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The Canadian Independent.

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

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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 204, Guelph, Ont. Any article intended for the next issue must be in his hands not later than Monday morning.

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THE trial of Dr. Talmage will come to nothing. The impression is general now that there is very little in the charges preferred against him, and that they should never have been brought up.

WAR is frequent enough in South America. Those Spanish republics down there are never in their element except when they are fighting. And now Peru and Bolivia and Chili are engaged in diversion of that sort.

WE tender congratulations to R. Eadie, B.A., student of C.C.B.N.A. on his having received the Chapman Gold Medal for classics in McGill University. Mr. Eadie spends his vacation at Mount Zion Mission, Don Mount.

THE Czar of Russia has been asked to take measures to repress the alarming growth of dissenters in the south of Russia. The request of the Stundists for permission to hold a congress of 150 delegates will be, it is thought, refused.

WILL the man who wrote to us recommending that we print the names of all the subscribers in arrears to the INDEPENDENT please favour us with his name and address? We want to send him, privately, a scathing rebuke for his cruel suggestion.

AT the last meeting of the Presbytery of Quebec Rev. Mr. Tully was appointed Convener of Home Mission Committee in place of Rev. Mr. Lindsay, resigned. All communications in this connection to be addressed to Rev. A. F. Tully, Sherbrooke, P. Q.

THE Statistical Secretary, W. H. Warner of Yorkville, wishes us to urge pastors and church officers not to delay in sending in their returns. It is important that every church appear on the list. Statistics are of little use unless they are complete. Let the matter be promptly attended to.

THE French minister of the Interior in a published letter, very sharply reproves the Bishop of Grenoble for misrepresenting the government and encouraging disobedience to laws by a pastoral, wherein he declared that the government is hostile to religion and that the laws are not sanctioned by the Church and are not binding.

RUSSIA must be in a sad condition. Since the recent attempt to assassinate the Emperor, fears have been entertained of outbreaks, especially in St. Petersburg. Nihilism seems to be very powerful in the large cities, and the government is doing what it can to repress it by military measures. Arrests are frequent; many are taken up on the merest shadow of suspicion. What will be the final result no one can

predict; but it looks now as if serious events were at the door.

THE editor of the "Guardian" evidently reckoned without his host when he wrote that insinuating article some time ago about "candidating" as a necessary consequence of the permanent system. He has had some very unpalatable facts told him by his own brethren about "candidating" in the Methodist itinerant system, and still they come. We told him we could furnish him some facts if he desired them, but seeing that he is getting so many from his own brethren, we forbear. Next time, somebody will be more cautious about hinting on "candidating."

SOME very troublesome questions come up frequently before the missionaries in foreign lands. The Presbytery of Sealkote, India, recently discussed the question of what should be done with converted natives having more than one wife. Shall a convert be compelled to put away a woman he has always supposed to be his lawful wife, sever a tender chord, and bring ruin upon the woman? The Presbytery decided that "while it is clear that such persons are not eligible to office, yet, in the opinion of the Presbytery there is nothing in the Bible to prevent their reception into church membership."

THE London "Christian Signal" says: "One of the most gratifying signs of the times is the rapid increase of coffee taverns—public houses without the drink. There are more than 2,000 of these establishments now open in Great Britain, and almost every week witnesses additions to the number. This is a form of temperance effort which seems likely to produce very remarkable results. The publicans are recognizing its power, and in order to neutralize its effect they are proposing to supply non-intoxicating beverages—tea, cocoa, coffee, etc. If temperance men are wise they will render all the support in their power to this movement.

COLPORTEURS in Austria must have special permission from the government to sell Bibles, and this permission allows them simply to take subscriptions. In some provinces this restriction has been so interpreted that the colporteur could deliver the ordered Scriptures at once. In Bohemia, however, the law is now so rigidly enforced that the colporteurs of the Bible Society (B. and F.) are forbidden delivering the ordered books. They can simply send the subscriptions to the Bible-store in Prague, and the store must fill the order by mail. The postage on a Testament worth ten cents is nine cents. In spite of these difficulties more than a hundred Bohemian families supply themselves with God's word every week. If colporteurs could sell, they could easily dispose of four times as many copies.

AN American paper speaks thus to ministers in regard to the Gospel of right living:—"The proclamation of the Gospel of fidelity and right-dealing should be made with a directness and earnestness that will command public attention. If, under the very shadow of the pulpit, men have sat with bowed heads and sanctimonious looks, and listened with an assenting mind to its ordinary teaching, while at the same time they were inextricably involved in criminal transactions which many a profane worldling would scorn, will not the pulpit take the hint, and ring out some message that will set people to measuring themselves by some reliable moral standard, and arouse their fears lest falsehood and trickery should hurry them on to threatened damnation quite as rapidly as could any here- or neglect of sacred ordinances."

"ABOUT CHURCH MUSIC."

BY SPERO MELIORA.—Continued.

The instances given in our last paper are only two out of many which might be given, and if "what has been done once can be done again," surely what has been repeatedly done cannot be an impossibility, and still we are told that it is impossible to make congregations sing. Of course it is, if obstructives, wedded to the ideas of past days, and strong in prejudice against anything which does not originate with themselves, set all the weight of their influence to work and do all they can to undermine anything which is in any way contrary to their own ideas and practices. But let this matter have fair play and be judged by the results, not by the prejudices of those who will not take the trouble even to make themselves acquainted with the rudiments of the system, assuming to know all about it, but who, nevertheless, are not ashamed, when opposing it, to exhibit their own ignorance of its first principles, and have not sufficient candour to acknowledge (if they know it) that when sight singers are successfully made with the staff notation the very principles are brought into requisition which in Tonic Sol-fa they affect to despise.

It is not, however, the object of this present paper to fight the battle of notations; the writer is no bigot, but like many of his brother sol-fa-ists, takes the position that he who does not study *both* notations only half does his work, and a vast mass of music only to be obtained in the staff notation must remain a sealed book to him.

What is contended for here is, that for the purpose of obtaining rapid and satisfactory results in congregational singing, the staff notation cannot for a moment compare with the Tonic Sol-fa; in any case it ill becomes would-be authorities to pooh-pooh a system which is already wide-spread and daily gaining ground, not in England only, but in America and other parts of the world, having, too, the endorsement of such men as Professor Macfarren, Dr. Hainer, Brinley Richards, Professor Helmholtz, A. J. Ellis and others, too numerous to find space for within the limits of this paper.

Now as to tunes: Whatever be the special tastes of any given congregation as to style of tune, in order to get singing at the best, *one* book must be adopted and used in the church, and the choir must restrain their propensity to select tunes from every book they can lay their hands upon. Nothing will prevent, or kill out, the singing of a congregation more effectually than to have the choir continually starting off on new tunes which the people do not know, and to which, as a rule, they have no access. As to the character of the tunes, they should suit the hymns; they should be sufficiently simple for all to join in; while the melodies and harmonies should be rich and such as will not only express, but awaken, the emotions of the heart.

What are called "syllabic tunes" are often sneered at by some who cling to the traditions of fifty years ago. They regard the old ranting fugal tunes as the very embodiment of all that is cheerful in sacred song, and the slow drawl of the same period as the proper expression of solemn feeling. Yet it is amongst these same syllabic tunes that we find the most varied and appropriate expression of the sentiments of the hymns which are sung to them.

Amongst the multitudes of them which are in existence, it is of course easy to pick out much poor stuff, but in most cases the beauty of the tune is brought out or murdered by the way in which it is sung. Sing one of these tunes in the sleepy, dragging way which is the fashion with some choirs and congregations, and what can be more dreary? But sing these same tunes

at the proper speed and with true expression, then the soul's emotions will find their appropriate voice. Church music has a special character of its own, and whatever may be the influences which for a time render a peculiar class of hymns and tunes necessary or desirable to meet a passing need, it is one of the greatest mistakes and a violation of musical and religious taste to perpetuate them, either in the public, or, so to speak, more private services of the church. Saukey's and kindred hymns have served, and still serve, a useful purpose (though even for this a better selection might be made), but apart from the special need, let them drop, and do not attempt to bring them into the regular services. Some of them are *pretty*, but nothing more; many, with their repeats, refrains and choruses, are fearfully and wonderfully made,—words too sacred for a mere part-song, and music too puerile for a hymn,—while of others, as for example, "I am so glad that Jesus loves me," it is difficult to speak with patience. To sing of the Saviour's infinite love to such a tune is little short of absolute profanation. Such tunes, in a worshipping assembly to adopt the words, more expressive than polite, of a recent writer on a kindred subject—"are about as much out of place as a Punch and Judy show in the Bodleian Library." If it be urged that music of this low order is suited to the tastes and capacities of the people, it may be replied that it is the duty of those on a higher level of taste and culture, not to adopt and perpetuate such tunes as these, but to use their gifts and energies in raising others to their level, instead of descending to the lower platform themselves.

It is more than probable, also, that if some good tunes were joined to good revival hymns and "driven in" with as much energy and perseverance as those now in use are, they would take quite as firm a hold of the hearers and singers at the time, and wear better afterwards.

(To be continued.)

DR. JOHN HALL ON THE PASTOR'S WORK.

Dr. John Hall, of New York, has lately delivered three lectures to the theological students at Yale, of which the following is a brief report:

I. ON THE PASTOR BEGINNING HIS WORK.

To-day I discuss the pastor beginning his work. I do not take into account those ministers whose names are adorned with S.S.—"stated supply"—but which I interpret "saving salary." I believe that the minister should sustain such a relation to the congregation as will justify him in speaking of them as "my people." In choosing a field it is wise and modest for the young minister to choose one that will not be too exhausting in its demands on his as yet untried strength. Failure at this time is apt to be very disastrous. When he has chosen his place, let him work as though he always expected to work there. I think the young minister should contemplate making a home of his own. His failure or success will depend to a great degree on the partner he chooses. I believe it is the experience of society that celibates are not noted for their sweetness and gentleness. The home has much to do in making the minister more human, gentle, wise and tender. When a man has found a place to live, one of the first rooms that he needs to arrange is a study. Let it be sunny, plainly and simply furnished. Let it be clean. Let no one confound the odour of sanctity with that of tobacco. If you are extravagant in anything, let it be in books. Know what is in your books. One or two good sets of books, as Smith's Bible Dictionary, and Matthew Henry's Commentary, will do you great service. Make the best use of the books you have, and you will find as the years go by that your books will increase faster than you can read them.

Where should the pastor have his study? I prefer not to have it away from one's home, as in the church. It is more accessible, and the influence of his home will be a healthy and harmonizing one.

You will meet many people. Do not be too hasty in expressing your opinions. Do not be too free to make confidential friends. Do not make more than

one a year. People with various motives will try to prepossess their pastor. So be slow and careful, and do not say much. Sometimes in a parish there are persons who are recognized by all as good and holy. Be prompt to recognize such. Cultivate all such, and let it be known that such are congenial to you, rather than the bright, the showy, the influential. When you are making your earliest calls avoid talking about persons. The virtue of silence in this also is a cardinal one.

There should be nothing in a minister's dress that will make a strong impression of any kind. His manner should be serious. Seriousness is compatible with the truest manliness. He should have the seriousness of gravity—the seriousness of great interests. Beware of frivolity. I think the minister should make his associates largely among ministers, and he should choose those who will help him most. Don't be slovenly in your dress, your style, your manner, your way of keeping engagements. Make the best use of your resources. Don't bring out all your best things first. Do not waste your material. You are to keep yourself strong and active and Christlike by the constant indwelling of the Spirit of God.

II. THE PASTOR AND HIS WORK.

Pains should be taken that nothing prevents your making pastoral visits. It is very necessary for you to know the people in their homes, and for the people to know you. The little children and the young people should know you. The men should know you. It is only in this way that you can get a distinct idea of the wants of your people, and so be enabled to adapt your preaching to them. Do not begrudge the time thus spent. In freely conversing with humble people you will get side lights, or particular testimony that will make you a stronger man and a better minister for many a day to come. Let this visitation be done impartially. It is not always wise to lead in prayer, but often it will be expected, and it will sometimes be a bright spot in a dreary day. Do the work of an evangelist. We ought to do this in relation to the rich, eminently. Some of our older churches are dying out, and should be replenished by bringing in just this class. The minister should direct, supervise, and control the benevolent movements of the church. In the temperance work, if he let others take charge of it, he will have all kinds of seed sown. Do not coddle drunkards, but tell them their criminality. The pastor should keep the people interested in missionary work. The Sabbath school should be regarded not as a separate institution, but as the church teaching the young. The minister should be head and front in this work. Pastoral conferences should be more frequently held. We are so afraid of sacerdotalism that we do not make enough of this kind of work. It does not in the least approach the confessional. The minister is present merely as a Christian friend. We must in all this work try to maintain in our hearts simple love to Christ, which will make the work natural.

III. THE CONGREGATION IN GOOD WORKING ORDER.

One of the first things to be considered is the building. Be sure to get a good, sensible building committee. I think that we should care, in the first place, for the acoustic properties of the house. I think it is a great mistake to model our churches on the plan of the cathedral. Adequate light and ventilation ought to have very great attention. I think that it is very essential that the building should be paid for. The money should be given outright, as a gift to God.

The sexton should be a genial, quiet, sensible man; and, if possible, entirely in sympathy with the pastor and his work. He should be prompt and ready. A great deal of good or harm may be done by the way people are shown to their seats.

I think it is the duty of the pastor to find work for the body of his hearers. It is comparatively easy to do this in the case of ladies, but with men it is harder. Still there is much for them to do, which need not interfere with their business.

There are various kinds of ministers. The fossil ministers, who are cut out at the seminary, and who hold their form all their lives—formal ministers—

funeral ministers—fluent ministers—flippant ministers—funny ministers. None of these suit us. The minister is to be a live man, a real man, a true man, a simple man, great in his love, great in his life, great in his work, great in his simplicity, great in his gentleness.

There are three things that pertain to the congregation. 1st. They are to be instructed. 2nd. They are to worship. 3rd. They are to work. The great power of the minister and the congregation together is the Holy Spirit. If He is present they will go away—not saying, what a clear sermon, what a beautiful sermon! They will not say much. They will go to their closets and to their knees.

ROMANISM. EFFECTS UPON ITS ADHERENTS INTELLECTUALLY AND NATIONALLY.

All past history shows us, and all present observation assures us, that the religion of a people must ever naturally and necessarily exercise a mighty influence on the character and condition of all who profess it. We wonder not at this when we consider that religious impressions are the earliest and the deepest we receive and the strongest and most sacred we retain, inasmuch as they reach out into all that we intermingle with here, as well as reach onward into all that we anticipate hereafter. In this respect it matters but comparatively little whether that religion be true or false, heathen or Christian, or a mixture of both; its place in the mind and its power over the man is ever in keeping with his conception of it, his confidence in it, and his consecration to it. It also holds no less uniformly and universally true, that the character of the devotee ever becomes assimilated more or less manifestly to his conception of the nature of the deity whom he adores; so that from the character of the devotee we may readily infer his ideal of his deity, for "like deity, like devotee," is a maxim world-wide and weighty and not easily gainsayed.

If we look for a little at the intellectual aspect of the matter, we will ever see how markedly the different kinds of religion produce their kindred effects. Compare for instance the ancient idolaters of Greece and Rome with those of India and Persia, and mark their manifest intellectual diversities. The same thing is seen when we compare the Hindoo with the Mahometan, or the Mahometan with the Christian, though living in the same land and subject to the same laws; and if we compare the Romanist with the Protestant we see the same causes at work, and the same consequences follow. Well do I yet remember, as if but the other day, though a full quarter century has since intervened, when as a student for the time in one of our provincial towns, where the Catholic church and the Protestant being near to each other, and the services of both often terminating at the same time, the congregations met and mingled and moved on for some distance together, that the intellectual stamp of their countenances was such as to make easily discernable to me as to others to which congregation they respectively belonged. But not to limit the view either to local position or to individual observation, it cannot be denied that, be it where it may, when we pass from a community wholly Catholic to a community wholly Protestant, we seem almost to have exchanged one race of our humanity for another. But further, if we take a cursory glance at the comparative amount and merit of Catholic and Protestant literature, and see what intellect in each produces and provides for intellect, it will ever be found that in the former there is a narrow range, a cunning caution and an imperious dogmatism in keeping with their system, presenting a strong striking contrast to the breadth of thought, the freedom of conception, and the luminous and logical deductions of the other. Look for a moment at our own Dominion. While in it hitherto and from necessity, there has been seen more of the manual than the mental, more of the product of the plough than of the pen, yet of the little home literature we have, how much, or rather how little, is the product of the Romanist pen. And when we compare the intellectual status of the Romanist popu-

lation of the Province of Quebec where Popery is, if not most pure, at least most powerful, with that of the Protestant population in the adjoining provinces east or west of them, or their American neighbours south of them, how marked and melancholy the difference—a difference in defect, showing in the . . . a pitiable and painful lack, alike of manly vigour and mental power. And while we can as yet boast of but few who in intellectual stature and culture stand out and up over their fellows, yet we have at least a Dawson and a Wilson—and whom have they? But should we cast our eyes over the ocean and scan the literature and literature of the mother isles of the sea, how many amid the glorious galaxy of lordly intellects, and how much of the learned literature found there, in proportion to population, belong to the adherents of the Church of Rome? True, they may point you to a Lingard, a Butler, and a Wiseman, but beyond these can they point to any who, either by nature or by culture, either by eminent scholarship, gigantic intellect or original research, have commanded any large share of the public attention? Look too, alike at the system as well as the substance of their education. Compare for instance the teaching as well as the text-books of Maynooth and all her collegiate circle of satellites with the teaching and the text-books of Protestant universities, and one would stand amazed at the immeasurable intellectual superiority of the latter over the former, while each is found yielding fruit after its kind.

Cross the channel to France, and while the Romanist may, in divinity proudly point to Massillon and Bossuet, and while each revels at will in the blaze of a brilliant genius, yet few would be led to say that either their intellect was powerful or their orations profound; or do they point to Pascal or Quesnel, these were far from being true sons of the Church, for while the former lashed it with his sarcastic satire, the latter strenuously combated many of its unscriptural and imperious dogmas. Do they point, in philosophy, to De Cartes? it will be found that his adherence to the Church was more nominal than real, more servile than sacred. Do they point in science to La Place, or in literature to Voltaire and Rousseau? yet amid the fame of the former and the celebrity of the latter it is not too much to say that these, with their confederates, with hardly an exception, were infidels.

But what is said of them intellectually—and the illustrations might have been greatly extended—is no less true of them nationally, for it is a matter of history that throughout the Christian world, in the present as in the past, whatever progress has been made in intelligence, in liberty, in wealth and the arts of life, has not been made by or because of the Church of Rome, but in despite, and often in defiance, of her; and in whatever country we may travel or in whatever community we may sojourn, this progress has everywhere been, rather, in the inverse proportion to her power. If we compare nations with what they once were, we see in the downfall and degradation of Spain—once the first among monarchies—a sample of how some of the loveliest and wealthiest provinces of Europe, have under Romish rule, been sunk into comparative poverty, political servility, and all but intellectual inanity; while such a country as Holland, in spite of her many disadvantages, has risen to position and power, such as is seldom reached by any commonwealth so circumscribed. Or if we look at Italy away in the far fertile south, at one time first in warfare, in wealth, and in world-wide renown, but now, long alike the seat and the slave of Romish power, and compare with it Scotland away in the bleak and barren north—what it was under Popish serfdom and what it now is under Protestant liberty—compare their respective countries, their capitals and their communities, and we will see there too how Protestant countries once proverbial for sterility and barbarism have been by intelligence and enterprise transformed into luxuriant gardens and fertile fields, and can now present, out of these once barbarians, a long and deservedly honoured list of heroes and statesmen, poets and philosophers. But if we compare even one part of a country with another, the same truth stands out in all its sad significance. Pass from a Popish

county to a Protestant one in Ireland, from one such canton to another in Switzerland, or from one such principality in Germany to another, and the contrast is at once self evident and significant. Or if we again cross the ocean and see how far the United States have left behind in intelligence and enterprise the no less favoured countries of Mexico, Peru, and Brazil, we are forced to the same conclusion. Or if we come to our own home, where in it is found the intelligence, the energy and the enterprise of our country? certainly, with but few exceptions, not among the Romanists. And if we take a glance at our neighbouring province, which is peculiarly though unfortunately for them their own, we will meet there on every hand the dark and degrading contrast, and this is the more marked in proportion as they fail to meet with and mingle with their more favoured Protestant fellow-men. What is found in Romish countries is equally seen in settlements or communities, vividly recalling to mind an instance in which I and a friend were travelling by our own conveyance through one of the most fertile regions of our western province, when, as we journeyed, we came upon a continuation of farms, the soil evidently as good as the fertile fields we had so lately passed, yet the houses and fences were so poor and dilapidated, and the fields and their products in such full keeping therewith, as to excite a mutual wonder which all our conjectures could not dispel, until as we drove along we sighted in the near distance a Romish church, which at once solved and settled the otherwise insolvable mystery. All these things taken together point without a doubt to a powerful and a permeating something in the essence and operations of Romanism at once detrimental and destructive to man's higher development, alike intellectually and nationally.

DISCOURAGEMENTS.

Discouraged, little maiden,
Because your sun is hard?
A merry heart makes figures smile;
They mock your sadness all this while,
With sunny face and purpose strong,
The answer 'll come ere long.

Discouraged, anxious mother?
The child must be a child.
Serious thoughts will come with years;
With hopeful heart, instead of tears,
Sow goodly seed, ere youth be gone;
The reaping comes anon.

Discouraged, weary teacher?
Call you your labour vain?
The little hands that restless play,
And rise before you day by day,
In life's stern school may bear brave part;
O weary one, take heart!

Discouraged, faithful pastor?
Hast toiled and waited long?
Thou may'st not know the flames divine
Kindled in hearts by words of thine;
Waiting is weary, but—the crown!—
Brave soul, be not cast down!

Discouraged, Christian soldier,
Because the fight goes laud?
The more the need of your strong arm.
Up: bravely sound the loud alarm!
The watchword is, "Eternal life;"
On, to the mortal strife!

—Zion's Herald.

A WORD IN SEASON.

Kilstein, a pious German minister, once heard a labouring man use the most awful curses and imprecations in a fit of passion, without reproving him for it. This so troubled him that he could scarcely sleep the following night. In the morning he arose early, soon saw the man coming along, and addressed him, as follows:

"My friend, it is you I am waiting to see."
"You are mistaken," replied the man; "you have never seen me before."
"Yes, I saw you yesterday," said Kilstein, "whilst returning from your work, and heard you praying."
"What! heard me pray?" said the man. "I am sure now that you are mistaken, for I never prayed in my life."

"And yet," calmly but earnestly replied the minister, "if God had heard your prayer, you would not be here, but in hell, for I heard you beseeching God that He might strike you with blindness and condemn you to hell fire."

The man turned pale and tremblingly said. "Dear sir, do you call this prayer? Yes, it is true; I did this very thing."

"Now, my friend," continued Kilstein, "as you acknowledge it, it is my duty to beseech you to seek with the same earnestness the salvation of your soul as you have hitherto its damnation, and I will pray to God that He will have mercy upon you."

From this time the man regularly attended upon the ministry of Kilstein, and ere long was brought in humble repentance to Christ as a believer.

"A word in season, how good it is!" "Be instant in season and out of season; rebuke, reprove, exhort with long-suffering and patience."

NEED OF MORAL DISCERNMENT TO APPREHEND GOSPEL TRUTHS.

The great truths of the Gospel require for their apprehension some moral discernment. How can a thoroughly selfish man understand the truth of Christ's divinity? Divinity to him means force or quantity rather than quality of being. How much would you know about the Apollo Belvidere if one should simply tell you that it consisted of so many cubic inches of white marble, and weighed so many pounds? What idea of its beauty would those words convey to you? Some such quantitative notion of Christ's divinity a selfish man may get, and it is the only idea of him that we find in the writings of many theologians. Such a notion may well be disputed about, but it is of no practical value. To apprehend the beauty of Christ's character, in which His divinity chiefly resides, one needs much schooling in the services of obedience and love. And the more men know of this the less they will be inclined to dispute about it.

Christ is our example; but he who supposes that Christ's work consists simply in furnishing us an example has a very inadequate idea of what man needs and of what Christ is. It is true that we have some power of copying, by observation and volition, the conduct of those that are better than we are; but it is also true that the lives which are mainly the result of imitation are defective and unlovely lives. "That peculiar character," says Dr. Mozley, "which we admire in another, would become quite a different one in ourselves could we achieve the most successful imitation. The copy could never have the spirit of the original, because it would want the natural root upon which the original grew. We ought to grow out of our own roots; our own inherent property of constitution is the best nucleus for our own formation." This, then, is what we need—the healing, the quickening, the replenishing of our spiritual life. It is not a model to grow by; it is "more life and fuller that we want." This is what Christ came to bring: "I am come that they might have life, and that they might have it more abundantly." By faith in him we are made partakers of his nature, and thus the very elements of virtue in us are reinforced. The tulip bulb does not need a full grown tulip to look at that it may learn how to blossom; it needs to feel at its own heart the warmth of the sun and the moisture of the soil. Not Christ before you as an example, but "Christ in you," communicating to you the vitalizing energy of his own eternal life, is the power of God unto salvation. —Sunday Afternoon for May.

ONE day a Christian man was pressing on some Roman Catholic neighbours the danger of neglecting their soul's salvation, and in doing so set before them the terrors of the hell that awaits the impenitent. One of them turned on him and said, "You are a father; could you make one of your children unhappy for his whole life, even if he had offended you ever so deeply? And will God be less merciful to us than an earthly parent would be towards his children? If we have been so unfortunate as to offend Him, still will He not spare us?" "Spare you!" answered the other; "how could He do that, when He spared not His own Son!"

THE
CANADIAN INDEPENDENT.

TORONTO, THURSDAY, MAY 8th, 1879.

A WORD FOR OUR STUDENTS.

COLLEGE "commencements," or rather, as they should be called, college "closings," are now the order of the day. There has been a re-enactment of the old scenes, grinding examinations, plucking for some and honours for others, graduation, speechifying, banqueting, and the "Good-bye." And now it is vacation. There has been an opening of the prison to those who have been bound by classics and mathematics, medicine, law, and theology. * Not a few students come forth from the halls of learning to return no more. Out into the great practical world they go to win a name and a fortune. The Divine presence go with them, and give them the noblest success. With the mass of the escaped students, however, it will only be a few months of recreation, and then back again to complete their preparation. We wish these a summer vacation fruitful in health and enjoyment and usefulness, and an autumn return with recuperated strength and unclouded hope.

The work in our own Theological College in Montreal seems to have been well done for the session just closed. Sixteen young men have been under mental and spiritual discipline, and they have been studious and hopeful. A few of these go forth to enter fully on the work of the ministry, and the good wishes of the churches accompany them as they assume new burdens. One of the students has carried away the Chapman Gold Medal in the McGill University, over which event we feel no little pride. Others are to spend the summer supplying vacant churches, thus supplementing their theoretical acquisitions with some good practical work. To these we would commend a few suggestions, which we are sure they will not take amiss.

The vacation of these young men is to be a working-vacation. We are glad of that. The pressure of class-preparation is so great during the session, that practical effort is almost entirely excluded. Reverse the order for the vacation, and let the practical supersede the theoretical. It is not enough that a student for the ministry should be able to see through a book, he must see through men. He must not only master the theory of a volume, he must master men. We shall never forget a sentence spoken by Mr. Beecher to the class of 1872. "Your aim, my brethren," he said, "is not to make men scholars, but to make men like Jesus Christ." And after all, it is men, not books, with which ministers have to deal; and theories must be accorded second rank to lives. The vacation spent with a church affords a grand opportunity for practical observation and work, an opportunity which we hope our young men will not

lose. Let them remember that to be schooly is not so noble as to be manly.

The vacation should be used to tone up exhausted physical powers. There are too many sickly students, and ministers. And as a rule, it is because they are careless about the maxims of health. Sessions are hard on both brain and body. Vacations should refresh both. Our young men will not be a whit the worse for early rising, for a good stiff walk every day, for a horseback gallop, for a day's fishing now and then, or an hour at Hanlan's exercise. Rugged powers will grow out of manly effort, and when the autumn shall summon the workers back to their tasks, they will go with a fund of health needed to carry them through. The idea should be discarded that a student should look pale and interesting as a sign that he is working hard. Bronzed cheeks, hardened hands, strong lungs, are grand possessions for a preacher. Health will keep him above the billows of depression, and will help him to enter his Master's service with joy.

Can we send any better wish after our young men in their various fields, than that the summer may find them all both healthful and useful?

CHRISTIANITY A LIFE.

PLEAD for your Christianity as eloquently as you like, but till I see your professing Christians live different lives from other men, I can not believe in Christianity." These words were uttered recently by an intelligent young German to an English gentleman at Cannes. How many are like this young German? Multitudes. You find them everywhere. They may be called unreasonable. It may be said that Christianity ought to be received on its own credentials. But is there not, after all, in the above statement, a demand for one of its most important credentials—the transformation of the life of man? This kind of evidence is the most tangible. Few have either the ability or disposition to examine the historical evidence in favour of it. But every one can see the evidence which consists in a changed life. When a sordid creature is made liberal, a malicious person gentle as a dove, a selfish, worldly soul benevolent toward all, on-lookers everywhere see this. They cannot gainsay it. Nor do they want to. At heart men are looking for what will make them better. And if they were fully convinced that Christianity would do this, they would without further hesitation embrace it. Of this you cannot, however, convince them by words. You may order your arguments never so wisely, and advance them never so earnestly. It will fail to win them in seven cases out of ten. But a pure life fails seldom. When professing Christians will live differently, in private and public, from those who make no profession of religion, then shall the Gentiles come to the Gospel's light, and kings to the brightness of its rising.

News of the Churches.

REV. R. W. WALLACE, M.A., will preach in Bond street Church next Sunday, morning and evening.

REV. E. EBBS, of Naperville, Illinois, was in the city last Sunday, and was present at the morning service in Bond street.

THE friends at Lancaster, gave a very hearty welcome to Mr. G. H. Fuller, student, on his beginning his labours among them for the summer vacation. The manse has been comfortably furnished for Mr. Fuller and his family. At the welcome-meeting, speeches were made, full of kindly feeling towards the college, its principal and students. Mr. Fuller commences his work with an abundant expectation of good service for Christ.

THE anniversary services of the opening of the Congregational Church, Paris, Ont., took place Sunday and Monday, 27th and 28th ult. Rev. Mr. Barker, of Brantford, who was advertised to preach the anniversary sermons, could not attend by reason of a fall from his horse. His injuries have kept him out of the pulpit two Sabbaths. His place was supplied by Rev. Mr. McDonagh, Methodist, in the morning, and Rev. Mr. McLeod, Presbyterian, in the evening—both of whom preached very instructive and interesting discourses. The supper on Monday night was well patronized. Speaking and singing were good. At this annual supper all appear to be pleased. Every year increases the good name, and general satisfaction of the public with the festival. The pulpit and platform, surrounded with blooming house plants, presented a very beautiful appearance. The singing of the Messrs. White, with guitar accompaniment, delighted the audience, as they always do. The gross proceeds, including special collection on Sabbath, amounted to over \$135. Much credit is due to the ladies for the way they do their share of the work.

INSPECTOR STREET CHURCH, MONTREAL.—The service for the ordination to the Christian ministry of Mr. A. L. McFadyen, B.A., a recent student in the Congregational College B.N.A., was held on the evening of 24th April, in the Inspector street Church, Montreal. Rev. H. Wilkes, D.D., LL.D., presided. On the platform were the Revs. G. H. Wells, Prof. Fenwick, J. F. Stevenson, LL.B., A. J. Bray and J. L. Foster. Alderman Nelson, M.P.P., was also present. Rev. Mr. Foster led the devotional exercise. The Rev. Dr. Wilkes then asked Mr. McFadyen the usual questions on such occasion, all of which were answered in a satisfactory manner. The Rev. A. J. Bray was called upon to offer the ordination prayer, which he did with earnestness befitting the solemn occasion. Rev. Mr. Wells delivered an address on the past history of the church, relating how Mr. McFadyen became known to them. Ald. Nelson, M.P.P., spoke on the same subject, expressing the good feelings in respect to the young pastor that rendered the call to this charge unanimous. Rev. Prof. Fenwick gave a splendid address for the edification of young men preparing for the ministry. The Rev. Mr. Stevenson delivered the charge to the people, in which he referred to the importance of close fellowship and common work between pastor and people, and exhorted the people not to trouble their pastor by small and trifling affairs of daily life which will disappear of their own accord, but to consult him on matters of special moment. On the following evening, the congregation had a social gathering to welcome their new pastor. Mr. R. S. Glendening occupied the chair. Congratulatory addresses were delivered by the Rev. Messrs. Wells and Doudiet and Aldermen Nelson, M.P.P., and Childs. A hearty welcome was extended to the pastor. The pastor replied in appropriate terms. Music was furnished by the Inspector street Church choir. Mr. Reed presided at the organ. Songs were sung by Mr. Greene; duets by Miss Carter and Miss Woodworth. The pastor and people heartily enjoyed their first evening and felt enthusiastic over their work.

It is said that 100 persons have become members of Father Hyacinthe's Gallican Church, and that Protestantism is gaining strength in France with astonishing rapidity.

BOND STREET CONGREGATIONAL CHURCH, TORONTO.

DEDICATION SERVICES.

Our friends of the Bond street Congregational Church dedicated their new church edifice to the worship of God, on Thursday evening last May 1st, under the most promising auspices. The building, which occupies the site of the former church, is of modern Gothic style, constructed of Georgetown stone, with Ohio dressings. The main tower, on the south-west corner of Bond street and Wilton avenue, reaches an altitude of 130 feet; on the north-west corner there is a smaller tower 65 feet high. The whole aspect from without is that of a massive, substantial, enduring structure. Every available inch of ground has been utilized in order to extend to the uttermost the seating capacity of the church. If the exterior of the church is a parable of strength, the interior is a parable of beauty, the universal testimony being that in this great city of churches there is nothing more beautiful than this last contribution to the ecclesiastical architecture of Toronto. In the centre of the roof, which is handsomely groined, is a large dome, with 50ft. span, finishing up at its crown with an ornamental stained glass dome, which serves the double purpose of affording greater light, as well as for ventilation. There are altogether six entrances to the church, the main ones being through the towers, which have two to each. The auditorium is built on the amphitheatre style, with a slight fall, both in it and the gallery, towards the platform, the whole being tastefully upholstered and carpeted. The pulpit, which is a rich piece of workmanship, stands on a large roomy platform (at the east end of the church), behind which the choir are seated. The gallery is built in the shape of a horse-shoe, and contains six rows of seats. From any position in the gallery an excellent view is obtained of the pulpit, choir, etc. The whole building has a seating capacity of about 1,400, but with the extra draw seats it is expected to accommodate about 2,000. A new school building is expected to be attached next year. The acoustics, heating and ventilation are considered perfect.

The architects (Messrs. McCaw & Lennox) may be justly proud of their work. And this building will go very far towards establishing the fame of these gentlemen as ecclesiastical architects of the very first order.

The organ is considered to be one of the best ever turned out by Messrs. S. R. Warren & Son, of this city. It occupies a position in a groined recess in rear of the pulpit, and the key-board is so arranged that the organist has full command of the choir. The compass of manuals is from CC to G, with 56 notes, and the compass of pedals from CCC to D, with 27 notes. There are nine stops to the great organ, seven to swell organ, three to pedal organ, and four to mechanical registers. The organ will be blown by a water engine.

The dedication of this new edifice was an exceedingly impressive service. The spacious church was filled to its utmost capacity. Brethren from far and near were present to join in prayerful sympathy with our Bond street friends. There were present amongst others, the Revs. Dr. S. Rose; Geo. Webber, of the Bible Christian Church; J. Smith, of the Bay street Presbyterian Church; J. D. King, of Yorkville; S. Dyke; W. Muir, editor of the "Canadian Baptist"; Dr. H. E. Buchan, editor of the "Christian Helper"; J. B. Silcox; W. H. Warriner, B.A.; J. Griffith and G. W. Alexander, of Hamilton; E. D. Silcox, of Stouffville. After singing, and the reading of 2 Chronicles vi., the pastor—the Rev. T. W. Handford—offered the following

PRAYER OF DEDICATION.

O, Thou Eternal One who dwellest in unclouded light, our God, our Father and our Friend. We bow our souls before Thee in this gladly solemn hour, and beseech Thee of Thine infinite grace to listen to our prayer. We come to Thee in the name of Jesus Christ, Thy well-beloved Son, our Saviour, and Master and Lord. For His sake hear our cry. And Thou blessed Spirit, proceeding from the Father, promised Comforter, guide us, aid us, help us now. Father, Son and Holy Ghost, one God, whom we worship and adore, reveal to us Thy gracious, sanctifying power, as for the first time we lift our hands in prayer within these

sacred walls. Accept us in the Beloved, and vouchsafe in Thy condescending mercy to accept this House of Prayer, which, with ardent faith and trembling love, we would dedicate to Thee. Thou sittest high enthroned in the Temple not made with hands. Heaven and earth are full of Thy glory. To Thee Cherubim and Seraphim continually do cry Holy, Holy, Holy, Lord God Almighty. But the Heaven and the Heaven of Heavens cannot contain Thee. Thou wilt not disdain the lowliest shrine. Whosoever the contrite in heart are gathered, there Thou art, to make the place about Thy feet all glorious. O God of Abraham and Isaac and Jacob, God of our Puritan and Pilgrim sires, God of our fathers who looked to Thee, and henceforth walked the world with shining faces. Our God, our Helper and our Hope, praise waiteth for Thee in Zion. The vows of deepening consecration are on our lips. We beseech Thee enter within these walls, Thou and the ark of Thy strength. And by the ample benedictions of Thy grace, seal and sanctify this temple for Thine own. What our hearts have longed for, what our hands have wrought, Thou knowest well. We bow before Thy searching gaze, and pray Thee, the Shepherd of Israel, Thou that leadest Joseph like a flock, Thou that dwelleth between the Cherubim, shine forth. Before Ephraim and Benjamin and Manasseh, stir up Thy strength and come and save us. Here may Thy presence and Thy power be manifest. Make this place a sanctuary where burdened souls shall find comfort, and weary souls find rest. Above all, we beseech Thee that Thy saving, regenerating power may be made known in the redemption of the souls of men, through Jesus Christ. Let not this place be a sepulchre of buried hopes, but make it the birthplace of multitudes to eternal life. Inspire all the worship that shall be offered here. And from this altar of Thy truth, let Thy truth alone be spoken. Whosoever lips shall speak for Thee within these sacred walls, touch them with a live coal from off Thine altar. Guard them from all error, guide them into all truth. Here may Christ and His cross be evermore the all-engrossing theme. As Moses lifted up the serpent in the wilderness, so may Christ our Saviour, our Redeeming God be exalted within these walls. And may thousands in the coming years find salvation through faith in Him. Mercifully hear us for the church and fellowship gathering here. Help us in all our service for Thee. Give us wisdom. Give us zeal. Give us purity of motive. Baptize us, body, soul, and spirit, in the constraining love of Christ. Help us to consecrate ourselves wholly to Thy praise. We commend each other to Thy love. Bind us together in inseparable bonds. Lead us into all Thy gracious will, and make this day for us the beginning of happy, holy, useful years. We pray for the aged. Thou who bearest Thy children all the days of age, let the light of Thy tender love illumine their peaceful eventide. Remember those who are fighting life's battle in the noon-tide of life. Gird them for their tasks; and, Thou Son of Man, Thou Man of Men, be near to make their manhood true and beautiful and strong. Be good and kind to the young we implore Thee. Brighten the morning of their days with Thy saving favour. Early may they seek Thee. Early may they find Thee to their everlasting joy. We lift our hands to Thee for Thy One Church the wide world over, in this city and in all lands. Grace be on all who love our Lord Jesus Christ. May Thy kingdom come, Thy will be done, till earth shall image back the brightness of the heavens. Once more we lift our cry. O God, descend and fill this temple with the glory of Thy presence. Make the glory of this latter house greater than that of the former. Peace be within these walls; prosperity within these palaces. And to God the Father, God the Son, and God the Holy Ghost, be everlasting praises. Amen.

The prayer ended, Mr. Handford then made the following

DECLARATION.

In behalf of my brethren and friends of the Congregational Church and Congregation henceforth to worship here, I declare this edifice to be now dedicated, by the word of God and by prayer, to the worship of almighty God; and to the promulgation of Evangelical Christianity; to the preaching of Salvation through faith in the atonement of our Lord and Saviour Jesus Christ; to the celebration of Christian ordinances; and to all such uses as are common to Congregational Churches. In the name of the Father and of the Son and of the Holy Ghost. Amen.

The dedication sermon was then preached by the Rev. A. J. Bray (pastor of Zion Church, Montreal), from 2 Chronicles vi. 41: "Now therefore arise, O Lord God, into Thy resting place, Thou and the ark of Thy strength; let Thy priests, O Lord God, be clothed with salvation; and let Thy saints rejoice in goodness." After a most graphic description of the dedication of the Temple of Zion, and the bringing in of the ark—the Jews' most sacred possession—into its final resting-place, the preacher found in the prayer of the text a petition specially suitable to the circumstances of the hour. The text was the very heart of the whole prayer offered by the King. It was first, a prayer for the conscious presence of God in the Sanctuary; then, a prayer for a saving ministry; and last, a prayer for a rejoicing people. With each of these

points Mr. Bray dealt in his own strong vigorous fashion. Especially memorable were his words when dealing with the second point—the prayer for a saving ministry. He did not care to disguise the fact that the ministry was falling into disrepute, and thought the reason was not far to seek. The ministry to be a ministry of power must be a ministry of life. A ministry, to answer the great purpose of its existence—that is to be a saving ministry—must be comprehensive in character; broad as the ways and walks of men, overlooking no phase of human life, and passing by no sphere of pleasure or of toil. The ministry was intended to save man for this world, and for the world which is to come; it was to move in the world of commerce, ministering to justice; it was to move in the world of politics, ministering to no party, but to the universal good; it was to move in the life of man—in the family, the community, the nation, the world. The discourse, which lasted for an hour, was listened to with growing attention. The church feels itself under no ordinary debt of gratitude to its first preacher, for his strong, kind, helpful words. The Rev. W. H. Heu de Bourck, of Bowmanville, closed the service with prayer and the benediction.

On Lord's day last, the opening services were continued. In the morning, the Rev. W. H. Allworth, of Paris, preached to a large congregation, from 2 Corinthians vi. 16: "For ye are the temple of the Living God." The sermon was a lucid exposition of the doctrine of the sacredness of Christian life. In which believers were urged to contemplate the dignity and grandeur of their calling—to be the temples of the living God. The way in which everything in the temple and about the temple was set apart and counted holy, was a fit pattern for Christian men and women to follow in respect of the entire and whole-hearted consecration of their bodies, souls and spirits and all they had to the service of God. The Rev. Dr. Ryeson closed the service with prayer and the benediction. The Lord's Supper was then celebrated, the pastor gave the right hand of welcome to ten candidates for fellowship, the members of the church rising to bid them welcome. In the afternoon, the Rev. J. B. Silcox, of the Western Congregational Church preached an impressive sermon from Luke xii. 15: "A man's life consisteth not in the abundance of the things which he possesseth." The preacher began by pointing out that Christ's mission upon earth was to teach men, wherein consisted true greatness. The Son of God become the Son of Man in order that men might through Him be exalted to the position of sons of God. The perfection of the Saviour's character, and the true grandeur and unselfishness of His life, were calculated to draw men unto Him, and to show that true greatness really consists in the possession of Christian qualities, not in the possession of worldly treasures. The words of the text were called forth by the application of a man in the company, who wished that Jesus would command his brother to give over a part of the inheritance. This he wished, not simply to have the ends of justice served, but because he coveted the property. Therein in this man stands as the type of a large class of persons at the present day—persons who are bound up in the acquisition of wealth. Our Lord's rebuke to this man is a rebuke to all of his kind, and he immediately afterwards strengthened it by relating the parable of the rich farmer. True riches are gained by seeking the Kingdom of God in the soul, living in the fear of God, taking Christ as the great exemplar. To be great in His kingdom, to be "rich toward God" should be the aim of all. In the evening the church was filled. The Rev. W. H. Allworth again preached, and selected as his text the words: "O Lord, I beseech Thee, send now prosperity." Ps. cxviii. 25. The preacher spoke substantially as follows:—The words selected were certainly not unsuitable as a prayer after a long season of prosperity. The engagement in the building of a church involves anxiety, and sometimes, perhaps leads us from spiritual things, but when it is over every soul can join in the prayer of David, "O Lord, I beseech Thee, send now prosperity." Prosperity in the nation is desirable, and we may honestly pray for it; and

in our secular interests we may honestly seek it; but we should not forget it in the case of our souls. Under what circumstances shall we say a church is prosperous? The prosperity of a church is not to be estimated by its organization. It may in that matter be perfect and yet be anything but prosperous. It must not be estimated by its numbers; numbers may indicate something, but a large church may not be a strong one. Such a church may be, in some way, unworthy. The strongest nations of to-day are not the most populous ones. He who never made a mistake saw that Gideon with an army of three hundred men would be more prosperous than a whole host of such as were not suited. We may know more by quality than by numbers. So therefore the prosperity of a church must not be estimated in that way. What is the condition of a prosperous church? That is the question. We have seen what is not; then what is? In prosperity it will fulfil the end for which it exists. "Ye are the light of the world; a city that is set on a hill cannot be hid," said Christ. Christians must shine in order to show themselves, and to encourage others. Christ was not afraid to be called a legalist when He spoke of good works. There may be speculators and theorists, but on the whole, Christians ought to be the most practical men in the world. Shine on, then, Christians; shine on. Exert a holy influence wherever you go. God designs that ye should be a light in this world, this dark world, wherever ye shall be. After speaking at some length as to other signs of a church's prosperity, the Rev. gentleman concluded an eloquent sermon by saying that Jesus died to save, and that there can never be a better time than to-night for the acceptance of His mercy. If there be a throbbing Christward, obey its influence and go to Jesus. There is a condition of things under which you can prosper. Forsake your sins, and come to Jesus, the Sin-bearer. Come and accept His proffered mercy. You shall prosper, and God, even our God, will bless you.

Religious News.

PROFESSOR SWING'S "Motives of Life" has already reached a third edition.

THE Hon. Wells Williams computes the population of China to be 340,000,000.

ABOUT one thousand Chinese children are attending Sunday school in San Francisco, California.

AT the City of Samaria, where was Jacob's Well, there is a Baptist church with a congregation of 100.

DR. NEWMAN is to receive a testimonial from Ireland in connection with his elevation to the cardinalate.

THERE has been an accession of 500 converts at Mandapalati, in the Madura Mission of the American Board.

THE Rev. Joseph Coles Kirby has been elected chairman of the Congregational Union of New South Wales for 1879.

IN Southern India not less than sixty thousand idolaters cast away their idols and embraced Christianity, in the year 1878.

A BAPTIST council in Minnesota has declined to ordain a man who denies the right of women to speak in meeting.

THINK of it! A Protestant minister, and a Methodist at that, lectured the other day in a Roman Catholic church, in Cambridge, Mass.

IRELAND is experiencing so much benefit from the closing of the dram-shops on Sunday, that Wales is anxious for the same reform.

JOHN B. GOUGH recently lectured on temperance in the City Temple, London, Eng. His address is said to have been one of his very best.

THE Chinese government are legislating against opium cultivation and smoking. The Christians of Peking are organizing anti-opium associations.

THE Gospel is gaining ground in Sweden. Great numbers of conversions are reported. Special attention is being given to Sunday school work.

THE New England Methodist Episcopal Conference, at its last session, adopted a resolution disavowing the holding of camp-meetings on the Lord's day.

THE Japanese government have passed a law that every seventh day shall be set apart as a day of rest, in accordance with the plan adopted by Christians.

PERSONS of the higher classes in Spain receive copies of the gospels in paper covers through the mails. The Spanish Evangelization Society sends them.

A VIRGINIA correspondent says that owing to the fact that white Protestants shun the negroes, the latter in large numbers are becoming subject to Catholic influences.

THE London Religious Tract Society is considering the question of publishing a "Girl's Own Paper" to be a companion magazine to their "Boy's Own Paper."

THE New York Presbytery has felt called to protest against the habit increasing among their families of buying and reading Sunday newspapers.

ONE thousand dollars have been raised in one of the older districts in China within twelve months, from converted Chinese whose wages amounted to no more than ten cents a day.

DR. JOSEFFY, late the Chief Rabbi of Vienna, a Jewish scholar of great attainments, who has been converted to Christ, recently led the noon prayer-meeting in the Y.M.C.A. room, London.

THE Liverpool "Post" says men of all political parties will give their hearty approval to a scheme of church organization wherein the claims of the laity to a fair share of administration are cordially recognized.

MR. SPURGEON has been present in his London Tabernacle but one Sunday for four months, and yet his people are regular in attendance upon the services, strangers only being missed from the congregation.

THE professors and students of Oberlin Theological Seminary, after discussing the question: "Is the endlessness of future punishment an essential doctrine in the evangelical system?" decided in the affirmative.

THE "Congregationalist" makes a point when it says Rusticus will be glad when the new translation of the Bible is out, as then it would be rather presumptuous for ministers to find so many passages that are wrongly translated.

IT costs the Presbyterian Board of Foreign Missions to disburse its annual receipts of about \$45,000, only 4 1/4 per cent. And yet there are those who retail the base slander that it costs a dollar to send a dollar to the heathen.

THE Barons are almost rivaling the Deechers in American Congregationalism. Another member of the family, Thomas R., a son of the redoubtable Dr. Leonard Bacon, has just been ordained in Terre Haute, Indiana.

AT the recent School Board election in Glasgow, Scotland, three Roman Catholics headed the poll, and two Orangemen, favourites of the publicans, came next. A very suggestive, though not unnatural, juxtaposition.

IT is reported that Dr. Dollinger, leader of the Old Catholics, is in correspondence with the Archbishop of Munich, who hopes to lead him back to the Church of Rome. Dr. Dollinger has been out of harmony with the Old Catholics since the Synod abolished compulsory celibacy of priests.

HOW profitable brewing ale and beer are in England, notwithstanding the hard times, may be inferred from the fact stated that the well known brewing firm of Bass & Co., recently divided among its eight partners \$2,100,000, the profits of a year's business. That accounts for a good deal of the suffering among the poor in England.

A PROMINENT Life Insurance Office in London, (Eng.) declares that the mortality among the publican (liquor selling) class is 59 per cent. greater than among its members generally; and the "Insurance Directory" states that "it is notorious among insurance offices that inn-keepers and publicans are a short lived class."

REV. W. H. GULICK, the evangelical missionary at Santander, Spain, referring to the continued and unrelenting persecution the church sustained during the last year, says that "it has manifestly added strength and fervor to its spiritual life. During the last three months the attendance on the meetings has steadily increased."

THE scheme is revived to recover the treasures which are believed to have been buried for ages in the mud of the river Tiber at Rome. It is proposed to drag its bed in the hope of finding the golden candlestick from the Temple at Jerusalem, and the statues, coins, and valuable ornaments from the Roman palaces that tradition says were thrown into the river.

THE "Presbyterian Monthly Record," for April, notes a contribution to the Board of Home Missions of \$25, "the proceeds of sales of eggs of poultry raised on the roof of a dwelling-house on Fourth Avenue, New York." A very hopeless place, indeed, from which to gather a benevolent contribution, but a most forcible illustration of "where there is a will there is a way."

THE religious societies of the United States seem to be fortunate this year in receiving large legacies. Deacon James Smith, of Philadelphia, an active worker in the Central Congregational Church there, has left to the American Missionary Association and the American Home Missionary Society \$20,000 each, and to the American Board \$15,000.

IN 1818, thirteen men gathered together, thirteen prayers were said, and thirteen dollars subscribed for the commencement of a place of learning for those of the Baptist faith—and then the thirteen men all went home. To-day, Madison University, N.Y., owns all its buildings and 160 acres of land, in a beautiful part of the country. It has a fine library, no debts, and between \$400,000 and \$500,000 drawing interest.

THE British and Foreign Bible Society has issued an appeal to enlarged support, based upon the deficiency of its income. The deficit last year was \$75,000 and the reserve fund has been reduced to \$235,000. This state of things has resulted from the unusual drain upon the resources of the Society, during recent wars. During the Franco-German war, the cost of distribution among the soldiers was \$30,000 and in the Russo-Turkish war it was \$115,000. The need of larger contributions is stated to be imperative.

The Sunday School.

INTERNATIONAL LESSONS.

LESSON XX.

May 18. } THE SAVIOUR'S KINGDOM. { Mic. iv. 1-8.
1879.

GOLDEN TEXT.—"Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob."—Mic. iv. 2.

HOME STUDIES.

M. Mic. iv. 1-8. The Saviour's kingdom.
T. Isa. ii. 1-22. The last days.
W. Isa. ix. 1-7. The Prince of peace.
Th. Ps. xxiv. 1-10. The King of glory.
F. Ps. lxxii. 1-20. Abundance of peace.
S. Isa. xi. 1-16. The peaceable kingdom.
S. Isa. xxxii. 1-20. Quiet resting-places.

ONLY TO STUDY.

The prophet Micah (shortened from Micaiah, which means: "Who is like Jehovah?"), called the Morasthite, to distinguish him from his namesake Micaiah the son of Imalah, a prophet in the time of Ahaz, 150 years before this, was a native of Moresheth, a village near Gath, in the maritime plain, near the Philistine border of Judah. He prophesied during one of the most corrupt periods of Jewish history, in the reign of the wicked Ahaz, before the reforms of Hezekiah were inaugurated. Open idolatry, profane and godless worldliness prevailed; the priests and even many of the prophets were corrupt, the nobles and rulers were cruel and rapacious, society was poisoned and debased throughout. While Micah bore brave witness in the country, Isaiah stood forth as the Divine messenger at the capital, and Hosea and Nahum were sounding forth God's warning to the kingdom of the Ten Tribes who were already trembling in dread of the Assyrian invader. Upon this dark background of sin and sorrow Micah depicts the coming glory of Messiah's Kingdom and the prosperity and power of the reign of the Son of David. Observe the connection of our lesson with what precedes. The prophet had described Zion in ruins, the temple mountain dishonoured and waste, for the sin of the people. But it should not be always so. The Kingdom of God shall not be crushed down forever; it shall rise again in greater glory. The fall of Israel shall be the riches of the Gentiles, "the casting away of them the reconciling of the world," Romans ii. 12, 15.

1.—THE INGATHERING OF THE GENTILES.—Vers. 1-5.

This shall take place in the last days, literally—"at the end of the days," at the close of the period then in progress, at the ushering in of the Gospel dispensation. We are living in these "last days," but we are looking forward to a last time to come—1 Tim. iv. 1; 2 Tim. iii. 1, Jude 18. The mountain of the House of the Lord is the type of the true Zion, the Jerusalem which is from above, the Kingdom of Christ. It shall be established in the top, that is, "at the head of," the mountains, which represent the different earthly powers, the world-kingsdoms. The prophet beholds Mount Moriah as if elevated and enlarged to leadership over the surrounding hills; so shall the Kingdom of Jesus stand first, above all other world-kingsdoms and powers which shall at length be subject unto Christ and serve Him. In Zech. iv. 10 the figure is carried a step further. The whole world becomes a plain in which the temple mountain stands solitary and grand. Two things are therefore set forth by the prophet's simile.

(1.) The exaltation of the Kingdom of Christ which is pre-eminent above all.

(2.) The stability and security of the Kingdom. It is fixed and settled. It cannot be ignored or set aside, and they who dwell in it find it a place of safety which cannot be moved.—Ps. lxxviii. 1.

But the prophet goes on to assert how this kingdom is to be set up. Men are to become its subjects. But how? It is natural that from a mountain should flow a stream; from Zion the law shall go forth, God's revealed will, His enlightening and regenerating Word, the principles of right government and true prosperity. God gives His law to the Church, and the Church which is the Witness and Keeper of the truth gives it to the world, becomes the centre of religious light and influence just as Israel was of old. This truth emanating from Jerusalem, brings men to the Kingdom of Jesus. The prophet beholds another stream flowing in the opposite direction. It is a miracle of grace. It flows up to the mountain, all people many nations turning to the Lord.—Ps. xxii. 27; Zech. viii. 22.

This kingdom gains territory and subjects, not by violence of conquest, but by the drawing of the cross of Jesus.—John xii. 32. This is the word that went forth, the Glad tidings of Redemption, which brought the nations captive to Christ. Not literal pilgrimages to the earthly Jerusalem are meant, but that of which Christ spoke in Luke xiii. 29. Christ will only have willing subjects come. They say, let us go. They seek to bring others with them, they desire to know God's ways. This is the inducement which brings them. To learn righteousness we should go to God himself the fountain of truth and life. But it is not merely to learn what is right, but to do it; not only to learn his ways, but to walk in his paths. We must be doers of the Word, and not hearers only.—Jas. i. 22.

And what will be the results of the setting up of this kingdom of the truth by means of the word of truth believed and obeyed? (1.) Peace. Christ Himself shall be judge and

arbitrator. His word, not the sword, shall decide all differences. Strong nations shall be rebuked. The mighty things of earth shall be brought into subjection to that which seems but "the weakness of God."—1 Cor. i. 25. War shall cease; and the weapons of carnal conflict shall become implements of peace and industry. There shall no longer be any use for that by which men hurt and slay one another.

This happy consummation is not yet reached, but we can judge what progress has been made towards it when we consider—(1.) That wars are far less frequent than in ancient times. In one thousand years of Roman history there was peace but forty years. (2.) That formerly war was the normal condition of nations, and peace was only made as a truce for a definite time, while peace is now the prevailing relation between civilized States, and war is only occasional. (3.) That no nation at the present time undertakes war without at least some show or claim of right in its cause. (4.) That the principle of arbitration is now adopted by many nations in the settlement of differences.

(2.) *Security.* Every one shall dwell without fear or injury under his vine and fig-tree. These grew in the courtyard of every Oriental house, and under the shade a peaceful and happy household is pictured. Incapable of realization as such a glorious era seemed, there can be no doubt of it, for the mouth of God hath spoken it, the mouth of Him who is mighty, and with whom nothing is impossible, of Him whose very word is truth, and shall be established—a blessed assurance to comfort us in conflict. From these blessed results which should be brought about by the reign of love at a righteousness, the prophet, by a comparison with other religions, draws an exhortation and an encouragement to devotion. All people will walk in the name of their God; some god or other they will serve, and what gods are they, full of cruelty and lust. See what these delusions have brought about—ruin and destruction for their votaries. Yet how faithful have these poor idolaters been to these false gods who have done nothing for them. We will walk in the name of our God. He deserves our love and obedience. He is worthy of all our service. Let us emulate the zeal of the idolaters in a nobler way—Jeremiah ii. 11. Let not our resolution be a fretting and transitory one. He wants no fickle worshippers. For this God is our God for ever; He will be our guide even unto death—Ps. xxiii. 3, 4; xviii. 14; ciii. 17, 18; cxlv. 1, 2; Is. lv. 3; lviii. 11; Jer. i. 5; Heb. ix. 12.

II. THE RESTORATION OF THE JEWS—Vers. 6-8. The chosen nation will not be utterly cast away. The prophet looks beyond the exile and humiliation of the Jews to a time of restoration, and the enjoyment of renewed privileges under the Gospel. God Himself will assemble her, that is, He will gather to Himself her that is driven out and afflicted, the exiled, long-dispersed people. Her afflictions had been from God in love, and would bear blessed fruit, when they fulfilled His wise and gracious purpose. The afflictions of nations, of the Church, of each Christian, have a divine purpose. A remnant is that which survives, and which becomes the root, whence all this predicted glory shall grow, even into a strong nation over which the Lord Himself shall reign, and his reign shall have no end; no power shall overthrow it. Jerusalem, the strong-hold of the daughter of Zion, is compared to a tower of the flock such as was built to be a shelter and protection for the shepherds. It is the symbol of the royal House of David, who was himself a shepherd, and who is the type of the greater David, the Shepherd of the sheep. Great David's greater Son shall rule the world. He shall reign in Zion—Isai. xxiv. 23; Ps. ii. 6; Luke i. 33. Unto Him every knee shall bow—Phil. ii. 10; Eph. i. 21. Is He our King?

TOO FOND OF MUSIC.

Captain Tyson, the Arctic explorer, once espied an ookjook (seal) who had come up through a hole in the ice to breathe. The explorer beckoned to a companion to bring a gun as quietly as possible and shoot the creature. Meanwhile, the captain whistled a plaintive tune as musically as he could. The ookjook was so charmed by the pleasant sound that he lingered and listened until the gun came and he was killed.

Now, it is said that all seals are fond of sweet sounds, whether made by instruments, sung, whistled, or, sometimes, merely spoken, and that they will keep still and listen, giving a hunter time to come within shooting distance.

But perhaps there is a slight mistake, and the seal is only watching for a good chance, while he grumbles to himself, something like this:

"Pshaw! Only let me catch that troublesome fellow, and I'll soon put an end to his noise!"—*St. Nicholas for April.*

THREE centuries after the advent of Christ there were about 5,000,000 Christians, and at the end of the sixth century there were about double that number. The gain in the United States alone during the last twenty-five years is estimated to have equalled the result of all these centuries.

Births, Marriages and Deaths.

MARRIED.

At the residence of E. W. Scane, Esq., Chatham, on Wednesday, April 23rd, by the Rev. E. D. Silcox of Stouffville, assisted by the Rev. J. Grey of Windsor, Alexander Sutherland of Newmarket, to Josie, only daughter of the late Dr. A. C. Lloyd of Stouffville.

Official Notices.

MIDDLE DISTRICT.

Will the churches in this district requiring aid from the C.C.M. Society, please forward their applications to me as SOON AS POSSIBLE? Delay will cause unnecessary trouble.

Do your utmost to increase your own guarantee and thus lessen the amount of your application.

EDWIN D. SILCOX, Secretary Middle District. Stouffville.

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

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

SAMUEL W. JACKSON, Pastor First Congregational Church. Kingston, April 16th, 1879.

Children's Corner.

THE FOUR ELEMENTS.

"I WILL be a gardener," said Philip, when it was time for him to learn a trade. "It must be delightful to live always among green trees and shrubs, growing vegetables and fragrant flowers."

But it was not long before he came home again quite out of humour. There was altogether too much stooping in the gardener's work, and for his part he was tired of creeping about upon the earth; besides, he thought it really hurtful to his back and knees.

But now he would like to be a fisherman. The water was so clear and lovely, and to sail away over it in a light skiff, and, without tiring so much as a foot, to draw in whole nets full of fish; "that must be jolly," said he.

So off he went to be a fisherman. But he was soon back again, more disgusted than before. "Fishing is wet work," said he. "Indeed, the water is very disagreeable to me."

Philip now made up his mind to be a hunter. "To roam about in the green wood, and have a home among the splendid trees; that would be a glorious life."

But he soon came again complaining that he could not endure the raw air of the early morning, which was sometimes foggy and damp, and often the wind blew raw and cold, and it was very uncomfortable for his ears and nose—no, he never could be a hunter.

But Philip was sure he should like the life of a cook. "The gardener, hunter, and

fisherman," he said, "must hand over to the cook all they gain by their work, and, at any rate, I should always have something good to eat."

But in a little while he was at home once more, full of fault-finding about his new business. "It would all be very well," he complained, "if there were only no fire. But to stand all day on the blazing hearth, and roast and stew and broil in the heat, it is altogether too much. It seemed sometimes as if I should melt. I never could lead the life of a cook."

Now his father spoke earnestly to Philip and said: "You are contented nowhere. You are very soon tired of what at first pleases you. If you cannot bear any of all the four elements—earth, water, air, and fire—you can bear nothing; you will have to go out of the world to be satisfied. You must now remain at your work, for every place has its pleasures, and every one its pains.—*Golden Hours.*

THE TWO STICKS.

"FATHER," said Little Lucy, "I cannot get these sticks to make a hoop, for when I try to bend them they all break."

Her parent replied, "Because, my child, they are so old, they will not easily take the form you want them; but see if you can find some which are tender, some young branches from the trees."

Lucy did as she was told, and soon came with great glee to say she had managed her hoop without much trouble.

"Let us see, Lucy, if we can find out some lesson these sticks teach us. Suppose we compare these sticks to people. Those persons who have grown old in sin, find it very difficult to leave off their bad habits, and bend their wills to God; they have gone on so long that their hearts have become hard, they are so proud they will not own themselves sinners, they have neglected God's ordinances and despised His means of grace; and will sometimes even break, rather than bend in humility before His footstool. The longer they delay the worse it is. There are little children who are wicked, but, by God's help, they can mend their ways. The first lie they grieve over; and if the second time they are tempted to tell an untruth, they carefully avoid it; the temptation then becomes less and less, and so with other sins. But if they once allow themselves to deceive, and feel no sorrow for what they have done, as they grow older they grow harder in wickedness. Do you think, Lucy, you understand the lesson I would teach you?"

"Yes, father; I am like a young twig, and the sooner I try to do what is right, the better and easier it will be, because if I grow old my heart may be hardened and break before I learn to repent, like the old sticks which I could not bend as I wished, they broke, and are good for nothing but to be burned."

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The United States Centennial Commission has examined the report of the Judges, and accepted the
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