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The Canadian Independent.

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

Vol. 25.

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THE CANADIAN INDEPENDENT.

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DR. SOMERVILLE, the Scottish evangelist, who recently returned from an evangelistic tour in Australia and New Zealand, is about to visit the continent of Europe on a similar mission.

FATHER HYACINTHE administers communion to his Paris congregation in both kinds. It having been asserted in England that his marriage interfered with his work, the Pere, in his reply, says the truth is that it helps him, and that the great majority of Catholics approve of a married clergy.

THE Russian Government continues to act with merciless severity toward the Nihilists. It has just been ascertained that at its instance four revolutionaries were hanged last month at Kiev. The same government is about to issue 5 per cent. bonds to defray the expenses of the war with Turkey.

"THE PAROUSIA," by Dr. Israel P. Warren, editor of the "Christian Mirror," Portland, Maine, is a volume worthy of study. The writer discusses Christ's second coming, His reign as King, the resurrection of the dead, and the general judgment. He maintains that the parousia is not an event but a dispensation. It began at the pentecost and continues to this day. He translates some passages of Scripture so as to do away with their imagined support of second adventism. For instance, we have the following: "We beseech you, brethren, by the presence of our Lord." "The presence of the Lord draweth nigh." He claims the support of such names as Alford, Olshausen, Dr. Robinson, Dollinger and Reuss, in his interpretation. Some one has said that the Christian Church has never settled its eschatology. Such a volume as this must be helpful in bringing about that result.

THE "N. Y. Methodist" has trouble with would-be poets; and we sympathise with our friend in his deep distress: for we, too, have a large stock of "original" poems we can't publish. Our contemporary says: "One of the most troublesome delusions—to editors—is that which prompts sensible people to attempt to write poetry. The trouble does not arise from the incapacity of editorial waste-baskets, but from the peculiar sensitiveness of the sensible persons who can not write good verse, and think that they can. One of the most sensible men we ever knew once sent us a wretched piece of doggerel, with the information that his friends considered it, etc., etc. Any one can guess what his friends said. Friends do not like to fight such delusions. Now, this brother can write good prose—has, indeed, a rare gift of saying things in prose—but his poetry would produce sea-sickness in a man of average stomach. In this matter editors have to be honest when "friends" are not. Now, we just simply will not print doggerel rhymes; and we have done hiding behind the excuse that we are not

judges of the merits of poetical compositions, for we do know bad poetry when we see it."

ORO, RUGBY AND VESPERA.—On the 28th ult., recognition services, in connection with the settlement of the Rev. J. I. Hindley, M.A., as pastor of the above-named churches, were held at Oro. The usual questions were put to the pastor-elect, and to the churches, by the Rev. C. Duff, of Speedside, who also gave the charge to the pastor, based upon 2 Cor. iv. 2. The Rev. Mr. Wrigley, of South Caledon, addressed the people, on "The distinctive principles of Congregationalism." The Rev. Geo. Hindley, of Avoca, Iowa, brother of the pastor, who has been seeking recruited health for the past year in Great Britain, was expected to give the charge to the people; but the uncertainties of a journey across the Atlantic prevented his being present. In the evening a tea-meeting was held at the same place, and there was a goodly gathering. Addresses were delivered by the pastor (from the chair), the Rev. Mr. Wrigley, who spoke on "Peace principles," and the Rev. C. Duff, on the topic, "Paddle your own canoe." The people are already strongly attached to their pastor, Mr. Hindley, and feel that he is "the right man in the right place."

MR. C. H. SPURGEON, in a recent sermon on Christian Union said some very good things. Among other things he declared that Christ never desired uniformity, but unity. He added: "Nor does this unity apply to any casual or external organization, for those who have attempted to bring about such a unity have left confusion worse confounded. If we fix a standard, and cut off everybody who does not come up to it, we create division rather than union." Speaking of Christian unity as a proof of the truth of Christ's mission, he used this language, which seems at least to hit somebody: "There is a Christianity which comes to the heathen with the Bible stowed away in the knapsack and the Martini-Henry rifle in the hand, the Gatling gun and Christ marching together. The poor heathen know nothing about our political complications at home, and they say these are the disciples of Christ. They have come from the Christian nation which enjoys the unspeakable privileges of a national church. If the poor heathen do not accept such a Christianity as this, they are not to be blamed, for they are only acting in the light of reason and common sense."

QUEENS CO. (N.S.), CONGREGATIONAL ASSOCIATION.—This Association met in Brooklyn, N.S., on the 29th ultimo. Rev. Enoch Barker preached the sermon from Amos vi. 1. In the afternoon session, the Association resolved itself into a Sunday-school institute for an hour and a half, Rev. D. McGregor conducting it. Then followed a paper by Rev. E. Barker, on the "True method of forming and dissolving the relation between pastor and churches." A discussion followed. The remainder of the afternoon session was occupied in the discussion of "Home Missions." In the evening, the theme for general discussion was, "Christian life and work." Short addresses were delivered as follows: (1.) "Why should I be a Christian?" by Mr. Alvan McLeod. (2.) "How to become a Christian," by Mr. Charles Whitman. (3.) "How to overcome obstacles in the way of becoming a Christian," by Mr. Wm. Anderson. (4.) "How to know that we are Christians," by Rev. E. Barker. (5.) "How to maintain the Christian life," by Mr. Wm. H. Freeman. After these addresses a few remarks were made by the Rev. D. McGregor, Messrs. Geo. McLeod, Nelson F. McLeod, and Jonathan de Wolfe, which closed an interesting and profitable quarterly meeting of the Association.

PREACHING.

[The following ordination charge, by the Rev. James Stalker, M.A., appeared in a recent number of the "Family Treasury," and contains so much valuable matter that we gladly reproduce it in these columns. ED. CANADIAN INDEPENDENT.]

I should like to connect what I have to say with a text of Scripture, which you may remember as a motto for this occasion. Take, then, that pastoral exhortation to a young minister in 1 Timothy iv. 16. "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."

There are three subjects recommended in this text to one in your position, first, yourself, second, your doctrine; and third, those that hear you.

I. TAKE HEED UNTO THYSELF.

Perhaps there is no profession which so thoroughly as ours tests and reveals what is in a man—the stature of his manhood, the mass and quality of his character, the poverty or richness of his mind, the coldness or warmth of his spirituality. These all come out in our work, and become known to our congregation and the community in which we labour.

When a man comes into a neighbourhood, as you are doing now, he is to a large extent an unknown quantity; and it is very touching to observe the exaggeration with which we are generally looked on at first, people attaching to us a sort of indefinite largeness. But it is marvellous how soon the measure of a man is taken, how he finds his level in the community, and people know whether he is a large or a petty man, whether he is a thinker or not, whether he is a deeply religious man or not. The glamour of romance passes off, and everything is seen in the light of common day.

The sooner this takes place the better. A true man does not need to fear it. He is what he is, and nothing else. He cannot by taking thought add one cubit to his stature. Any exaggeration of his image in the minds of others does not in reality make him one inch bigger than he is.

It seems to me to lie at the very root of a right ministerial life to be possessed with this idea,—to get quit of everything like pretence and untruthfulness, to wish for no success to which one is not entitled, and to look upon elevation into any position one is unfit for as a pure calamity.

The man's self—the very thing he is, standing with his bare feet on the bare earth—that is the great concern. That is the self to which you are to take heed—what you really are, what you are growing to, what you may yet become.

All our work is determined by this,—the spirit and power of our preaching, the quality of the influence we exert, and the tenor of our walk and conversation. We can no more rise above ourselves than water can rise above its own level. We may, indeed, often fail to do ourselves justice, and sometimes may do ourselves more than justice. But that is only for a moment; the total impression made by ourselves is an unmistakable thing. What is in us must come out, and nothing else. All we say and do is merely the expression of what we are.

Evidently, therefore, there can be nothing so important as carefully to watch over our inner life, and see that it be large, sweet, and spiritual, and that it be growing.

Yet the temptations to neglect and overlook this and turn our attention in other directions are terribly strong. The ministerial life is a very outside life; it is lived in the glare of publicity, it is always pouring out. We are continually preaching, addressing meetings, giving private counsel, attending public gatherings, going from home, frequenting church courts,

receiving calls, and occupied with details of every kind. We live in a time when all men are busy, and ministers are the busiest of men. From Monday morning till Sunday night the bustle goes on continually.

Our life is in danger of becoming *all* outside. We are called upon to express ourselves before conviction has time to ripen. Our spirits get too hot and unsettled to allow the dew to fall on them. We are compelled to speak what is merely the recollection of conviction which we had some time ago, and to use past feeling over again. Many a day you will feel this; you will long with your who's heart to escape away somewhere into obscurity, and be able to keep your mouth quite shut for weeks. You will know the meaning of that great text for ministers, "The talk of the lips tendeth only to penury,"—that is, it shallows the spirit within.

That is what we have to fight against. The people we live among and the hundred details of our calling will steal away our inner life altogether, if they can. And then, what is our outer life worth? It is worth nothing. If the inner life get thin and shallow, the outer life must become a perfunctory discharge of duties. Our preaching will be empty, and our conversation and intercourse unspiritual, unenriching, and flavourless. We may please our people for a time by doing all they desire and being at everybody's call; but they will turn round on us in disappointment and anger in the day when by long living merely the outer life we have become empty, shallow, and unprofitable.

Take heed to thyself! If we grow strong and large inwardly, our people will reap the fruit of it in due time: our preaching will have sap and power and unction in it; and our intercourse will have the breath of another world about it.

We *must* find time for reading, study, meditation, and prayer. We should at least insist on having a large forenoon, up, say, to two o'clock every day, clear of interruptions. Oh, these hours of quietness are our real life! It is these that make the ministerial life a grand life. When we are shut in alone, and the spirit having been silenced and collected by prayer, the mind gets slowly down into the heart of a text, like a bee in a flower, it is like heaven upon earth; it is as if the soul were bathing itself in morning dews; the dust and fret were washed off, and the noises recede into the distance; peace comes; we move aloft in another world—the world of ideas and realities; the mind mounts joyfully from one height of truth to another; it sees the common world far beneath, yet clearly, in its true meaning, and size, and relations to other worlds. And then one comes down on Sabbath to speak to the people, calm, strong, and clear, like Moses from the mount, and with a true divine message.

In so doing, my dear brother, thou shalt save thyself. Lose your inner life and you lose yourself, sure enough; for that is yourself. You will often have to tell your people that salvation is not the one act of conversion, nor the one act of passing through the gate of heaven at last: but the renewal, the sanctification, the growth into large and symmetrical stature of the whole character. Tell yourself that often too. We take it for granted that you are a regenerated man, or we would not have ordained you to be a minister of the gospel to-day. But it is possible for a man to be regenerate and to be a minister, and yet to remain very worldly, shallow, undeveloped, and un sanctified. We who are your brethren in the ministry could tell sad histories in illustration of that out of our inner life. We could tell you how in keeping the vineyards of others we have often neglected our own; and how now, at the end of years of ministerial activity and incessant toil, we turn round and look with dismay at our shallow characters, our unenriched minds, and our lack of spirituality and Christlikeness. O brother, take heed to thyself—save thyself!

II TAKE HEED TO THE DOCTRINE.

A very little experience of preaching will convince you that in relation to the truth which you have to minister week by week to your people, you will have to speak with a double character—that of an interpreter of Scripture and that of a prophet.

Let me first say something of the former. With whatever high-flown notions a man may begin his ministry, yet if he is to stay for years in a place, and keep up a fresh kind of preaching, and build up a congregation, preaching such discourses as Scotchmen like to hear, he will find that he must heartily accept the *role* of an interpreter of Scripture, and lean on the Bible as his great support.

This is your work; the Book is put into your hands to-day that you may unfold its contents to your people, conveying them into their minds by all possible avenues, and applying them to all parts of their daily life.

It is a grand task. I cannot help congratulating you on being ordained to the ministry to-day, for this, above everything, that the Bible is henceforth to be continually in your hands, that the study of it is to be the work of your life; that you are to be continually sinking and bathing your mind in its truths; and that you are to have the pleasure of bringing forth what you have discovered in it to feed the minds of men. The ministerial profession is to be envied more for this than anything else. I promise you that if you be true to it, this Book will become dearer to you every day; it will enrich every part of your nature; you will become more and more convinced that it is the Word of God, and contains the only remedy for the woes of man.

But, oh, be true to it! The Bible will be what I have said to you only if you go deep into it. If you keep to the surface, you will weary of it. There are some ministers who begin their ministry with a certain quantity of religious doctrine in their mind, and what they do all their life afterwards is to pick out texts and make them into vessels to hold so much of it. The vessels are of different shapes and sizes, but they are all filled with the same thing; and, oh, it is poor stuff, however orthodox and evangelical it may seem.

To become a dearly-loved friend and an endless source of intellectual and spiritual delight, the Bible must be thoroughly studied. We must not pour our ideas into it, but apply our minds to it, and faithfully receive the impressions which it makes on them. One learns thus to trust the Bible as an inexhaustible resource, and lean back upon it with all one's might. It is only such preaching, enriching itself out of the wealth of the Bible, and getting from it freshness, variety, and power, that can build up a congregation, and satisfy the minds of really living Christians.

The intellectual demand on the pulpit is rapidly rising. I should like to draw your earnest attention to a revolution which is silently taking place in Scotland, but is receiving from very few the notice which it deserves. I refer to the changes that are being made by the new system of national education. No one can have travelled much for several years past through this part of the island without his attention being attracted by the new and imposing school buildings rising in almost every parish. These are the index of a revolution; for inside, in their management and in the efficiency of the education, there has also been an immense change. I venture to say that nothing which has taken place in Scotland this century—and I am remembering both the Reform Bill and the Disruption—will be found to have been of more importance. There will be a far more educated Scotland to preach to in a short time, which will demand of the ministry a high intellectual standard. It is a just demand. Our people should go away from the church feeling that they have received new and interesting information, that their intellects have been illuminated by fresh and great ideas, and that to hear their minister regularly is a liberal education.

Nothing will meet this demand except thorough study of Scripture by minds equipped with all the technical helps, as well as enriched by the constant reading of the best literature, both on our own and kindred subjects. One of our hymns says that the Bible "gives a light to every age; it gives, but borrows none." Nothing could be more untrue. The Bible borrows light from every age and from every department of human knowledge. Whatever especially makes us acquainted with the mysterious depths of

human nature is deserving of our attention. The Bible and human nature call to each other like deep unto deep. Every addition to our knowledge of man will be a new key to open the secrets of the Word; and the deeper you go in your preaching into the mysteries of the Word, the more subtle and powerful will be the springs you touch in the minds and hearts of your hearers.

But preparation of this sort for the pulpit is not easy. It requires time, self-conquest, and hard work. Perhaps the greatest ministerial temptation is idleness in study—not in going about and doing something, but in finding and rightly using precious hours in one's library, avoiding reverie and light or desultory reading, and sticking hard and fast to the Sabbath work. I, for one, must confess that I have had and still have a terrible battle to fight for this. No men have their time so much at their own disposal as we. I often wish we had regular office-hours, like business men; but even that would not remedy the evil, for every man shut up alone in a study is not studying. Nothing can remedy it but faithfulness to duty and love of work.

You will find it necessary to be hard at it from Tuesday morning to Saturday night. If you lecture, as I trust you will—for it brings one, far more than sermonizing, into contact with Scripture—you will know your subject at once, and be able to begin to read on it. The text of the other discourse should be got by the middle of the week at latest, and the more elaborate of the two finished on Friday. This makes a hard week; but it has its reward. There are few moods more splendid than a preacher's when, after a hard week's work, during which his mind has been incessantly active on the truth of God, and his spirit exalted by communion with the divine Spirit, he appears before his congregation on Sabbath, knowing he has an honestly-gotten message to lavish on them; just as there can be no coward and craven more abject than a minister with any conscience who appears in the pulpit after an idle, dishonest week, to cheat his congregation with a diet of fragments seasoned with counterfeit fervour.

But, besides being an interpreter of Scripture, a true minister fills the still higher position of a prophet. This congregation has asked you to become their spiritual overseer. But a minister is no minister unless he come to his sphere of labour under a far higher sanction; unless he be sent from God, with a message in his heart which he is burning to pour forth upon men. An apostle (that is, a messenger sent from God) and a prophet (that is, a man whose lips are impatient to speak the divine message which his heart is full of) every true minister must be. I trust you have such a message, the substance of which you could at this moment, if called upon, speak out in very few words. There is something wrong if from a man's preaching his hearers do not gather by degrees a scheme of doctrine—a message which the plainest of them could give account of.

What this message should be there exists no doubt at all in the Church of which you have to-day been ordained a minister. It can be nothing else than the evangelical scheme, as it has been understood and expounded by the greatest and most godly minds in all generations of the Church, and preached with fresh power in this country since the beginning of the present century. It has proved itself the power of God, to the revival of the Church and the conversion of souls, wherever it has been faithfully proclaimed; and it is a great trust which is committed to your hands to-day to be one of its heralds and conservators.

Not that we in this generation are to pledge ourselves to preach nothing except what was preached last generation. That would be a poor way of following in the footsteps of men who thought so independently and so faithfully fulfilled their own task. The area of topics introduced in the pulpit is widening, I think. Why should it not? The Bible is far greater and wider than any school or any generation; and we will fearlessly commit ourselves to it and go wherever it carries us, even though it should be far beyond the range of topics within which we are expected to confine ourselves. Your congregation will put one utter-

ance side by side with another; and if you are a truly evangelical man, there will be no fear of their mistaking your standpoint. There is no kind of preaching so wearisome and unprofitable as an anxious, constrained, and formal repetition of the most prominent points of evangelical doctrine. The only cure for this is to keep in close contact with both human nature and the Bible, and be absolutely faithful to the impressions which they make on us.

Yet, take heed that your doctrine be such as will save them that hear you. What saving doctrine is has been determined in this land by a grand experiment; and it is only faithfulness to the history of Scotland, as well as to God and your people, to make it the sum and substance and the very breath of life of all your preaching. Our calling is emphatically "the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." This is the glorious message of the gospel, which alone can meet the deep spiritual wants of men.

Preach it out of a living experience. Bunyan, in his autobiography, gives an account of his own preaching, telling how, for the first two years of his ministry, he dwelt continually on the terrors of the law, because he was then quailing himself beneath them; how for the next two years he discoursed chiefly on Christ in his offices, because he was then enjoying the comfort of these doctrines; and then, for a third couple of years, the mystery of union to Christ was the centre both of his preaching and his experience; and so on. That appears to me the very model of a true ministry—to be always preaching the truth one is experiencing oneself at the time, and so giving it out fresh like a discovery just made; while at the same time the centre of gravity, so to speak, of one's doctrine is constantly in motion, passing from one section of the sphere of evangelical truth to another, till it has in succession passed through them all.

III. TAKE HEED TO THEM THAT HEAR YOU.

I almost envy you the new joy that will fill your heart soon, when you fairly get connected with your congregation. The first love of a minister for his own flock is as original and peculiar a blossom of the heart as any other that could be named. And the bond that unites him to those whom he has been the means of converting or raising to higher levels of life is one of the tenderest in existence.

You have come to a hearty people, who will be quite disposed to put a good construction on all you do. This is a busy community, that appreciates a man who works hard. If you do your work faithfully, and preach with the heart and the head, they will come to hear you. It is wonderful how lenient those who hear us are. You will wonder, I dare say, some Sabbaths, that they sit to hear you at all, or that, having heard you, they ever come back again. But if a man is really true, he is not condemned for a single poor sermon. Honest and thorough work and good thinking are not so easily found in the world that a man who generally exhibits them can be neglected. If we fail it must surely generally be our own fault.

The more we put ourselves on a level with the people the better. We stoop to conquer. It is better to feel that we belong to the congregation than that it belongs to us. I like to think of the minister as only one of the congregation set apart by the rest for a particular purpose. A congregation is a number of people associated for their moral and spiritual improvement. And they say to one of their number, Look, brother, we are busy with our daily toils, and confused with domestic and worldly cares. We live in confusion and darkness. But we eagerly long for peace and light to cheer and illuminate our life; and we have heard there is a land where these are to be found—a land of repose and joy, full of thoughts that breathe and words that burn. But we cannot go thither ourselves; we are too embroiled in daily cares.

Come, we will elect you, and set you free from our toils, and you shall go thither for us, and week by week trade with that land and bring us its treasures and its spoils. Oh, woe to him who accepts this election, and yet, failing through idleness to carry on the noble merchandise, appears week by week empty-handed, or with merely counterfeit treasure in his hands! Woe to him, too, if going to that land he forgets those who sent him, and spends his time there in selfish enjoyment of the delights of knowledge! Woe to him if he does not week by week return laden, and ever more richly laden, and saying, Yes, brothers, I have been to the land; and it is a land of light, and peace and nobleness. But I have never forgotten you and your needs, and the dear bonds of brotherhood. And look, I have brought you this, and this, and this, back. Take it to gladden and purify your life!

I esteem it one of the chief rewards of our profession that it makes us respect our fellow-men. It makes us continually think of even the most degraded of them as immortal souls, with magnificent undeveloped possibilities in them—as possible sons of God, and brethren of Christ, and heirs of heaven. Some men, by their profession, are continually tempted to take low views of human nature. But we are forced to think worthily of it. A minister is no minister who does not see wonder in the child in the cradle, and in the peasant in the field—relations with all time behind and before, and all eternity above and beneath. Not but that we see the seamy side too—the depths as well as the heights. We get glimpses of the awful sin of the heart, we are made to feel the force of corrupt nature's mere inert resistance to good influences, we have to feel the pain of the slowness of the movement of goodness, as perhaps no other men do. Yet love and undying faith in the value of the soul and hope for all men are the mainsprings of our activity.

For the end we always aim at is to save those who hear us. Think what that is! What a magnificent life work! It is to fight against sin, to destroy the works of the devil, to make human souls gentle, noble, and Godlike, to help on the progress of the world, to sow the seed of the future, to prepare the population of heaven, to be fellow-sufferers and fellow-workers with Christ, and to glorify God.

This is your true work; and the only true measure of ministerial success is how many souls you save—save in every sense, in the sense of regeneration, and sanctification, and redemption.

HATING REPROOF.

Suppose it were not true that "he that hateth reproof shall die?" Then folly would be rampant. Wisdom would be at a discount. The bigger the fool the greater would be his success. Confusion would be universal. It would not then be true that godliness would be profitable in this life.

There are many ways of knowing a wise and good man. Sometimes you can tell him by his treatment of good men, sometimes by his treatment of bad men; sometimes by his behaviour under affliction; sometimes by his conduct in prosperity; sometimes by his silence; sometimes by his speech. Even a child is known by his doings.

There are as many ways of knowing a bad and foolish man. His words condemn him; his company tells who he is; his shame is often written on his forehead; his crimes have a doleful record in the memory of his friends. In vain does he attempt to conceal his arts and his follies. Often does he dive deep, but he does not succeed in getting his heels out of sight. He doubles on himself, but the hounds of hell still pursue him. He protests his innocence, but no one believes him. He tells marvellous stories, but no one credits him. Even when he speaks the truth, people know not what to think.

If such a one is reprov'd, he shows his aversion to it by avoiding his reprover, by laughing at him when he mingles with the profane, by contumely, by telling him to mind his own business, and by not quitting his evil courses. He may become more artful, more cunning, more secret in his operations; but it is of the nature of sin to come forth to the light.

There is nothing more foolish than hating reproof. It is like the conductor of a railroad train neglecting all the signals given to him. It is madness. It is desperation. It is true that reproof may be given in a wrong spirit, in a harsh manner, with undue severity, or with needless publicity. In such cases a wise man will dislike the manner or time of the warning, but he will not be averse to the counsel itself.

The most notable example of hating reproof found in very early history was probably that of Pharaoh. By words of authority and of kindness, and by ten awful plagues, he was warned to stop in his sinful career. He asked God's servants to pray for him. But he had at no time loved instruction. Duty was to him as nothing. His will and his passions had the mastery over him. His drowning in the Red Sea was as natural and unavoidable a result as one can conceive. He thought he was wiser than God. He was, in fact, as great a fool as ever lived. He loved death. He worked out his own ruin. He dug into hell.

The same madness was manifested by Belshazzar. The awful judgment that befell his grandfather was fully known to him. No sublimer sketch of Jehovah's character and ways is found than that given by Nebuchadnezzar. Yet it was all lost upon his grandson. The prophet Daniel still lived in Chaldea; but Belshazzar had no use for him, and never sent for him till it was too late. All that Daniel could do, when at last sent for, was to pronounce sentence of death on this guilty prince. And that sentence was executed in a few hours. The sun rose only to shine upon the putrefying carcass of the tyrant, who opened not the house of his prisoners, and who mocked the God of heaven, and praised the gods of silver and of gold.

Sacred history tells us of many a wretch whose end was as cheerless as that of the monsters just named. Time would fail us to tell of the persecutors of ancient and modern times who died in horror. Read history. The course of the wicked is always toward ruin. Sometimes, for a short season, progress in that direction seems to be stopped, at least checked. But it is a delusive seeming. Sin has no holidays. It eats like a cancer.

Dear reader, are you living in some sin? Have you found iniquity to be your master? Is there some form of temptation that you cannot resist? You have had warnings. Conscience has admonished you. Friends have given you hints which you ought to have heeded. Your being a professor or a non-professor of religion does not make your case the less critical. All prudent people see that you are bound to endless weeping and wailing unless by divine grace you shall soon escape from the snare of the devil. Oh! hear God's reproofs. Oh! be warned before it shall be said of you, "His own iniquities have taken him, and he shall be holden with the cords of his sins; he shall die without instruction, and in the greatness of his folly he shall go astray."

You cannot harden your heart against God and prosper. He scorneth the scornors. God will hold all your devices in derision. You cannot contend against the Most High. As well might the flax and the tow contend against the flame.

But God has great grace, plenteous mercy, full forgiveness for the penitent. Forsake your evil ways. Break off your sins by righteousness. Cease to do evil. Learn to do well. Accept with gratitude God's overtures of mercy. Open the door of your heart, and let the Saviour come in as a conqueror, and reign over you, his willing servant, his obedient child. Then iniquity shall not be your ruin. Then salvation shall be yours.—*Rev. Dr. Plumer, in N. Y. Christian Intelligencer.*

To acknowledge that we have done wrong to a fellow-being is to give evidence of growth in wisdom and grace, if the wrong was consciously done.

POLISHED steel will not shine in the dark; no more can human reason, however refined and cultivated, shine efficaciously but it reflects the light of divine truth from heaven. *Josh Foster.*

The temperate man is dear to the Deity, because he is assimilated to Him. The first and best of victories is for a man to conquer himself; to be conquered by himself is of all things the most shameful and vile.

THE
CANADIAN INDEPENDENT.

TORONTO, THURSDAY, JUNE 19th, 1879.

LIKING DIFFICULTIES.

IN an address delivered at the last Conference of his Pastor's College, Mr. C. H. Spurgeon says that the man is blessed who likes difficulties. And no cruer thought was ever uttered than this. Of course, Mr. Spurgeon is speaking of difficulties in Christian work, and especially the difficulties of preachers and pastors. But his remark applies in any and every direction.

No man is without his difficulties in this world. God seems to fill our pathway with obstacles, and then require of us that we surmount every obstacle and advance. And He does this in wisdom. Difficulties call forth what is best and strongest and manliest in men. They call faith and hope, courage and patience. And, for this reason, no true man will ever complain and whine when they thicken around him. Indeed, to every true man the sight of difficulties brings exhilaration. It stimulates him to a mightier endeavour than he would otherwise put forth. And putting forth such endeavour, he can from the outset rejoice in an assured victory, and no small victory at that.

There are many of our ministerial brethren in this land whose lot is in some respects very uninviting. Difficulties beset them behind and before, on the right hand and the left. Blessed are they if they find delight in grappling their difficulties and in overcoming them. There are those who have to struggle against the disadvantages which come from insufficient means. They labour diligently, faithfully, continuously, and they receive but little in the way of pecuniary remuneration. They have to deny themselves in some fashion every day. And, what is worse, they know very well that those for whom they labour are not doing what they might do for them. They know that pennies come where pounds should come. Blessed are they if they not only bear but like the difficulties of poverty for the Master's sake. There are those who have to deal with foolish, unreasonable, perverse men. They are planning for the best interests of Christ's kingdom, and their plans are frustrated here and there by the narrowness, the opinionativeness, the self-importance and self-glorification of those who should cooperate with them. Blessed are they if they can face such difficulties with cheerful heart. There are those who have to deal with dead, formal, worldly churches. They are devoting themselves to the furtherance of the Redeemer's cause; but their purposes fail because of the coldness, the apathy, the manifest inconsistencies and infidelities of their Christian associates. Blessed are they if they can meet such difficulties with unflinching faith. But why should not this blessedness come to all?

If God places us in any sphere whatever, the work that we find there, whatever may be its peculiarities, is of His appointment. And if there be serious difficulties there, we may depend upon it that our vanquishing them is part of the duties which He assigns us. And that should be enough to enable us to calmly bear any difficulty, and to do more, to glory in all our tribulations.

THE RELIGIOUS NEWSPAPER.

THE influence of a good religious newspaper as a constant visitor in the family, we think is greatly underrated. It is regular food for the mind, and is a constant invigorator of the family thinking.

In a well-conducted religious newspaper there are many points discussed in brief articles, and much information communicated from sources to which few of the readers themselves have access. It may require only ten minutes to read and possess what it may have cost the writer half a day to produce. What an amount of labour is thus represented in a single sheet! Can such a collection of valuable matter be read, week after week, without exerting a very decided influence on the reader?

Making all allowance for any indifferent matter which even a religious paper may contain, there is enough of a truly valuable character furnished during the year to render it cheaper, in a pecuniary point of view, than any similar amount of matter contained in books. While the paper should not set aside the use of books, its value ought not to be overlooked, as it ministers to our ever-recurring wants, and refreshes the mind in those hours that lie between business or more systematic study.

It is not a fanciful idea that a difference is discernible between a family in which a religious newspaper is well and regularly read, and one into which such an educational messenger never enters. It may not be always easy to describe the difference, but it is felt in many ways to exist. In regard to the operations of the Church especially, you feel a wideness and freshness in such a family which you find not where the paper is absent. How can it be otherwise? The very selfishness which excludes a religious paper from the family is already a sad contraction. The absence of the information which such a paper alone can give, makes the narrowness which you feel to exist still more oppressive. All pastors know what this contractedness is, though it may be difficult to describe it.

If any have been tempted by the severity of the times to dismiss their newspaper, we beg them to consider the matter. However much you may feel the necessity of economy, you cannot afford to suspend your Church paper. What you save by it in money, you will certainly lose in that which is much more valuable and precious.

The great design of a religious newspaper

is to do good, not alone by publishing what everybody believes, but what only a few may believe; publishing the latter because the few may possibly be in the right, and if they are not, their utterances will at any rate serve to awaken thought and elicit profitable discussion; thus helping, it may be, to preserve religious opinion from the dangers of stagnation. It is probable, therefore, that now and then we shall insert an article which some subscribers whom we esteem, and whose favour we desire to have, will not like; and we believe that we can afford to trust to the good sense of them all for the continuance of their kind regards, even though we may have inadvertently trodden upon their tenderest corns. They want a paper that shall reflect all shades of view which are consistent with charity towards God. They wish to know what other men are thinking, as well as to see reflected their own pet thoughts. They are accustomed to suppose that there may be good in things of which they themselves had never thought of, or thought of only crudely; and are therefore willing to be enlightened by candles which are not of their own dip.

NEWFOUNDLAND CONGREGATIONAL HOME
MISSIONARY SOCIETY.

The annual meeting of this Society was held in the lecture room of Queen's Road Chapel, St. John's, Feb. 27th, the Rev. Thomas Hall presiding. The attendance was large, and much enthusiasm was manifested as the various speakers pleaded with ability the claims of the Society. Every year shows a deepening interest in this good work, and steady progress. The Society is yet in its infancy, and the means at its disposal is small; but, through the blessing of Almighty God, it is accomplishing a precious work.

There is a wide and needy field for missionary effort in Newfoundland. Preachers and teachers are required in many parts. It becomes the duty of all who have means and influence to employ them to the glory of God.

This Society is trying faithfully to contribute somewhat to the general good of the colony. It will be seen by the report of the Secretary that, during the past year, the work of education has been combined with that of the missionary. It is the earnest desire of the Committee to assist other settlements to establish schools. There are many destitute places looking to them for help; they are reluctant to refuse, but, without a larger income, it is impossible to do more. Will the readers of this lend a helping hand? Every one can do something more than has been done in the past.

NINTH ANNUAL REPORT OF NEWFOUNDLAND CONGREGATIONAL HOME MISSIONARY SOCIETY.

In presenting the report of the Society's operations for the past year the Committee regret not being in a position to place before you much information respecting the various mission stations. Reports from Random, Twillingate and Bay de North, from some unaccountable cause, not having come to hand; consequently, this report will be rather meagre.

The Committee regret having to record the death of their venerable and beloved missionary, Rev. Geo. Hanington, in July last. Eight years since he became the pioneer of this Society, in Rendell Harbour, Trinity Bay, where, during that time, he laboured most indefatigably for the Master, faithfully doing the work of an evangelist and giving full proof of his ministry; God blessing his work and giving him souls for his hire. Through his effort a church has been built and a school established where none existed before, thereby giving the present generation the benefit of a good education. The people were much attached to him, for he possessed all the qualifications necessary to endear himself to those amongst whom he laboured. He was remarkable for his gentlemanly and courteous bearing, his amiability and kindness of disposition, calm and placid temperament, combined with great firmness of purpose. Having finished the work God gave him to do, he peacefully put off the mortal and put on immortality. His death was very sudden, so that it may be truly said, "He died in harness," having preached twice on the previous Sabbath. A few hours illness terminated his useful life. His last words were, on entering the valley, "I am going home." The deceased gentleman was in his 68th year, and was interred in Rendell Harbour cemetery, amidst the scenes of his labours. All legal claims being met, the residue of his property was left to the Society.

The Committee feeling the importance of immediately filling the vacancy caused by the death of Mr. Hanington, after careful consideration, engaged the services of Mr. John

Squires for a period of three months on trial, he having had some experience in evangelistic work. The Rev. Mr. Hall was deputed to accompany him; to introduce him to the congregation. He entered upon his labours with every prospect of success.

In October last our worthy Vice-President again visited Random and reported the mission in a very satisfactory condition—Mr. Squire's services being very acceptable. The people were unanimous in their wishes for him to remain.

Your Committee believing Mr. Squires to be the right man for the place, have re-engaged his services for a further term of nine months. Since the death of Mr. Hanington the support of the school-teacher has devolved upon this Society.

A petition from the congregation of Twillingate, presided over by Mr. Wilson, the Society's agent there, came before the Committee, stating their wish to be organized as a Congregational church. The request having been submitted to the church, the Rev. Mr. Hall, in September, went round and complied with their desire, by ordaining Mr. Wilson as their pastor and installing three deacons. This mission promises to be a very important one, and, in course of time, entirely self-supporting. The church is composed of earnest Christian workers—pastor and people being united in their efforts to promote spiritually and temporally the work in which they are engaged. Hitherto they have had their services in the Temperance Hall, but a building has been purchased with the intention of converting it into a commodious and comfortable place of worship. There is land attached, affording ample space for a cemetery, school-houses and a parsonage, for which £150 have to be paid in instalments.

From information received from time to time by the Committee from Mr. Thompson, from the Bay de North Mission, it is gratifying to know that the work there is going on prosperously, all opposition in many places having altogether ceased, so that our devoted missionary has now the field before him; and he is unsparing in his efforts to ameliorate the social condition of the people, at the same time, working most zealously and self-denyingly for the spiritual good of those who come within his reach and influence. Many important settlements of Fortune Bay are anxiously asking for preachers and teachers. Your Committee regret that their means are so limited that they are unable to do more. During the autumn, the place was visited by Miss Good, who reports that the school is making good progress—being well conducted and largely attended—her presence and sympathy greatly encouraging and cheering the school teacher, Miss Radford, who is earnest and persevering in her efforts among the young.

Some of the inhabitants of Mose-Ambrose, Fortune Bay, having petitioned your Committee, asking for a school teacher; and, being willing to advance the interests of education, as far as their means will allow, have selected one from the training school in connection with this church. She entered upon her duties in December last, for one year from that time, the people there guaranteeing £18, your Committee being responsible for £10 in addition.

It is gratifying and encouraging to the Committee to have the cordial and hearty co-operation of the ladies, in their noble work—they having formed themselves into an auxiliary to raise funds to assist in building a residence for the teacher, under the same roof as the school-house now in course of erection at Rendell Harbour, and for the purpose of education generally,—the sum of £29 6s. 10d. has been already contributed. The Committee beg to tender them their best thanks.

The members of the Juvenile Missionary Association have not abated their zeal and interest in the Society's work, having again contributed by their united efforts a considerable amount to the funds. The Committee appreciate the continued valuable aid of the young people of the Sabbath school year after year, and warmly thank them for their assistance, for without it the operations of the Society would be considerably curtailed.

In closing this short report, the Committee acknowledge the growing importance of the mission work, and plead with those who are interested for redoubled effort in the coming year. There are thousands of souls in this island destitute of the bread of life; many places yet steeped in sin, ignorance and superstition; numbers calling out for the advantages of education. And on all sides we hear the cry, "Come over and help us!" May the Lord who loveth a cheerful giver touch the hearts of those to whom He Himself has given abundance of this world's goods, that they may pour into His treasury of their abundance; and may the sympathy and help of all be enlisted anew in this "work of faith and labour of love." And looking up to the Great Father of the universe we supplicate His continued help and blessing.

RICHARD NEYLE, Secretary.

St. John's, Feb. 27th, 1879.

The following resolutions were passed:

(1.) Moved by Mr. Beer, seconded by Mr. Robert Barnes, "That the report now read, with the statement of accounts, be adopted, printed and circulated under the direction of the Committee."

(2.) Moved by Mr. Seymour, seconded by Mr. R. Chancey, "That this meeting recognizes the goodness and blessing of God in the success which has attended the operations of this Society from year to year, and pledges itself to increased activity and earnestness in great work in the future."

(3.) Moved by Mr. Wm. Barnes, seconded by Mr. A. Parsons, "That the most cordial thanks of the meeting are given to the Ladies' Auxiliary for their valuable assistance and co-operation in obtaining funds."

(4.) Moved by Mr. Cruickshank, seconded by Capt.

Davis, "That this meeting appreciates the zeal and pertinacity displayed by the Juvenile Missionary Association in collecting for the Society, and hereby give them their unanimous thanks."

(5.) Moved by Mr. L. T. Chancey, seconded by Mr. Samuel Shaw, "That the hearty thanks of this meeting are tendered to the Colonial Missionary Society for their past help and encouragement, and in view of the spiritual destitution of many parts of the island would urge upon them the great necessity of increased assistance."

(6.) Moved by Mr. P. Knight, seconded by Mr. Haddon, "That the thanks of this meeting be given to the officers and Committee for the past year, and that the following be the officers and Committee for the present year. President, Rev. Thomas Hall; Treasurer, Mr. H. W. Seymour; Secretary, Mr. P. D. Knight; Committee, Messrs. Cruickshank, L. F. Chancey, J. Beer, Robert Barnes, J. Calver, J. H. Martin, E. Thomas, W. Barnes, R. Chancey, A. Parsons, T. Davis, J. Shepherd, I. Gale, A. Northfield, J. Haddon."

Newfoundland Congregational Home Missionary Society in account with the Treasurer.

DR.

1878. To Paid, Missionary Harrington's account, £10; Missionary Squire, half year, £30; Missionary travelling expenses, £1 10s. 1d.; Missionary Thompson, Missionary Wilson, one year, each, £60; Missionary travelling expenses, £2; Miss Hiscock, teacher, Rendel Harbour, £15; Teacher at Mose-Ambrose, £5; Travelling expenses, £9 18s. 2d.; Publishing annual report, 1877, £4; Repairs, Rendel Harbour Church, £10 9s.; School-house and teacher's residence, at Rendel Harbour, £30; Reading desk for church at Bay de North, £1; Balance at Commercial Bank, £82 17s. 5d. Total, £321 8s. 9d.

CR.

1878. By balance of last account at Commercial Bank, £46 2s. 10d.; Collection at annual meeting, £6 13s. 9d.; Proceeds of children's concerts, per Miss Chancey, £19 4s. 6d.; Private concert, 5s.; Proceeds missionary boat (sold), £12 10s.; Collected at monthly missionary prayer meetings, £10 17s. 9d.; Mrs. William Murray's missionary box, £1; Miss Louisa Barnes' missionary box, 18s.; Master Earle's missionary box, 12s. 3d.; Mrs. Cruickshank's Sunday school class box, 11s. 1d.; Miss Good's Sunday school class box, 7s. 10d.; Miss Radford's Sunday school class box, 6s. 8d.; Miss Winton's Sunday school class box, 5s. 8d.; Miss Chancey's Infant class, 5s. 6d. Subscriptions received from Rev. Thomas Hall, Mrs. Hall, each, £1 5s.; Hon. P. G. Tessier, £5; Mr. Howe, Mrs. Howe, each, £2; Mr. Neyle, Mrs. Neyle, each, £1 10s.; Mr. J. H. Martin, £5; Mr. J. N. Finlay, £3; Mr. J. Calver, £2 10s.; Mr. H. W. Seymour, Mr. A. Taylor, each, £2; Mr. J. Hutchings, Mr. James Hutchings, each, £1 1s.; Misses Good, Mr. P. G. Tessier, jr., Mr. J. McDonald, Mr. Joseph Beer, Mr. Robert Barnes, Mr. Edward Thomas, Mr. Prescott Bulley, Mr. L. T. Chancey, Mrs. L. T. Chancey, Capt. McDougall, each, £1; Mr. Samuel Shaw, 18s.; Mr. Richard Knight, Mr. W. J. Barnes, each, 15s.; Mrs. Chancey, Mr. Richard Barnes, Mr. Charles Barnes, Mr. James Tessier, Mr. A. Parsons, Mr. P. D. Knight, Mr. Robert Chancey, Mr. Isaac Collins, Mrs. Isaac Collins, Mrs. Jackman, each, 10s.; Mrs. Colton, 7s. 6d.; Mr. William A. Knight, Mr. Cruickshank, Mr. T. Gale, Mr. G. Smith, Mr. Longwill, Capt. Davis, each 5s.; Master H. B. Winton, Master Alick McLaren, each, 2s. 6d.; Drafts on Colonial Missionary Society, (£93 15s. stg.), £112 10s.; Donations, E. U. Sabbath school, Motherwell, Glasgow, Scotland, £3 12s.; Mrs. Weston, Somerville, Mass., £1 5s.; Calvary Congregational Church, Montreal, £7 7s. 3d.; Middleboro, Mass., Congregational Church, £2 15s. Ladies' Auxiliary: Collected by Mrs. M. Chancey and Miss Earle, £10 19s. 4d.; Collected by Mrs. Cruickshank and Miss Barnes, £8 3s. 1d.; Clothing sold, £8 15s. 10d.; Proceeds of clothing made by children in training school, £1 8s. 7d.; Collected by juveniles at Christmas, 1878, £25 19s. 4d.; Less £10 stg., to support Daniel Spencer, Ward, India, £12. Total, £321 8s. 9d.

JAMES HOWE, Treasurer

Audited and found correct: H. W. SEYMOUR, I. HALL. St. John's, Newfoundland, February 27th, 1879.

REPORT OF THE LADIES' AUXILIARY TO THE HOME MISSIONARY SOCIETY.

In presenting a brief report of the "Ladies' Auxiliary to the Home Missionary Society," the Committee desire to express their thanks to the ladies who have kindly assisted them in their endeavours to aid in this important work. Our Auxiliary has been only some five months in existence, and already the sum of £29 6s. 10d. has been raised, which amount has been given towards the erection of a school and teacher's residence at Kendall Harbour.

The Committee are thus encouraged to put forth still greater effort in this good cause.

The subscribers are called upon weekly, quarterly, yearly, as most convenient to them by the collectors.

We have also received valuable assistance from the Misses Good in clothing, pictures, and other things, some of which was the work of the children in their school. Most of these articles have been sold, and the proceeds given to increase our funds.

We now earnestly solicit the ladies of the congregation to co-operate with us in this work and continue their assistance. "Let us not grow weary in well-doing, for in due season we shall reap if we faint not."

May we each be stimulated to do our utmost now, knowing that our working time will soon be over. And at last, may it be said of each one of us, "She hath done what she could." M. A. CRUICKSHANK, Secretary.

COLLECTED BY MRS. R. CHANCEY AND MISS BARLE.

Mrs. Martin, Mrs. Matthews, Mrs. Collins, each, 10s.; Mrs. Hall, 12s.; Mrs. M. P. Chancey, Mrs. Finlay, each, 10s.; Mrs. Neyle, Mrs. Calver, each, £1; Miss Knight, 2s. 6d.; Mrs. Charles Tessier, 3s.; Mrs. Davis, 6s.; Miss Good, 7s. 6d.; Miss Barnes, 12s.; Mrs. Longwill, 5s.; Mr. L. T. Chancey, 10s.; Mrs. Cowan, Mrs. Earle, Mrs. Cross, Miss Ellis, Mrs. James Cadwell, each, 2s. 6d.; Mr. W. Coffel, 5s.; Mrs. Chancey, Mrs. Parsons, each, 2s. 6d.; Mrs. A. Parsons, 7s. 6d.; Mrs. Howe Mrs. Duckworth, Margaret and Eliza Hall, Mrs. Winton, each, 5s.; Captain Lyes, 3s.; Mrs. Nichols, 2s. 6d.; Miss Nichols, 2s.; Mrs. Ann Nichols, 6d.; Mrs. E. C. Chancey, 1s.; Mrs. Beer, Mrs. Wiseman, each, 3s.; Mrs. Shephent, 2s.; Mrs. Garland, 1s.; Mrs. Colton, 1s. 4d.; Miss Radford, 1s. 4d.

COLLECTED BY MRS. CRUICKSHANK AND MISS BARNES.

Mrs. MacLaren, 3s. 6d.; Mrs. Pippy, 5s.; Mrs. White, 9s.; Mrs. Langmead, 5s. 6d.; Mrs. Trudeau, 6d.; Mrs. Barnes, (Lay Bank) 1s. 6d.; Mrs. E. Colton, 5s.; G. Langmead, 3d.; Mrs. Smith, 12s.; Mrs. Ainsworth, 1s. 6d.; Miss S. Radford, 8s.; Mrs. Ramsey, 10s.; Mrs. A. Barnes, 1s.; Mrs. C. Barnes, 5s.; Mrs. Edward Barnes, 5s.; Mrs. Tessier, £1 5s. 4d.; Mrs. S. Colton, 2s. 6d.; Mrs. Trotman, 5s.; Mrs. W. Murray, 10s.; Mrs. L. Barnes, Mrs. A. Seymour, each, 5s.; Mrs. Seymour, Mrs. W. Barnes, each, 10s.; Capt. McDougall, A Friend, each, 5s.; Mrs. Longwill, 2s. 6d.; Mrs. Cruickshank, 5s.

CHRISTIAN "GIVING UP."

It is a pitiful thing to see a young disciple going about and asking everybody how much he must "give up" in order to be a Christian. Unfortunately, many of those who take it upon themselves to instruct him give him the same impression of Christian discipleship—that it consists chiefly of giving up things that one likes and finds pleasure in. But a man in solitary confinement might as well talk about what he must "give up" if he is pardoned out of prison, or a patient in consumption about what he must "give up" in order to get well. The prisoner must give up his fetters, and the invalid his pains and his weakness—these are the main things to be sacrificed. It is true that the one has the privilege of living without work, and the other the privilege of lying in bed all day; these are privileges that must be relinquished, no doubt. And so there are certain sacrifices to be made by him who enters upon the Christian life, but they are "not worthy to be compared" with the liberty and dignity and joy into which the Christian life introduces us; and to put the emphasis upon this negative side of the Christian experience, as so many are inclined to do, is a great mistake.—Sunday Afternoon.

WORK AND OVERWORK.

How many women fail to make this distinction; or, making it, fail to profit by it. How many pale faces, aching backs, sleepless nights, dyspeptic days grow out of this tendency among wives and mothers to overdo in some direction. It may be sewing, it may be cooking, it may be a laudable ambition to have the house in perfect order, or it may be the care and training of children which so absorbs strength and energy, but in each and every case the aim, if followed too intently, will result in pain and weariness.

Moderation, a wise moderation in all things, is the only rule of success. Don't, you poor over-tired woman who may read this, don't attempt so much. Be satisfied to leave something for to-morrow. Let the day bring you a resting time as well as a working time. Suppose the curtains don't get put up, or the hall carpet isn't put down until next week? Will it matter so very much after all? Once more we say, at the risk of being tedious, *be moderate*. Work is a necessity in one way or another to all of us. Overwork is of our own making, and, like all self-imposed burdens, is beyond our strength.

Very often it happens that we have too much to do, because we failed to do the work of the hour in its season. An unwise postponement brings us into difficulties. What should have been accomplished conflicts with what is now necessary of accomplishment, and the result is confusion. Besides, the consciousness of being behindhand fatigues one. The only way to avoid overwork is to be punctual, careful, and moderate.—Christian Intelligencer.

The notorious Widdows has appeared in Dundee, Scotland, and caused a stir.

The Sunday School.

INTERNATIONAL LESSONS.

LESSON XXVI.

June 29, 1879. } REVIEW. } Mal. iv. 1-6.

GOLDEN TEXT.—“We trust in the living God, who is the Saviour of all men, specially of those that believe.”—1 Tim. iv. 10.

HOME STUDIES.

M. Job. xxxiii. 14-30; xlii. 1-10.... Lessons I., II.
T. Esther iv. 10-17; Isa. xlii. 1-10.... Lessons III., IV.
W. Isa. liii. 1-12; Iv. 1-11.... Lessons V., VI.
Th. Mic. iv. 1-8; Joel ii. 28-32.... Lessons VII., VIII.
F. Ezek. xxvi. 7-14; xxxvii. 1-10.... Lessons IX., X.
S. Zech. iv. 1-14.... Lesson XI.
S. Mal. iii. 8-18.... Lesson XII.

HELPS TO STUDY.

Repeat in each lesson, Title, Golden Text and Outline.

1. Sanctified Afflictions: Job xxxiii. 14-20.—With what afflictions was Job visited? Who came to him in his afflictions? What did they suppose? By whom were the words of this lesson spoken? What does it teach about affliction? What three calls are here mentioned? How does God call by each? Can we determine a person's character by his condition in life? How should we act when in trouble?

2. Prosperity Restored: Job xlii. 1-10.—What confession did Job make? Did the Lord accept his submission? How did He rebuke Job's three friends? What did He require them to do? Why? What did the Lord do for Job? What is said of his latter days? What does his history teach us?

3. Queen Esther: Esth. iv. 10-17.—Who was Esther? How did she become queen? Who was Mordecai? Haman? What plot did Haman form? What did Mordecai do? What did he urge Esther to do? Why did she fear? What noble resolve did she form? What was the result? What does this lesson teach us?

4. The Coming Saviour: Isa. xlii. 1-10.—Who is the Redeemer of God's elect? What is predicted concerning Him? By whom was He called and sent? For what purpose? What will be the result of His coming? How should these predictions be received? What does this lesson teach us?

5. The Suffering Saviour: Isa. liii. 1-12.—How long before the coming of Christ was this lesson written? What did it predict concerning His reception? His sufferings and death? How were these predictions fulfilled? What is here predicted concerning the result of His sufferings? How have these predictions been fulfilled? How are they yet to be more gloriously fulfilled? What may we learn from this lesson?

6. The Saviour's Call: Isa. lv. 1-11.—Who is the speaker in this lesson? Who are called? What is the invitation given? What urgent appeal is made to them? By what promises are they encouraged? What does this lesson teach us?

7. The Saviour's Kingdom: Mic. iv. 1-8.—Who was Micah? How long did he exercise the prophetic office? Who were his contemporaries? How does Christ execute the office of a king? What is here foretold concerning the establishment of His kingdom? Its peace? Its prosperity? What can we do to hasten the fulfilment of these prophecies? What do we pray for in the second petition?

8. The Holy Spirit Promised: Joel ii. 28-32.—Who was Joel? What was the occasion of his prophecies? What great blessing is here foretold? By what wonders will it be attended? What promise is given? Where else are these words quoted? By whom? How have they been fulfilled? How are we made partakers of the redemption purchased by Christ?

9. Prophecy against Tyre: Ezek. xxvi. 7-14.—Who long did he continue it? Where was Tyre? Of what sins was Ezekiel? When did he begin his prophetic work? How was she guilty? What is here predicted concerning her? How have these predictions been fulfilled? What does this lesson teach us?

10. The Valley of Dry Bones: Ezek. xxxvii. 1-10.—Whither was the prophet taken in vision? Who were represented by these bones? Of whom also are they an apt emblem? What was the prophet commanded to do? Did he obey the command? What was the effect produced? What did all this foreshow? How is it emblematical of the conversion of sinners? What may we learn from this lesson?

11. The Need of God's Spirit: Zech. iv. 1-14.—With whom was Zechariah contemporary? What was the object of his mission? Give an account of his vision? How is it interpreted? Who were Zerubbabel and Joshua? How were they to succeed in building the temple? How is Christ's spiritual temple to be built? Why do we need the presence and help of the Holy Spirit?

12. Consecration to God: Mal. iii. 8-16.—Who was Malachi? With whom was he probably contemporary? What rebuke does the prophet give the Jews? What calamities had their sins brought upon them? What does he urge them to do? What does the Lord promise in case of obedience? How had their words been shut against the Lord? With what effect? What had those that feared the Lord done? What does the Lord say concerning them? What difference will finally be made between the righteous and the wicked?

Around the Table.

“THE PALACE O' THE KING.”

BY THE LATE WILLIAM MITCHELL, EDINBURGH.

It's a bonnie, bonnie warl'
That we're livin' in the noo,
An' sunny is the lan'
We often traivel throo;
But in vain we look for something
To which our hearts can cling,
For its beauty is as nothing
To the palace o' the King.

We like the gilded simmer,
Wi' its merry, merry tread,
An' we sigh when hoary winter
Lays its beauties wi' the dead;
For though bonnie are the snaw-flakes,
An' the down on winter's wing,
It's fine to ken it daurna touch
The palace o' the King.

Then, again, I've juist been thinkin'
That when a' thing here's sae bricht,
The sun in a' its grandeur,
An' the mune wi' quiverin' licht,
The ocean i' the summer,
Or the Woodland i' the spring,
What maun it be up yonner
I' the palace o' the King.

It's here we hae oor trials,
And it's here that He prepares
A' His chosen for the raiment
Which the ransomed sinner wears.
An' it's here that He war' hear us,
Wi' oor tribulations sing,
“We'll trust oor God who reigneth
I' the palace o' the King.”

Though his palace is up yonner,
He has kingdoms here below,
An' we are His ambassadors
Wherever we may go:
We've a message to deliver,
An' we've lost a' hame to bring
To be leal and loyal-heitet
I' the Palace o' the King.

O! it's honour heaped on honour
That His courtiers should be ta'en
Frae the wand'rin' anes he died for,
I' this warl' of sin and pain,
An' it's su'eat love an' service
That the Christian aye should bring
To the feet o' Him who reigneth
I' the palace o' the King.

An' lat us trust Him better
Than we've ever done afore,
For the King will feed His servants
Frae His ever-bounteous store;
Lat us keep a closer grip o' Him,
For time is on the wing,
An' soon He'll come and tak' us
Tae the palace o' the King.

Its Iv'ry halls are bonnie,
Upon which the rainbows shine.
An' its Eden bow'rs are trellised
Wi' a never-fadin' Vine;
An' the pearly gates of Heaven
Do a glorious radiance fling
On the starry floor that shimmers
I' the palace o' the King.

Nae nicht shall be in Heaven,
An' nae desolatin' sea,
And nae tyrant hoofs shall trample
I' the city o' the free;
There's an everlastin' daylight,
An' a never-fadin' spring,
Where the Lamb is a' the glory,
I' the palace o' the King.

We see our frien' await us
Ower yonner at His gate;
Then let us a' be ready,
For ye ken it's gettin' late;
Lat our lamps be brichtly burnin';
Lat's raise our voice and sing,
Synce we'll meet to part nae mair,
In the palace o' the King!

AN APPEAL TO YOUNG READERS
OF THE “CANADIAN INDEPENDENT.”

MY DEAR CHILDREN,—I wish I could get you all collected around me to tell you about the little patients in the Hospital for Sick Children here in Toronto, but as

that cannot be done I want every one of you boys and girls in the Dominion to consider this letter addressed especially to you, as though it came through the post office with your name addressed on the envelope.

Imagine that you are taking a walk with me and that we stop at this plain-looking house. We might have passed it by but for the large sign, “Hospital for Sick Children.” When we enter we know at once we are not in an ordinary house. Let us first go up stairs to the nursery where I love best to visit. This you see is a large square room, light and airy; all round the sides are ranged little cots with white counterpanes, on the walls many bright and pretty pictures, and in the little and big easy chairs standing about are tiny children not able to walk; here is a doll's house, there a whole family of dolls. Don't you think it looks cheerful and homelike? That door opens on a wide verandah, where on summer days the little girls play, and some, too sick to sit up, have their cots wheeled out into the fresh air. Let us go round to some of their cribs and see who lies there, perhaps you will make some little friends among them as I have done. The corner used to be Eliza's place. She lay there more than fourteen months with a terrible disease in her hip. She is about five years old and has such a sweet face that has grown brighter lately since she has been promoted to a pair of crutches, and hops about every day as lively as possible. The first time I visited this nursery I was greatly struck by a very sweet child, “Little Mary,” but you will not see her there to-day. She lay in the opposite corner to Eliza and was about the same age, but looked much worn and pale. She had one of the sweetest and most patient little faces I ever saw. Her voice was so gentle, her hands so white and thin, you would have felt sorry from your hearts to have seen her, dear children, as I did. She told me that about a year and a half before, a playmate had pushed her down in the street and hurt her knee so badly that she has lain in bed, suffering terrible pain, ever since. But there was no complaint, only answers to any questions, then she repeated so sweetly a hymn about Jesus the kind Shepherd “seeking to save” His little lambs. The next time I went to the Hospital I found her cot empty, and asking one of the other children about her, she told me that about a week before, one evening she had said her prayers and a hymn, and had heard one of the other little ones say hers beside her crib, then had gone quietly to sleep, an hour after “nurse” found her very ill, and in spite of all that could be done she died in a few hours. The kind Shepherd had looked pityingly on His suffering lamb, and, taking her to His bosom, had carried her safely to His fold above, where she can never suffer any more. We must speak to two little girls about nine years old who are such great friends—one, Minnie, has no power to walk, but sits in a large

rocking chair; the other, Emily, hops about on crutches like a friendly little sparrow watching over the others and waiting on them.

There is another ward with older girls, but we will not have time to stop there to-day, the boys will be wondering if it is a girl's Hospital.

We will go down stairs again. In the first ward we come to seven cots, in the second, five, all with boys in them. It would take too long to talk to them all now. There is "Big Tom," and "Little Tom," "Big Willie," "Wee Willie," and "King Willie," Joe, George, Albert, and many more, that some other time I mean to tell you all about. To-day we will only stoop and kiss "Wee Willie," only five years old, who has lain there for four long months, his dear little head strapped in a steel cage, and fastened to the top-head of the bed so that he cannot move, yet he is a great little chatter-box and always tells you that he is a "dood boy."

You will be wondering how you can help those children who seem so well cared for and happy, and, best of all, are taught about the kind Saviour. You live so far away, some of you, you cannot take the place of those kind nurses, or go to amuse the little folk when they grow tired of their toys and picture books. No, but I will tell you what you can do. Your little neighbours in the United States did for the St. Luke's Hospital in New York, what I want you to do for the Toronto Children's Hospital. I want you to take a cot for your own and call it the Canadian children's cot; save your pennies; earn more by little services about home; send this, no matter how small, to the editor of the CANADIAN INDEPENDENT, telling him what it is for. He has kindly promised to take care of it till there is enough to endow your cot. It will never be empty, and from time to time I will write to you telling you about your little child. Each one of you may call it your own and feel that you are doing it for Jesus' sake, who loves little children.

It will not be such a very large sum—only a little over \$1,000. As you send it, the editor will acknowledge it in the next issue of the paper. You will thus know it has reached him and also see what other little children are sending from other places.

B. S.

Toronto, May, 1879.

PETRARCH'S WORD.

PETRARCH was a poet whose home was in that soft and sunny land called Italy. One day he was summoned to court as a witness on a trial. On entering the witness box he prepared to take the usual oath, when the judge, closing the Holy Book, said,

"As to you, Petrarch, your word is sufficient."

Wasn't that a fine compliment to the poet's character? He had always been so careful to

speaking the truth that his bare word was considered equal to other men's oaths. Noble poet. May every child in every family be as truthful as Petrarch.

A GOOD NAME.

"A good name is rather to be chosen than great riches."

Children, choose it,
Don't refuse it;
'Tis a precious diadem;
Highly prize it,
Don't despise it;
You will need it when you're men.

Love and cherish,
Keep and nourish;
'Tis more precious far than gold;
Watch and guard it,
Don't discard it;
You will need it when you're old.

DONE HELPING THEM.

"I HAVE done helping them," said an old farmer, speaking of his sons. "I gave them a start, but they managed badly and made losses. And my daughters all married well; their husbands are mechanics who made high wages—three or four dollars a day—in prosperous times; but they spent it as fast as they made it, and thought nothing of going on a frolic that cost them twenty-five dollars; now they are out of work, and for a long time past I have been paying their rent; but I have done helping them now, for, what with the sickness I have had in my own family, the money I have saved is just about used up, and I have only the farm left." This old farmer had pursued just the opposite course from that of his sons and sons-in-law. He had enjoyed life rationally, but had carefully proportioned his expenses to his income, always keeping the income the larger of the two. The result was that he had been able to relieve the necessities of his sons and sons-in-law when their own improvidence had reduced them to the verge of want. The example of these young men should serve as a warning. It is example to be shunned, while that of the old farmer is worthy of every young man's imitation. Whatever your income, carefully and scrupulously, with undeviating regularity, lay aside a small percentage of it, and it may some day prove a source of the greatest relief to yourself and to those you love.

MIRTH AT MEAL-TIME.

EVERYBODY should plan to have pleasant conversation at the table, just as they have good food. A little story-telling, a little reading, it may be of humorous things; anecdotes will often stimulate the joyous elements of the mind and cause it to act vigorously. Try and avoid going to the table all tired out. Let all troublesome topics be avoided. Think and say something pleasant. Cultivate mirth, and laugh when anything witty is said. If possible, never eat alone. Invite a friend of whom you are fond, and try to have a good time. Friendship and friendly intercourse at the table whet the appetite and promote the flow of animal spirits.

SKIPPING THE HARD POINTS.

BOYS, I want to ask you how you think a conqueror would make out who went through a country he was trying to subdue and whenever he found a fort hard to take left it alone. Don't you think the enemy would buzz wild there, and when he was well in the heart of the country, don't you fancy they would swarm out and harass him terribly?

Just so, I want you to remember, will it be with you if you skip over the hard places in your lessons, and leave them unlearned, you have left an enemy in the rear that will not fail to harass you, and mortify you times without number.

"There was just a little of my Latin I hadn't read," said a vexed student to me, "and it was just there the professor had to call upon me at examination. There were just two or three examples I had passed over, and one of those I was asked to do on the blackboard."

The student who is not thorough is never well at his ease. He can never forget the skipped problems, and the consciousness of his deficiencies makes him nervous and anxious.

Never laugh at the slow, plodding student; the time will surely come when the laugh will be turned. It takes time to be thorough, but it more than pays. Resolve, when you take up a new study, that you will go through it like a successful conqueror, taking every strong point. If the accurate scholar's difficulties closed with his school life, it might not be as great a matter for his future career. But he has claimed to himself a habit that will be like an iron ball at his heel all the rest of his life. Whatever he does will be lacking somewhere. He has learned to shirk what is hard, and the habit will grow with years.

Official Notices.

THE Secretary of the Labrador Mission begs to acknowledge, with many thanks, the following contributions:—A parcel of books, hymn-books, and Sabbath School papers, from the Rev. S. T. Gibbs, Toronto. A box of assorted tracts (no address given). A box of Sabbath School papers from the Guelph Sunday School. The above have been sent to Quebec, and forwarded from there. Within the last few days a valuable contribution has been received from the ladies of the Dorcas Society of the Northern Congregational Church, Toronto, consisting of hoods, mittens, and other useful gifts for Miss Warriner's pupils. In all likelihood these will accompany Miss Warriner on her return trip to Labrador. She will probably sail from Quebec, on or after the 20th June. E. TOLLER, Sec. Lab. Miss'n.

UNION OF NOVA SCOTIA AND NEW BRUNSWICK.—Arrangements have been made with the Bay and River Steamers, and also with the Intercolonial Railway, by which parties attending the Union, having paid one first-class fare, will be returned, free of charge, on presentation of certificate signed by the Secretary. No arrangement has been made with the Windsor and Annapolis Railway, as no inducement is offered, except for large numbers. The attention of all the Churches is called to the annual collection on behalf of the Union. All who purpose attending the Union are requested to forward their names, without delay, to the Rev. S. Sykes, of Keswick Ridge, N.B., in order that provision may be made for their accommodation. The annual meeting of the Ladies' Home Missionary Society in connection with the Congregational Union of Nova Scotia and New Brunswick, will be held contemporaneously with the sessions of the Union. It is very important that every Church in the Lower Provinces, belonging to the Denomination, should be represented at this particular time, in view of the severance of our connection with the Upper Provinces. DUNCAN MCGREGOR, Sec. Liverpool, N.S., June 6th, 1879.

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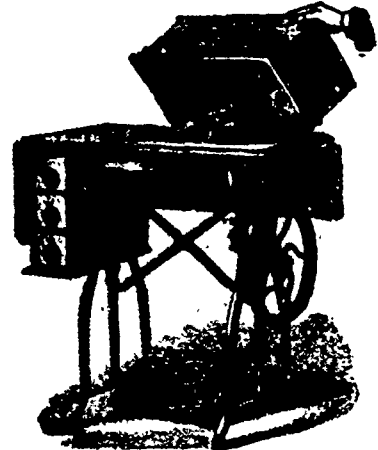
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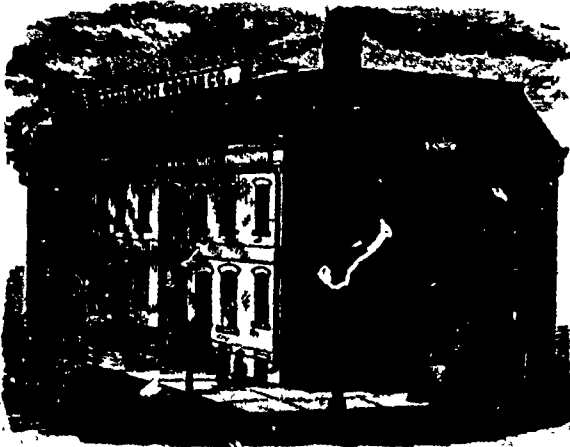


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INTERNATIONAL EXHIBITION. (No. 935)
PHILADELPHIA, 1876.

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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APPROVAL OF GROUP JUDGES.
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JOSEPH HENRY, GEO. F. BRISTOW, J. E. HILGARD, P. F. KUKA, F. A. BARNARD
A true copy of the Record. FRANCIS A. WALKER, *Chief of the Bureau of Awards.*
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