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The Canadian Independent.

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

Vol. 25.

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EDITORIAL DEPARTMENT

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

BUSINESS DEPARTMENT.

All Subscriptions and advertisements should be sent to the Business Manager, Rev. J. B. SILCOX, 340 Spadina Avenue, Toronto, Ont. Subscription \$1 per annum, payable in advance. Remit by Money Order, Draft, or Registered Letter. We want an active Agent in each Church. Advertising rates sent on application.

We are requested by a gentleman to say that he has official notice that F. C. Burnand, is not to be editor of "Punch," as was stated in our last issue.

THE contest for the bishop still goes on. The laity cling to Dr. Sullivan, and the clergy to Provost Whitaker. It is a square fight between clergy and laity. We trust the laity may win.

THE Rev. J. Alanson Picton, M.A.,—the head and front of the offending in the matter of the now celebrated Leicester Conference—has retired from the ministry of the St. Thomas' Square Church, Hackney, with a view to devoting himself wholly to literary work. His exodus from the pulpit at Hackney is greatly deplored by all the friends of St. Thomas' Square. Mr. Picton has not consulted his personal preferences. He believes that Christian literature opens to him a wide and effectual door of usefulness.

The scenes at the late state ball at Ottawa were sadly marred by the presence of several persons in a state of beastly intoxication. It appears that there was an unlimited amount of intoxicants provided. And yet our Governor-General had scarcely got through with his reception of the Good Templars' deputations, and his eulogy of their principles, when the state ball came off. It would need spectacles of great magnifying power to see the consistency between flattering the Good Templars one day, and the next, providing unlimited wines for men to make beasts of themselves with.

THE American Missionary Association which labours among the negroes in the Southern States and in Africa, has been offered £3,000 by Mr. Robert Arthington, of Leeds, Eng., for the purpose of establishing a mission station in the region north and east of the Victoria Nyanza Mission of the English Church Missionary Society. Mr. Arthington has already given £5,000 to the Church Missionary Society, £5,000 to the London Missionary Society, £1,000 to the English Baptist Missionary Society, and £1,000 to the American Board of Commissioners for Foreign Missions, and these donations will establish a line of mission stations nearly across the African continent.

THIS is the age of "Symposiums." The new editor of the "Congregationalist," evidently intent on making his magazine a live organ of religious thought, has presented his readers this month with a symposium, on the question of revival services. The contributors are the Rev. R. W. Dale, M.A., Thos. Gowan, M.A., and Dr. Kennedy. Mr. Dale is as ponderous as usual, and includes in his list of Revivalists, John the Baptist, St. Bernard, St. Francis, Whitfield and Wesley. The ground is gone carefully over by this trio of symposiumists, and they argue that if these

special services are judiciously managed by the right sort of men the probabilities are that good will come of them, all of which we most sacredly believe.

IN the case of Johnson vs. Glen, in the Court of Chancery, Toronto, there occurred a sentence or two in the arguments of counsels which are worth noting. Edward Blake, Q.C., who represented the Oshawa church, said: "The canon evidently intended that the people should have a voice in the appointment of their minister. The nature of the case called for an efficient consultation, and the people should have the power of objecting;" and again: "There was evident throughout the controversy an idea that the clergy were the Church, and that a system of promotion was necessary, or in other words, the large number of souls of the congregation were not of so much value as the soul of one minister." Mr. Bethune, Q.C., who represented the Bishop's nominee, replied to Mr. Blake's remarks: "If the congregation had the right to say who should be the incumbent, it would amount to practical Congregationalism."

A MINISTER in the west asks us to be sure and have something spicy for young men. We thank him for the reminder. Here is a paragraph that young men may ponder with profit, whether they live in the city or country: "A bank account and a few seven per cents. are comforts which are got by hard work and rise economy. This is the royal road. The young man who is acquainted with a prudent banker and is a good judge of safe securities is careful of his hours and his habits. He has many evenings to spare, but never spends them at the theatre or club-house. If you go to his room you will not find a meerschaum there nor a flask with the accursed stuff in it. Look over his books and know the secret of his well-doing. If you ever find him looking in at a shop window, it is not gazing upon the latest necktie or examining dog's ears on the head of a genteel cane, but admiring a fine picture or looking for a helpful book. You can insure this man; he has the grit."

LORD DUFFERIN, in his response to the address recently presented him by the Belfast Literary and Scientific Society, makes the following happy remarks on impromptu speaking. He said: "It may be some comfort to know that I believe no great speaker ever addressed a public assembly without feeling the greatest possible trepidation, and undergoing nervous tremors of which the uninitiated can have no idea. I myself have seen the legs of one of the most famous orators of the House of Lords, to whom that audience ever listened with continuous delight, tremble like an aspen leaf during the first moments of the delivery of his speech. I have seen a lord chancellor absolutely break down, and a prime minister lose the thread of his discourse. I will also let you into another secret. I believe that no good speech—no really good and excellent speech—has ever been made without a considerable amount of preparation. I don't mean to say that a speech should be learned by heart, but unless a person who is called upon by one of those important efforts should condescend to saturate himself with his speech, carefully to think out, at all events, the skeleton of his discourse, and even in the solitude of his chamber, or, perhaps, which is better still, amid the din and bustle of a crowded street, should well revolve in his mind the words with which his ideas are intended to be clothed, in all probability his effort will not be worth a very great amount of attention." These utterances are worthy of consideration by Sunday School teachers and ministers, and all indeed who wish when speaking to say something.

NON-CHURCH-GOING.

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

Not only in England, but in America, has the subject of church and non-church-going been engaging the attention of leaders intent on the temporal and spiritual welfare of the people. In England it seems that of the working classes the proportion not attending any religious place of worship is very large. In the United States, too, if we are to credit the statements recently made by reliable journals, the number from all classes who habitually absent themselves from the churches is truly alarming. And in Canada, while this question has not, so far as we are aware, been noticed in a public way, yet it will appear to every close observer that here, also, is rising a spirit of indifference to the public observance of the religion of Jesus.

I propose to notice in the following article, not all the reasons for this neglect, but a few of the stronger and more prominent.

First, a life so false that it fears exposure by the truth. Men generally know when their life is false, and they have a idea that in the church is more of truth and purity and light that penetrates the soul and brings to view its iniquity, than in the world. Hence they remain away. Our Lord said to the Jews: "Ye will not come unto me." They were afraid to come. They knew that to come into His presence, so long as they continued in wickedness, was to be rebuked not only by His words but by the purity of His life.

Again, an unwillingness to give to the support of the Church. A man is earning sufficient to support himself and family comfortably. Indeed, his wardrobe and table border on the luxurious. He would like to attend some place of worship, but in that case he must give something to the church. This he is unwilling to do. So he either stays at home every Sunday, or goes to one church this week, and to a different church the next week, spending the other Sundays of the month away from any place of worship, and thus by going only occasionally, manages to avoid contributing to any.

Further, a false estimate of the value of the body as compared with the soul. How often do we hear it said: "The Sabbath was given for rest. And as I am wearied with labour during the week, it is my duty to invigorate my body every seventh day. So I must needs lie in bed long in the morning; then walk or drive into the country where the air is purer, or go by boat for a sail over the cool lake." Now, all this proceeds from an improper estimate of the physical nature, and too low an estimate of the spiritual part of us. The body has need of care. But has not the soul also need of attention? The soul lives for ever. It has capacities larger, higher, grander in every way than the body. Why neglect it then? Why not give it your thought for one day in the seven? Why not place it in the midst of such exercises as prayer and praise, intended for it by its Maker? In doing so, the body will get its proper rest, and the whole man will be invigorated, and Monday morning will find one ready for new toils.

Still further, certain things within the church. There is the bazaar, under whose wing is the fish-pond, post-office, chance throws for chance goods, exorbitant charges for everything. Now, men of the world, calmly looking on, conclude that the leaders (church members, of course, have set up a gambling institution, and that the patrons thereof are patrons of a demoralizing organization. Their judgment may be called severe, but is it after all very far from the truth? There are expensive pewes. These are all comfortable, and would be unobjectionable were all men rich in this world's goods. But only the few belong to this

class, and hence when sittings are held at a high price, the many who cannot afford to pay the sum asked, turn away from the sanctuary, and endeavour to do without the public services of religion. There are the immoralities of a few leading members. I say a few. For it must be admitted that by far the greater number of members of our Christian churches are true men—pure in their private and public lives. But it must be also admitted, that there is brought to the surface of society, from time to time, a minority guilty of crimes condemned by the decalogue. And these, like offensive odours rising before a pure spring, keep men away from the House of God. There is *heartlessness in the utterances of the preacher*. What the people want is heart in religion. A man may read from his sacred desk a sermon ever so well written, lacking neither logic for fitting illustration; but if his soul is not in what he says, it falls flat, and the people, after hearing him a few times, turn away like hungry sheep from barren acres.

HOW TO BUILD.

In *character*, if a man builds high, he should build strong. Aspiration is a good word and a noble impulse; but it is also the sheerest weakness and the meanest pretence if not fortified by an unselfish purpose. Many people hold up their heads as if they were among the loftiest in principle, and utter their sentiments as if they were among the wisest of their fellows—are proud and lifted up by their personal attainments, or by the place in society to which their wealth or their fame has promoted them, who would not withstand the force of a more than ordinary temptation—who gleam in the sunshine, like the gilded ball upon some lofty spire, and stand erect so long as their sky is without a cloud, but whom the first blast of the tempest would overthrow. If character topples over and lies shattered, it is because it is made up of falsehood all the way, and because it is built on a foundation of lies, it has no real, enduring strength in itself; and it is based upon no steadfast, enduring principle.

In *education*, likewise, if a man builds high, he should build strong. Scientists who repudiate God, and try to prove from creation that there is no Creator, must fall, with their baseless theories, into oblivion. Lofty attainment is but a weak, tottering pinnacle, without the fear of God as a foundation on which to rest; and many reach it only to show how weak and worthless they are. That familiar word, "*Excelsior*," is often lugged by our boys and girls into their compositions with an amazing ignorance of its real meaning. It incites them to that emulation in which only one can win, and one or many must lose, and becomes only a selfish contest for superiority; and, as the result, self-sufficiency and vain glory, and all the elements of weakness enter into it. Whereas, it should be understood to mean, Rise constantly higher in truth and goodness and in the exercise of all noble qualities of mind and heart, for the sake of being more like God, and of reaching the perfection of your own nature.

So in *religion*, if one builds high he should build strong. "Let him that thinketh he standeth, take heed lest he fall," is an injunction that involves this idea. All false pretension here is singularly out of place. Religion is truth in its highest and purest form. It is also dependence; the confession of our weakness, and the looking of the soul to God for strength. It is also a new life wrought out of the Spirit of Christ in every one in whom that Spirit abides—the only life that is not in danger of being a failure and a wreck, and of involving other lives in its fall. If this life may be likened unto a steeple, it must be a steeple built of solid blocks of stone, and whose foundation is so deeply laid, and so remote from all disturbing forces, that even an earthquake could not move it. But it is rather like a tree, whose straight and stalwart trunk points heavenward, and is constantly growing in that direction, because its roots are drawing constant nourishment from the sources of its life. With every storm the roots strike deeper, spread wider, and imbibe new elements of strength. Pride is weakness here, because it is self-confidence;

humility is resistless power, because it takes hold of Christ, and thus appropriates the security that Omnipotence alone can give. And now, after having said thus much, or thus little, we counsel our readers, young and old, to add to these illustrations, for themselves, such as will prove still more clearly that "they who build high should build strong."—*Lutheran Observer*.

FOR THE JOURNEY OF LIFE.

The following rules from the papers of Dr. West, according to this memorandum, are thrown together as general waymarks in the journey of life:

Never ridicule sacred things, or what others may esteem as such, however absurd they may appear to you.

Never show levity when people are engaged in worship.

Never resent a supposed injury till you know the views and motives of the author of it.

Always take the part of an absent person who may be censured in company, so far as truth and propriety will allow.

Never think worse of another on his differing from you in political and religious subjects.

Never dispute with a man who is more than seventy years of age, nor with a woman, nor any sort of enthusiast.

Never affect to be witty, or to jest so as to hurt the feelings of another.

Say as little as possible of yourself and those who are near you.

Act with cheerfulness without levity.

Never to court the favour of the rich by flattering their vanities or their riches.

Speak with calmness and deliberation on all occasions, especially of those circumstances which tend to irritate.

HOSPITALITY AT CHURCH.

The Bible abounds with commands and examples of Hospitality. How *Lot* acted in this matter will occur to all—and *Laban*, and *Joseph*, and *Boaz*, and *Rebekah*, and *Rahab*, and the *Widow of Zarephath*, and the *Shunamite*, and memorably *Abraham*, (Gen. xviii. 4, etc.) Then in the New Testament there are *Simon the tanner*, and *Cornelius*, and *Lydia*, and *Phœbe*, and *Philemon*, and *Gaius*. Nor was their hospitality all outlay and no income. Every one of them realized the truth of the Scripture promise, "that even a cup of cold water given to a disciple shall not lose its reward." *Rebekah* was rewarded with a good husband and many precious gifts, Gen. xxiv.; *Laban*, with a good servant for himself and a husband for both his daughters, Gen. xxix. and xxx.; *Rahab*, with the preservation of herself and kindred from destruction, Josh. vi.; *David*, with the discovery of his enemies, 1 Sam. xxx.; the *widow of Zarephath*, with the miraculous increase of her meal and oil, and the restoration to life of her son, 1 Kings xvii.; the *jailor*, and also *Lydia*, with salvation for themselves and their households; the *Barbarians of Melita*, with cure of both body and soul.

In *Abraham's* case as well as in *Lot's*, angels were entertained unawares, and verily they had their reward. *Lot* was preserved from the flames. To *Abraham* the glad message was brought of the promise of a son by *Sarah*, in whom all the families of the earth should be blessed.

And surely it is worthy of note the high place given by the ancient heathen to hospitality, as seen in the title they gave to their supreme divinity, *Jupiter*, when they called him as they did, *Jupiter Hospes*—*Jupiter "The Hospitable."*

And in the interior of *Russia* to-day where hotels and other houses of entertainment are very scarce, the kindness of the peasants to strangers is most delightful. The humblest hut offers its bed and its table to the traveller. No compensation will be taken. Indeed, a byword is current there which has almost the binding force of a law, "that to take pay for the bread and salt which a passing stranger eats is a great sin."

But, this question has a bearing on church life which should not be overlooked. Young men and young

women come into town and city the year round to work or study, who belong to the Presbyterian Church. Whether they continue to attend that church or no will depend largely on the welcome they receive the reverse on their arrival. Lonely and alone they long for sympathy and recognition. For a few weeks they do give attendance at the denomination of their fathers, and if the hand of fellowship be promptly given, and a seat be provided, they will abide, otherwise they will not.

Occasional visits are made of an evening to other churches, and not unfrequently they have but to make one visit when they are taken by the hand, and kindly spoken to, and invited to return.

Next Sabbath some genial visitor calls at their lodgings and takes them again to the same church, and so friendship goes on for weeks till at length the youth turns away altogether from the church of his fathers to some other from no other cause than want of hospitality and affability on the part of the people.

Now, who should take the initiative in speaking to this new-comer? Should any one person, should any one order of officials have a monopoly of this luxury? An atmosphere of sociability is only possible in a congregation when everyone is mindful to entertain strangers. Let no one wait for another to move. Let every man and woman make it a matter of personal obligation.

The minister cannot for the most part leave the pulpit to speak to the new-comer before he gets away. But somebody is sitting immediately in front, or behind, or by his side. Some one showed him to a seat, and let that same person play the "Achates" to him at the close of the service. Some one must touch elbows with him as he passes out. Let every one who has opportunity show affability, and should a dozen do so the same day all the better.

WINDOWS IN SERMONS.

Quaint Thomas Fuller says: "Reasons are the pillars of the fabric of a sermon; but similitudes are the windows which give the best light." The comparison is very happy and suggestive. Often when didactic speech fails to enlighten our hearers, we may make them see our meaning by opening a window and letting in the pleasant light of analogy. To every preacher of righteousness as well as to *Noah* there comes the direction, "A window shalt thou make in the ark." You may go round about with laborious definitions and explanations and yet leave your hearers in the dark, but a thoroughly suitable metaphor will wonderfully clear the sense. There should, if possible, be one good metaphor in the shortest address, even as *Ezekiel*, in his vision of the temple, saw that even to the little chambers there were windows suitable to their size.

Windows greatly add to the pleasure and agreeableness of a habitation, and so do illustrations make a sermon pleasurable and interesting. A windowless chamber attracts no one. Our congregations hear us with pleasure when we give them a fair measure of imagery; when an anecdote is being told they rest, take breath, and give-play to their imaginations, and thus prepare themselves for the sterner work which lies before them in listening to our profounder expositions. Even the little children open their eyes and ears, and a smile brightens up their faces; for they, too, rejoice in the light which streams in through our windows.

Every architect will tell you that he looks upon his windows as an opportunity for introducing ornament into his design. Of course ornament is not the main point to be considered, but still many little excellences go to make up perfection, and this is one of the many, and therefore it should not be overlooked. When *Wisdom* built her house she hewed out seven pillars for glory and for beauty as well as for the support of the structure; and shall we think that the meanest hovel is good enough for "the beauty of holiness?" Truth is a king's daughter, and her raiment should be of wrought gold; her house is a palace, and it should be adorned with "windows of agate and gates of carbuncle."

Illustrations tend to enliven and quicken the atten-

tion of an audience. Windows, when they will open, which, alas, is not often the case in our places of worship, are a great blessing, by refreshing and reviving the audience with a little pure air, and enlivening the poor mortals who have been rendered sleepy by the stagnant atmosphere of the meeting-house. A window should, according to its name, be a wind door, and admit the wind to refresh the audience; even so an original figure, a noble image, a quaint comparison, a rich allegory, should open upon the hearers a stream of happy thought, which will pass over them like a life-giving breeze, arousing them from their apathy, and quickening their faculties to receive the truth. Those who are accustomed to the soporific sermonizings of dignified divines would marvel greatly if they could see the enthusiasm and lively delight with which congregations listen to speech through which there blows a breeze of happy, natural illustration.

While we thus commend illustrations for necessary uses, it must be remembered that they are not the strength of a sermon any more than a window is the strength of a house; and for this reason, among others, they should not be too numerous. Too many openings for light may seriously detract from the stability of a building. A glass house is not the most comfortable of abodes, and, besides suffering from other inconveniences, it is very tempting to stone-throwers. When a critical adversary attacks our metaphors he makes short work of them. To friendly minds images are arguments, but to opponents they are opportunities for attack; the enemy climbs up by the window. Comparisons are swords with two edges which cut both ways; and frequently what seems a sharp and telling illustration may be wittily turned against you, so as to cause a laugh at your expense; therefore do not rely upon your metaphors and parables.

It is scarcely necessary to add that illustrations must never be low or mean. They may not be high-flown, but they should always be in good taste. They may be homely, and yet chastely beautiful; but rough and coarse they never should be. A house is dishonoured by having dirty windows, with panes cobwebbed and begrimed, and here and there patched with brown paper, or stuffed up with rags; such windows are the insignia of a hovel rather than a house. About our illustrations there must never be even the slightest trace of taint; nor the suspicion of anything that would shock the most delicate modesty. We like not that window out of which Jezebel is looking. Like the bells upon the horses, our lightest expressions must be holiness unto the Lord. We will gather our flowers always and only from Emmanuel's land, and Jesus himself shall be their savour and sweetness; so that when He lingers at the lattice to hear us speak of himself He may say, "Thy lips, O my spouse, drop as the honeycomb: honey and milk are under thy tongue."—C. H. Spurgeon, in "Sword and Trowel."

SOCIAL DRINKING.

A few weeks ago, a notable company of gentlemen assembled in the ample parlours of the venerable and much beloved William E. Dodge in this city to listen to an essay, by Judge Noah Davis on the relations of crime to the habit of intemperate drinking. The company was notable for its respectability, its number of public men, and the further fact that it contained many who were well known to be wine-drinkers,—unattached to any temperance organization. No one could have listened to Judge Davis' disclosure of the facts of his subject without the conviction that it was a subject worthy the attention of every philanthropist, every political economist, and every well-wisher of society present, whether temperance men or not. These facts, gathered from many quarters, and from the best authorities, were most significant in fastening upon the use of alcohol the responsibility for most of the crimes and poverty of society. Some of them were astounding, even to temperance men themselves, and there were none present, we presume, who did not feel that Judge Davis had done a rare favour to the cause of temperance in thus putting into its service his resources of knowledge and his persuasive voice.

How many were convinced by the facts detailed that evening that they ought to give up the habit of social drinking, we cannot tell. The probabilities are that none were so moved, for this habit of social drinking, or rather the considerations that go with it, are very despotic. The idea that a man cannot be hospitable without the offer of wine to his guests is, so fixed in the minds of most well-to-do people in this city that they will permit no consideration to interfere with it. People in the country, in the ordinary walks of life, have no conception of the despotic character of this idea. There are literally thousands of respectable men in New York who would consider their character and social standing seriously compromised by giving a dinner to a company of ladies and gentlemen without the offer of wine. It is not that they care for it themselves, particularly. It is quite possible, or likely, indeed, that they would be glad, for many reasons, to banish the wine-cup from their tables, but they do not dare to do it. It is also true that such is the power of this idea upon many temperance men that they refrain altogether from giving dinners, lest their guests should feel the omission of wine to be a hardship and an outrage upon the customs of common hospitality.

We have called these things to notice for a special reason. The company of wine-drinkers who made up so large a portion of the number that filled Mr. Dodge's rooms on the occasion referred to must have been profoundly impressed by the revelations and arguments of Judge Davis. They could not have failed to feel that by these revelations they had been brought face to face with a great duty,—not, perhaps, the duty of stopping social drinking, and all responsible connection with it, but the duty of doing something to seal the fountains of this drink which has contributed so largely to the spread of crime and poverty and misery. A man must, indeed, be a brute who can contemplate the facts of intemperance without being moved to remedy them. They are too horrible to contemplate long at a time, and every good citizen must feel that the world cannot improve until, in some measure, the supplies of drink are dried up.

Our reason for writing this article is to call attention to the fact that there is something about this habit of social wine-drinking that kills the motives to work for temperance among those who suffer by coarse and destructive habits of drink. Temperance is very rarely directly laboured for by those who drink wine. As a rule, with almost no exceptions at all, the man who drinks wine with his dinner does not undertake any work to keep his humble neighbours temperate. As a rule, too, the wine-drinking clergyman says nothing about intemperance in his pulpit, when it is demonstrably the most terrible scourge that afflicts the world. There seems to be something in the touch of wine that paralyzes the ministerial tongue, on the topic of drink.

We fully understand the power of social influence to hold to the wine cup as the symbol of hospitality. It is one of the most relentless despotisms from which the world suffers, and exactly here is its worst result. We do not suppose that a very large number of drunkards are made by wine drunk at the table, in respectable homes. There is a percentage of intemperate men made undoubtedly here, but perhaps the worst social result that comes of this habit is its paralyzing effect upon reform—its paralyzing effect upon those whose judgments are convinced, and whose wishes for society are all that they should be. It is only the total abstainer who can be relied upon to work for temperance—who ever has been relied upon to work for temperance; and of Mr. Dodge's company of amiable and gentlemanly wine-drinkers, it is safe to conclude that not one will join hands with him in temperance labour—with Judge Davis' awful facts sounding in his ears—who does not first cut off his own supplies.—J. G. Holland, in *Scribner for March*.

THE CASUISTRY OF THE CONFSSIONAL.

The mistress and the Irish cook are in colloquy.
"Indade, missus, and what for should I stae from ye? I must go and tell it all to the priest. I kneel down to confess me sins; and he asks me so many

questions; there's nothing in me that he doesn't find out. I daren't tell *him* a lie. I must tell him just what I took from ye, and all about it; the tay, the sugar, the coffee, and all unbeknownst to ye. He asks me jist wh. t it was all worth, and I must tell him to a penny; so. I mustn't tell a lie to *him*, ye know. 'Is that all,' he says, says he. 'Ye stop and think, and tell me ivery tuing;' and his eyes look into me very sowl. And I takes care to put it high enough, to be sure of me sowl. Then he says to me, says he, 'Have ye got the money wid ye?' I says, 'Yes, Father B.' Ye know ye must have the money about ye whin ye go to confess. And thin he points up to the poor-box, hanging there before me eyes; and he says, says he, 'See that ye don't lave this house, till ye've put ivery penny of that ye stole into the box yonder, fornent the post. And I must do it, missus, just as he tells me, with his eyes looking at me so; or I go home wid a lie to the priest; and thin what's the good of confessing, and what becomes of me sowl? So what's the good to me, if I stales your sugar?'

The above was a veritable occurrence in the city of Boston, not long ago. It carries internal evidence of truth, so far as this—that an Irish servant would not be likely to originate the adroit casuistry of giving to the poor the proceeds of her pilfering. Some shrewder mind than hers started that idea. But is that the casuistry of the confessional? A certain old Book declares of the Almighty, "I hate robbery for burnt offering."—*Congregationalist*.

MEN are habitually striving after place and power, as if there was happiness in being great and distinguished. If we read history or scrutinize the lives we see in our own day, we will conclude that the chief misery of the world is lodged in those who have reached public elevation.

Official Notices.

BIOGRAPHICAL RECORD AND PHOTOGRAPHS.

To the Alumni of the C. C. of B. N. A.

DEAR BRETHREN,—Having been appointed by you, in June last, to edit a Biographical Record of the Alumni of the Congregational College of B. N. A., may I request you, individually, to forward me as early as possible, a written statement, giving information on the following points:

Place, and date of birth—Names of parents—Where, when, and how brought to a saving knowledge of Christ—Church connection up to uniting with the College—When you joined the College and when you left it—Reasons which led you to prepare for the ministry—Recollections of college life—When ordained, and by whom—Pastoral settlements, giving dates and any important incidents therewith—Suggestions as to probable improvements on present College arrangements.

It was also agreed, when the above appointment was made, that a new collection of photographs of the Alumni should be obtained and placed in the College. I will be glad to receive from each one of you, your photograph for this purpose. A small sized one, with as full a bust as possible, would be preferred.

Your immediate attention to the above will be esteemed a favour. Please address 227 St. Urbain St., Montreal, Quebec. Faithfully yours,

K. M. FENWICK.

Montreal, 25th Feb., 1879.

LABRADOR MISSION received the following sums: Cowanville Sunday School, \$5; Yarmouth, N.S., Adult Missionary Association, \$10; Whitby Special Sunday School collection, \$6; Frome Sunday School, \$4; Mrs. McDonough's Toronto Sewing Meeting, \$6; Zion Church Sunday School, Montreal, \$30.

A report of this mission has just been printed. If any subscriber should fail to receive it a post-card addressed to me, 249 Mountain St., Montreal, will secure one.

B. WILKES.

NEW College, London, has just received a legacy of over £15,000.

THE
CANADIAN INDEPENDENT.

TORONTO, THURSDAY, MARCH 6th, 1879.

THE COMING MAN AND THE
CHURCH.

WILL the coming man go to church? is a question that has been often asked and answered for a long time past. It will do no harm to ask and attempt to answer it once again.

Some of our modern wise-acres say that the Church is losing its hold upon the people. And they conclude that what is going on now will go on in the future. The masses will drop away from the Church, until it has been left at last like an old temple deserted by all save the owls and bats. As a rule, churchmen deny that the Church is losing ground. And they have no fear for the morrow. They maintain that everywhere the Church is holding its own and more than holding its own.

Which contention is correct? It seems to us that there is some reason for anxiety on the part of Christian men. It seems to us that there is a growing tendency to turn away from the Church and its ministry. Especially is this apparent in our larger cities: indeed, it is apparent in all our centres of activity. Statistics will show, we think, that in our cities the number of non-church-goers is increasing out of all proportion to the increase of the population. And if this thing is to go on for a considerable period there is danger that the Church will be able to reach only a very small segment of the community.

Now, the remedy for this condition of things is in our hands as Christian societies. We need not lose one person; we may hold all we have now; and more, we may gain the majority of those who have not as yet come to us. But this will never be done by accident. It must be done by downright earnest efforts on our part in some direction.

We may win a large and respectable class by a little difference in the methods of teaching adopted by our pulpits. The matter and manner of much of our public religious teaching militate against its general acceptance. Statements are often made in the name of God which should never be made—statements the most irrational, the most senseless. And even when what is said is true for substance, it is often presented in a very unattractive way. The truth of Christ suffers very generally from the way in which it is held forth. It is made unnecessarily nauseous to men. The Gospel is not in itself unwelcome to men. Let Christ be portrayed to men in suitable colours, let Him be made to appear to them as he is, and they will not turn away from Him. And this is a need of our time—and we must have it, or the Church will seriously fall into the background:—a wise, judicious, discriminating ministry—a ministry

that knows what to teach, and not less, how to teach.

But there is more to be said. All responsibility for the comparative decline of the Church does not rest with the pulpit. The pew has its share. Is it not a very common feeling in the world of to-day that there is a great deal of humbug in the Church, a great deal of profession that means nothing? It may be that the world is too exacting; it may be that it is a little uncharitable in its judgments. But is there not room for a feeling of doubt and distrust? The world to some extent is losing faith in the Church. What can be done to remove this doubt and to inspire it with faith? Only one thing. It must be shown that there is no good reason for doubt, and that there is every reason for faith. And this can be done. A true man as a rule is recognized as such. Men get credit in the long run for all the virtues they possess. And the Church can regain the confidence of men in a very easy way—by simply deserving it. A Church composed of members who know the meaning of Christ's law and who strive to obey it in its entire length and breadth need never complain of being neglected and deserted.

But, is there not a radical error underlying the usual conceptions of the relations between the Church and men? We talk about the people turning away from the Church. That is not strictly true. The fact is, that in every case, the Church turns away from the people. It seems to be the impression in some quarters that the people are to seek the Church—that they are to come to it of their own accord, to obtain what it has to bestow. That is not Christ's conception. His decree is that the Church shall seek the people. The Church is a missionary institution—it is nothing if not that. It is a housewife sweeping the floor and searching for its missing coins. It is false to its Master, it fails of its purpose, unless it goes after men and strives to allure them into its enclosure. Away with the notion that the Church must be sought—it must be the seeker.

The coming man will go to church. But he will not go to anything that may assume the name. He will go only where there is a real Church,—a Church where God's truth is dispensed, where Christian spirit is displayed, where there is some attempt to answer the ends of a Church.

A NEW-FOUND FRIEND.

THE "Canada Presbyterian" has been volunteering its advice to Congregationalists, and the proposition has afforded us no little amusement. It is nothing more or less than this: that we should give up all the distinctive principles we cherish, and become Presbyterians. Then, everything will go lovely. It is the coolness of the proposal which tickles us. We are to do all the yielding, and the Presbyterians all the absorbing.

We have heard before of the cunning spider which solicited the fly to walk into his parlour, for

"'Tis the nicest little parlour
That ever you did spy."

But we are scarcely yet so devoid of reason as to deliberately walk into the entanglements of the Presbyterian web, although so pleasantly solicited.

The article we refer to insinuates, that Congregationalists have nothing particularly worth holding, nothing but which they could easily give up to become Presbyterians. To this we would reply, that instead of the two systems being "not essentially far from each other"—as the "Presbyterian" asserts—they are inherently and intrinsically different, so different that they cannot be amalgamated. It is the difference between liberty and repression, between sameness and variety, between non-interference and interference, between aristocracy and democracy. And when any man declares that these respective systems are "not essentially far from each other," it is self-evident that he does not know a great deal about the subject he is discussing.

The special point about which the "Presbyterian" is troubled is that our system does not secure "the independence of the clergy," as well as Presbyterianism does. And therefore we ought to "aim at a central authority," suggests our new-found friend. "Independence of the clergy," indeed! Who made them independent? Did He who washed His disciples' feet for the sake of giving an example? Or did he suggest such a thought, who said to the Christian Church: "Ourselves your servants for Jesus' sake?" Clerical independence, which our contemporary talks about securing, is one of the legitimate bairst of Sacerdotalism, and we are not going to grant it shelter. Ministers have rights, and churches have rights; but the rights of the one are not a whit more sacred than the rights of the other. Congregationalism always endeavours to secure the rights of both the pastor and the flock. And in the vast majority of instances she does secure them, and all are happy. And provided there be mutual recognitions of dependence and sympathy, under our simple systems there may be—and in point of fact there are—lifelong unions between pastors and peoples, most delightful to contemplate. What contributed to that delightful life-intercourse between Zion Church, Montreal, and the Rev. Dr. Wilkes? Their mutual respect of each other's rights; the doctor's continual regard for the rights of the Church, and the Church's regard for the rights of the doctor! And this mutual respect is just as common and just as lovely among Congregationalists as amongst those who would absorb us; yea, more so, for in the one case, respect is enforced by a church court; while in the other, it is the spontaneous offering of the heart!

The article closes with this remark: "If she (Congregationalism) could see her way to put the Presbyterian spoke in her wheel, she would prove herself to be all that is wanted, etc." No! Decidedly, no! The spokes in our system's wheel satisfy us well as yet. The timber is good. It is well-seasoned. It stands the strain well. And we are not yet ready for the Presbyterian wheelwright to knock our wheel to pieces, and put in his spoke. We are content with what we have tried and found good. In other words, we are not yet tired of Congregationalism; we are not yet tired of the liberty with which it crowns us; we are not yet prepared to substitute for it the other system which our advisory friend admires.

Finally, with reference to the question of absorption so kindly suggested by our contemporary, we submit two things for his most serious consideration. It might be death to us, but it might also be most uncomfortable for them. The boa-constrictor who swallowed a hedge-hog was unhappy ever after.

SHALL MINISTERS TRAMP ABOUT OR ABIDE?

The "Christian Guardian," in a recent issue, argues for tramping about. It points out as one of the chief sources of Methodistic success, the system which makes the minister take his gripsack, and start for a new place every three years. And it points out the danger of abiding; although it admits that "it is possible that we may over-estimate the amount of local disruption produced by the changes of pastors in other churches."

Now, we have not a word of censure for Methodistic belief in the itinerancy. If our Methodist brethren believe it to be the best mode for them, they have as good a right to hold that belief as we to hold the opposite. It is not against the itinerancy we object so much as against the unwise manner in which the "Guardian" seeks to make a point in its favour. Now, the editor of the "Guardian" is, taken all in all, as fair a controversialist as one would wish to meet. And that fact makes us the more astonished to find such a little bit of captiousness palmed off on an unoffending public as a fair point, in the article to which we refer.

The article contains extracts from the Chicago "Interior" about the "candidating" customary in the Presbyterian Church of the United States, and the suggestion that the Presbyterians should partially adopt the itinerating plan. We give one extract as a sample of the many which the "Guardian" gloatingly quotes: "There are bold, selfish, pushing men in the ministry, who think no more of asking a church to call them, than a tramp thinks of blushing when asking for a dinner, and who will take a snubbing as coolly as a lightning-rod pedler." By quoting such statements, the "Guardian" seeks to convey the impression that scheming for a position is

connected with those who believe in the permanency of the pastorate, and there is no such scheming among disciples of the itinerancy. That is the broad hint given by the "Guardian." It never stopped to ask who the correspondent of the "Interior" was, or whether his remarks were worth reproducing? But because some dyspeptic Presbyterian, annoyed perhaps at the fact that he has not got the position he thinks his sublime talents are fitted for, writes a caustic article against ministerial scheming, the "Guardian" thinks it good enough to quote and comment upon approvingly. Deceived by appearances, the editor has made a poor move on the chess-board.

If then, the "Guardian" would court a little enquiry into the matter of scheming connected with the itinerancy, we will not be behind in furnishing it evidence which will open its eyes. And if it persists in its unkind hints that scheming naturally nestles under the wings of the permanent pastorate, and never nestles under the itinerancy, we shall suddenly dissipate its ignorance by a few examples. But for this we have no desire. Yet if unfair means are taken to puff a system in which we do not believe, we will not be slow in check-mating them. Will the "Guardian" publish this statement of a Methodist which has become somewhat widely known? And will he print a list of the Methodists who believe it true? The statement made is this: "When the Stationing-committee sits, it first looks out fat berths for its own members; it then looks after the interests of its peculiar friends; and then Heaven help the rest of us!"

OBITUARY.

MRS. WM. TRACY.

Died at the village of Claremont, in the township of Pickering, County of Ontario, Eleanor Tracy, widow of the late Wm. Tracy, on Saturday the 8th of Feb., 1879, aged eighty-seven years, one month, and eleven days.

On the following Wednesday, the 12th ult., her remains were conveyed for interment to Macpelah Burial Ground, beside her late husband. The funeral services were conducted by the Rev. E. D. Silcox, Congregational minister of Stouffville, of which church she was a member for many years. Deceased was born in the County of Essex, England; emigrated to Canada, and settled with her husband and children in Pickering, and lived there until her death. She leaves beside her seven children, fifty-five grandchildren, and eighty-one great grandchildren. Our departed friend, like her late husband, had for many years known and loved Israel's God and Saviour, and fidelity to Him and confidence in Him continued steadfast to the end. The last word she was heard to speak on earth was the precious name of Jesus, hope of earth and joy of Heaven. Her last end was peace. E. M.

THE Rev. John Durrant sweetly fell asleep in Jesus on the morning of Friday, Feb. 21st, at his home in Stratford. He was born in Brighton, Eng., July 2nd, 1796, and was therefore past four-score when called to "come up higher." He has been laid aside from active work for about five years, during which time he has suffered greatly. But during all this time he has displayed how patiently God's children can endure as well as serve. We hope to give more particulars of his life and work in a future issue.

News of the Churches.

MR. W. EWING, student, has received a call to the pastorate of Whitby church.

MR. ALLEN MCFADYEN, student, has received a call to the pastorate of Inspector Street church, Montreal.

THE Rev. M. S. Gray intends resigning his charge of the Howick and Turnberry churches at the close of the current missionary year in June next.

THE Congregational College Literary Society met on Friday evening, Feb. 21st, and discussed the question: "Is it advisable to have a Home Secretary to devote all his time to the work of the Missionary Society?" It was decided in the affirmative. A prize essay was read by Mr. Edie on the English Idioms.

ON the 5th ult., a very successful entertainment was given, under the auspices of the Pine Grove Congregational Church. The chairman, Rev. E. Ireland, with a few appropriate and amusing remarks, introduced Prof. Blackburn, of Toronto, with a talented choir, who kindly gave their services for the evening. The excellent music rendered, together with readings by Mr. Fullerton, both humorous and instructive, were fully appreciated by the audience. The proceeds, some \$46.60, will be devoted to the re-lighting of the church.

ZION LITERARY ASSOCIATION.—The first public meeting, this season, of the above Association was held in the lecture room of Zion Church, Toronto, Monday evening, 24th inst., the newly-elected president, Mr. George Pim, in the chair. There was a large attendance. The president delivered his inaugural address, which was a very able production, and was listened to throughout with marked attention. Piano solos were given by Misses Nellie Richardson, Ada Snarr, and J. Logan, and songs by Mrs. Macdonald and Mr. Freeland. Readings were given by Miss Ashdown and Miss Barber, and by Messrs. Pyne, Casper and Harris. The names of fifty-three new members were enrolled at this and the last two meetings, and the prospects of this Association are very encouraging. Much enjoyment and benefit will no doubt be afforded those who may attend the meetings during the remainder of the season.

Religious News.

MR. GOUGH is drawing crowds to his temperance lectures in England.

REV. A. B. MACKAY, of Brighton, England, has been lecturing on Canada.

MR. HENRY DUNCKLEY, the "Verax" of the "Manchester Examiner," was at one time a Baptist minister.

WE see that Dr. W. P. Mackay, who was lately in Canada and the United States, has returned to Hull, England.

THE Archbishop of York, speaking at a recent banquet, said that he saw no signs of approaching dis-establishment.

ON a recent Sabbath all the saloons and rum-shops in Richmond, Va., were closed, for the first time in the history of the city.

OVER 200 of New York street boys have been provided with good homes among the farmers of Southern Virginia by the Children's Aid Society.

THE Japanese churches connected with the Presbyterian, Reformed, and Scotch United Presbyterian Missions propose to send a pioneer missionary to Corea.

ARTHUR MURSELL'S open communion views, and particularly his open way of expressing them, did not find much favour with the American Baptists. So he says.

A COMPANY of twenty-two young Japanese meet weekly in the Chinese Methodist Mission House in San Francisco, to study the Bible and to discuss religious questions.

BESIDES preaching so constantly and reaching such multitudes with his voice, Mr. Spurgeon has published one sermon a week for twenty-four years, or 1,450 in all.

A MISSION-HALL has been opened at Marseilles, France, on the Boulevard National, in a district where thousands of workmen meet every night. The religious meetings have been crowded.

DURING the past six years the committee of the Establishment Church of Scotland, having charge of the extension scheme, have aided in the erection of eighty-nine churches, the entire cost of the same being \$1,000,000.

THE City Temple, London (Dr. Joseph Parker, pastor), has been afflicted in the death of one of its best members, Mrs. Fowler, wife of Prof. L. N. Fowler, once known as a prominent phrenologist. Mrs. Fowler was also a successful temperance lecturer.

Correspondence.

To the Editor of the CANADIAN INDEPENDENT.

DEAR SIR, - Allow me to correct an error contained in the obituary of the late Rev. H. Denny, in this week's INDEPENDENT, concerning the inception of the Congregational church, at Guelph.

Said church was organized early in the year 1835, during the ministry of the Rev. Isaac Purkiss, an uncle, I believe, of the present minister, in our body in Canada, of that name. After Mr. Purkiss had removed, communication was opened with leading Congregational ministers in London, England, and in the summer of 1836, the Colonial Missionary Society having been formed in that year we were visited on its behalf by the Rev. H. (now Dr.) Wilkes, who encouraged us to expect a minister from England under its auspices.

In the autumn of the same year we received, through Dr. Wilkes, definite assurances from the Society that a minister would be designated for Guelph the following season, and he also informed us that he had met Mr. Denny, who was there residing with a brother in the neighbouring township of Esquesing, and recommended our securing his services in the interim previous to the arrival of the minister from England.

The recommendation was acted on, and I well remember Mr. Denny's indefatigable labours referred to in the obituary, by preaching at Guelph on Sabbath morning and afternoon at Eramosa in the evening, and at some other place on each following evening, until Friday, when he usually returned to Guelph.

On the arrival in Canada of the late Rev. W. Clarke, who was designated by the Colonial Missionary Society for Guelph, he received such urgent solicitations to go to London, with the plea that Guelph was supplied by Mr. Denny, that he yielded, and it was not until the autumn of 1838 that our expectations from the Colonial Missionary Society were fulfilled, by the arrival of the Rev. W. P. Westall, who became the first Congregational pastor here. S. HODGSHIN.

Guelph, February 22nd.

To the Editor of the CANADIAN INDEPENDENT.

DEAR SIR, - In the CANADIAN INDEPENDENT of Feb. 6th, which has just reached me, I note your remarks on the circumstance of the Rev. T. M. Reikie, and the Rev. J. A. R. Dickson, having left the Congregational communion.

It is no doubt a matter of great regret that these brethren are lost to the body, but as they have gone, let us give them, not a parting kick, but a blessing.

Your statement regarding Mr. Reikie is no doubt quite true, but it is also true that he has the confidence and esteem of his brethren in the ministry. We all know him to be one of the most conscientious, upright and true men of our communion; sound in the faith and earnest in the Master's work. Moreover, he has an excellent record in the past, and has been honoured by being Chairman of our Union and editor of the CANADIAN INDEPENDENT, both of which offices he filled with ability. Let us not, therefore, make a single slighting remark about him now that he has left us, any more than if he were remaining with us. With reference to the Rev. Mr. Dickson, he, too, has the confidence of the denomination as shown by being elected Chairman of the Union so lately as 1877, and we all know him to be a good student and an able preacher of the Gospel. It is true that in the past he has been the "Champion of Morrisonian tenets," it might be excused in one so young, and at the same time, so fearless and honest in stating his convictions. But whatever eccentricities he may have developed in the early years of his ministry, it is well known that he has long out-grown them, and has been ever since an earnest defender of orthodoxy. I presume you are correct in stating that "both these brethren have stood up, more than once, to enunciate and defend the principles of Independency," but it does not follow that they may not change their convictions without being chargeable with inconsistency. And if they give us to understand that in the light of truth and experience they do not see as they once did, it is better

for us not even to think much less hint that they have "swallowed their principles."

It is well known that in the case of one, if not both of these brethren, the change was a matter of slow growth, and has not taken us by surprise.

Then, as to the insinuation of cowardice in fleeing from difficulty, did it ever strike you that it requires some courage to change one's ecclesiastical relationship, and run the risk of having one's conduct misinterpreted and motives misunderstood by old companions? In some instances, the cowardice is on the part of those who remain in the denomination after they have grown out of sympathy with its fellowship, and can "give it only a half-hearted affection." If all were to take the advice you give, when you say it is better for a man to retire under such circumstances, there, perhaps, would soon be "more to follow," and I am afraid that if matters do not soon change in Ontario, dissatisfaction with the carrying out of our principles will be discovered in the minds of others, and men will seek in other denominations that order and fellowship which it seems to be the pride of some of our churches to repudiate. J. G. SANDERSON.

Danville, Feb. 8th, 1879.

The Sunday School.

INTERNATIONAL LESSONS.

LESSON XI.

Mar. 16, 1879. } DELIGHT IN GOD'S HOUSE. { Ps. lxxxiv. 1-12.

GOLDEN TEXT.—"Blessed are they that dwell in thy house; they will be still praising thee."—Psalm lxxxiv. 4.

HOME STUDIES.

- M. Psalm xx. 1-9. . . . Help from the sanctuary.
T. Psalm xxvii. 1-14. . . . One thing desired.
W. Psalm xlii. 1-11. . . . Longing for Zion.
Th. Psalm lxxiii. 1-11. . . . Thirsting for God.
F. Psalm lxxxiv. 1-12. . . . Delight in God's house.
S. Psalm lxxxvii. 1-7. . . . The gates of Zion.
S. Psalm cxlii. 1-9. . . . The house of the Lord.

HELPS TO STUDY.

There is considerable difference of opinion as to the authorship of this Psalm, but it was most probably written by David when, driven away from his home and throne by the unfaithful and rebellious Absalom, he was an exile in Gilead beyond Jordan (Note 1). And what is it that David misses most, what is his greatest loss and deprivation? Not the comforts of his own home, nor the dignities of his crown, but the privileges of God's sanctuary.

We seldom value anything adequately until we lose it. Blessings brighten when they take their flight. The Arctic traveller, amidst the darkness of a Polar night, values the light far more than we do with our bright sunshine. Water is of priceless value in a desert, and so is sight to one who has become blind, and health to one who has lost it. Our privileges are so many, constant, that familiarity with them breeds a kind of contempt. But if once we lost them we would then better appreciate their worth. David in his exile longs for the house and worship of Jehovah, and sets forth in this Psalm his longings for the sanctuary. It consists of three parts:—

I. THE JOY OF THE DWELLERS IN GOD'S HOUSE.—Vers. 1-4 and 10.

How amiable. Literally, "dear to the heart." The most tightly constituted, and in relations with God, will take pleasure in the services of God's house. Tabernacles. Plural form, referring to the various divisions of the tabernacle, and courts surrounding it. Describe them. Lord of hosts. A title often applied to the Almighty, referring to the multitudes of all created beings and things beneath His sway. Fainteth. The Psalmist in a land of strangers, far from the privileges of God's house, in his sorrow and exile, yearns after the temple more than for his throne. God Himself is all his desire. His soul is athirst for communion and fellowship with God—Ps. xxiv. 8; xlii. 1; Job xxiii. 3.

He piles up words to express the intensity of desire. It is his soul, his heart, his flesh; the whole man. No half-hearted service is his. He longeth, fainteth, crieth out. He envies the sparrows and the swallows, that they can go where he cannot. This, which is a common remark in older commentators, is disputed in later ones; but one of our most observant modern travellers, Dr. Tristram, has actually seen the swallows' nests in the Mosque of Omar at Jerusalem, which stands on the site of the temple.

The Living God. The Israelites loved to think that, while other nations worshipped dead idols, theirs was a living God. Ever let us keep in mind that we have not only a living God of power but also a living Christ of mercy. My King, and my God. David felt a personal relation to Jehovah, as his Lord; so Paul said of Christ, "who loved me and gave Himself for me." Let us cherish an individual interest in the love and care of our Lord. They that dwell in Thy house. Not only the birds brooding over

their young on the beams of the tabernacle, but the priests who served at the altar day and night, and those worshippers who, like Anna in after centuries (Luke ii. 37), spent much of their time in the sacred courts. Still praising. That is, at all times engaged in worship—Rev. iv. 8. Selah. A Hebrew word indicating a pause at the end of a stanza, and, perhaps, calling for instrumental interlude.

In ver. 10 the Psalmist proclaims his love for the house of God above all places, be the time ever so short—one day; be the position ever so humble—a doorkeeper. But it shall be for ever and ever, and we shall be kings and priests unto God.

One day with God is more precious than years without His presence. Doorkeeper. Literally, "I would choose rather to sit at the threshold;" preferring the lowest place among God's people than the highest among sinners. The saint at his worst is more fortunate than the sinner at his best. (1.) He has more happiness. (2.) He possesses more enduring peace. (3.) He has better prospects. Tents of wickedness. As the tabernacle was a tent, this comparison is suggested, rather than "palaces of wickedness."

II. THE JOY OF THE PILGRIMS TO GOD'S HOUSE: verse 5-9.—David next pictures the happiness of a journey to the sanctuary, with its services in prospect. Yet their route is not a pleasant one. Whatever the Valley of Baca may be, whether a real or an ideal place, whether a valley of weeping or a valley without water, clearly there is nothing inviting in it. But so happy are the pilgrims that they make it a well, turn bitter tears into a fountain of joy, or find a spring in their own hearts where there is none outside. Moreover, so far from fainting and being weary by reason of the journey, they "renew their strength;" they go from strength to strength; and none of them utterly fall, for every one of them in Zion appeareth before God. (Ver. 7. comp. with Isaiah xl. 30, 31.)

Weakness leaning on God becomes omnipotent. In whose heart are the ways of them. An obscure clause, which has been variously interpreted. One renders it, "In whose heart are the pilgrims' ways;" that is, the path over which the pilgrims journeyed to the annual feasts at Jerusalem. The Psalmist calls to mind the companies filling the roads which led to the House of God, and counts them happy, while he is far away among strangers. Valley of Baca. Otherwise translated, "valley of mulberry-trees," or which seems preferable, "valley of weeping." Perhaps it was a name applied to one of the ravines leading to Jerusalem, which are mostly barren and desolate. A well. "A place of fountains." The faith and love of the pilgrims transform the desert valley into a place of fertility. Some think that the reference is to wells dug by the pilgrims for the needs of their journey, which were serviceable to others who came after them. Thus the children of God become a means of blessing to the world.

In Zion. . . . before God. From the fact that the journey of these pilgrims is represented as ending in Zion and not Moriah, it has been inferred that the psalm was written during the reign of David, after the ark had been brought to Zion, and before the erection of the temple on Mount Moriah. The Psalmist beholds in vision the joyful company of the pilgrims in the court of the tabernacle, while he is far distant in the land of Gilead. God of Jacob. Perhaps in this title there is an appeal to God as the Being with whom prayer prevails. Thine anointed. David, the anointed of the Lord, here prays for mercy and peace, and restoration to the privileges of God's house.

III.—THE JOY OF HIM WHO TRUSTS IN GOD—vers. 11, 12.

Finally, David thinks not of himself, not of the pilgrims to Jerusalem, but of the Lord whom he and they love and trust. The eleventh verse is one of the most beautiful and comprehensive descriptions of God in the Bible. He is a sun, giving spiritual light, and warmth, and power, and life; a shield, a certain defence against every foe. As regards spiritual things, he gives grace in this world and glory in the next. As regards temporal things, no good will He withhold. That which seems good to one may prove evil to another, and hence God does not bestow it upon His saints. The Psalmist realized that his trials and deprivations were, after all, for his own good. Trusteth in Thee. Even where we cannot see God's hand, we can enjoy the blessedness of trusting Him. When we know God thus, and find that He is all this to us, then we shall value His house of prayer.

EXPLANATORY NOTE.

1. Upon Gittith (Gathie). Probably a kind of string-instrument in use among the men of Gath, which David and his men were in the habit of using. The Targum gives, "on the harp which David brought from Gath." For the sons of Korah. One of David's Choirs. Korah was grandson of Kohath, and therefore first cousin of Moses—Exod. vi. 16. 21. He perished in the rebellion of Dathan and Abiram—Num. xvi. Heman, the first of the masters of song appointed by David, was a descendant of Korah; and of the twenty-four orders of singers in the temple worship, fourteen were presided over by his sons. Twelve psalms are dedicated to them, as to Asaph. That they were simply intrusted with the arranging and singing of these psalms is highly probable.

Advance sheets of the "American Congregational Year-Book" report that there are now 3,620 churches in that body, a gain of 56; 3,496 ministers, a gain of 90; and 209 licentiates, a gain of 5.

Scientific and Useful.

SANDWICH.—Cut up fine any bits of cheese that cannot well be used any other way, pour to the cheese a cup of cream, a little butter and let it heat slowly till the cheese is melted and the whole becomes a paste, then spread between two slices of bread and eat with lunch.

ORANGE JELLY.—One box of Cox's gelatine soaked one hour in a pint of cold water; then add one pint of boiling water, one pound sugar, and one pint of sour orange juice. Let it heat gradually, just to the boiling point; then strain through a tannin, and pour into moulds that are wet in cold water. Some boil a little of the peel in the hot water long enough to extract a little of the bitter flavour, if liked; or add one gill of lemon juice instead of a full pint of orange juice.

SPICE CAKE.—One cup butter, one cup sugar, beaten together to a cream. Two eggs well beaten, one teaspoonful ginger, one teaspoonful of cinnamon, one of cloves, half a nutmeg, one cup of cold water, or milk, flour to make as thick as pound cake, and one teaspoonful soda beaten into one cup of molasses till it foams and poured into the batter the last thing. If adding the molasses makes the batter too thin add more flour. Put into a well-buttered pan immediately, or into cake-cups and bake till well done but not scorched or dried. Less time is required to bake in cups than in a cake pan.

SLICED MILK.—Dr. Morfit of England, proposes to dry milk and furnish it in slices to consumers, instead of in the condensed or granulated form. His method of preserving consists in dissolving one pound of gelatine in a gallon of milk when heated to a temperature of 140° Fah., this solution assuming the consistency of thick jelly which is cut into slices and dried. This jelly is used to gelatinize a second gallon of milk, and this again a third, and so on until the pound has been incorporated with ten gallons of milk. This preparation is said to keep well and answer every purpose of pure fresh milk.

MARKING INK WITHOUT NITRATE OF SILVER.—One drachm of aniline black is rubbed up with sixty drops of strong hydrochloric acid and 1 1/2 oz. of alcohol. The resulting liquid is then to be diluted with a hot solution of 1 1/2 drachms of gum arabic in 6 oz. of water. This ink does not corrode steel pens; it is affected neither by concentrated mineral acids nor by strong lye. If the aniline black solution is diluted with a solution of 1 1/2 oz. of shellac in 6 oz. of alcohol, instead of with gum water, an ink is obtained which, when applied to wood, brass, or leather, is remarkable for its extraordinary black colour.

SPIDERS' EYES.—The more you study into things, the more wonders you will find, even in things so small as the eye of a spider. Eight is the usual number a spider has, and in each branch of the family they are differently arranged to suit their way of life. Those which live in caves, or dark holes, and need to see only before them, have all the eyes in a group on the front of the head. Spiders which live in a web have the eyes raised, so that they can see all about them, and those of the family which travel about and hunt their prey, have them more scattered. They are very beautiful, too, looking—under a microscope—like round, polished diamonds.

FAT MEAT.—A celebrated French instructor in the art of cookery says that fat meat is the most profitable. He adds, "Many buy inferior meat on account of the waste of the fat that is always found on good meat. When the fat is wasted, it is the fault of the cook, who does not know how to use it. The fat skimmed off the broth of boiled meat, and that coming from the trimming of raw or cold beef, is much superior to lard to fry with. Lard flies all over; beef fat never does when properly melted. To melt beef fat or suet, cut in small pieces, and set on rather a slow fire in an iron pan. As soon as it begins to melt, skim the melted part off with a ladle, and turn it into a stone jar, which you cover when cold. Put it away in a cool, dry, and dark place. A careful cook never needs lard for frying purposes, but always has more fat than is necessary out of boiling or roasting pieces."

WHAT IS CASTILE SOAP?—A subscriber wishes to know how this differs from other soap. The hard soaps made in this country are almost exclusively from animal fats; in

the south of Europe, where the olive grows abundantly, the poorer kinds of olive oil are used for soap-making. Common soaps are soda and animal fat. Castile soap is soda and vegetable oil. In making castile soap, great care is taken to avoid an excess of alkali (the soda), only just enough being used to neutralize the oil. On this account the soap is much milder, and may be used on wounds and other surfaces where common soap would irritate and give pain. The mottled appearance of castile soap is due to a small quantity of copperas (sulphate of iron) which is stirred into it before it hardens; this leaves a bluish oxide of iron in the soap which, when exposed to the air, becomes changed to the red oxide. White Castile soap is also sold, which is the same as the other without the colouring. Though called Castile, it is by no means exclusively made in Spain, the largest share coming from the south of France, and indeed it is generally known in Europe as Marseilles soap.

THE SEWING MACHINE AT THE PARIS EXPOSITION.

THE value of an award by the Judges at an Industrial Exhibition is in proportion to the number of competitors displaying articles of similar character, and the degree of exclusiveness attending the bestowal of the prizes. Regarded in this light, it is not difficult to determine who really won the highest honours at the Paris Exposition.

There were some fifty-two thousand exhibitors, among whom were distributed one hundred and thirty-three grand prizes, about twenty-six hundred gold medals, a still larger number of silver and bronze medals, besides diplomas and certificates of "honourable mention," making a total of about thirty thousand awards.

The exhibitors of sewing machines were about eighty in number, and the utmost interest was manifested regarding the final decision of the Judges, whose examinations and tests were prolonged and severely critical. As the result of their labours, several Sewing Machine Manufacturers were awarded gold medals, a decision equivalent to the declaration that no essential difference was perceptible in the merit of their respective machines, but the ONLY SPECIAL GRAND PRIZE in this department was awarded to the WHEELER AND WILSON MANUFACTURING COMPANY, for their New Sewing Machines, thus conferring upon them one of the most brilliant and highly-coveted distinctions that could be given, and recognizing the indisputable superiority of their machines over those of all their eighty competitors.

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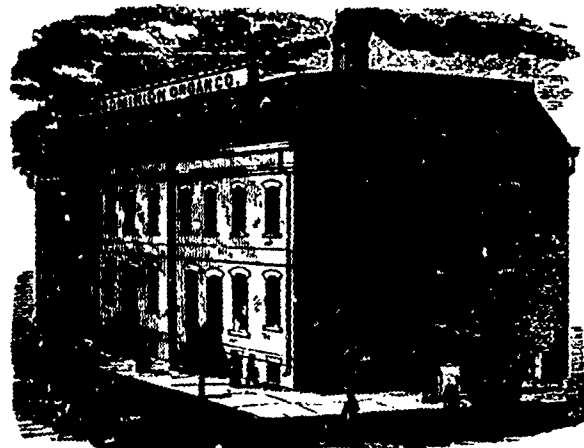
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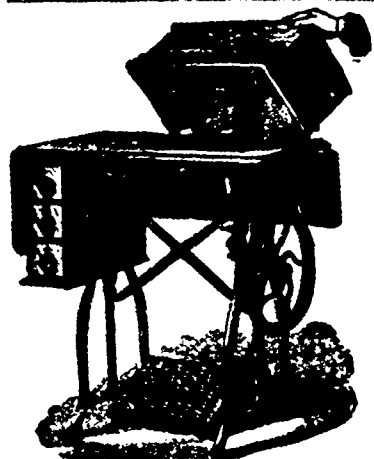
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