

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Title on header taken from:/
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments:/
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>
12X	16X	20X	24X	28X	32X

The Canadian Independent.

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

Vol. 25.

TORONTO, THURSDAY, June 5, 1879.

New Series. No. 22.

THE CANADIAN INDEPENDENT.

Published by the Congregational Publishing Company.

REV. W. MANCHEE, *Managing Editor.*

REV. JOHN WOOD,

" R. W. WALLACE, M.A. } *Associate Editors.*

" JOSEPH GRIFFITH,

REV. J. B. SILCOX, *Business Manager.*

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.

PERE HYACINTHE has petitioned the French Government for recognition of his sect equally with other denominations.

THE British and Foreign Bible Society, always in the front rank, this year held its seventy-fifth annual meeting, and its report shows good work done. Its receipts were £213,800, and its expenditure £223,000.

OUR latest English exchanges are full of May meeting reports. The anniversary gatherings this year seem to have been quite up to the standard—the reports were encouraging, the speeches were good and the enthusiasm of the audiences was aroused.

"IN the very heart of Japan," says the Rev. W. Fleming Stevenson, "in a city where ten years ago foreigners could only be smuggled in by stealth, I listened to sermons preached by native ministers to large native congregations, and found them so scriptural, thoughtful and eloquent, as to place them on a level with our best sermons at home."

TALMAGE does not seem to exercise himself unduly over Dr. Van Dyke's appeal to the Synod. He is going to Europe for a while; but he threatens to come back pretty soon and shock the strait-laced Presbyterian gentry of Brooklyn more than he has ever done as yet. He is going to be more Talmagean than ever. Good for him!

THAT Leicester conference movement is not dead yet. Its supporters held a private conference in the Cannon street Hotel, London, on the 13th of May. The meeting this year seems to have brought out more conservative and orthodox speakers than have appeared on previous occasions. Of course, Messrs. Mark Wilks and Picton were on hand.

WE learn now that Thomas Jones does not leave Melbourne because of failure of health. His arrangement with the Collins street Church was to supply it until June, 1880, and he intends to do that. Then it is likely that he will return to England. We learn, too, that his church is trying to secure Llewelyn D. Bevan, now of New York, as his successor.

THE London "Methodist Recorder" says: "The Church can only cease to be missionary when it ceases to receive Scripture as Divine—that is, when it ceases to be a Church. And just as the Church's faith in the Divine authority of Scripture is strong and vivid, and its obedience to God's voice speaking in Scripture is simple and unquestioning, will its missionary zeal burn clearer and brighter."

EDWARD MIALL, that veteran of Anti-State-Churchism, was the recipient of an address of gratitude and

congratulation the other day, on the occasion of the completion of his seventieth year. Among the members of the deputation that waited upon him was John Bright. For thirty-eight years has Mr. Miall been engaged in the battle of freedom, and it must have been a source of immense satisfaction to him to review the labours, the trials, the successes of the past, and to see what bright prospects the future presents.

THE relations of Britain and Afghanistan are placed on a definite basis at last, and we suppose that the arrangement will continue for a while. Of course, Britain has not denied herself in the final result. She never will so long as the Beaconsfield party is in power. As to the South African war, a change may come now. Sir Garnet Wolseley has been selected for the chief command, and he may be able to succeed. It seems as if Lord Chelmsford was an utter failure.

ON the occasion of the 80th anniversary of the Religious Tract Society of London, the preacher was Rev. W. B. Pope, D.D., ex-President of the Wesleyan Conference. An idea of the extent of the operations of the Society may be gathered from the fact that nearly 9,000,000 of tracts have been granted to societies and individuals in London alone. The total circulation for the past year at home and abroad amounts to nearly 70,000,000, and since the formation of the Society to very nearly 1,853,000,000.

THE American Bible Society now employs eighteen Superintendents, ninety-seven county agents, and 5,929 volunteer Bible distributors. The receipts the past year were \$426,274, an excess over the previous year of \$15,320. During the year the whole Bible was translated into the Turkish and portions of it into many other languages. During the year 1,265,958 Bibles were manufactured, of which 949,814 were issued at home and 238,040 abroad. The issues of the Society during sixty-three years amount to 36,052,169 copies.

IT seems that somebody has been writing to the "Sunday School Times," and saying, that "Unitarianism became possessed of one-half of the Congregational churches of New England, and two-thirds of the ablest men," in the conflict of half a century ago. But the "Congregationalist," by facts and figures, slightly interferes with his statement. It says, "At the opening of the controversy (say in 1810) there were 361 Congregational churches in Massachusetts—all professedly Trinitarian. Of these, 96 passed over to Unitarianism, leaving 265 still as before. This was a direct loss, and perversion, of less than twenty-seven per cent. And as to the ablest men, one might as well leave off such calculations before they be begun, as there is no such common agreement on the subject, as can furnish a common measure of comparison."

DAVID MACRAE, of Gourrock, is not to escape discipline at the hands of the Scotch United Presbyterian Church, after all. The Synod has taken notice of his heresies, and has appointed a commission of twenty ministers and ten elders to deal with him. And this occurs just as George Gilfillan's Church, in Dundee, had called Mr. Macrae to its pastorate. The Edinburgh correspondent of the London "Times" has some sensible remarks on the action of the Synod: "By far the most interesting aspect of the case is the amount of divergence from the literal meaning of the Westminster Confession on this doctrine (eternal punishment), avowed by those who were most zealous in condemning Mr. Macrae. . . . What we, therefore, see, is, men who have departed from the confession by

one remove seeking to punish for heresy a man who has gone two removes in the same direction."

JOHN HENRY NEWMAN has been saying something. Indeed, he has been making quite a lengthy address in Rome, on the occasion of his elevation to the cardinalate. The most noteworthy part of his address is that which deals with what he calls "religious liberalism," which he defines as the assertion that "there is no positive truth in religion, but that one creed is as good as another." This liberalism, Cardinal Newman says, he has opposed for half a century. Well, we think that most of us are engaged in doing the same thing. If the Cardinal's definition is correct, we fancy that we are all with him. But we can easily see what he means when we hear him say that in all he has written he has shown "an honest intention, an absence of private ends, a temper of obedience, a willingness to be corrected, a dread of error, a desire to serve the Holy Church." To Newman, there is an ecclesiastical authority, to which even his conscience and reason must bow themselves. At least, so he says. Query: Whether they do always bow to this authority?

FROM the annual report of the Toronto Home for Incurables we are glad to find that this useful and estimable charity is pursuing its benevolent course with unabated zeal and success. It is expected that the Provincial Government will shortly provide a permanent building for the accommodation of the patients, a step which will be productive of much benefit to the country. The Board, in the report, acknowledge the grants for the present year of \$454.37 from the Ontario Legislature, and \$500 from the Mayor and City Council of Toronto, with the gift of \$20 from the Warden of York. The Officers of the Board of Management are Rev. Alex. Topp, D.D., Chairman; Mrs. Cumberland, Secretary; Miss Gilmor, Assistant Secretary; Mrs. Mulholland, Treasurer; The Hon. J. McMurrich, Treasurer of Building Fund; Miss Dick, Mrs. Manning and Mrs. Kay, Directors. We commend this institution to the Christian liberality and sympathy of all who have the means wherewith to relieve such as are, in the words of the report, "humanly speaking, incurable, and at the same time have no earthly friends or relatives to attend to them."

WE pass on the following for the benefit of all croakers about missionary "failures." The "Northern Christian Advocate" gives this as a summary of missionary effort in the Sandwich Islands:—"These cannibals, who crewhile would cook and carve a merchant or a mariner, and discourse on the deliciousness of a cold slice of missionary—these semi-devils—have now \$250,000 worth of church property built with muscular Christianity and pious self-denial, which shame us out of all self-complacency. Think of it. 150 persons dragging each timber for a church for eight miles, diving for coral ten to twenty feet, reducing it to lime and carrying it on their shoulders seven miles, to cement stones carried one by one an eighth of a mile; women subscribing \$200 to a church erection, payable and paid by making mats at eight cents a week, and subscriptions by men payable and paid by the profits on firewood sold at eight cents a stick after ferrying seven sticks in a canoe across the twenty mile wide channel; then, 2,000 miles away, beginning a "foreign mission" on the Micronesian Islands—why if this were not fact it would be counted the silliest of all possible romances, the improbable of the improbable, the impossible of the impossible, compared with which Jules Verne's expeditions would be stale sobriety itself."

"ABOUT CHURCH MUSIC."

BY SPIRO MELIORA. — *Concluded.*

In this question of church music, the subject of hymns is so inseparably connected with that of tunes that it is almost impossible to treat the one without making mention of the other; just a few words therefore are necessary.

Every one who has given any attention to this part of the subject must have been struck with the difference between the Congregational Hymn Book and other collections, such as "Church Hymns," "Hymns Ancient and Modern," "The Hymnary," etc.; for, setting aside the High Church tendency of some of them, they certainly have the great advantage of being emotional and expressive rather than "didactic and expository," and so are calculated to take a firmer hold upon the people who sing them. The "Hymns Ancient and Modern" have been sold by thousands. The "New Congregational Hymn Book" was greatly deficient in this respect, and the supplement has been published in a great measure to remedy the defect. But why is it not more commonly used? Some churches are slow to adopt it. But there is comfort in the reflection that the old books are gradually wearing out and new ones cannot be bought without the supplement. The collection now comprises thirteen hundred hymns, and it may be remarked in passing, that several hundreds might be weeded out, greatly to the improvement of the book both in size and quality, and still leave an ample supply for all reasonable purposes.

But in singing hymns, one most important point is too generally lost sight of, that is, the varying expression of nearly every hymn which has any soul at all in it. It is sometimes spoken of as a difficulty in selecting the tune, that the hymn expresses different states of feeling in different verses, or even in different lines. This difficulty arises usually from forgetfulness of the fact that the hymn should guide the musical expression, and not be made to fit into a kind of procrustean bed of a tune, to be sung through in a cast-iron sort of a way. Let there be no misunderstanding here. Far be it from us to give license to any violation of time and tune, but the expression may and ought to be varied to suit the words. But what is the usual practice? A tune of the proper metre is chosen, and it is, in general character, appropriate, then comes the error of doing more or less violence to the sentiments of the hymn, by forcing its varied expression into uniformity with the "expression marks" of the tune, when there are any, and so we too frequently hear verse after verse sung with the same strength of voice throughout.

For the purpose of studying the meaning and various feelings of the hymns, if for no other reason, congregations ought to meet for practice. In the "Hymnary," and the new editions of "Hymns Ancient and Modern," every change is indicated by the usual musical expression marks or initials being printed, not in the tune, but in the hymn, wherever such change occurs. Mr. Curwen, in the larger edition of his "Child's Own Hymn Book," arrives at the same result by varying the type. Nothing would more conduce to the enjoyment of Congregational singing and its rapid development than an energetic reform in this one matter. That it can be done is capable of abundant proof, but space forbids.

This musical question is a wide one. And nothing has been said in this article about minister, organ or choir; all of these being intimately connected with the subject.

Another subject growing out of this one, is the question of "Responsive Reading," and the order of Congregational services generally. A subject which claims, and which it is to be hoped will in due time receive, the attention it deserves in the columns of the CANADIAN INDEPENDENT.

PROTESTANT missionaries in China, of all denominations, American and European (male and female), number about 450. Of these, over 100 are from thirteen different American societies. There is estimated to be only one female missionary to 800,000 Chinese women; yet women's boards of missions are crowding forward their work with all the means at their command.

ZECHARIAH AND MALACHI.

ZECHARIAH.

These, with Haggai, constitute the prophets of the restoration, *i.e.*, those who discharged their office after the return from Babylon. The most important of them is Zechariah. Of his personal history little is known. While yet a young man he came up from Babylon with his grandfather Iddo (Neh. xii. 16), one of "the priests, the chief of the fathers," who accompanied Zerubbabel the leader of the first colony of returning exiles, 536 B.C. Zechariah was therefore, like Jeremiah and Ezekiel, a priest as well as a prophet, but also like them obtained his chief distinction in the latter office. His first recorded utterance is dated in the eighth month of the second year of Darius, two months after the first address of Haggai. The two prophets, therefore, were contemporary, and as we learn from Ezra v. 1, acted in concert so far as concerned their first object—the rebuilding of the temple. In this Haggai led the way, and then left the work to the younger man, who, however, by no means confined his prophetic activity to this narrow scope.

This book consists of two parts, widely distinguished from each other. The first (chaps. 1-8) has its separate portions dated, and applies immediately to the circumstances of those to whom it was delivered; the second (chaps. 9-14) bears no date, and was probably delivered long after what precedes it. It appears to be a general outlook upon the future, reaching even to the time of the end.

The first part is distinguished by a series of symbolical visions, all given in the course of one night and all closely connected together. The first one represents a horseman in a lowly valley, who receives reports from other horsemen as to the result of their mission through the earth, and learning that all things there are peaceful while the chosen people are still in a sad state, begins to intercede for them. The prophet announces that this intercession is successful. The second vision shows four fierce horns, emblems of strength and violence, confronted by four carpenters or smiths, able to beat them down; thus indicating that the friends of Zion are as numerous as her foes and that for every evil there is a remedy. The third vision (ii. 1-13), by the symbol of a man with a measuring line in his hand, shows that the despoiling of the nations is to secure the enlargement as well as the defence of the people by the indwelling of their covenant Lord. The fourth vision exhibits the forgiveness of sin, which had been the cause of all the previous troubles. The high priest is seen standing before God in filthy garb and accused by Satan; whereupon Satan is rebuked, and the filthy garments are replaced by festal raiment and a spotless mitre in token that iniquity is freely forgiven. The necessary counterpart to this is set forth in the fifth vision (iv. 1-14), representing the church as a golden candlestick whose lamps are filled with oil from living trees on either hand, so that she is not only justified, but sanctified by divine grace. The next vision, that of the flying roll filled with curses against transgressors, guarded the preceding from misapprehension, as if there were impunity for the impenitent. The seventh, that of the woman crushed into a measure and carried to Shinar, enforces the same point by suggesting another and yet longer exile. The eighth vision returns to the point of beginning, and by its chariots of war indicates the fulfilment of what there was pledged. The symbolical action which follows, *viz.*, the crowning of the high priest with crowns made from gold and silver brought from Babylon, represented the consecration of the nations with their wealth to the Messiah.

The foregoing visions and symbols exerted a happy influence in stimulating the restored exiles in rebuilding the temple. The two following chapters give the prophet's answer to the question whether it was needful to continue the fasts commemorating the steps of Jerusalem's overthrow. The prophet, after rebuking the formalism which suggested the inquiry, announces a period of great prosperity, declares that the fasts shall become festivals, and then predicts the conversion of the nations.

The second part of the book looks forward to the future. Chapter ix. describes the conquests of Alexander, foretells the Messiah's kingdom, and then returns to set forth the victory of the covenant people over the Seleucids. Chapter x. continues the prediction of blessings. Chapter xi., in a mysterious form, sets forth the rejection of the good Shepherd by those whom He would fain guide and deliver. The next chapter describes under the forms of the Old Dispensation the struggle and victory of the early church (vs. 1-9), and then the repentance and faith which are the inward conditions of this struggle. Then follows, in chapter xiii., a vivid description of the fruits of penitence, winding up with a picture of the suffering Messiah. The last chapter sets forth the final conflict and triumph of God's kingdom.

The book is, in many respects, difficult of exact interpretation, but its whole tone is edifying and consolatory. Its predictions of the Messiah are clear and striking—first, as Jehovah's lowly servant, the Branch (iii. 8); then, that servant as priest and king building the temple (vi. 12, 13); thirdly, as a peaceful but universal monarch (ix. 9, 10); fourthly, a shepherd, scorned and betrayed for a mean price (xi. 12, 13); fifthly, His pierced form a means of conversion (xii. 10); and lastly, the fellow of Jehovah smitten by Jehovah himself (xiii. 7). Its references to the ultimate diffusion of the truth, far beyond the limits of the historic Israel, are frequent and animated. See ii. 11; vi. 15; viii. 20-23; ix. 10, and especially the vivid and picturesque description in xiv. 16-21, where the conversion of the nations is set forth under the figure of a universal pilgrimage to keep the feast of tabernacles, and even the bells on the horses bear the same motto which once flashed from the diadem of the high priest—"HOLINESS TO THE LORD."

MALACHI.

Nearly a century had passed after Zechariah when the last prophet of the Old Testament appeared. He appears to have been a cotemporary of Nehemiah, and encountered some of the same difficulties which called out the energy of that upright ruler. The Jews had been cured by the exile of their proneness to idolatry, but while firmly adhering to the ancestral faith, were led into the error of formalism. And not finding the brilliant predictions of the earlier prophets fulfilled in their experience, fell into an ungrateful, murmuring spirit, and questioned the existence or the fairness of God's providential government. They had relapsed also into the old sin of marrying heathen wives, which Ezra had sternly rebuked nearly fifty years before. It is not surprising, therefore, that the tone of Malachi is stern and threatening; yet, as usual, in the Old Testament the severest denunciations of judgment are relieved by glowing references to the great deliverance to come. Thus we are told (i. 11) of a day when from the rising of the sun, even to its going down, God's name shall be great among the nations, and that not merely in Jerusalem, but in every place, incense and a pure offering shall be offered to that name. Again, it is expressly said (iii. 1-4) that the Lord's messenger shall come to prepare His way, and after him the Lord himself, even the angel of the covenant; and though he shall be like a refiner's fire and a fuller's soap, yet the issue of his purifying process shall be the acceptance of the people and their services, just as in the best days of old. And the pledge of this is the fact that the Lord changes not.

Of a like character is the precious promise (iii. 10) that the punctual payment of the tithes would secure a blessing so large as to surpass their room to receive; the assurance (iii. 17) that they, who, amid gloom and discouragement, fear God and think upon His name, are His peculiar treasure, whom He guards as one does a loving and obedient child; and finally, that upon them, even in the great and dreadful day of the Lord, the Sun of righteousness shall rise with healing in His wings.

The book, as a whole, is a fitting close to the Old Testament. It resumes the ethical tone of Moses and Elijah, holds fast ritual and righteousness at once, vindicates the ways of Providence in the present, and

opens bright glimpses of the better days to come. That its last verse ends with the word *curse* only sharpens the contrast with the later revelation whose title is the gospel or the good news of God.—*Rev. Talbot W. Chambers, D.D., in Westminster Teacher.*

SCIENTIFIC RATIONALITY.

The great Author of our being did not develop man out of any of the lower animals. He did not make him simply the most respectable brute, such as our "Scientists" seem to claim that they are, and avow themselves contented with the ancestral character; but he created him an incarnated soul, endowed with reason and conscience, and never required him to believe anything confounding to the one or in conflict with the other. Our "Scientists," as they call themselves, affect to put contempt upon this, gravely informing us that reason is nothing but a development of matter, common to men and beasts, and conscience a thing of educational instinct.

Darwin says: "Prof. Huxley, in the opinion of most competent judges, has conclusively shown that in every single visible character man differs less from the higher apes than these do from the lower members of the same order of primates." "The conclusion that man is the co-descendant with other species of some ancient, lower, and extinct form is not in any degree new. Lamarck long ago came to this conclusion, which has lately been maintained by several eminent naturalists and philosophers; for instance, Wallace, Huxley, Lyell, Vogt, Buchner, Rolle, and especially by Haeckel."—*The Descent of Man*, vol. i., pp. 3, 4. Their volumes, stuffed with such ineffable balderdash, are offered as proof of a position so intensely absurd that it defies the resources of rationality to do more in the way of an answer than express its indignation, pointing to such theorists as the most conspicuous examples of what infidelity can do for besotting the intellect. The assumption that this is the result of science, is a joke at their own expense.

Viewing man, as he everywhere recognizes himself, and as the Scriptures describe him, an original being from the start, endowed with an intellectual and moral nature, we must see that he is a creature of necessities which grow out of that nature, which can alone be met out of the storehouse of divine benevolence, and which are not included in the wants of the brute creation. If God, who is repudiated by our learned authors, aforesaid, has given man to know a class of facts and doctrines answering to these necessities of his mental and moral being, but impossible to be known in any other way than that of supernatural revelation, He must have given therewith certain infallible proofs of it whenever and wherever made. If we now show that this is just what has been done, by a line of facts infinitely more reliable than those depended upon by our "scientists" for their enormous conclusions, and that the evidence is just what is befitting, and, so far as we can see, imparted by the best possible methods, we may fairly claim a triumph so absolute as to drive all gainsayers into the position, not merely of atheists, but of anti-theists, whose only remaining excuse for their opposition to Revealed Truth will be a dogged assertion that there cannot possibly be a God to reveal it. To this position our more advanced "scientists" have already come. Bruno has thus expressed it: "A spirit exists in all things, and no body is so small but contains a part of the divine substance by which it is animated." In quoting this amazing sentence, Haeckel calls it "a noble idea of God!" Drunkenness then must be a divine virtue, since it is produced by imbibing God distilled from vegetable matter!—*Science of Revealed Truth.*

NEARER VIEWS OF GOD.

Humility and repentance are the result of large acquaintance with God. Job said: "I have heard of Thee by the hearing of the ear, but now mine eye seeth Thee." It expresses two kinds of knowledge—the one speculative, the other practical. He had formerly a distant and vague acquaintance with God, without contemplating Him by that faith "which seeth

Him who is invisible." He now had an intimate, a deep and practical sense of God, very different from the mere vague conceptions he had when he only heard of Him, that knowledge which is practical, deep, intimate, and profound. The two effects were humility and repentance. Humility is produced by the sight of His greatness, repentance by a knowledge of His purity. It is the union of these that forms the idea of God.—*Robert Hall.*

THE American Board has recently sent out nineteen missionaries to its fields in Turkey, India, Japan and China, ten of whom return to their stations.

It is said to the credit of the Chinese, that of 40,000 employed on Public works in California not six have been discharged for intoxication or any other cause.

It is stated that no translation of the whole of the Bible exists in the Zulu language. The book of Genesis was translated by the Bishop of Natal into Zulu in 1864, portions of the Psalms in 1860, and the New Testament in 1866.

THE Presbyterian Church is now represented in Utah by 10 ministers, against 2 four years ago. There are 8 organized churches, and 800 Mormon children are in the day schools and 900 in the Sunday schools, supported by the Presbytery.

THE power of Christian character shining forth from the face, form, and through the speech and bearing of a Christian man is finely illustrated in the following incident: "An Afghan once spent an hour in the company of Dr. William Marsh of England. When he heard that Dr. Marsh was dead he said: 'His religion shall now be my religion; his God shall be my God; for I must go where he is and see his face again.'"

THE London "Nonconformist" says: "A committee has been formed for the erection of a memorial statue to William Tyndale on the Thames Embankment in London where a site has been granted by the Metropolitan Board of Works. It has long been felt that this great reformer and martyr, to whom the English nation is indebted for its first translation of the Bible from the original tongues, has had no adequate memorial; for although a monument was erected in his native county of Gloucester twelve years ago, there is none in the metropolis, where he preached, where he began his translation, and which was the first place to benefit by his work. The committee for this memorial proposes to raise the money in all parts of the British Isles. The total expense will be from fifteen to twenty thousand dollars. The Archbishop of Canterbury, the Lord Chancellor, the Earl of Shaftesbury, the Duke of Westminster, and other distinguished persons, including ministers of almost all denominations, have joined the general committee."

THERE is a growing disposition on the part of our congregations to give the weekly voluntary offering system a trial; and when this is fairly done we are persuaded the results will be found most satisfactory. Here is a sample of how the "Envelope plan" of regular every-Sabbath contributions work in a country congregation of three hundred and sixty-five persons. The account for one year stands as follows:

No. of persons.	Weekly Gift.	Annual amount.
1	\$10 00	\$520 00
1	3 00	156 00
2	4 00	208 00
5	1 00	260 00
2	68	70 72
19	50	494 00
5	40	104 00
2	30	31 20
42	25	546 00
12	20	124 80
10	10	78 00
1	12	6 24
80	10	462 80
1	07	3 64
2	06	6 24
7	05	174 20
9	04	18 72
13	20	20 28
28	02	29 18
54	01	28 02

365

THE OLD CATHOLIC MOVEMENT. HOW TO JUDGE OF IT.

Now, nothing is more certain than that the Old Catholic leaders have not wished or proposed to themselves to found a new church. The very name, Old Catholic, should remind us of this. Old Catholicism is not, then, and never has been Protestantism in any but the simplest etymological sense of the word. It was indeed, a solemn protest before God and the Church, first against the Vatican Council and the enforced dogma of Papal Infallibility; and then, as a logical consequence, against such other so-called dogmas as should on mature examination, be found to be similar additions to or corruptions of the primitive Catholic faith of the Church of Christ. But it was not, and was not designed to be Protestant in any sense that implied a willing separation from the communion and fellowship of their own ancient Church. So far as actual separation resulted from the stand which they took, so far it was a departure from that original purpose; a necessary, an inevitable departure, if we please, but nevertheless a departure.

Instead, however, of carefully endeavouring to ascertain the true character of this movement from the declarations and the course of the Old Catholic leaders themselves, we, English and American lookers-on, have for the most part ever insisted upon assigning to them that purpose which we think should be theirs, although one very foreign to their own declared principles; and having thus assumed that they are the would-be founders of a new Church, the would-be leaders of a new revolt from the communion of the Catholic Church—having once assumed this, we are betrayed into regarding their work as a failure, because we have thus far looked in vain for results of *this kind*, to a degree which in our judgment could be called success.

This organization of the Old Catholics, for worship or for other ecclesiastical purposes, apart from their Roman Catholic brethren which we are thus misled into taking for the one measure of success or failure, should then be regarded as only one of the phenomena by which, under certain conditions that movement is forced to express itself and to seek the opportunities of growth and influence.

If, then, we must judge so soon of the probable future effect which this movement will produce upon the Church in which it has arisen and *within which the scope of its proposed action primarily lies*, we should do this, not by counting the number or considering the proportions of the separate congregations of Old Catholics; still less by dwelling upon the isolated facts of the success or failure of the attempt to organize itself distinctively in any given place, or, indeed, in any one nation; but rather by a careful study of contemporaneous ecclesiastical history and by a conscientious estimate of the influence which these men and their principles have already exerted, are now exerting and are likely yet to exert, both directly and indirectly, over the ecclesiastical thought and religious tendencies of the age in which and especially of the peoples among which they live and speak and write and act.—*Sunday Afternoon for June.*

DESIRABLE DRESSES.

The following are the dresses now worn by multitudes of remarkably tasteful women, who do not wish to indulge in extravagant outlay, but at the same time to conform to the present style:

The walking dresses in camels'-hair, French hunting and cashmere are made in the new styles, with coat-basques or English-shaped coats. Light silver-gray camels'-hair is made up with navy blue silk; light tints of *écru* with plum-coloured velvet-striped trimmings, and other combinations make very tasty dresses; and all are essentially fresh and fashionable in detail. A new style, the "Princesse" walking-dress, of leather-coloured cashmere over dark-blue velvet, with velvet revers, is very tastefully designed. Dinner dresses in dark bottle-green silk, or in cream damasse over brown silk, are made with trains, and show the new paucier draperies. Black grenadines are made over silk with the new curtain draperies parting at the waist and forming draped sides edged with fringe. The white dresses in India linen with fine French work, or with Russia lace trimmings, are so arranged as to be easily draped up by tapes and drawing-strings; this allows of their being packed or washed without the danger of ultimately disarranging the hanging of the draperies. The same rule is carried out in the making up of the fine French organdies in shades of blue, lavender, and wood-colour, with chintz borderings, which will be so much worn this summer. Several of them are made in three pieces.

The mantles and wraps are in silk with jet trimmings and soft fringes, or in fine camels'-hair. Some imported coloured wraps in light gray camels'-hair cloth are in the *visite* shape edged with fringe. English walking-coats for this season are stitched with rows of stitching, and have odd buttons, frequently of horn or smoke-pearl. The materials used for these coats are light basket cloths, fine corduroys, and camels'-hair cloth.

THE names of the creditors of Archbishop Purcell of Cincinnati are printed and fill about twelve columns of the daily papers. They number more than four thousand. The debts foot up \$3,700,000 and the assets, including doubtful and worthless notes, \$1,181,000. It was the practice of Father Purcell, when Roman Catholics called upon him for \$5,000 or \$10,000 and offered notes in return, to tear up the paper and throw it on the floor, with the remark that he did not require notes from members of his communion. In this way the affairs of the Archbishop's savings bank were drawn into inextricable confusion.

\$3,342 24

THE
CANADIAN INDEPENDENT.

TORONTO, THURSDAY, JUNE 5th, 1879.

A PERTINENT QUESTION.

OUR brethren across the lakes have been warmly discussing what Congregationalism is. And their views, as expressed in the leading journals, divide them into two schools, the one believing in a lofty scheme of organization, the other shading into independency. Each from its respective standpoint is advancing its opinions with marked ability, and the end is not yet. The Rev. James Brand wishes to see all the Congregational churches united on a modification of the famous Savoy Declaration. The Rev. Dr. Bacon is the advocate of liberalism and individualism in churches of our order.

Thomas K. Beecher, of Elmira, N.Y., through the "Advance," relates a story and asks some questions which the advocates of organization will find some difficulty in answering. The story is briefly this: Thirty-three years ago, forty Presbyterians left their Church home through the slave question, and formed an independent church in Elmira. For a time they heard Fred. Douglass, Wendell Phillips, Lloyd Garrison and others, on the proposed freedom of the slave. Then they secured a pastor, who told them that they were a Congregational church. Shortly afterwards this church became a member of an Association and a Conference. By-and-by, both Association and Conference faded out and ceased to exist. But the church continued to thrive, and for twenty years it has stood solitarily, continuing in the apostles' doctrine and in breaking of bread and prayer. Meanwhile, this nameless Church, consciously in fellowship with all who anywhere call upon the name of the Lord Jesus, has increased in the knowledge of the Scripture, and in familiarity with the works and ways and words of the Lord Jesus Christ. Unpretentious revivals have occurred from time to time. The number of declared believers in Christ has largely increased; and the number of enrolled members of the church has also been steadily growing. The church, though falling far short of the pious wishes of its more spiritual members, is, none the less, as human nature goes, an honest, intelligent, quiet, united, Bible-reading, prayerful, brother-loving, almsgiving church, with a reasonably good reputation in the community where it stands.

The questions Mr. Beecher propounds are the three following:

1. Is this church a Christian church?
2. If it be a Christian church, what will it gain in any storable particular, by what may be called "organized affiliations?" In short:
3. If there is something that this church ought to do that has not been done, or undo, that has been done, the pastor seeks informa-

tion as to the matter, and the manner also in which he shall bring it before the church.

If we might venture to answer these questions, it would be in the following strain: The church—a leaf of whose history is given—is certainly a Christian church. Christ is its hope and inspiration, and work for Him is its ambition. These are excellent criteria of a Christian church.

And secondly, affiliation with other Christian churches on the part of this church is purely voluntary. It may fellowship with others, if it wish; or it may not, if it wish. Fellowship among Christian churches as with Christian men is more a *privilege* than a *duty*, more what they *may* do than what they *ought* to do. But no one will dare deny that a voluntary, loving affiliation of churches is infinitely preferable to a voluntary, unloving solitariness of one church. And so, while we maintain that fellowship is voluntary, yet it is eminently wise to adopt it. We confess to no small surprise over the question, "What shall we *gain* by affiliation?" Rather it should be, "What shall we *give* by affiliation?" Much, very much. All the weight of its influence, all the richness of its long experience, all the wealth of its counsels, it might give. We see no New Testament law to *compel* churches to fellowship; but the lovely, genial spirit of the New Testament would lead churches to a fraternal inter-communion. Our answer, therefore, to the queries of the Elmira pastor is, you may stand aloof if you will; but you are not so kindly as you would be by maintaining a free but fraternal fellowship with others.

THE INEBRIATES' BILL.

THE British Parliament has just passed an important measure in relation to drunkards. The object of this legislation is to put it in the power of the slaves of strong drink to go into voluntary imprisonment for a certain period. Once the inebriate incarcerates himself by his own act, he cannot get out of confinement till the period fixed upon has expired. He is then treated as a prisoner. He places himself in the hands of others to be dealt with according to the powers contained in this new parliamentary instrument.

Such legislation as this makes a wonderful change in public sentiment upon this subject. It is all the more striking that it has passed the House of Lords. Up to the present moment we are sure such a limitation of the freedom of John Bull would never have been dreamed of. But the thing is now done. It is an accomplished fact, and it is the beginning of the end. It promises more and more legislation of this kind. It means that restrictions will yet be placed upon the terrible vice of drunkenness. It has in it the very kernel and central principle of prohibition. The next step is coming even in Britain of giving to a community the right of saying whether it will allow the sale of intoxicants or not.

There is great promise of relief in this measure for many a miserable drunkard. There will, of course, be many who will go on recklessly in their maddening course, and who would scout the idea of going into voluntary restraint to escape if possible from a terrible doom. But there are many others who are anxious for such restrictions being laid upon them. At the present moment their whole being is demoralized. They have no power to will. They are the slaves of dire appetite. They are the victims of social customs. They are held in a vice-grip from which there is no escape. Many such, we are certain, would rejoice in anything that would hold out even a faint prospect of relief. There may not be a great number at first. But years will tell. As one and another is saved from the fearful habit of intemperance it will encourage others to go and do likewise.

The measure is evidently intended to deal with intemperance amongst the better class. The working man who has a wife and family to support could not take advantage of this law. It would be better if he could, of course; but it would require another measure to provide for his family. There will, however, be great gain in this reform beginning with the well-to-do classes. It will spread to other classes. It may prepare the way for still more searching legislation upon a confessedly difficult subject. It gives us pleasure to learn that this measure has passed the British Parliament, and it encourages every one to look for still better things.

SABBATH SCHOOL DROPSY.

UNDER some such caption as that which we have placed at the head of this article, Bishop Gregg of the Reformed Episcopal Church, writing in the "Sunday School Times," draws attention to a disease which attacks Sabbath schools periodically, and he prescribes a remedy for it. The disease in question consists in an abnormal swelling in the attendance of a Sabbath school immediately before a festival. We believe it is quite common, and gives much trouble to superintendents and teachers. A lot of knowing boys, who may have been attending an Episcopalian, or a Congregationalist, or a Baptist, or a Methodist Sabbath school, find out that the Presbyterian Sabbath school is to have some grand doings in the course of a month or so. They are quite liberal in their views—at least they are unsectarian enough to believe that Presbyterian pastry is quite good; and so, for their stomachs' sake, they become Presbyterians for the time being. But by and by the festival is over; they begin to hear rumours of similar proceedings in connection with their own old Sabbath school; and they return to their first love, bringing along with them a number of boys, of similar tastes and dispositions, belonging to the Presbyterian Sabbath school. And thus this unnatural swelling in the attendance

circulates from one Sabbath school to another, leaving behind it an abscess which is no less hurtful. We have heard of boys who played this game very extensively, and boasted of their skill. The remedy which the Bishop has found efficacious in the cure of this troublesome disorder consists of a rule which among other rules is placed in the hands of each scholar on the first day of his attendance. It runs as follows: "Any scholar leaving this school to attend any other Sabbath school in the neighbourhood, shall not be re-admitted." He says that for several years he has never relaxed this rule, and that he has never found it to fail. The disagreeable swelling never appears. And he says, moreover, that the enforcing of this rule does not diminish the attendance at his Sabbath school, but has quite a contrary effect. It seems pretty plain at least that if all Sabbath schools were to adopt this rule and have it strictly enforced, none of them would any longer be troubled with "dropsy."

CONGREGATIONAL UNION OF ENGLAND AND WALES.

The Union held its first meeting at the Memorial Hall, London, on Monday, May 12th. The report of the secretary contains some items of interest. Among them are the recommendations of a committee appointed to inquire into the working of Congregational colleges. The opinion of the committee is that the colleges should be devoted exclusively to theological studies, and that literary training be obtained elsewhere. It was also decided that the jubilee of the Union in 1880 shall be celebrated by the delivery of twelve lectures by well-known Congregational clergymen on certain periods and aspects of Church history. The Congregational lecturer for this year is to be Rev. J. Guinness Rogers, and his subject is "Church Systems in England in the Nineteenth Century." On Tuesday morning, the Union met in Christ Church, Westminster (Newman Hall's), when the chairman, Rev. W. Cuthbertson, of Bishop's Stortford, delivered his address. The address was chiefly occupied with the work of Congregationalism in England. The speaker dwelt on the new departure of our English churches in the matter of Home Missionary operations. As is known to most of our readers, our English brethren have recently formed a Church Aid Society. This Society takes up the work of the Home Missionary Society and little more. Its purpose is to enable Congregationalists to work together for aggressive work. The chairman spoke very earnestly of the necessity and advantages of a fuller organization for Christian work along the present lines of independency. After the address of the chairman, Dr. Clement Clemance followed in very much the same direction in a paper on "The Responsibilities of the Churches." Then a resolution was moved and carried almost unanimously, commending the Church Aid scheme to the support of the churches. After that, a resolution was moved by Rev. W. Crosbie, condemning the foreign policy of the British government. This resolution, after several speeches, was carried with great cheering. In the evening of the same day, a public meeting was held in the Memorial Hall, on behalf of the Church Aid Society. Mr. Morley presided, and addresses were made by Revs. A. Hannay, J. N. Macfadyen, Dr. A. Raleigh, J. G. Rogers. It came out during the meeting that £30,000 have been obtained already for the Home Mission work for the first year. The Union has accepted an invitation to hold its next autumnal meeting in Cardiff. And, as we have already reported, it has elected Rev. Dr. Newth, of New College, to be its chairman for 1880.

The great ends of life are best gained by him who, in all his conduct, is animated by the love of Christ.

Correspondence.

To the Editor of the CANADIAN INDEPENDENT.

DEAR SIR,—Will you kindly allow an old acquaintance to occupy a small portion of your paper in giving expressions to his conviction, on some points to which you call attention?

May I ask, What is the theology? What is a creed? What is orthodoxy? What is a catechism? What are *Didactics*? I ask in "simplicity and Godly sincerity," What is set forth by these terms? I hear men speak of all these with levity, and scorn, or else with an air of compassion for the "old fogies" who departed this life before "modern thought" had shed its brilliant rays upon the Church of God, and who can jeer at the "slow coaches" who can not keep "abreast of the times," and necessarily "fall behind in the march of intellect." I read religious journals, and theology, orthodoxy, creeds and catechisms, all seem to be at a discount. I ask, what will be the result of all this? Is there not a danger of overthrowing the faith of many in Christianity? If too much is made of formulated creeds, point out the excess; deal with that alone; but do not unsettle the weak by crying down all creeds. If a mere speculation on the truths of the Bible is rested in, and right opinions are substituted for the life of God in the soul, point out the error, show how a knowledge of the truth and true piety are related, and must exist together in order to salvation. But for the Lord's sake, and the sake of men's souls, I do intreat of you never to speak lightly of theology, orthodoxy, and creeds, before the people. I am in a field where men have "broken away from the creed"—where "the catechism" has long since been "left behind"—and where the *dry rot* has begun to affect the timbers of our once beautiful temple. Here men have cut loose from their moorings, and where are they? Following the "light of the nineteenth century," you see some wrecked on the blasphemies of Paine and Ingersoll, others stranded on the mud banks of Spiritualism—rather, Necromancy—Pantheism or avowed Atheism. Can any man look on these fearful desolations without dismay? Look at Wallingford, Conn.; Oneida, in York State; Mormonism. Follow your apostle of impurity, as he bears a petition signed by 90,000 followers to Congress praying all restrictions on impure literature may be removed, and then reflect that even this does not give an idea of a thousandth part of the sin that comes from "breaking away from the creed."

Dear Sir, this is not the time to loosen the foundations. Ministers and religious journals have something better in hand than to encourage the overflowings of ungodliness by pulling down the barriers with their own hands. We must witness for God against sin. "The knowledge of the true God, and Jesus Christ, whom He hath sent, is eternal life"—John xvii. 3. In searching the Scriptures, to ascertain what they teach about God, and His Son, and all co-related doctrines, I am convinced, that I have arranged a system of THEOLOGY. I do not find the system in the Bible—the system results from the defective powers of my intellectual nature. I must look at one thing at a time, must slowly, patiently and cautiously count the revealed truths one by one, assigning to one class, what refers to God, to another, what refers to Christ, to another, what belongs to man, and so on, till I have gone through the Bible. This truth must become mine by an inward experience of its power, which is the work for which the Holy Ghost is given. Within this field we may range at will, and "go on to perfection." Within this field lies all the progress man can make to any purpose, from a bare, intellectual knowledge of the truth, to its consummation in "all the fulness of God"—Eph. iii. 16-19. But "modern (h)inkers" have found an *casier*, if not a more excellent way: *Let theology go.*

As to orthodoxy, or right-teaching, for brevity I refer to the following Scriptures: John vii. 16-17; viii. 31, 32; x. 35-38; xii. 48-50; Rom. xii. 6; xv. 4; xvi. 26; 1 Tim. i. 10; ii. 4; iv. 6; 1 John iv. 1. There is in these, and in numbers of other texts, a standard of truth set forth, and no man truly loyal to Jesus Christ

will venture to sneer at orthodoxy. If my opinion about truth is wrong, correct me—aye! but how? *By the orthodox creed* laid down in the teachings of Christ, and his apostles. That is "the only rule, and the sufficient rule, of our faith and practice," but do not reproach what is good and true, because I am weak and make mistaken use of what in itself is good. Set me right in love. Yours faithfully,
S. SNIDER.

Styrna, Mich.

OBITUARY.

Died, at Maugerville, N.B., on Thursday, May 9th, Hon. Charles Harrison, in the eighty-eighth year of his age.

Mr. Harrison was born in Sheffield, where he married also, and about the time of his marriage moved to Jersey, in the adjoining County of Queens. He remained till 1847, when he removed to Maugerville. During his residence in Queens County, he had the honour of being twice elected to a seat in the Provincial Parliament. In 1847, he accepted a seat in the Legislative Council, which he held till 1871, when he resigned on account of age and infirmity.

Alluding to him in his public capacity, the *St. John "Globe"* speaks as follows: "Mr. Harrison was probably one of the most conscientious and upright men that ever sat in a legislative body. He was of a mild and equable temper, without pride, or vanity, or ostentation; so conscientious that he would not even frank a private letter, so honourable that his word once given was a sure pledge of performance. Of late years, of course, he has been out of the public mind, but twenty or twenty-five years ago, his fine large figure, his benevolent face and noble grey head made him one of the most attractive looking men in the Legislative Chambers at Fredericton."

But, it is as a Christian, more especially, we love to think and speak of him, and as such he desired rather to be spoken of, and that, to the praise of the glory of God's grace.

Awakened, as early in life as ten years of age, to a sense of his need of salvation, it was yet a long time before he entered into the peace and joy of faith in Christ. For twenty years he tried self-justification and effort, till at last he saw that if he was to be saved it must be by Christ, and gave himself to Him. Thenceforth he spoke of himself as "an unworthy sinner, who just trusted in Christ and so was saved by the grace of God." He rested on the promises as "all ye and amen in Christ Jesus." The passage in Hebrews, vi. chap., from the 17th verse to the end, was very precious to him. Also the words of the apostle, "Christ is the end of the law for righteousness to every one that believeth." In connection with his profession of religion, he united with the Congregational Church, in Sheffield, and remained an exemplary member till his death.

His funeral was attended by a very large number, among whom were several of the leading men of his native county (Sunbury), and some from the adjoining County of York, all anxious to pay the last tribute of respect to the memory of one who has passed away full of years and honours.

His remains were brought to Sheffield and interred in the old burying ground adjoining the Congregational church. A sermon was preached on the occasion by the writer, from Gal. vi. 16—words that had been the motto of the life of the deceased for upwards of half a century, and "by which he being dead yet speaketh."

J. BARKER.

Sheffield, N.B., May 17th, 1879.

News of the Churches.

THE effort put forth by the Rev. W. J. Cuthbertson and his people, of Frome, for the erection of a brick church at Sheddon has not been fruitless. Steps have been taken towards the purchase of a site, and the contract for the erection of the new building is signed. The cost, exclusive of site, etc., will be about \$2,000.

THE work in Ulverton is being energetically carried on by Student Robertson. The prayer-meetings are well attended. The Sunday school and Bible class

give the workers great encouragement, while the regular worshippers at the Sabbath services declare that real good is being done.

OUR readers will be sorry to learn that the Rev. F. H. Marling, of New York, has been seriously ill of pneumonia. At the last accounts he was better, and intends visiting England about the middle of June. He will be absent about three months. Mrs. and Miss Marling go with him.

THE Rev. M. S. Gray, who is leaving the Turnberry and Howick churches, received a very valuable present of books from the young people connected with the Congregational church on the ninth concession of Howich. It included "The British and Foreign Evangelical Review," for one year; "Course of Composition and Rhetoric," by Dr. Quackenbos; two volumes of "Boston Monday Lectures," and a large, handsomely-bound Bible. The following address was presented with the books: "To the Rev. M. S. Gray, — Dear Pastor: It is with feelings of great pleasure we take this opportunity of tendering you a small mark of our appreciation of your labours among the young people worshipping at the Congregational church, ninth concession, Howick. You have laboured diligently for our good, and we desire that you may have something which may remind you, when you have left us, of the many happy and useful hours we have spent together." To this address Mr. Gray made a suitable reply.

Religious News.

A REVIVAL in Woolwich, Maine, has resulted in between one and two hundred conversions.

It is proposed to erect in Leicestershire, England, a college, as a memorial of John Wycliffe.

It has been reported that Dr. Dollinger has submitted to the Vatican, but he indignantly denies that such is the case.

WISCONSIN pays annually over \$19,000,000 for liquor and \$2,600,310 for her schools. Is that a fair comparative estimate?

THE proposal to pull down Haworth Church, connected so intimately with the Bronte family, is strenuously opposed in many quarters in England.

THE Rev. Herbert Arnold, of Mount Zion Church, Sheffield, England, is about to remove to Albion street Church, Hull, of which, Newman Hall was once pastor.

DEAN STANLEY says that the total contributions of the whole Roman Catholic Church do not equal one-third of the contributions of the Protestant churches of Great Britain.

WE understand that a successor to Dr. Lindsay Alexander, in the pastorate of Augustine Church, Edinburgh, has been found. The man is Rev. Charles New, of Hastings.

THE eighty-fourth anniversary services of Cannon street Sunday schools, Birmingham, England, were held on May 11th. The preacher was the pastor of the church, Arthur Mursell.

THE good news comes from France that the sons are smoking less tobacco than their fathers did twenty years ago. Our lads, unfortunately, are more than making up for their abstinence.

DR. JOHN CAIRNS, well-known as a preacher and theologian, is to succeed the late Dr. Harper as principal of the Theological Hall, of the Scotch United Presbyterian Church. No better selection could have been made.

THE Rev. Dr. Stanford, of Camberwell, London, well-known as a prominent Baptist minister, has completed twenty-one years in the pastorate of his church, and has been presented with a check for £161.

THE Earl of Shaftesbury has been engaged in his public philanthropic labours over half a century, having made, in 1828, his first speech in the House of Commons on the necessity of a reform in the laws relating to lunacy.

THE wife of Midhat Pasha, the new Governor of Syria, while recently at Beyrut, told Miss Taylor, the principal of the Moslem Girl's School, that he meant to compel all Mohammedan parents to send their children to school.

LARGE gifts to the cause of missions are coming into fashion, and a noble fashion it is for the wealthy to follow. A merchant at Natal, South Africa, has lately given \$100,000 to the Wesleyan Foreign Mission Society.

THE theological professor in Mr. Spurgeon's Pastor's College, Rev. George Rogers, is about to retire from active work. It would seem that it is about time, for he is eighty years of age. Mr. Rogers is a Congregational minister.

So many books have been suppressed by the public censor in France during the present century, that the titles alone fill a volume of 500 pages. And yet how many were allowed to pass whose contaminating pages might well have been suppressed.

THE mission work started in Marseilles, France, is taking

fast hold upon the people. Three stations have been opened, and the seats are generally filled at each meeting. The children's meetings, Bible-classes, and mothers' sewing meetings are also well attended.

THE "Bombay Guardian" says that all the precautions and laws against female infanticide in India, are not sufficient to suppress it. The mortality of girls between the ages of four and five is excessive, and in every year up to eleven their death rate is higher than that of the boys.

THE Governor of Iowa being urged to pardon a convicted rumrunner declined, saying, "While I have great sympathy for Mr. Newton, I also have great sympathy for the wives and children who have been made sufferers by the sale of whiskey to the fathers and husbands by Mr. Newton."

IN excavations recently made at Charing Cross in the heart of London, fossil remains of various extinct animals and tusks and bones of the elephant, mammoth, and the gigantic ox, were revealed. There has been some change in the Thames valley since the mammoth, hippopotamus and rhinoceros roamed in it.

DEACON WONG SHING officiated at the last communion service of the Asylum Hill Congregational Church, Hartford, Ct., in full Chinese dress. He was one of the first company of Chinese boys sent to the United States to be educated, was converted in Monson, Mass., joined a Christian church on his return to China, and was a deacon of it several years.

A MOVEMENT has been started in England, having in view the union of the English Synod of the Established Church of Scotland and the Presbyterian Church of England. The English Synod represents fifteen congregations. At a recent meeting of the English Synod, delegates from the English Presbyterians warmly advocated the union, but no definite action was taken.

THE Jews in Jerusalem count among the signs of their repossession of their old abode the fulfilment of one of their prophecies by the concessions the Turkish government has just made to an English company for the Euphrates valley railroad, and to a French company for a line from Jaffa to Jerusalem. The Euphrates railway is to intersect the former provinces of Assyria and Babylonia, and have stations at Mosul and Hillel, near which are Assyrian and Babylonian ruins. It is expected that eventually a junction will be effected between the Euphrates line and the Egyptian railways, which would confirm Isaiah xix, 23: "In that day there shall be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians."

HOW TO PAY A COMPLIMENT.

To pay a compliment is to tell the truth, and to tell it as though you meant it. And the only way to do it is to mean it. If a girl is pretty or accomplished; if she plays well, or sings well, or dances well, or talks well; if, in a word, she pleases, why, in the name of common sense, shouldn't she be told of it? Don't blurt it out before everybody. That will serve to make her feel uncomfortable and make you appear ridiculous. Say it quietly when opportunity offers, but say it strongly. Convey the idea distinctly and fully, so that there may be no mistake about it. But don't say it "officially." Formality is about the coldest thing known. More than one maiden has been made happy—say for half an hour—by a man's taking the trouble to say a pleasant thing about a toilet that he liked, and many of fashion's follies have been given up by girls when they noticed a discreet silence concerning them on the part of their gentlemen friends. A bewitching little black-eyed beauty once said to a gentleman: "I like to have you say sweet things to me, it seems to come so easy and natural." In general terms, it may be said that it is always better to say an agreeable thing than a disagreeable one, better for all parties. The gallant who, when a young lady stepped on his foot while dancing and asked pardon said, "don't mention it; a dainty little foot like that wouldn't hurt a daisy," not only spoke truth, but doubtless felt more comfortable than the boor who, when his foot was stepped on roared out, "That's right; climb all over me with your great clumsy hoofs."—*Boston Transcript.*

Official Notices.

CONGREGATIONAL COLLEGE B. N. A. ENDOWMENT FUND.—Received in April, from George S. Fenwick, Esq., Kingston, 4th and 4th instalments, being in full of his subscription, \$200. Received in May: J. S. McLachlan, Esq., Montreal, fifth and last instalments, \$100; Mr. and Mrs. Henry Lyman, 3rd instalment, \$100, also one year's interest from them, \$18; R. C. Jamieson, Esq., 2nd instalment, \$80; W. P. Carter, Esq., Cowanville, in full, \$500. If \$1,500 could now be promptly raised the \$15,000 would be completed and the \$5,000 contingent upon that completion would be immediately obtained.

HENRY WILKES, Treasurer.
Montreal, May 26th, 1879.

Births, Marriages and Deaths.

BIRTH.

At Hawkesbury, Ont., on May 28th, the wife of the Rev. Geo. Willett, of a son.

The Sunday School.

INTERNATIONAL LESSONS.

LESSON XXIV.

June 15, } THE NEED OF GOD'S SPIRIT. { Zech. iv.
1879. } 1-14.

GOLDEN TEXT.—"Not by might, nor by power, but by my Spirit, saith the Lord of hosts."—Zech. iv. 6.

HOME STUDIES.

M. John xiv. 12-21. The Comforter promised.
T. John xvi. 7-16. The Spirit of truth.
W. Rom. viii. 1-17. The Spirit of Christ.
Th. 1 Cor. ii. 1-16. The Spirit of God.
F. Zech. iv. 1-14. The need of the Spirit.
S. John iii. 1-8. Born of the Spirit.
S. Isa. xxxii. 13-20. The Spirit poured out.

HELPS TO STUDY.

In the order of time, this lesson should have been taken between the one on "The Second Temple" and the one on "The Dedication." Between the laying of the foundation and the completion of the temple was a weary interval of twenty-one years. The opposition of enemies and the jealous prohibition of the government hindered the work. The people lost all heart and interest, and relapsed into utter indifference. From this lethargy they were aroused by the stirring exhortations and commands of the prophets Haggai and Zechariah.

Our lesson is the fifth in a series of eight visions in which Zechariah receives the commands and promises of God for the instruction and encouragement of the people.

I.—THE VISION—Vers. 1-3.

The Angel, through whom all these revelations were given, again came and talked with the prophet, having waked him out of the sleep into which he had fallen after the former vision. Though the temple was still unfinished and the sacred furniture was yet unused, the prophet saw in vision the golden candlestick in the holy place. This was a lamp-stand, consisting of a central shaft, from which branched three arms on each side, thus presenting places for seven lamps, which were arranged in a row, all at the same height. The candlestick was of pure gold, cast in ornamental forms, and stood five feet high and three and a half feet wide at the summit of its branches. It may be taken as a type of the Church (Rev. i. 20) in the following particulars: (1.) Its purpose was to give light (Matt. v. 15). (2.) Its material was precious and costly, indicating how dear is the Church to God, and how lovely it should be in the sight of men. (3.) Its seven lamps in a line point to the diversity, the equality, and the unity of the Church. (4.) Like the Church, it often needed to be filled, replenished and trimmed afresh. (5.) Like the Church, it was not the light in itself, but the bearer of the light, which represented Christ, who is the light of the world—John ix. 5. A bowl, though not a part of the candlestick, was seen in the vision as surmounting it, and supplying its seven lamps with oil, an emblem of the invisible stores of grace with which God supplies His Church. *So God's people can see what others cannot, the fountain from whence flow our blessings.* The seven lamps were separate from the candlestick or lamp-stand, being simply oil-vessels in which the wick floated. Seven pipes led from the reservoir to each lamp, making forty-nine in all. The candlestick of the prophet's vision was supported on each side by an olive tree, from whose branches a golden pipe appeared to connect directly with the oil reservoir surmounting the candlestick, supplying it with oil which flowed from the tree. *The supply of divine power does not come through human ministrations, but directly from on high.*

II. THE INTERPRETATION—Vers. 4-6; 11-14.

The prophet is not ashamed to confess his ignorance. A self-sufficient man would have altogether missed the instruction. The vision was meant as a message to Zerubbabel, the governor of Judah. Great difficulties had confronted him in the work to which he had been called. His enemies were many, and powerful, his friends feeble and alas! indifferent, his own resources weak and utterly insufficient for so great an undertaking. He evidently appears to have been cast down. But now comes the reassuring message. The work was to be accomplished not by might, nor by power, but by My Spirit. The divine purpose did not depend for its success upon human instrumentalities. God is independent of these. He can accomplish more through the weakest than man can through the strongest. *The one source of power and wisdom is the Holy Spirit, who was symbolized by the oil of the golden candlestick.* Herein lies the secret of success. The real power is not in our talent or strength or skill, however valuable and useful these may be; but in the grace and sufficiency of the Spirit, Zerubbabel had thought that all the work of re-building Jerusalem depended upon himself and his fellow-workers. He looked only at the human side, at the metal of the candlestick. God showed him the true source of strength. When His Spirit entered the hearts of the people their old enthusiasm would be rekindled, indifference would vanish, and a grand revival of life would prove God's presence and fulfil His purpose. Let not the weak be discouraged. The ground and assurance of success is not in ourselves but in God. The prophet seeks another explanation which in his earnestness he asks for twice (vers. 11, 12)—the two olive trees or branches which through the two golden pipes empty the golden oil of them. The supply of oil seemed to come directly from the trees without

any human aid or preparation; so the grace of Christ comes directly without human mediation to the soul. The olive trees represent the two anointed ones, Joshua the high priest, and Zerubbabel the prince, who typified the priesthood and the royalty which are combined in Christ, the great "Anointed One." Through Jesus as our High Priest and our King all grace in unending supplies comes to men. The two great truths of Christianity are both set forth here, the work of the Spirit, and the work of Jesus. Through the mediation of Christ the Spirit is given, and the Spirit in turn applies to our heart and consciences the grace of Christ, the grace of the atonement which has been made by our High Priest, and the grace of sanctification by which Jesus reigns in us and over us.

III. THE PROMISE—Vers. 7-10.

Having shown the true source of strength and power, the angel adds to the vision a promise of the sufficiency of the grace revealed and the assurance of success. The difficulties which confronted Zerubbabel were like a great mountain, and whoever undertakes a great work for God must expect to meet with obstacles neither few nor small. But the mountain shall become a plain, all obstacles shall be swept away. The work shall go on, the temple shall be built. At length the capstone shall crown the summit of the completed building, while the people shout grace, grace, unto it, at once an acknowledgment of the grace which was wrought in the past, and an entreaty for the same grace and blessing to abide upon it, and to keep it in the years to come. An encouraging assurance is given to Zerubbabel not only of the completion of the work, but of his own share in it. Twelve years before he had laid the foundation, his own hands shall finish it, even though seven years longer were needed for its fulfilment. Herein could men see a pledge of the Divine faithfulness, and those who despised the day of small things would be rebuked.

Ver. 10 is very obscure. For they shall rejoice, etc. Who? Those seven (compare chap. iii. 9); the eyes of Jehovah are they, ranging through the whole earth. God who sees everything, sees Zerubbabel in this work. And because God's eyes are upon him, the perfect accomplishment is guaranteed; let not therefore the timid be despondent.

God rewards with success those who work for Him, although He may not always permit them to see that success here.

The greatest results flow from the smallest beginnings. God observes and cares for His workers, and when He smiles upon us what need we care for the frowns of men.

Each one of us is called to be a light-bearer for God. As the candlestick represents the Church, so the lamps represent individual Christians—Prov. iv. 18; Matt. v. 16; Phil. ii. 15; Ephes. v. 8.

That our lamp may shine we must have oil. All life and light come from the Spirit—John iii. 5, 6; Rom. viii. 5, 9, 14; 1 Cor. xii. 3. This oil is abundant. We have but to ask for it. It is given through Jesus Christ—John vii. 39; Ps. lxxviii. 18; 2 Cor. ix. 8; Phil. iv. 18, 19; Luke ii. 13; Jas. i. 5.

Abbott's Commentary—John.

New York: A. S. Barnes & Co. Toronto: Hart & Rawlinson.

This is a book of 245 pages, octavo, well printed, tastefully and strongly bound, and copiously illustrated. The full title is "An Illustrated Commentary on the Gospel according to St. John; for family use and reference, and for the great body of Christian Workers of all Denominations." The author, Lyman Abbott, D.D., son of Jacob Abbott, the well known writer, is himself already well known as a commentator. The commentary now before us, from the brief and fragmentary perusal which we have hitherto been able to give it, appears to be one of the best for general use which we have seen. Few will dispute the principles of interpretation enunciated in the introduction, and these principles are well carried out in the body of the work. The author does not occupy space in detailing the processes of thought, but he gives the results; and although he states the conclusions of scholars, he troubles his readers as little as possible with their controversies. In order to render the work intelligible and serviceable to all classes, even to those who know no language but the English, the many references to the original Greek which are to be found on every page are in every case accompanied by the English equivalent; and all quotations from foreign or ancient writers are translated. In this way the book adapts itself to the unlearned, while at the same time it preserves its character as a learned work. The spirit in which Dr. Abbott approaches his work, and the feeling with which he regards it, are plainly manifested in the concluding paragraph of his Preface, which is as follows:

"No work is more delightful than that which throws us into fellowship with great minds; of all work the most delightful is that which brings us into association with the mind of God. This is the fellowship to which the student of

the Bible aspires. I can have for those who use this work no higher hope than that they may find in its employment some of the happiness which I have found in its preparation, and that it may serve them as it has served me, as a guide to the Word of God, and through that Word to a better acquaintance with God himself."

A commentator who thus feels will do his work faithfully, heartily, and with due respect for the sacred character of the material in his hands. The illustrations in the book are numerous and well executed, and they are always of such a nature as to throw considerable light on the text. Intending purchasers can be supplied by Messrs. Hart & Rawlinson, King street, Toronto.

ONE GOOD LESSON.

Captain Webb, who, next to our Captain Boyton, is the greatest swimmer in the world, tells how he learned one lesson which is worth every boy's learning. You remember the old proverb, that it is wiser to learn by the experience of others than by your own.

"My first public swim was in July, 1875, when I swam from Blackwall to Gravesend, a feat then though wonderful—just as Weston walking 110 miles in twenty-four hours was thought very wonderful shortly afterwards, simply because it was not known how much fatigue a man was capable of undergoing. A repetition of either of these feats now would be thought nothing of.

"In this first swim I learned one good lesson, which, thanks to some good advice I got afterwards from one who had been a great friend of mine ever since I swam across the Channel, I believe has been the cause of my ultimate success. When I swam from Blackwall to Gravesend, I very nearly failed, owing to some persons on board the little boat which accompanied me, as well as a steamer, insisting on giving me brandy. Now, I am no teetotaller, and I am happy to say I can keep sober without bragging about it; at the same time having a genuine and heartfelt pity for those who can't.

"Of one thing, however, I am assured, and that is, no really great feat of endurance can be performed unless next door to total abstinence is adhered to. When young men go on long walking tours, a glass of beer at every village inn means failure, and as to spirits, they are simply poison. If I had really taken nothing, I should have reached Gravesend without any difficulty whatever; as it was, I was in kind, but stupid hands, and although I succeeded in my first public attempt, it was with difficulty, and I then determined, from what I felt from sipping brandy during the swim, in the foolish hope of getting good, coupled with what I afterwards heard, never again to take spirits while undergoing prolonged exertions. Weston, the great walker, fully coincides in my opinion on this point."

Around the Table.

THE DAYS OF THE WEEK.

WHO named them? Our forefathers ever so far back, before the missionaries brought the knowledge of God and His Son Jesus Christ to England. England was once pagan; she worshipped several gods. The days of the week are named after the old English gods and goddesses; for the people kept time by weeks, as the Jews did. Let us see how the names came about.

They saw the sun. What is more beautiful than the sun. The sun gives light and heat. All living things grow and thrive under his brightness and warmth. The sun must surely be a god. So they worshipped the sun, and called the first day of the week Sunday.

Next the moon. Nothing except the Sun is so beautiful as the moon; and so they worshipped the moon, and Monday was named in honour of her.

Tuesday was named after Tuisco, their god of strife and war.

Then the wind; what mighty things it did, and yet nobody saw it. It was always moving and nobody knew how. They said it was a spirit, and they called him Woden, the mover, the inspirer, and named Wednesday after him.

There was thunder. Thunder must be a

god too, and they called him Thor. The dark thunder-cloud was Thor's frowning eyebrow, and the lightning was Thor's hammer splitting the trees and rocks. They said, too, that he drove away the winter cold and melted the ice. They loved him for doing so, and Thursday was named after him.

Spring was a goddess; for does she not make everything beautiful after the dreary winter? The flowers blossom and the birds build their nests, and everybody is happy. She was called Friga, the free one, the cheerful one; and Friday was named after her.

Then came the harvest. How wonderful was it, and is it, that the corn, and the wheat, which are put into the ground and die, should rise again and grow and ripen into golden corn and waving harvests! This must surely be the work of some kind spirit who loves people, they thought; and they called him Sæter, the setter, the planter, the god of the seed-field and the harvest; and after him Saturday is named.

How much more do we know! We can look up to the great creator of them all, and exclaim, "The sun and the moon, the wind and the thunder, spring and autumn, are thy works, O Lord God Almighty." And, best of all, Jesus tells us that he is "our Father in heaven," loving us very much, and caring for us every moment of our lives.

THE FIVE PENNIES.

I AM ashamed to say I was a drunkard once; but I'll tell you what turned me round: I was terribly dry one morning, and I wanted some rum. So I handed my youngest boy, only six years old, some coppers and a jug, and told him to go and get me a pint of rum. It was a cold morning, and Willie's trousers were thin and ragged, and he had no overcoat nor mittens. Willie didn't want to go; but I scolded him, and said:

"Father, I wish you would give me a penny to buy a stick of candy."

I told him to go along, and not bother me about a stick of candy. The little fellow began to cry, and stammered out:

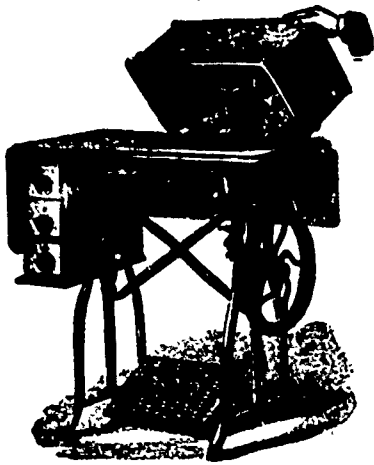
"Father, you never give me any money to buy candy. Tommy Jones (he was the rum-seller's boy) has candy every day, and he says I can't have any because my father is a drunkard."

I felt as though lightning had struck me. "Oh, God!" said I, "has it come to this? Have I been paying my money to support the rum-seller and his family in luxury, while my own little boy could not have a single penny for candy? Yes, I am a drunkard. But old Jones' children won't sneer at Willie or me any more."

I called my boy back, and took the jug and the money. Here are the pennies. I will keep them as long as I live, and leave them as a sacred legacy to my children. I have got six, and a good wife besides. Thank God, I am saved, and my home is happy! I will do what I can to save others.

MCCAW & LENNOX,
Architects, Building Surveyors, Etc.
Imperial Building, No. 70 Adelaide Street
East, next Post Office,
TORONTO, ONTARIO.
W. F. McCaw P.O. Box 981 Ed. J. Lennox

Wheeler & Wilson
NEW STRAIGHT NEEDLE
Silent Sewing Machines.



THE MONARCH OF ALL.

They are superior to all others in
Ease of Operation,
Strength and Beauty of Stitch,
Range of Work,
Perfection of Construction,
And Elegance of Finish.

Address,
Wheeler & Wilson Manufacturing Co.,
85 KING ST. WEST, TORONTO.

**THE UPPER CANADA
TRACT SOCIETY**

offers for sale at its Depository a large and well as-
sorted stock of

RELIGIOUS LITERATURE,

suitable for Ministerial, Congregational, and Sunday
School Libraries. Special discounts given from
catalogue prices. Catalogues furnished free on ap-
plication.

The Society also supplies all the best
SUNDAY SCHOOL PERIODICALS,
whether for Teachers or Scholars. Illustrated Peri-
odicals for Children supplied in quantities at the
lowest subscription rates. Price lists sent free.

JOHN YOUNG,

Depository 102 Yonge Street.

Toronto, Oct., 1878.

Third Series now Published.

"It is sufficient to say of this book that it is like its
predecessors—it is fully equal to them, and that is no
small merit."—S. S. Times.

GOSPEL HYMNS

AND

SACRED SONGS.

Canadian Copyright Edition.

FIRST SERIES.

Music and Words, Tinted Covers ..	30 Cents.
do do Boards ..	35 do
Words only, Tinted Covers ..	5 do
do do Cloth ..	7 do

GOSPEL HYMNS, No. 2.

Music and words, Tinted Covers ..	30 Cents.
do do Boards ..	35 do
Words only, Tinted Covers ..	5 do
do Cloth ..	7 do

GOSPEL HYMNS, No. 3.

Music and Words, Tinted Covers ..	30 Cents.
do do Boards ..	35 do
Words only, Tinted Covers ..	5 do
do Cloth ..	7 do

**GOSPEL HYMNS, Nos. 1 & 2 in one
Book.**

Music and Words, Stiff Boards ..	65 Cents.
Words Only, Stiff ..	12 1/2 do

GOSPEL HYMNS, Nos. 1, 2 & 3.

COMPLETE IN ONE BOOK.

Music and Words, Cloth ..	\$1 00
Words Only, Cloth ..	0 20

COPP, CLARK & Co.,

77 Front Street East, Toronto.

C. PAGE & SONS,
IMPORTERS OF
STAPLE & FANCY DRY GOODS,
MANUFACTURERS OF

**Ladies' and Misses' Underclothing, Baby Linen,
AND JUVENILE CLOTHING**
IN ALL BRANCHES.

A Catalogue of Ladies' Underclothing, Wedding Trousseau, etc., etc., will be
sent on application.

194 & 196 YONGE STREET, TORONTO.

JAMES THOMSON & SON.

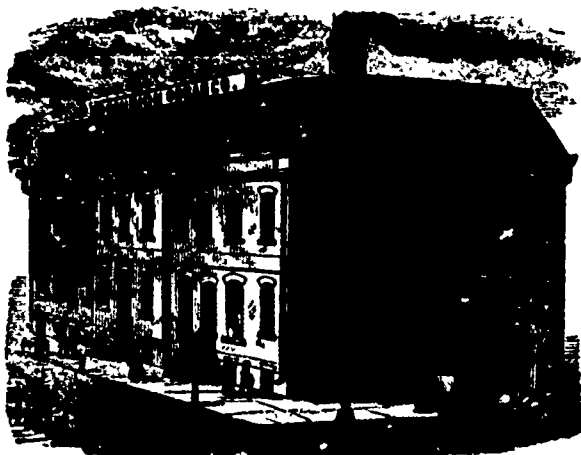
ESTABLISHED 1859.

ENGLISH, FRENCH AND AMERICAN

WALL PAPERS AND DECORATIONS,

Doilies, Borders, Window Blinds. Stock large. Carefully selected. Prices low. Orders for Paint
ing, Glazing, Paperhanging, etc., promptly attended to. Experienced Workmen. Estimates
given. See our stock of Stationery, Paperies, etc., before purchasing elsewhere.

Note the address, 364 Yonge St., Toronto, between Elm and Walton Sts., West side. P.O. Box 183



COPY

Of Official Report of Award to DOMINION ORGAN COMPANY, Bowmanville, for Organs exhibited at the
Centennial Exhibition, Philadelphia, 1876.

INTERNATIONAL EXHIBITION. (No. 235-
PHILADELPHIA, 1876.

The United States Centennial Commission has examined the report of the Judges, and accepted the
following reasons, and decreed an award in conformity therewith.

PHILADELPHIA, December 5th, 1876.

REPORT ON AWARDS.

Product, REED ORGANS. Name and address of Exhibitor, DOMINION ORGAN CO.,
Bowmanville, Canada.

The undersigned, having examined the product herein described, respectfully recommends the same to
the United States Centennial Commission for Award, for the following reasons, viz:—

"Because they have produced in their instruments a pure and satisfying
tone, by their method of voicing, and have a simple and efficient stop-action,
with satisfying musical combinations, an elastic touch, and good general
workmanship."

H. K. OLIVER, *Signature of the Judge.*

APPROVAL OF GROUP JUDGE.

J. SCHIRMAYER, WILLIAM THOMPSON, E. LEVANSRUB, JAMES C. WATSON, ED. FAVRE PERRET
JOSEPH HENRY, GEO. F. BRISTOW, J. E. HILGARD, P. F. KUKA, F. A. P. BARNARD
A true copy of the Record. FRANCIS A. WALKER, *Chief of the Bureau of Awards.*
Given by authority of the United States Centennial Commission.

SFAL

A. T. GOSHORN, *Director-General.*
J. L. CAMPBELL, *Secretary.* J. R. HAWLEY, *President.*

The Company were awarded a Medal and Diploma, at the Sydney Exhibition, Australia, 1877; Gold
Medal at the Provincial Exhibition, Toronto, 1878; the highest award ever given for Reed Organs.
Large reduction made to Ministers and Churches. Send for a price list to Henry O'Hara, Special Agent
DOMINION ORGAN CO., Bowmanville. Also, General Agent for the Bradbury Piano, of New York.
Noted for finish, sweet tones, and singing qualities. Selected for the Executive Mansion, Washington,
by both Mrs. Grant and Mrs. Hayes, who with others bear the highest testimony to their superiority.
Send for illustrated price list to HENRY O'HARA, General Agent, Bowmanville.

ESTABLISHED 1842.

Dominion Wedding Cake House,
T. WEBB, Proprietor.

Received Highest Awards at Provincial Ex-
hibition, 1878.

Bride's Cakes of unequalled quality and finish con-
stantly on hand and securely packed and shipped by
Express C.O.D. to any Express Office.

All orders for every requisite for WEDDING
BREAKFASTS carefully filled under personal super-
vision—city or country.

A full supply of
WEDDING AND SUPPER PARTY COSAQUES
always kept in stock.

CORRESPONDENCE SOLICITED.

NOTE THE ADDRESS,

T. WEBB,

322 & 304 YONGE ST., TORONTO.

SPECIAL OFFER

TO THE

SUBSCRIBERS OF THIS PAPER.

FOR TWENTY-FIVE CENTS

We will send for SIX MONTHS on trial the FOUR
beautifully illustrated Sunday School Papers,
Published Monthly by the

Christian at Work Publishing Co., viz:

**Good Words,
My Paper,
Good Cheer,
Old and Young.**

E. W. HAWLEY, Sec'y,
P.O. Box 3918, New York.

**THE ONTARIO
WEDDING CAKE MANUFACTORY**



First Extra Prizes at London, 1877, & Toronto, 1878

**WEDDING AND CHRISTENING CAKE
ORNAMENTS.**

The largest stock in the Dominion of **COSAQUES** in
all kinds, including French, English and German
Costumes, Cracker and Wedding COSAQUES, Maca-
roni and Meringue Pyramids, Chantilly, and all
kinds of Fancy Spun Sugar Baskets, Ornamented
Jellies in all styles, Creams of all kinds, Charlotte
Russe, Trifles, Salads, Soups, Oyster Patties, Ices,
Ice Puddings, Fruit Ices, and all kinds of Cakes and
Confectionery. Lunches, Suppers, Evening Parties,
and Wedding Breakfasts supplied with every minute.
Silver and Cutlery for hire. No charge for Trifle,
Salad or Jelly Dishes when supplied. Wedding
Cakes of superior quality and finish shipped to any
part of Canada, and satisfaction guaranteed. Address
all orders,

HARRY WEBB,

83 Yonge Street (Opp. the Fire Hall) Toronto.

356,432

**NEW YORK SINGER
SEWING**

MACHINES

SOLD LAST YEAR, ABOUT

300,000

MORE THAN WAS SOLD OF ANY
OTHER MACHINE.

BEWARE OF IMITATION.



Buy only those with above Trade Mark
on Arm of Machine.

None Others are Genuine.

Offices Everywhere.

Toronto Office, 22 Toronto Street.
R. C. HICKOX, Manager.

AGENTS READ THIS.

We will pay Agents a salary of \$100 a month and
expenses, or allow a large commission to sell our new
and wonderful inventions. WE MEAN WHAT WE
SAY. Samples free. Address,
SHERMAN & CO., Marshall, Mich.

**SMITH & GEMMELL,
ARCHITECTS, ETC.**
31 Adelaide Street East, Toronto.

