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The Canadian Independent.

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

Vol. 25.

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

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It looked like a war between Britain and Burmah, a few days ago; but the clouds have passed away.

WE see by an English exchange that the Rev. J. F. Stevenson, of Montreal, intends to visit England next summer.

DR. DEXTER'S lectures on Congregationalism are passing through the press. The bibliography of the subject takes up nearly 300 pages of the volume.

THE Union Theological Seminary, New York City, has 122 students. Most of them are Presbyterians, but the Seminary turns out not a few Congregationalists every year.

MR. TILLEY has made his budget speech. The total estimates for the financial year of 1879-1880 reach to \$39,616,139. The estimates for the present year, 1878-1879, were \$39,963,404.

COLENSO is out again, or coming out. He has another volume completing the work he began long ago on the Pentateuch. Let us all be ready for a sensation. After this, what?

DR. HEPWORTH'S successor has been already secured. Rev. Wesley R. Davis, a Methodist Episcopal minister, in New York City, was the first choice of the Church, and he has accepted the call tendered him.

BISMARCK does not seem to get on very well with the German Reichstag. It looks as if a dissolution was not far off, and then there will be exciting times. But it is not likely that the Chancellor will gain anything, for the liberal sentiment is growing in the country.

DR. JOSEPH T. DURYEA is going from the Clason Avenue Presbyterian church, Brooklyn, to the Central Congregational church, Boston. Dr. Duryea has for several years occupied a high position as a preacher in New York and Brooklyn, and he will stand in the front rank even in Boston.

THE A.B.C.F.M.—every American knows and every Canadian ought to know the meaning of those letters—falls heir to over \$500,000 by the will of Deacon Asa Otis of Norwich, Conn. In the same way, Amherst College receives \$25,000; the Theological Seminary of Yale College, \$25,000; and other institutions of a religious or educational character come in for goodly sums.

THE ladies of Illinois have presented to the Legislature their Home Protection petition with 107,000 sig-

natures appended to it. There is a local option law in Illinois. Any locality may by vote prohibit the sale of intoxicants. And the ladies ask that they be permitted to vote when such questions are submitted to the people of any municipality. The Legislature dare not refuse them.

AT the meeting of the Free Presbytery of Glasgow, Scotland, on the 4th inst., Mr. Anderson gave notice that he should at the next meeting move that the Presbytery, considering the abounding commercial distress which still exists in the land, resolve to address the Home Secretary or Prime Minister and humbly suggest the appointment of a day of national humiliation and prayer.

REV. F. F. EMERSON, a Baptist pastor in Hartford, Conn., has just resigned his charge, and proposes to enter the Congregational ministry. He has changed his views on the question of communion and baptism, and that accounts for his present action. His convictions are that all believers should be united in the Lord's Supper, and that any mode of baptism which fulfils the spirit of baptism is valid. Mr. Emerson leaves his Baptist brethren with good feeling on both sides.

BRANTFORD has been the scene of a most blessed work of grace. At the closing meeting held in the drill shed, under the lead of Rev. E. P. Hammond, who has, with the aid of nearly all the ministers of the city, conducted the meetings, some six hundred professed faith in Christ, and over six hundred more stood up at the request for the anxious to arise. The city ministers have sent a very flattering testimonial, concerning Bro. Hammond, to the ministers at Chatham, where the evangelist next labours.

WE are constantly receiving congratulations from our friends all over the country. A friend, writing from East Baldwin, in Maine, says:—"I want to say success to the new weekly. It is a very welcome visitor to our home." So say all. We are glad that our readers are so well pleased, and thank them for their kind wishes. But, will you not help us by sending new subscribers, and by forwarding news items? We want to hear from one another often. We hope our correspondents will be brief. The world is busy and has not time to read long articles.

PROFESSOR BLACKIE, of Edinburgh, says that Christianity is identical with Conservatism: it favours "authority, order, subordination, and obedience to existing law." Who claims that it does not? But does not Christianity favour progress too? Professor Blackie may not see the consistency of the two things. Liberalism, a desire for improvement, a desire to remove old abuses and adopt new measures that are beneficial, is not subversive of "authority, order," *et al.* Some men can only see one side of a subject, and some only a pin's point of one side.

OUR respected brother, Wm. Crolman, of Lower Selma, N. S., sends us a short article on our editorial on "Family Worship." We are sorry that for want of space we are not able to insert it. He alludes in touching terms to the abiding influence of the altar at the "hearthstone," as realized in his own experience. How much has been said in this direction, and how many more testimonies could easily be adduced to show the mighty importance of this institution which should be found in every Christian home. From what we have heard and seen we fear there is too much indifference about this subject. Family worship must be maintained, and if its influence is to abide, should

be delivered from the formalism which is too frequently associated with it.

THE World's Conference of the Evangelical Alliance will open at Basle, Switzerland, on the 31st of August, and close on the 7th of September. The proceedings will be in French, but English meetings for British and American delegates will be held. On the 1st of September there will be reports on the condition of Protestantism in the various countries represented. Evangelization will be the chief subject for the second day, Christian education for the third, Protestantism and society for the fourth, Missions for the fifth, and Christian union for the sixth.

THE Roman Catholic bishops and curies continue to attract the attention of the French Liberals by their intolerance. A new-born child recently died before it could be christened; the cure of Rome refused to allow it to be buried in consecrated ground; the father and mother complained to the maire, who ordered a new grave to be dug in the vicinity of the graves of other members of the family; the cure refused to yield, and applied to the prefect, who decided that, according to law, the cure was right. The new-born babe has therefore, to the unutterable grief to its parents, been consigned to earth in a portion of the churchyard set apart for persons of infamous character.

THE organ of the Evangelical Union of Scotland regards favourably the suggestion that a union be consummated with the Congregational Union of Scotland. There are just three points of doctrinal difference between the two bodies, and these are the Calvinistic utterances of the Congregational "Declaration of Faith." But, as the basis of both unions is the one common Evangelical faith of the Churches, "if the one party is willing to make the three non-essential points or difference matters of forbearance, and the other party is equally willing that this should be so, there seems to be no good reason why the union of the two bodies should not be consummated as speedily as possible. We, of the Evangelical Union, being the younger body, cannot make the first overtures toward this desirable consummation; but we feel assured that the union of the two denominations, under the happy designation of the 'Evangelical Congregational Union,' would be a benefit to both bodies, and a blessing to Scotland.

WE have received the Fortieth Annual Report of the French Canadian Missionary Society, of which Dr. Wilkes is the revered President. At the organization of this Society, forty years ago, hardly a Protestant French Canadian could be found in the Province of Quebec, and the conversion of the Roman Catholics was regarded as an almost hopeless task. Since then thousands have been gathered into French Protestant churches, besides many more converts who have left the Province. Despite the power of the Romish hierarchy, the prospects of evangelical mission work in Quebec were never more hopeful than they are to-day. This Society has distributed over 50,000 copies of the Scriptures, and more than half a million of tracts and religious publications. In its mission schools, at Pointe aux Trembles, over 2,000 pupils have been educated, the larger number being of Roman Catholic parentage. Nearly all of these have renounced Romanism, and many of them are hopefully converted to Christ, one hundred and fifty being engaged as ministers, teachers and colporteurs. These facts are the best proof of the mission's right to live.

THE PRESBYTERIAN PRINCIPLE.

ADAPTED FROM AND RESPECTFULLY DEDICATED TO THE "PRESBYTERIAN," BY INDEX.

In criticising a sister Church, we do so, not with any purpose of unduly exalting the Congregational system, or of laying bare the weak points of a neighbour; but rather to aid in bringing two bodies, which are in some respects essentially alike, into nearer relations with one another. There is much, we confess, that is worthy of admiration in the Presbyterian Church. In her historical development, in her doctrinal principles as interpreted by her ablest divines, and her general maintenance of these, in her love of civil liberty, and the encouragement she has given to learning and literature—in all these and other aspects we esteem this Church for her own sake. If we had learned to overlook what we regard her constitutional defects, it was from the hope that, by cultivating friendly relations and entering into the spirit of the Congregational Church in this country, such evils would be almost entirely avoided and overcome.

It has fallen to the lot of this Province to illustrate the weakness of the Presbyterian principle in two opposite directions. To show that for all practical purposes it is a failure; powerless to enforce its authority, on the one hand, and using the semblance of that authority to certify and send forth to the Presbyterian congregations of the land, to fill their pulpits and be over them, "in the Lord," one of whom they know nothing beyond his own statements. The first case is so well known, and acquired so much notoriety a short time ago, that it is not necessary to repeat it in detail here, sufficient to say, that a popular minister of that body who had enunciated what were considered heterodox doctrines was "libelled," that his case was transferred from one "church court" to another, backward and forward, in shuttle-cock fashion, for months, and that finally his "peers," (Presbyterian, not New Testament), in the highest Court, the General Assembly, decided that it was not expedient to pursue the case any farther, and so it was dropped. Why? Because it was said the congregation to which the reverend "libelled" belonged was deeply attached to him, and stood ready to slip anchor, and launch out into the broad sea of Independency, a consummation most devoutly to be deprecated, and sooner than which the highest court, "willing to wound and yet afraid to strike," submitted to be "soundly whipped," as one of themselves said, and covered up their retreat by singing the doxology!

In another direction we have a suggestive illustration of how worthless for any practical purpose the endorsement of the Presbytery may be; and how it is possible for a man to be approved for the ministry by that body who is sufficiently changed on doctrinal points to pass a friendly examination, yet, who, for aught it knows, may be totally unfit for the work to which he is commended. The case is this: A minister of another denomination, whose long and grievous neglect of the duties of his office, in the face of repeated remonstrances from the officers of the church, had, as it was alleged by them, seriously alienated the sympathies of his congregation, indeed, to such an extent, that they were at last obliged to suggest to him that in their opinion, his only proper course was to resign the pastorate. This he did, they say, in the bitterest and most un-Christian manner. This minister then sought admission into the Presbyterian body, and the Presbytery of the place, knowing full well that he had come from another body, and that there had been unpleasant circumstances connected with the dissolution of the connection, yet, incredible as it may appear, did not by a single enquiry seek to ascertain the facts, to discover whether of a truth this minister was one whom they could righteously commend to the Churches, but at once, on his own testimony, received him and recommended him to the General Assembly. Let it be fully understood that we offer no opinion as to the truth of the statements respecting the minister in question; the facts may be as stated, or otherwise; that is of no consequence to the argument: the point is that the Presbytery was in complete ignorance of the facts, and did not think it worth its while to ascer-

tain them, possibly fearing that enquiry might be fatal to another triumph of the Presbyterian principle. Rather would the "church court" take the risk of sending forth a man who, for aught it knew, might be utterly unfit for the work and the occasion of immediate disaster. Perhaps this is one of the excellencies, which, benighted, we fail to appreciate in "The Presbyterian principle."

One result of such a system it is certainly not difficult to foresee. A minister so sent forth, with the "hall stamp" of "standard" upon him will be received by the people without question. Has not the Presbytery certified him, what need of further enquiry? he may be taken without any misgivings; and so there is thrown open a wide door, through which can pass untold injury to trusting Churches.

The Congregational system, on the contrary, laying as it does upon each Church the necessity of enquiry into the character of the men who seek its pastorate, throwing the investigation upon those who have no feeling of caste or order to influence them, is far more likely to arrive at the truth, and to prevent the introduction of improper men into the pulpit. The Presbyterian system begets a weak, unmanly reliance on an outside body, it provides ecclesiastical crutches for its churches, and then turns round and asks Congregational Churches to admire the limp and adopt the crutches. By your leave, and with many thanks, friends, we say emphatically, No!

It is not too much to affirm that the tendency in all denominations is towards Congregational principles: the late judgment of Vice-Chancellor Proudfoot in the Oshawa Church Case, marks an important step towards that bourne on the part of the Episcopal Church in this Dominion; the last great revolution, for such it was, in the Methodist body, was markedly in the same direction, while the "Presbyterian" appears rather to make a boast of the fact that their body "has in recent times allowed more Congregational liberty than before." In the face of such facts as these, will it be considered impertinent in us to reciprocate the kindly offices of the "Presbyterian," and to suggest to the Church it claims to represent, that she should promptly anticipate the inevitable, put the last Congregational spoke in her wheel, and prove herself to be in harmony alike with the convictions of to-day, and the spirit of the New Testament?

No doubt the conclusion will be drawn by some who read these words, that the sooner the Presbyterian Church is incorporated with the Congregational on fair and honourable terms the better for the great cause which we all have at heart.

PULPIT PRAYER.

BY REV. W. W. SMITH.

(concluded).

A peculiarly valuable thing in pulpit prayer is the calming of the mind, both in preacher and hearer, effected by it. When burdens press,—when the world has been present in disagreeable forms,—we obtain access to our Divine Help, and are strengthened and calmed. The remark was homely but pertinent, when an old minister said, in answer to a suggestion that someone else should pray before he preached: "No, I like to *whet my own scythe*." And many a one has found the kindling of soul obtained in the morning prayer, present through all the following discourse.

Paradoxical as it may seem, those ministers who quote most Scripture in their prayers, are often the least impressive and stimulating in their pulpit intercessions. For such is the weakness of human nature, that it is not always that a quotation is given because it best expresses the exact shade of emotion we wish to embody in words; but because it is easiest, and saves us the trouble of further thought. The best way of using the exact words of Scripture in prayer, is to plead the promises, as promises.

Pulpit prayer deserves to be studied; and in proportion as it is studied, with prayer in the study of it, will it be edifying and satisfactory. Some men excel in this matter; and their pulpit prayers are found quite as edifying as their sermons.

The language should be terse and plain. The tone should be reverent, but not whining. The pitch not to be on an ascending scale, till breathlessness ensue, and then a sudden dropping down, to begin the ascending scale again! The volume of voice should not be so great as to be deafening and confusing; nor so small as to make it difficult to catch the words. Nor is it a practice to be unrebuked to *begin* in so low a tone as to be indistinct for a time. As in pulpit prayer, so in all pulpit speech, every word—from the very first word—should be distinctly uttered.

I have not spoken of reading prayers from a book. The making of such belongs to authorship; and the reading of them to the science of reading—an art by itself. Yet the arranging of a prayer from the pulpit, like the arranging of a discourse, should be a matter of care and thought. God, who helps the good minister of Christ to preach, will also help him to pray.

People are fastidious about the length of prayers. To be acceptable to the people's ideas they must never exceed ten minutes. And probably we have but ourselves to blame for this:—if they had been more perfect models of what a prayer should be, more length of time, no doubt, would have been allowed them. Just as telegrams and post-cards have tended to condensation in messages and letters generally, so the three-minute and five-minute rules, in Y.M.C.A. meetings, and in conventions, have tended greatly to condensation in pulpit prayers. Condensation is not everything, nor the principal thing; but it is yet a great thing; and generally is accompanied by strength;—and let us hope, always with clearness.

The pulpit prayer should have a special reference to the Scripture reading, and the sermon—just as in the case of the hymns. And here opens out a rich vein for felicitous thought and expression.

Variety of Scripture-topic will suggest variety in petition. And the theology of a pulpit prayer should be sound. Do not ask God to do what He plainly commands us to do. And do not let us make God, in our prayers, the author of evil, when in our sermons we assert that he is *only the author of good*. And, finally, if we look for conversions under our sermons we may do the same under our prayers—if we only make them as earnest, as pointed, as appropriate, and as varied. It is a subject that needs more study—and will repay it.

MR. MURSELL WITH THE STUDENTS OF C. C. B. N. A.

In one of the Rev. Arthur Mursell's letters, in the "Christian World," is the following reminiscence of his visit to our college in Montreal:—

"I cannot quit Montreal without a grateful allusion to the kindness of the students of the "Congregational College of British North America" in inviting me to meet them in their class-room for a little free-and-easy chat. I was a little embarrassed at the interview, but still much pleased at the opportunity it afforded me. What ought I to have said to them, Mr. Editor? What would *you* have said to them? There was much to say of the greatness, the responsibility, the difficulty of their sacred work; there was much to offer of devout and affectionate congratulation on their having consecrated themselves to a task so grand and glorious. But, writhing, as I have been, during the last five months in my otherwise delightful intercourse with the religious life of this side the ocean, under the rigid sectarianism which seems to eat into the fabric of the Church, corroding its heart, and checking its real vitality amidst organizations and machineries,—I felt that I could not repress an appeal to the Christian manhood of the rising ministry of Canada, to make a noble stand in Christ's name against the exclusive *regime* which disfigures the aspect of religious life in the west, scoring out the dimples of love with the corrugations of the controversy. My heart would not let me withhold a challenge to those amongst them who were brave at heart and loyal to the catholicity of the Master's spirit, to swear that, come what come might, they would lift the banner which bore the inscription of Christ's simple name and the escutcheon of His naked cross higher than the standard which was in-

scribed with the legend of a caucus or the watchword of a sect. If the cheer which came from that band of young men, preparing for the awful verities of the Christian ministry and the stern tourney against indifference and hostility which its faithful prosecution must involve, meant anything, it meant that there is rising a generation which is prepared to trample down the hedges and dividing lines which the present race is too timorous to break through, and to show to the outside world that the Church is a host embattled against sin and unbelief, but united in the name of one Captain and one Lord. If I could only hope that my word of pleading for a broader union might so stick in those memories as to crystallize into a determination to be a Christian first, a brave man second, and a sectarian last, instead of a sectarian first, a coward second, and a Christian last, I should feel that I had not crossed the Atlantic for nothing.

THE WONDERFUL ONE.

The world dearly loves a hero. So said, and truly, one of England's sages. The soul thrills at the recital of prowess and pays instinctive homage to greatness. Little children hang on the lips of the traveller telling of adventure, and giants and wonders engage their earnest thought. We are all little children in this love for the strange, the grand, the new and glorious.

Deeds of noble daring, lives crowded with illustrious enterprises and successes, the victories and achievements of warriors and conquerors, compel our ardent attention and our hearty admiration.

"Thanks to the human heart by which we live,
Thanks to its tenderness,"

or, rather, thanks to the ennobling and sublimating influence of Christianity upon the soul, there is nothing that so commands our love, our unstinted, spontaneous admiration as magnanimity—true greatness of soul—unselfish purpose, or noble sacrifice. The sailor who leaps into an angry sea to rescue a drowning woman—the fireman who braves the hissing danger of the flames to save a helpless infant—these are the heroes that enthroned themselves in the heart and receive the tribute of tears.

The chronicles that tell of Him of Nazareth, relate a story, simple, majestic and sublime. No one can read at a sitting one of these brief sketches of that strange life, without being struck (eliminating the theological teaching) with the qualities of character and the heroism of service therein portrayed. There is the display of rare self-command, utter self-abnegation, untiring beneficence, constant kindness, wonderful power and wisdom, a gentleness, a tenderness, a glory and majesty like the sun.

If it were possible to conceive the effect, on the age of such a Personage, we could better understand the wonder, the criticism, the enthusiasm and the astonishment His deeds excited throughout the land. Think of His obscure origin, His humble home, His high claims, His marvellous works,—think of His spotless character, His cruel trials, His tender ministries, His strange death,—is it a matter of wonder that scribe and publican, Roman and Jew, rich and poor, children and rulers, all and alike, were astonished at His mysterious Presence, His words and His deeds?

This is He of whom it had been said: "His name shall be called WONDERFUL." He was indeed the great wonder-worker. No magician ever wrought such unexpected, such strange transformations. From the moment "the conscious water saw its Lord and blushed," till the mysterious ascension on Mount Olivet, His life was a succession of wonders. At His will, the howling tempest hushed its wild shriek, and peace settled on the bosom of stormy Galilee. At His voice, the fierce maniac is subdued, and no longer the victim of another's will, ferocious, naked and intractable, is transmuted into a docile and willing follower of His deliverer. At His command Lazarus, the dead man, steps forth from his tomb. Constant marvels of speech or action elicit new admiration and continued wonder.

But His deeds were not wrought at the will of emperors and sages. His mightiest works were often

done to relieve beggars, the poorest and least worthy. Not in palaces whose marble floors might resound with royal applause,—not in kingly state or wealthy luxury did He live and do His wonders. By the way-side, by the sea-side, in crowded street and temple, in quiet woods and walks, for the blind, for the needy, the outcast and the despised, for children and the most helpless, whatever their worldly state, He exerted His strange and beneficent power.

The wonder of His life is not so much in what He did, as in what He was. Surrounded by those who ridiculed and dreaded His power, who sought His ruin, He was yet without stain or imputation. History portrays but one perfect character. There is but one on its impartial record, whom neither malice can defame nor envy depreciate. That one is Jesus of Nazareth.

If, as many teach, and teach falsely, His influence and power on the race are only through His spotless character, His perfect example, the wonder of His life is still more pronounced. For never can be estimated that influence and power. He is unique, and yet the combined forces of the good and great in all ages have never attained the vast, far-reaching, and tremendous result this one short life has effected.

While it is true, it is not merely the power of His example that makes Him the great Leader and Reformer, still it remains, that His power is projected upon the world, and to-day is felt wherever His name is known.

Surely this Wonderful One, so spotlessly perfect in character, so gloriously magnanimous in deed, is no mere man. His humanity proves His divinity.

The hero perils limb and life. He gave His! It was His to give—and most freely He gave it. He gave it to secure blessing, even life and more than life, peace, for His own. And His own, who were they? Not titled minions of power—not the choice of rank or learning—not those whom the world calls worthy; but sinners of every name and grade, even Jerusalem sinners. This is the greatest wonder of all in the mysterious life of this Wonderful Being; He died for sinners! The cross is not only the pivot of the world's history, but it is the focus of universal scrutiny, amazement and adoration. Angels wonder! earth shews mysterious signs! the heavens are veiled! and all the ages to come will echo with the song of praise for this act, "unto Him that loved."

Well may the Christian heart sing, in the devout adoration of our own Dr. Spence, in one of the best of our hymns:

"Blest Jesus, when Thy cross I view,
That mystery to the angelic host,—
I gaze with grief and rapture too,
And all my soul's in wonder lost."

—Central Presbyterian.

THE BLESSINGS OF THE BIBLE.

One of the great blessings which the Bible takes with it everywhere is—a day once a week when the hard worker can rest and forget that he is a beast of burden, and remember that he is a man. Addison wrote of the Sabbath, that it was "a good institution, because it made poor people wash and dress themselves respectably once a week." The Sabbath was made for man—for man, not as shopkeeper, ploughman, statesman, but as a rational, moral, religious creature. A great authoress in one of our London dailies not long since pointed out the contrast between the Christian and the Moslem in this respect. He attends the mosque on his Sabbath Friday, devout, perhaps, as the Christian, but always in his work-a-day dress—there is no change of attire, no general rest from labour. No; the poor Arab, toiling in his one sordid garment, is never able to say to himself: "I am a man, and not a beast of burden;" but wherever this Book goes, it seems to hush the machineries of every-day life into silence. Man everywhere throws aside the tools and the soiled garments, by means of which he earns his daily bread; he goes forth after his weekly abtution and change, refreshed in soul and body; and often in this hushed silence—like John in the Spirit—on the Lord's Day, he thinks of the white robes of the eternal Sabbath. He re-

members that he is more than a mere animal, to be fed and sheltered—more than a mere creature of intellect capable of education. That his highest interests are spiritual, and that the noblest relations which he sustains are to God and eternity.

This Book takes with it, again, a heart ready to sympathize, and a hand ready to help the suffering of every class and in every clime throughout the earth. Look through the "History of Great Sufferings!" Who were the most ready to help them? Were they not the people called Christians? To help people they had never seen—to help with no selfish motive? Was not that over half-a-million sent over to India a grand fact in favour of the religion of this land? And now the reply comes back. I am told that 16,000 have come to Bishop Caldwell in India, ready to lay aside their heathenism—whole villages. Why, all other religious systems are religions of "self-help." But this one exceptional system leavens people everywhere with a religion of "helping others." It introduces them into a new joy. It reveals to us the grand secret that by helping others we enter into the joy of our Lord. The rose is not sweeter for the fragrance with which it perfumes the morning; the well is no brighter for its cup of cold water to the passer-by; but you cannot give a shilling to that poor widow in her desolate home without feeling that your own home is brighter for the Christian act. You cannot send a bunch of flowers from your garden to that poor invalid in the garret without adding a new bloom to every flower. The very garden smiles upon you with a new beauty, and exhilarates you with a sweeter fragrance. Canon Mozley has, with a master hand, shown that this principle of compassion that converts into a pleasure that which was of incalculable advantage to society—the alleviation of pain and misery—was a discovery of Christianity—a discovery like that of a new scientific principle. The Spartans did not believe in this compassion when they cut off at birth their sickly and maimed children, but they did believe in "the survival of the fittest." Hindooism, when it places the old and the infirm on the banks of the Ganges, to be carried away by the next rising of the waters, does not believe in this joy of Christian compassion, but in "the survival of the fittest." The religion of this Book, however, brings God down to the side of men, not as an everlasting condemner, but as a present help in time of trouble—brings down a divine Consoler, who was crowned to be the King of suffering humanity, not when He was crowned above with the royal diadem of heaven, but when He was crowned with thorns here below. It was that lifting up under a crown of thorns to the cross, that marked him forever as the Man of Sorrow—that draws all men to Him. It is He of whom we learnt when children the shortest and sweetest verse in the whole Bible—"Jesus wept." That attracts us to Him under our burdens, trials, and sorrows. You say that it is unmanly to weep. I answer: "Jesus wept." You say that our God is a hard, unsympathetic Being. I answer: "Jesus wept." And it is this Jesus, with a loving heart in His bosom, and tears in His eyes, that draws human hearts to Him for sympathy, and sends them forth full of help and compassion to heal the woes of humanity.—E. Herber Evans, in "Boston Christian."

By the assistance of the United States Consul in Laos, Further India, the American missionaries have secured a proclamation from the king of Siam, granting full religious liberty in North Laos, and recognizing the Christian Sabbath.

LORD LAWRENCE, lately Governor-General of India, says that "missionaries have done more to benefit India than all other agencies combined," to which Sir Bartle Frere adds that "they have worked changes more extraordinary than anything witnessed in Modern Europe."

IN the annual report of the New York Protectory, an institution having the care of poor and orphan children, the officials state that the cheap, vile literature which is so plentifully provided, and which finds its way so readily into the hands of the young, is the most prolific cause of vice and crime among those who come under their care.

THE
CANADIAN INDEPENDENT.

TORONTO, THURSDAY, MARCH 27th, 1879.

"JESUS CHRIST HIMSELF."

A QUAIN old writer once said: "Were the highest heaven my pulpit, the whole host of the redeemed my audience, and eternity my day, Jesus alone should be my text." So by the phrase at the head of this article Paul fixes attention not on some system of theology, not on some doctrine about Christ, but on Jesus Christ *Himself*.

One of the most hopeful signs of the times is the prominence that is being given to the person and character of Christ. The infidel and pseudo-scientific attacks on Christianity have resulted in a closer study of the four Gospels, by friends and foes of Christ alike, and Christianity has gained much by the search. The best and highest criticism admits the historical accuracy of the four Gospels. We do not ask were these books inspired, but are they true. Honest historical criticism declares that these Gospels contain facts of history. The life there portrayed once lived. We have His words and works recorded in simple, homely language. Thus we have the very best material for forming a knowledge of Him. The Gospels are the history of a life. All admit that that life was blameless. The bitterest enemies of Christianity have never charged Him with sin. The challenge, "Who convinceth me of sin?" has never been taken up. All hostile religions admit the moral and spiritual greatness of Christ. He whom we love, and trust, and serve, is recognized by all as the highest, noblest, purest, the only perfect Being that ever lived. His name is above every name.

Jean Paul Richter speaks of Him as "the holiest among the mighty, and the mightiest among the holy." This is the strength of our religion. The character of Christ is the best evidence of the genuineness of Christianity.

We cannot too strongly emphasize this truth. We cannot give Christ *Himself* too conspicuous a place in our thought and theology. All the doctrines of our religion, all our hopes of future blessedness, rest on the foundation, Jesus Christ Himself. Religion is not belief in a system. It is love for and obedience to a person. It is not believing doctrines about Christ, but loving faith in Christ Himself, that saves.

Christ made religion to consist in attachment to Himself. He did not frame a system of theology. He wrote out no thirty-nine articles, no Westminster confession, no Nicene creed. He simply said to men, Follow Me. Learn of Me. He Himself was His own great theme. I am the way. I am the light. I am the life. I am the truth. Come unto Me. Follow Me. Abide in Me. The great-

est question of discipleship was, Lovest thou Me?

Let us give heed to these simple Gospel truths. Let us again make love for Christ and obedience to Christ the test of discipleship, the basis of fellowship. Let loving union with Christ by faith and love, be the bond of union amongst us as Christians and Congregationalists. We are one in Him. We look to Him as Saviour, Teacher, Friend, and King. Let it be clear to all men everywhere, that this, and this alone, is the bond that unites us in Christian fellowship and Christian work. Personal love to a personal saviour is the heart and essence of true religion, is the strong and only possible bond of Christian union.

EDUCATION OF THE BLIND.

OUR Provincial Institution for the Education of the Blind is situated at Brantford. From Mr. Langmuir's report it appears that during the year ending 30th September, 1878, this establishment afforded accommodation and instruction to 175 pupils. The number in attendance in the preceding year was only 148. This increase necessitated enlarged accommodation; and accordingly a new wing has been added to the building and a separate dwelling house built for the principal. So far as practicable, the pupils are taught all the branches usually taught in the ordinary Public Schools, such as reading, writing, arithmetic, geography, history, English literature, etc.; and, in addition to this, special care is taken to put them in possession of some useful art, such as is possible for persons in their condition to practise, and by which they can earn a livelihood after their educational course is finished. It appears that, during the year, 27 pupils were receiving instruction in the manufacture of willow ware; 49 were being instructed in the use of sewing machines; 27 were engaged in the manufacture of socks by machinery for the public institutions of the Province; 63 received daily instruction in hand sewing; and 80 were taught hand knitting and fancy work. During the last two or three years special attention has been given to the development of the musical talent which many of the blind are found to possess in a very high degree. The work of this department is now carried on by three resident teachers and a monitor, and by two non-resident teachers. The number of pupils receiving instruction in vocal music was 83; while 53 were taught in the various kinds of instrumental music, and 23 were studying musical notation. It is expected that some at least, perhaps many, of these pupils will afterwards take good positions as professional musicians; and the Inspector recommends that a good pipe organ should be introduced for the instruction of such pupils as show an aptitude for that class of music, with a view to preparing some of them to be organists in churches.

OBITUARY.

THE LATE REV. JOHN DURRANT.

This venerable servant of God, and minister of His Gospel, quietly passed away to his rest, on the 21st of February, after an illness of four years and a half, at the advanced age of eighty-three years. Although, in consequence of his having been so long laid aside from active ministerial life, Mr. Durrant was but little known to the younger members of our churches, his many years of service in our Canadian pastorate make it fitting that he should not pass away from our midst without some brief notice of his life and labours. From members of his family, and the Rev. H. Hughes who preached his funeral sermon, we have learned the following particulars of his early life:—

Mr. Durrant was born in the town of Brighton, England, July 2nd, 1796. Having been converted to God, in his fifteenth year, through a sermon preached by that remarkable young minister the Rev. Thomas Spencer, of Liverpool, he first became a member of the Countess of Huntingdon's chapel in that place, where he was actively engaged in a Young People's prayer meeting, the Sabbath School, and in a singing class. Being possessed of great natural musical gifts, at the age of seventeen he was chosen leader of the choir, and soon afterwards became reader of the Liturgy and Church Service, an office which he held for three years.

Several ministers who officiated in the chapel at Brighton urged him to give himself to the work of the ministry. He accordingly began a course of reading and study, under the direction of several of these gentlemen, with a view to entering the Countess' College when his apprenticeship was completed.

For three years he employed his Sabbaths in preaching the Gospel in neighbouring villages, walking often from twenty-five to thirty miles on the Sabbath and holding three services.

At the end of this term he became despondent with respect to the ministry, went into business in Portsea, and tried to give up all thoughts of ministerial work. This he was not able to do, however. Business did not prosper; he was still drawn towards the Lord's work, and after a few years he gave up business, and returned to Brighton. The Rev. R. Stoddart wrote him urging him to relinquish secular pursuits altogether, telling him he was persuaded that he was fighting against God, and that he was being chastened for his obstinacy in opposing the clear intimation of the Master's will in past days.

A vacancy occurring in Shoreham, six miles from Brighton, Mr. Durrant went to supply the pulpit there, and afterwards became the pastor of that people, being ordained by the Rev. Messrs. Winchester of Worthing, and Robert Stoddart of London. There he laboured for ten years, when clouds and darkness again came over him, and he resigned his pastorate, and taught music, in Newcastle-upon-Tyne, where his success was such that he had at one time as many as 5,000 pupils.

At this period, the thought of coming to Canada, which had been latent in his mind for many years, revived, and he sought an engagement, with that view, in connection with the Colonial Missionary Society. He was referred by its Secretary to the Rev. Mr. Roaf, who was then the Society's agent for Upper Canada, with whom he corresponded, and as the result, he came to this country in 1843, settling first in Asphodel, as the successor of the late "Father Wheeler," who has so recently entered into rest. After nineteen months of arduous labour in Asphodel, where he suffered many hardships and privations, he was advised by the Missionary Committee to relinquish that field, and occupy Newmarket. Thence he removed successively to London, about 1848; to Stouffville, in 1852; to Southwold, in 1860; and the next year to Stratford, which was his last pastoral charge, and which he voluntarily relinquished, under a sense of his growing infirmities, in 1867.

We can do no more, in the space that can be devoted to this notice, than thus briefly chronicle the names of the churches to which our departed brother minis-

tered, in all of which his labours were abundant, and, in many instances, greatly blessed of God.

About four years and a-half ago, Mr. Durrant was visited with a stroke of paralysis, which completely laid him aside, and rendered him entirely helpless, and to a large extent unconscious of what was passing around him. All that thoughtful care and loving attention could do to alleviate the distress of such a condition, was cheerfully and ceaselessly done by his children, and his aged and feeble partner. His sufferings, although so protracted, were borne with wonderful patience, and an abiding and all-conquering trust in God. Though apparently dead to all the world around, he always remembered a blessing before taking food, and always with *uplifted* hand, and "for Christ's sake." One day, in spring, when everything was beautiful, and green, and sun-shiny, his daughter, Mrs. Kirk, drew his attention to the loveliness of the morning, and desired him to look out. "Yes," he said, and repeated the verse:—

"Could I but climb where Moses stood," etc.

To a dear friend who often called in to ask how he was, his uniform answer was, "waiting!" So true and faithful is the promise of God:—"Thou wilt keep him in perfect peace whose mind is stayed on Thee." Gradually his physical strength failed, till at last, on the morning of the day above named, the weary pilgrim, without a groan or a word, was lifted from the terrestrial to the celestial, by the tender hand of his heavenly Father.

On the 2nd of March, the Rev. H. Hughes preached an impressive and appropriate funeral discourse, in the Congregational church, from the words of Rev. xiv. 13, "Blessed are the dead that die in the Lord." Thus, one by one, the "fathers" are passing away. May we be "followers of them who through faith and patience inherit the promises!" W.

News of the Churches.

MR. HAYNES, student of Bangor, is supplying at Garafraxa and Douglas.

THE Rev. James Davies of Acton has received and accepted a unanimous call to the church at Ayr.

MR. W. EWING, student C.C.B.N.A., has declined the call of the churches in Garafraxa and Douglas.

LAST Lord's Day, Rev. Edward Ebbs, of Napierville, Ill., intimated his desire to close his labours as "stated supply," at Napierville, on the completion of the half year, *i.e.*, April 27th.

WE see by the Hamilton "Times" that Mr. Griffith's sermon on "Amusements" was listened to by a crowded house. The "Times" speaks in the highest terms of the sermon and prints it in full in its Monday morning issue.

THE Rev. George Anderson, formerly of Cavalry church, Montreal, is now labouring with much success at Gaines, Orleans Co., New York. During the early part of the year, his people remembered him by a donation of \$135 worth of their "carnal things."

THE pastor of Forest reports that Bro. McKay visited his field for evangelistic labours on 8th inst. Also "that the meetings are very good indeed. A large number of persons remains to the anxious meeting every night, some of whom are enabled to rejoice in new found hopes.

A TEA SOCIAL was got up by the members of Mr. Peter Martin's Bible Class at Garafraxa, last week, for the purpose of enlarging the Sabbath School library. It was a very successful gathering. Rev. J. B. Mullan, of Fergus, J. Laird, of Douglas, and C. Duff, M.A., of Speedside, gave addresses. \$28 was realized for the library.

THE Vespra church gave a "welcome" to its new pastor, Mr. Hindley, on the 25th ult. It was a success. The Edgar people made a "wood-bee" and warmed their pastor's heart by a shed full of wood. The congregations are good. The Bible-class and prayer-meetings well attended, people and pastor working lovingly together. These are prophecies of good things to come.

MISSIONARY sermons were preached in the Western church, of this city, on Sunday, the 16th inst., in the morning, by the Rev. T. W. Handford, and in the evening, by the pastor. On the following Monday evening, a public meeting was held in behalf of our Home Missionary Society. Introductory services were conducted by the Rev. M. Lowry. Earnest, instructive, and stimulating addresses, on the mission work of the church, were given by Revs. H. D. Hunter, Joseph Griffith and T. W. Handford. The meetings were greatly enjoyed by the people, and the contributions were liberal.

NEWFOUNDLAND.—The Rev. Thos. Hall, after eleven years of happy and successful labour in St. John's, has signified his intention to resign when a suitable successor is found. His reason for resignation is that the climate is not favourable to the health of the family. Here is a good opening for a good man. There is a parsonage connected with the church.—A new church has been opened at Twillingate. Dedicatory services held on the first Lord's Day in January.—A school and teacher's residence has been built in Smith Sound, Trinity Bay. The church building has undergone thorough repairs.—The Fortune Bay Mission is blessed with a revival.

ZION CHURCH, TORONTO.—A lecture on John Bunyan, "the famous tinker of Bedford," was delivered in Zion church, on Monday evening, 17th inst., by Rev. H. D. Powis, under the auspices of the Zion Literary Association. The lecture was listened to by quite a large number of people, who seemed to be deeply interested in it. Mr. George Pim, President of the Association, occupied the chair. The lecturer gave a graphic sketch of the times in which Bunyan lived, setting forth the persecutions which he had to endure and the difficulties which he had to encounter in connection with his religion. The life of the illustrious dreamer was depicted in eloquent terms, and frequent allusions were made to the sublime character of the works which he left behind him. The "Pilgrim's Progress," in particular, was described as a book which had been of spiritual benefit to more people, than any other in the English language, except the Bible itself. On the whole, the rich material which Bunyan's life and works afford to a lecturer were well made use of, and the lecture was listened throughout with deep attention. At its close, the thanks of the meeting were tendered to the lecturer.

THE Ladies' Sewing Society of the Hamilton church gave a social and literary entertainment on Wednesday evening, March 19. At seven o'clock tea was served in the school-room of the church; after which there was an adjournment to the lecture-room. The pastor, Rev. Joseph Griffith, having taken the chair, the following programme was proceeded with: Piano duet, Messrs. A. H. and A. Alexander; reading, Mr. Griffith; song, Mr. Joseph Huxley; recitation, "Absalom," Mr. Thomas Bale; quartette, "Here in Cool Grot," Misses E. Edgar and E. Chilman, and Messrs. W. B. Palmer and G. W. Alexander; reading, M. Findlay; song, "Consider the lilies," Miss E. Edgar; reading, "The Witch's Daughter," and recitation, "What the Bell said," Miss McKeand; piano solo, Miss Kent; organ solo, Mr. B. Sanders; reading, Mr. Briggs; song, "My Country Calls," Mr. W. B. Palmer; reading, "The Lady of Provence," Miss Daville; song, "The King's Highway," Mr. G. W. Alexander; reading, Mr. W. Bale; quartette, "The German Fatherland," Messrs. Palmer, Huxley, A. H. and G. W. Alexander. The proceeds were for the new furnace placed in the church.

Religious News.

OF the first number of "The Catholic Presbyterian" ten thousand copies were printed, and the last report is that the edition is almost exhausted.

MRS. RANYARD, who originated the work of Bible Women in London, giving it the expressive title of the Missing Link, died at that city Feb. 12.

IT is stated as a fact, that among 10,000 Fijians there is not a house without family worship. The *United Presbyterian* pertinently says this is more than can be said of any 10,000 Christians of America.

THE Boston "Pilot" wisely suggests that the Catholic Bishops direct the incoming Irish immigrants not to crowd into cities, but to seek homes and work where they can support themselves.

PROF. W. H. THOMPSON has only been absent three times in nine years from his large Sabbath afternoon Bible-class in the Y. M. C. A. building of New York. It has an average attendance of 550.

MARASH, in Central Turkey, has a Y. M. C. A. of 114 members, with a library of 137 Turkish, American and English books, and with Committees who are earnest and vigilant in personal religious work.

M. EUGENE REVELLAUD, the distinguished French journalist, whose remarkable conversion from Romanism has excited so much interest, expresses the opinion that France will become Protestant within forty years.

A TENNESSEE Presbyterian minister has been honoured by a resolution of censure passed by the state legislature for daring to reprove, in a sermon he preached before them, the attempts for repudiating the state debt. The resolution was afterwards reconsidered.

Elihu Burritt, "the learned blacksmith," died at New Britain, Conn., on the 6th inst. Mr. Burritt mastered one or more of the foreign languages while working at his trade, that of a blacksmith. He was a man of considerable learning, of noble character, and had lived a useful life.

REV. W. FLEMING STEVENSON, who has recently made a missionary tour around the globe, says that while Bombay had not a complete Marathi Bible till 1847, it had ten anti-Christian papers in 1843, and that the commonest book offered in the Calcutta bazaar is a cheap edition of Tom Paine.

THE Liverpool (Eng.) Evangelization Society supply about twenty meetings weekly with preachers. For three winters they have held Sabbath evening services at the Royal Amphitheatre, attended by from 800 to 1,000, and for the last three months at the Theatre Royal, Birkenhead, with about the same attendance.

THE Peabody Donation Fund in London, by the 14th annual report of the trustees, amounts to £69,131 of which \$540,948 has been expended. By it 6,170 rooms have been provided for the artisan and labouring poor of that city, comprising 2,348 separate dwellings, occupied by 9,860 persons. The average weekly rent of each dwelling is 4s. 4d.

DURING the three months Mr. Moody has been in Baltimore, he has held meetings in two churches daily, and sometimes has had five services on the Sabbath. His meetings have been crowded; many of the churches now have meetings every evening, and there is a more general religious interest in the city than ever before.

A LONDON exchange says: "Methodism is not likely to stand alone in its itinerancy in Ireland, if we may judge by the frequent clerical changes made in Ireland of late. Since disestablishment the changes of the Episcopal clergy have been very numerous, and in some dioceses quite exceed, on the average, the "moves" of the Methodist ministers.

IN the wall of the chapel at Ancyum, one of the New Hebrides, has been placed a tablet to the memory of Dr. John Geddie, formerly of Prince Edward Island, who was a successful missionary there from 1848 to 1872. On it is inscribed this noble testimonial, "When he came here there were no Christians; when he went away there were no heathen."

THE help given by Christians for the relief of the famine-struck Chinese is bringing its results. Rev. A. H. Smith, of the American Board, reports 40 villages in which there are 120 applicants for church-membership. In one village a temple was emptied of its sixty idols which were buried in a pit, and the building and premises voluntarily made over to the church.

MR. WM. E. DODGE, when before the Congressional Labour Committee, stated that his firm which employed about 2,000 persons, made it a rule that those engaged in their seven manufacturing villages in Connecticut, Pennsylvania, and Canada, should not use intoxicating drinks. As the result they have not suffered from the business depression, and crime is unknown among them.

THE *Italic*, of Rome, has the following:—"The fund known as Peter's Pence continues to produce very little. The congregation of Cardinals, charged by the Pope to find a remedy for that state of things, is occupied in organizing that service on a vast scale. For Peter's Pence will be done what was put in practice for the propagation of the faith. A regular receipt is then expected to be obtained."

THE "Morning Star" states that Bell's telephone battery transmitter was placed on a recent Sabbath in the pulpit of Rev. Mr. Paige's church in Lowell, Mass., and that the entire service, including the sermon was distinctly heard in all parts of the city that was connected with the telephone. The words and tunes that were sung were heard at Foxboro, fifty-five miles distant, and also at Boston, *via* Foxboro, eighty miles distant.

REV. MR. VAN METER writes from Rome that he has 123 men enrolled in his night school in the Vatican Mission, with an average attendance of sixty. Their interest in Bible-reading and singing continues. At his last Sabbath-school 102 children and adults were in the Bible-class. He has recently, for the first time, held a Sabbath service in the daytime in the Leonine City. Many feared that it would be imprudent to urge those interested to attend by daylight within sight of the Pope's palace, but a meeting was appointed, the large room of the Vatican Mission was packed, and impressive religious services were held.

CREDULITY.

The most credulous people we know of are infidels. They condemn a Bible which they have never examined, a religion which they have never tried, and principles which they have never put in practice, on the basis of assertions which they have never verified, and sciences which they have never investigated. They talk of geology which they have never studied, of history which they have never explored, and of heathen books which they cannot read, and they are slightly inclined to regard others as ignorant and idiotic, who are in no sense their inferiors, and in many respects may be more than their equals, who speak that they do know, and testify that which they have proved to be true.

The spirit of conceit and reason is not favourable to research, investigation, or candid judgment. Infidels are not fools, though some of them give people occasion to suppose that they are. Nor are Christians idiots, though some of their acts and words are far from wise. The apostle James says: "Who is a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom." James iii. 13. If the Christian claims this wisdom, it is his duty to show it; if the infidel believes that he is the wise man, let him also prove it by his patience, candour, meekness, and honesty of speech and act.

Whatever infirmities and errors men may have, they are entitled to fair and considerate treatment at each other's hands; and as a rule, we believe true Christians are willing to thus treat men. Nothing is gained on either side by insult, scoffing or abuse. The matters in question are too grave to be thus disposed of; and honest, candid investigation will do much more towards leading men to the knowledge of the truth, than mere assertion, denunciation, and vituperation. He who speaks before he thinks, and thinks before he studies, may be confident, but he is not considerate; he may be intelligent, but he cannot deny that he is credulous. We have never yet met the skeptic who had a fair acquaintance with the Bible, or who could give a fair account of the reasons which an intelligent and well-instructed Christian has for receiving it as a divine revelation. We have met those who, when led to examine the evidences of the truth of Christianity, have renounced their infidelity, and become followers of the Son of God.—*Boston Christian*.

The Boy's Own Paper.

London: The "Leisure Hour" Office. Toronto: Tract Society's Depository.

Attention has been recently called, and that not without reason, to the great injury that is done to the children and youth of the present day by cheap literature of an immoral and vicious kind, specially calculated, by means of illustrations, sensational headings, etc., to attract the class to which it will be most injurious. The most effective way of putting down this evil is by providing cheap literature for the young which will be at the same time attractive and of good moral tendency. Boys, and girls also, must have something to read. Moreover, they must have something that contains pictures and stories of a somewhat lively character. But it is quite possible for stories to be lively and interesting without being bad. Nay, it is quite possible for them to be written in an animated, and even in an amusing style and at the same time to be instructive and improving to the morals. As a good specimen of the class of publications to which we now refer we direct attention to "The Boy's Own Paper," the monthly parts of which can be procured at very small cost at the Depository of the Upper Canada Tract Society, 102 Yonge street, Toronto. The first monthly part is now before us, containing a very large supply of entertaining and instructive reading matter, with a wealth of illustration that will assuredly recommend it to the young folk.

Let your word be your bond. Good credit is a torture to begin with.

BE temperate. Liquor has made more paupers than all other vices combined.

The Sunday School.

INTERNATIONAL LESSONS.

LESSON XIV.

April 6. } SANCTIFIED AFFLICTION. { Job xxviii. 1379. } 14-30.

GOLDEN TEXT.—"My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him."—Heb. xii. 5.

HOME STUDIES.

- M. Job i. 1-22. Job's first great trial.
T. Job ii. 1-13. Job smitten with disease.
W. Job vii. 1-21. Job's complaint.
Th. Job xiv. 1-22. Man full of trouble.
F. Job xxix. 1-25. Former prosperity bemoaned.
S. Job xxviii. 1-33. Sanctified affliction.
S. Heb. xii. 1-29. Parental chastening.

HELPS TO STUDY.

The book of Job is without question the most sublime religious poem in the literature of the world. As Thomas Carlyle says, it is "one of the grandest things ever written with pen. It is our first oldest statement of the never-ending problem—man's destiny and God's way with him here in this earth." Yet most Bible readers very imperfectly understand it.

There are many different opinions as to its age and authorship. The most probable is, that it was written in the age of Solomon. In style, structure and spirit, it is identified with the books of Proverbs and Ecclesiastes, the three forming what is called "The Wisdom Literature." Job himself lived in the days of the Patriarchs. His dwelling was in the land of Uz, in what is now known as the *Hauran*, "that strange, lovely and fertile volcanic region," which stretches down from "Syria to Idumea," and which is to this day claimed by the Arabs as "the land of Job." The whole district is full of sites and ruins connected with his name; while every feature and circumstance in the Poem itself corresponds both to the age and land in which we believe Job lived. The story of his sufferings, and his patience was handed down from patriarchal times through successions of generations, until in the age of Solomon, an inspired poet threw the wonderful narrative into the grand drama which we now possess.

The design of the book is two-fold. The first and primary intention is that which arises out of Satan's challenge, "Doth Job serve God for nought?" chap. i. 9. It is "to prove that God is capable of winning and that man is capable of cherishing, an unselfish and disinterested goodness; that he can serve God for nought, that he can hold fast his confidence in God even when that supreme Friend seems to be turned into his Foe." The other and secondary intention of the book is to prove that "the dark mystery of human life is capable of a happy solution, that the afflictions of the righteous are designed for correction, not for punishment; and that the inequalities of this life are to be redressed in the life to come."

Another most important purpose is subserved by the book which is filled throughout with one importunate complaint that God cannot be seen. It proves that nothing can satisfy the heart except a supernatural revelation. Only when Job sees for himself the God of whom he had before heard, and learns in the light of that revelation how "vile" he is, does he find rest and peace.

Our lesson is taken from the speech of Elihu, who apprehends a part of the truth, and shows one of the reasons why God afflicts men,—to lead them to Himself. It sets forth the discipline, and the restoration.

1. THE DISCIPLINE:—Verses 14-22.

Man lies in darkness and death, but God does not leave him there. He speaketh to him, utters His voice of warning and persuasion, not once, but twice; again and again, in many different ways, by the visible things which show forth the invisible power and Godhead, by the whisperings and reproaches of conscience, by his providences whether joyous or grievous. Yet man perceiveth not. He is so blind, so obtuse, so taken up with self and the world, so unbelieving, so perversely set in his own way. The poet shows us the persistency of the divine warnings. He shows at length two ways in which God speaks to men.

1. *God speaks to man's heart*, vers. 15-18. He wakens his conscience in the silence of the night; in dreams and visions, not such as arise from the impressions of the outer world, but those which come from the depths of the soul itself, God makes Himself known. Gen. xv. 12. Then He openeth the inward ear, which ignorance, pride, prejudice, and unbelief has stopped. He sealeth instruction, that is, He makes it sure. He ratifies and confirms it, as when one affixes a seal. In all this, God's purpose is to withdraw man from his evil purpose, to change his temper and course of life, and to hide pride from him, take away false sense of security and imaginary self-importance and self-sufficiency, in order that He may keep the sinner from rushing on to his own destruction, hold him back from the pit of perdition and from the sword of God's justice.

2. *God speaks to man by pain and sickness*, vers. 19-22. When warnings are ineffectual, the discipline of affliction is added. Man is chastened with pain, and with the unceasing conflict, the hurting and utter unrest of his limbs. He is worn away by disease. His soul draweth near to the grave and his life to the destroyers, the angels of death who forcibly with violence tear forth the souls of the wicked.

God has reasons for the afflictions of men, whether they

are understood or not. One reason is, to drive them in penitence and self-despair to Himself. Sorrow teaches lessons which cannot be learned elsewhere.

God has many ways of speaking to men; but in all His utterances, His own desire and purpose is to save them from sin, and bring them to righteousness and peace.

II. RESTORATION—Vers. 23-30.

God interposes not only to warn, but to save; this deliverance, however, requires a mediator. If there is an Angel, the Angel of Jehovah—Gen. xxii. 11; xxxii. 24; xlviii. 15; Ps. xxiv. 8; I. al. h. l. xlii. 7; the Messenger of the Covenant, as Mediator for him, to interpret God's will, to intercede and redeem, one who among a thousand has no equal, to show unto man His uprightness, that is, the right way by which he may be delivered from sin and death, the way of repentance and faith—then he, that is God, is gracious to him, and the Mediator saith, Deliver him from going down to the pit, for I have found a ransom, an atonement, that which covers, cancels, blots out sin, and saves the sinner. The atonement is God's provision. Thus everywhere throughout the Bible, the ransom for sinners is set forth as the only possible ground of pardon. The penitent is healed, as well as forgiven. He renews, as it were, his youth—2 Kings v. 14; Isaiah xl. 31. He becomes like a child—Matt. xviii. 3; a new man—Eph. iv. 22-24; a new creature in Christ Jesus—Gal. iv. 15. New, like Saul—Acts ix. 11, he shall pray unto God, who will shew him favour, so that the man now seeth God's face, which hitherto has been hidden from him, with joy, not with fear. For God will render unto him his righteousness, that is, will again regard and treat him as a righteous man. But not only does the restored penitent give forth his heart to God, he cannot but tell forth his joy to men.

Verses 27, 28, reads:—

"He (the penitent) singeth and said:—

'I had sinned and perverted what was straight,
'And it was not recompensed (required) to me,
'He hath delivered my soul from going down into the pit.
'And my life rejoiceth in the light.'"

Lo, all these things, warnings, afflictions, redemption, worketh God with man. And in all, He has one object, to bring him back from the pit . . . to the light. Observe:—It is our Mediator who has paid our ransom, even His own precious blood.

The marvellous change in those who are brought from darkness into the light, from the power of Satan unto God. The two measures of the greatness of salvation—the depths (pit) from which it rescues us, the height to which it lifts us, the light and the glory.

HINTS FOR YOUNG MOTHERS.

The three requisites for babies are plenty of sleep, plenty of food, plenty of flannel. The saying that man is a bundle of habits is as true of babies as it is of grown children. If an infant is accustomed from its birth to sleep from 6 o'clock at night till daylight, the habit of early sleep will be formed, and the mother may have all the evenings to herself.

If the baby sleeps all night, a long morning nap will naturally come about dinner-time, after which the child, except when very young, should be kept awake until six o'clock. Perseverance in this routine will soon result in securing quiet evenings for both the child and the parent.

Some mothers have a long season every morning and every night in getting the baby asleep. They rock them and sing to them till Morpheus unfolds them. With most children this is entirely unnecessary. An infant can be accustomed, by a few days' training, to go to sleep itself for a morning nap as well as for the longer rest at night.

A mother has duties to herself as well as to her offspring. While she should exercise a constant care in securing its utmost physical comfort, she should secure rest and recreation for herself. In no other way can she keep fresh in feeling and buoyant in spirit. Nothing is so wearing as the unceasing tending of a fretful baby.

Every means should be employed to aid the child in taking care of itself and giving as little trouble as possible. It may learn in babyhood to amuse itself with toys or by watching movements going on around it.

Fashion as well as good sense requires infants' dresses to be made with long sleeves, and high in the neck. Fashion requires children of all ages to be warmly clad. Flannel should encase the whole body, with the exception of the head and hands. The fruitful cause of colic in infants is the nakedness of their necks and arms.

Regularity in feeding is as important as either of the other requisites. Babies cry as often from being overfed too frequently as from hunger. Let the mother obey the dictates of common sense in this matter and not force food into a baby's stomach for every little complaint it makes.

Children of three or four years old need much more sleep than they usually have. For irritable and nervous children sleep is a specific, and it can be secured to them only by the force of habit. Many light forms of disease may be cured by keeping a child in a uniform temperature and in quiet. Let the young mothers who read this article experiment upon these few suggestions, and we are sure they will have many an hour in the nursery for reading and thought.—*Ex.*

It is stated that, in consequence of the recent secessions of Anglican clergy to the Church of Rome, the Vatican is considering in what way it can secure a wider field of action for the Roman Catholic Church in England without offending against the existing laws. Instructions on this subject have, it is said, been sent to Cardinal Manning.

Children's Corner.

FRED'S BLOCKS.

DEAR little Fred with eyes deep blue,
Was wondering what he next should do.
"I's tired," he said, "of Noah's Ark;
Old Shem is broke, and the dog won't bark."
"Well, get your blocks, my dear," I said,
And watched the curly, golden head
'Neath the sofa go, where lay the store
Of blocks and many playthings more;
Then smiled as the eager fingers spread
The toys in rows on the low white bed,
Most careful he, that the blocks should lie
With the red side up for me to spy.
"Mamma," he said, "now tell me true
What's 'is block say? now tell me, do."
I looked where the dimpled fingers rest,
On the scarlet block, with mute request.
Between the fingers white, a Q,
In lines of black, is plain to view.
"Why! Q's for Quaker, tall and slim,
He wears a hat with broad gray brim,"
I say, and watch his deep blue eyes,
That bluer grow with mute surprise.
He turns the block with nervous hands—
Yes, there the tall, grave Quaker stands.
Fred looks at him, then looks at me,
His whole face bright with glowing glee.
"Mamma *did* know," he gladly said;
But *how* is too deep for his small head.
Then, with his sweet face all aglow,
And eyes that said, "I love you so,"
He nearer drew, with fond caress,
And hid his head in the folds of my dress.
My darling Fred, so God doth know
All the quaint small rhymes of our life below.
He needs not even the face to see,
To know what wish in the heart may be.
But we, sometimes, with a child's surprise,
Look up to find Him great and wise.

IRON-SHOD.

THE safety of a mountain climber depends upon being *well shod*. Therefore the Swiss guides wear heavy shoes with sharp spikes in the soles.

On a bright July morning, a famous scientist of England started with two gentlemen to ascend a steep and lofty snow mountain in Switzerland.

Though experienced mountaineers, they took with them Jenni, the boldest guide in that district. After reaching the summit of the mountain, they started back, and soon arrived at a steep slope covered with thin snow. They were lashed together with a strong rope, which was tied to each man's waist.

"Keep carefully in my steps, gentlemen," said Jenni; "for a false step here might start the snow and send us down in an avalanche."

He had scarcely spoken when the whole field of snow began to slide down the icy mountain side, carrying the unfortunate climbers with it at a terrible pace. A steeper slope was before them, and at the end of it a *precipice*! The three foremost men were almost buried in the whirling snow. Below them were the jaws of death. Everything depended upon getting a foothold.

Jenni shouted loudly, "Halt, halt!" and with desperate energy drove his iron-nailed boots into the firm ice beneath the moving snow.

Within a few rods of the precipice, Jenni got a hold with his feet, and was able to bring the party up all standing, when two seconds more would have swept them into the chasm.

This hair breadth escape shows the value of being well shod when in dangerous places. Life is full of dangerous places, especially for the young. No boy is prepared for dangerous climbing, unless he is well shod with Christian principles. Sometimes temptation ices the track under him, and then he must plant his foot down with an iron heel, or he is gone.

A poor boy of my acquaintance signed a pledge never to taste liquor. One day his rich employer invited him to dinner. There was wine on the table, but the lad was not ashamed to say:

"No, I thank you, sir. I never touch it!"

Then came on a rich pudding, which the boy tasted, and found that there was brandy in it; so he quietly laid the tasted morsel back on his plate. The employer discovered that the boy had "pluck" enough to stand by his convictions, and he will never be afraid to trust him. He is a sure-footed boy.

God knows what steep places lie before us. He has provided the "shoes of iron and brass" for us to put on. They are truth, and honesty, and faith, and courage, and prayer.

A clear conscience will keep the head cool, and up along the hard road there is a sign-board, on which is written in large bright letters, "He that walketh uprightly, walketh *surely*."

BILL BOOSEY'S DONKEY.

BILLY BOOSEY was a quaint old man, who lived at the corner of the common years ago, when I was a lad; and while he was ready to turn his hands to all kinds of work he mainly depended for his livelihood upon the produce of a small garden and the money he would earn by means of a donkey and a cart. Billy treated his donkey as kindly as it was possible; and although he could afford neither to buy corn for it nor keep it in a grand stable, the animal was always in a good condition, and would draw a heavy load behind him or carry one on his back at a capital speed. We juveniles paid many a penny for a ride on Billy Boosey's donkey.

One day Neddy's unwillingness to "go" amounted fairly to obstinacy; and when Johnny White had paid his penny and mounted in gleeful anticipation, not a step would Neddy budge.

"Make him go, Billy," was the cry.

Thus urged, Billy shouted, whistled and flourished his arms and clapped his hands, but all in vain; only when the stick was applied pretty vigorously did Neddy condescend to start. And when he *did go* he *did go*—as people say—at full speed across the commons, boys, Billy and all shouting at his heels.

Presently Johnny White began to feel un-

comfortable. Neddy was going at full speed toward the big pond; and not the slightest use was it for Johnny to pull with all his might at the reins. The cry now was, "Stop him, Billy! Make him stop!"

To this Billy could only reply, as he came panting along far in the rear, "Pull, Johnny!—pull!"

The catastrophe came at last. Rushing full tilt to the edge of the pond, Neddy there came suddenly to a standstill, and over went Johnny splash into the water. A pretty picture he looked, I can tell you, when we pulled him out!

Just as we had done so, Billy Boosey came panting up, and was assailed on all hands with, "Why didn't you stop him?"

"Boys," said Billy as soon as he could recover breath sufficiently to speak—"Boys, I could make him go, but I couldn't make him stop. And do you mind, youngsters, as you go through life, do not get into bad habits, for it'll be easier to start than to stop. 'Specially take care what sort o' company you keep. Fight shy o' them lads that swear and smoke and tell lies and drink. If you get started there, you'll maybe find yourself shot over into a deeper pond than you've fished Johnny White out of."

They were simple words, but the old man's advice was good, and many of us, I doubt not, remembered it long after.

We took Johnny home and he was put to bed; but he had a terrible bad cold after his famous ride and bath. He is dead now, poor fellow! As he grew up he took no heed to Billy's counsel, but seemed never so happy as when he could get with those who delighted to do just what the old man so earnestly cautioned us against. He got into disgrace early, and more than once, before he was twenty, was Johnny taken off to the county jail. When he found his character was altogether gone, and he could get no work, he tried his hand at being a soldier. He was not in the army long. Drink was his besetment, and at last was his death. He died in the hospital from injuries received in a drunken quarrel.

It is many a long year since we used to play together on that common, but I often have those days brought to my mind, for I never see a youth neglecting his Sabbath school, and spending his time at street-corners and associating with evil companions, without thinking of the old man's words about it being easier to start than to stop. Some lads I have seen who have withstood the temptation a long time, and then given away at last. Some of these have become the worst when they have at length broken away from the restraints of home and friends; and sometimes, as I notice how such a one goes from bad to worse, I think to myself, "Poor fellow! I am afraid he has started off on Billy Boosey's donkey."—*Christian Weekly*.

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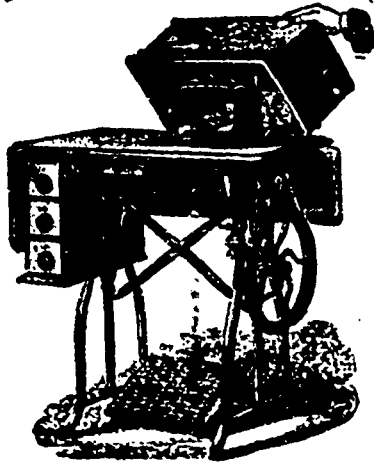
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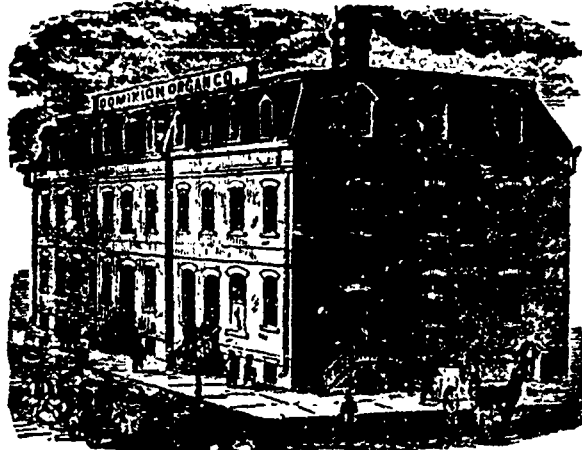
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