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# The Canadian Independent.

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

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## THE CANADIAN INDEPENDENT.

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All communications for the Editorial, News of Churches, and Correspondence Columns should be addressed to the Managing Editor, the Rev. W. Manchee, Box 234, Guelph, Ont. Any article intended for the next issue must be in his hands not later than Monday morning.

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All Subscriptions and advertisements should be sent to the Business Manager, Rev. J. B. Silcox, 340 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.

WE have used thus far the old mailing list, but will, we hope with the next issue, begin with the new—when all payments will be indicated on the address. We are grateful to the many friends who are helping on the new departure by paying up old accounts and sending in new subscribers. We need this, and trust that the efforts will not be slackened. If all the accounts out were paid in full,—and they are mostly all one and two dollar accounts—the publishers and directors would have no doubt about their having a happy New Year. So, brethren, give us your greeting.

RUSSIA'S system of suppression looks as if torpedoes were under it, and may blow it up. The outbreak of the students, and the closing of the universities, produces a dead-lock between the authorities and the revolutionists.

OUR friends across the line are showing a little nervousness at the threatened importation of the ostracized German Socialists. Certainly these men represent the worst type of this Socialistic evil, and are anything but an agreeable accession to any country.

ACCORDING to Leonard Bacon, the Old Catholic movement led by Dr. Döllinger, has collapsed. A great deal was expected from this revolt from Ultramontanism, perhaps too much; but it was clear to many that it wanted to dwell too near to the old fold to be safe.

THE United States Supreme Court has struck a blow at polygamy. Congress had passed a bill prohibiting "plural" marriages. The question of its constitutionality came up, and the decision of the court is for it. Now let the law be enforced by the government.

Dr. S. J. CURTISS, of Chicago Theological Seminary, says to theological students about to marry, "Don't." His reasons are: first, a theological student needs all his time for his studies; second, there is danger that the churches will disapprove and withdraw contributions. We, in Canada, are not afflicted with the disease of which Professor Curtiss complains.

BISHOP SIMPSON tells in one of his Yale lectures that a great difficulty in the way of his determining to become a minister was the fact that he had no gift of speech. His fellow-students told him this made it impossible for him either to become a preacher or a lawyer. But the call of God was strong upon his spirit,

and he felt, "Woe is me if I preach not the Gospel." The way in which he overcame his defects was almost equal to the triumph of Demosthenes, and the success he has achieved remains to encourage many another young man who hesitates respecting a call which he has reason to believe is from God.

THE "Christian World" gives the following about an old friend, Rev. Archibald Duff, late of Montreal. "The address delivered by Mr. Archibald Duff, M.A., upon his entrance on work at Airedale College, Bradford, as professor of Hebrew and Old Testament Theology, with adjunct professorship of Mathematics, has been published under the title, 'The use of the Old Testament in the Study of the Rise of Our Doctrines.' Speaking of the Jews in the time of our Saviour, he says:—'They spoke a Semitic language. Jesus spoke it, lived through it, preached in it, not in Hebrew, certainly, but in Aramaic, we might almost say in Syriac.'

THE pictures of the distress prevalent in England, do not seem overdrawn. Private letters corroborate the press-sketches. What with these enormous strikes, and the consequent closing of mills and mines, the labouring classes are in need, and in some instances, desperate need. In the large cities, the work-houses are full; and, then, to make bad worse, since the failure of the Glasgow bank, a spirit of distrust has swept over commercial circles, bringing anxiety and pain. When will men learn the absolute need of honesty, so that they may dwell peacefully beside their neighbours? The pulpits should ring out on this current dishonesty, which is endangering every nation's comfort.

HARPER'S WEEKLY says it is not a "waste of time" to read the periodical literature of the day, and argues that there is in the newspapers of the present time some of the best writing of which men are capable. Public men wish their thoughts to be brought quickly before the people, and resort to the newspapers and magazines, so that whatever is best is likely to be found there. It is true. And if people will refuse the trifling papers of which there are so many, and take those which have conscience and character, they will not need to complain of intellectual or moral deterioration. Providence makes it our duty to choose our books, papers and associates. If we take the bad instead of the good it is our own fault and misfortune.

DR. ALEXANDER MACLAREN has recently completed the twentieth year of his ministry in Union Chapel, Manchester, and on the 27th of November last, his people presented him with a substantial testimonial, consisting of a cheque for 2,000 guineas, a timepiece, a type-writer, and a gold watch. Dr. McLaren in his response, spoke of thirty-three years of ministerial work, and 5,000 sermons preached. We hope that this testimonial is but the beginning of the end; for Alexander McLaren has for many years addressed a larger congregation than is assembled within the walls of Union chapel, from Sabbath to Sabbath. A more thoughtful, suggestive, preacher does not live, nor one who presents the Gospel of Christ to his hearers with more simplicity, and directness, and fervor.

AT a parlor gathering of liberal and orthodox worthies at the home of Joseph Cook, lately, the subject of discussion was "the Character of Dr. Channing." Mr. Cook, in closing the discussion spoke as follows:—"Because I am a radical of the radicals, I have the greatest admiration for Dr. Channing's saintliness as a literary and philanthropic power. But my first feeling is the utter insufficiency of his theological

views to give me peace. I hope that I am a free thinker. And yet I cannot get away from three things—God, myself, and my record. Herbert Spencer says truly that I must be in harmony with my environment. Unitarianism doesn't give it to me. Only when I behold a Mediator am I in harmony with my past, my God, myself. Only so do I find myself at peace."

AN American exchange, alluding to greater caution in ordaining ministerial candidates, talks in this way:—"A prophetic imagination can easily discern, under the workings of the improved Congregationalism of the future, a process of ordination and installation government after this wise: The council will be called for the purpose of examining the candidate without pressure of haste, favoritism, or other disturbing influences. If the candidate be not approved, no harm results. If he be approved, a committee of the council will be appointed to carry out the installation on such a subsequent day as will suit the convenience and wishes of all concerned. Such a plan would, of course, detract a little from the apostolic grandeur of an ordaining council of Congregational churches as now held; but it would conduce vastly to the orderly life, and satisfactory working of the churches."

PROF DAVID SWING'S last sermon of the old year was a gem. The following paragraph is good advice to all our young people who desire to realize a "Happy New Year":—"And all ye young hearts who are just entering upon this great debate about pleasure, where it is to be found, do not fall into the error that when you become rich, then you will try to be happy. Happiness is the most accommodating of all things. It will come to a cottage as soon as to a palace. You need never wait for any outward pomp to come. As the sunshine of the Almighty will shine through a simple vine as richly as upon the velvet of a king, or upon the gilded dome of a temple; so happiness falls with equal sweetness upon all whose minds are at peace, and in whose hearts flow the good thoughts and good sentiments of life. Never for a moment admit that any millionaire or king can surpass you in the possession of that peace of mind, and smile of existence, which we call happiness. Here you are equal to the highest."

HENRY VINCENT, the popular lecturer of England, is dead. His early life was spent in political strife. He was a compeer with the renowned Thomas Cooper, and fought side by side with him in the great Chartist agitation. Vincent was once at least imprisoned for his political opinions. The larger portion of his public life was spent upon the platform, where as a delineator of social life with its lights and shades and endless foibles, he was without rival. In later years he devoted himself to the study of the 16th and 17th centuries. He took a strong nonconformist view of the political and religious struggles of those times and was therefore an especial favorite amongst the Congregationalists and Baptists of England. Occasionally he preached in their pulpits. But his sermons were always sacred lectures. At the opening of his tabernacle Mr. Spurgeon invited Mr. Vincent to lecture on the "History of Nonconformity," which lecture was considered one of his most masterly efforts. Speaking of Lectures, the Rev. Arthur Mursell is now in Canada. Mr. Mursell was the most successful of all the men who undertook to address the working classes. For years Free Trade Hall in Manchester was crowded with an audience of 6,000 to 7,000 to hear the Sunday Afternoon Lectures. Mr. Mursell visits Toronto on Sunday, Monday and Tuesday next, to preach and lecture for our Bond Street friends.

### THE TRUE TREATMENT OF CHASTISEMENT.

The twelfth chapter of Hebrews is very specific in direction here.

We are not to *despise* chastisement: "My son, despise not thou the chastening of the Lord." That is to say, we are not to cherish any hardened defiance of suffering, springing from a stiff self-will or a proud reluctance to confess that we need chastisement. We are not to have, under chastisement, any contumacious spirit. We are not to kick against God's will. We are not, in a hard way, to stand out against it. Christianity is never stoicism, it is loving submission. One said to me once, in effect, "It was wrong and cruel for God to take away my son. I will not be reconciled to it. It was very ugly, unnecessary harshness." That was meeting chastisement with a stony heart; refusing to learn its lessons; despising it. We may not carry ourselves thus under our chastisement. Matthew Henry says, "We must take heed of being made cross by cross providences."

We are not to *faint* under Divine chastisement. "Nor faint when thou art rebuked of Me." Some people, when trouble comes, just despond and give up. They become like tangles of helpless sea-weed, dashed by the waves against the shore. There was an old Israelitish king, Jehoram by name, who, surrounded by all sorts of difficulty, cried out "Behold this evil is of the Lord; why should I wait for the Lord any longer?" That was fainting under chastisement, thinking that God did not care, that prayer was useless. There was a great prophet once who had been immensely brave and had done for the Lord most valiant service; but obstacles hindered him, and, all of a sudden, he ran away and tired himself utterly out by a long flight into the wilderness, and sank down under a juniper tree and wailed weakly forth, "It is enough; now, O Lord, take away my life." That was fainting under Divine chastisement. How good God is not to answer our fainting, despairing prayers! Elijah did not die. God swept him upward at the last in a chariot of fire, he not tasting death.

We are to be sure that every chastisement is right and wise. God makes no mistake in the measure or the kind of pain He sends us. For our earthly parents "verily for a few days chastened us after their own pleasure; that is, as seemed good to them—but He for our profit, that we may be partakers of His holiness."

Some one lays down these five admirable rules for reproofing children—"First, reprove without anger; passion destroys the moral power of rebuke. Second, reprove with consideration; take the best view of the case, not the worst. Third, let your reproof be directed to the reason and the conscience; thereby you educate the child. Fourth, reprove gently; thy gentleness hath made me great. Fifth, do not always reprove; molasses catches more flies than vinegar. Fathers, provoke not your children to anger, lest they be discouraged." Admirable rules certainly—but then, who keeps them? In this difficult work of rearing children what bunglers we are! We chasten them as it seems good to us, and how constantly do we fall into sad mistakes! But God, in His chastisement of us, we are to be sure makes no mistake. "Should we not much rather be in subjection unto the Father of Spirits, and live?" Infinite wisdom, infinite love, infinite tenderness, appoint the pain. It is best, wisest, most right.

We are to be sure that some *grand design of beatitude* is coming out of our chastisement. "Now, no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruits of righteousness to them that are exercised thereby."

"Wherefore, lift up the hands that hang down, and the feeble knees."—*N. Y. Christian Union.*

### EXPIRING CALVINISM.

While Alexander was ravaging the East rumor after rumor reached Athens that the great conqueror was dead. And the arrival of each rumor was followed by an enthusiastic outburst of popular joy. And now and

then rumors go abroad that Calvinism is dead, and the exultation of certain people is hardly less enthusiastic than was that of the Athenians of old. The latter, however, had good reason to wish the wild Macedonian marauder under the sod, but what Christian of whatever name can give a good reason for the wish that Calvinism sink into the grave?

Calvinism does not lack eulogists even among indifferentists, even among opponents. Mr. Froude asks, as with a puzzled air, "How it came to pass, that if Calvinism is, in deed, the hard and unreasonable creed which modern enlightenment declares it to be, it has possessed such singular attractions for some of the greatest men that ever lived; and how, being as we are told, fatal to morality, the first symptom of its operation has been to make the moral law the rules of life for States as well as persons? If it be a creed of intellectual servitude, how was it able to inspire and sustain the bravest efforts ever made by man to break the yoke of unjust authority? When all else has failed; when patriotism has covered its face, and human courage has broken down; when intellect has yielded with a smile or a sigh, content to philosophize in the closet, and abroad worship with the vulgar; when emotion, and sentiment, and tender, imaginative piety have become the handmaids of superstition, and have dreamt themselves into forgetfulness that there was any difference between lies and truth, the slavish form of belief, called Calvinism, has borne ever an inflexible front to illusion and mendacity, and has preferred rather to be ground to powder, like flint, than to bend before violence, or melt under enervating temptation."

Mr. Bancroft writes:—"We boast of our common schools? Calvin was the father of popular education, the inventor of free schools. We are proud of the free States that fringe the Atlantic. The Pilgrims of Plymouth were Calvinists; the ships from Holland that brought the first colonists to Manhattan were filled with Calvinists. He that will not honor the memory, and respect the influence of Calvin, knows little of the origin of American liberty."

The Rev. Dr. Curry, an able and fair-minded leader in the Methodist Church, has written of the Westminster Confession that it "is the clearest and most comprehensive system of doctrine ever formed. It is not only a wonderful monument of the intellectual greatness of its framers, but also a comprehensive embodiment of nearly all the precious truths of the Gospel." "We concede to the Calvinistic churches the honor of having all along directed the best religious thinking of the country." "Some of the best fruits of the Christian life, and the noblest specimens of the Christian character, have been exhibited among those who have been, at least in theory, Calvinists."

Time was when more than one-half of France was Protestant, and those Protestants were Calvinistic in doctrine. And these were the men that constituted the life-blood of French virtue. They were those who fought the great fight with Catharine de Medici and the Guises. Time was when the Netherlands were overrun by hordes of Spanish invaders, who, in the name of the Pope of Rome, were bent upon setting up the Inquisition, and binding hand and foot every champion of true religion and free thought. And the Dutch heroes who made sacrifices, and displayed a heroism rarely equalled and never surpassed, even breaking down the dykes, and calling in the inundating ocean to their aid, were, to a man, Calvinistic in doctrine. Time was when Charles, Wentworth, and Laud had Ireland under the heel of despotism, and England bound hand and foot, Church and State, and lying helpless before the throne, and were directing all the energies of the realm to the subjugation of Scotland. And they who, not only successfully breast-ed this invasion, but rolled back the tide, and raised a spirit that took off the heads of all three of those tyrants, and saved constitutional liberty for the world, were, to a man, Calvinistic in doctrine. Why in the world, then, should any man, who loves his kind, wish the death of Calvinism?

"I HAVE," says Dr. Guthrie, "four good reasons for being an abstainer—my head is clearer, my health is better, my heart is lighter, and my purse is heavier."

### HAD WE BUT KNOWN.

What an educator knowledge is! There is a sheriff's power in it to put an arrest upon tongue, and eye, and lip. Knowledge is judgment. Knowledge is punishment. Knowledge, when quickened by recollection, is heaven or hell.

If we had known how the sharp words we spoke this morning at the door had stung the sensitive heart, leaving a pain that throbbed and ached all the day long; ah, if we had known we would not have said what we said. If we had known how the remembered sneer would have cut into the dear one's happiness, as a knife cuts the fine-fibered and sensitive flesh, with a pain not felt at the gash so much as in the sore and the healing; ah, if we had only known how the sneer would hurt, the lip would not have taken that wicked curve. Had we but known how the absence of the customary kiss would have made home dreary all the day through—have cast the sun into an eclipse; have taken the pleasure from the social day and made the children's laughter sound like a painful intrusion; ah! had we but known, we would not have left the door without leaving within the door, as it closed, the benediction of the looked-for kiss.

Had we known the pain the harshly-spoken judgment would cause—judgment right in itself, perhaps, but which spoken harshly seemed like censure, when if spoken gently, would have made the needed and meekly received correction—ah, had we but known, we would have put it different. Had we but known that it was written on the invisible scroll that it was to be the last parting, and not the brief and insignificant one that we deemed it, how would the soul have gone out in prayer, that the tribute to the loved we were about to lose might be seen by God and man. Had we but known; ah, had we but known.—*Golden Rule.*

### THE YOUNG MAN'S COURSE.

I saw him first at a social party. He took but a single glass of wine, and that in compliance with the request of a fair young lady with whom he conversed.

I saw him next, when he supposed he was unseen, taking a glass to satisfy the slight desire formed by sordid indulgence. He thought there was no danger.

I saw him again with those of his own kind meeting at night to spend a short time in convivial pleasure. He said it was only innocent pleasure.

I saw him yet once more. He was pale, cold, and motionless, and was carried to his last resting-place.

I thought of his future state. The Bible teaches, "Drunkards shall not inherit the kingdom of heaven."

A LATE despatch from Winnipeg informs us that "Louis Riel is reported to be in Pembina, where he has been about a week, though his presence there is known to very few. . . . His intentions have not yet been ascertained." His intentions! We really do not feel in the slightest degree anxious about what "his intentions" may be. Louis Riel was an accidental notoriety—the hero of a fizzle—and we hope we shall hear no more of him.

LAST week we expressed our opinion that the officials of the British Government would either have to deal with the Afghan tribes singly, or to appoint a ruler and sustain his government. The latter alternative would have been the most expeditious way of dealing with the matter; but perhaps it would not have been the way most conducive to British aggrandisement. We find by later despatches that the British officials on the field of action have condescended to treat not only with tribes but with individuals, and have been distributing British gold among them at the rate of six dollars to each male and female. This, taken in connection with the proclamation of the Commander-in-chief of the British forces to the effect that "now the Ameer had run away, the inhabitants of Afghanistan had no one to look to but the Empress of India," indicates that Afghanistan is henceforward to be regarded as a British province. Perhaps this will be "all for the best." Anyway, it will be in keeping with Britain's traditional policy in her dealings with Asiatic territory. The Emperor of Russia will not interfere; he has "other fish to fry."

The Sunday School.

INTERNATIONAL LESSONS.

LESSON III.

Jan. 19, 1879. } THE MISSION OF NEHEMIAH. { Neh. ii. 1-8.

GOLDEN TEXT.—"The God of heaven, He will prosper us; therefore we His servants will arise and build." —Neh. ii. 20.

HOME STUDIES.

- M. Ezra vii. 1-28.....Ezra's commission.
- T. Ezra viii. 1-36.....The journey to Jerusalem.
- W. Ezra ix. 1-15.....His prayer.
- Th. Ezra x. 1-16.....His reforms.
- F. Neh. i. 1-11.....Nehemiah's prayer.
- S. Neh. ii. 1-8.....Nehemiah's mission.
- S. Neh. ii. 9-20.....The midnight survey.

HELPS TO STUDY.

The last lesson closed with the dedication of the temple in the reign of Darius, B.C. 515, seventy years after the destruction of the first temple. Darius was succeeded by Xerxes, the Ahasuerus of the book of Esther; which contains the only record of the history of the Jews during this reign that we possess. Xerxes was succeeded by Artaxerxes Longimanus, in the seventh year of whose reign Ezra appears. He was a priest and scribe unto whose heart God had put an irresistible desire to go up to Jerusalem and teach the people more perfectly the law of the Lord. The king readily granted him permission, and gave him a commission which conferred upon him high powers, and provided most liberally for his support. Ezra vii. 10, contains an account of his mission and work. About 1,500 men went up in the second great caravan under Ezra's leadership, B.C. 458, nearly sixty years after the first caravan went up.

Ezra now for the first time learnt the true condition of affairs, and the terrible declension of the people through their intermarriages with the heathen colonists. The necessity for his coming and the reason God had put it into his heart, are made manifest.

Ezra exhorted the people to repentance. A solemn assembly was held, in which the people pledged themselves to put away the strange women, and entered once more into covenant with Jehovah.

The book of Ezra abruptly ends. The book of Nehemiah opens with an account of the tidings which were brought to Shushan, the winter residence of the kings of Persia, by Hanani and other Jews to Nehemiah. It does not appear whether Ezra had returned, or whether the fickleness of the Jews or the malice of their enemies had defeated his plans of reform; but it is evident that things were in a terrible state. The wall of Jerusalem was still broken down and the gates burned, as they had been left by Nebuchadnezzar. It is at this juncture that our present lesson opens with—

1. THE SORROW OF NEHEMIAH AND HIS SUPPLICATIONS.—VERS. 1 TO 5.

Nehemiah (Note 1) was overwhelmed with grief on account of the terrible tidings which his brother Hanani had brought. Four months (Note 2) he spent in retirement with fasting and supplications. His prayer (Neh. i. 5-11) is worthy of earnest study. Notice in it, (1), the *Confession* (a) of the sins of Israel, for he attributes the national calamities to the national sins; (b) of his own sins, for he tolerates sin in himself least of all, a proof this of the genuine character of his repentance. National regeneration must begin with individual repentance and conversion. Each citizen shares in the guilt and responsibility of national sins.

(2.) The *Pleas*; which are two. (a) God's Promise—the word which He commanded Moses. He had fulfilled the threatening; would He not also be mindful of His mercy? (b) God's Glory:—"These are Thy people. They were the Lord's redeemed. For His own sake, therefore; for His name's sake; for His glory's sake, let Him now send help." 2 Sam. vii. 26; 1 Kings viii. 43; 2 Kings xix. 19; Ps. xxv. 11; lxxix. 9; Isa. xlvi. 1; Ezek. xxxvi. 22, 23.

(3.) The *Petition*, that God would grant him mercy in the sight of the king. This shows that he was persuaded that it was through the king help was to come, and that the king's heart was in God's hand.

After this he proceeds to the royal presence, where he fulfils the duties of his office. For he was the king's cup-bearer, a position of great honour and usefulness. But he could not conceal his feelings; and the king remarked the sorrow of his countenance. It was unusual in Nehemiah, who was of a cheerful disposition, and it was unbecoming in a cup-bearer. It was said it was even a capital crime to appear sad in the Persian king's presence. The monarch was a man of discernment. He perceived that the cause of his servant's sadness lay deeper than any bodily ailment, that it was nothing else but sorrow of heart. Gen. xl. 7; Prov. xv. 13. Nehemiah was sore afraid. It may have been because of the king, for a Persian subject was expected to be perfectly content in his sovereign's presence. Both Darius and Xerxes are known to have put persons to death simply because they were unwilling to accompany them on their expeditions. But it may have been on account of the great issues that depended on his answer that fear filled the heart of Nehemiah. The cause of his sorrow was the desolation of the place of his fathers' sepulchres. This is thought to prove that Nehemiah was of royal descent, for only kings were buried in the city of Jerusalem.

Artaxerxes in reply shrewdly asked, "For what dost thou make request?" He knew that his cupbearer's statement was only preliminary to the request he intended to

make. Quickly and fervently, Nehemiah prayed to the God of Jehovah. In silent ejaculatory prayer he lifted up his heart to Jehovah, doubtless asking that he might have wisdom to answer aright, and that the king's heart might be influenced to give a favourable reply. It is a most striking example for us. Let us learn to cultivate this habit. In moments of temptation or of trial, in the hurry of business, in the midst of conversation, continually may we thus lift up our hearts to God for wisdom, strength, guidance and blessing.

With this aspiration heavenward, came the answer to the king, "Send me unto Judah." It was a bold request, not merely because the desire to go away might be looked upon as a sign of discontent and an insult, but because the object of the going, to rebuild the walls of Jerusalem, and re-fortify the city, might be by a suspicious king construed into treason. There must have been very strong confidence reposed in Nehemiah by the king. It furnishes another illustration of the way in which even worldly and unbelieving men learn to respect and rely upon godly integrity and uprightness.

Like Nehemiah let us desire to be sent to the places that have need, where the walls of Zion require rebuilding, where there are ignorant to be instructed, where there is error to be opposed. Let our prayer be for God to place us where we can be most useful, and where the need of the danger is greatest; not where the honour or the emolument is largest.

II. THE SUCCESS OF NEHEMIAH, whom God and the king heard.—VERS. 6-8.

At once God's answer came, even while His servant was praying. Isa. lxx. 24. He turns the king's heart. It is noted that the queen was present (Note 3). She may perhaps have helped to influence her husband. The king's enquiry as to the length of the journey and the time of return, shows that he already had determined to grant the request. Nehemiah remained twelve years in Jerusalem (Neh. v. 14; xiii. 16); but he must have had an extension of leave, and in the interim may have visited Babylon.

In answer to Nehemiah's request, the king gave him letters to the governors beyond the river Euphrates (Note 4). He could not travel or obtain necessary supplies without this passport. He also obtained a letter to Asaph, evidently a Jew promoted to office like Nehemiah himself. This man was keeper of the forest, (Note 5). From him he could obtain all the timber necessary for the work of rebuilding the gates and wall (Note 6). Thus liberally and generously the king answered all the requests of his servant. It has been said that the king was induced to do so on account of the Athenian victory of Cnidus, by which the Persian arms had been humiliated, which made him anxious to have a fortified post near the Mediterranean, on the road to Egypt. This may possibly be true. But it does not lessen the significance of his actions as due to the overruling Providence of God. Whatever means may have been employed, it was God Himself who directed all; and all Nehemiah's success was due, as he acknowledged, to the good hand of his God upon him. Cut off from His hand (Ps. lxxxviii. 5), we perish. But with His hand we are sure of success, ver. 18. Whatever be the work before us, to which His Spirit prompts us and His Providence directs us, let us with courage and confidence, like Nehemiah and his friends, **Arise and build, for the God of heaven, He will prosper us.**

EXPLANATORY NOTES.

1. Nehemiah ("Compassion of Jehovah"), the son of Hachaliah, to be carefully distinguished from two other persons of the same name, chap. iii. 16; vii. 7. Though little is known of his genealogy, it is highly probable that he was a descendant of the tribe of Judah and royal family of David.

2. Four Months from Chisleu to Nisan, November to March, B.C. 444. Compare Neh. i. 1 and ii. 1.

3. The Queen also sitting by him. The Persian monarchs did not admit their wives to be present at their state festivals, so this must have been a private occasion. (See Esth. i. 10-12.) Though the Persian kings practised polygamy, they had always one chief wife, who alone was recognized as "queen." The chief wife of Longimanus was Damsappa, who must be referred to here.

4. Beyond the river. The River Euphrates. The course to Judaea would leave the Euphrates probably at Tiph-sah, 700 miles from Susa or Shushan, whence there would be 400 miles of travel through the Syrian countries (subject to Persia), before reaching Jerusalem.

The Persian Empire at this time was of vast extent, reaching from the Indus to the Mediterranean, and the Euphrates was considered as naturally dividing it into two parts, eastern and western. (See Ez. v. 3, 4.)

5. Forest. Hebrew, "parides," which is our familiar word "paradise." It is an Aryan word, and signifies a walled-round place, ornamented with trees, either planted or of natural growth, and containing also animals. It would be well to translate, "the keeper of the king's park," instead of "forest." It must have been in the neighbourhood of Jerusalem, and was kept by Asaph. The word "parides" occurs only in this place in reference to forest-trees, and appropriately expresses the care with which the forests of Palestine were preserved under the Persian rule; a regular warden being appointed, without whose sanction no tree could be felled. Elsewhere the word describes an orchard (Eccles. ii. 5). Cant. iv. 13.—*Smith's Bible Dictionary*.

6. The palace which appertained to the house.—The word translated "palace" (*birah*) is by some translated "fortress;" and the reference is supposed to be to the fortress or tower of Antonio, at the north side of the temple-area, so well known in the time of the Romans. Others supposed

it to refer to the old palace of Solomon and of the kings after him, which was situated at the south-east corner of the temple-area, and which Nehemiah wished to rebuild.

WHEN I would have mercy I may not find repentance. To do nothing is to be nothing.

COMMON sense is too uncommon.

ALMOST to be a saint is to be an unconverted sinner.

To mourn for sin is to weep for joy.

ALMOST to hit the mark is to miss it.

THOSE who sail with Christ are sure to land with Him.

To be almost saved is to be lost for ever.

HE who swims in sin will sink in sorrow.

IF there is work for Christ, there will be war with sin.

THE end of life should be to live without end.

LEISURE is the time for doing something useful.

IF I put off God to-day He may put me off to-morrow.

HE who marries for money buys money too dear.

FEW will leave a possession to live upon a promise.

THOUGHT sin may live in me, I will not live in sin.

WOULD you have a faithful servant, serve yourself.

IF I shine to God I care not how I show to the world.

HE who does not feel himself to be a sinner cannot be a saint.

BETTER go mourning with saints than laughing with sinners.

THOU hast none of Christ till thou canst truly say none but Christ.

HE who sails by a compass may compass that for which he sails.

HE has no part at all in Christ who will not part with all for Christ.

NOTHING is so sure as death; nothing so uncertain as the time.

HE is not rich who lays up much, but he who rightly lays out much.

THAT man hath nothing of heavenly things who thirsts not for more.

SHOULD I find too much friendship in my inn, I might forget my Father's house.

SOME will praise and adore the saints in heaven who persecute the saints on earth.

HE who brings his heart to his estate will have an estate according to his heart.

WE must not presume upon the means without God, or upon God without the means.

IT is a fool who praises himself, and a madman who speaks ill of himself.—*Danish Proverb*.

A MAN who is good company for himself is always good company for others.—*Josh Billings*.

A FOOL uttereth all his mind; but a wise man keepeth it till afterwards.—*Proverbs xxx. 11*.

GODLY sorrow, like weeping Mary, seeks Christ; saving faith, like wrestling Jacob, finds and holds Him.

CHRIST has entrusted me as a steward, therefore what I have and need not He shall have in His members who need and have not.

IF any one says he has seen a just man in want of bread, I answer that it was in some place where there was no other just man.—*St. Clement*.

BLESSINGS on all unselfishness; on all that leads us in love to prefer one another. Only by losing ourselves can we find ourselves.—*Lydia Maria Child*.

ALL that we possess of truth and wisdom is a borrowed good. You will be always poor, if you do not possess the only true riches.—*St. Augustine*.

'TIS much easier to meet with error than to find truth; error is on the surface, truth is hidden in great depths; and the way to seek does not appear to all the world.—*Gouth*.

NO man can be a man who has not learned how to overcome self-indulgence; that has not learned through pain, under burdens and crosses long continued, to carry himself right manly.

MORALITY without religion is only a kind of dead reckoning; an endeavour to find our place in a cloudy sea by measuring the distance we have to run, but without any observation of the heavenly bodies.—*Henry W. Longfellow*.

SUFFERING well-borne is better than suffering removed. When we reach the blessed garden above, we shall find that out of the very bruises and wounds over which we sighed and groaned on earth, have sprung verdant branches, bearing most precious fruit for eternity.—*Bushnell*.

Do good as opportunity presents, and don't wait for great opportunities. The Good Samaritan bound up the wounds of the wounded, half-dead Jew, put him on his beast and took him to an inn. But the Samaritan had all his life done the little deeds of kindness, or he never would have done the greater. He who seeks opportunity will find it everywhere.

IN the history of missionary enterprise the Waldensian Church has occupied a foremost place. It forms an interesting branch of the Presbyterian family, consisting of fifteen parishes in the Valley, and two outside, viz. Turin and Rossario. There are at present thirty-nine organized churches, besides twenty-four stations and sixty-two places regularly visited, but having no settled minister or evangelist. It is now definitely proposed to aim at forming a general assembly of the whole Church.

THE  
CANADIAN INDEPENDENT.

TORONTO, WEDNESDAY, JANUARY 15th, 1879.

THE HIGHER LIFE.

A GREAT deal has been said and written of late years about the "Higher Life," "Christian Perfection," "Second Conversion," and so forth: much of which is true, and much of which is foolish and misleading. The fall and silencing of the most prominent advocate of the latest form of that doctrine, the author of "Holiness through Faith," has undoubtedly diminished the *talk* on the subject, and has, we hope, deepened and broadened the *thinking* of Christian people in regard to it. It was a sad thing that so eloquent an exponent of the theory should so suddenly betray the weakness of poor depraved human nature just when we were looking for the most sublime exemplification of it, but it has doubtless been working for good. To us, it appears as if it had been divinely permitted to direct our attention to the necessity of more of what, for want of a better phrase, we shall call by way of contrast, the "Lower Life" of practical religion. What the church and the world most need is evidence of a *first* conversion—a conversion that affects a man's whole nature and social relationships—that makes men honest, true, pure, gentle, unselfish, as well as devout, and liberal to religious objects. A mere conventional religion, lying only in the acceptance of a creed, and an experience which does nothing for the man who holds it—nothing, at least, to transform him, and make him a better man—maybe a passport into the church on earth, but will never be recognized by Him who has said, "Not every one that saith unto me, Lord! Lord! shall enter into the kingdom of heaven, but *he that doeth the will of my Father, who is in heaven.*" Let us have this practical religion—this "applied science" of theology—based upon repentance towards God, and faith towards our Lord Jesus Christ, and then "let us go on unto perfection." The "higher" the better after that!

We have no faith in the theory of sanctification that teaches us to look for sinless perfection by one great act of faith, any more than we have in the theory of atonement that would have us believe in the forgiveness of all sin, past, present, and future, by a similar act. Both are, in our judgment, very dangerous errors. A much safer and more Scriptural view of the Divine method of sanctifying human souls will be found in the recital of Paul's experience in 1 Cor. ix., 26, 27, and that we earnestly commend to the attention of every one who is sincerely desirous of greater attainments in the Christian life.

UP ON STILTS.

FAR-AWAY Sweden has had its ecclesiastical excitement. That land is divided

into parishes. Each parish forms a congregation. Every person born in the parish is a member of the church. The parish minister is appointed either by the king, or some lay patron, or the Ecclesiastical Consistory. During this year the Swedes have been trying to congregationalize this method somewhat. Quite an agitation has been going on to obtain for the congregations some share in the appointment of their ministers. But the clergy will have none of it. They evidently fear the change. A professor of the University of Lund has out-Heroded Herod by his claim. He plainly tells the people that "A minister is a Divine gift which a congregation ought to accept with humility and reverence; and any interference by the congregation would be unbiblical, unchristian, and ungodly." Our Lund Professor is certainly up on stilts. It would not surprise us to see even Conservative Sweden bring that man down yet to a safer and more common-sense footing than he has at present.

But we do not have to go across Atlantic surges to distant Sweden to find such stilted claims. Congregational rights are ignored nearer home than that. The Bishop of Toronto in his controversy with the people of Oshawa reminds us very much of our Professor at Lund. The Oshawa people want Fortin. The Bishop sends them Johnson. The people lock the doors against Johnson. Is the Bishop's claim common-sense—even though it may be ecclesiastical—when he says, "The people have no right to submit a name to me, but I have the right to submit a name to them?" Who are presumably the fittest judges of the man who is to cater for them in spiritual things? The people, who may be supposed to know their own wants the best; or a Bishop, a non-resident, and one who by his office is denied participation in congregational work? We are on the side of the former, on the side of popular freedom, and on the side of anti-clerical domination. The common-sense of the people desiring a minister may be safely trusted, we think, in a selection.

A Methodist brother recently told us that "the Conference was rather discouraging the invitation system." Yes; it may discourage it all it pleases, but the invitation system is not going to be shelved forever. The one great fact—to which the eyes of the Christian laity in all the communions are being opened—remains, that an assembly of men and women following Christ know better whom they want as a spiritual guide than a stationing committee or even a Bishop. And in these days, when men are growing into self-respect and self-importance as regards their life-political, we need not expect them to lay aside these ideas when they are planning for their life-spiritual. If the people's rights to select their pastor are conceded gracefully, the change in the order of things will come about without violence; but if they are not

thus conceded, they will be gauged by a movement something like a volcano. It is better, gentlemen, to get down off your stilts while you can do it without any loss of your dignity, rather than be thrown down by the popular hand. But down you must!

WE have received an interesting account of the Annual Meeting of the Victoria (Australia) Congregational Union—a summary of which we hope to give in our next issue.

WE hope our friends will send on news-items. Annual meetings of churches, bazaars, and S. S. entertainments, are the order of the day. Why not give brief reports of these, that others may see what is being done in the several churches. Let us not forget that we are members one of another, and that it greatly stimulates a healthy denominational regard to be kept informed of the general progress. We must have more perfect knowledge of each other for greater mutual provocation.

News of the Churches.

THE Rev. J. I. Hindley has accepted the call from Oro, Vespra, and Rugby.

A NEW Congregational church building is just being finished at Tilbury Station, Kent Co.

THE Rev. E. C. W. McColl, M.A., of Markham and Unionville, has received a call to the pastorate of the church in Quebec city.

WE learn that Rev. J. F. Stevenson, of Montreal, has declined a call from the North Avenue Church, Cambridge, Mass.

ST. CATHERINES Church has organized a temperance society, which bids fair to have a prosperous career. The annual reports show a steady advance along every line of Church work.

A VERY successful S. S. entertainment was held at South Caledon, on the 1st instant. The New Year's tree yielded many presents. Amongst these was a fine "Collins' Bible," for the pastor. Proceeds \$34.

THE course of monthly Sabbath evening lectures by R. W. Wallace, of London, is most interesting and well attended. Last Sabbath evening, January 9th, the lecture was on "Mahomet; Mecca; the Koran."

THE Douglas Church, Garafraxa, held its annual Soiree on New Year's day. A special feature in it was the presentation of an address, accompanied by a gift to the pastor, Mr. Griffiths, on his departure for Hamilton.

FROME had a Christmastide concert on December 23rd, which was largely attended, and in every way a gratifying success. Mrs. P. Horton, the Misses Payne, Spackman, Sharon, Silcox, Horton, and others took part. The pastor, Rev. W. J. Cuthbertson, has been on the sick list, but we are glad to learn, is now better.

THE Literary Society of the First Congregational church, Guelph, had a very largely attended and happy Christmastide entertainment, on December 27th. The pastor gave a lecture on "Christmas Carols and Christmas Customs." The lecture was illustrated by vocal and instrumental selections, all being of a Christmas character. "Father Christmas" attended on two large illuminated Christmas trees, and distributed presents to the young people.

NORFOLK St. Congregational S. S. Guelph, on the 29th ult., was the scene of a happy gathering. The pastor, who appeared for the first time in the school after a month's sickness, gave a brief address on the New Year's motto, "looking unto Jesus," and after seasonable greetings, presented the whole of the

teachers and scholars with an illuminated card containing the text spoken from, with a request that all would put it in some conspicuous place, to be looked at throughout the year. This innovation was much appreciated.

OTTAWA.—A very pleasant Sunday School entertainment was given on the 27th ult., consisting of recitations by the scholars, a Christmas concert exercise, and Christmas tree; the last named being immensely enjoyed by the young folks, every one of whom received a present of some kind or other from its heavily laden boughs. Prizes were also given to one scholar in each class, for obtaining the highest marks during the year, and one to each who had been in attendance 50 Sabbaths in the year, besides several "specials" from teachers. The pastor had also the very pleasant duty imposed on him of presenting to Miss Gallagher, (in the name of the congregation), a very beautiful gold set, as a token of their appreciation of her services as organist.

WHITBY.—The cause here has been somewhat weak for many years. Rev. J. F. Malcolm, feeling the need of revival in the Church, invited the Rev. R. Mackay, the evangelist, to unite with them in a special effort. For several weeks prior to these services, a number of friends met for prayer almost every evening. These meetings were seasons of stimulus to God's people. On the 7th December, Mr. Mackay arrived, and services were held every evening for more than a fortnight. The attendance was large, and there were cases of fresh interest almost every evening, and some cheering answers to prayer. It was arranged to have special communion services on December 22nd, before Mr. Mackay left, when seven persons were received into church fellowship, as the "first-fruits" of the blessed work with "more to follow!"

HAMILTON.—A meeting to welcome the pastor elect, Rev. Jas. Griffith, was held on the evening of January 3rd. At half-past six, the congregation partook of tea, with their new pastor, in the basement. At 7.30 the public reception took place in the church. After prayer by Rev. W. H. Allworth, Deacon Alexander read letters of regret at inability to be present, from Revs. R. W. Wallace, T. W. Handford, W. H. Warmer, C. Duff, L. Gaetz (Methodist), Dr. James (Presbyterian), and Rev. Mr. Williamson (M. E. Church). Mr. Alexander, then, in a model speech, welcomed the pastor to the church. Mr. Griffith in a short address, gave what he considered to be the preacher's work: he would preach Christ's truth to save men—he would try to remember his duty to God and to man. He came not only as pastor of the Congregational church, but to be a minister of the Church of Christ in Hamilton—the larger church. After music by the choir, the meeting was addressed by the Rev. W. H. Allworth, who feelingly alluded to the previous pastors of the church. Rev. Wm. Herridge heartily welcomed Mr. Griffith to the city. Rev. H. D. Powis complimented the church on their choice, and he considered that there was no better lot on earth for a man than to be a Congregational minister. He did not favor councils. Mr. Edgar in a neat speech, conveyed the salutation on behalf of the Presbyterians of Hamilton, gave Mr. Griffith a very hearty welcome to the city. Dr. Stewart, Baptist, added his congratulations to church and pastor. Revs. J. B. Silcox, and J. R. Black, as fellow students, spoke of college days, and expressed their love and esteem for the new pastor. It was the expression of all, that this was one of the most pleasant meetings of the kind they had ever attended.

THE annual meeting of the Eaton Congregational church, was held on the evening of January 2nd. The pastor's report, from May to January, showed 130 sermons preached; 314 pastoral visits made; 6 burials; 11 baptisms; 4 marriages; 50 prayer-meetings attended; the membership was 80—17 having been admitted since May. The pastor, Rev. W. W. Smith, urged the general adoption of the "weekly offering," spoke of many kindnesses received by himself and family, since he had come among them, and earnestly pleaded to take early and progressive measures to put

an end to "pew-owning" in the church. Mr. T. S. Innes presented the Financial Statement. The pastor's salary had been met, and \$194 paid on floating debt and current expenses. The floating debt, (over \$100), was now virtually extinguished; and the finances would naturally be a little more buoyant this year. The former Committee, with two additions, were re-appointed as Finance Committee. Mr. Chas. N. Hill read the S. S. Report. Average attendance of scholars, 65; 9 teachers and 9 classes. The young men's class had adopted the plan of each member in turn teaching the class, which seemed to work exceedingly well. There was also an old men's class, and an old ladies' class. About one-half the "scholars" were adults. School held immediately after morning service. Mr. Hill was re-elected superintendent. The report of the church choir was read. The year had passed without the least discord. They suggested that Mrs. Heath, who had so faithfully and efficiently performed on the organ through the year, should be remembered in some substantial way. The Ladies' society reported \$60 income from their work, which they had expended in improving the interior of the church, and in the purchase of lamps, etc. A small fund on hand, collected for Foreign Missions, was voted to the "American board," and after some remarks by several of the friends present, and singing and prayer, the meeting closed.—COM.

### Religious News.

MR. SANKEY is in London, England.

NEBRASKA shews 104 Congregational Churches, 62 ministers, 2,809 members, 322 received in 1878.

THE American Home Missionary Society asked for a special offering on the 12th inst, to meet its debt of \$26,000.

THE New Hampshire Home Missionary Society is to receive \$60,000 from the estate of a lady recently deceased.

IN the General Association of Missouri there are 70 churches, 41 pastors, and 3,391 members, of whom 445 were received last year.

THE Pilgrim Church (Dr. Storrs'), Brooklyn, opened a new chapel on December 29th. It is capable of accomodating 1,300 persons.

Messrs. PENTECOST & STEBBINS have been holding gospel meetings in Fall River, Mass., and some four hundred conversions is the result.

HENRY VARLEY has made Melbourne, Victoria, his home. It has been decided to erect a tabernacle for him, capable of seating 5,000 persons.

AT the beginning of this century, the American Congregationalists contributed an average of eight cents each for missionary purposes; now they contribute about \$7.52 per annum.

THE General Conference of the Congregational Churches of Minnesota reports 123 churches, 109 ministers, and 6,223 members, of whom 765 were received during the past year.

Dr. JAMES H. MEARES was recently dismissed from the pastorate of the Second Congregational Church, Dorchester, Mass. This church has had but two pastors in seventy years.

PLYMOUTH Church, Brooklyn, recently held its annual meeting. During the past year 72 persons were added to its membership. Its roll contains now, 2,515 names. The pew rents amounted to \$37,000.

THE New York General Association reports 12 local associations and conferences, 266 churches (10 in Pennsylvania), 33,721 church members, 240 ministers, 2,114 additions to the churches during the year, 35,157 Sunday-school scholars.

THE interest of the French people in religious truth is witnessed by the fact that in the Trocadéro, during the Exhibition, 1,500,000 copies of the Gospels, besides 20,000 Scripture cards, and 3,000 Testaments and Bibles were distributed to grateful recipients.

AT a recent meeting in the Surrey Metropolitan Tabernacle, it was stated that the year before Mr. Spurgeon assumed the pastorate of the church, the

sew rents amounted to £156. In 1878, they reach the sum of £3,200. The number of members then was 300—now it is over 5,000.

MR. CHARLES E. STOWE, a son of Professor Calvin E., and Mrs. Harriet Beecher, Stowe, was recently ordained as an Evangelist at the Asylum Hill Church, Hartford, Conn. He is to labor for some time with the home missionary churches in Maine.

Rev. CHARLES WILSON, of Sherwell Chapel, Plymouth, England, recently completed the twentieth year of his pastorate, and was presented with a gold watch and a purse of £328. In these years the church had increased from 130 to 500 members. We see that Professor Chapman was present on the occasion.

The Boston Congregational Club celebrated "Forefathers' Day" last week. A social festival was held in the Horticultural Hall. Governor Rice—an Episcopalian—spoke kindly words of the Puritans. A people who remember the good points of their sires, especially when those sires are men like those of Plymouth Rock, are performing a beneficent act. The good that men do should not be interred with their bones.

### Official Notices.

WESTERN DISTRICT.—Missionary meetings will be held at:—Sarnia, Monday, Jan. 13th; Forest, Tuesday Jan. 14th; Ebenezer, Wednesday, Jan. 15th; Zion, Thursday, Jan. 16th; Watford, Friday, Jan. 17th.

ENDOWMENT FUND.—Received of Mr. A. Paton, of Sherbrooke, the last instalment; and of Mr. E. Hargrave, of same place, the fourth and also the fifth and last, of \$10 each, being \$30.00.

HENRY WILKES, Treasurer.

Montreal, Dec. 31st, 1878.

CONGREGATIONAL COLLEGE OF B. N. A.—The Principal would feel obliged to officers of churches, missionary associations, and to any others who may desire the Evangelistic labours of students, during the coming vacation, if they will communicate with him on the subject at an early date. There will be an unusual number ready and anxious for such work, and it is very desirable that they should be thus employed.

Montreal, 10th January, 1879.

AN American exchange, alluding to the Ameer's flight, puts it thus:—"Naboth has run away, and Ahab has the vineyard." Not a bad presentation of the case. If ever there was an unjust war, it is that with Afghanistan. But right is not half so important as "Rule Britannia."

THE English papers have been discussing the sad death of Mr. Whyte Melville, who was killed by being thrown from his hunter in the chase. The deceased gentleman seems to have been monarch of the English hunt, and had a passion for it which we find it hard to realize. Only a few days previous to his death, he said, "There are only two places where a man should die. One is the battle-field, the other the hunting-field." But what a poor ideal of the close of human life this seems? Is there nothing higher?

THE London Court Journal says: "What will be thought of the United States shipping plum-pudding to England, potatoes to Ireland, oatmeal to Scotland, toys to Nuremberg and lager beer to Germany? Yet such are the facts, and they are no more astonishing than the now thrice-told tale of the regular and profitable sale of American cotton goods in Manchester, and American cutlery and hardware in Birmingham."

THE Jews are showing not a little spirit in refusing charity from those who have treated them or their faith slightingly. When Lady Roseberry, nee Rothschild, sent her annual donation of \$100 to the ruler of the synagogue where she had formerly worshipped, the money was declined and returned with the declaration that they could receive no gifts from one who had abandoned the Jewish faith of her family. In like manner the Jews of New York declined the gift of \$1,000 offered by Mrs. Stewart, through Judge Hilton, to their Hospital and Orphan Asylum. The insult offered by Judge Hilton to Herr Seligmann, in the summer of 1877, by refusing him accommodations at his Saratoga hotel, has alienated the Jewish heart, and has had its influence upon the Stewart store, since most of the Jews refuse to have any dealings with Judge Hilton since that time.

## RELIGION IN THE HOME.

The life of the family is as old as Eden; it is set down in the very nature of things; it has survived the fall; honouring it in the Lord secures the richest blessings; dishonouring it brings to us the deepest penalties and the most bitter misery. The sweetest pictures of the Word of God are those of family life, the loving and unquestioned authority of parents, the ready and hearty obedience of children, and the Lord and His law as the source of wisdom and fellowship. "These words shalt thou teach diligently to thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down and when thou risest up." Who can patiently read this book of the law without feeling that the Hebrew people desired children from God; not only because of that promise that throbbed with life in their midst, that among them should be born one who would be their Lord and Redeemer, but also that their principles and the God of their fathers might have a high place in the earth, and that the knowledge of his name might be supreme.

The ordinance which was earliest in the history of the race was to perpetuate in a worthy seed mind of the highest type, and principles of the truest value, and life of the highest order; therefore all despite done to this ordinance, physically, mentally, morally and spiritually, will swiftly reap the due penalty. God has a universe of means at His disposal, and that which is highly valued is swiftly rewarded in obedience or disobedience.

The character of a people will invariably be the character of their homes. Church life and national life, no less than individual, takes its tone and strength or weakness of character from the home. It is the basis or fountain of life, and society in any of its forms is its expression. To suppose that these considerations apply exclusively to Old Testament life and Scriptures is to entertain a radical mistake. No progress, no development in mind or modes of living, can ever abrogate the central importance of family life. The unity and influence of the family is carried over into the New Testament. The promise of the Old Testament receives its enlargement of blessing in the New. Parents and their children are still within the enclosure of the covenant, "I will be a God unto thee, and to thy seed after thee." Parents are to train up their children in the nurture and schooling of the Lord. Full and experimental acquaintance with the Word is traced to home training. "From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation, through faith that is in Christ Jesus." The possession of piety from parental "fidelity" is looked for and rejoiced in. "I thank God for the unfeigned faith, which dwelt, first in thy grandmother Lois, and thy mother Eunice, and I am persuaded also in thee." The households of Lydia and the Philippian jailer, were added to the Lord. And as homes are animated by piety, so is the Church "strong in the Lord, and in the power of His might." When the idea prevails, or settles into a practical fact, that the family is common ground, as compared with the Church—acknowledged to be sacred—then apostasy of both Church and home is already commenced. The Church goes beyond its legitimate sphere when it usurps home authority, or loosens home ties, or tampers with home duties. "Romanism is largely a religion of the Church—Protestantism mainly of the home." And when importance is being laid on what is ecclesiastical, to the neglect of what is domestic, the evangelical life of the Gospel is being imperiled.

This craving for public enjoyment in amusement, and often low at that, is carried into Church means and measures, is one of the signs of the times; indicating that rigorous thought and healthy sentiment are at a low ebb in the home. It is not unworthy of notice in this connection, that ancient writers, even the poets, but rarely refer, even in a passing way, to their early days. Whereas there is scarcely a modern writer who has not lingered with undisguised pleasure over the memories of his childhood. The emphatic utterances concerning home and childhood are wholly biblical, or due to Bible influence.

The importance attached to childhood by the Word of God, and through this to the home, has hallowed all family exercises, and been to young life a time of sweetness and joy. Why was it that the Puritans of England, whether in their own unwelcome land, or as represented in the Pilgrim Fathers, who carried their convictions to this far off untraced continent, were for generations distinguished for their strength of character, simplicity and purity of life, and courage in endurance? Was it not because of the circumstances in which they were placed, and the necessities to which they were pressed, they gave pre-eminent attention to family life. The same chapter of history was written in the lives of our covenanting forefathers. This was an article of their covenant, "As for me and my house we will serve the Lord."

The first conception a child forms of religion must be in what they see in the character, what they hear in the language, what they unconsciously inhale in the moral atmosphere of the home. Children ordinarily do not aim above this. What is done by those whom we love so affects us, and children especially, that we early conclude it to be the very best thing to do. This implicit trust in our children is a bond for good, a means of great moral power, an instrumentality for the good of the soul and the honour of God. How solemn the parents position. How important that you strike the right key-note of the destiny of your child for time and eternity. You have the "Look here" of life in your hand, you can repeat the Master's message, "Follow Me," Surely we cannot leave the formation of the character of our children to be a matter of accident. With the lower orders of creation their chief end seems to be accomplished when they have given birth to their successors; they provide offspring and die. With mankind the birth of offspring is only preliminary to their chief work, the training of their children to a higher type of excellence in character than themselves, to a life spiritual and eternal in Christ Jesus. If this high destiny were made a motive of personal life in the home—if we habitually felt that, as from us our children take on the type and tone of their natural life, so they must, to a large extent, be conformed in their moral and spiritual life—this ever present and working fact in home life, ought to lead us earnestly to inquire, What manner of persons ought we to be in all holy conversation and godliness? It was this personal faith, and parental devotedness, in Abraham, that led God to declare His assurance of the ultimate end of His promise being accomplished. "I know Abraham, that he will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment, that the Lord may bring upon Abraham that which He hath spoken of him." It is in the footsteps of this friend of God Joshua is treading. "As for me and my house, we will serve the Lord."

## PULPIT PRAYER.

The pulpit should avoid irreverence in prayer. The common form of this sin is the addressing God in the third person: "Will God bless His people?" "May God be in the midst of us to-day?" Indeed, so common is this form (irreverent as it is, except when used in the form of a benediction), that some persons would hardly be suspected of being engaged in the act of prayer, but for their having said: "Let us pray."

Another irreverent habit is that of vain repetition, so pointedly condemned by the great Teacher. With one it is the vain repetition *Oh! Oh!* before the names of the Deity is highly proper, but *Oh!* as an interjection is never so. With another the vain repetition is with the sacred name itself in some forms—*Oh, Lord! Oh, God! Oh, Jesus!* and the like, occurring, in some instances, simply as an expletive, or for want of something else to say.

The pulpit should seek to avoid stereotyped prayers. It has been claimed that one special excellence and advantage of extempore prayer over written forms of prayer is *variety*—variety of expression corresponding to the ever-varying phases of feeling and changing circumstances. This claim is doubtless well founded when prayer is made a theme of study and appro-

priate preparation. But how seldom is this done! The minister depends on the spur of the moment or occasion, but alas! the occasion too often brings no inspiration either of thought or feeling, and the old threadbare, stereotyped prayer is presented for the thousandth time. In order to maintain the charm and interest of variety in public prayer, the following suggestions may be of advantage:

1. Do not usually, if ever, pray more than eight or ten, or at most, twelve minutes.
2. Do not pray about everything every time you pray. Appropriate subjects for their appropriate occasion is a good motto.
3. Stop when you have finished, if you have not prayed ten minutes. All attempts to lengthen out a prayer are too transparent to deceive anybody, and are both ridiculous and profane.
4. Pray *for* men, but never pray *at* them. Let prayer be sincerely offered to God.
5. Avoid the habit of undue haste in commencing prayer before the singing is fairly ended, and the people have had time to assume the posture for the most important act of Divine Worship.
6. The careful study of the Scriptures, and the habitual use of their language, will add greatly to the beauty, the interest, the dignity, and the variety of public prayer.—*Philadelphia Presbyterian Journal.*

THE Pope has sent a letter to the Archbishop of Cologne, indicating friendship for the German Government, but the financial situation is the subject of general discussion in Berlin.

THE distress in the industrial classes in Great Britain increases. The Mayor of Manchester writes that 11,500 pounds have been received for the relief funds. About 6,500 persons are receiving relief. Two thousand nail-makers in South Staffordshire have been discharged from their workshops, and great destitution has resulted.

## Children's Corner.

## OLD-FASHIONED NAMES.

"WHAT a pity, Sue, that Rebecca Harris has such an old-fashioned name," said Eva Blake to her friend, as they entered the academy yard. "I'm glad our names are not quite so antiquated, aren't you?"

"Why, I don't think mine is more modern," replied Susie. "Father has often said he likes my name, especially because it has a flavour of the antique; and I like it because it signifies a lily,—and the lily of the valley is my favorite flower, you know."

Eva had been eclipsed in her Latin recitation the day before by Rebecca, who was now passing into the yard just in front of them; and she intended that her remark should be overheard. But the would-be sarcasm did not hurt, it seemed; for Beckie turned a very bright face towards the two girls, and there was a roguish twinkle in her eye, as she said, gravely, "If I am not mistaken, Eva is an altered spelling of the name Eve, and the primer says she was the first woman." The courtesy which followed was very low, as suited to acknowledge the presence of one bearing a world-renowned name.

"Yes, that's true, girls," said Esther Benton, "for I saw it in the dictionary only the other day. I was looking for the meaning of my name, and Eva was close by it. I'm going to be rich some day, I guess, if there's anything in the meaning of names."

"Nonsense, Esther, you're not so superstitious as that, I hope," replied Beckie. "But I have an idea, girls. Let's tell our fortunes out of the dic."

"Oh yes!" said Esther, eagerly catching at the idea. "A dic., a dic., who has a dic.?"

"Did you wish to borrow one? Here is mine," said Ralph Harris, who was just passing in.

"Thank you, Ralph. Has it a list of proper names and significations? Oh yes, here it is. Now call the boys and girls, please. Tell them there's a fortune-teller here, with the book of fate in her hands. Hal Beckie, here is your name. 'Rebecca,—A rope with a noose.' Well, you did catch Eva in your noose nicely just now, sure enough."

But Beckie preferred to make her rope a bond of love, if possible, and holding out her hand to Eva, she said, "Let's be friends, Eva, won't we? I dare say you'll out-rank me when the term closes, and I shall be glad if you do for your sake. Only I must do my very best, for I want to be a teacher, you know." Eva's jealousy was overcome by Beckie's good-nature, and the two girls were afterwards fast friends.

"Much obliged, Ralph," said Esther. "You have found me a nice audience, and your fortune shall be the first. Here it is,—'Helpful in counsel.' Oh! that means you'll be a lawyer, I suppose. And here is Phineas close by,—'Mouth of brass.' Phin. Blake, you'll be a trumpeter, if I can read the fates aright."

"What shall I be?" asked little Philip Leighton. "Isn't my name next?"

"Yes; you'll be 'A lover of horses;' but please don't be a horse-jockey, or a circus-rider, will you, Phil? Who comes next?"

"What does Deborah mean?" asked a bright-eyed girl, peeping over Esther's shoulder.

"A bee," Esther replied. "Oh! you'll be a busy little housekeeper, I think, Debbie."

"Is mine there?" asked Josie Lee.

"Josephine? Yes, here it is,—'He shall add.' That means you'll be a great mathematician, Josie. Ruthie, your name means 'beauty.'"

"But I heard a minister say once that it meant 'amiable,' and I like that meaning better," replied Ruth; and there was a bright blush upon the sweet face of the timid little girl, which made it really very beautiful to look upon.

"Mark means 'a hammer,'" Esther continued. "Your brother Mark will be a carpenter, Ruthie, and Ike a ventriloquist, or something like that, for Isaac means 'laughing.' Asa Brown, you'll be a doctor, for it is written here in my book of fate; and Mattie and Mollie Brown,—well, the meanings of Martha and Mary are 'bitterness' and 'rebellion.' No matter, girls. They're nice Bible names; so that's worth something."

Just then, Dave Benton, a tall, strong boy,

called from the outside of the group, "Make way, make way here, for David and Jonathan to approach the fortune-teller;" and in a moment he presented himself, bringing the little twin-brothers,—Johnnie Gray upon one arm, and Nathan upon the other.

Dave's pun upon the names brought down the house; and when the cheering was over, Esther said, gravely, "Brother Dave, I'm ashamed of you to make such an uproar. Your name means 'beloved,' and as for John and Nathan, I guess their mother must have looked in the dictionary to find twin names for them, for John means 'Gracious gift of Jehovah,' and Nathan 'A gift.'"

"Is Sarah there?" asked a tall, erect girl, whose arm was locked in that of another of just her own height.

"Oh yes! Sarah means 'A princess,' and, Addie, yours means 'A princess' too. No wonder you're so intimate, girls. You'll surely think you're twins in reality after this. And your brother Luther, Sallie, his name means 'illustrious;' well, it ought to really, for my Sunday School teacher said, last Sunday, that Martin Luther was one of the greatest men that ever lived."

"I have been thinking," said Beckie, "how strange it is that almost all of us have Bible names. I never noticed it before. I always knew mine came from the Bible, but thought I was an exception to the rule."

"Mine isn't in the Bible, I guess," said Annie Ray.

"Why, isn't it the same as Anna?" asked Beckie. "And there was Anna, the prophetess in Christ's time, you know."

"Yes, and Anna is shortened from Hannah," said Esther, who had found it in her book; "and she was the mother of little Samuel."

"Is Libbie in the Bible too?" asked a little six-year-old girl, who had been very much interested in listening to what the older girls were saying.

"Yes, indeed!" said Esther. "Elisabeth was mother of John the Baptist. Don't you remember?"

"What does it mean in your book?" asked the child.

Just then the bell rang, but as they went in to school, Esther told little Libbie that her name meant "Worshipper of God."

When Libbie went to bed that night, she asked, "Mamma, what is a worshipper?"

They had a long talk about it; and then her mother kissed her good-night, and said, "And so my little Libbie will never forget to pray to her heavenly Father every night and morning, I hope."

There was one boy who had stood listening upon the outside of the group that morning,—Andrew Miller. His name had not been mentioned, but when he went into school, he looked it out. "Andrew,—Courageous." That was splendid. He liked to be thought brave. But when he was on his way home from school, he was met by two boys, who

proposed to him to do something that evening which he was sure his mother would disapprove. He hesitated, and began to make some excuse, but when the boys taunted him with being a coward, he was sorely tempted. Just then he remembered his name,—"Andrew,—courageous." He knew his mother would say, "'If sinners entice thee, consent thou not,' be brave enough to say *no*, my boy." He did say *No*, and then ran away so fast that the other boys did not attempt to follow.

When Andrew told his mother about it, she said—"The dear Saviour helped you, my boy; and now how happy I should be, if you would take one more step. Read about Andrew, the disciple of Christ, in the first chapter of the Gospel of John, and resolve, as he did, to 'follow Jesus,' and then try to lead others to the Saviour also."

#### WHAT THE ELEPHANT CAN DO.

WHAT a queer sight! An elephant dragging a plough! The elephant is put to many uses. If he cannot thread a needle, he can pick one up from the ground with his trunk. His sense of touch is very delicate.

An elephant was once left to take care of a little boy baby. This he did with wonderful care and gentleness. If the baby strayed off too far, the elephant would stretch out his long trunk and bring the little wanderer back.

In the year 1863 an elephant was employed at a station in India to pile up heavy logs, a work which these animals will do with great neatness and speed. The superintendent suspected the keeper of stealing the rice given for the animal's food. The keeper, of course, denied the charge; but the elephant, who was standing by, laid hold of a large wrapper which the man wore around his waist, and tearing it open let out some quarts of rice which the fellow had stowed away under the folds.

So closely do elephants remember the meaning of the signs which have been taught them that they will instantly obey the gentlest signal, such as the lifting up of a finger or the slightest touch on their ears.

Mr. Jesse, the keeper of an elephant in London, was once giving him some potatoes, when one fell on the floor just beyond the sweep of the creature's trunk. There was a wall a few inches behind the potato; and blowing strongly, the sagacious animal sent it so hard against the wall that the potato rebounded and on the recoil came back near enough for the elephant to seize it.

The elephant likes music, easily learns to mark the time, and to move in step to the sound of drums. His smell is exquisite, and he likes perfumes of all kinds, and, above all, fragrant flowers; he chooses them, picks them one by one and makes bouquets of them, and, after having relished the smell, carries them to his mouth and seems to taste them.



Market Reports.

TORONTO Jan 14
STRAVE PRICES. Wheat, fall per bush, \$2.25 @ \$2.35
Wheat, spring, per bush, \$2.20 @ \$2.30
Barley, per bush, \$1.50 @ \$1.60
Oats, per bush, \$1.20 @ \$1.30
Peas, per bush, \$1.00 @ \$1.10
Rye, per bush, \$1.00 @ \$1.10
Dressed Hogs, per 100 lbs, \$11.00 @ \$12.00
Beef, hind quarters, \$6.00 @ \$7.00
Beef, fore quarter, \$4.00 @ \$5.00
Mutton, per 100 lbs, \$5.00 @ \$6.00
Chickens, per pair, \$2.00 @ \$3.00
Ducks, per brace, \$3.00 @ \$4.00
Geese, each, \$4.00 @ \$5.00
Turkeys, 6 @ \$1.00
Butter, 25 lbs, \$1.00 @ \$1.10
Butter, large rolls, 1 @ \$1.00
Butter, tub-dairy, 12 @ \$1.00
Eggs, fresh, per dozen, \$1.00 @ \$1.10
Eggs, packed, 12 @ \$1.00
Apples, per barrel, \$1.00 @ \$1.25
Potatoes, per bag, \$1.00 @ \$1.25
Hay, \$8.00 @ \$11.00
Straw, \$2.00 @ \$3.00
WHOLESALE PRICES. Flour, 50 c, Superior Extra, \$4.00 to \$4.10
Extra, \$3.90 to \$4.00
Fancy, \$3.80 to \$3.90
Spring Wheat, extra, \$3.50 to \$3.60
No. 1 Superfine, \$3.00 to \$3.10
Oatmeal, \$1.40 to \$1.50
Cornmeal, small lots, \$2.25 to \$2.40
Cheese, in lots, 8c to 9c
Cheese, in small lots, 8 1/2c to 10c
Pork, mess, per barrel, \$11.00 to \$12.00
Extra prime, per barrel, \$10.00 to \$11.00
Bacon, long clear, 6 1/2c to 7c
Bacon, Cumberland cut, 6 1/2c to 7c
Bacon, smoked, 7 1/2c to 8c
Bacon, speed toll, 9c to 10c
Hams, smoked, 10c to 11c
Hams, sugar-cured and canvassed, 11c to 12c
Hams, in pickle, 10c to 11c
Lard, in tubs, 8 1/2c to 9c
Lard, in barrels, 8c to 9c
Eggs, fresh, 18c to 20c
Dressed Hogs, 6 1/2c to 7c
Live Hogs, \$3.00
Dried Apples, 6 1/2c to 7c
Salt, Liverpool, coarse, 7c to 8c
Liverpool, fine, \$1.80 to \$2.00
Godrich, per barrel, \$1.00 to \$1.20
Godrich, coarse, per bag, \$1.00 to \$1.20
Cagliari Salt, per ton, \$15.00 to \$20.00

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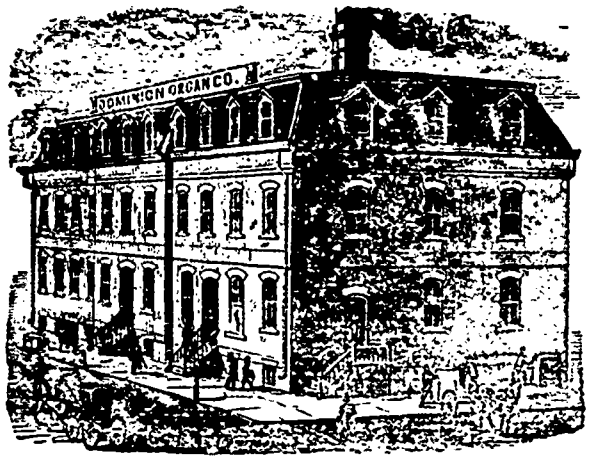
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PHILADELPHIA, 1876.
The United States Centennial Commission has examined the report of the Judges, and accepted the following reasons, and decreed an award in conformity therewith.
PHILADELPHIA, December 5th, 1876.
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The 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. JUVASSER, JAMES C. WATSON, ED. FAYRE PERRIT, JOSEPH HENRY, GEO. F. BRISTOW, J. E. HILGARD, P. F. KLKA, F. A. P. BARNARD
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