

A NEW DECADE.—We are one month into the last decade of the century. We are appalled alike at what has been done during the decade now ended, and what might have been done! God grant that this decade may usher in the world's rest—the universal reign of Christ!

RITUALISM is eating deeply, in England, into the heart of the Established Church. Canon Holland, in St. Paul's, London, asked his hearers to pray for the late Canon Liddon—"for his refreshment, for his illumination, for his eternal repose." And when a man shot himself in the church, some kind of a "service of reconciliation" had to be gone through, to *re-consecrate* the building!

READ aloud, if you have the opportunity. Reading aloud and praying aloud add much to the vigor of those exercises. The mind seems to be aroused by the sound of the voice. Our thoughts take a more complete shape, and hence are more permanent and powerful. Let those who never tried this try it now, if they wish a new and very happy experience.—*Dr. Howard Crosby.*

A NEW serial is begun in this number of the INDEPENDENT. It will deal with some social and political problems in a somewhat iconoclastic way. Mr. John R. Dougall, proprietor of the Montreal *Witness*, writes: "I am very glad to think that your magnificent paper 'Vetulia' is to have a new run. These are, I hope, better times for such good work than sixteen years ago."

IF the Protestant churches of our large cities and towns propose to do good work and to reach the people, they must increase their force of paid laborers. They must have a body of assistant ministers who have the time to do their duties, to visit the sick, to care for the poor, to conduct meetings, to direct mission operations, and to compose a council to consider all sorts of good church work. The newspaper which puts all its editorial work, mainly, on one man, is fifty years behind the times, and the large city church which has but one pastor is as much behind the times.—*N.Y. Independent.*

THE second Sabbath in the year, January 11th, was certainly a "field day" in Toronto,

in an ecclesiastical sense—two churches opened for worship; "Olivet" and "Hope." On a similar occasion—two or three years ago, good William Gooderham told the friends of the Western Church, "Now you have a good building, and every thing comfortable, go to work and *get souls converted*! Have that great object always before you!" Hope Church seems already to have made arrangement for special services, with the hope of an ingathering of souls.

MACKAY OF UGANDA.—"He built, cut type, translated, printed, engineered, navigated, diplomatised; he denounced crime, preached the Gospel, acted as school-master and doctor, he befriended Emin Pasha, Junker and Stanley; and strove, alas! in vain, to save Hannington from the results of unconscious but heroic folly; he controlled the court so far as it could be controlled; protected the brave Christian boys, and, in a word, through baptisms of blood and fire, won a church in the wilderness for the dear Lord and Master whom he served with an absolutely single eye."

VERY TRUE.—There are thousands of American Christians who are better informed respecting the degraded classes in India than they are respecting those who live in the wards adjoining their own residence. The reason is plain. The missionaries whom we send out to India make themselves thoroughly familiar with the life of the people there, and their careful reports are spread before the people of the churches monthly in the missionary meetings; while no such skilful and careful explorations are reported to the churches of the moral and social status of the denizens of the slums near by, where pestilence lurks, and pauperism breeds, and crime vegetates.

REFERRING to the first century, "Mosheim," in his Ecclesiastical History says, "All the churches in those primitive times were *Independent* bodies, none of them subject to the jurisdiction of any other. For though the churches which were founded by the Apostles themselves frequently had the honor shown them to be consulted in difficult and doubtful cases, yet they had no judicial authority, no control, no power of giving laws. On the contrary, it is clear as the noon-day that all Christian churches had *equal rights*, and were