

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Title on header taken from: /
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments: /
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>

The Canadian Independent.

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

Vol. 25.

TORONTO, THURSDAY, Jan. 23, 1879.

New Series. No. 3.

THE CANADIAN INDEPENDENT.

Published by the Congregational Publishing Company

REV. W. MANCHEE, *Managing Editor.*

REV. JOHN WOOD,

" R. W. WALLACE, M.A., } *Associate Editors.*

" JOSEPH GRIFFITH,

REV. J. B. SILCOX, *Business Manager.*

EDITORIAL DEPARTMENT.

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

BUSINESS DEPARTMENT.

All Subscriptions and advertisements should be sent to the Business Manager, Rev. J. B. Silcox, 349 Spadina Avenue, Toronto, Ont. Subscription \$1 per annum, payable in advance. Remit by Money Order, Draft, or Registered Letter. We want an active Agent in each Church. Advertising rates sent on application.

IN this week's issue we give two Sunday school lessons instead of one. Hereafter, for the greater convenience of teachers and scholars, the lesson will be given ten days in advance.

THE "Record" is of the opinion that if the English Church will so persistently follow Romish absurdities the Reformed Episcopal Church will become a necessity.

IN Japan, two years and a half ago, there was published a translation of the Gospel of Matthew. The publishers of this are now about to issue a pocket New Testament, with references, &c., in fine style.

THE relation between temperance and wise political economy is illustrated in the fact that in Greeley, Colorado, where no liquor is allowed, there is no police force in a population of 3,000, and in two years only \$7 were called for out of the poor fund.

THE second and final revision of the New Testament has been completed by the Committee. Eighty-five Sessions were held, 337 days spent on the work. The adjustment of a few points remains, and then we shall see the work for which we have waited so long.

THIS is how our New York namesake reviews Talmage's last series of sermons:—"There comes to our table a pamphlet, entitled, 'The Night Side of City Life,' being certain sermons by T. De Witt Talmage, D.D. They are marked by that chasteness of rhetoric and calm dignity of manner so peculiar to this celebrated preacher."

A LONDON paper gives an interesting statement of the important work accomplished by Mr. Spurgeon's church in various directions. The Pastors' College has trained and sent forth upwards of 400 young men, many of whom occupy positions of prominence in the Baptist churches. In addition to the 100 students now in the college, nearly 300 young men receive free instruction in the evening classes, and about 2,000 children are taught in the Sunday and other schools. Eighty colporteurs are employed in circulating religious literature; the Alms-houses furnish a home to 17 aged women, and the Stockwell Orphanage cares for about 250 fatherless boys.

THE *Nonconformist*, alluding to the shameless barter in Church-livings in England, makes the following assertion, which will bring a smile to the countenance of any one who reads it:—"When a living is sold by auction at Tokenhouse-yard it is not unusually sand-

wiched between the sales of public-houses and the shops of tallow-chandlers or other like trades; and so in this index Mr. Beck's name is immediately preceded by Allen's hot-air baths, and followed by Brown and Polson's corn flour and Cockle's pills." Just fancy, public-houses, tallow-chandler shops, hot-air baths, Cockle's pills and the Cure of Souls, all jumbled together in an advertisement column! What next?

WE regret that the "Newfoundland Monthly Messenger" has been discontinued. It has done admirable service, and its genial pages will be much missed among the churches in that distant district. We are greatly indebted to our good brother, Rev. T. Hall, the ex-editor of the "Messenger," for the kindly words he has uttered for the CANADIAN INDEPENDENT. We hope his commendation will bear much fruit, for we not only wish the enlargement of our list of subscribers, but also to come into closer relations with our brethren in Newfoundland. We shall be only too glad to hear news from our friends there soon.

THE London "Record," in announcing the death of the Princess Alice, says: "We are enabled to state, on the authority of those who had the opportunity of conversing with the Princess very recently, that whatever temptation might in former years have beguiled Her Royal Highness to admire the writings of Strauss, the author of the infidel 'Life of Christ,' a complete change had passed over her mind. At first that terrible calamity which deprived her of her little son seemed to have produced only 'the sorrow of the world that worketh death,' but gradually it became, by God's mercy, the means of leading her to think, so that she finally came to seek and find peace in a firm faith in Jesus Christ, revealed in the Scriptures of truth as the only Saviour for sinners."

PRESIDING over a meeting of the Church Pastoral Aid Society, held at Wimborne, the Earl of Shaftesbury referred to the number of persons who by Ritualistic teaching had become perverts to Rome. He did not care so much for them as for those who remained behind. He believed that neither the present nor any future House of Commons would pass any measure to enforce ecclesiastical authority. They might, however, rely upon it that there was a great movement in the country, even among the Conservatives, to get rid of the Establishment altogether, and allow the different parties in the Church to settle their feuds amongst themselves. The teaching disseminated from the Church of England pulpits was far from Protestant.

REV. DAVID MACRAE (U. P.), of Gourrock, Scotland, has been raising another storm around the Confession of Faith. This time it was in his Presbytery. He moved a resolution at a recent meeting, that the Church set the Westminster standards aside and adopt in their stead "a brief and simple formula containing only those points deemed essential to Christian faith." Of course, the resolution was voted down. But the end is not yet. The Scotch United Presbyterian Church has come into a measure of liberty by the Declaratory Act recently passed, which makes the poor Confession of very little use. Why not throw it overboard altogether? But we suppose that the world will have to wait a while for this result.

THE proprietor of a theatre in Philadelphia advertised a "full-dress rehearsal" for Sabbath, December 22nd, and accordingly, on that day gave a performance of some sort to a crowd composed of the lowest

classes of the inhabitants, plentifully supplying the visitors with liquor at the bar, and creating a scene of gross disorder. The next day, the Mayor, who does not seem to be one of the "invertebrate," had the proprietor of the theatre arrested and bound over to answer to the charges of "keeping a disorderly house, giving a public performance on Sunday, and selling liquor on Sunday." He was released on bail, which has since been forfeited by his non-appearance at court. It is understood that the Mayor's prompt action will be quite sufficient to relieve Philadelphia of this particular sort of Sabbath desecration.

IN view of the significant fact that some of the leading statesmen of France have lately expressed the opinion that the hope for France's future prosperity lies in a *Protestantism based on an open, undiluted Bible*; we hail with joy the success of any movement which spreads the knowledge of the Word in that land. It is comparatively recent since the Rev. R. W. McAll began his remarkable mission in Paris among the working classes of Belleville. This work has been signally prosperous. There are 22 missions in Paris alone, with accommodation for 5,000 persons. They have a weekly attendance of 8,000. And now branches of this mission are being established in Marseilles and Lyons. We expect much from this movement on the line of the statesmen's opinion.

MR. SPURGEON'S attention having been called to a paragraph in an American paper, which charged him with intemperate habits, makes answer by the following letter:

NIGHTINGALE LANE,
BALHAM, Surrey, Dec. 24, 1878.

DEAR SIR,—If Mr. Neal Dow knew the truth he would not make such charges against me. My manner of life is before the world. Ask them that know me. Whatever faults I may have, I have been preserved at all times from excess, and I have given no ground for any one to accuse me of it. I use no alcoholic drink as a beverage, but I am an habitual abstainer, and, as a rule, a total abstainer, "Beer," of which Mr. Dow speaks, I never touch, and I never thought, much less said, that I could not keep up to my work without brandy and beer. I do not believe that these or any other stimulants are a help to any man.

Yours truly,

C. H. SPURGEON.

We are glad to publish this clear testimony that Mr. Spurgeon gives to total abstinence principles.

BRITAIN has been nobly bestirring herself in the temperance cause. The most noticeable circumstance in connection with this movement is the attention bestowed upon it by some in high places. Canon Farrar in the Church has made the land ring with his fervid and manly utterances against the giant evil. And now many physicians of eminence are giving their influence on the side of right. Sir William Gull, the royal physician, is out in the "Contemporary Review," dealing some fine earnest blows at king alcohol. He holds that the value of alcohol is subordinate, being due to its sedative influence on the nervous system. It is prescribed for patients suffering from acute diseases not to cure, but to quiet the nerves. It is also good as a narcotic in cases of exhaustion. But the good Dr. goes strongly for certain kinds of food as able to do as much and even more in all these instances. He urges that in his own experience he has found eating raisins more useful in restoring the power of an over-wrought body than wine-drinking. Sir William's main point is, that for intellectual labor alcohol is valueless. It may quicken, but does not improve the movements of the brain, and imparts no strength. We hail such testimony with joy, and it augurs well for Britain's weal in the future that men like these are so zealously fighting the good fight.

FORWARD.

BY REV. J. R. BLACK, B.A., ST. CHARLES.

First, when God commands, it is the duty of Christians to move forward. The children of Israel standing with the hosts of Pharaoh in rear of them, and the billowy sea in front of them, were commanded by God to go on; they went, and with what success every Bible reader knows. Abraham, "when he was called to go out into a place which he should afterwards receive as an inheritance, obeyed; not knowing whither he went." David had no sooner ascended the throne, than the Philistines came up threatening him and his kingdom with destruction. The king consulted his God and received the answer, "Go up, for I will doubtless deliver the Philistines into thine hand. And David came to Baal-Perazim, and smote them there, and said, the Lord hath broken forth upon mine enemies as the breach of many waters." And it was to a few poor fishermen that the mandate of the Master first came, "Go ye into all the world and preach the Gospel to every creature." There were many difficulties in the way, yet they started—started on the strength of that little Divine "go."

Has God given you, my reader, a command to move on: He has if you are His child. Hear Him speak, "go on unto perfection." Hear Him again, "go work in my vineyard." Happy, thrice happy, is the soul that conditions all its movements on the Divine command.

Again, Christians should move onward, where God, by his providence, opens the way. The rod of Moses lifted over the waters caused a separation, and a highway for his people was opened through the sea. Here was a providential event, pointing out that their course lay before them. The indication was so clear that no Israelite could for a moment doubt that the Lord wanted them to go to the other side of the sea. And thus God is now providentially pointing out to His people the way He would have them walk. Perhaps the best illustration of this, in modern times, is to be found in connection with the establishment of missions in the kingdom of China. A century ago, and Christianity was not tolerated within the boundaries of that "Celestial" land; nor would its missionaries be protected by the laws of the country. The people had such a high estimate of themselves, their country, and their religion, that it was regarded as a piece of impertinence on the part of one from the Western World to attempt their enlightenment. This national pride presented an effectual barrier to missionary enterprise. It must, therefore, be crushed before God's servants could carry successfully the news of salvation among them. And it was crushed, partly in the war of 1842, and still more in that of 1860, and eighteen ports were opened to trade, the empire made free to foreign travel and teaching, a definite pledge of toleration to Christianity was given, and due protection to its missionaries granted.

And that which is seen on a large scale may be seen on a small one. Then watch the movements of Providence about you for 1879, and when the way opens go forward.

In all advances, however, there should be complete trust in God. In this world where there is so much to oppose the Christian in his putting off the old man, and putting on the new man which after Christ Jesus is created in holiness, and his attempts to further the kingdom of God in the world outside, no real progress can be made in the absence of abiding confidence in God. We must lean on God at the start, and keep leaning on Him all the way.

OUR WORK FOR GOD.

The errand on which God sends is always a practicable errand, provided there be a sincere desire on our part to accomplish the errand—to do the work; and in proportion to the effort demanded, to the self-denial required, His authorship of the message concerning the work becomes more evident to the thoughtful and reflective Christian mind. We usually judge in exactly the opposite way. We say, "That is a good work, and I can do it in a minute; therefore,

I will do it, that is God's errand for me. It is a good work, and I can help it by a little gift which I never shall miss. That is evidently God's plan for me." Thus we reason; ah! but God's plan exactly reverses that. He makes duty the more obligatory the more difficult it is, because for the development of Christian energy in us, Christian generosity, Christian patience, He gives us the work to be done by us. God can do His own work without us, and when one by one the great teachers of the Church have passed away, and the Christian Church tarrying behind has felt that the horsemen and chariots of Israel had gone from its sight forever, and there was no more guardianship and no more inspiration, God has raised up others to take their places, or has carried on His work without such signal and illustrious spirits to be leaders in it, to show that He never depended upon any one human soul, upon any twenty, upon any million human souls for the accomplishment of His plan. He carries them forward by His own might, as the ocean carries the log—because of its own majesty and buoyancy. God does not need our help. Why, then, does He ask for it? Why put us to the trouble of working for Him, why put us to the strain of giving for Him, why put us to the long endurance of patiently planning and waiting that we may accomplish His design? Because thus He develops us. This is His spiritual university in the world. Thus He applies not tests merely, but incitements, stimulants, means of instruction, to whatever is best in us. The man who has given himself to his country loves it better, the man who has fought for his friend honors him more, the man who has labored for his community values more highly the interests he has sought to conserve. The man who has wrought and planned and endured for the accomplishment of God's plan in the world sees the greatness of it, the divinity and glory of it, and is himself more perfectly assimilated to it.—From a sermon by Dr. Storrs in "The Complete Preacher."

HOW BELIEF TRANSFORMS MEN.

Abraham was the head of a wandering tribe, with probably only such small ambitions as were common to his station: a man of purer life, of higher purposes, perhaps, than his neighbour chiefs, and yet with nothing very marked to distinguish him from them. God calls this man, instructs him, leads him, and as he hears, believes, obeys, he becomes quite another man.

In this is the whole source of Abraham's greatness. It was not in his natural gifts that he was distinguished above all other men of his day; others may have been as intelligent and as forceful as he. Nor was it in his great opportunities that he excelled. There is nothing very wonderful in his history, if you take away from it his faith and its influence on his life. He wandered farther than many of the men of his day; but they were all wanderers. He fought his petty battles; so did they. But the one thing which raised him above them all, the thing which makes us know that there was such a man at all, is only this, that he believed God.

Now, his journeyings with family and flock are no mere vulgar wanderings after fat feeding-places for his sheep and cows, but a sacred pilgrimage from the land of the Chaldees to the land of Canaan; a march of faith, with the Lord for his leader, and the land of promise for his destination, and an unknown generation for his sure successors. So he goes on, this friend of God, and He who spake to him is ever in his thoughts. Life has a new meaning to him; daily duty a new dignity. There is nothing small in such a life, for its whole business is to follow God's call.

The same transformation is wrought to-day over the man who, like Abraham, believes God. It does not come from believing that God is, or believing in God, or on God, but by simply, lovingly, believing God; believing what He says, and all He says, and because He says it. It makes a man a saint, if you look at him from the side of personal purity of character and life. It puts him under the holiest influence which can move a mortal man. God has said: "Without holiness no man can see the Lord," and he believes God; and having "this hope in him, purifieth himself,

even as He is pure." It makes a man a hero, if you look at him from the side of his daring or endurance. He believes God. It makes no difference to him what any man, what all men, say. What are men's words against the Word of God? What is mere human breath against the inspiration of the Almighty, which hath given him understanding?

Perhaps men mock him openly or covertly. They did Noah, but he believed God and toiled on under the clear sky, year after year, and decade after decade, preparing for the flood. Doubtless they did at Abraham. Even his wife laughed at the promise as absurd, on which depended all the rest. But he believed, he journeyed, he made covenants, he was ready even to slay the child of promise if God said so. They laugh at any one to-day who says that God answers prayers, says it as though he meant it. "The prayer of faith shall cure the sick." Nonsense! "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." Preposterous! But he who believes God is not moved. He only remembers with a sigh, a shudder, as he sees their unbelief, "I will laugh in the day of their calamity," saith the Lord.

There is nothing which can make this life so sacred as to have it thus penetrated with the voice of God. How it gives life to the Bible to believe God in it absolutely; not unreasoningly, but using reason to see what God says, not to question it, to weigh its meaning, not to rend it out of the record. In this light these are real men, and this is a living God. Now we are come to the secret of these lives; the patience of Noah, the faith of Abraham, the daring of Daniel, the endurance of his companions in the fiery furnace, the dying prayer of Stephen, the missionary work of Paul, the strength and sweetness of John. They believed God and Jesus Christ whom He has sent, with the heart. His words were "Yea and Amen" to them, and the life which they lived in the flesh they lived by the faith of the Son of God.

Is your life dull and purposeless and unsatisfying? Believe God. That will transform and glorify it.—Rev. Geo. M. Boynton, in "Ill. Christian Weekly."

PAUL AS A MINISTER.

Think of the early Christians and the noble line of martyrs, and your sufferings will sink into insignificance. Look at the apostle to the Gentiles; see him arrested and imprisoned, see his back bared to the lash. Five times he received forty stripes save one. See him gathering his garments about his lacerated shoulders when he whispers, "None of these things move me." See him taken to the edge of yonder city, stoned and left for dead. As his friends raise him up they say: "Better abandon the Gospel; they will kill you if you preach"—but he says, "None of these things move me." I see him yonder upon the shore; he has been drawn out of the water; he has been a day and a night struggling in the deep, he is overboard and lies fainting on the earth, the water dripping from his hair. His friends think, surely he will never preach again. But as the pulse beats and the strength returns, I hear him say, "None of these things move me." He is on his way to Jerusalem. The prophets tell him he is to be bound and imprisoned, and the people weep at the thought of seeing him no more. The elders at Ephesus go down to meet him. He tells them that he is going to Jerusalem, and he knows not what shall befall him, but the Spirit tells in every place that bonds and imprisonment awaits him, but he grandly declares, "None of these things move me, neither count I my life dear unto myself, so that I may finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God."

Bonds and imprisonment did await him. He stood before Nero. He was condemned to die, and out of the dungeon of his prison he sends through Timothy this heroic and joyous message, "I have fought a good fight, I have kept the faith: henceforth there is laid up for me a crown of righteousness," etc.

Such a grand hero was the apostle living and dying. One work he did unmoved and unmovable, and to us he speaks, "Follow me as I follow Christ."

The Sunday School.

INTERNATIONAL LESSONS.

LESSON IV.

Jan. 26, 1879. } THE BUILDERS INTERA... ED. { Neh. iv. 7-18.

GOLDEN TEXT.—“Nevertheless we made our prayer unto our God and set a watch against them day and night, because of them.”—Neh. iv. 9.

HOME STUDIES.

- M. Neh. iii. 1-32... The building of the wall.
- T. Neh. iv. 1-12... The hostile plot.
- W. Ps. lix. 1-17... Deliverance sought.
- Th. Neh. iv. 13-23... The successful defence.
- F. Ps. cxxv. 1-5... The Lord round about His people.
- S. Zech. viii. 1-23... Enlargement promised.
- S. Ps. cxxiv. 1-8... Escape from the snare.

HELPS TO STUDY.

Nehemiah, with a royal “firman,” or safe conduct, and a retinue, journeyed at once to Jerusalem. His arrival, as he was aware, at once awakened suspicion, but he kept his own counsel. After three days’ rest, he made secretly a survey of the ruins of the walls, and arranged his plans.

Then he assembled his countrymen, pointed out the danger of their defenceless state, and urged the speedy rebuilding of the walls of the city. All hearts were fired by his words, so that the response was hearty and unanimous—Let us arise and build.

With wonderful tact Nehemiah arranged and portioned out the work. Every class and every man had his own share assigned him. It was so arranged that most of the people of the city built a portion of wall opposite or nearest to his own house. This created a strong personal feeling in the work, and united public and private interests; a plan which might still be followed with advantage in municipal affairs. Every one went to work except the nobles of Tekoa, who, doubtless, thought the manual labor beneath them. (Neh. iii. 5.) Nehemiah inspired every one with his own courage and enthusiasm. He had brought no new forces nor discovered resources which were previously unknown. But he had aroused the people to a sense of their duty, and stirred up their sleeping energies. So there are walls to be built, works for Christ to be accomplished: that which hinders is simply a lack of interest and energy. The Churches need to be aroused.

The opposition increased as the work went on. All kinds of scoffs and insults were heaped upon the undertaking. But Nehemiah’s only answer was prayer, while the people laboured on with ceaseless energy, completing the whole wall up to half its intended height, because they had a mind to work. How much can be done, when there is a mind to do it. A single-hearted purpose will accomplish great things.

I. THE WICKED CONSPIRACY—Vers. 7, 8.

When the enemies of the Jews (Note 1.) found that, notwithstanding all their mockery, the wall was being built, they determined upon more serious measures. Their allies were summoned, counsel was taken, and a conspiracy was formed to fight against Jerusalem and hinder the work. But this they determined to do, not in open warfare, but by stealth suddenly to surprise the builders and destroy their work.

There are always enemies to oppose every good work; very many and very crafty.

Opposition to truth and righteousness unites for a time those who otherwise are at war with one another.

There have been many such conspiracies, and there will be many more. Compare the conspiracy of the brethren of Joseph against him; of Absalom against David—2 Sam. xv. 12; of the wicked prophets—Ezek. xxii. 25; of the Pharisees and Herodians against Christ—Matt xxii. 15-18.

II. THE CONSPIRACY DETECTED—Vers. 9-12.

No movement of the enemy escaped the vigilance of Nehemiah. He discovered their plot and took measures to defeat it. These were two. The first was prayer, by which he sought help from God. The second was a watch, which he set by day and night over against (not “because of them”) his adversaries. True prayer never slackens energy, but, on the contrary, redoubles zeal and activity. Through these means God sends answers to prayer—“Watch and pray,”—this is the way to overcome all opposition—Matt. xiii. 33; Eph. vi. 18.

Three special difficulties are noted which tended greatly to hinder Nehemiah and strengthen his enemies. (1.) The magnitude of the work discouraged many feeble-hearted ones—ver. 10. The burden-bearers began to fail. The novelty had worn off, and actual work had chilled enthusiasm. Actual service tests zeal, and much that promised well fails. (2.) The threats of the enemy worked upon the fears of the timid (ver. 11), who dreaded lest at any moment they should be surprised and slain. (3.) Those who lived in the towns near the Samaritans endeavoured to recall those of their own people who were helping to rebuild the wall of Jerusalem—v. 12. (Note 2.) This they did ten times. These people lived near the enemy, and far away from the sanctuary; it is no wonder they were so fearful. Those who live near God, and learn from his promise and strength to estimate aright the strength of the enemy, are bold to fight and speak for the truth. Timid friends are even worse than open foes.

III. THE CONSPIRACY DEFEATED—Vers. 13-18.

Nehemiah was only moved by all these plottings without,

and fears within, to take renewed precautions. He set guards beside the low and exposed parts of the wall. (Note 3.) He exhorted the people to remember the Lord. Their strength and hope were in Him who was greater than all who were against them. Josh. xxiii. 10; 2 Chron. xxxii. 8; Rom. viii. 31.

The work was then resumed, but the precautions were not relaxed. The retirement of the enemies did not throw Nehemiah off his guard. He knew that although baffled, they were unchanged, and only wanted an opportunity to re-commence their machinations. While one half worked, the other half, with bow and shield, and coats of mail (Note 4) were ready for action. Even the labourers went about armed. Thus they worked with a sword in one hand and a trowel in the other.

“Eternal vigilance is the price of liberty.” Against sin in the life, evil in the world, error in the Church, there must be maintained ceaseless watch.

The Christian is a worker, even a co-worker with God in the upbuilding of the walls of the Jerusalem which is above. But the city is being built in troublous times—Dan. ix. 25. The Christian, therefore, is called also to be a soldier, and to maintain the warfare against sin under his Captain—Eph. vi. 13-18.

We must be prepared for conflicts, and expect difficulties and opposition.

EXPLANATORY NOTES.

1. Sanballat. A native of Horonaim, beyond the Jordan (ch. ii. 10), and probably also a Moabitish chief, whom, probably from of national hatred, we find united in council with the Samaritans. Whether he held any public office as governor over the Moabites, or over the Samaritans, the record does not state.—*Kitto*. He was probably satrap or pacha of Samaria under the Persians, and Tobiah was his vizier, or chief adviser *Crosby*. Tobiah, Tobiah is a Jewish name (Ez. ii. 60). He was probably a renegade Jew, who had become a slave among the Ammonites, and by his talents and cunning had risen into prominence, and was now chief adviser of Sanballat; hence the epithet, which probably his enemies had fastened on him, “Tobiah the slave.”—*Crosby*. The Arabians. The Arabians referred to here are those taken captive by Sargon, king of Assyria, who were carried by him to Samaria, and settled there; for an account of which consult Rawlinson’s Ancient Monarchies, vol. i., p. 146 Ammonites Descendants of Ammon, half-brother of Moab, and son of Lot. Unlike Moab, the precise position of the Ammonites is not ascertainable. It has been suggested, that, as the Jews were also subject to Persia, the great body of these people would hardly dare go to war with them, and that “the allusion is probably to a band composed largely of Arabians, Ammonites, and Ashdodites, which Sanballat maintained as a guard to his person, and which formed a portion of the army of Samaria mentioned in v. 2.” Ashdodites. Ashdod, or Azotus, was a Philistine city about 30 miles from the southern frontier of Palestine, three from the Mediterranean Sea, and about half way between Gaza and Joppa. The Philistines were always hostile to Israel.

2. From all Places whence he shall return unto us. Perhaps the best rendering of this difficult passage is that of Bertheau.—“They said unto us ten times from all the places (from which they came), that you must return to us.”—*Cook*.

3. On the higher places. This is a mistaken rendering. The word means a dry or bare place, and hence, by a metaphorical use, an exposed part of the wall. The “lowest parts,” and the “exposed parts,” are in apposition. For “and,” read “even.”—*Crosby*.

4. Habergeons. Old English for coat-of-mail, from “halo,” (neck) and “bergen” (to protect). Coats-of-mail were common in Assyria from the ninth century B. C., and in Egypt even earlier. They were made of thin laminae of bronze or iron sewn upon leather or linen, and overlapping one another.—*Cook*.

LESSON V.

Feb. 2, 1879. } THE READING OF THE LAW. { Neh. viii. 1-3.

GOLDEN TEXT.—“The entrance of thy words giveth light; it giveth understanding unto the simple.”—Ps. cxix. 130.

HOME STUDIES.

- M. Neh. v. 1-19... Grievances redressed.
- T. Neh. vi. 1-19... The wall finished.
- W. Neh. viii. 1-12... The law read.
- Th. Deut. vi. 1-13... Bible study commanded.
- F. John v. 39-47... Bible study enjoined.
- S. Acts xvii. 1-14... Bible study commended.
- S. Ps. cxix. 97-112... The law loved.

HELPS TO STUDY.

A brief review of the history which intervenes between the present and the last lesson will be interesting. Note:—

1. How Nehemiah relieved the distress of the poor, by abolishing the extortionate usury exacted by the rich, and by his own generous hospitality and his refusal to take the allowance which rightfully belonged to him (chap. v).

2. How Nehemiah, by his wisdom, and courage, defeated the plots of his enemies. Five times they tried to entice him out of the city that they might slay him. Then they hired a prophet to flatter Nehemiah and make him take refuge in the temple, that they might brand him as a coward. But this also failed (chap. vi.) In the face of all difficulties the wall was completed, and a measure of security was thus obtained. No longer are they at the mercy of their enemies.

They can now meet to worship God without fear of interruption or molestation.

They celebrate these new found liberties by the convening of a solemn assembly, which was held upon the first day of the seventh month, in the open place to the south of the temple. The people gather themselves together with a hearty unanimity, which showed earnest and anxious desire.

That which brought them there was—
I THE READING OF THE BOOK OF THE LAW, which they desired Ezra to bring.

Observe—1. The hearers. They are all that can hear with understanding. Every one should read God’s Word; all have a right to read it for themselves. The Bible is for the people. This is the great blessing which the Reformation secured us—an open Bible open to all. How hungry these people were for God’s Word, how eager to hear it. Is there in us the same earnest desire to know God’s will, to find the truth? Are we eager to avail ourselves of every opportunity for instruction and edification, or has the very greatest of our privileges made us indifferent and careless? When Bibles were few and costly, and read even at peril of life, they were prized perhaps more than when they are so plentiful and cheap, and there is perfect freedom to read them. We fail to appreciate the greatness of our privileges, and how they exceed those of the men of old. The scene in Jerusalem reminds us of what was often witnessed after the Reformation, when multitudes flocked daily to listen while some good reader read forth from the chained Book the Word of life.

2. The Reader. Ezra the Scribe, assisted by thirteen others who stood beside him. (Note 1.) The scribe was the man of the book, whose work was to study, to translate (Note 2), to apply and enforce it. This they did throughout the land from this time in the synagogue; and in this they are the representatives of the Christian ministry, which is a “ministry of the Word,” and whose chief work it is to study and preach it.

3. The Book read is God’s Word, which is the only rule of life, the fountain of wisdom, the well-spring of hope, the source of all authority, the book whose subject and substance is Christ, to reveal whom being its great purpose. The Bible is the corner stone of national prosperity, the secret of a nation’s greatness, as Queen Victoria wrote to the Queen of Madagascar. The Bible read, un-studied, digested, is the foundation of all true Christian character. Errors and mistakes in Christianity; weakness and one-sidedness in Christian character; can all be traced to ignorance of God’s Word. In the thorough, careful, prayerful, intelligent study of the Book is the hope of all genuine reformation and progress.

II. THE RESULTS OF READING GOD’S LAW. Herein lies the test of reality of all religious inquiry and study. It must be judged of by its fruits. Much seed is sown by the way side, much that apparently finds a lodgement is choked by the cares and pleasures of life. What became of the seed Ezra sowed? Four results are noted in this and the following chapter.

1. Prayer. They worshipped the Lord. Ver. 6. In chap. ix. 5-38, there is a description of a great prayer-meeting. The prayer contains thanksgivings for God’s goodness, confession of their own sin, and earnest purpose of amendment, with dedications of themselves to God.

If every sermon and every reading of God’s Word would only send people to their knees, what blessed results would follow.

2. Penitence. The people wept, ver. 9. Conscience was awakened: the heart was touched; past sins were seen in their true character and their heinousness lamented. When our hearing of God’s Word makes us more and more dissatisfied with self, and uncomfortable, it proves we have read to some purpose.

3. Joy. The people made great mirth, ver. 10. How could this be? Penitence and joy could there go together. Sense of guilt awakened sorrow, but they rejoiced because they understood the words that were declared to them; these words speak hope and peace to the penitent—God’s Word as it reveals the remedy for sin, makes us sorrowful; but it also reveals the remedy for sin, the Saviour of sinners, and with these glad tidings it brings joy to the believing heart.

4. Amendment of life. They thus proved themselves not only hearers, but doers of the Word. They entered into a covenant with the Lord, chap. ix. 38. So we are called upon to offer up ourselves, our souls and bodies, to be a living sacrifice.

These are the fruits of Bible-reading. Do we thus prove we have not read in vain?

EXPLANATORY NOTES.

1. These 13 persons were probably the chief priests of the course which was at the time performing the temple service. Only a few of the names recur in other parts of the book; Hilkiah (ch. xii. 7), Malchiah (x. 3.), Meshullam (ch. x. 7), Pedaiah (ch. iii. 25), Urijah (ch. iii. 4).—*Cook*.

2. Commentators are divided into opinion as to the import of this statement: some thinking that Ezra read the law in pure Hebrew, while the Levites who assisted him translated it sentence by sentence into Chaldee, the vernacular dialect which the exiles spoke in Babylon; while others maintain that the duty of these Levites consisted in explaining to the people, many of whom had become very ignorant, what Ezra had read.

A DESTRUCTIVE conflagration has occurred at the Abdin Palace, the winter residence of the Khedive of Egypt. Half of the building was destroyed.

THE
CANADIAN INDEPENDENT.

TORONTO, THURSDAY, JANUARY 23rd, 1879.

THE FELLOWSHIP OF THE
CHURCHES.

WE Congregationalists lay a great deal of stress on the independence of the local church. This is one of our distinctive and prominent doctrines. We strenuously insist on this: that every society of Christian believers is competent to manage its internal affairs, without dictation or interference from any outside body. But this doctrine is not all that we hold. The fellowship of the churches is as much an article in our creed as is the independence of the churches. We maintain that our several local organizations should be in relations the most intimate the one to the other, and that out of these relations flow blessed privileges and solemn obligations.

Perfect Congregationalism—indeed, we may say, perfect Christianity—is found in the perfect combination of these two ideas—*independence and fellowship*. Freedom with Union! is its motto; but it is not very easy to combine these two elements. The fact is, that they are hardly ever combined properly. As a rule, there is an over-dose of the one, and an under-dose of the other. They are like two unequal horses harnessed together; instead of pulling together evenly and well, one gets ahead of the other. In our Church, in England, up to the present time, independence has been made far more prominent than fellowship; in the United States it has usually been otherwise. English Congregationalism is freer, more liberal than American; American Congregationalism is better organized and drilled than English.

There is no reason for discarding either idea of Congregationalism, here, in Canada. We must insist on the independence of the churches—we must also insist on their fellowship.

But are these two principles understood by our churches? We fear that they are not. And because of this, there are two dangers that ever threaten us; the one is, that liberty may degenerate into license and anarchy; the other is that union may lead to centralization and ecclesiastical domination.

Mistakes are often made by those who specially advocate the closer Fellowship of the Churches. How can these mistakes be escaped? By remembering two things:

First, the fellowship is fellowship of the churches. The union is not a union of pastors, or of pastors and deacons, but of churches, and of churches in their church capacity. There is a wide distinction between these things, although there are some who cannot see it. It is the fellowship of the churches. The churches by their corporate action

must enter into it. The churches in their corporate capacity must discharge all the obligations that arise out of it. There must be no confounding of churches and church officers.

Then, further, it is *fellowship* of the churches. All churches are placed on a level of brotherly equality. There is no arrogation of authority. There is no claim of such a thing. The churches are simply on the footing of good neighbors and friends. Their intercourse is the intercourse of neighbors and friends. They are to work together as neighbors and friends.

Now, for fellowship in this sense we would plead earnestly. Our Canadian churches have had too little of it in the past. They have stood too much apart. And we would recommend that some measures be immediately proposed to bring them nearer together. We would ourselves suggest one or two agencies that might be used.

In some of our American associations they have employed with great success what are called "circular meetings." A few contiguous churches are selected, and a fortnight or so is devoted to special services in these churches, going through them in order. Members of one church will then attend the services of the other churches and become acquainted with their brethren. We think that in some sections of Canada, this instrumentality could be used to advantage.

Then, sister churches should be consulted with more frequency and regularity than has been done as yet in unusual cases, not only in cases of perplexity and difficulty, but in all cases of an extraordinary character. There might often be a transmission of messages from one church to another, and every church might be helped by the wisdom and sympathy of its neighbors.

We look for a movement in this direction, and that right speedily. Our churches must come closer together, otherwise they will never be much of a power for good in the land.

TAKE YOUR OWN CHURCH PAPER,

SOME people good Christian people, too, do without any newspaper in their houses. Others take the county paper and are satisfied with that; others still add to the county paper some cheap, city journal, that may be very good in its place, but does not contain much food for a hungry soul. A few reverse all this order, and take first, their own church paper, then the county paper, and then some other religious paper, or some literary paper or magazine for themselves and their children. Which do you think is the better way for Christian people—those who profess to be living not so much for this world as the next? Which?

An American exchange puts the matter of church papers thus:

Every cause has its organ. We have papers adapted to

every class of minds and to every drift of thought secular and religious. We have undenominational, independent papers, as they are called, that claim to represent religion at large, some of them very able and very full of intelligence. They may serve well the general interests of religion. In comparison with them, the denominational paper may appear as, in itself, of less value. But in its sphere, in the special work to which it is devoted, it does a service which the outside paper can never do.

This needs no argument. The pastor does not need to be told that the paper of his Church, if at all worthy of its place, better than any other, helps him in his pastoral work. It can help him in his teachings in ways inadmissible in the pulpit. It can say to his people many things which they need to know, but which, in delicacy, he would hesitate to say and could not say to so good effect. It keeps them in a knowledge of Church work without which they cannot be expected to be duly interested in it, or to fully act their part in supporting it. In addition to editorial suggestions and discussions, it may give in its matter, communicated and selected, the best thought of the best minds of the Church and of the best organs of other Churches; so that, other things being equal, the congregations best supplied with the Church paper are the best informed in what they need to know for their own prosperity and for what they are called to do in promoting the general interests of the Church.

No such results can be expected from an outside or independent paper. It may excel as a medium of general information, but so far as the faith professed or the special work to be done by any particular denomination is concerned, it cannot meet the wants. It is more likely to weaken attachment to the principles and devotion to the interest of the denomination.

News of the Churches.

SPECIAL services are being held in Newmarket. STUDENT SAER has preached for three Sabbaths at Quebec.

REV. E. C. W. MCCOLL, M. A., has accepted the call to the church at Quebec.

THE Rev. J. G. Sanderson has left Oro for Danville to commence his ministry there.

ON Monday, the 6th inst., Rev. Manly Benson lectured at Frome, on "Across the Continent."

STUDENT POWELL has been preaching during the Christmas vacation at Ayr and Guelph, and at both places with much acceptance.

REV. J. A. R. DICKSON has resigned the pastorate of the Northern Congregational Church. The resignation has been accepted.

REV. CHARLES B. WOODCOCK, pastor of the Congregational Church, of St. Johns, New Brunswick, has resigned on account of ill-health.

THE Stouffville Church deeply regrets the loss of Mr. Timothy Millard, an obituary of whom will appear in our next issue. On New Year's Eve the friends had a "Temple Arch." This was loaded with gifts for the Sunday School scholars and friends, who spent a most happy time.

REV. ARTHUR MURSELL'S lecture on "David Livingston," in Shaftesbury Hall, Monday evening, was one of the richest treats that a Toronto audience has had for many a day. The large audience shewed their appreciation of the lecture by frequent and prolonged applause. Hon. Alex. Mackenzie occupied the chair.

THE anniversary services of the Alton Congregational Sunday School, were held on New Year's Evening. The exercises consisted of recitations, readings and music. A sumptuous tea was provided by the ladies of the congregation. Addresses were delivered by Revs. Lynch, Love, and the pastor, H. J. Colwell.

THE Coldsprings Congregational Church held a very successful Soiree on New Year's Eve. Excellent music was furnished by a choir of Indians. Speeches grave and gay were delivered by the Rev. Messrs. Renner, Bell, C. S. Pedley and the pastor. The church is doing well. Some have become members lately, and others are ripening.

REV. A. J. BRAY preached in the Western Congregational church, Sunday morning, the 19th inst. His sermon, from the text, "Let us go on to perfection," was listened to with profit by all who heard it. On Friday evening he will lecture in Shaftesbury Hall, on "Politics: their use and abuse." Mr. Bray is the guest of Prof. Goldwin Smith while in the city.

GEORGETOWN.—On Sabbath, the 5th inst, the Anniversary of the opening of the Congregational Church, Georgetown, was held, when two excellent and impressive sermons were preached by Rev. E. Ireland, of Pine Grove. On Monday evening there was a social gathering, when addresses were delivered by a number of ministerial brethren, and excellent music rendered by the choir. The attendance was good at all the services, and the collections liberal.

Mr. G. ROBERTSON, student, reports from Ulverton, Que., where he has laboured during the Christmas vacation, that although services in this church have not been held since he left the field in September last, yet a grand rally was made, and a most useful and happy season of work was enjoyed. Both he and his fellow-worker, Mr. Alvan McLeod, also a student, received the warmest tokens of kindness. There is a vigorous Sunday School at Ulverton, which is led by Mr. Skinner. This school is the centre of life during the intervals of supply. Before the students left, a Christmas-tide entertainment was held, at which there was a very large illuminated Christmas-tree, loaded with valuable presents from top to bottom. It was a blessed gathering, and everyone tried to be happier than his neighbour.

On the evening of January 1st, the Douglas Church held its Annual Tea-meeting. There was a large gathering, and some \$70 was secured as the result. Addresses were made by Messrs. John Robinson (of Fergus), chairman; J. J. Dobbin and John Macdonald, Reeve and Deputy-Reeve of West Garafraxa, vice-chairmen; Rev. C. Duff, of Speedside; Revs. R. Carson (Methodist Episcopal), J. Laird (Canada Methodist), W. Millican (Presbyterian), W. F. Clarke and Mr. W. Ewing of Congregational College. Music was furnished by Messrs. A. MacLachlan & John Hill, Jr., and Misses M. & C. Douglas, M. & A. Hill. A special feature in the entertainment was the presentation by Mr. A. Lightbody in the name of friends and contributors of an address with a purse to the retiring pastor, Rev. J. Griffith. Mr. Griffith replied very briefly, thanking all his friends and acquaintances for all their kindness during his three years and a half ministry in Garafraxa.

The annual festival of the Zion Church Sunday School, Toronto, was held on Tuesday evening, 14th inst. The school-room was tastefully decorated and ornamented with evergreen wreaths, flowers and mottoes. After a plentiful supply of cake and tea had been partaken of, the superintendent, Mr. W. C. Ashdown, called upon the pastor, Rev. H. D. Powis, to take the chair. Addresses were then delivered by the pastor, the superintendent and others. Several hymns were sung under the leadership of Mr. Snel, organist, assisted by Miss Ashdown. The infant class, under the charge of Mrs. J. C. Clapp, sang and recited, and the more advanced classes were examined by Mr. Ashdown. The distribution of prizes terminated the proceedings. There was a large attendance of parents and friends of the children. On the following Sunday morning, the pastor preached a sermon, intended especially for the young, his remarks being based on the story of the Hebrew captive maid in the house of Naaman the leper. From it he drew many useful lessons which he exhorted his youthful hearers to follow. In the evening the discourse was addressed to parents.

SPEEDSIDE.—The pastor's residence was invaded by a large number of young people, belonging to this congregation, on the evening of the 13th inst. The presentation of a handsome set of furs to the pastor, Rev. C. Duff, including cap, collar and gloves, also a beautiful hall-lamp, to Mrs. Duff, formed the great event of the evening. A very good and touching address was read to the pastor and his worthy spouse, in which grateful acknowledgment was made of the valuable services rendered by him in his ministrations, especially to the young people, and that in him they found a personal friend, also to the good offices of Mrs. Duff. Mr. Duff made a suitable reply, in which he earnestly entreated those to come to Christ who had not. A touching piece was sung, to "Our Pastor." Rev. H. J. Colwell, who was present, was called upon

for an address, and made some pleasant and appropriate remarks, as also did Mr. Johnson, a representative of the Presbyterian congregation, near by. A very sumptuous repast was spread, in which all seemed to take a lively interest. The rest of the time was spent in such exercises as young people may suitably engage in or enjoy, until a late hour. The evening closed with singing and prayer, by Rev. Mr. Colwell.

THE Annual Festival of the Yorkville Congregational Sabbath School, was held on the evening of Thursday, January 9th, under the presidency of Mr. T. Elgar, superintendent. Tea was provided in the school-room for the children. A public meeting was held in the church at half-past seven. Supporting the chairman were the Revs. W. H. Warriner, B. A., pastor, T. W. Handford, and J. B. Silcox; Messrs. Beckett, Bach, Henry J. Clark and F. Robinson. A kindly letter was read from H. D. Powis regretting inability to attend. The attendance was very large. From the remarks of the superintendent it appeared that there were 200 scholars on the roll, with an average attendance of 150, with 24 teachers and officers. The finances of the School were in a very satisfactory condition, the collection averaging \$2.75 per week. The teaching, with the auxiliary of Young Women's Prayer Meetings conducted by Miss Hill, had led many to be anxious about eternal things, and it was anticipated that the Church-roll would be considerably augmented during the current year, by these means. Speeches were made by the gentlemen whose names have been stated, interspersed with the singing of hymns by the scholars led by the pastor. Prizes were then given to a number of scholars for regular attendance, and gifts were presented to Miss Bemister and Messrs. Burfoot and Scott, Sr., by their respective classes. The most successful festival yet held by this School was then closed by the pastor pronouncing the Benediction.

Religious News.

BIBLE-BURNING does not succeed even in Syria. Some Jesuits in Tyre, who showed their hatred of the Word of God in this way, excited such dislike that they were obliged to leave.

THERE is a Sunday-law in Baltimore which will not permit the opening of the theatres, opera houses, or concert halls for any purpose whatever. It is said to be the quietest city in the country on Sundays.

THE Bridgeport (Ct.) Sabbath Association failed to secure the conviction of several persons whom they had arrested because the complaint charged them with selling their wares on the "Sabbath," instead of on "Sunday."

THE great University which the Roman Catholic Church organized and started in the vicinity of London has collapsed. Students would not come. Monsignor Capel was the father of the scheme, and he is much disappointed with the result.

THE Irish bishop of Galway furnishes a new illustration of the inhuman intolerance of ultra-Romanism in his refusal to consecrate a new cemetery unless his Roman-Catholic trustees rescind their resolution to enlarge the plot assigned to Protestants!

A PAWNBROKER in Edinburgh has 2,000 Family Bibles in his stock. It is said that the Family Bible is generally the first article pawned by those in need. It may be because it is regarded as an ornament, and not in daily use, like the cheaper and handier volumes.

MR. McALL's evangelizing work among the workmen of Paris is exciting the interest of other classes. Madame MacMahon's mother and the Countess Schouvaloff and her sister attend the meetings, and the Princess Imperial of Germany has sent for his reports.

A CORRESPONDENT of the N. Y. "Christian Union" exposes the fact that slavery, in its worst forms, continues unchecked in Turkey, and that hundreds of youth from Christian families in the provinces overrun by the late war are held as slaves by their Mohammedan owners.

A civil judge in New York city reviewed the course of an ecclesiastical council lately, and restored a minister who had been suspended. He holds the doctrine that the church is an ecclesiastical club, and the appeal from its decisions is to the Court of Common Pleas.

DR. STUART ROBINSON proposes a plan for the reorganization of the Presbyterian Church of the United States in several General Synods, independent of each other in jurisdiction, but confederated in a General Synod, which shall have charge of the department of benevolent work.

DR. L. B. ARMSTRONG, a successful missionary in Spain, recently visited England after an absence of seven years, and was greatly humiliated in witnessing the prevalence of drink-

ing habits. He says it is easier to evangelize in sober Spain than in non-sober England. Though he has there to deal with an ignorant, superstitious, sensual, unbelieving people, they are not degraded by drink: the heart is hard, but the head is clear.

THE Committee of the Sunday-school Union intend commemorating the centenary of the establishment of Sunday-schools in England by Robert Raikes, by holding a great international convention of Sunday-school advocates, to be followed by a musical festival on a large scale at the Royal Albert Hall. The celebration is to take place in 1830, and it is proposed to raise £55,000, as the "Sunday-school Centenary Fund," to be devoted to the permanent benefit.

To the Editor of the CANADIAN INDEPENDENT.

DEAR SIR.—Thanks for the article in your last number entitled, "The Higher Life." It was needed, and is timely—very timely—in this city, where we have had a sad exhibition of the "Lower Life" Christianity, or rather the want of it, in one of the great talkers about the "Higher Life." I don't know that I can do better than quote from a letter I have received from one of our leading men. He says, "Is it not singular, it has struck me often, that those who preach or talk much about the 'Higher Christian Life,' are sometimes most strangely deficient in ordinary Christian virtues? This last melancholy exhibition is only another instance. Bitterness amounting to cruelty, vituperation rising into slander and calumny, malice, hatred, and all uncharitableness, are these not strange developments in those who set forth a far higher standard than ordinary Christians attain to? It is a melancholy business, and if we did not know that the foundation of the Lord standeth sure, it would shake our faith in Christianity altogether." The witness is true. What then, are we to rest content with a low spiritual life? By no means. But seeing first that we have the root of the matter within us, that we are bringing forth the "Fruits of the Spirit," those fruits respecting which there can be no mistake, they are enumerated for us, to grow up into Christ Jesus, higher and higher, the higher the better after that; but "by their fruits ye shall know them."

Yours in the work, AETOS.

Toronto, 20th January, 1879.

THE PREACHER AND HOMILETIC MONTHLY.

The January number of the "Preacher" reports the following sermons: "The Nearness of God," by Henry J. Van Dyke, D.D.; "Soul Prosperity," by J. L. Burrows, D.D.; "Christ and the Poor Man," by James M. Ludlow, D.D.; "Lessons from the Epidemic in the South-West in 1878," by W. K. Tully, D.D.; "The Coming of Christ and the Character of His Kingdom," by E. A. Washburn, D.D.; "The Dumb Made to Speak," by Rev. John F. Clymer; "Expediency out of Place in the Pulpit," by Noah Schenck, D.D.; "Mysterious Failure," by Rev. Thomas Kelly; "Music in the Soul," by Rev. B. D. Thomas; "Paul's One Theme," by Rev. J. G. Williamson, Jr.; "Christ, the True King of the People," by Rev. Joseph Odell; "Reforms in Funerals," by Rev. D. W. Rhodes; "The Divine Philosophy of Revivals," by Rev. David Winters; "An Honest Man's Dilemma," by Rev. W. Edwards; Missionary Service. "The Grace of Liberty," by Rev. J. M. Boland, A.M.; Wednesday Evening Service: "The Minds," by C. F. Deems, D.D.; Funeral Service: "The Master's Shepherd Dog," by Justin D. Fulton, D.D.; A Service of Song: "The Gospel in Song," by Philip Phillips. In addition to the above we have in this number an interesting paper on "Effective Preaching in this Age of Popular Indifference and Philosophical Skepticism," by W. Sidney Randall, D.D.; "A Study in the Book of Revelation," by Rev. D. C. Hughes; a lengthy interview with the founder of the Fulton street Prayer-meeting; A Suggestive Commentary by the Editor on a Harmony of the Gospels; letters from Drs. Cuyler, Burchard, and many other clergymen, under the heading of "Preachers Exchanging Views;" a number of "Hints at the Meanings of Texts." A new department opens with this number, edited by Prof. E. P. Thwing, and entitled "Helpful Data in Current Literature."

The Home.

OVER-INDULGENCE IS NOT TRUE LOVE.

Many parents imagine they are model guardians of their little ones because they are willing to give their whole life to the unrestrained indulgence of all their whims and fancies. It does not take long for even a new-born infant to learn that it is to be the chief ruler in the house. To be sure it will be years before the babe can reason about it, but instinct, if nothing stronger, will soon teach it that crying is all-powerful. Before one short month passes over its head, the nurse, the mother, and all in the house are perfectly drilled to instant and unhesitating obedience. Every one understands that there will be no peace unless the little tyrant is rocked to sleep, or constantly in the arms when awake. The hired nurse rejoices when her time of service expires, and she is free from the "little imp's" exactions. That will be the term by which she will designate her late charge; but the mother's love sees only a "cherub," an "angel," "the sweetest, most perfect blessing in the world."

Truly, a mother's love covers a multitude of sins, and clothes her idols with celestial charms. She never feels that she is ruining her own health, and is unconscious of fatigue while gratifying her child's most unreasonable demands. If any one ventures to hint that so much indulgence is injurious, and will not add to the comfort or happiness of the recipient, how the mother resents it. We have heard misguided parents say:

"I will not have my children restrained while young. They shall never be denied any indulgence or pleasure that I can provide at any cost. They will have troubles and trials in plenty when they have grown up without knowing any in youth that I can ward off."

This is the way some mothers manifest their love. What a mistaken idea! What will their children be when they pass out from their parent's care? How can they bear life's burdens if they have never learned that there are any, until, without warning, they find themselves encompassed with them? What power of resistance, what strength of purpose can they be expected to have, what efforts toward a useful life can children thus reared ever make with any semblance of success?

For the child's own good, to show the true, perfect love, those who from birth are committed to their parents' guardianship must be made to "bear the yoke in their youth," so that in riper years the yoke may be easy and the burden light, or be found to be a pleasure and no cross at all.

There is exquisite pleasure in devoting one's self to the baby in our arms, "the toddling wee thing" that plays at our side; the rosy curly-headed darling who follows us about the house with rippling laughter or chirping like a bird in its merry play. It is hard to refuse their soft pleadings, even when we know they plead for that which is not for their real good. This is hard if one looks only for present enjoyment. Oh, if mothers could bear in mind that they must look beyond babyhood if they would insure their children's best good, a happy, noble, honourable maturity. For "so surely as the years drift by, and life is spared, so surely will the world with its stern discipline take all our tender fledglings under its tutelage. With dancing feet and gay laughter life's problems may be solved for some; or with sorrowful heart and tearful eyes may come the elucidation for others. But whether the days troop by in gladness or go leaden-paced in sorrow, the riddle must be, in the end, for individual reading. The young must for themselves chase empty bubbles and see them perish in the grasping before they will learn that the alluring is not the enduring."

"All that the parents can do is to stand with ready counsel, seeking to guide the wandering footsteps in safety past the shoals and quicksands until, happily, this tender watch and care shall see them treading the paths of pleasantness and peace."

"The teachings of childhood are the corner-stones on which to build the foundations of character. If these are laid in wisdom and faithfulness we may

look to see the superstructure rounded and beautified by the lessons of life's experience. But the mother who fosters childish vanity, and aids to develop the chrysalis into a butterfly of fashion, fails no more signally in fulfilling her trust than she who with tender love, but mistaken kindness, guards childhood and youth from every duty and exertion as well as from all self-denial and care. Such over-indulgence will surely result in dwindled faculties, buried talents and a disfigured character, the bane of happiness to its possessor and a blessing to none. Though the inheritors of millions, children spoiled by over-indulgence are defrauded of their rights."

In after years, through great suffering and sorrow, if to such cruelly-indulged children there should come an awakening, still the character is shorn of half the strength it should have had, and what is left of life will be passed in the shadow, and burdened with daily repining and sorrow for a misspent youth.

If parents would learn in time that over indulgence in childhood brings to their children in later life only an inheritance of regret and disappointment, how many lives would be made happy and cheerful that now, through over-indulgence, are utterly wrecked and useless—ready to turn upon their parents with reproaches, instead of rising up to call them blessed.—*Mrs. Henry Ward Beecher in "Christian Union."*

MILK TAVERNS.

There is obviously no reason why a tavern should be devoted to the sale of intoxicating drinks. The original idea of a "victualler" is more intelligibly realised in the case of a purveyor who sells a nutritive beverage than one who supplies what is, speaking generally, rather stimulating than nutritious. Milk is, in a special sense, sustaining. It forms a prominent element of ordinary food, and comprises most of the elements by which the tissues consumed in exercise may be replaced. It is, moreover, a popular beverage, and one which women and children may share, while few men would fail to appreciate it. Tea and coffee are luxuries in which many do not care to indulge at odd times; nor, as a matter of experience, do they answer the purpose of refreshment in all cases so effectually as milk. Again, milk is the cheaper beverage; it costs less, and it serves a more useful purpose in the economy than any other fluid which can be taken to assuage thirst; while in the case of persons afflicted with not a few forms of disease, it plays the part of a medical restorative, and as a remedy alone, may with advantage be extensively employed. Why not, then, provide "milk taverns" in the public streets? We venture to predict for enterprising tradesmen who will open these establishments on a liberal scale, in good situations, success of a very high order. To make the experiment a fair one, the house should be as handsome, well-appointed, and commodious as a gin palace, and the position chosen as prominent as can be selected. We should like to see the movement inaugurated as a pure trade, selling milk only—with the usual accompaniments of bread and cheese or butter and biscuits, as in ordinary taverns—and the description "Milk Tavern" ought to be adopted to distinguish the establishment from a *cafe* or tea-shop.—*Lancet.*

A PRETTY ORNAMENT.

In one corner of my room I have a shelf, which, to me, is prettier than many a costly bracket. It is about thirteen inches wide in the middle, and is of plain wood, unpainted and unvarnished. Across the front is fastened a strip of pasteboard even with the shelf on its upper edge, and reaching about five inches below, to cover the unsightly pieces of wood which are fastened to the wall for the shelf to rest on. This pasteboard I covered with the beautiful gray lichen, found in such quantities on rocks in old pastures. Then a good-sized flower pot was set in the centre of the shelf containing a splendid Maidenhair fern. The soil was such as ferns delight in—leaf mould from their native woods, mixed with a little sand, and plenty of charcoal in the bottom of the pot. On each side of this centre-piece I placed a small pot of German ivy.

I fastened one end of a long piece of hoopskirt wire to the outside of one pot of ivy, then bent the other end down and fastened it to the outside of the other pot for an arch over the fern. To cover up the flower pots, I arranged a fortification the whole length of the shelf, consisting of sheets of green moss, bits of old stumps covered with air-like lichen, small white stones, and as many dainty little "red cups" as I could find. The ivy soon covered the arch prepared for it, and then rambled over the moss and lichens, finally hanging down in graceful festoons several feet below the shelf. The whole cost was exactly forty cents, the price of three flower pots.—*Floral Cabinet.*

HOW TO KILL A CHURCH.

1. Don't pay your pastor's salary. This is an all-important direction. Be sure to follow it closely. Although you solemnly promise to pay him a certain amount, and at stated times, no matter; don't pay, or only what you feel like paying, and when it's perfectly convenient. Don't obey the Lord when He says, "The laborer is worthy of his hire" (Luke x. 7). By-and-by you'll have the satisfaction of seeing your church "going down."
 2. Don't attend to your official duties in the church. Look upon your office as only an honorary or ornamental institution—not an Aaron and Hur arrangement for holding up the hands of pastors in doing the Lord's work.
 3. Don't go to prayer-meeting. That's an old-fashioned institution. It isn't needed in the "modern church." Church fairs and concerts and festivals are much more necessary. These bring money into the treasury from the outside sinners.
 4. Don't attend church regularly. Forsake the assembling of yourselves together except on bright, sunny days.
 5. Don't pray for your Church.
 6. Don't give towards its support, or only a little now and then, when you can't well help it.
 7. Don't encourage your pastor in any way whatever.
 8. Don't take your church paper.
 9. Don't do anything toward helping the Sabbath-schools.
 10. Don't give anything, or very little, toward the various causes of beneficence.
 11. Do what you can to gender strife and discord among the members.
 12. Lastly, be fully conformed to the world.
- The above directions, fully carried out, will most certainly give you success in killing a church. Ordinarily, you need practice only a few of the above directions, and you will succeed. But if you love the church, and don't wish to kill it, then don't practice according to the above receipt.—*N. Y. Observer.*

SHORT as life is, it is the seed-time for eternity. Whoever a man sows here, he shall be reaping to all eternity. If he sows to the wind, he shall reap the whirlwind. If he sows to the flesh, he shall reap corruption. If he sows in righteousness, he shall reap in mercy. If he sows to the Spirit, he shall reap life everlasting. This life is the day of grace, the season of mercy, when enduring riches may be secured. Many have seized the moments as they passed, and become immensely rich in faith, in good works, in bright hopes, and blessed inheritance beyond the skies.—*New York Evangelist.*

ENDURING.—How often God allots to us the task of enduring, this, this only. On the last time we heard the late Dr. Fuller preach, he read the passage in Isaiah, "They shall run and not be weary; they shall walk and not faint;" and then he added, "he puts walking last because it is hardest. It is really much easier to run in the Lord's work than to walk. It is easier to be on the high horse, attending meetings every evening, and speaking at each, inspired all the time by crowds and by sympathy, than it is to discharge patiently, without excitement, the prosaic, every day duties of religion, laboring for souls when you labor alone, attending meetings when there is no crowd."

Births, Marriages and Deaths.

DIED.

On the 27th Dec., 1878, at her father's residence, Miss Dorothy Peacock, daughter of Mr. Gabriel Peacock, of Lanark, and sister to the Rev. Wm. Peacock of Margone, Cape Breton.

At Altona, Uxbridge Township, on New Year's day, Timothy Millard, Deacon of the Stouffville Congregational Church, aged 66 years 11 months and 24 days.

Children's Corner.

THANKFUL.

Out of doors the sun was shining,
Though December days had come,
While the maple leaves were falling,
And the singing birds were dumb.
But within, the heart was heavy,
And the spirit ill at ease,
When a voice spoke in the doorway,
"I am Thankful, if you please."

Bright, black eyes and shining forehead,
Rosy cheeks and clustering hair,
Thin, and patched, and faded garments,
Little brown feet, cold and bare.
And the red lips smiled a greeting,
Opening over teeth of pearl—
"I am little Thankful Hollis,
I'm the washerwoman's girl."

"Ah! my child," I said in answer,
Thinking how the sunny room
Gave no hint to outward presence
Of my bitterness and gloom—
"You are poor, and cold, and needy;
It is true, as you have said,
That you're always thankful, darling?"
And I stroked the curly head.

"Yes, ma'am," was the ready answer,
As the black eyes opened wide;
"Mamma says God knows about it,"
Cupping closer to my side.
"He remembers us, and some time
We'll be rich and warm like you;
Mamma reads so in the Bible,
So, of course, it must be true."

O my little Thankful Hollis,
Your sweet faith and simple word
Touched a heart whose hard defiance
Nothing else had ever stirred!
Henceforth in the gloom or gladness
I will thankful be, like you;
For the Father loves His children,
And His promises are true.—*S. S. Times.*

A BOY'S LEISURE HOURS.

What a boy does with his leisure is most important; what he gets in school is mainly drill or exercises; it is a gymnasium to him; he must eat elsewhere. What he does with his spare hours determines his destiny. Suppose he reads history every day, or scientific books; in the course of a few years he becomes learned. It matters little what he undertakes, Latin, Greek, Hebrew, Sanscrit, all disappear if he uses his spare time on them.

A boy was employed in a lawyer's office, and had the daily paper to amuse himself with. He commenced to study French, and at that little desk became a fluent reader and writer of the French language. He accomplished this by laying aside the newspaper and taking up something not so arousing but far more profitable.

A coachman was often obliged to wait long hours while his mistress made calls. He determined to improve the time; he found a small volume containing the Eclogues of Virgil but could not read it, and so purchased a Latin Grammar. Day by day, he studied this, and, finally, mastered all its intricacies. His mistress came behind him one day as he stood by the horses waiting for her, and asked what he was so intently reading. "Only a bit of Virgil, my lady." "What, do you read Latin?" "A little, my lady." She mentioned this to her husband, who insisted that David should have a teacher to instruct him. In a few years, he became a learned man, and was a useful and loved minister in Scotland.

A boy was hired to open and shut the gates to let the teams out of an iron mine. He sat on a log all day by the side of the gate. Sometimes an hour would pass before the teams came, and this he employed so well that there was scarcely any fact in history that escaped his attention. He began with a little book on English history that he found in the road; having learned that thoroughly, he borrowed of a minister, Goldsmith's History of Greece. This good man became greatly interested in him and loaned him books, and was often seen sitting by him on the log conversing with him about the people of ancient times.

All of these show that in this country any one can learn that wants to. If he is at work he still has three hours he can call his own. Let him use those wisely and he can fill his mind with stores of knowledge.—*Scholar's Companion.*

THE MONKEY AND WHISKEY.

Dr. Guthrie tells the following anecdote of a monkey:

"'Jack,' as he was called, seeing his master and some of his friends drinking, with the imitative faculty for which all monkeys are remarkable, got hold of a glass half-full of whiskey and drank it off. Of course it flew to his head, and very soon 'Jack' was drunk. Next day, when they wished for a repetition of the performance, he was nowhere to be seen. At last he was found, curled up in a corner of his box. At his master's call he reluctantly came out, but one hand applied to his head signified very plainly that he was ill—that 'Jack' had got a headache. So they left him for a few days to recover. Then, supposing him to be well again, they called him to join them in another jovial party, expecting to have 'rare fun' with him. But he eyed the glasses with evident dread, and when his master tried to induce him to drink he was upon the house-top in a moment. They called him to come down; but he refused. His master shook a whip at him; but it had no effect. A gun was then pointed at him; he got behind a stack of chimneys. At length, in fear of being dragged from his refuge, he actually descended the chimney, risking a scorching rather than be made to drink. 'Jack' lived twelve years after; but his repugnance to whiskey remained as strong as ever, while his master became its victim!"

PARLOR MAGIC.

This series of experiments is designed for the use of young people who are interested in the wonders and the beautiful realities of nature, and who delight to observe for themselves how curious are the phenomena revealed by scientific knowledge. Simple instructions are given for the performance of a number of pretty experiments, all of which are perfectly safe and cost very little money. For "evenings at home," it is hoped that these ex-

periments will be found indefinitely amusing and recreative, at the same time that they will lead the minds of boys and girls to inquiries into the entire fabric of the grand science which explains the principles on which they are founded. All the materials spoken of, and all the needful apparatus, which is of the simplest and most inexpensive kind, can be obtained at a good chemist's. It is of the highest importance that all the materials be pure and good.

PARLOR SUNSHINE.

Obtain a yard of "magnesium tape" or "magnesium wire," sold very cheap by most druggists. Cut a length of six or eight inches, bend one extremity so as to get a good hold of it with a pair of forceps, or even a pair of ordinary scissors, or attach it to the end of a stick or wire. Then hold the piece of magnesium vertically in a strong flame, such as that of a candle, and in a few seconds it will ignite, burning with the splendour of sunshine, and making night seem noon-day. As the burning proceeds, a quantity of white powder is formed. This is pure magnesia. While performing this splendid experiment, the room should be darkened.

CADAVEROUS FACES.

This is an amusing contrast to the lighting up by means of magnesium. Again, let the room be nearly darkened. Put about a tea-cupful of spirits of wine in a strong common dish or saucer, and place the dish in the middle of the table. Let every one approach to the distance of about a yard. Then ignite the spirit with a match. It will burn with a peculiar yellowish-blue flame, and in the light of this the human countenances and all objects of similar color lose their natural tint and look spectral. The contrast of the wan and ghastly hue with the smiling lips and white teeth of those who look on is most amusing. The effect of this experiment is heightened by dissolving some common table salt in the spirit, and still further by putting into it a small quantity of saffron. Let the spirit burn itself away.

GREEN FIRE.

Obtain some boracic acid, mix it well with a small quantity of spirits of wine, or alcohol; place the alcohol in a saucer upon a dish, and then ignite it with a match. The flame will be a beautiful green. To see the color to perfection, of course, the room should be somewhat darkened.

A green flame may also be produced by using chloride of copper instead of mixing it with alcohol; a small quantity may be imbedded in the wick of a candle.—*St. Nicholas.*

THE connection between Faith and Works is happily illustrated in the case of the little Philadelphia girl. "Mamma," she said, when looking for a lost treasure, "I think God will help us find it if we ask Him: so I'll pray while you hunt."

C. PAGE & SONS,

IMPORTERS OF
STAPLE & FANCY DRY GOODS,
MANUFACTURERS OF
**Ladies' and Misses' Underclothing, Baby Linen,
AND JUVENILE CLOTHING**
IN ALL BRANCHES.

A Catalogue of Ladies' Underclothing, Wedding Trousseaux, etc., etc., will be sent on application.

194 & 196 YONGE STREET, TORONTO.

JAMES THOMSON & SON.

ESTABLISHED 1859.

ENGLISH, FRENCH AND AMERICAN WALL PAPERS AND DECORATIONS,

Dadoe Borders, Window Blinds. Stock large. Carefully selected. Prices low! Orders for Painting, Glazing, Paperhanging, Tinting etc promptly attended to. Experienced Workmen. Estimates given. See our stock of Stationery, Papeteries, etc., before purchasing elsewhere.

Note the address, 364 Y. nge St., Toronto, between Elm and Walton Sts., West side. P.O. Box 185.

ESTABLISHED 1874.

NORMAN'S ELECTRIC BELT INSTITUTION, 4 QUEEN STREET EAST, TORONTO.

These Electric appliances are made under my own personal supervision, I therefore confidently recommend them to the afflicted as the safest and most durable and beneficial appliances of the kind in the country as a curative agent for

LAME BACK, ASTHMA, LIVER COMPLAINT, RHEUMTISM, NERVOUSNESS, VARICOSE VEINS BRONCHITIS, DEBILITY, NEURALGIA, CONSTIPATION, and GOUT They have no equal Circular with testimonials free. No charge for consultation.

A. NORMAN, MANUFACTURER.

Electric and Sulphur Baths always ready on the premises.

"THE MAGNETICON."

The Celebrated English Magnetic Appliances
FOR THE CURE OF DISEASE.

CANADIAN OFFICE:

125 CHURCH STREET, TORONTO.

These appliances are at once a direct assistance and safeguard, as they not only possess strong curative properties, but are also a most valuable preventive, by their invigorating and vitalizing influence constantly averting much of the liability to disease or suffering, and daily adding to the strength and vigor of the constitution. Thus, the various appliances may be used with immediate and permanent benefit by the strongest man, or the most delicate invalid or child. They comprise

THROAT & LUNG INVIGORATORS. For all diseases and weaknesses of the Throat and Lungs, and affections of the Chest generally.

LADIES' AND GENTS' BELTS. For any general weakness of the Constitution; indigestion and all other difficulties of the Stomach, Liver, Kidneys, etc., Lumbago or Weak Back, Internal weakness of any kind, Constipation, Physical or Nervous Exhaustion, etc., etc.

The Ladies' Support and Accouchment Belts are of incalculable benefit, averting the Nervous prostration from which thousands of ladies suffer so intensely. The use of these Belts is more particularly referred to by correspondence or consultation.

SPINE BANDS.

For Spinal Weakness or Injury, Neuralgia, and all Nervous affections, Sleeplessness, Paralysis, Headache, etc.

KNEE CAPS, ANKLETS, WRISTLETS, SOLES, AND VARIOUS OTHER APPLIANCES. For Rheumatism of any kind, in any part of the body or limbs, Cramps, Numbness, or Nervous Sensations in the Hands, Wrists, etc., Weakness of any of the Joints, either from Injury or from Constitutional causes; Defective Circulation, causing Coldness of Hands and Feet, Chillblains, etc., and for any part of the body where there is and Functional or Nervous derangement, or want of vigorous healthy action.

They are simple and convenient, cannot get out of order, do not interfere with any business or occupation, may be laid aside at any time, require no preparation or connection with acids; are not worn in contact with the skin, and thus cause no irritation or unpleasantness; and being arranged on the latest scientific principles, they combine many points of excellence which are not possessed by ANY OTHER Electric Appliances, a fact at once demonstrated by comparison.

Price from \$1.00 to \$10.00. Consultations Free.

The Magneticon appliances are manufactured only by MESSRS. WATSON & CO., of London and Cheltenham, England, Edinburgh and Glasgow, Scotland, Dublin, Ireland, and Toronto, Canada. Illustrated Pamphlets, containing Price Lists, Testimonials and all information are supplied free on application, or sent by post to any address. The Appliances are also sent by Post or Express, to any address, on receipt of price.

THOS. J. MASON, American Representative,

125 CHURCH STREET, TORONTO.

THE UPPER CANADA TRACT SOCIETY

offers for sale at its Depository a large and well assorted stock of

RELIGIOUS LITERATURE, suitable for Ministerial, Congregational, and Sunday School Libraries. Special discounts given from catalogue prices. Catalogues furnished free on application.

The Society also supplies all the best **SUNDAY SCHOOL PERIODICALS,** whether for Teachers or Scholars. Illustrated Periodicals for Children supplied in quantities at the lowest subscription rates. Price lists sent free.

JOHN YOUNG,

Depository 102 Yonge Street.

Toronto, Oct., 1878.

SABBATH SCHOOL PAPERS.

The Cheapest and Best.

Good Words,
My Paper,
Good Cheer,
Old and Young.
Published Monthly by the
Christian at Work Publishing Co.,

Samples sent FREE on application to

E. W. HAWLEY, Sec'y,
P.O. Box 3918, New York.

J. CHARTERS, GROCER & PROVISION DEALER.

FLOUR AND FEED, FRUITS AND VEGETABLES always on hand. Importer Cross & Blackwell's Jams, Jellies, and Potted Meats.

OYSTERS IN SEASON.

467 & 469 Yonge St., Cor. of Wood, Toronto.

ESTABLISHED 1843.

Dominion Wedding Cake House,
T. WEBB, Proprietor.

Bride's Cakes of unequalled quality and finish constantly on hand and securely packed and shipped by Express C.O.D. to any Express Office. All orders for every requisite for **WEDDING BREAKFASTS** carefully filled under personal supervision—city or country.

A full supply of **WEDDING AND SUPPER PARTY COSAQUES** always kept in stock.

CORRESPONDENCE SOLICITED.

NOTE THE ADDRESS,

T. WEBB,

302 & 304 YONGE ST., TORONTO.

THE ONTARIO WEDDING CAKE MANUFACTORY



First Extra Prizes at London, 1877, & Toronto, 1878.

WEDDING AND CHRISTENING CAKE ORNAMENTS.

The largest stock in the Dominion of **Coscaques** of all kinds, including French, English and German Costumes, Cracker and Wedding Coscaques, Macaroon and Meringue Pyramids, Chantilly, and all kinds of Fancy Spun Sugar Baskets. Ornaented Jellies in all styles, Creams of all kinds, Charlotte Russe, Trifles, Salads, Soups, Oyster Patties, Ices, Ice Puddings, Fruit Ices, and all kinds of Cakes and Confectionery. Lunches, Suppers, Evening Parties, and Wedding Breakfasts supplied with every minutiae. Silver and Cutlery for hire. No charge for Trifle, Salad or Jelly Dishes when supplied. Wedding Cakes of superior quality and finish shipped to any part of Canada, and satisfaction guaranteed. Address all orders,

HARRY WEBB,

483 Yonge Street (Opp. the Fire Hall) Toronto.



COPY

Of Official Report of Award to **DOMINION ORGAN COMPANY**, Bowmanville, for Organs exhibited at the Centennial Exhibition, Philadelphia, 1876.

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

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

PHILADELPHIA, December 5th, 1876.

REPORT ON AWARDS.

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

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

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

H. K. OLIVER, Signature of the Judge.

APPROVAL OF GROUP JUDGES.

J. SCHIEDMAYER, WILLIAM THOMPSON, E. LEVASSEUR, JAMES C. WATEON, ED. FAVRE PERRIT, JOSEPH HENRY, GEO. F. BRISTOW, J. E. HILGARD, P. F. KUKA, F. A. P. BARNARD
A true copy of the Record. FRANCIS A. WALKER, Chief of the Bureau of Awards.
Given by authority of the United States Centennial Commission.
A. T. GOSHORN, Director-General.

SEAL

J. L. CAMPBELL, Secretary.

J. R. HAWLEY, President.

The Company were awarded a Medal and Diploma, at the Sydney Exhibition, Australia, 1877; Gold Medal at the Provincial Exhibition, Toronto, 1878; the highest award ever given for Reed Organs. Large reduction made to Ministers and Churches. Send for a price list to Henry O'Hara, Special Agent **DOMINION ORGAN CO.,** Bowmanville. Also, General Agent for the Bradbury Piano, of New York. Noted for finish, sweet tones, and singing qualities. Selected for the Executive Mansion, Washington, by both Mrs. Grant and Mrs. Hayes, who with others bear the highest testimony, to their superiority. Send for illustrated price list to **HENRY O'HARA, General Agent, Bowmanville.**