an association that arrogates to itself the right to discipline him for whatever honest utterances he may choose to make. The Dr. does not take stock in the doctrine that a minister must be tried "by his peers." "With me it is a very small thing that I should be judged of you. . . . He that judgeth me is the Lord." This is where Paul stood. This is where ministers should stand to-day. He who realizes this direct personal responsibility to Christ will not go far astray either in doctrine or conduct.

MR. DAVID MACRAE, of Gourrock, must be a very persistent man. He seems determined to force the United Presbyterian Church of Scotland to throw off the symbols, or, at least, the old interpretation of them. At a recent meeting of his Presbytery, he asked that body to transmit an overture to the Synod praying it

"to release the Church from identification with the Westminster interpretation of Scripture," on the subject of everlasting punishment. He wants to get rid of the "dogma of everlasting and unspeakable torment." The wonder to us is, that such a man is permitted to remain in the ministry of the United Presbyterian Church. Certainly, the world moves.

THE Congregational Union of Scotland held its annual meetings in Dundee, beginning on the 22nd of April. The chairman this year was Rev. John Tait; next year Rev. James Troun, of Helensburgh, is to occupy the position. In the annual reports it appeared that there had been a decided falling off in the contributions of the churches during the year. Scotch Congregationalists are trying to secure a chapel-building fund of £10,000. Of this only £3,000 has been obtained as yet. On the evening of the 23rd, a very interesting public meeting was held, at which addresses were delivered by Rev. Wm. Crosbie, Derby, delegate from the English Union; Rev. Dr. Pulsford and Rev. Albert Goodrich.

THE English Baptist anniversaries began in London, on the 23rd of April. The union, under the presidency of Rev. George Gould, of Norwich, met in Bloomsbury Chapel, on the 28th. The address of the president was devoted almost altogether to denominational matters. In the annual report we find some items of interest. For instance, we learn that there are in Great Britain and Ireland 3,451 Baptist church buildings with 1,028,000 sittings. Church members are returned as about 276,348, an increase during the year of 7,512. There are 1,879 pastors and 2,652 evangelists and lay preachers. The amount raised for evangelistic work was £16,996. A zenana breakfast was held in connection with the union, on the morning of the 30th. On the whole, it seems that our Baptist brethren in England are doing their full share of the Master's work, and that they are blessed with great success.

THE "Christian Union" closes an editorial on the Talmage trial in the following sensible fashion:—"Imagine the question of Paul's orthodoxy, or John Mark's consistency, left to be determined by appointing Peter to stretch every nerve to prove him guilty, John to employ every stratagem to prove him innocent, and the rest of the apostles to decide between them after the sacred sparring-match was over! What method could we propose? In the absence of any better suggestion, we think it might be well for the disciples of Christ to try the method which Christ recommended. If any brother felt himself personally injured by Dr. Talmage, or felt that a more serious injury had been inflicted on the Churches of Christ by his conduct, he might go to him alone to remonstrate; if that did no good, he might take one or two discreet brethren and make, with their aid, a more vigorous attempt to rectify the wrong; and, if that also failed, he might then leave Dr. Talmage alone, and if necessary make a public statement why he chose to do so. This is not a method very much in vogue in any Christian denomination as yet. It affords no fields for forensic displays, and no opportunity for newspaper notoriety. We will not say that even some better method of dealing with Christian ministers accused by that "devil's advocate" of modern society, "common fame," may not be discovered or invented in the future. But we think we are quite prepared to say that trial by wager of battle in a "Court of Jesus Christ" is not such an invention as will commend itself to the average unbeliever as any improvement on Christ's forgotten plan."

A PLEA FOR DENOMINATIONAL UNITY.

W. M. WARRINER.

We Congregationalists are wont to boast somewhat of the liberty and individuality of our churches, but I fear that with us in Canada individuality too frequently means nothing less than isolation, and liberty is only another name for license to do what each one likes without any care for the rest.

My experience in the ministry is not long, and my knowledge of the churches, to be sure, is not perfect; but of this I am convinced that the weakest thing in our denomination in Canada is its fragmentary nature—its practical disunion—its rivalries and jealousies, by reason of which our energies are crippled and we are incapacitated from carrying on any great and notable work.

The few among us who really desire to do some work for the denomination and Dominion at large, are left very much to struggle along as best they can fighting against great odds, while the majority of the churches care for themselves alone.

Allow me to show how this state of things interferes with our denominational work in two or three important directions.

And first in regard to the *work of church extension*.

In this quickly growing country it should be our first endeavour to extend and perpetuate our influence throughout the Dominion by erecting new churches—this we might do either by giving the Missionary Society power to grant aid in this direction, or by establishing a Church Extension Society. Our brethren in England have adopted the latter course, and have pushed the work vigorously. We as yet have not been able to agree together—each church has thought it had enough to do to look after itself—and so the matter has been left to individual enterprise—with the result that cautious brethren have refrained from attempting a work which they were not able to perform alone—and men of sanguine temperament have attempted to build and in some cases have not been able to finish—while their earnest appeals for help in the columns of this paper have met with little or no success.

Now we can have a Church Extension Society if we only agree, and such a society we ought to have.

And now in regard to the *Missionary Society*. We cannot hide the fact that this most useful and necessary society suffers terribly through the lack of unity in the body.

Some churches which are well able to give something for its support do not, because they are bent simply on caring for themselves, and others refrain from helping because things are not managed just as they would like. Well what if they are not? Am I to withhold my subscription from a worthy society just because I do not run the whole thing myself?

Let us be men and help on the good work. There is need of all the help we can give—there are old fields which it is feared must be given up—and open doors which we cannot enter for lack of means. What is Manitoba at present but a wide open door, and whoever first enters in shall take possession—if we care aught for our principles we ought to do our best to lay them deep and broad in the foundations of that new country.

We can if we are determined to work together.

And there is the College—the noblest institution we have—the *Alma Mater* of so many of us. Why should dissensions and jealousies interfere with its usefulness? Yet such is the case. Some among us will not contribute to its support because it is not located in Toronto, and some withhold their dime for other and more personal reasons, and so the College appears to be settling down into a chronic state of indebtedness.

I say it is a shame! whether the College be in Montreal or Toronto, or elsewhere, as the Corporation may choose—let us give it our generous support.

And the INDEPENDENT too—I am creditably informed that it is frowned on in some quarters because it does not repeat exactly their *ipse dixit*.

It is a great pity—for as the best we are one of the smallest and weakest sects in the Dominion—scarcely

even known by the mass of the people. It is too bad that we should make ourselves weaker still by this chronic state of disunion. Now let us be men, and wake up to a sense of our duty—we shall soon assemble in council at Kingston—let us go there determined to bury our own personal preferences for the good of the whole—determined that the minority will, in all matters of church work, labour heartily with the majority, and so the united force of the whole body being bent in one direction, and a spirit of brotherly love pervading the whole, we may expect, with God's blessing, to do a good work in Canada.

CHARACTERISTICS OF CHRISTIAN WORSHIP.

Other things being equal, that form of Christian worship will be the best which preserves and reflects with the greatest faithfulness the characteristic spirit or genius of the Christian religion.

As a religion, then, pure Christianity wears these features, at least, which ought, all of them, to be reflected in its worship—(1.) Completed revelation of God; (2.) Spirituality; (3.) Recognition of the equality of all men; and (4.) Joyous consciousness of redemption as an accomplished fact. A very few words must suffice to suggest how each of these bears on the problem of an ideal Christian cultus.

As the religion of true and full illumination, touching the relations of God to man, Christianity is at the same time a religion of the spirit, and not of the senses. It brings each man as a spiritual intelligence into the most immediate communion with God, who is a Spirit, that is attainable in this life, dispensing therefore to the utmost degree with material media or outward helps to devotion. That this feature of our faith is meant to be conspicuous in its worship is left to no inference, but was expressly asserted by its Founder in His great words beside the well of Jacob: "The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship Him"—John iv. 23, 24.

The spirituality of Christian worship leads us, I conceive, to at least three conclusions respecting it.

In the first place, it is independent of sacred localities, or seasons, as well as of material channels of grace. The connection in which occur those words of our Lord just quoted, makes it plain that Christianity is no religion of holy places. As little can its worship be restricted (except from motives of convenience) to holy times. Above all, every idea of material *media* as essential conductors of the Divine blessing to the worshipper, or of acceptable worship to the Deity, must be surrendered. Here we touch the deep root of that exaggerated confidence which the Sacramentalist and the Ritualist betray. It lies in a defective apprehension of the essential spirituality of the intercourse which Christ has opened between man and God. Of any material vehicle may our worship avail itself as an accidental support; to no material vehicle is it confined as a necessary medium.

A second canon for worship emerges, if its spirituality is to be guarded. Cultus is the expression of inward devotion; and all expression implies what is outward or material. But to protect in our cultus the spiritual element, let its external form be so regulated as only to express, and by expressing aid, the spiritual emotion of worship, nowise to distract or hamper or corrupt it. In the application of such a rule, many practical difficulties will be encountered; but the justice of the rule itself cannot be questioned. The accessories of worship—its metrical and musical utterances, for example, its architectural environment, its postures and drapery; these things are in a spiritual religion permissible, only when, and in so far as, they sustain in its purity and strength what is spiritual in the worship of the worshipper. When they pass that limit they are plainly out of place. Their tendency then is to materialize, and so to degrade the worship. How much of what is sensuous may be safely permitted in the external forms of a spiritual religion, must

depend partly on the training, and partly on the temperament, of particular bodies of worshippers. What would be innocuous in one community might conceivably lead in another to undue attention to externals, or to the decay of spiritual feeling altogether.

So long as human nature is not uniform, so long will men tend either to as much ceremonialism as is at all permissible, or to as little of it as is at all practicable. The Ritualist and the Puritan "will never cease out of the land." To either extreme there attaches a danger. A cultus overlaid with sensuous pomp tends to substitute forms for real devotion. On the other hand, a severely simple service, in which the expression of worship and the aids to it are reduced to a minimum, is apt to enfeeble devotion for lack of that support which all genuine feeling finds in its own healthy and appropriate utterance. The two dangers, however, are scarcely of equal gravity. The latter is a danger of defect; and the more robust and masculine the piety of the Church is, the less will it feel such a defect. The former is a danger of deterioration, devotional feeling degenerating either into formalism or into superstition; a danger this to which human nature is peculiarly exposed, and from which spiritual religion has frightfully suffered. Besides, a religion whose essence is most spiritual demands only the most simple expression. On the whole, therefore, safety seems to incline to the rule—rather less of the sensuous and outward in cultus than more. Rather a service bald of ornament, and severe in its expression of religious life, than one which even tends to any excessive cultivation of the outward form.

The third inference to be drawn from the spirituality of our religion is the freedom of its cultus from obligatory forms, and from uniformity. To recall the minute details of ceremonial with which the books of Exodus, Leviticus and Numbers are charged, and to compare these with the New Testament, is to feel at once the enormous interval which divides a religion of ritual from a religion of principles. Our Lord's prescriptions under the head of worship may be told in a sentence: He dictated no liturgy, save a very brief prayer, and He appointed no ritual, save two very simple symbolical actions. The letters of His apostles do not enjoin any form of service; and what they indicate of the forms employed in the Churches which they founded is as meagre in its amount as it is casual in its occurrence. At a thanksgiving prayer, which probably accompanied the Supper, the congregation responded "Amen"—1 Cor. xiv. 16; competent brethren delivered warm, yet rational, addresses for the profit of the rest—1 Cor. xiv. 3; sacred verses of some sort were sung—Eph. v. 19; apostolic letters were publicly read when received—Col. iv. 16; love feasts were held—Jude 12; and the disciples saluted each other on certain occasions with a kiss—Rom. xvi. 16; 1 Peter v. 14. If we except what was miraculous, these few incidental notices may be said to exhaust our information respecting the primitive and apostolic worship for all Christian ages, or to affirm that beyond such casual items our worship must never travel, is surely to misunderstand the spirit of the New Testament. In point of fact, the majority of these apostolic parts of service have actually disappeared from our Churches. We know no longer either the kiss of peace or the feast of charity. Our prophesying is no longer done by a succession of volunteers. Audible responses at the close of public prayer, although the most venerable and Scriptural of usages, has strangely vanished, at least from Presbyterian worship. To claim that we rigidly follow in every detail Scriptural example is on the face of it a false claim. To demand a Scriptural sanction for every detail of our present cultus is to demand an impossibility.

The truth is, that while musical praise, common prayer, and edifying discourse, together with the sacraments, must remain, from the nature of the case, the permanent elements of Christian cultus, no canon for their detailed management has been described except two of the most general description: "Let all things be done decently and in order;" "Let all things be done unto edifying"—Cor. xiv. 16-40. Order and profit are the parallel lines within which the Church

has been left free to move; within these lines her freedom results from her spirituality, and is to be conditioned by it. To dictate to every congregation or community of believers one unelastic compulsory order of service or liturgical form of prayer, to encumber the free and simple worship of the Church with a multitude of wearisome ceremonies which minister to pageant rather than profit; to make a crime out of trifling divergences in details, as if Christians were tied to some painful and scrupulous law of ceremonies; or to split the unity of the visible Church of Christ on unimportant matters of ritual—are any of these things in harmony with the liberty or with the spirituality of the New Testament religion?—*J. Oswald Dykes in the Catholic Presbyterian.*

HABIT OF UNTRUTH.

Some men seem to have a constitutional inability to tell the simple truth. They may not mean to lie, or to tell an untruth. But they are careless—careless in hearing, careless in understanding, careless in repeating what is said to them. These well-meaning but reckless people do more mischief than those who intentionally foment strife by deliberate falsehood. There is no firebrand like your well-meaning busybody, who is continually in search of scandal, and by sheer habit misquotes everybody's statements. This carelessness is a sin of no small magnitude. A man's duty to God and to his fellows requires him to be careful—for what else were brains and common sense given him? Of course, that other class, the malignant scandal mongers who take a fiendish pleasure in promoting strife, who deliberately garble men's words and twist their sentiments—is in the minority, and people have a pretty decided opinion regarding them. Most men misrepresent because they don't seem to think that care in speaking the truth is a pre-eminent duty.

The effects of this careless misrepresenting of others are seen everywhere. Its effect on the individual is to confirm him in a habit of loose, distorted and exaggerated statement, until telling the truth becomes a moral impossibility. No other thing causes so many long-standing friendships to be broken, so grave dissensions in churches, so much bitterness in communities, and so much evil everywhere. It is an abuse that calls for the rebuke of every honourable man—a rebuke that shall be given not only in words whenever occasion demands, but by example. The Persians were said to teach their youth three things: to ride, to draw the bow, and to speak the truth. A little more instruction on this latter head would do no harm to our "advanced civilization."—*Examiner and Chronicle.*

A STRANGE FUNERAL SERMON.

The deceased had long been renowned throughout that part of the country for his wickedness. His intellectual abilities were of no mean order; his property was considerable, and he had belonged to a highly respectable family; advantages which he used most assiduously in the service of his master. By the practice of every kind of dissipation he had achieved an evil notoriety, and gloried in being considered the most fascinating and dangerous *rowe* in the country. This being so, his associates resolved upon giving him a funeral worthy of his reputation.

As one means of insuring this, they invited one of the most eminent Presbyterian ministers in the region to deliver the funeral discourse. To the surprise of many, after some little hesitation, he consented. On the day and at the hour appointed, the country church was crowded to overflowing by an assembly composed of the relatives, friends and companions of the deceased, together with a mixed multitude drawn from far and near by curiosity to hear what such a minister could find to say of such a man.

Punctual to the moment, the tall form of the Rev. Dr. ascended the pulpit, and the service began. There was first the reading of the Scriptures. Then followed a prayer, subdued and tender, for the family and relatives of the deceased. But the announcement of the text fell like a clap of thunder upon the assembly. It

was from Luke xvi. 23—"And in hell he lifted up his eyes, being in torment." The sermon was a most pungent and powerful exhibition of the character, course and end of a wicked man. It held the assembly spell-bound to the very last word; but there was in it not a single direct allusion to the person whose obsequies they had come there to celebrate.

In silence and in deep solemnity the congregation dispersed after the sermon was finished. Some were indignant, but the attempt to excite odium against the preacher was a failure. It was generally thought that in what he had done he was governed by a sense of duty. He was said to have stated afterwards that when he was invited to preach on that occasion, he had determined to decline, but, in answer to prayer, received a message which he believed to be from God:—"Go—and preach the preaching that I bid thee."

"UNWORTHILY."

This word used in relation to the Lord's Supper, has been a terror to many minds, and has kept many away from the Lord's table. It occurs in 1 Cor. xi. 27: "Wherefore, whosoever shall eat this bread and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord." Again, in verse 29, "For he that eateth and drinketh [unworthily], eateth and drinketh damnation to himself, not discerning the Lord's body." I quote from the version of King James, which is less accurate here than usual. The word "unworthily," in the 29th verse, I have included in brackets, as it does not belong there at all. It is not in the original.

But what does the word "unworthily" mean? Observe carefully, the language is not "whoever eats the bread or drinks the cup of the Lord *being unworthy*." If our own personal worthiness were the requisite qualification, who would venture to approach the Lord's table? We are all unworthy. There is no worthiness in ourselves, but in Christ alone. What, then, is the real meaning of the adverb unworthily? Doubtless it means, "in an unworthy manner." The apostle makes his meaning plain in the 20-22 verses. It appears that in the Corinthian church the Lord's Supper had become an occasion of festivity and of reveling, not very unlike a modern picnic. All this was unsuited to the occasion; and the reflection which the ordinance demands and suggests, the discerning of the body, was an impossibility in the midst of such disorder. It is no wonder that the apostle rebuked all this in the most pointed language. Well might he say that the one eating and drinking thus, ate and drank condemnation to himself. This surely was eating and drinking unworthily, that is, in an unworthy manner.

The word "unworthily," therefore, does not apply, was never meant to apply, to those timid persons who are conscious of their own personal unworthiness. Such persons have in this word, and in this whole passage, no warning to stay away from the Lord's Supper.—*The Standard.*

MANY men claim to be firm in their principles, when really they are only obstinate in their prejudices.

Do you know that a wise and good man does nothing for appearance, but everything for the sake of having acted well?

WHATEVER we gain in this life must be by effort. If one look at his attainments in knowledge or anything else that is worthy, he will be reminded that they all came as the result of his determination and energy. Toil and battle procure us bread and a crown.

In our Sabbath schools we have just now much apparatus for conveying information and inculcating opinion. Of the information we fear the wit would justly say, "It is better not to know so much than to know so much that isn't so." Of the opinion every thoughtful hearer would observe,

"Myself when young did eagerly frequent
Doctor and saint, and heard great argument
About it and about; but evermore
Came out by the same door wherein I went."

—*Sunday Afternoon.*

The Ages before Moses.

By J. Munro Gibson, D.D. New York: A. D. Randolph & Co. Toronto: Hart and Rawlinson.

This is a recent contribution to the already voluminous literature of the Book of Genesis. But it possesses a special interest to our Church, owing to its being from the pen of a Canadian by education, well known to our body as having been the colleague of the late Dr. Taylor of Montreal, and pastor of the Second Presbyterian Church, Chicago, the Rev. John M. Gibson, D.D. The book consists of twelve lectures, which were delivered by the author partly in Farwell Hall and partly in his own church. The plan of these lectures is very admirable and is well carried out. It is, the writer tells us in the preface, "The result of an attempt to combine the advantages of the expository and topical methods, and at the same time to secure the benefits of *continuous* exposition without wearying and discouraging those who have not time to dwell upon details." Although we would not say that the manner of dwelling more on details, better known to us in Canada as a mode of expository lecturing, should never be followed, or is without its advantages for special subjects, we yet entirely and without qualification hold the method of which we have so good an example in Dr. Gibson's work, to be the very best for popular expository preaching. We would also add that, while the first mentioned mode *may* be the best for students of theology in our colleges, that a good deal also of the kind illustrated in this book, would be of incalculable advantage to young men pursuing their studies. It is just what many have felt the want of, and have had to supply for themselves after entering upon their public work, which they could have done very much better had they been prepared in this way for it beforehand. We have however in this volume specimens of both kinds of treatment. But how to lecture after the manner of Dr. Gibson is the question? He points out what we believe is the only way in which it can be done, provided there are, to begin with, the proper mental qualifications. His work, he tells us, is the "fruit of repeated study of the book of Genesis during many years." Nothing but patient, intelligent, candid and *repeated* study of the scriptures and other works illustrating them will enable any one to do it, and any one by this means, though they may not equal the author, may in a measure succeed. With respect to style, there may be noticed, perhaps, the abruptness peculiar to spoken discourses, as distinguished from those first and wholly written out in the study. But when the cause of this is explained it can hardly be considered a defect. Criticism is at least disarmed. We cannot in this brief notice point out all the many merits of these very excellent lectures; but we may say that there appears on the very surface a far-reaching, a broad and strong grasp of truth with the ability to set it clearly before the mind of the reader. They are thoroughly conservative of truth, and yet conciliatory in tone and spirit as regards those who have honest difficulties. The help of scientists in their several departments, where they have rendered real help is not only acknowledged, but freely used, and their ignorance where they show it, and they show it often, is freely exposed. It is not by any means granted in these lectures that because a man is an authority in the natural sciences, he necessarily must be also an authority in the interpretation of Scripture. Lastly Dr. Gibson excels in pointing out, as he constantly does, how the Old Testament throws light upon the New, and the latter reflects back its clearer light upon the former. Indeed the book might very well have been called, *The Gospel in Genesis*. We cordially commend it to all students in our colleges, to our ministers, and to all other intelligent readers of the Word of God, who, not satisfied with texts only and snatches of it, crave those larger views which reach from the beginning to the end, and give a grand continuity to all Scripture. Dr. Gibson promises, should this volume prove useful, to follow it with another upon the "Mosaic Era." We shall gladly welcome the lectures upon this subject when they appear, and we shall be very much disappointed and confess ourselves greatly mistaken, if they are not soon called for by those who have felt that in "The Ages before Moses," they have received most valuable aid in the study of the Sacred Scriptures.—P.◊

THE
CANADIAN INDEPENDENT.

TORONTO, THURSDAY, MAY 22nd, 1879.

A DENOMINATIONAL DANGER.

SO much is said and written, now-a-days, in favour of a "progressive" theology, and liberty, and comprehension, and against sects, and dogmas, and the "old paths," generally, that it may be permitted, perhaps, to one who is *not* a "liberal" in such matters, to say a word on the other side.

And first, let us say that we claim no unquestioning acceptance of what is old in theology, any more than in natural science, simply because it is old. Gray hairs ought to bring wisdom and discrimination with them, and, as a general rule, they do. But there certainly are exceptions—among ecclesiastics as well as other folk—and with such exceptions before us, there is an end to any claim to infallibility in that direction. Nobody that we have ever met ever claimed it. The nearest approach to it that we know of is in the *air* of some of the younger members of this same "progressive" school, who, under the "inspiration" of their own genius, and before their beards are well-grown, are able to laugh to scorn all the "stereotyped" ideas of their fathers, in regard to the atonement and the work of the Holy Spirit and future punishment, and tell us what "the Church of the future" will believe! If there is anything *assured* in the wide realm of theological science, it is what *they* "know" about it!

Neither let it be supposed that we claim that all is now known that can be or will be known, as to the teaching and interpretation of God's Word. Eighteen centuries of study and prayer have been spent upon it, but there are still mines of wealth in it that have never yet been discovered, and priceless gems not yet snatched from the unfathomed caves of its ocean fulness. "The law of the Lord is perfect," and the fact that no system of theology yet educed from it can lay claim to any such perfection; or completeness and harmony in all its parts and relations is proof that we have much yet to learn in the school of Christ.

But while all this is freely admitted, one cannot help asking the question, whether it is possible, that upon such important and even vital points, as those above referred to, upon which there has been such a general *consensus* of the Church of God, in all ages and countries, the "orthodox" churches can have been all wrong, and Unitarians and Transcendentalists right? Has all the study, and has all the prayerful, tearful up-looking for the teaching of the Holy Ghost, through these eighteen centuries, been in vain? Or does the Spirit of Truth now teach an "advanced" theology, more suited to the freer "thought" of the day?

No doubt it is allowable for us occasionally

as Congregationalists to boast ourselves a little, as Paul did, of "our liberty which we have in Christ." It is a precious birthright which we cannot too jealously guard, and hand down to our children after us. But there are other things to be guarded as well as liberty, and just now the danger threatening us as a denomination is to be looked for in an entirely different direction. There is a tendency in many quarters, not only to decry *creeds*, but to undervalue *doctrine*, and to regard one faith as about as good as another. The Athenian spirit is abroad, and the question is too often not what is *true*, but what is *new*. In such circumstances it is specially incumbent upon us to remember the counsel of the Lord to Israel, to "ask for the old paths, where is the good way," and to walk therein.

Of course it is highly commendable and Christian to be charitable, and to judge of men's creeds by their lives, and by the success of their ministry. But we must beg leave to doubt the power of any preaching, however eloquent, to convert and save the souls of the hearers, that practically *leaves out the atonement*, and co-related doctrines. Of such preachers and preaching, Paul, who wrote some excellent things about *charity* to the Corinthians, wrote also some very severe things to the Galatians (chap. i. 7-9), which we cordially commend to the attention of all "liberal" Christians.

OUR JUNE GATHERING.

OF all the seasons, spring appears to be the most energetic. It seems to set everything a-going. It starts the birds to make their nests. It sends the farmer to his field, and arouses the forces of the female mind to the dread necessity of house-cleaning. It is a time of life and movement. Even upon the dull and stolid clergy it has no small effect. It awakes the dormant, gregarious instinct. It draws them from quiet manse and parsonages in search of the excitement and stimulus which comes from contact with other minds.

The railroad cars even now begin to take on a more sanctified look. The very locomotives from head-light to tender seem weighed down by the consciousness of having so much theology behind. The M. E. Church has held one conference, and is now hard at another. The Canada Methodists are preparing in their district-meetings for their approaching gathering. The Presbyterians will soon be setting their faces towards the dominion capital. Other denominations are falling into line and among them the Congregationalists. Already the worthy householders of Kingston are beginning to gauge the situation. "Punch" records the following dialogue:—"Squire (to new butler), 'I have three or four clergymen to dine with me tomorrow, Prodgers, and——' Prodgers, 'Igh or low, sir?' Squire, 'Well—I hardly—but

why do you ask, Prodgers?' Prodgers, 'Well, you see, sir, the 'igh drinks most wine, and the low eats most wittles, and I must provide accordin'.'" The Kingston ladies will probably find that most of their visitors are Low Churchmen. The wine-bottle will sparkle in safety, but woe unto the "wittles." Still, we are sure of a hearty welcome no matter how keen the clerical appetite may be.

We hope to have a good time. City men who have a good deal in the way of ministerial fellowship at all seasons, may not place any special value on this season. But their more secluded country brethren count it a rare treat to have this opportunity of flocking together with birds of their feather. They will come, the old and the young, the droll and the sad, the quiet and the restless. They will mingle together, and there will be all the sparkle and effervescence produced when such diverse elements enter into combination. There will be joking, laughter, repartees sharp and witty, conversations long and sweet. We repeat it, we hope to have a good time.

But we hope to have something more than a time of enjoyment. The country's depression, which makes business men sober and thoughtful, may well affect even the rollicking spirits of the clergy. We have grave problems to face. Our missionary society and our college are not as firm-based financially as we would like to see them. As a denomination we are not keeping as fully abreast with this country's advancement as we should. Hundreds of emigrants and millions of capital are streaming into our great North-western plains, and as yet Canada has planted no Congregational Church there. Can we afford to be a stationary denomination in the midst of a progressive people? With these considerations before us let us come together as earnest, thoughtful men. Above all, let us be mindful of the fact that we are Christians, and as such, should be even painfully interested in the success of Christ's kingdom in this land. Whatever else we remember, let us remember that we are His. Whatever we forget, let us not forget that we are subject to His call.

There is one point yet that should be mentioned. Let none of us come to the union in a selfish spirit. Let no one in false humility be content to take the position of the dogs that eat of the crumbs that fall from the master's table. We have no right to be receiving ever, and giving never. Let each one help to make the union a success. Then selfishness may crop out in this way. Kingston is a place that affords considerable facility for pleasure-taking. There will be the temptation to make a boat-ride or a visit to the penitentiary a primary consideration, and attendance on the union a secondary. Don't let that temptation be too strong. Let our principle be, Seek first the success of the union,

and all these other things will, through wisdom of arrangement and the kindness of the friends, be added to us in due proportion.

THE END.

THE Dominion Parliament was prorogued last week, and the country is almost ready for the appointment of a day of thanksgiving. It was very difficult to know at times during the recent session why a number of men were gathered together in the parliament buildings in Ottawa, and, reviewing at this date the work they have done, the matter is not one whit clearer. Beyond the Tariff Bill and the Pacific Railway measure, our Dominion legislators have little to show as the result of their deliberations, and even those mentioned are of doubtful—the latter of more than doubtful—utility. The fact is, we have too much legislation in this country. Were it ten times better than it has ever been as yet, we have too much. But what shall we say when we look at the character of our legislation? Parliament seems to us to possess scarcely the dignity of an ordinary debating club. The whole story of its proceedings may be summed up in this: a fight between the "ins" and the "outs." The scenes that are witnessed in the House of Commons are a disgrace to our civilization, to say nothing of our Christianity. It is almost enough to make one despair of the country to see the intense partizanship, the rancour, the unscrupulousness, the disregard for the public weal, the devotion to selfish interests, which are displayed by our politicians. And the worst of it is, the Canadian people appear to acquiesce in it all. We may be sure of this: that our political leaders understand their constituents pretty well and adapt themselves to those constituents. We know of no department of our life where there is more need of Christian principle than the political. Will not our Christian people, will not the Christian pulpit, lift up their voices against the abuses and sins which mar the conduct of our public affairs? But, anyway, we are glad that Parliament has been prorogued. The "Globe" and "Mail" will find it difficult to fill their columns, probably; but the country will be benefited.

PRESIDENT HAYES is kept busy vetoing bills passed by the Democratic Congress. His last achievement in this direction was against what is called by its supporters the "Free Elections Bill." The real point of this bill was to hinder the employment of United States troops for the maintenance of order at the polls.

PROFESSOR SWING does not seem to be alarmed at the utterances of the notorious Col. Ingersoll. He thinks, and truly, that the witty Col. cannot overthrow what is true in Christianity, he can only hurt false conceptions of the truth. Says Mr. Swing: "Ridicule is one of the most powerful enemies of a bad cause. It cannot hurt a truth, for truth pure and simple cannot be made ridiculous. A wit can ridicule the thunder and lightning and storm of the theatre, made up by sheet iron and red lights, but he cannot raise a laugh over the real thunder storm in the sultry June. Where weakness is, there the laugh comes in."

Correspondence.

REPORT OF CONTRIBUTIONS FROM CONGREGATIONAL CHURCHES TO THE ORANGEVILLE MISSION CHAPEL FUND.

To the Editor of the CANADIAN INDEPENDENT.

DEAR SIR,—Having placed the Orangeville Mission on a good footing, I desire that its patrons abroad may have some knowledge of our doings, and the sources from whence we have received funds, *outside* of the section of country where the chapel is located. I do not, therefore, now report what has been given towards this object in the town of Orangeville, nor that given by the friends in Alton and North Erin, who have kindly assisted this work.

Owen Sound, \$11.35; Ottawa, \$10; Hillsburgh, \$1; Douglas, \$5; Garafraxa, \$26.80; Paris, \$37.20; Brantford, \$41.50; Brantford Sunday school contribution, \$2.50; Hamilton, 28.85; London, \$34; Ayr, \$8.50; Toronto, \$91.50; Georgetown, \$16.50; Ospringe, \$3; A Friend, \$4; Speedside, 22.97; Pine Grove, \$16.50; total cash collected, \$368.13; expenses of collection, \$11.51. Total used for mission, \$356.62. Unpaid promises, \$15.

Many friends promised to aid this object, but would not name any sum at the time. We hope they will not forget their promises, as the next payment on the loan has to be provided for.

And now, dear sir, I may add, all the floating debts on the building and ground have been paid, and the first instalment of a loan of \$1,000 also paid, the next coming due on Dec. 1st, 1879. The loan covers a term of ten years, but, if desired, the company will settle on easy terms. Walter S. Lee, Esquire, 70 Church street, Toronto, who is the manager of the company, has been very kind, and will, I am sure, continue to be so. I hope we shall not be slack in sustaining this mission, lest we become a bye-word in the neighbourhood. Your insertion of this will oblige, yours truly,

H. J. COLWELL.

To the Editor of the CANADIAN INDEPENDENT.

DEAR SIR,—In your reference to the Rev. J. Hyatt Smith's baptizing an invalid in a hospital by sprinkling, although he is a Baptist (open communion), you seem to commend the step, and regard it as a sign of the approaching millennium. So do I. Pædo-Baptist ministers of different persuasions frequently baptize by immersion, not on the ground of its being Scriptural according to their opinion, but because the method is a matter pertaining wholly to the conscience of the recipient, not of the administrator or the Church. A sincere conscience in externals—"rudiments of the world"—gives the validity to the ordinance that the Head of the Church accepts; and "who are we that we should withstand God?" If Christ receives, we must receive "to the glory of God"—Rom. xv. 7. My conscience determines my own baptism, not another's. Should we not help a brother to the baptism that suits him, though it would not suit us, with just as much freedom as we would help him to food that would be good for him, though not for ourselves? It is simply marvellous that this case should be so rare a one among our Baptist brethren as to be heralded abroad in the manner it is, and be so denounced by the papers of their denomination. The millennium is not too near yet, if the liberality of Rom. xiv. is an indication of it.

FRATER.

OBITUARY.

MRS. WM. HAYDEN.

Another of the pioneers of Congregationalism in this country has gone to her rest. Among those who were first to brave the difficulties of an untried wilderness, few have a nobler record than the late Mrs. Hayden.

She was born in the town of Newcastle, England, in the year 1793. When but fourteen years of age, she testified to her faith in Christ by uniting with the Church. When grown to womanhood she became the wife of the Rev. Wm. Hayden, a young Congregational minister. With him she laboured for Christ in various parts of England until the year 1835. At that

time the London Missionary Society was casting about for men suitable for self-denying missionary toil in Canada. Among those chosen was Mr. Hayden, who with his wife and family of seven children made their home in Cobourg.

A time had now come when the courage and enthusiasm of the minister's wife shone out with universal brightness. Mr. Hayden was accustomed to make frequent tours among the backwoods settlers, preaching the Gospel to them in their log shanties. In his absence Mrs. Hayden not only attended to the duties of her large family but did very much to hold together and strengthen the young and struggling church. She was faithful in every department of church-work; but it was as a Sunday school teacher that her energy, her talent, and her fervent zeal were most conspicuously displayed. She was indeed the life and soul of the school, often acting as its superintendent. She taught a large Bible-class of young women, some of whom still live to speak of her noble work. To her latest hour the very mention of the Sunday School was enough to awaken her keenest interest.

Her husband died about fifteen years ago. Since then she has been gradually failing in health. But whatever privilege may have been denied her on this account nothing but absolute illness could keep her from the Sabbath morning service. There she was a most attentive listener; her face ever revealing the effect of the preaching upon her heart.

But the end to her earthly work and worship came at last. After a brief illness she passed away. A more fitting transition could not have been imagined. Around her were gathered her sons and daughters, her grandsons and granddaughters, aye, and ever the fourth generation. She spoke but little during the last day or two, but the words we were able to catch told us that her confidence was firm to the end. Early in the morning of Sunday, the 11th inst., as quietly as the first sunlight just creeping over the eastern hills, her spirit passed away. The day that had ever been prized most highly of all the seven was appointed by her Saviour as the one to close her mortal pilgrimage and usher her in to her immortal rest.

Her funeral, which was very largely attended, took place the Tuesday following her death. Seven of her children (three sons and four daughters) were gathered together to share their mutual sorrow. She was taken to Coldsprings, and laid beside the one to whom for so long she had been an efficient and loving helpmeet. Her pastor held a short service at the house of Mr. John Hayden—the Rev. C. Fish, of the C. M. Church, Cobourg and Rev. R. W. Wallace, of London, taking part. Another service was held in the church at Coldsprings, the pastor being there assisted by the Rev. N. Burwash, of Victoria College.

As an outward memorial of her life there is in the Cobourg school-house a beautifully-decorated window. But her truest and most abiding memorial is in the lives of those who were blessed by her labours: in the hearts of those who had learned to esteem her friendship.

H. P.

Cobourg, May 15th, 1879.

Religious News.

MR. MOODY is to hold revival services in New Haven, Conn., shortly.

PRINCIPAL TULLOCH has been appointed editor of "Fraser's Magazine."

PLYMOUTH Church, Brooklyn, received forty-nine new members on the 4th of May.

A REVIVAL in Woolwich, Maine, has resulted in between one and two hundred conversions.

THE ministers of Chicago are trying to devise measures for the promotion of Sunday observance in the city.

THE Baptists of Liverpool, Eng., supply sittings in their churches for some 18,400 persons.

PRINCIPAL TULLOCH, of St. Andrew's University, is to be editor of "Fraser's Magazine" from June next.

THE Rev. W. Tidd Marston, of Rothwell, goes to High-bury Chapel (Congregational), Portsmouth, England.

THE English Congregational churches of North Wales are beginning to form district or county associations.

A MONUMENT to George Buchanan, the famous Scottish poet, is to be placed in Greyfriars' Churchyard, Edinburgh.

ANOTHER church is to be added to the Congregational

list in New York city, the Park Union, East Eighty-Fifth street.

THE Rev. Robert Patterson (United Presbyterian minister), of Dunse, Scotland, has just celebrated his jubilee in the ministry.

THE creditors among the congregation of St. Paul's Catholic Church, to whom Archbishop Purcell owes \$1,000,000, have resolved to remit one-half the claims.

THE Presbyterian Board of Foreign Missions closes its financial year with a debt of \$62,538, an increase for the year of \$15,538.

ISLINGTON Chapel (Congregational), London, has undergone considerable alterations, having been thoroughly modernized, and was re-opened on the 28th ultimo.

THE chief of police in New Orleans has issued an order requiring that coloured preachers shall be notified that all churches must hereafter be closed at 10 o'clock at night.

Rev. Dr. Somerville will almost immediately commence a mission under the auspices of the Free Church of Scotland to the English-speaking people on the continent of Europe.

It is reported that the Rev. H. Paddon, late vicar of High Wycomb, the Rev. C. T. Astley, late vicar of Gillingham, and another vicar who has resigned his incumbency, have joined the Reformed Episcopal Church of England.

It is stated by good authority that 50,000 Bibles and parts of the Scripture were circulated in China, and 13,000 in Japan in 1877. Commentaries by natives on different parts of the Bible are being published in Japan independently of missionary aid.

THE first of a series of services in connection with the jubilee of the Congregational church in Nicholas street, Ipswich, Eng., under the pastorate of Rev. Wickham Tozer, was held on the 22nd of April, Dr. Joseph Parker preaching on the occasion.

THE Presbytery of Cork, Ireland, has voted for instrumental music in the service of the sanctuary, and has asked the General Assembly to deal with the question so as to "prevent continued interference with the scriptural liberty of congregations in the service of praise."

THE total income of the Scottish United Presbyterian Church during the past year was £367,388 6s. 1d., shewing a slight decrease as compared with the previous year. There has been, however, a considerable increase in the number of congregations and members.

THE American Presbyterians are well to the front in missionary zeal and labours. They have 222 mission stations with 962 missionaries. Connected with their various stations are 1,391 converts from heathenism, and no less than 16,039 children under education in the mission schools.

M. WASHINGTON, Prime Minister of France, is a Protestant, and an active member of Pastor Fisch's Church in Paris. Five of the nine heads of departments in the French government are of the same religious belief—a good compliment to the worth and brains of the Protestants of France.

THE Rev W. Fleming Stevenson's congregation at Rathgar, Ireland, has raised during the twenty years of its existence no less than \$146,935. This includes the cost of the church, \$27,580. In 1859, when the congregation was formed, the entire contributions were \$105; in 1878 they were \$10,490.

THE Congregationalists of Massachusetts have adopted the policy of uniting the smaller churches two by two, in the support of a pastor. Secretary Barrows says that in about fifty cases this has been done, and after a trial of four years, only one couple has applied for a divorce. Each church has one sermon a Sunday.

In "Smaller London," which has a population of 3,577,304, there are church accommodations for 1,119,776 persons. The national church provides the majority of the sittings, or 51.96 per cent., the Congregationalists provide 12.28 per cent., the Methodists 10.99, and the Baptists 10.48. Then come the Catholic, Presbyterian and other Churches.

THE report of the English Baptist Union states that there are in Great Britain and Ireland 3,451 churches with 1,028,000 sittings. Church members number 276,348—increased over last year of 7,512. Sunday school teachers number 40,216, and scholars 399,317. There are 1,879 pastors, and 2,652 evangelists and lay preachers. The amount raised for evangelistic work was £16,996.

THE American Board of Commissioners for foreign missions, which is the missionary society of the Congregational churches of the United States, held its anniversary in Broadway Tabernacle, New York, on Sunday evening, May 11th. The venerable president of the society (Rev. Dr. Mark Hopkins), presided. The following embodies some of the more salient features of the association and its work: The Board was organized in 1810. It has since sent out 540 ordained missionaries. These missionaries have reduced 26 languages to writing, preparing in them grammars, lexicons, school-books, religious works and translations of the Bible. They are now working in 46 different tongues, virtually giving the Gospel to about 100,000,000 of the human family. The present number of labourers from America, men and women, amount to 371; there are 1,178 native labourers aiding them. The Board has 248 churches, 13,737 members (not counting about 8,000 more at the Sandwich Islands). More than 1,200 members were added to the churches in the past year. It has under instruction about 27,000 pupils, 1,500 of whom are in higher schools and seminaries. The Woman's Board was organized in 1868, and has now 62 single ladies in its connection, of whom 12 are in Japan and 30 in Turkey.

The Sunday School.

INTERNATIONAL LESSONS.

LESSON XXII.

June 1. } PROPHECY AGAINST TYRE. { Ezek. xxv. 1879. } 7-14.

GOLDEN TEXT.—"Heaven and earth shall pass away, but my words shall not pass away."—Matt. xxiv. 35.

HOME STUDIES.

- M. Ezek. i. 1-3 The Prophet Ezekiel.
- T. Isa. xxiii. 1-18 The burden of Tyre.
- W. Ezek. xxvi. 1-21 Prophecy against Tyre.
- Th. Ezek. xxvii. 1-36 Her riches and commerce destroyed.
- F. Ezek. xxviii. 1-26 Her brightness defiled.
- S. Ps. lxxvi. 1-12 The stout-hearted spoiled.
- S. Matt. xi. 20-30 A more dreadful doom.

HELPS TO STUDY.

Ezekiel, the son of Buzi, a priest and the great prophet of the Babylonian captivity, was carried into exile eleven years before the destruction of Jerusalem by the Babylonians. He dwelt in the Jewish community, upon the river Chebar, where he was held in the highest consideration. His prophecies extended over at least 22 years. The book is divided into two parts—the prophecy of judgment, chaps. i.-xxiv.; and the prophecy of mercy, chaps. xxxiii.-xlvi. Between them lies a transition consisting of predictions against seven nations, enemies of the Jews, xxv.-xxxii. Among them was haughty Tyre, which sat enthroned beside the Mediterranean, the Queen of the seas. Chapter xxxvii. contains a wonderful description of the doomed city, the beauty of its situation, the extent of its commerce, and the splendour of its civilization. We obtain from its study a remarkable insight into the industries and enterprises of those far-off times. But wealth brought pride, and pride was followed by destruction. The siege and overthrow of the city by the great Chaldean king are here foretold by the prophet. We almost see the martial array and hear the tramp of the mighty host of the desolator marching against haughty Tyre. He comes as the servant of Jehovah, who brings him to be executor of His wrath. God is in all history. He makes all things serve Him and work out His wise and gracious purposes. Even the ambition of one self-sufficient and worldly king He makes the instrument by which He punishes the pride, and rebellion of another. So God said of Sennacherib—"I have brought it to pass that thou shouldst be to lay waste defenced cities"—Isai. xxxvii. 26. Nebuchadnezzar is called by name as Cyrus was—Isai. xlv. 1-4. From the north he comes. This was the line of his approach on account of the great eastern desert which had to be avoided. The great host marches on with chariots and horsemen, spreading desolation far and wide. In the field, the open country where they marched, even the women were slain. Now he lays siege to the city. He makes a fort, a moveable tower from whose top the battlements are assailed. He heaps up a mound; under cover of the buckler, or great shields linked together, the sappers get near the walls, which are demolished with engines, battering rams and axes. The breach is made. Amid clouds of dust, the horsemen and chariots press into the gates. The people are trodden down by the horser hoofs, slain by the sword. The statues of the gods (not "strong garrisons") are laid prostrate in the dust, the gods in whom they vainly trusted. The spoil is taken and divided. Utter destruction is made of house and wall. The island citadel which stood in the midst of the waters is demolished. The desolation is complete and irretrievable. The sound of song and of harp ceaseth. Joy and revelling are changed to sorrow and sadness. Proud Tyre is made bare and desolate as the top of a rock, the populous city becomes but a place to spread nets, a mere fishing station, no more to be built. (Note 1.)

Has Tyre no warning for us? God gave that ancient city, and He has given us, great privileges, a high civilization and mighty commerce. Far greater things He has bestowed upon us, the knowledge of His love, the religion of Jesus. Tyre abused her privileges, hence her doom. And if we abuse our privileges, our sin is greater and our doom will be more terrible. It will be more tolerable for Tyre and Sidon in the judgment than for us.—Matt. xi. 22.

God is the arbitrator and judge of nations. He hates now just as much as then, and He will punish now as surely as then, pride, dishonesty and lust.

The highest civilization and the greatest material prosperity cannot give stability to a nation. Without righteousness it must sooner or later perish in its own corruption. Sin involves, sooner or later, destruction. There is no exception to the Divine law. None can escape.

Prophecy fulfilled is a wonderful evidence of the truth and faithfulness of God.

God's word cannot fail. His promises and His threatenings will all be realized and fulfilled.

God's faithfulness in nature is an emblem and guarantee of His faithfulness in Providence and grace. As surely as day and night succeed each other, so surely will His word abide—Jer. xxxi. 35, 36; xxxiii. 20, 21, 25, 26.

EXPLANATORY NOTE.

1. Make thee like the top of a rock, &c.—So literal has been the fulfilment of this prophecy, that Tyre, once so rich and populous, has become a mere fishing-station; and nearly every traveller who has visited its remains has remarked upon the fact that fishermen were to be seen dry-

ing their nets upon the top of the rocks which stretch into the sea. Volney, the celebrated infidel historian, adds his testimony, unconsciously, to the truth of God's word. He says, "The whole village contains only fifty or sixty poor families, who live but indifferently on the produce of their little grounds and a trifling fishery." Since Volney's time the place has somewhat increased in population.—*Bible Treasury*. The Hebrew historians, prophets and poets constantly allude to her power, wealth, luxury and vices; and Ezekiel seems to tax the entire geography of the known world to set forth the extent of her commerce, and the multitude of her riches. It would take a volume to trace the varied fortunes of Tyre, through Egyptian, Chaldean, Macedonian, Roman, Saracenic, Frank and Turkish dynasties, down to the present wretched representative of so much greatness and glory. With but few exceptions, it is a cluster of miserable huts, inhabited by about 3,500 impoverished Metawelles and Arab Christians, destitute alike of education, of arts and of enterprise.—*Dr. Thomson's Land and Book*.

Official Notices.

CONGREGATIONAL UNION OF ONTARIO AND QUEBEC.—The annual meeting of the Congregational Union of Ontario and Quebec, will be held (D. V.) in the Congregational Church, Wellington street, Kingston, Ont., on Wednesday the 4th of June 1879, at 7.30 p.m. The proceedings will commence with the annual sermon by the Rev. William Allworth of Paris, Ont. Special attention is called to the annual collection on behalf of the union, which should be taken up on the Lord's day prior to the annual meeting. Information as to reduced travelling fares will be duly furnished.—KENNETH M. FENWICK, *Secretary-Treasurer*.

Pastors and churches are respectfully invited that the time for sending in statistics is drawing to a close. Very few have yet come to hand. Will those whose duty it is to attend to this matter in the churches please make returns at once?

W. H. WARRINEK, *Statistical Secretary*.
Yorkville, May 15th.

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.

RECEIVED on behalf of Labrador Mission—Ladies' Missionary Association of Calvary Church, Montreal, \$5; Mrs. Leslie, per Wm. McDonough, Toronto, \$5; additional from Mrs. McDonough's Sewing Meeting, Toronto, \$3; Rev. C. H. Brooks, Constantinople, per J. B. S., \$3; Mrs. McGregor, Listowel, \$1.

Montreal, May 27, 1879.

B. WILKES.

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. SULLOX,
Secy.-Treasurer.

Toronto, May 20th, 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,
Kingston, May 11th, 1879. *Home Secretary*.

FATHER HYACINTHE has announced that he will give "the communion in both kinds," not only to those who have confessed according to the Romish rite, but also to those who, on their own responsibility, ask for it.

A SOMEWHAT interesting discovery has just been made in St. Giles' Cathedral, Edinburgh. On the floor of the south transept being raised, three leaden coffins were found, one of which has justly been supposed by antiquaries to contain the remains of the "Good Regent" Moray, Queen Mary's half-brother, who was buried there in February, 1570, John Knox preaching on the occasion.

A LARGE meeting of ministers of all denominations has been held in Chicago on the subject of Sabbath observance. The Rev. Robert Collyer, Unitarian, presided; and speeches were made by him and by Dr. Goodwin, Congregationalist; Dr. Hatfield, Methodist; Dr. Kittredge, Presbyterian; Dr. Ryder, Universalist, and others. The general sentiment of the meeting was in favour of the enforcement of the Sabbath laws.

Children's Corner.

CHARLIE'S LESSON.

"WHAT are you rattling off at such a rate, Charlie, boy?" asked Charlie Radcliffe's Aunt Helena, as she came upon the piazza on Sunday morning before church time, and found her nephew perched on the piazza rail, with an open book in his hand, the while his busy tongue, as fast as it could move, chattered some sounds like these—

Shlnut ake thname
Thlordthegodn vain;
Flordnut oldim gillts
Takhthisnamin vain.

Over and over Charlie turned this strange-sounding medley on his tongue, and Aunt Helena looked at him in a puzzled way, trying to make out the sense, if sense there might be in any of it. At last she asked, "Where did you learn that gibberish, Charlie, and what do you mean by it, pray?"

Charlie seemed surprised.

"Why, Auntie," he cried, "don't you know your commandment? That is a commandment. I learned it out of the Bible."

"O!" said auntie. "Out of a Choctaw or Cherokee Bible probably. I do not know the commandments in any such language as that."

"Why," laughed Charlie, "that isn't Choctaw or Cherokee. It's just—well, I guess it's English—only it's the careless sort. Mamma didn't understand it any better than you did. She passed just now and said it was naughty to jabber nonsense in such a fashion on Sunday."

"Won't you please translate your careless English into good plain English for my benefit?" asked Aunt Helena, kindly.

"O, you know it," said Charlie gayly. "It is the third commandment: 'Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain.'"

"Do you understand this commandment?" asked aunty.

"O yes, indeed," said the little lad. "It means you mustn't curse and swear—be profane, you know."

"What is it to be profane?" asked Aunt Helena.

"I know," said Charlie, smiling, "but I can't exactly tell. Wait a moment, and I'll find out."

Then he ran to the dictionary and looked up the word. His mother had taught him to

do this whenever he came upon a word the meaning of which he thought he understood, but which he could not define.

"To be profane means to treat any sacred subject with irreverence or neglect. To profane the name of God is to speak or use it lightly, irreverently, or wickedly, and not with that respect and reverence that belong to holy things," said Charlie.

"Yes," answered auntie. "And according to this, it is a sin against God to use His holy name in any but a reverent manner."

"Yes," said Charlie, promptly.

"I hope my little boy has now learned the third commandment," said auntie. "It is a lesson that none of us can learn too early or too thoroughly. The name of God is the holiest of all sacred names. We should never let it lightly pass our lips, or use it except with the utmost reverence. To use God's name in wicked cursing or swearing, is a fearful wrong. To speak it lightly or unthinkingly is also wrong. And God has said that He will not hold him guiltless that taketh His name in vain."

Charlie is a man now, but he has never forgotten the lesson of his "careless English," and always remembers the true meaning of the third commandment.

OUR BEST FRIEND.

IT was a clear, cold morning in the beginning of the New Year. The stage would start in half an hour, but Willie was ready. The last stitch had been taken in the new, plain, though comfortable outfit; the last of the old stock had been neatly mended and brushed, and all were carefully packed in the modest leather trunk. Willie shut down the lid, settled the lock, put the key in his pocket, and seated himself for one more talk with "Mother." Willie R. was a Christian boy and a member of the church. He could not remember the time when he did not love God and his church. And though now he was a well-grown boy of sixteen, yet he had never outgrown his love for his mother. There was no one in the world, in whom he reposed such confidence, or to whom he could talk so freely. But now instead of beginning at once, as usual, he sat for a long time in silence, and seemed to be attentively regarding the various figures in the delicate frost work in the window panes, but in reality trying to map out his future life in the great city to which he was going to seek employment. At length rousing himself, he said in reply to his mother's look of inquiry:

"Now, if I only had some friend or relative in the city who is rich or influential; or if I had a letter of introduction from some such person how easy it would be to get a place. You know George Harris who went there last year? Well he got a splendid situation through the influence of his uncle who is Mayor of the city. I know you say, mother, that it is more noble and honourable to fight

one's own battles, and make one's own way in life, than to depend upon the help or favour of the rich and great; but sometimes I feel weak and faint-hearted at the thought of going into the world alone."

Tears were in the gentle blue eyes of the mother as she replied, "My dear boy, you cannot feel more weak and shrinking at the thought of going out from me depending only on yourself than I do. But I know you need not, and do not go alone. You have a friend richer than any of the merchant princes of the city to which you are going, for the silver and gold, and all things are His. He is higher in authority than the Mayor; for He is King of Kings and Lord of Lords. He is more powerful and influential than any earthly sovereign, for He can move the hearts of His subjects as He wills."

Willie's face brightened. "Yes, mother, if God is my friend how can I be so weak and faithless as to be troubled because I have no other. I know I can do all things in His strength."

"Remember, my son, He never breaks a promise, but always keeps perfect faith with us. He is kinder, too, than any earthly friend you could have. Those who are in the high places of the earth, sometimes refuse to recognize, or help those of their relatives who are poor and lonely. But whoever may treat us scornfully or turn us away, the dear Lord never does."

"Indeed, mother, He does not, but invites all such to come to Him for help in time of trouble."

"And here in His word, His precious message to guide and comfort you," said the mother, as she put a small pocket Bible in the hands of her son, "Never cease to love and obey it, but make it the 'man of your counsel.'"

"Thank you, dear mother, the stage is coming," and with a "good-bye" kiss, and a low murmured "pray for me," he left her and was soon rolling away toward new and untried scenes. Since the talk with his mother, his heart kindled into a warmer, brighter glow of love to the dear "Friend above all others," who so well deserved the name, and he went with a light, brave heart to face the world in the care and love of such a precious friend.

Dear reader, are you the friend of Jesus? Of all the titles by which He addressed His disciples when on earth, that of "friend," was most endearing. "Ye are my friends," He says, if ye do whatsoever I command you." And what a friend He is to us! Though there be those around us who love us deeply and tenderly, yet—

Which of all our friends to save us,
Could, or would have shed his blood,
But this Saviour died to have us,
Reconciled, in him to God.

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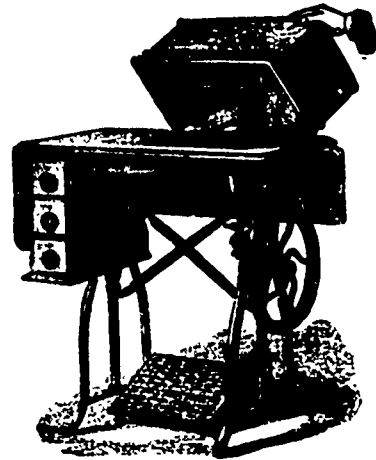
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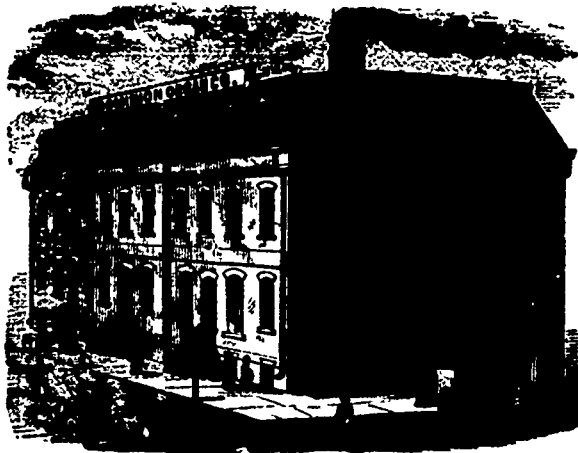
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PHILADELPHIA, 1876.

The United States Centennial Commission has examined the report of the Judges, and accepted the
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PHILADELPHIA, December 31, 1876.

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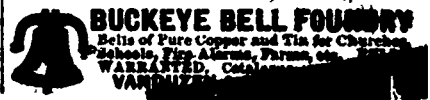
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