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# The Canadian Independent.

Wm Reid 178 Guy st 1 July 81

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

Vol. 29.]

TORONTO, THURSDAY, FEB. 3, 1881.

[New Series. No. 4

## Topics of the Week.

—Three Israelites in Germany last year devoted 1,400,000 marks to charitable purposes without distinction of faith.

—The native Japanese Christians of Tokio, held an open air two days meeting in October at which from 4,000 to 5,000 were present.

—The fifty six churches of the Sandwich Islands, with a membership of 7,454, last year raised \$27,642.21 for their home and foreign work, of which \$4,428.90 were for foreign missions.

—The Rev. Frederick James Jobson, D.D., the distinguished Wesleyan minister, died of paralysis on Tuesday, January 4th, in his 69th year, at his house in Highbury place. He was born at Lincoln, and entered the ministry in 1834.

According to a contemporary the Jews of London have departed from the custom of their religion by offering prayers for the repose of the soul of "George Eliot," although not of their own faith, in recognition of her services as the literary champion of their race.

Among the languages of civilized nations English is the most widely spread. It is the mother tongue of about 80,000,000 people, German of between 50,000,000 and 60,000,000, French of between 40,000,000 and 50,000,000; Spanish of 40,000,000; Italian of 28,000,000, and Russian of between 55,000,000 and 60,000,000. *Barnes' Educational Monthly*.

The Brewers' Congress has offered a prize of \$150 for the best essay in reference to the scientific education of young men intending to enter the brewing business. Now it would be in order for somebody to offer a similar prize for the best essay on what the brewing business will do for a man, morally and spiritually, after he has learned it.

The ruins of a magnificent bathing establishment have just been discovered at Herculaneum under thirty feet of lava. The fountains and tanks are of granite, the floors of glass mosaic, and the walls have rich paintings and stucco work. Many people in these days do not think enough about bathing for health or cleanliness.

Prince Adam Constantine Czartoryski, Duke of Klewan and Zukoff, who died a short time since, in Europe, was the oldest member of a distinguished family which figured conspicuously in Polish history. He was a nephew of the celebrated "Constitutional King of Poland." Prince Adam George Czartoryski (1770-1861), who was the leader of the Polish insurrection of 1830.

The *Fountains* says: "Our readers will be glad to know that Mr. Spurgeon is rapidly regaining strength, and that there is reason to hope he may occupy his pulpit next Lord's Day. Dr. Gervis, after a thorough examination, is able to certify that Mr. Spurgeon has no organic disease, and that his illness has been entirely superinduced by the exhaustion of nerve power consequent upon the enormous strain of his pulpit and literary labours."

—The Rev. Joseph Cook is thus spoken of by a Welsh paper:—"You might take him for a well-to-do farmer of the vale of Glamorgan—happy, content-

ed, well-fed, a large shareholder in our veritable flesh and blood. When he begins to speak, it is not the speech of the elegant scholar or the polished man of the world which strikes you; but a homely, broad, farm-like accent, with a dash of Americanism in the enunciation."

—Papal influence has contrived to drive the last Bible colporteur from the Tyrol, Austria. The man had permission to labor as colporteur, but as the law is interpreted, he must only take subscriptions, and the books must be sent by post from the store. The colporteur was followed by a spy day after day, until evidence was obtained that he had actually committed the crime of selling a copy of the Word of God! Then he was arrested and fined, his license revoked and his books confiscated!

—The remains of Lieutenant Irving, of the *Terror*, who perished in the Franklin expedition to the Arctic regions, have been interred with naval and military honours in the Dean Cemetery, Edinburgh. The procession included a large number of seamen, and the remains, after service in Free St. George's Church, were borne on a gun-carriage drawn by six horses. The marines fired three volleys over the grave. Lieutenant Irving's remains were recently brought to this country, having been discovered in the Arctic region by the American expedition.

—Interdenominational exchange of pulpits (which by the way is to be repeated this month), is not confined to Toronto we are glad to find. The following is from the *Christian World*, Jan. 13th: "At a meeting of Evangelical Nonconformist ministers held in Birmingham last October, it was agreed that on Sunday next, the 16th of January, 61 pulpits belonging to Congregational, Baptist, Methodist and Presbyterian bodies should change pastors in the evening, and on the following Tuesday evening a united communion service will be held, the Rev. Dr. James (Wesleyan) presiding, in Carr's Lane Chapel (R.W. Dale's), different ministers taking part in the service.

—Some startling facts and figures have recently been presented to the British Parliament in the official Blue-book form. The volume is entitled "Shipwrecks," and its three hundred and forty large quarto pages contain a record of all the losses of British merchant vessels the world over from shipwreck, and also all losses of British merchant vessels by spontaneous combustion of cargo. They do not include fishing vessels, nor vessels sunk by collision with ice or floating wrecks, nor vessels burned by other causes than spontaneous combustion of cargo. The following table shows the number of steam and sailing vessels foundered and missing during each year from 1873 to 1880, together with their tonnage and the number of lives lost:

Year.	No. of Vessels.	Tonnage.	Lives lost.
1873.	336	121,045	2,065
1874.	319	120,973	1,942
1875.	224	73,180	1,209
1876.	288	104,968	1,912
1877.	232	74,919	1,054
1878.	244	92,434	990
1879.	244	95,925	1,324
1880 (Jan. to May 16) 78		25,750	331
Totals.	1,965	729,194	10,827

The volume should be called a Black-book, for its records teem with horrors.

"The Book of Hades," as carved on the tomb of Seti I, has never been translated entire; but now an attempt is to be made by M. Lefebvre. The subjects of this most important Egyptian record relate to the lower regions, through which the sun was supposed to pass during the hours of the night. Each of the twelve spaces, or hours, has a special name and proper inhabitants, also symbolical doors, through which the great god, the sun, passes in his divine bark. The general sense of the composition is that the sun and the souls who accompany him are swallowed up by the earth in the west, only to arise again in the east. The underworld is the place of chastisement of Apap, the symbol of evil, and is the dwelling-place of the good, as well as of the wicked: the former there to be recompensed by Ra, the latter to be punished by Tum and by Horus.

The Roman Church maintains a steady attention to the Holy Land. A correspondent of a contemporary has been sending from Jerusalem some interesting information respecting the activity of the Roman Catholics in that neighbourhood. At Jatha they have erected a new hospital, they have established a branch nunnery at Ramleh, and a nunnery and schools at Bethlehem. It would appear that the Franciscans have a new establishment at Emmaus, in addition to the large hospice at Jerusalem. From the *Record* we learn:—"On the Mount of Olives a grand sanctuary and an extensive nunnery have been erected and endowed by the Princess de la Tour d'Auvergne, who, with great devotion, spent several years on the spot in order personally to superintend the work."

The *Liberator* says that the most cutting things which have been said about Mr. Dale and Mr. Enraght have been said by the bishops. The Bishop of Manchester says of them: "They are posing as martyrs, while they are, in fact, anarchists and bad citizens." The Bishop of St. David's says: "I am very sorry for Mr. Dale, as I am for the Indian fakir, who tortures himself, and thinks he does 'God's service!'" Judging from the voluminous correspondence recently appearing in the *Times* the general tone of those entitled to speak with good authority on church affairs is sound as to the contumacious attitude of the Ritualists. The sum and substance of episcopal criticism is that Mr. Dale and Mr. Enraght have been incarcated not for errors of conscience but for breaches of discipline: not for dogma but for disobedience. As Lord Penzance told Mr. Dale before he saw the inside of Holloway prison, release in their own hands. As for their consciences, those elastic phantoms should teach, as the bishops plainly hint, that these recalcitrant clergymen should either obey or abandon the Church."

Read the following from the annual message of Governor Long, of Massachusetts. After recommending that a local option law be passed, to take the place of the present miserable license law, he continues:—"There is a growing demand, shared by men of all shades of theoretical opinion, that whatever be the law in this matter, it should be honestly enforced, and that, just as far and as fast as possible, the dram-shop should be rooted out, in the interest alike of good morals and of the material welfare of capital and labor. The Bureau of Statis-

tics has, during the year, added to its admirable work by conducting an original inquiry into the causes of crime. It has made a personal investigation of every case in the nine criminal courts of Suffolk County, which were selected as a sample, and the result constitutes the strongest indictment against the use of intoxicating liquors that has been drawn. Of the 16,867 cases, more than 72 per cent. were for the various grades of drunkenness, and, in addition to these, more than 12 per cent. were offences committed by persons under the influence of liquor, leaving only some 15 per cent. of crime to represent, what would be about the total amount but for the use of intoxicating liquors?" Think of that, and see if you can have any patience with the sale of intoxicating liquors. Out of the criminal arrests eighty five out of one hundred, six out of seven, are those that alcohol is responsible for. Abolish liquor drinking, and only about one seventh as many arrests would be made, and the expenses of the courts would be reduced one-half at least. The state has the right to this relief. Give us the total suppression of this sale, which burdens the honest people with taxes and fills our prisons and almshouses.

## NEVER TOO LATE TO LEARN.

Socrates, at an extreme old age, learned to play on musical instruments.

Cato, at eighty year of age, learned the Greek language.

Plutarch, when between seventy and eighty, began the study of Latin.

Sir Henry Spellma neglected the sciences in his youth, but he commenced the study of them when he was between fifty and sixty years of age. After this time he became a most learned antiquarian and lawyer.

Ludovico Lonaldesco, at the great age of one hundred and fifteen, wrote the memoirs of his own times.

Franklin did not fully commence his philosophical pursuits till he had reached his fiftieth year.

Dryden, in his sixty-eighth year, commenced the translation of the *Iliad*, his most pleasing production.

Ogilvy, the translator of Homer and Virgil, was unacquainted with Latin and Greek until his fiftieth year.

Dr. Carey acquired nearly all the dialects of India after he was well advanced in life, and his translations of the Bible are still in use. —*Exchange*.

The cost of crime as promoted by the whisky traffic is enormous. A number of months ago a policeman of this city, Lee Lynam, was shot by one Francis, who was in a state of intoxication. Several efforts have been made to try him here, but the case was recently transferred to Hamilton, Butler County. Thus the trial has not yet begun, and yet nearly one thousand three hundred dollars have been spent, as figured by the clerk. Men groan under taxation, but do not ask what it costs to punish crime which for a paltry sum is licensed among us.

The laws of nature were not appointed by the great Lawgiver to baffle his creatures in the sphere of conduct, still less to confound them in the region of belief. As part of an order of things too vast to be more than partly understood, they present, indeed, some difficulties which perplex the intellect, and a few, also, it cannot be denied, which wring the heart. But, on the whole, they stand in harmonious relations with the human spirit, they come visibly from one prevailing mind, and express the authority of one enduring kingdom.—*Argyll*.

## A QUIET SUNDAY.

"Come ye apart and rest awhile,"  
The Master spoke the words; and light  
Came to us when the hush of night  
Yielded to morning's hopeful smile,  
And we arose and took our way  
Down through the restful Sabbath day.

We laid aside our weight of care;  
For if God gives a holiday  
Why should grim sorrow with us stay  
And steal the calmness from our prayer?  
For our day all should be forgot  
But the great love that fails us not.

And all regrets, and every fear,  
Of gathering storms that yet might break,  
And thoughts that darkened hues might  
take

Were all as naught, for God came near  
And walked and talked with us that day,  
Until we prayed the hours would stay.

Even the unfamiliar things  
Of that still Sabbath taught us more  
Of Him than we had known before;  
And glad some birds on buoyant wings,  
And coloured flower and spreading tree,  
Told us how great His love must be.

For where the Plain stretched fair and  
green  
Was strange Stonehenge in solitude,  
And nearer, where old Sarum stood,  
The stately Minster spire was seen,  
And these memorials of the past  
Said to our hearts, "God's love will last."

Nor needed we the tongues of men,  
It seemed God's house was everywhere,  
And every thought became a prayer,  
And earth was nearer heaven then,  
While, as the babe on mother's breast,  
So God's tired children found their rest.

We thank Him for that quiet day,  
And for the joy that made us strong,  
And for the restful time of song,  
And all the peace that blessed our way;  
Now though we turn to work again  
We know His love shall aye remain.

MARIANNE FARNINGHAM.

## Our Story.

## NEDAWI.

(An Indian Story from Real Life.)

By "BRIGHT EYES."

(Continued from last week.)

What a pleasant evening that was to Nedawi, when the whole family sat around a great fire, roasting the huge buffalo ribs, and she played with her little brother Habazhu, stopping now and then to listen to the adventures of the day which her father and brothers were relating! The scene was truly a delightful one, the camp fires lighting up the pleasant family groups here and there, as the flames rose and fell. The bit of prairie where the tribe had camped had a clear little stream running through it, with shadowy hills around, while over all hung the clear, star-lit sky. It seemed as if nature were trying to protect the poor waifs of humanity clustered in that spot. Nedawi felt the beauty of the scene, and was just thinking of nestling down by her father to enjoy it dreamily, when her brothers called for a dance. The little drum was brought forth and Nedawi danced to its accompaniment and her brother's singing. She danced gravely, as became a little maiden whose duty it was to entertain the family circle. While she was dancing, a little boy, about her own age, was seen hovering near. He would appear, and, when spoken to would disappear in the tall, thick grass.

It was Mischief, a playmate of Nedawi's. Everybody called him "Mischief," because mischief appeared in every action of his. It shone from his eyes and played all over his face.

"You little plague," said White Hawk "what do you want?"

For answer the "little plague" turned a somersault just out of White Hawk's

reach. When the singing was resumed, Mischief crept quietly up behind White Hawk, and keeping just within the shadow, mimicked Nedawi's grave dancing, and he looked so funny that Nedawi suddenly laughed, which was precisely Mischief's object. But before he could get out of reach, as he intended, Thunder, Nedawi's other brother, who had been having an eye on him, clutched tight hold of him, and Mischief was landed in front of the fire place, in full view of the whole family. "Now," said Thunder, "you are my prisoner. You stay there and dance with Nedawi." Mischief knew there was no escape, so he submitted with a good grace. He went through all sorts of antics, shaking his fist in the air, twirling suddenly around and putting his head close to the ground, keeping time with the accompaniment through it all.

Nedawi danced steadily on, now and then frowning at him; but she knew of old that he was irrepressible. When Nedawi sat down, he threw into her lap a little dark something and was off like a shot, yelling at the top of his voice, either in triumph at his recent achievements or as a practice for future war-whoops.

"Nedawi, what is it?" said her mother.

Nedawi took it to the fire, when the something proved to be a poor little bird.

"I thought he had something in his hand when he was shaking his fist in the air," said Nedawi's sister, Nazaina, laughing.

"Poor little thing!" said Nedawi: "it is almost dead."

She put its bill into the water, and tenderly tried to make it drink. The water seemed to revive it somewhat.

"I'll wrap it up in something warm," said Nedawi, "and may be it will sing in the morning."

"Let me see it," said Nedawi's father. Nedawi carried it to him.

"Don't you feel sorry for it, daughter?"

"Yes, father," she answered.

"Then take it to the tall grass, yonder, and put it down where no one will step on it, and, as you put it down, say: 'God, I give you back your little bird. As I pity it, pity me!'"

"And will God take care of it?" said Nedawi, reverently, and opening her black eyes wide at the thought.

"Yes," said her father.

"Well, I will do as you say," said Nedawi, and she walked slowly out of the tent.

Then she took it over to the tall, thick grass, and making a nice, cozy little nest for it, left it there, saying just what her father had told her to say. When she came back, she said:

"Father, I said it."

"That was right, little daughter," and Nedawi was happy at her father's commendation.

Nedawi always slept with her grandmother and sister, exactly in the middle of the circle formed by the wigwam, with her feet to the fire-place. That place in the tent was always her grandmother's place, just as the right hand side of the tent was her father's and mother's, and the left hand her brothers'. There never was any confusion. The tribe was divided into bands, and every band was composed of several families, Each band had its chief, and the whole tribe was ruled by the head chief, who was Nedawi's father. He had his own particular band besides. Every tent had its own place in the band, and every band had its own particular place in the great circle forming the camp. Each chief was a representative in council of the men composing his band, while over all was the head chief. The executive power was vested in the "soldier's lodge," and when decisions were arrived at in council, it was the duty of its soldiers to execute all its orders, and punish all

violations of the tribal laws. The office of "town-crier" was held by several old men, whose duty it was "to cry out" through the camp the announcements of councils, invitations to feasts, and to give notice of anything in which the whole tribe were called on to take part.

Well, before Nedawi went to sleep this evening, she hugged her grandmother, and said to her:

"Please tell me a story."

Her grandmother said:

"I cannot, because it is summer. In the winter I will tell you stories."

"Why not in summer?" said Nedawi.

"Because, when people tell stories and legends in summer, the snakes come around to listen. You don't want any snakes to come near us to night, do you?"

"But," said Nedawi, "I have not seen any snakes for the longest times, and if you tell it right softly they won't hear you."

"Nedawi," said her mother, "don't bother your grandmother. She is tired and wants to sleep."

Thereupon Grandmother's heart felt sorry for her pet, and she said to Nedawi:

"Well, if you will keep still and go right to sleep when I am through, I will tell you how the turkeys came to have red eyelids."

"Once upon a time, there was an old woman living all alone with her grandson, Rabbit. He was noted for his cunning and for his tricks, which he played on every one. One day, the old woman said to him, 'Grandson, I am hungry for some meat.' Then the boy took his bow and arrows, and in the evening he came home with a deer on his shoulders, which he threw at her feet, and said, 'Will that satisfy you?' She said, 'Yes, grandson.' They lived on that meat several days, and, when it was gone, she said to him again, 'Grandson, I am hungry for some meat.' This time he went without his bow and arrows, but he took a bag with him. When he got into the woods he called all the turkeys together. They gathered around him, and he said to them: 'I am going to sing to you, while you shut your eyes and dance. If one of you opens his eyes while I am singing, his eyelids shall turn red.' Then they all stood in a row, shut their eyes, as he had told them, and began to dance, and this is the song he sang to them while they danced:

"Ha! wadamba thike  
Insha zhida, inshta zhida,  
Imba theonda,  
Imba theonda."

[The literal translation is:

"O! he who peeps  
Redeyes, redeyes,  
Flap your wings,  
Flap your wings."]

"Now, while they were dancing away, with their eyes shut, the boy took them, one by one, and put them into his bag. But the last one in the row began to think it very strange that his companions made no noise, so he gave one peep, screamed in his fright, 'They are making way with us!' and flew away. The boy took his bag of turkeys home to his grandmother, but ever after that the turkeys had red eyelids."

Nedawi gave a sigh of satisfaction when the story was finished, and would have asked for more, but just then her brothers came in from a dance which they had been attending in some neighbor's tent. She knew her lullaby time had come. Her brothers always sang before they slept either love or dancing songs, beating time on their breasts, the regular beats making a sort of accompaniment for the singing. Nedawi loved best of all to hear her father's war-songs, for he had a musical voice, and few were the evenings when she had gone to sleep without hearing a lullaby from her father or brothers. Among the Indians, it is

the fathers who sing, instead of the mothers. Women sing only on state occasions, when the tribe have a great dance, or at something of the sort. Mothers "croon" their babies to sleep instead of singing.

Gradually the singing ceased, and the brothers slept as well as Nedawi, and quiet reigned over the whole camp,—  
*St. Nicholas for January.*

## THANKSGIVING.

If we had to name any one thing that seems unaccountably to have fallen out of most men's practical religion altogether, it would be the duty of thanksgiving. It would not be easy to exaggerate the common neglect of this duty. There is little enough of prayer, but there is still less thanksgiving. Alas! it is not hard to find the reason of this. Our own interests drive us obviously to prayer, but it is love alone which leads to thanksgiving. A man who only wants to avoid hell, knows that he must pray; he has no such strong instinct impelling him to thanksgiving. It is the old story. Never did prayer come more from the heart than the piteous cry of those ten lepers who beheld Jesus entering into a town. Their desire to be heard made them courteous and considerate. They stood afar off, lest He should be angry if they, wit their foul disease, came too near Him. They lifted up their voice saying, "Jesus, Master, have mercy on us!" When the miracle was wrought the nine went on in selfish joy to show themselves to the priest; but one, only one, and he an outcast Samaritan, when he saw that he was made clean, went back, with a loud voice glorifying God, and he fell on his face before our Saviour's feet giving thanks. Even the sacred heart of Jesus was distressed, and, as it were, astonished, and He said, "Were not ten made clean? and where are the nine? There is no one found to return and give glory to God, but this stranger!" How many a time have we not caused the same sad surprise? Prayer can teach us to depend on God, and answered prayer to trust in Him. But Infinite Goodness will not let us rest on such terms with Him. We are to be with Him to all eternity; He is to be our everlasting joy; to know Him and to love Him is life; and the love of Him is the joyful praise of Him forever. To thank a benefactor simply to get more from him is not thanksgiving, but a flattering form of petition. We thank God because we love Him, because His love of us touches us, surprises us, melts us, wins us. Indeed, so much is thanksgiving a matter of love, that we shall thank Him most of all in heaven when He has given us the crowning gift of the beatific vision; when He has given us all of Himself we can contain, and so there is nothing left for us to receive. Thanksgiving is, therefore, the very essence of worship, and as the practice of it increases our love, so does the neglect of it betoken how little love we have.—*F. W. Faber.*

—The Wesleyans seem to be honored in England. The new lord-mayor of London is a Wesleyan, and the son of a Wesleyan minister. It is said that a dozen other Wesleyans are elected as mayors of provincial towns. The Pan-Methodist Council will be welcomed to London next September by a Wesleyan lord-mayor.

—It requires a long time for a man to learn to preach. One thing, and the first thing, so far as human qualifications are concerned, which by many is not learned at all, is naturalness. It is too bad to see a man as soon as he goes into the pulpit drawn clear out of shape, and to hear his voice keyed up to a high tenor or even treble, when he ought in simplicity to present God's Word. Let him be inspired, let him be animated, let him be filled with his subject, but let him be natural. It is a thing to be learned.

**INTERNATIONAL S. S. LESSON.**

Sunday, Feb. 13.

PREACHING OF JOHN THE BAPTIST.—Luke 3: 7-18.

**GOLDEN TEXT:**—Bring forth, therefore, fruits meet for repentance; and begin not to say with yourselves, we have Abraham to our father, for I say unto you that God is able of these stones to raise up children unto Abraham.

Commit—15-17.

**INTRODUCTION AND CONNECTION.**

A period of about eighteen years intervened between the events of our last, and those of our present lesson.

During this long period Jesus had been leading a quiet, laborious life at Nazareth, ripening mentally and spiritually for the work that lay before Him; and John, a dweller in the deserts, (ch. 1: 80,) had, in silence and solitude, given up his youth and maturer years to the study of God's Word and devout meditation upon the kingdom and coming of Him whose herald he undoubtedly knew he was to be. Thus, to both Jesus and John, the years had glided away until God's time had fully come; and then John, moved by the Holy Ghost, issued from his solitude, to rouse, by his bold and fearless preaching, the whole nation to the eager expectation of the speedy coming of the Messiah; and Jesus, a few months later, also Spirit-led, came forth from His obscurity, to begin the great work which was so soon to be finished on the cross.

**LESSON NOTES.**

(7.) *The multitude*—that is, the Pharisees and Sadducees (Mark 3:7) *that came to be baptized of him.* They were the two great, influential, yet rival, schools or parties, into which the Jews were at that time divided, and in which the greater number of the learned and influential men were found.

Most of these were expecting the Messiah; but none of them had any idea of such a Messiah as God was about to give them. They looked for a temporal deliver who should free them from the Roman yoke, and re-establish in Jerusalem the throne and kingdom of David; and, under whom, the Jews should rise to great power and influence. *Were baptized*—some of them, doubtless, in sincere repentance; yet the greater portion were probably moved to present themselves for baptism in the hope of being, by this means, rendered more eligible to honor and preferment under an earthly sovereign. *Generation of vipers*—poisoners. The viper is a poisonous reptile whose bite, in hot countries, is deadly. John called the Pharisees and Sadducees vipers, because of the character of their teachings—poisonous to the morals of their disciples. Our Lord exposes some of their doctrines (Matt. 5.) He uses the same language towards them Himself, and for the same reason—(Matt. 12:34; 23:33). *Who hath warned you?*—given you the hint, or brought you hither? plainly hinting that there coming was from selfish considerations rather than true penitence—*to flee from the wrath to come*—God's judgments upon the impenitent—(Ps. 9:17; 11:6).

(8.) *Bring forth, etc.*, equal to saying,—let the reality of your repentance appear in your lives in fruits meet, or suitable to it, that is, in lives fruitful in the sincerity and meekness of practical godliness. *Began not to say, etc.*, in other words, boast not of your natural descent from Abraham; for unless you have the faith and faithful life of Abraham, your boast is empty and false. Abraham's true children are *spiritually* like him; and none others have any right to call themselves such.

If He does not find you such, *He is able to raise them up out of these stones.* Possibly, by stones, the Gentiles are meant; still, the words are as easily understood in a literal as in a figurative sense, for either involves the miraculous power of God.

(9.) *And now the axe is laid* (placed, ready for use) at the root of the trees—"an impressive figure," says Dr. Brown, "of impending judgment, only to be averted in the way next described"—that is, by the repentance which produces fruit unto holiness.

The threatened judgment is that of being *heaven down and cast into the fire.* By this is meant *individual*, rather than *national* destruction.

(10.) What shall we do?—that is, to prove the reality of our repentance; in other words, what are the *works* that are really the fruits of repentance?

(11.) This is in answer to *the people*—he

*that hath two coats and he that hath meat, let them impart to him that hath none.* A most comprehensive answer, for under its general provision—that of imparting to others the good we enjoy which they have not—our whole duty to our fellow-men is comprehended.

(12.) *Then came publicans* (tax-gatherers) *to be baptized.* These men were also professing repentance and a preparation of heart to meet Christ; so they also ask *what shall we* (as publicans) *do?*

(13) John's answer was short and simple—*Exact no more than that which is appointed you.* This, in a publican, would be, perhaps, the clearest proof of genuine repentance, for, as a class, they were odious for their extortion and injustice.

(14) *And the soldiers demanded, What shall we* (as soldiers) *do?*—and the answer cuts as closely at their prevailing vices as the answer to the publicans at theirs. (1) *Do violence to no man.* This has no bearing upon their duties, as soldiers, to their king and officers; but to the terrorism and injustice they exercised over the people among whom they were,—such as violence and intimidation, for the sake of securing money or profit. (2) Neither accuse any falsely—aluding to their practice of acting as informers, telling falsehoods about others through selfish and interested motives. (3) Be content with your wages. Alluding, probably, to the prevalent custom among them of rebellion and mutiny in the hope of being offered gifts or bounties by their officers, in order to pacify and bring them back to obedience.

(15-16). *All men mused, etc.*, (secretly considered, queried) of (concerning) John, *whether he were the Christ or not.* John answered, saying unto all,—*I, indeed, baptize you with water, but one, etc.*—"the mightier than I" *cometh, the latchet of whose shoes* (sandals) *I am not worthy to unloose.* Had not John been a true servant of God, he would probably have availed himself of his great popularity to raise himself to prominence; but with a beautiful humility he hastened to remove the false impression that prevailed. No; he was not *the Christ*; he was so much beneath Him as to be unworthy to render Him the most menial service—that of unfastening the latchet of His sandals, or, (Matt. 3:11) bearing them after Him. *He shall baptize, etc.* This clause is contrasted with *I, indeed, baptize, etc.*, showing the immeasurably greater dignity of Christ's work than of his own.

The baptism Christ would give to His people was the *reality* of that of which John's baptism was only the symbol; and in proportion as the work was greater than his must the worker be greater than he. As is substance to shadow, so was Christ to John, and Christ's baptism to John's baptism. *And with fire.* This clause is usually supposed to imply the purifying and cleansing work of the Holy Spirit; but if so it could apply to only one class of John's hearers. Possibly the true sense is—(1)—the fiery trials and persecutions that were to try those who believed in Christ; (Luke 12:49; John 15:20;) and—(2)—the fiery judgments that should come upon those that would reject Him (Ps. 11:6) and thus his words will apply to both classes of his hearers.

(17.) *Fan*—the instrument then in use for separating chaff from grain. *In His hand*—for judgment (John 9:39) whenever His own time should arrive to use it. *Floor*—literally the place where grain was threshed. *Purge His floor*—His visible church—at that time the Jews. He would purge away the chaff—the wicked, (Ps. 1:4,) so that the true grain, His own people, might be manifest. *Gather the wheat* (His saints) *into His garner* (heaven, John 17:24) *but the chaff* (the ungodly) *He will burn with fire unquenchable* (Mark 9:44).

(18.) *Many other things...preached he.* This is but a passing glance at the teaching of John. Of all his many sermons and private talks, the few utterances recorded by the evangelists are all that have been given us. Like the words of Jesus, what has been deemed by the Spirit sufficient for us has been given—all else has been withheld.

**SUGGESTED THOUGHTS.**

John's humility is an illustrious example. While exalting Christ to the highest dignity, he styles himself only a voice: proclaiming in the wilderness Christ's coming; he is *not* the Bridegroom, he is only THE FRIEND of the Bridegroom; he is *not* Christ, he is only the one that MUST DECREASE while his Lord INCREASES.

The three great points in John's preaching are—REPENT, BEHOLD THE LAMB OF GOD, and, HE SHALL BAPTIZE YOU WITH

THE HOLY GHOST AND WITH FIRE; the first is a command, the second an exhortation, the third a prophecy. The first embodies the duty of all men, the second the privilege of all men, the third the reward of all men.

**QUESTION SUMMARY.**

(FOR THE CHILDREN.)

(7.) Who are particularly meant by *the multitude*? See Matt. iii. 7. What is a *viper*? Why did John call the Pharisees and Sadducees vipers? See note. What did John tell them to *flee* from? What does that mean? How could they *flee* from God's judgments? Are all who flee to Christ safe? (8.) What is meant by *fruits worthy of repentance*? Pious lives and holy characters. What did John tell them they need not *say*—that is, boast of? Why not? Because Abraham had *faith*, and they had not. That showed they were not Abraham's children. What did he say God was able to do? (9.) What is meant by *the axe*? God's judgments. What is meant by its being *laid at the roots* of the trees? That they are ready and waiting for the wicked, and may fall on them *at any moment*. How will God sometime use that terrible axe upon unfruitful trees—that is, wicked men? (10.) What did *the people* ask? (11.) And what did John say? Did John mean any thing besides clothes and food? (12.) Who were *the publicans*? What did he tell them to do, to show their repentance? Would that be different from what they generally did? See note. (14.) What did he tell the soldiers to do? What does each of those rules mean? See note. (15.) Whom did the people begin to fancy John was? (16.) What did John say he was not worthy to do for Christ? What did he say Christ would do? (17.) What will Christ do with His wheat—that is, His saints? What is meant by *His garner*? Read John 17:24. What will He do with the chaff—that is, the wicked? Read Mark 9:24. Which of those two classes do *you* belong to?

**THE OUTLOOK FROM THE END OF GENESIS.**

At eventide, in the patriarchal era, there was light; but very soon the light fades away, and darkness settles down—the darkness of Egyptian night. Jacob dies. Joseph dies. The children of Israel disappears from view, and when we find them again in the first chapter of Exodus, we find them in the degradation of slavery.

Where are the promises now—those glorious promises that were made to Abraham, Isaac and Jacob? Not only are they unfulfilled, but there is no sign of their fulfilment.

Where is the promise of the land? There is not a patriarch's tent in the whole of it now. The Canaanite has undisputed possession of every part. Where are the altars that were raised by Abraham, Isaac and Jacob? The Amorite may desecrate them as he will. There is no one to guard them or enclose them from sacrilegious tread. Even the grave at Machpelah, that Abraham bought for a large sum of money, is deserted and dishonoured now. There is no one to plant even a flower on the once sacred spot. Where is the promise of the land?

And where is the promise of the seed that was to bring salvation? Joseph seemed as if he were to fulfil the promise when he came into power in Egypt and had all things under his control. But Joseph is dead now, and another Pharaoh has arisen who knows not Joseph, nor cares for Joseph's race. As to the promise of "the great nation" and the "many nations," there are no signs of any nation at all.

Thus all the promises seem gone, and what is left? A few words and a few bones. That is really all that is left of the rich promises of Genesis—a few words of Jacob, and a few bones of Joseph; words of Jacob that have gone out into the empty air and seem to be lost forever; bones of Joseph that are dead, with no appearance of a resurrection. That is the end. What a miserable ending of all the sacrifices and the

hopes of "the father of the faithful"! Miserable wreck of the Gospel in Genesis! Of all that has interested us and excited expectation, nothing now remains that can be seen but Joseph's bones.

But with these bones is linked a word of God, on the faith of which the dying Joseph had spoken these words of calm assurance: "God will surely visit you, and ye shall carry up my bones from hence." The bones were dead, but the words were living. It was that word of God which "liveth and abideth forever." And therein lay the hope of the covenant. When we come to the close of the book, we are looking into a coffin, the narrow grave of Genesis. But as we look, we see it opening into the wide portal of Exodus. It is with this old tomb of Joseph as it is with the new tomb of him of Arimathea. The one seemed the grave of the old covenant, and the other seemed the grave of the new. But while the tomb of Joseph of Arimathea seemed the grave of Christianity, was it not indeed the gate of all its glory? So it is with the embalmed remains of Joseph in their narrow Egyptian coffin. Here we have the link between Genesis and Exodus. Joseph's bones bridge the dark chasm between them. There, on the Genesis side, they mark the end of the beginning, and a miserable end it seems; but they carry us over on the Exodus side, to the beginning of the end, and how glorious that end is doth not appear, until, after the long development of the ages, we reach the consummation in the glowing imagery of the Apocalypse.

Observe here the lesson which comes from comparing the directions given by Jacob concerning his bones, with those given by Joseph. Jacob says, "Bury me not in Egypt. Bury me with my fathers in the cave that is in the field of Machpelah." It was a very natural thing in the old man, as all his holiest feelings were with the Canaan of the past. Canaan was to him a memory and a grave. But Joseph's Canaan was different. It was the Canaan of the future not a memory and a grave, but a hope and a home. And that is the reason why the directions of Joseph concerning his bones are spoken of in the eleventh of Hebrews as a special exercise of faith. Joseph says in effect: "Keep my bones in Egypt. Ye shall carry them indeed to Canaan, but not in a mere funeral procession, as the bones of my father have gone. In triumph, not in sadness, shall they go; not as to a grave in a cave, but as to the broad and beautiful land of promise."

Each charge was beautiful in its time. When Jacob died, all was bright. Witness the gorgeous funeral and the mourning among the Egyptians. When Joseph died, all was getting dark. Years had elapsed. The night of slavery was already settling down. No notice seems to be taken in Egypt of the death of the old and almost forgotten Joseph. The lesson of each is appropriate and memorable. When the world is at its brightest, forget not the grave. Such is the lesson of Jacob's dying charge. When the world is at the darkest, forget not the home. Such is the lesson which the dying Joseph teaches. On the furthest verge of Genesis, we see two figures disappearing from our view—the one with his eye on the past, the other with his eye on the future. What is there in the field of vision? On this side, the memory of a tent—the prospect of a grave. On the other side—the side that Joseph looks to—God and His word, life, heaven, eternity.—*Rev. Jno. Munro Gibson, D.D., in "Ages before Moses."*

Reading aloud relieves weak and weary eyes.

A cup of hot water taken at bedtime is the best remedy for sleeplessness.

## The Canadian Independent

Is published every Thursday, and will be sent Free to any part of Canada or the United States, or delivered Free in the City of Toronto, for

One Dollar per Year.

Remittances to be addressed to THE CANADIAN INDEPENDENT, Box 2048, P.O. Toronto. All communications for the Editorial News of Churches and Correspondence Column should be addressed to the Managing Editor, Box 2048, P.O. Toronto.

TORONTO, FEB. 3rd 1881.

TO CORRESPONDENTS: Country Parson in our next Will you send us your name?

We regret to find that a new plan of distribution to our City subscribers through a company formed for the purpose, has resulted in disappointment, many of our friends having failed to receive copies of the INDEPENDENT for the 13th and 20th January. We have a few left of those dates, and if any who are short of those numbers will drop us a card we will mail copies to them.

### HAS CONGREGATIONALISM A WORK IN CANADA? HAS IT THE MEN TO DO IT?

Dr. Stevenson, in his address as chairman of our Union last year, virtually asked, and in some measure answered, or suggested answers to these questions. The subject is too momentous to be allowed quietly to slumber in the pages of the "Year Book," or among the carefully stored-up pamphlets, dust-covered, on our lower shelves. That we have a definite place we ought not only to believe, but with power should we make others feel that we do believe it, and constrain them to listen to our words. We should, as our chairman expressed it, "cover our stations in the great conflict." If we are to struggle for existence we ought to know whether that existence is really worth the struggle, and whether our stations are worth the covering. We offer a few thoughts thereon, bound by the limits of an editorial, which must be our apology for the very cursory treatment of the subject.

First, a few words upon the times in which we live, viewed from an ecclesiastical stand-point. Those of us who have arrived at middle life were surrounded in childhood by circumstances very different in character and influence from those in which we now walk. Theological lines were definitely marked out: if you heard a text announced on "Sanctification" from an Arminian pulpit, you could forecast its general outline as certainly as with a guide book in hand you can note the stations on the Grand Trunk R. R., between Toronto and Montreal. True, all stations might not be stopped at, hence a stranger might miscalculate, but the experienced traveller could tell every stage and winding. Precisely the same would be true, *mutatis mutandis*, regarding a Calvinistic pulpit. The same is true now when from his Rip Van Winkle sleep some high and dry churchman rises, or lawn-sleeved prelate speaks regarding the true church and the rabble dissenters. Twenty years ago you would stray into an unknown church, and the sermon would to a practised ear declare the *ism*. This is fast changing. One might go the round of our city churches for a year and hear no certain sound upon the difference of the denominations, unless, indeed, he should stumble upon a Baptist defence of close communion.

Yet the Shibboleths remain, though sorry are the pronouncements thereof. Do we require to make plain our meaning? Some time ago in directing attention to the hindrances to Christian unity we pointed out certain rules of entrance into various Christian denominations, which, beyond New Testament limits, were exclusive. e.g. The Anglican Church permits latitude enough to satisfy any as to doctrine, from Bishop Colenso, still living, to Canon Liddon or Dr. Pusey; but "except ye be Episcopally ordained ye cannot enter the ranks of the clergy, nor be allowed, except on a street acquaintance, the recognition of a lawful bishop." The line must be drawn somewhere, and here it shall be, whoever dares to transgress, *anathema sit*. Arminian and Calvinist may exchange pulpits, recognize each other, and worship together, loving as brethren. Thank God that such not only can be, but is, the *odium theologum* is less black than formerly; but the most worthy Methodist minister could not be "called" by the most free Presbyterian congregation without an avowed change of faith, nor the most revered from among the Presbyterian ranks occupy as pastor a Methodist pulpit: whilst our Baptist brother stands firm with his pool of water through which one *must* go a seat at the table which should commemorate a world-wide sacrifice is eached. The spirit of the age, however, is growingly against these exclusions. Churchmen will recognize other denominations and allow the courtesies of recognition to other ministers. Presbyterian minorities swelled even to majorities will justify a professor in dealing very freely with the Old Testament writings, and quietly ignore Arminian tendencies though the Confession of Faith groan audibly under the strain: there are indications, too, that Methodism, scarcely a century old, must relax, is relaxing some of its bonds, though the form may be retained. The churches are drifting, everywhere there is indecision. Thus far we in this colony have scarcely felt the mighty unsettling of old forms and faith, but it is fast coming, is at hand. Where stand we? Holding the true Catholicity of the Church by individual liberty in living unto Christ, we close neither our pulpits nor our pews from men whose record assures us that they have learned to walk in Christ and seek the blessing of His children. We have, without any strain upon our polity, given more than one of our pulpits in perpetual charge to tried men of other name without demanding a recantation or a disavowal of tenets formerly held; and in that very simple fact have declared a Catholicity you will seek elsewhere in vain. Thereby we have manifested at least a liberty which enables us unshackled to meet the wants of the day. And then, as our late chairman expressed it, "the future is more and more ours, not that other denominations will cease to live and work, but that the whole Church of Christ will become increasingly penetrated by our views and inspired by our Spirit."

Creed, catechism, confession have over the masses and among thinking men little authority to-day, here the extremes of society meet, and the cry of both is, lead us to the fountain

head. There is to be no authority to come between individual men and churches, and the Christ they would make their own. "Tis a broad land of wealth unknown" to which we are coming, and through which our children will be compelled to pass, yet a broad land of wealth may prove a trackless wilderness, and souls wearied with their wanderings lie down therein to die. We are not encumbered, and therefore the more fitted for the journey than though we were heavy laden and tightly harnessed; have we the wisdom therein "to dig up wells," and keep our path straight, guided as the wise men from the east by Bethlehem's Star?

Therein lies the answer to our query, "Have we a work in Canada?" By answering the second question we solve the first. Let us lay it seriously to heart. Other denominations are gradually learning our liberty, and therein we rejoice; but are we who have that liberty to find ourselves gradually dropping out because we have not wisdom to use that liberty aright? Sad use has sometimes been made of liberty, ours has not always been wisely held, nevertheless liberty abused should teach those who possess the priceless blessing to abuse it no more, but to use it for the great work before us.

To the Churches we must look for a true noting of the signs of the times, let them call men "tried and true," or encourage only those who can cover their stations. Let churches demand something more than success in drawing a crowd and "making it pay," remembering that by sacrifice and the suffering of reproach all moral victories are won. Only let us not suffer for evil-doing. In those sacrifices often demanded, let the members of churches remember too, that all sacrifice should not be on the part of one class, that is, the minister. There is no reason in the nature of things why he should—because the enterprise does not pay—live in a barn whilst he visits his people in ceiled houses; but there is reason why all should be up and doing, seizing the opportunities the present affords for the vindication of the principle, that the Church is Christ's, not the State's, nor the Creed's, but that direct to Him we bring our work, our word, our all. He only—yet He is Lord over us. At its noblest times the Church has ever sat at Christ's feet and learnt direct from Him. Be that our mission, free, untrammelled, only let us remember Christ is not a mere shadow, a dream, but veritably Immanuel, God with us. Thus shall we most surely prove that Congregationalism has a mission and that we have men to fulfil it.

### THE APOCRYPHAL BOYHOOD OF JESUS.

The subject of the Sunday School lesson for next Sunday, "The boyhood of Jesus," brings up the fact as to the silence of the evangelists on this part of the life of the Saviour. After the return from Egypt, the one only glimpse we get of Jesus until the beginning of His public ministry is in the portion covered by the coming lesson. It is evident, we think, that in the account inspired by the Spirit of God when the attestation to Christ had been given, that He was indeed the promised one, the

Messiah, the salvation of God, then the record ceases until the time of specific ministration and labor began.

In striking contrast with the reticence of the Gospels are the Apocryphal Gospels, which are full of stories just such as we might suppose man would have invented, miracles of nonsense, of revenge, and at the very best without a purpose or spiritual lesson. No one, we think, can read those old legends without feeling more than ever by contrast, the striking simplicity of the four evangelists, and a conviction that their narratives carry with them the stamp of truthfulness and divinity. We do not propose to do more than give our readers a few specimens of these stories, that when they sit down to the study of the gospel narrative in their classes on Sabbath, they may learn more than ever to value the revelation of the truth of God.

Our quotations are from the gospel of Pseudo-Matthew, a compilation, apparently, from older documents and floating legends respecting the infancy of the Saviour, it is probably about the 5th century. We omit the wonderful story of what occurred during the flight into Egypt, to give more particularly one or two incidents later on. In the following the four-year old Saviour is represented as working a miracle of revenge:—

"One Sabbath day he played with the children by the bed of the Jordan. When, therefore, he had sat down, Jesus made himself seven pools with mud to each of which he made little channels, through which at his command, he brought water from a stream into a pool and sent it back again. Then one of those children, a son of the devil, with envious mind shut up the channels which supplied water to the pool, and overthrew what Jesus had made. Then said Jesus unto him, woe unto thee, son of death, son of Satan. Dost thou destroy the works which I have wrought? And straightway he who had done this died."

The parents of the dead child cried out—as well they might—to Joseph and Mary, whereupon Jesus,

"Not willing that his mother should be grieved, spurned the body of the dead with his right foot, and said to him, 'Arise, O son of iniquity: for thou art not worthy to enter into the rest of my Father, because thou hast destroyed the works which I have wrought.' Then he who was dead arose and departed."

Then further miracles with the mud.

"And it came to pass after these things that in the sight of all, Jesus took mud from the pools which he had made, and made twelve sparrows out of it. Now, it was the Sabbath when Jesus did this, and there were many children with him. When, therefore, one of the Jews had seen him do this, he said to Joseph, Joseph, seest thou not that the child Jesus worketh on the Sabbath, which it is not lawful for him to do, for he hath made twelve sparrows or mud. When he heard this Joseph reproved him, saying, Why dost thou on the Sabbath such things as it is not lawful for us to do? And Jesus, hearing Joseph, and clapping his hands together, said to the sparrows, Fly! And at the voice of his command they began to fly. And as all who stood there saw and heard, he said to the birds, Go and fly through the globe and all the world and live."

In the next chapter (for this, like the genuine Gospels, is in chapters), another boy—a son of Annas, the priest of the temple—breaks open the pools of water again. He dies in like manner, but as his parents were not present probably to cry out he is not revived. Yet again, in the next chapter, another boy runs against Jesus; he is denounced by

Jesus and dies. In consequence of these there was a tumult of the people against Joseph and Jesus, whereupon,

"Jesus took the dead child by the ear, and held him up from the ground in the sight of all; and they saw Jesus talking with him as a father with a son. And his spirit returned into him, and he lived again, and they all marvelled."

One more miracle of a different kind but just as the others, with the same man-made stamp on it, will be sufficient to illustrate our point.

"Now Jesus was six years old, and his mother sent him with a pitcher to the fountain to draw water with the children. And it came to pass, after he drew the water, that one of the children thrust against him, and shattered the pitcher and broke it. But Jesus spread out the cloak that he wore, and took in his cloak as much water as there was in the pitcher, and carried it to his mother, and she marvelled when she saw it, and thought within herself, and laid up all these things in her heart."

Then we have Jesus going into a cavern where there is a lioness and her whelps, and sitting there with them playing around Him, and when He went forth they adored Him by wagging their tails!!—and bade Him "farewell not only with their voice but with bodily gesture." Such is the stuff we would be asked to believe if we had human composition for our guide, but not a whit more absurd—less so, in fact, than is contained in some of the "Lives of the Saints" which the followers of the Romish Church are told to believe. Let us cling more tenaciously to the true Word and let those who teach impress upon their scholars that it is the only sure Word of God.

**Official.**

**CONGREGATIONAL COLLEGE OF B. N. A.**

It will greatly oblige if those who may require the labors of theological students during the ensuing vacation, would write to me early on the subject. If the District Secretaries have any suggestions to make regarding missionary work for one or more of them, we shall be glad to hear from them. Early communications are a great help to us in making satisfactory arrangements.

HENRY WILKES,  
Principal.

Montreal, 22nd January, 1881.

**CANADA CONGREGATIONAL MISSIONARY SOCIETY.**

As the years' amounts are closed early in April, and as the payments to our missionary pastors due on the first of that month are not paid unless there are funds in hand, it is of importance that collections should be made as early as convenient and remitted to me, that no difficulty may arise when the time of payment comes. The congregation in London last year announced that one-third of the amount collected would be applied to the Manitoba section of our work. The result was that we had a somewhat larger contribution than usual for our general operations, and in addition a respectable contribution for the North West. A good example, worthy of general imitation.

HENRY WILKES,  
Gen. Sec.-Treas.

Montreal, 22nd Jan., 1881.

**BOND STREET CHURCH.**

The following is the resolution of the Western Church, the substance of which was given in our issue of 20th January:—  
WESTERN CONGREGATIONAL CHURCH  
TORONTO.

To the Bond St. Congregational Church.

DEAR BRETHREN,—The resolutions submitted by you, having reference to a

renewal of fellowship with other churches of our faith and order, were read before this church, and the following resolution was passed in reference thereto.

"That as there has never been any rupture in our fellowship with the Bond Street Church in the past, we do not feel ourselves called upon to take further action in this matter than to assure them that as we have sympathized with them in their troubles heretofore, so we hope in the future always to extend to them our cordial fellowship and goodwill."

By order of the Church, at its meeting, January 12th, 1881.

D. LANGFORD GRAHAM, Secretary.

**Correspondence.**

TO CORRESPONDENTS. We cannot ensure the insertion of any matter in the weekly issue reaching us later than the Monday preceding. The Editor is not responsible for the opinions of correspondents.

**UNION JUBILEE.**

To the Editor of the Independent.

As the General Committee of our Missionary Society does not meet until June next, will you kindly insert this letter and invite suggestions from its members and others, which may be addressed to Rev. Dr. Jackson, Home Secretary, Kingston, or to me

HENRY WILKES.

Montreal, Jan. 22, 1881.

CONGREGATIONAL UNION OF ENGLAND AND WALES, Memorial Hall, Farringdon St., London, E. C., December 29th, 1880.

DEAR SIR, The Congregational Union of England and Wales proposes to signalize the fiftieth year of its existence in May, 1881, to May, 1882, by a Special Jubilee Celebration, extending throughout the year.

The main object in all the contemplated arrangements will be the promotion of knowledge in regard to the principles, history, and work of the English Congregational Churches, and the better development of their resources for the work which lies before them. But a strong desire is felt that the occasion should be used for bringing together in fellowship and conference as large a number as possible of the representatives of Congregationalism in other parts of the world. At the meeting of the Union held in Birmingham in October last the following resolution was therefore adopted:—

"That the Assembly, looking forward to the celebration of the Jubilee of the Union in the year 1881-2, and anxious to make the occasion subservient to the interests of Congregationalism in all parts of the world, instructs the Committee to take steps to secure as large a representation as possible at the Autumnal meetings of 1881 of the Congregational Churches of the United States of America and of the Colonies of Great Britain and other parts of the world, as well as of Scotland and Ireland, with power to include in any invitation that may be issued the Churches of the Evangelical Union of Scotland."

Acting on this resolution, I beg, in the name of the Committee, to request you to bring the matter before the C. C. M. S., and to invite them to appoint delegates to attend the Autumnal meetings of the Union. These will be held in Manchester early in the month of October, (probably the first week) 1881. It will be a great gratification to the Committee should such an appointment be made, and nothing will be wanting on their part to promote the comfort of the delegates who may honour them with their presence, and to furnish opportunities for their full participation in the deliberations of the Assembly. An early communication on the subject is earnestly requested. Should delegates be appointed, oblige by sending name and postal address.

Very truly yours  
ALEXANDER HANNAY, Secretary.

To the Editor of the Canadian Independent:

SIR:—I am glad to find, through a "Scotch Independent," that the CANADIAN INDEPENDENT is highly appreciated.

I want to say that I feel we are under obligations to you for its general management and improved appearance. But, on the question of councils, and the tone of many of its articles in relation to that subject, I am not much in sympathy with it. I am an "English Independent," in a line as far back as I can trace my ancestry. Where I was brought up Presbyterianism was known only by name. I do not know that I ever saw one in England of that persuasion. Nor did I ever hear of the danger a church was in who called a minister without a council. I think it will be found, for the most part, that it is our good Scotch Congregationalists, who have been brought up among ecclesiastical courts, and our young Canadian brethren, who see so much of the same thing in Canada, who are always in favour of some sort of authority over the churches. So much so has this been the case, that we have seen no less than four of our Scotch Congregational ministers go over to Presbyterianism; we refer to the fact and make no comment. Now our C. I. is doubtless loyal to the denomination, but it has somehow said very little about the independency of the churches, very little to guard them against the encroachments of the clergy. It is well known that the love of power in ministers, as well as in others, is a dangerous thing for the rights of the churches. Prelacy and Papacy are traceable to this, and our ablest men have stood forth nobly and cautioned the churches against it. Yet the C. I. very seldom touches that side of the question. If any of our leading men have said anything in moments of excitement that seems to favor the other side, we have had it carefully culled, and set before us. Their sayings on the side of councils, and the exercise of ecclesiastical authority, are certainly exceptional, and yet a reader of the C. I. who knew nothing from other sources, would suppose that the English Congregational Churches favoured councils. It is hardly fair to press what Alexander Hannay said on his return from America into this service, for he had evidently expected the difference to be greater than he found it. Not that the churches in England resorted to councils, as the Americans do, but that the councils had not restricted the self government of the churches as much as he expected them to have done. It is well enough to know all on both sides of the questions that our greatest men have said, but to put before the readers the occasional spurts of liberal expression that they have given out, and nothing on the other side, looks like an attempt to hoist us with our own petard. I am free to say, however, that our churches are not much moved, a great many of them settling their ministers without a council or installation service. This course may be safe, when the minister is well known, but risky when a stranger is selected. Though I was settled here fifteen years ago without council, or questionings, and many others have been so settled, I should not advise the churches to dispense altogether with installation services. As a rule I think it would be wiser to observe them. But any iron rule made by the ministers to that effect would not be respected by our churches in Canada. The effect of such a rule in the United States is, that more than half the ministers are stated supplies. They have no formal settlement or dismissal; the council law is thus evaded by the people because it is distasteful to them.

It cannot be hidden that there is a party in our Union meetings reaching after power, pleading for creeds and councils, as though the Union was a court to make laws for the churches. Would not such like to be able to bring

every one to the bar that could not pronounce their shibboleth?

Our churches will not readily submit. I believe they can be trusted to conserve the purity of the pulpit. Mistakes on this matter have been made, and ungodly men have crept in unawares. Presbyteries and Councils have been deceived as well as churches, and we think more frequently. We are no more justified in condemning a church for a mistake than in condemning a Council or Presbytery. In neither case do I regard it as ground for disfellowship.

W. H. ALLWORTH.

Paris, Ont.

**CANADA CONGREGATIONAL INDIAN MISSIONARY SOCIETY.**

To the Editor of the Canadian Independent

DEAR SIR, The communication from our Stations at French Bay and Mississauga, which have appeared in a late number of your paper, will, no doubt, have awakened some new interest on behalf of this Mission in the minds of your readers, and as during the past seven weeks, and onwards, I have entered again on my work, in canvassing for the needed pecuniary help, I hope this will tend much to promote the end I have in view.

I do wish that our Churches would take up this Indian Mission as *their* work, so that a travelling agency would prove unnecessary, but at present there appears to be no such hope. Possibly, if the *aims* of the Society, could become more enlarged, so as to take in with it the Foreign field, under a name like this, "The Canadian Congregational Native Indians and Foreign Missionary Society," it would give a new impetus to the whole of our churches, and as now virtually, *we* are doing nothing for our French Canadian population; (now the *old* French Canadian Missionary Society is all but defunct;) *something* to show we are not dead to the claims of that larger body—that they are not forgotten by us. These suggestions, however, are thrown out entirely on my own responsibility. But I do want to see a more healthy, energetic, missionary spirit prevailing among us. I fear that much of our present apparent want of growth and spiritual prosperity, to say nothing about the sad condition in which some of our churches have been placed, and the abandonment or death of others, may be greatly traced to the want of such a spirit among us. I hope that this matter will be taken up by thoughtful, prayerful spirits around. I feel as I draw towards the close of life, more and more, that the *world* is, or should be, *our* mission field, at the same time, not forgetting that the poor degraded outcasts around *our Jerusalem* stand first in claim upon our efforts and our prayers.

I am, Sir, yours truly,

JAS. HOWELL, SEC.

Orangeville, Jan. 24, 1881.

P. S. Recently, in looking over the published report of our Society, I perceive that by some unaccountable oversight on my part, no list of subscriptions collected by me at Collingwood or at Kingston was inserted: though the amounts, viz, Collingwood \$15.60, and Kingston \$56, were handed into the Treasury. They shall, however, appear for the two years in our next Report. The subscriptions in Quebec Province, collected by me for 1879-80 were included in the Report for that year; so that none, save from Montreal, are published in our last issue. If the proof from the printer had been put into my hands before the copies were struck off for the publisher, these defects, and some errors in names and places, &c., might have been corrected.

J. H.,  
Sec.

## THE LABRADOR MISSION.

Though not a large field for evangelistic work, this mission occupies one of much interest, which has been cultivated with no little success. There is no other mission station of any kind within a very long distance on either side along the coast. The first missionary, who began the work more than twenty years ago, has recently returned from a visit to the mission, and, while expressing satisfaction with what he saw, gave it as his conviction that this little institution and work were the only barriers to the absorption of the people of the coast, in the course of time, into the Romish Church. That would mean an occasional visit by a priest, but no schools, no Christian literature, no Bible instruction, no regular Sabbath services, and no healthful Christian work among the crews of the many fishing vessels which repair to the coast in the summer. Rev. S. R. Butler has laboured faithfully for many years, and one or two lady missionaries have done the same. Day and Sunday Schools are in regular operation. Sunday services are regularly maintained, and a most enlightening and healthful influence is being continually exercised. Many, considering the extent of the population, have been led as penitent believers to the Lord Jesus, and have become useful Christians. The mission, conducted on catholic principles, the church, however, being Congregational, is in the hands of a Ladies Association, formed by the four Congregational churches in Montreal, and the American Presbyterian Church, President, Mrs. D. Stevenson, Secretary, Mrs. Rushton; Treasurer, Mrs. Wilkes, 249 Mountain St. Montreal, by whom contributions will be received.

## RECEIVED DURING THE YEAR 1880

From Ontario,	\$47 50
Quebec, exclusive of Montreal,	23 50
Maritime Provinces,	14 00
Colonial Missy Society,	23 54
Friends in Eng. per Mrs. Toller,	7 20
American Seamen's Friends' Socy.,	100 00
Montreal,	4 01
Zion Church,	28 75
Calvary "	72 50
Emanuel "	23 50
Wesley "	10 00
American Presbyterian,	40 00
Collected from merchants, by Mr. John Ritchie,	42 00
Gift for 1879-80, by Mr. J. D. Dougal,	42 00
Being a total of	\$602 00

## PAID DURING THE YEAR 1880.

For supplies sent to Labrador, and expenses of one voyage,	\$410 24
Account of salaries,	51 00
	\$461 24
To which add amount due for salaries	350 00
	\$811 24

Thus more than \$200 is required to balance 1880; and money will be required early in the spring for supplies, and the further amount of salary then due to the two ladies who are on the field.

## News of the Churches.

[We regret to be obliged to defer the insertion of several interesting items of church news until next week. Our printers are anxious to get to press early, and we had to give matter in advance.]

COWANSVILLE, P.Q.—INSTALLATION. On the evening of Thursday the 20th January, the Rev. George Willet, late of Vankleek Hill and Hawkesbury, was installed as pastor of the united churches of Cowansville and Brighton. The evening was fine, the congregation large, and the services were felt by all to be most interesting, instructive and impressive. The order of service was as follows: Introductory services and Right Hand of Fellowship, by Rev. R. K. Black; Installation prayer and Charge to the pastor by

Rev. J. L. Forster. Charge to the people by the Rev. Dr. Stevenson. Our brother enters on his new sphere of labor under the most favorable auspices. His health is much improved since his return from England. His ability as a faithful preacher of the gospel is highly appreciated, and it is fervently hoped that with generous support and prayerful co-operation on the part of his attached flock, his ministry may be a long, prosperous, and happy one. R. F. B.

THE Rev. Thomas Hall, late pastor of the Congregational Church in St. John, Newfoundland, entered into his ministry at Bethel Church on the 9th inst. with his characteristic unostentatiousness and earnestness. His work with us in this city, in this district and within the bounds of our Union will not be experimental, for he has already made a record of what he is and of what he can do. We only give expression to what we believe is the sentiment of all Congregationalists in the city when we say that he is thrice welcome to share the blessings and joys as well as the cares and toils of the ministry of the one Lord, which ministry we pray may be abundantly fruitful in all that is good. Of one thing we may be satisfied, namely, that in Mr. Hall we shall not find a rival in the midst of other churches, but a true ally and co-worker in the common cause, and for the same glorious ends. Again we say to him, his wife and his children, Welcome. *Kingston First Church Miscellany.*

WINNIPEG. A very enjoyable social was held last evening by the Sunday School of the first Congregational Church, the combined object being the annual festival and a welcome by the children to the Rev. J. B. Silcox. A bountiful repast was supplied to the children, to which ample justice appeared to be done by all. The programme consisted in singing by the school, exercises by some of the scholars, remarks from the chairman, Rev. Mr. Ewing, and an excellent address from Rev. Mr. Silcox, which gave great amusement to the children, while the ways were pointed out how each one could be helpful in the work of the church and Sunday School. The meeting was greatly enjoyed by both old and young. *Winnipeg Daily Times.*

OTTAWA. The annual meeting of the church and congregation was held on the 12th Jan. The pastor presided. After a social tea had been served by the deacons' wives and Mrs. Wood, reports were presented by the pastor, the treasurers of various funds, and the Secretary of the Sunday School, all of an interesting and encouraging character. Ten persons had been added to the church during the year, eight of them on profession of faith, but several of the members had removed. The Sunday School had increased both in attendance and interest. This had especially been the case with the Bible class, several of whom had united with the church. The total amount raised for all purposes during the year had been over \$1,400. The utmost harmony had prevailed, and the outlook for the future was felt to be hopeful. A few minutes were spent in a free social chat, and the meeting closed with the benediction. J. W.

ATHOL. This place is now to be known as St. Elmo. A few items may be of interest. The Sabbath School had an interesting entertainment on New Year's Eve, in which a number of the pupils took part, and one of the teachers, Miss E. M. Macallum, read a original essay on "books and reading." During the past year the school has subscribed for D. C. Cook's Sabbath Library, which is well liked.

The friends recently made a donation visit to the pastor which was fully equal to those of past years, and a short time previous one of the Deacons handed \$18 to the pastor, this with the donation making about \$58. The new church in course of erection about two miles south

of this, at Moxville, is now closed in and the windows and doors are purchased. It is 54x34 feet, and will probably be finished in June or July next. It is intended to brick it on the outside, though this may not be done for a year or two. It is not anticipated that there will be any debt, and there is to be no appeal for outside help. We expect according to a voluntary promise by Dr. S. N. Jackson an organ for the church when finished. The missionary meetings have just been held here and at Martintown, also at Vankleek Hill and Hawkesbury, at the latter places though without a pastor they gave more than last year, and in the former places the amount is considerably in advance of last year, amounting to \$101.88, and some more expected. Rev. H. Pedley, of Cobourg, was the deputation, and his addresses were listened to with appreciation and delight. *Com.*

TORONTO, ZION. The Annual Social and business meeting of Zion Church and congregation was held on Wednesday evening, the 19th inst. The attendance was larger than for many years. The meeting was a most excellent one and manifested much revival of interest in the church. After tea was over and some time had been spent in conversation, the pastor, Rev. H. D. Powis, called upon Mr. John Wickson to take the chair. Reports for the year just closed were then presented. There is a net gain of 10 in membership, 171 members, and 6 others applying. Total receipts for all purposes during the year, \$5250, the expenditure has been kept within the income, and the church is entirely out of debt. The Sunday School is in a flourishing condition. Among the young people a Literary Association is in operation. The Ladies' Aid Society has rendered good service. During the year the seats in the body of the church have been furnished with handsome new crimson damask cushions, and the pews have been enlarged and otherwise rendered more convenient. Mr. Wm. Lawson, late organist of Jarvis Street Baptist Church, has been placed in charge of the music, which is being greatly improved under his direction.

## Denominational Notes.

THE *Christian World* of Jan. 13th says—"Dean Stanley is to perform a graceful service at Westminster Chapel next Tuesday evening, by unveiling a marble bust of the late Rev. Samuel Martin, which has just been placed in the vestibule of the building. The ceremony will take place at a quarter to seven o'clock, and afterwards there will be addresses, we believe, by Dean Stanley and others, in the chapel, followed at eight o'clock by an organ recital. This bust completes a series of works undertaken at Westminster Chapel in commemoration of its late beloved pastor. The interior of the building has been beautifully, but quietly, finished and decorated: an organ, said to be one of the largest and finest in any Nonconformist place of worship in London, has been introduced, and there have been other improvements. The dean was a close friend and cordial neighbour of Mr. Martin, and he has shown the same friendly and catholic spirit towards Mr. Martin's successor, the Rev. Henry Simon.

It is suggested by Mr. R. W. Dale, in the *British Quarterly*, that a good way of celebrating the present jubilee year of the Congregational Union would be to republish some of the pamphlets and other writings of the early Congregationalists, in which they explained and vindicated their principles. Such republications would, no doubt, be very interesting, but we are not sanguine enough to suppose that they would be widely read. Mr. Dale, making a starting-point of his suggestion, proceeds to expound, with all his customary eloquence and force, the main principle on which the

first Congregationalists in this country took their stand—namely, that "the members of a Christian Church should be Christians." Having pointed out the significance of this principle as opposed to the theory of Whitgift and Hooker that "the English nation constituted the English Church," Mr. Dale proceeds to discuss the delicate question as to the method which should be adopted for testing the Christianity of these "members of a Christian Church." Mr. Dale admits that in the Church of the Apostolic days no test was required except the declaration of a belief in Jesus of Nazareth. With respect to the present time, Mr. Dale thinks that the method in which any Christian Church should endeavour to assert the principle that the members of a Christian Church should be Christians, may be decided upon "variously in various parts of the country, and by churches surrounded by varying social conditions." He lays it down that "it is not of the substance of Congregationalism that any particular set of rules should regulate the admission of members. If any Church is convinced that without further inquiry, it can accept with unreserved confidence the expression of a desire for membership as a proof of living faith in Christ, that Church has a perfect right to receive all comers." It is granted also that "a Church roll is not of the essence of Congregationalism." Substantially, however, Mr. Dale argues on grounds of expediency for the old methods of testing candidates for church membership by means of inquiry, and also for keeping a church roll.

UNPLEASANT as the statement may be, nevertheless it is a fact according to the new minutes of the Congregational churches of Illinois that 119 of their number received no accessions the last year on confession. It should be added, however, that twenty-eight of these churches, some of them practically extinct, made no report whatever.

THE *Congregationalist* says, that so far as reported, there were 105 Congregational churches organized in the country during 1880, against 67 in the year 1879. There were 205 ministers ordained or installed, against 173 the previous year, and 70 dismissed, against 99 the previous year. These facts seem to indicate that the climax has been reached, and that the pastoral relation is at length becoming more permanent rather than less so. The number of Congregational ministers who died in 1880 was 76, against 71 the previous year. Their average age, so far as given, seems to have been nearly 65, against an average of 67 the previous year.

## Literary Notes.

*Pastor and People.*—We have received the first two numbers of this new periodical, designed to aid all classes of Christian workers, in and out of the pulpit, to stimulate to activity, and aid in doing the best work possible. From an examination of the two numbers before us we think that a good beginning has been made. We cannot give a detailed list of the articles, but we may say that for the preacher there are sermons and sermon outlines; for the pastor, talk on pastoral visiting; for the Sunday School man, articles of practical value; and for all church members, talk on prayer meetings, church work, giving, &c. We like the spirit of the magazine, and we shall be glad to find that it is a success. The editor is Rev. Dr. Mease, of Dayton, Ohio, and it is published at \$1 50 per year, (six numbers) by Sutton & Scott, 176 Elm St. Cincinnati.

It may appear somewhat unseasonable to be talking of flowers with the thermometer down to zero, and two feet of snow on the ground; nevertheless the old maxim says, "In peace prepare for war," so in winter prepare for summer, and to beautify homes and to know intelligently how to cultivate flowers, than which nothing is pleasanter to possess inside or outside of a house, there is nothing to surpass Vick's Floral Guide. The price is only Ten Cents; it is handsomely gotten up, full of illustrations, and sound in its advice. It will pay you to get this if you have only three square feet for a flower patch. Published by James Vick, Rochester, N. Y.

The end of learning is to know God, and out of that knowledge, to love Him and imitate Him as we may the nearest by possessing our souls of true virtue.—*Milton.*

THE CHRISTIAN REPORTER FOR 1881.

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In assuming the control of THE CHRISTIAN REPORTER, the present publishers hope that the knowledge gained during the past year in regard to the wants and wishes of those for whom the journal is intended will enable them to make it increasingly useful.

The aim will be to publish a journal thoroughly impartial and unsectarian, which shall serve as a medium for the best thought of Christian thinkers, and as a record of the varied labors of Christians regardless of denominational distinctions.

As evidence that the field for THE REPORTER is very extensive, we may mention the following societies and institutions, to whose interests we shall give special attention during the year:—Young Men's Christian Association, Young Women's Christian Association, Canadian Evangelization Society; Hospital for Sick Children, Home for Incurables, Ladies' Mission and Relief Committee; Evangelical Alliance; Toronto Ministerial Association, The Prohibitory League for the total suppression of the Liquor Traffic, Protestant Orphan's Home, House of Industry, News-boys' Lodgings; Boys' Home; Girls' Home; Infants' Home and Infirmary; The "Haven," and Prison Gate Mission; Prisoners' Aid Association in connection with the Andrew Mercer Reformatory, Central Prison and Gaol; Conference of City Charities.

In addition to these, there are organizations in the other cities and the larger towns of Canada, a record of whose work would be suggestive and valuable to those who are similarly engaged. We shall secure frequent reports from all such, in other countries as well as our own, where we have not already done so, and these, we trust, will make THE REPORTER a valued and welcome visitor to those who desire to learn the best and most practical method of conducting Christian work.

We shall be able to command the services of reporters as occasion requires, and furnish PRONOUNCING REPORTS of Lectures, Addresses, Experiences, etc., such as will be profitable to our readers. The International Sunday School Convention will meet in Toronto in June of this year, and we propose to publish full reports of the proceedings of that important assembly.

The increasing boldness of infidelity demands attention from Christians of all creeds and classes, and we shall secure and furnish articles, addresses, lectures, etc., bearing on the latest phases of skepticism.

In short, our aim will be to publish a journal which shall inspire Christians to greater devotion in the service of our common Master, which shall aid them in choosing that work in which they may render

most acceptable service, and which shall furnish them with the methods of doing that work, as tested and recommended by prominent Christian workers.

As a medium of communication between those societies and institutions which depend for their support, humanly speaking upon the financial and practical co-operation of Christians in general, and the Christian public, we trust THE REPORTER may be made increasing useful as the work and wants of the organizations are made known. We shall always be happy to receive contributions and forward them as directed by the donors.

While THE REPORTER will be read chiefly by Christians, it is hoped that the illustrations, biographies, reports, addresses, &c., which it will contain, will make the publication one of interest also to the unsaved, many of whom, it is hoped, it may reach on its mission of mercy.

With this view we shall publish Gospel Stories, accompanied, when practicable, with illustrations, and will make special rates for copies for gratuitous distribution in Hospitals, Prisons, the Reading Rooms of charitable institutions, and the homes of the poor. THE REPORTER will be specially adapted for such distribution, being neat, compact, and permanent in form while the evangelical character of its articles will secure the distributor from any charge of proselytizing, such as might be made in the case of denominational newspapers.

The special dangers that beset young men and women coming to our cities will be exposed in the columns of THE REPORTER, not in a general way simply, but in detail, and where institutions are found whose object is to deceive the young and lead them astray, they will be made known, in order that Christian parents and guardians may be able to have an intelligent watch-care of those under their charge.

The publication of THE CHRISTIAN REPORTER is a labor of love on the part of the Publishers, as well as of the Editor and Contributors; and we therefore the more boldly urge its claims on fellow-Christians, believing it will help them to greater usefulness in the service of our Lord and Master. The journal can be increased in size, interest, and value, just in proportion to the extent of encouragement received from our friends.

THE REPORTER will be issued promptly on the 15th of each month, and will contain at least 16 pages in each issue.

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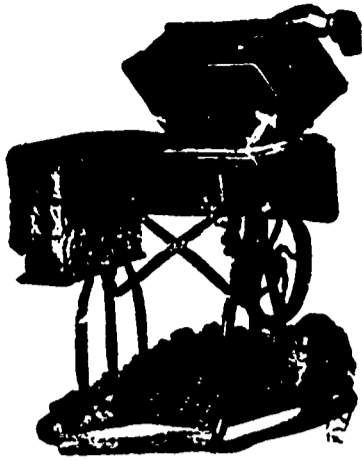
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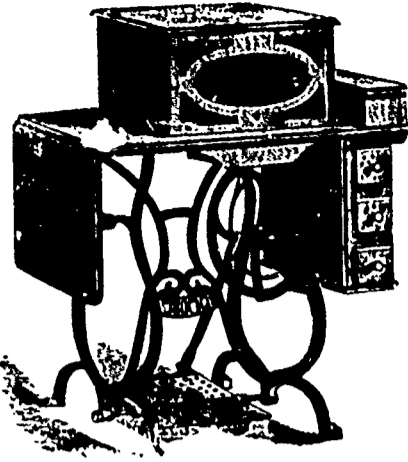
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