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# The Canadian Independent.

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

Vol. 29.]

TORONTO, THURSDAY, JAN. 20, 1881.

[New Series. No. 29]

## Topics of the Week.

—The *Occident* says that Mr. Stuart, of New York, has increased his gift to the Theological Seminary at San Francisco from \$20,000 to \$50,000.

—The Jesuits have bought for \$100,000 a prison in Wales, to be used for their purposes, this being the second establishment; they have founded in that country since being driven out of France.

—The Rev. H. D. Northrop, formerly pastor of the Fourth Congregational church in Hartford, has accepted a call from the North Tenth Street Presbyterian church in Philadelphia. It is the largest church of the denomination in the city, its Sunday school numbering 800 members.

—The labors of Moody and Sankey in San Francisco and Oakland, Cal., have filled the largest churches in those cities. The *Herald of Truth* says: "The good accomplished already by these evangelists is not to be told in the unity of Christian effort by ministers and their congregations in the reclaiming of backsliders and in the salvation of souls. Godspeed the glorious work."

—Sunday we are glad to see is to be kept more strictly in Prussia hereafter. Hunting is not to be allowed on that day nor church festivals, under penalty of a fine or four weeks imprisonment. As to the wisdom of these particular regulations we are not in a position to judge, but we are clear in the opinion that for the good of the community, amusements and ordinary work should be prohibited by law.

An evidence of the effect of mission work in this Empire, says the *Japan Weekly Mail*, is afforded by the *Hochi Shinbun*, a vernacular journal, which says that the chief priest of the Chion temple, at Kioto, is so distressed and alarmed at the spread of the doctrines of Christianity among his countrymen that he has drawn up a memoir containing his arguments (?) against the Christian religion, and transmitted it to the educational department.

Joseph Cook and Major Whittle spoke in Glasgow, Scotland, to about 5,000 persons Dec. 5. Hundreds were unable to gain admittance to the building. The crowd outside organized a meeting, and the gospel was preached to them also. About 500 young men remained to the inquiry meeting after the service, and in another hall about the same number of young women, who were talked to by Mr. and Mrs. McGarahan. Many have professed conversion. Mr. Cook also spoke to a large audience at the City Hall, Glasgow, Dec. 19, on Alcohol and the Brain.

—The White Star Line of steamers, very popular from its well-ordered provision for passengers and rapid trips, at the solicitation of some Christian men who go often to Europe, has caused to be put up in its vessels, "a respectful appeal by the company" against gambling and objectionable language on the part of passengers. The public betting on steamers is well known, and its bad influence over the young men who travel can hardly be overstated. Gambling made apparently respectable to while away time on ship-board, loses none of its allurements or the debasing effects that attend it on land. "It should be tabooed by all good people."

The church at Hampstead, Eng., as a memorial to its late pastor, Rev. Mr. Wright, has given \$3,000 to the Church Missionary Society to send out a missionary. This is indeed raising a noble monument to the teaching of a good man.

Dr. Pressense gives an illustration of the superiority and prosperity of Free over State Churches, the church of Neuchâtel, founded not two years ago, in a little country place by no means wealthy. It has been able to provide for all its own claims, and for those of its theological faculty, at the head of which is the illustrious scholar, Godet. He learns from that eminent Professor that in a short period more than a million and a half francs (£60,000) have been raised for religious purposes.

The British Postal Telegraph Service yields an enormous income, according to last accounts something like £500,000 a year net. The Postal Penny Savings Bank System also proves a decided success. It is a remarkable fact that while in France there are more than 4,000,000 people who have invested in government stocks, in England the entire national debt of £730,000,000 is held by not more than 23,000 people.

The plain fact in the cases of Rev. Messrs. Dale, Enraght, and the other English ritualist clergymen who have defied the bishops and the courts, and have had to pay the penalty of being shut up for a time, is that they enjoy the sentimental sort of martyrdom in which they thus have been able at last to involve themselves. If they would secede from the Established Church, they might be as pronounced in their views and practices as they like, but they have no idea of doing anything of the sort. They might not attract much notice in that case, and they certainly would have to surrender their present livings with their incomes, and neither of these things are they willing to do for a moment. These ritualists make excellent martyrs so far as talk is concerned, but when martyrdom begins to mean what it meant to the Pilgrim Fathers they do not show real grit. Nobody ever will see them colonize a new country for the sake of being able to worship according to their own ideas.

The *Christian at Work* has just published the opinions of thirty well-known representatives of several different denominations, expressed in reply to the question whether miracles ceased with the apostolic era, or whether Christians may look for miraculous phenomena in answer to prayer. With a few exceptions, of which only one or two are very positive, they agree that miracles have not occurred since the days of the apostles, and are not to be expected hereafter; but that, in answer to the prayer of genuine faith, God sometimes does, and may be expected to do, wonderful things, which, nevertheless, are not miracles. These opinions are accompanied by a report of Dr. Lyng's utterance about the cures at Lourdes, which he regards as undeniable, but as answers to prayer and not miracles. The publication of these opinions will do good. It is noticeable that the differences between them depend chiefly upon what is understood by a miracle. Really they are substantially one, and their general conclusion should be emphasized strongly that true miracles ceased with the

apostles, but that God still does grant great and marvellous things in answer to prayer.

The *N. Y. Times* remarks wittily in respect to the evident disposition of the late Presbyterian Council to hold fast to the form of sound words, which had come down to them from the past. "This is, of course, dreadfully narrow minded and wholly unworthy of the age. The Presbyterians ought to sit humbly at the feet of Agnosticism and learn the true function of a religious denomination. They may think that the Presbyterian sect was formed in order to defend the doctrines of Christianity from attack. They should learn that the true object of a Church or any religious sect is to get rid of the doctrines of Christianity. They should take the broad, liberal ground that their creed is of no consequence, and that their whole duty is to grope in the dark for new doctrines, and thereby exhibit their love of progress. Instead of holding a meeting all by themselves in Philadelphia, the Presbyterian members of the Alliance should have gone to Concord, and after solemnly repudiating Christianity, they should have listened reverently to the Orphic utterances of Brown and Jones and Harris and Gamp, and tried to make a little progress in the vague and unthinkable. While we deplore the slavery of the Presbyterians, and, indeed, of all sects and Churches to their respective creeds, we should not forget that our mathematicians are also fettered to their creed, technically known as axioms. The whole science of geometry is founded upon certain axioms, and with a bigoted intolerance worthy only of a believer in Christianity, the student of geometry is required at the very beginning of his studies to profess his belief in the axioms. The arguments with which the geometers try to defend their adherence to their axioms strikingly resemble that by which the Presbyterians defend their adherence to their creed. It will at once be perceived that their can be no true progress in geometry more than in Christianity, so long as these degrading views are held. If progress in Christian thought means the rejection of Christian dogmas, progress in geometry must mean the rejection of geometrical axioms, and in their opposition to true progress there is little to choose between Christians and geometers."

### MISSION NOTES.

Dr. Legge, the professor of Chinese at Oxford University, says: "If the present rate of conversion of the Chinese to Christianity continues, by the year 1913 there will be 26,000,000 church-members, and 100,000,000 professed Christians in the Chinese Empire."

The number of Indian youth learning trades in work-shops under the care of the government has increased from 185 last autumn to 385 this year. Brickmaking has been begun. The Indians now nearly always build their own houses.

The regular work of the American Board requires not less than \$500,000 this year. The churches will need to be asked for \$430,000 of this, or twenty per cent. in advance of the receipts of the preceding year. The work was never going forward so grandly, and its being crippled for lack of funds would never be felt so keenly as now.

The *Missionary Herald* for January contains a very suggestive summary of missions. The American Board has seventeen missions with 717 stations and out-stations, 1,843 laborers in these fields, of whom 1,427 are native helpers, 273 churches with

about 16,992 members, and 30,693 pupils in its various schools. It has printed over 20,666,478 pages.

Commentaries on the Bible in English, by Scott, Henry, Barnes and others, are greatly needed at the missionary stations by students and native pastors. They can be sent to C. N. Chapin, No. 14 Congregational House. Missionary letters for monthly concerts, printed but not published, and a statement of the present field, force, and work in missions, for distribution in the pews in connection with the annual contribution of the churches, can be had also by addressing Mr. Chapin.

The great work in connection with the American Baptist Telugu Mission in India is still going on. The Rev. J. E. Clough, in a private letter, dated from Ongole, Oct. 16th, states that at the quarterly meeting, just closed, 321 persons were baptized, seventy-five new helpers appointed, twenty-six new churches set off, and twenty-five new teachers for village schools selected. The number baptized this year, so far, is 1,875.

The receipts of the A. M. A for the past two months have been nine per cent. in advance of the corresponding months last year. Yet in view of the work to be done, the society has asked an advance of twenty-five per cent. this year. No work ought to press harder on the hearts of the people than the work at our very doors. The coloured people are making all possible efforts to obtain an education. One girl who had taught school fourteen months in Mississippi, where the people were unable to pay her, persuaded a man who owed her to kill his pig, which she then put in a sack and peddled it out on horse-back. She has an invalid mother and others dependent upon her for support. She is trying hard to educate herself, and she and hundreds of others deserve our aid.

The Nyanzi mission of the Church Missionary Society in Central Africa is not suspended as has been stated. Mr. Luchfield in his journey from Kageri to Uyu found that the Romish priests buy little boys and girls, and place them in seminaries teaching the faith of that church and such trades as the children seem best fitted for. In Uganda they paid for these little slaves, bullets, cloth, cows, etc. Out of a Romish party of sixteen who were under orders to settle with the chief of Buzongora, only four survive. The Society of African Missions, one of the Romish societies placed under the ban in France, has seven missions in Africa, the centre of its work being in Dahomey.

If any one reading Miss Bird's excellent work on Japan, or any other on that country, should infer from her statements that mission work has made slow progress there, it deserves to be remembered that since 1872 the number of converts, who can be depended upon, has risen from some twenty or thirty to nearly or quite 3,500. Miss Bird's book is exceptionally valuable, and renders willing tribute to the work of the missionaries; but some have thought that she has failed to appreciate fully the success of the mission work already done. The mission of the American Board reports four churches organized during the year, five pastors ordained, and 121 members added on confession. The present number of churches is sixteen. These have raised \$2,000 the past year. Recently the natives have held public Christian meetings in the open air at Tokio with nearly 5,000 persons present. Notices were posted all about the city, one of these on the spot where the old edict against Christianity was formerly placed.

**SELFISHNESS.** Charles Kingsley said a very wise thing in a few words on the subject of "selfishness," thus: "If you want to spoil all that God gives you, if you want to be miserable yourself, and a maker of misery to others, the way is easy enough. Only be selfish, and it is done at once. Think about yourself, what respect people ought to pay you, and then to you nothing will be pure."

## IS IT ALL THERE STILL?

She sat where the great elm's shadow  
Across the doorway fell;  
She heard the drip of the bucket  
In the hollow of the well.

The pleasant rasp from the garden  
Of busy spade and hoe,  
Beyond, in the sunny meadows,  
Her mates ran to and fro.

The chirping robin on the bough  
Was for one moment still,  
Deep dipping into cherries' wine  
His thirsting yellow bill.

A whirl of pale gold butterflies  
Alighting on the stone,  
With flicker of their filmy wings,  
In quivering silence shone.

Thousands of them in the meadows  
Before her mates had flown;  
I know not if she understood  
These were for her alone.

At eve, when the cows and children  
Came home from field and vale,  
In the wonder of the sunset,  
The child sat dumb and pale.

They clamored for the evening meal;  
She neither asked nor stirred,  
But took what the housewife gave her,  
And ate without a word.

Such morns and jons and nights were hers  
For six glad summer days;  
Then back to the city's gripping life  
Of dearth and fret and frays.

Six breathless days of mate delight,  
And then—the blinding pall!  
Six days'—and just to think for whom  
The good God made it all!

She lay where the dull wall's shadow  
Fell on her bed of straw,  
With the largest eyes in the thinnest  
Face that you ever saw.

"Is it all there still?" she murmured,  
And I wrang her feeble hands—  
"The woods, and the long bright meadows,  
The door where the elm-tree stands?"

"Do the cows come home when the sunset  
Makes that great fire at night?  
Do they give you pails and pails of milk?  
It is just as sweet and white?"

"When I've been silling my papers,  
I've tried to see it all;  
But I couldn't, for the dirty street,  
The noise, the dingy wall—"

"They staid with me always—always;  
They shut our field and sky.  
Tell me, those things you planted,  
Did they come up by-and-by?"

"The stream that ran by the road-side,  
The lambs asleep on the hill,  
I want so much—so much—to know  
If it is all there still."

"Why shouldn't you come to it, my child?"  
The kindly housewife said;  
And soon the shadow of the elm  
Fell on that patient head.

The farmer to that wasted hand  
Upon his own broad palm,  
And cleared his throat ere he could say,  
"You're welcome to the farm."

He held her while the good wife milked  
The sleek and healthy king,  
He made her pleasant seats beneath  
The oak and fragrant pine.

And carried her from place to place.  
She seldom spoke a word,  
But smiled and gazed, and grew, he said,  
"No heftier'n a bird."

Of summer's scents and sights and sounds  
The child's soul drank its fill,  
Till berries darkened on their vine  
By field and wood and hill.

And then, one night—the sun had built  
Its great fire in the west—

\* Among the poor children who were sent into the country last year by the Children's Week Association was one little waif who in all her life before had never seen anything pleasanter than the noisy, dirty streets of the lower portion of the city. Sickenings of a fatal disease, the scenes of that one bright week haunted her, and she begged to see the farmer's wife in whose she had been; and when the good woman had entered the bare garret where the little sufferer lay, the child cried out feverishly, "Is it all there still?" and wanted to hear about every place and creature she had there seen. The kind woman took the child back with her into the country, where, in the midst of loving care, surrounded by the beauty of early summer, she peacefully died.

"Yes, I have seen it all," she sighed,  
"And now I want to rest."

O Life, so bright when thou art free!  
In bonds, so drear and dim!  
Who frees thee to one little child  
Hath loosed its bonds from Him!

—Z. B. GUSTAFSON, in *Harper's Magazine*  
for October.

## Our Story.

## FANNY'S RESOLVE.

"I tell you, John, I will have nothing to do with you, nor will I listen to your proposals till you leave off drinking. I am in no hurry to be married, if you are; and, mark you! shall want a different man for my— and, in case I should marry, than when you have been lately."

"Oh, I'll sign the pledge as soon as ever you like after we are married, if you will take me," said John Wane; for he did not like to be refused.

"But that will not do," she said, very decidedly. "If you care for me as much as you say, you will give up the drink now, and sign the pledge at once."

"Can't you believe me, then, without my having to sign the pledge to convince you?"

"Is it such a hard thing I ask, John? For if it is so hard to give up drinking now in order to please me, it is quite time you gave it up for your own sake; and you may be sure that I do not wish you to do anything which would not be for your own good. You have no right to ask any woman to marry you so long as you love drink better than you would love your home and your wife. I know what you would say, you would reform after you are married, and all that; but when you have been an abstainer for six months, then you may come and ask me to be yours with some chance of success, and not before. Good-night."

Here she left him to his reflections, and as he wended his way through the streets to his home, he felt half inclined to quarrel with himself and his surroundings, and as he passed the "Golden Eagle," where he had so often spent his evenings of late, he had a terrible struggle for a moment with his old habit, and, strange to say, for the first time in his life he realized how strong it had grown, and felt the necessity for making an effort to save himself from being a confirmed drunkard.

"Fanny is right," he said to himself, "It is quite time for me to give up the drink for my own sake, if not to please her; and, God helping me, I will. Not another drop will I take as long as I live. Fanny shall be mine yet. She is good as promised she would if I give up drinking now, and I am not going to let a good girl like her slip through my fingers. I'll try to grow worthy of her love and confidence; and, please God, we shall be happy together yet."

When once John Wane had made up his mind to do something, he was not easily to be turned from his purpose; and although old companions chaffed him about being in leading strings, told him he had lost his manliness, and tried to shame him back into his old habits, he still persevered, for he daily saw more clearly how foolish and weak he had been in the past, and so grew stronger and stronger in his good resolutions. Nor was he altogether without encouragement; for Fanny Jones soon noted the change in his appearance and habits, and smiled approvingly upon him whenever she chanced to pass him on the street. Glad, indeed, was she to find that her words of warning had not been lost upon him. No one knew except God and herself the bitter pain she felt when she refused him, for she loved him dearly; and deeply did she deplore the habits which seemed at one time as if they would ruin him body and soul.

At length the six months' probation came to an end, and again John found

himself knocking at Fanny's door, and this time she received him graciously, and listened readily to his proposal.

"I should like to claim a fulfilment of the promise you made me about six months since," he began.

"Have you fulfilled the conditions?" she asked.

"Yes, I have, and I almost think you know that I have."

"What makes you think so?" she enquired, mischievously.

"Well, I think you have shown as much in your actions, and I have felt encouraged and strengthened in my good resolutions by the thought that you were interested in my efforts to lead a new life."

"I was deeply interested in your welfare, John, I can assure you."

"May I ask you to take a deeper—a closer—a wife's interest in my future welfare, darling," he whispered.

"I will try," she answered; and as she placed her hand in his, John felt as if his cup of blessing were full to overflowing.

Not long after the village church bells rang a merry peal, and John and Fanny were married, and settled in a comfortable home.

John was a boot and shoemaker by trade, and by dint of hard work and careful management, after a few years they were able to take a small shop, and John became his own master. Years have rolled away since then, and now if the reader were to visit the quiet little country town of U—, he would be sure to see two fine, substantially-built shops in the main street, with spacious dwelling-houses behind. And if he enquired for the name of the owner, he would be told that they were the property of John Wane, and that John ought to thank his sensible wife, Fanny, for the prosperity which has crowned his efforts; because she it was who induced him to give up the drink which would otherwise have marred his life, and encouraged him to break off his old habits and become a good citizen and a worthy man. This was "how she managed him." Young women, go and do likewise.—*Cottager and Artisan.*

## THREE ENGLISH PREACHERS.

BY THE REV. STEPHEN H. LYNG, JUNR., D.D.

London in the season is the desire of all preachers. They who are to the manner born come from afar to speak, and some of us from over the sea rejoice at the opportunity to hear famous men at their best. So great are the crowds in all parts of the metropolis that he who has any words to say unto the people is sure of an appreciative and responsive audience. With three such throngs we found ourselves surrounded at the Temple Church, St. James's, Westminster, and the Metropolitan Tabernacle on the same Sunday. The quaint edifice which belongs to the Inner and Middle Temples, and is the ecclesiastical home of benchers and barristers, has been so often described that we stay not at the door to repeat the guide book's story. Its two parts are a production of the Church of the Holy Sepulchre at Jerusalem, and date from the twelfth and thirteenth centuries. The aisles and stalls are reserved at the time of service for the members of the Temple, while ladies fringe the rows of men as heart's-ease forms the borders of our garden beds. It is odd to see such black masses of men in the seats of honour while the gentler sex are in the places of those that serve. But tradition rules in this church as rigorously as in a Friends' meeting or a Jewish synagogue. The service is choral, and perfect in execution. There is lacking the volume of voices and echoes which make so majestic the ritual of Westminster Abbey. The building is too small and compact to admit of such effects. But nothing could be more chaste than the anthem, or more inspiring than the volume of many voices in the familiar tunes of the congregational hymns.

All meretricious additions to the simple Morning Prayer of the Church of England, which have made tawdry the furniture and purile the worship of so many local churches, have been sedulously excluded from this remarkable place. The Master of the Temple, Rev. Dr. Vaughan, is the preacher. For almost a generation he has spoken in this storied house and influenced the thought of probably the most cultivated congregation in the kingdom. He is a heavily built man with a decidedly English cast of countenance and a broad pronunciation. As seen in the pulpit he appears to be between sixty and seventy years of age, and whilst there is nothing in his countenance to impress one with great intellectual power, there is everything in his presence to convince one that he is a man whose judgments may be trusted, whose sympathies are broad, and whose character is the secret of his speech. His sermon was on the words, "And he awoke out of his sleep and said, I will go out, as at other times before, and shake myself. And he wist not that the Lord was departed from him," as found in Judges xvi. 20. Without delaying to speak at length on the eccentric character and romantic career of Samson, he treated his text as a parable, and deduced from it some very pointed and practical truths in reference to the bondage and freedom of the human will. The sermon was formed on the familiar method of the preacher, and this brief outline will be found to accord with the scheme which prevails through all his printed addresses. It was delivered without much gesture and with a very limited range of voice. Perhaps Dr. Alexander H. Vinton, the former rector of St. Mark's in the Bowery, is the best parallel for pulpit manner that I can suggest to New York readers. The attention was respectful and considerate, and the discourse was most effective without being eloquent.

Having seen an advertisement that the Rev. Dr. Goulbourn, the Very Rev. the Dean of Norwich, would open a course of sermons on Eternal Punishment in St. James', Westminster, we made our way thither in time for the afternoon service. While the Temple Church is just within Temple Bar, and so close to the real city of London, St. James' is in Piccadilly, surrounded by the chief stores and residences of the West End. It is an ancient building, but without special interest in itself for Americans. The congregation is largely composed of the nobility and "swells." Without invidious comparison, it more nearly approaches Grace Church, Broadway, than any other of our New York churches. Its rector is a charming gentleman of the old school, and without exception the best reader of the service that we have ever heard in England. But the chief attraction of this service was the venerable preacher. He is well known to American Christians by his devotional books, which have obtained among us so extensive a circulation. In figure he is short, stout, with round, bald head, fringed by short, closely cut, white hair. His age cannot be far from seventy-five, but there is no apparent abatement of his intellectual force. His argument was that eternal punishment is compatible with divine justice. It was really only the introduction to six successive sermons, and dwelt more upon the mystery of iniquity in sin as demonstrated by the sacrifice of the Atonement than upon the doctrine in question itself. It was a temperate, forceful presentation of a topic which Canon Farrar, more than any living Churchman, has forced into debate. The genial expression of the speaker's face was strangely in contrast with the searching and stern statements of his sermon. It was manifest that all that he said was born of conviction and not of desire. He is a foeman worthy of Farrar's steel, which is a Damascus blade, and when these sermons shall be pub-

lished I predict for them a circulation wider than that which "The Eternal Hope" has attained. It was most unfortunate that the Dean was compelled to append to his discourse an appeal for the National Schools of the parish. It took off the edge of his argument, and it contained sentiments most strange to those of us who are committed to purely secular education. It was gratifying to us to learn from the appeal, though we did not put a sixpence in the plate, that the Ward Schools were threatening the very existence of those parochial pretenders. By the way, what a wonderful folly is the custom of taking collections in these churches at the door on the going out of the congregations. We stood for a few moments opposite the plate-holder to watch my lords and ladies respond to the plea. One would have thought many of them to be like the poor widow of the Gospels in the amount, though no one would suspect them of her spirit in giving.

So often has Mr. Spurgeon's work been described that we hesitate to attempt a sketch of the closing service of our Sunday, in the Metropolitan Tabernacle. This greatest religious work of all England is as far from Piccadilly as St. James' is from the Temple. It is the apex, on the Surrey side of the Thames, of a triangle to which the line from the Temple to St. James' would form the base. Often during the past eighteen years have we worshipped with this great multitude, but never was the throng larger than now. Probably five thousand persons, the majority of whom were evidently plain people of the shop-oratory class in London, listened breathlessly to an exceedingly simple but spiritually satisfying sermon on the Christian "chever as" the watered garden of the Lord." His main observations were that the Christian life is one of highest culture, continual dependence, sufficient for all need, and a source of delight to the Master. These thoughts were all drawn directly from the illustration of his text, and were clothed in a "language understood of the people." Only one approach to witticism found its place in the sermon. Speaking of some unprofitable preachers, he said that when the sheep came to be fed the hay was found so high above their heads as to suggest that it must be intended for giraffes and not for them.

For all purposes of a Christian Church the Metropolitan Tabernacle has in our judgment always stood foremost in England. Indeed, we are not sure that a true church, after the model of the Book of Acts, is possible except where the lower classes predominate in its membership. This was the reflection with which we close our Sunday as we left the Tabernacle to the merry sound of silver dropping into the money boxes along the walls. Wickliffe's version of the text is true: "The poor have taken to the preaching of the gospel."

The Mohammedans of China are distinguished from the rest of the population by their intelligence and cleanness. In Nanking they number about twenty thousand. Before each service they wash themselves thoroughly, thus making cleanliness indeed a part of godliness. They pay the utmost respect to the missionaries, for they say, "We both worship one God, and we know what it is to have suffered persecution for our religion."

The *Indian Evangelical Review* says drunkenness is the bane of all the aboriginal tribes of India. The Santals, who are very poor, thousands living in a chronic state of starvation, are made so by drink. They have a carefully preserved tradition that one of their spirits taught our first parents to make beer from rice and other grains, and told them to petition their gods in offering this drink to them as follows: "Let whoever drinks of it become dead drunk." At the harvest festivals, whole weeks are spent in drunkenness and debauchery. This is the strongest barrier, say the missionaries, to the spread of the gospel among them.

## INTERNATIONAL S. S. LESSON.

Sunday, Jan. 30.

SIMON AND THE CHILD JESUS.—Luko 2:25-35.

GOLDEN TEXT.—For mine eyes have seen thy salvation.—v. 30.

Commit—28-32.

(Specially prepared for the Christian Helper by Mrs. J. C. Yule.)

## INTRODUCTION AND CONNECTION.

Forty days elapsed between the events of our last lesson and those of the present one. We learn (v. 21) that on the eighth day of His birth, the legal time "for circumcising Him"—the child—His name was called Jesus, which was so named of the angel, &c. This act of circumcision was as necessary for Jesus as for any other Jew. He came to keep the law of God in all its requirements, outward in the flesh as well as inward in the spirit. Hence, in circumcision as well as in baptism, it became Him to "fulfil all righteousness." Circumcision symbolized the putting off of the body of the sins of the flesh. (Col. 2:11.) Christ had, of His own, no body of the sins of the flesh to put off; but in assuming their nature, He assumed legally that body of the sins of the flesh that belonged to His people; and His circumcision symbolized His putting off of that body, both from them and from Himself, in His death. His submitting His own body to the bloody rite of circumcision was at once a prophecy and a pledge of what He would, in the fullness of time, accomplish on the cross. As the first born, He was presented before the Lord, also in conformity with the Mosaic law. (Lev. 12:24.)

## LESSON NOTES.

(25) Behold. This word usually professes some extraordinary announcement, and calls special attention to it. There was in Jerusalem a man whose name was Simeon; and the same was just and devout. Of this man's history and character we have no certain knowledge, except what is gleaned from these few words—his name was Simeon (famous); his character towards men was just, towards God devout; and his habitual frame of mind was religious—waiting for—or daily expecting—the consolation of Israel,—that is, THE MESSIAH. The Holy Ghost was upon him. He was thus endowed with the spirit of discernment, and the spirit of prophecy; the first to discover in the little infant of Bethlehem the Christ of God; and the second to announce certain things that should transpire in connection with His kingdom and work.

(26) It was—it had been—revealed unto him by the Holy Ghost that he should not see death—should not die—before he had seen the Lord's Christ. This explains the sense of waited in v. 25. His natural term of life was far spent, but death waited for him while he waited for the Lord. The close of his devout and holy life was to be cheered by the signal favor—the privilege of looking upon the Son of God in human flesh.

(27) He came by the Spirit—that is, Spirit-guided or led, and, probably with no thought but to worship. Yet God led him there to receive the fulfilment of His promise. Into the temple—not into the temple proper, for only the priest might enter there; but into the court where the people went with their offerings, and where they worshipped. Brought in the child Jesus to do for Him after the custom of the law,—that is, to present Him, as the first-born son, before the Lord. (Ex. 22:29; 34:19-20; Num. 3:13.)

(28-32) Then took he Him up in his arms. It was no unusual thing for mothers to be there presenting their first-born sons before the Lord; but Simeon was given by the Holy Spirit to see that this child was no ordinary child—no other, indeed, than the Christ of God; his heart yearned toward Him with wondrous joy, and gently taking Him from His mother's arms, he broke forth at once into thanksgiving and praise. Blessed God—for the gift of His Son and for the privilege of recognizing Him. Simeon's joy was, in kind, the joy of every Christian. God's precious gift is soon to be to him, and he sees Christ as truly by the eye of faith as Simeon did by the eye of sense. And now lettest thou, or now thou art letting—thy servant depart in peace, according to thy word (promise) for—this is thy sign to me—mine eyes have seen thy salvation—or Him through whom thy salvation is to be accomplished. Which thou hast prepared. This salvation was no

unseen work. It was a prepared salvation; in other words, it was a work which had been going on from the days of Adam—not in secret, but before the face of all people, or, "of all the peoples." A light—Christ Himself in His character of the author and finisher of salvation.

He calls Himself the light of the world; and John calls Him the true light that lighteth every man that cometh into the world. To lighten the Gentiles. He was to enlighten, and so become the Saviour of not only the Jews, His own nation, but the Gentiles, that is all the other nations. The glory of Thy people Israel. Israel, as a nation, had had no glory in the past, but what entered in, and radiated from, Christ. So, also, He is the present and everlasting glory of spiritual Israel—that is, the Church.

(33.) Joseph and his (Jesus') mother marvelled—wondered greatly—at those things, etc.—the confirmation, from so many different sources, of what Mary had been previously told by the angel.

(34, 35) Simeon blessed—invoked God's blessing upon—them; and said unto Mary His mother:—behold this child is set—appointed, or set apart—for the fall and rising again of many in Israel. The work Christ came to do was a set, or appointed work. Although he could say in regard to His life—I lay it down of myself, He could also, and as truly, speak of Himself as "Sent into the world." "For the fall and rising again," etc. This may refer either to the fact that many who crucified the Lord Jesus, and thus fell under condemnation as His murderers, (Acts ii. 23) were, through the preaching of the apostles, converted, and raised to pardon and the favor of God; or, to the fact that, while the great body of the Jews fell under that condemnation through rejecting and crucifying Christ, many individuals of them believed, and were thus raised up to new life through faith in His blood. And for a sign which shall be spoken against;—observe, it is the sign which was to be spoken against. Our Lord gave but one sign of His Messiahship to the Jews; and that was the sign of the prophet Jonas (see Matt. xii. 39, 40) by which He evidently meant His own burial and resurrection. Thus, He Himself, in His resurrection, became a sign to the Jews; and this has, perhaps, been more spoken against than anything else connected with our Lord's work on earth; and by it the thoughts of many hearts,—that is, their unbelief and hatred—have been most clearly revealed. *Yea, a sword,* etc. These words, parenthetically introduced, were spoken to the mother; and contain a prophecy of the anguish she should endure in seeing her son ignominiously slain upon the cross. *Thy own soul* also—thine, as well as His. His death should prove her keenest anguish; and yet, like us, she was to find in His death, and in it alone, her true life.

## QUESTION SUMMARY.

(FOR THE CHILDREN.)

25-27. What kind of a man was Simeon? What was he waiting for? Who is meant by the consolation of Israel? What was Simeon expecting to do after seeing Jesus? Who told him he should not die till then? Who put it in his mind to go to the temple just at that time? Who came in while he was there? What did they come for? What is meant by to do for him after the custom of the law? To present him to God in the way the law required. How did Simeon know that was the very Christ? Because, v. 25, the Holy Ghost was upon him (28). What did He do? Why did he bless, or thank, God? (29). What did he say? What did he mean by depart? Was he quite willing to die then? Why? What did he mean by thy salvation? Why did he call Jesus God's salvation? Because he was going to give salvation to sinners. 31. Before whom had God prepared this salvation? How had God been preparing for Jesus before He came? By sacrifices and ceremonies, and by the teaching of the holy prophets. 32. What is Jesus here called? Because He makes men see they are sinners and must have a Saviour or perish. (33.) Why did Joseph and Mary marvel—wonder? Because the words Simeon said were so much like the words the angels and others had said. (34.) What did Simeon do? What does that mean? Asked God to bless them. What was Jesus set or appointed for? Whom would He cause to fall? Whom who would not believe on Him. Whom would He cause to rise? Those who would believe on Him. (35.) What did he say would happen to many? Does that mean a real sword? No: it means very great

sorrow? When did that come true? Whom she saw Jesus die on the cross? Did He die for His mother, as well as for you? Yes, for like you Mary was a sinner, and like you, too, could be saved only by the blood of Jesus.

## DERIVATIONS OF WOMEN'S NAMES.

Annabella is not Anna-bella, or fair Anna, but is the feminine of Hannibal, meaning gift (of grace) of Bel. Arabella is not Arabella, or beautiful altar, but Orabilia, a praying woman. In its Anglicized form of Orabel, it was much more common in the thirteenth century than at present. Maurice has nothing to do with Mauritius, or a Moor, but comes from Almaric *hummel reich*—the kingdom of heaven. Ellen is the feminine of Alain, Alan, or Allan, and has no possible connection with Helen, which comes from a different language, and is older by a thousand years at least. Amy is not from *amee*, but from *amic*. Avice, or Avis, does not exactly mean advice, as some seem to think. It comes from Edwis, and means happy wisdom. Eliza has no connection with Elizabeth. It is the sister of Louisa, and both are the daughters of Heloise, which is Helewis, hidden wisdom. There is, indeed, another form of Louisa, or rather Louise, which is the feminine of Louis, but this was scarcely heard of before the sixteenth century. The older Heloise form of the name, Aloisa, Aloisia, or Aloysia, was adopted into medieval English as Alesia—a name which our old genealogists always confuse with Alice. Emily and Amelia are not different forms of one name. Emily is from Emyleia, the name of an Etruscan gens. Amelia comes from the Gothic *amala*, heavenly. Reginald is not derived from Regina, and has nothing to do with a queen. It is Rein-alt, exalted purity. Alice, Adelaïs, Adelaide, Alisa, Alis, Adeline, are all forms of one name, the root of which is *adel* noble. But Anne was never used as identical with Annis or Agnes (of which last the old Scottish Annas is a variety); nor, as I sturdily maintain, was Elizabeth ever synonymous with Isabel. *Notes and Queries.*

... letter from Van to a Constantinople paper describes the condition of the Christian population of Van and vicinity as most deplorable. Those scourges, the Kurds, who have been raiding also in Persia, are continually plundering and murdering Armenian Christians. He says: "During the last three months I venture to say not a single day has passed without new oppressions, murders, and outrages being practised by Kurds and Turks on Armenians, but not one of the criminals has been punished." The local government is both weak and indifferent and affords no protection. The Kurds are armed with the best Martini rifles, and it is hardly possible to go about the country without falling into their merciless hands. They not only kill and plunder, but attack most brutally the wives and daughters of the Christians. Some of the Armenians have attempted to defend themselves, notably in Norduz, where after a severe contest lasting several hours, the Kurds were defeated. The scheme of reform adopted in answer to the "identical note" of the European Powers is the appointment in some districts of two Armenians to about ten Kurdish Mudirs, who are to be held responsible for the preservation of peace. The Mudirs have not a single policeman to enforce their authority. The protection of the Armenians, it is to be feared, will have to be undertaken by themselves, as at Norduz. The missionaries in Persia are so fortunate as to enjoy the friendship of the Kurdish leader, Sheikh Abdullah, who has caused in several instances property plundered from the Christians by his men to be restored, and has brutally punished the offenders. But the thievish invaders are making awful havoc in the country, killing, burning, and plundering

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TORONTO, JAN. 20th 1881.

### REV. A. HANNAY.

OUR friend the Secretary of the English Congregational Union, who won golden opinions from all with whom he came in contact, both in Canada and the States, has had a very hearty welcome accorded him on his return home, and has been telling somewhat of his trans-atlantic experiences and impressions to the gentlemen who "stay at home at ease." We should like to have reprinted his speech entire, but as it would fill every line of space in one week's issue and leave some over until the next, we must be content with culling a few extracts on such points as will be most likely to interest us, premising that the speech was from first to last the speech of a man of keen observation, who had gone about with his eyes open, fresh, sparkling with wit and humor, sarcastic at times, and yet full of the milk of human kindness. We use the reports of the *Nonconformist* and *Christian World*, extracting from each as best serves our purpose. The meeting was held in the Memorial Hall, Farringdon St., a spot made familiar to many by the meetings held there during the week of the Sunday School Centenary Celebration in London. The welcome took place on Tuesday, 21st Dec. The Chairman of the Union, Dr. Newth, a large representation of ministers and laymen, also Dr. Dexter, the editor of the *Boston Congregationalist*, and Chairman of the late Congregational Council at St. Louis. The chair was occupied by James Spicer, Esq. We pass over the introductory speeches and take at once the utterances of Mr. Hannay:—

The Rev. A. Hannay, who was most cordially received, the whole audience rising to their feet to welcome him, said: Mr. Spicer, Ladies and Gentlemen, I have not interpreted this as an occasion for indulgence to any considerable extent in personal reminiscence of travel, nor as an occasion on which I should seek to find complete and elaborate expression for the thankfulness I feel for the kindness I have received at the hands of the committee at whose instance I crossed the Atlantic, for the kindness I received at the hands of friends in America, or for the exceptional and embarrassing kindness which I have just received at your hands. The warmth, not to say the enthusiasm, with which I was received both in Canada and the United States I ascribed entirely to the credentials I bore as your representative, and the generous cordiality of this welcome to-night I ascribe in like manner to your knowledge of the fact that, having gone forth and spoken in your name to your kindred beyond the sea, I bring back with me their answer to your fraternal message.

The following is his reference and testimony to the Canadian Churches and their pastors:

I have referred, Sir, to Canada, and I regret that here I can do little more than refer to it. I shall have an opportunity, I trust, at some meeting of the committee

of the Colonial Missionary Society, of reporting in regard to the Canadian churches, but it would hardly be generous, if just, indeed, to our brethren of the Canadian territory if I allowed this more public opportunity to pass without saying that, though the churches of our order in that territory are not numerous, though the comparatively small number of churches that exists have a comparatively small membership, though they are surrounded and pressed upon by powerful organizations, organizations which, upon the whole, represent churches whose fidelity to Evangelical truth cannot be impugned, they have rendered important service to the religious life of the colony by the fidelity of their pastors as preachers of the Gospel of Christ and by the testimony they have upheld to Scriptural doctrine in regard to the membership, and constitution, and government of the churches. And I am old-fashioned enough, Sir, to think that this should be spoken of in these times as a matter of little less than secondary moment.

Speaking of the constant demand in the States for an address, or for "a few words," on every occasion, he says:—

"I had been prepared by many rumours that had reached me for excellent speaking in the United States, and much of it, but I confess I was not prepared for the abnormal and insatiable appetite for oratory which I found in all the places I visited. I speak of it here rather in the way of warning to my brethren on the platform and elsewhere who may propose to visit America, that they should take a carpet bag with them filled with speeches and have one always ready for explosion. I had ample opportunity, as I have said, of delivering my message at Lowell, where the annual meeting of the American Board of Commissioners of Foreign Missions was held, at St. Louis, where the Triennial Council held its sitting, not to speak of academic and city clubs; clerical and mixed, in meetings statutory and *pro rata*. I spoke to them out of the fulness of my heart, and said to them, in your name, that England is proud of America as a mother of a stalwart and well-doing son, though there be at times things in the bearing and conduct of that son which sorely puzzle her aged brain. And especially in your name I felt called upon to say that the Congregationalists of England regard the Congregationalists of America as their nearest spiritual kindred, that the names of their great preachers, their scholars, their authors, are household words among us, as they are among them, and that we ingeniously thank God for the great service they have rendered to the human race in the Church and in the State.

About the American people he says:—

It does not lie within the range of my purpose to speak at all of the American people as a whole: it would be a big subject. There is something in my heart, however, I could wish to say with regard to the American people as a whole, and I do not know that I shall have any better opportunity than this of saying it. The cordial affection which I found in the assemblies of Congregationalists towards their brethren of the Old World, though, no doubt, colored by the sympathies which influence them as Congregationalists, I could not regard as a manifestation of a sectional American feeling, but rather, if I may so phrase it, as a sectional expression of a general American sentiment. The typical Yankee of the New York morning journal, the political wire-puller, has been held to speak for America, and reveal all that is in her heart. The typical Yankee, Sir—I looked in America for this ungainly compound of arrogance and vulgarity, and I failed to find him. I am not prepared to say that he does not exist, for it was

impossible for me, industrious as I was, to interview every individual American, but he is no more representative of the American people, as you find them engaged in the business of life in America, than that consummate product of a late mysterious dispensation in the political life of England, the Jingo, is of the modern Englishman. The great masses of the American people—the men who form the solid and stable centre of the American nationality, not the religious people merely, though the religious people pre-eminently, but also the enlightened citizens, the great body of the citizens of America who sustain the industries, who ultimately determine and guide the counsels of the Republic, are fair-minded and honorable men, and specially, I believe, their feelings towards England is one of admiration and good will.

The Congregationalists of America are spoken of as follows:—

But it is my business to speak mainly of the Congregationalists of America. I am not prepared to assume that there is among you, with regard to your brethren in America, the same amount or kind of ignorance that I found reported, not of any community in America, but of a gentleman occupying a somewhat high position, I believe, in the city of New York. This gentleman was spoken to of a meeting which I was expected to attend and enlighten about English Congregationalism. "English Congregationalism," he said, "I did not know there was such a thing; I thought Congregationalism was a Yankee notion." This worthy gentleman, I have no doubt, believed that my friend Dr. Dexter invented Congregationalism and held a patent for it. There are 3,674 churches, 3,585 pastors and ministers, and 382,920 church members, being about 104 members to each church. The increase during the last twenty-five years, steady and constant through all that time, has been about 100 per cent. Congregationalists are apt to be at a disadvantage in numerical estimates when compared with most other churches, because of their restriction of the privilege of membership to those who make a credible profession of personal faith in Christ Jesus, a rule of fellowship which our brethren in America have maintained, I believe, with resolute fidelity, though not they by any means alone.

[The remainder of this article is crowded out. It will appear next week. Ed.]

## Correspondence

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

### "OUR PRESBYTERIANISM."

To the Editor of the *Canadian Independent*

SIR,—The correspondent to whom you refer in your late article "Our Presbyterianism, who deprecates the St. Louis Council and American type of Congregationalism, to whom Presbyterian courts are obnoxious, the difference drawn between Congregationalism and Independency unwise, and whose preferences are decided for the British type of Independency, must be surely unconscious of what British Independency is, and is fast becoming. Brownism, as Browne left it, looked to precisely the position assumed by the St. Louis Council. Barronism was a little more *churchly*. Both held to the expediency and Scriptural character of "synods," whatever that might mean. I suppose Browne and Barron were "British." Perhaps British Independency degenerated from those old times, but if so, it is bravely reclaiming itself. The Rev. J. G. Rogers in his article on "The Congregationalism of the future," distinctly says that "Congregationalism" (I suppose he includes British Congregationalism) "has been to so large an extent a teacher of others, that it may well be content to be-

come a learner in return. Of all systems it has the least sympathy with a Conservatism which resists all attempts at progress, and forgetful of the wants of the living present slavishly abides by the traditions of the past." It need not, then, from a British Independent's view, be ashamed to learn even from that dread Presbyterian body which has certainly succeeded in making itself felt in the past and present destiny of our Dominion. In this connection the same author writes: "Elaborate schemes of organization are not likely to find favor; but there may be a closer intercommunion among the churches without any infringement of their individual liberty, or any approach to Presbyterianism, which has too often acted as a bugbear to prevent the adoption of plans which would have saved our system from the reproaches which it has often incurred, and secured for it a larger measure of success." It was certainly not among American ideas, that the Lancashire Union was formed A.D. 1806, and which dictated the following words in a circular letter of that time: "We have done something for the salvation of our ignorant neighbors, for we have formed and held county associations—we hail it as a most conspicuous omen that many of our ministers throughout the kingdom are finally convinced of the importance of a Union of Independent churches." An examination of the seventeen reasons given as the most prominent among "many other objects" for Union by the Dorset Association, A.D. 1830, will show a very dangerous antedating of the Spirit of the St. Louis Council; nevertheless British Independency as represented by the Dorsetshire brethren did interfere with the absolute rights of individual churches associated, by declaring among other things, that no *lay* representative should be admitted "under twenty five years of age."

Thomas Binney meant something different from the "do as you like" aspect of independency when he uttered one of his many frequent sayings, "we have nothing to gain by multiplying little churches and little men." I do not know but that the withering scorn of that utterance was as powerful as some findings of even Presbyterian Courts, certainly as strong as any American utterance at the St. Louis Council; and I have a lurking suspicion that British Independency spoke in W. Cuthbertson when in his address, as chairman of the union, on "organized independency," he expressed his belief in the necessity of a fuller organization for Christian work along our lines than any to which we have yet attained.

Finally it may calm our brother's fears as to the un-British character of American Congregationalism, and your supposed drifting in that direction, Mr. Editor, to listen to Alexander Hannay's deliverance thereon at the public reception accorded to him by the brethren on 21st ult., in the Memorial Hall, London, for I suppose the Worthy Secretary of the English Union may be taken for a true British Independent. "I did not find the difference to be so wide between American Congregationalism and English Congregationalism as I had expected. I do not find that our brethren in America, in order to give scope to this barbarous-sacred thing they call adelphity, have found it necessary to restrict the autonomy of the churches, or that they are less independent and self-governing than we." And pleading (with applause) for "an aspect of unity more decided," he said to that same assembly, "in this I believe our brethren in America could render us some aid."

So much at the present for the attitude of British Independency toward those opinions the utterance of which in your columns, Sir, has called forth from your correspondent the desire that the Presbyterianizers would "go home."

J. B.

To the Editor of the Canadian Independent:

MY DEAR SIR,—I have just received this week's INDEPENDENT, and hasten to say that, as a horn Scotch Independent; as the son of a Scotch Independent minister—and they are considered thoroughly orthodox on the question of Independence—I am quite in accord with your views on that subject, as published in the INDEPENDENT; and so far as I know, they are the views held by our body, both in England and Scotland.

I am quite as strong a Congregationalist as those who have written the letters in question; have no leanings whatever to Presbyterianism, as a church system; and I fail to see the slightest bias in that direction in any of your articles. Nor have I heard, in any quarter, the least whisper of dissatisfaction as to the course of the INDEPENDENT.

On the contrary, I know I will be borne out when I say that the paper has never been more appreciated in the body than it is to-day, under the present editorial management. We are under great obligations to you for taking it up at the time you did, and I am sure the Congregationalists of Canada don't want any change, either in the editorial or in the principles enunciated.

I have been a subscriber since 1854, and have much pleasure in testifying to its increasing excellence.

Yours very truly, B.

Montreal, Jan. 13, 1880.

[With reference to the subject above mooted, we have received a letter from one of the friends from whose former letter we made the extracts which were the basis of our article, "Our Presbyterianism;" it is personal and not intended for publication, but we venture, notwithstanding, in justice to the writer, to quote one portion. He says, "I have no regrets that the sentiments of the letter are made public, but I do feel some regret that I had not made a direct letter to yourself the vehicle of communication. I might have said the same thing with accompanying words of commendation and qualifications, which would have been as truthful representatives of my feelings towards the C. I., as those you have seen and published." We thank our friend for these words, and believe from the general tone of his letter that we are much nearer accord in our views than the extracts of last week would have led us to think. Ed., C. I.]

#### BOND STREET CHURCH.

[The following has been handed to us for publication.—Ed. C. I.]

On the invitation of the Executive Committee of the above church, the pastors and deacons of Zion, the Northern, Western, and Yorkville churches met with the male members of the Bond St. church in conference on November 23rd last, the pastor of that church, Dr. Wild, being in the chair. Views were interchanged, and the conference adjourned. Subsequently the following resolution was sent to each of the churches there invited to the conference:

BOND STREET CONGREGATIONAL CHURCH, TORONTO.

Resolution passed at Church meeting, held Wednesday evening, December 8th, 1880.

*Resolved*—That we, the members of the Bond Street Congregational Church, desire to express our deep regret that the results which have followed upon the call and settlement of our late pastor have been of so unhappy a nature.

While we cannot admit that in giving that call, or in our subsequent action, we were actuated by any motive other than that of seeking and securing the best interests of the church, we see in the results the evidence that we were unfortunate in our action, and have accordingly taken those steps which we deemed right and proper, and have erased the name of our late pastor from the church roll.

We further desire to give expression to our regret that a reproach should have fall-

en upon the cause of Christ, and especially upon the churches of our own denomination, in consequence of the late course of events at Bond Street, but we hope and believe that our Lord and Master, "Whose we are and Whom we serve," is guiding and leading us in the present, and that the future of our church will be a happier, a brighter, and a more successful one.

It is therefore our desire to be in bonds of fellowship and Christian union with all God's people.

The church rejoices in the settlement of Dr. Joseph Wild in the pastorate, and pledges itself to hearty labour with him in the extension of the Gospel of our common Lord.

A united meeting of the pastors and deacons of the churches thus addressed met December 23rd at the residence of Rev. W. D. Powis to unitedly consider the above resolutions. It was agreed to submit to the respective churches the following:

A careful consideration of the resolutions passed at the meeting of the Bond Street church, on the 8th of December, 1880, leads to the conclusion that the said resolutions are not fitted to restore the confidence which has been broken, seeing that regret for the "results" is mentioned, but any expression of regret for the actions which necessarily led to those results appears to have been studiously avoided.

We desire to say that, recognizing the right of a church to regulate its affairs, whatever individual opinion may be, we would not have made the unhappy events which have occurred in connexion with the church in Bond Street the present subject of church action, had not that church requested our pastor and office bearers to meet with them in formal conference, and subsequently have had these resolutions before us: it is therefore forced upon us to allude to those actions by which the Bond Street church placed itself outside the Congregational Union and of the fellowship of their sister churches, and to that constant justification of the course, which perpetuates the alienation.

We believe the Bond Street church to have acted not only "unfortunately," but unwisely even to wrong-doing, in forming a connexion with their late pastor with his known antecedents and the peculiar relation in which he stood to the denomination to which he belonged when the call was given to him: we also believe that the action of the majority towards a large and worthy minority, who protested against the induction of the late pastor, and were in consequence of that induction obliged to withdraw from the church, was unkind; that the persistency of the church in retaining Mr. Handford in spite of reports which had become matters of public notoriety, even to the finding their way into the public press, was at least most strange; we also think that the action of the Bond Street church in refusing to meet with the committee appointed by the Union was wrong and uncourteous, calculated at once to destroy all fellowship, and we believe that the results which have been so injurious not only to the Congregational body in Canada, but also to the Christian churches of Toronto, and which the resolutions deplore, have been the inevitable results of the unwise and unkind action above referred to, and that, therefore, the separation which exists between that church and other churches of the denomination in which the Bond St. church was once one of the most honoured and useful members has been solely occasioned by that church's determined action.

We consider that the Bond Street church should not only express regret for the sad results, but frankly acknowledge regret for their erroneous conduct, and thus in simple justice to themselves, to the minority who were driven from amongst them, and to the Christian public generally.

In our judgment, therefore, it is the Bond Street church alone that can place itself in true fellowship with the Christian community and with the once sister churches, and until this is done we are constrained to say that a mere formal fellowship would be worthless to them and unworthy of those who tendered it.

We unhesitatingly say that we desire the true prosperity of the Bond Street church, that these utterances are made in no unfriendly or critical spirit, but being called upon by that church to take action we find it incumbent upon us to take and maintain such a position as will honestly show our views with regard to those unhappy events that have so troubled and disturbed our denomination in this city and province.

The Northern and Yorkville churches, at their regular church meetings on December 29th, adopted these last resolutions *simpliciter*; the Yorkville church adding their readiness to grant fellowship when the conditions were fulfilled; the Northern appointing the pastor with Messrs. Baird and Nasmith to convey the resolutions to the Bond Street church. Zion continued the consideration to an adjourned church meeting on the 5th inst., and adopted the same, simply adding to the last paragraph so as to read, "we desire the restoration and true prosperity," &c.

The Western resolved that their fellowship with Bond St. had not been broken, and that therefore no action was needful on their part.

#### THE NEW CONGREGATIONAL CHURCH, SARNIA.

This church, situated on the corner of Queen and Wellington streets, and occupying an important position opposite the site of the proposed town park, was formally dedicated to the worship of God on Sunday, 2nd inst. In the morning at 11 o'clock, after the invocation and singing, the Rev. W. J. Cuthbertson read suitable passages of Scripture, and offered the prayer of dedication. The pastor, Rev. W. H. A. Claris, next made the usual declaration, and the Rev. D. McGregor, M. A., preached an able and effective sermon. Basing his remarks on Mark xi. 11, he proceeded to show that Christ should enter, (1), into the common affairs of life; (2), into the home; (3), into the church; and (4), into the heart of every man. At 3 o'clock the Rev. A. Hastings Ross, of Port Huron, preached a telling discourse in his own particular line; his text was Psalms xlviii. 12, 13. Beginning with Voltaire's utterance respecting Christ, "Crush the wretch," and his declaration in 1778, that "Christianity would be dead in fifty years from that time," he went on to show that this was far from the case. A comparison between that date and the present in regard to the circulation of the Scriptures, the extent and effect of missionary operations, and the work in home fields, served to show a remarkable energy and activity for a dying system. In reference to that, it might be truly said "Blessed are the dead which die in the Lord." In the evening at 7 o'clock, the Rev. D. McGregor, M. A., preached an interesting and beautiful discourse on "Hope," based on Romans xv. 13. The church is 60 x 44 feet, and is built of red brick, in the Gothic style of architecture, and is capable of seating four hundred people. At the front over the entrance, is a gallery with a seating capacity of fifty, in which the choir will be located. The body of the church is lighted with three large windows on the sides, each having a border of stained glass, with enameled centres, and were put in by R. Lewis, of London. They are good specimens of his skill in that line of business. The front window, which faces Queen street, is a really handsome one, being what is termed a trefoil window. It has a centre piece representing a dove in the act of descending, and was presented to the church by Mrs. C. C. Claris, in memory of a deceased granddaughter, a daughter of the pastor of the church. All the windows are the gift of the members of the congregation. The ceiling is angular, showing the trusses, and is twenty-five feet in height. The seats are constructed of white ash trimmed with black walnut, and were manufactured by Messrs. R. & H. Mackenzie, Sarnia. The pulpit is formed by an arched recess at the rear of the building. The main entrance to the church is level with the basement, and has stairs on both sides leading to the auditorium, continuing from there to the gallery. The basement is 39x36 feet, and is intended for a lecture and school room. A partition extends across the east end of

the basement, the space beyond being occupied as an infant class-room—12x14, furnace-room and vestibule from which a stairway leads to the pulpit. The building is heated by hot air, which is supplied from a large furnace cased in brick, which renders it fire-proof. The furnace is a good one, and was put in by Beecher Bros., of London. Dampers are placed at convenient points for the regulation of heat. The painting was done by Messrs. C. Taylor & Son, and plastering by Mr. James Ellison. The plans and specifications were drawn by Mr. Robson, who also superintended the construction of the building. The church, though by no means the largest in Sarnia, has a neat and comfortable look about it, and reflects great credit on the pastor, Rev. Mr. Claris, and the congregation, for their energy in erecting, under many disadvantages, so handsome a building. The total cost of the church will be, as near as can be ascertained, \$6,500 of which above two thirds are provided for.

On Monday afternoon at 3 o'clock a prayer meeting was held in the Church. At eight in the evening a public platform meeting was held, when addresses were delivered on "Congregationalism." The Rev. W. H. Claris presided. The Rev. W. H. Allworth spoke on "Our Essential Principles;" Rev. D. McGregor, on "Our Dangers;" and the Rev. W. J. Cuthbertson, on "Our Doctrines, their Basis and Forms." The Rev. J. Howie, D. Campbell, and E. Johnson made a few general remarks.

#### DINNER.

According to announcement a tea-meeting was held in the basement of the new church on Tuesday evening last. Four large tables, extending from one end of the basement to the other, were well loaded with all the delicacies imaginable, which were eagerly disposed of by those present, dish after dish disappearing with wonderful rapidity. The waiters at one time seemed to be on the verge of a panic, so frequent were the calls for edibles, but they rallied a little after their numbers were reinforced. Some fears were entertained that there would not be sufficient edibles to feed so large and hungry a crowd as congregated at the tables, but the judgment of the ladies of the congregation was correct this time, as there was enough and to spare. The ladies deserve great credit for the quality of the eatables and also for the tasty manner in which the tables were decorated. After everyone had satisfied the cravings of their appetites an adjournment was made to the church proper. On motion, the newly elected deputy-reeve of Sarnia Township, Mr. Wm. F. Taylor, was elected to the chair, after which followed addresses by Revs. Messrs. Cuthbertson, Allworth, Howie, Thompson, and the pastor of the church. The addresses were listened to with great attention by those present. The choir furnished some choice selections of music during the intervals between the addresses. Mr. J. Mitchell and Miss Morrison each gave solos and received hearty encores. A duet by Misses Brown and Mitchell was also well received.

At 10.30 the meeting broke up, and the general opinion prevailed that it was a great success financially and otherwise.

#### SOCIAL.

A social was held in the same place on Wednesday evening, the bounty of the ladies making it an easy matter to supply the wants of a large assemblage.

The meetings were all most successful. On Monday evening seats had to be placed in the aisle, and then several had to leave for want of room. The pastor and people are to be congratulated on their energy and deserved success.

W. J. CUTHBERTSON.

PASTORAL VISITING AN AID TO SERMONIZING.

BY REV. JAMES DAVIES.

(Read before the Cheboygan Conference, Dec. 22nd, 1880.)

(Concluded from last week.)

As ministers of the Gospel we need more faith in prayer. We should prize it as the highest privilege to plead with and for those of our flock. The mercy seat is the place of memorial. Before it, souls have been prostrated in all ages. Before it the dead have been quickened. Before it the weary have found rest; and the tired and the tempted have found comfort and relief. "Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the creator of the ends of the earth, fainteth not, aether is weary? there is no searching of His understanding. He giveth power to the faint, and to them that have no might, He increaseth strength."

Brethren, wherever you go on pastoral duty, go with your hearts filled with the love of Christ. Whether in the drawing-room, or in the kitchen, strive to speak a word for Christ. It is your mission. Glorify your Master in your pastoral calling. I would sooner go into a kitchen than in the most richly furnished drawing-room: I would by far rather stand by a woman's side at the wash-tub preaching Jesus, than stand in the circle of the gayest society. I always like to take families as I find them. Go on the wash-days, the baking-days, the ironing-days, or any other day, if you feel prompted, but never go unprepared for duty, real pastoral duty, or else you are sure to drift into the stream of gossip. When we go forth, it should be with the desire to do good, and to get good. I have spoken the simple truth of the Gospel with more force and power to a woman on her knees scrubbing the floor, than ever I did in the pulpit.

It's not in the beautiful valley where gold, silver, and precious stones, are to be found. Here possession is only obtained by hard labour, down in the heart of the earth. Therefore we must not shrink from going into the very heart of life: the real life, not the artificial life, which is made so prominent before the eyes of ministers.

Beware, my brethren, of falling into this dangerous river, of drawing from artificial sources, and clothing your sermons with the same. A sermon thus prepared, to say the least of it, is a flabby thing, full of sordid piety. Let your sermons abound with precious gems, drawn forth from the heat of life's conflict. If they are void of freshness, they will soon become stale, and have no power, or influence, only to send men to sleep.

We should strive to make it our life's study to clothe our sermons with something more effectual than the prophet's staff on the face of a dead child. It's the ministration, not of death, but of life, which has been inaugurated by the Saviour of men. It's a glorious ministration, we should see in it our highest joy, and like the great apostle be enabled to say "God forbid that I should glory, save in the cross of our Lord Jesus Christ."

One of the grandest specimens (which is in itself perfect) of pastoral visitation, was given by Christ, at the well of Jacob. The analogy was sublime. If the truth of God could be brought home to that woman's heart at Jacob's well, as it has been done by our Lord, may it not be done by the Lord's servants, but we must follow our Lord's example. Draw your analysis from life, present the truth of God to your hearers from life's common scenes.

Faithful visitation supplied the demand. We may be always adding to our store of knowledge. The man who faithfully performs his pastoral visitation, will be able to sound the deepest abyss of sorrow, and also climb the highest peak of joy whilst going in and out amongst his flock.

Christ, when upon the earth, took the fishes of the sea, the grass of the field, the birds of the air, the clouds of the sky, and the winds of heaven, and by these analysis impressed the truth with greater power on the hearts of his hearers. Even so; "Every Scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old." It becomes us as wise master-builders in the temple of the living God, to gaze into the analysis of truth. We must go out from our study, into the homes of our flock, and like exploring parties, return heavily laden with knowledge gained to enrich our hearers from Sabbath to Sabbath.

For this power let us toil and pray, and learn to prize our sermons for the life-giving truths which they possess. It is our duty to gather historical facts, and by these present the truth of our gospel. It is this that will draw out the hearts of men in sympathy to one another.

We must be able to rejoice with them that do rejoice, and weep with them that weep. Not standing isolated in the pulpit, but come down in sympathy to your people and your words shall touch their hearts. It is worth a life's study to know how to touch men's hearts. Some simple narrative will do. How many scenes do we witness, which if made use of, would enable us to command a great power in pressing the truth home. The word of God is powerful if rightly handled. The voice of the living preacher shall rouse men from their lethargy. A spirit shall prevail, the spirit of life and truth shall brood over pulpit and pew, speaker and hearer: and by it a whole congregation may be moved in glorious unison.

With an angel's joy you shall stand upon the walls of Zion, and from you as from a fountain of living waters shall flow living streams to quench the parched ones on the desert plains below.

MEETING OF THE CENTRAL ASSOCIATION IN PINE GROVE, ONT.

The Association met on Tuesday afternoon at 2:30 p. m. in the Congregational Church. After devotional exercises the roll was called, and the order of business for the next session declared.

A paper was then read by Mr. W. Reed, of Whitby, on "The Holy Spirit, the present need of the Church."

In the evening a sermon to the unconverted was to have been delivered by the Rev. S. Unsworth, of Georgetown, but owing to his unavoidable absence Mr. Wrench took his place, and gave an address on the subject of "Unfruitfulness." Topic: The Barren Fig Tree. Rev. H. D. Powis opened with prayer.

On Wednesday evening an hour was spent in a service of prayer and praise, led by Rev. A. F. McGregor, B. A.

Rev. E. D. Sikox read a paper on the subject of "Christian giving." He drew special attention to these facts: "That great grace follows generous giving; that systematic giving was commended in the Old Testament and commended in the New Testament. "Every man as he purposeth" that voluntary contributions alone are pleasing to God.

In the afternoon a paper on "Holiness" was read by Mr. Ebbs, also a paper on "The Progress of Missions in our own Times," prepared by Rev. J. Burton, B. D.

In the evening the public meeting was addressed by Rev. Messrs. Hindley, McGregor and Ebbs. The two latter were called upon to take the place of the previously appointed but absent brethren.

Table with 2 columns: Subjects and Speakers. Our work... J. J. Hindley. Our means... A. F. McGregor. Our difficulties... A. F. McGregor. Our hope... E. Ebbs. Our reward... E. Ebbs.

The Association then adjourned to meet in Oro next May.

Ministers present—Revs. H. D. Powis, J. J. Hindley, Dr. Wild, E. D. Sikox, — Wrench, D. McKinnon, M. S. Gray, R. Hay, A. F. McGregor.

News of the Churches.

SOUTH CEDON observed its annual Sunday School entertainment on New Year's Eve. The attendance was good notwithstanding the intense cold. After tea addresses were given by Revs. Grant and Campbell (Baptist) and Jos. Unsworth. The New Year's tree was then unloaded, much to the satisfaction of the young folks. Jan'y 11th, 1881. F. WRIGLEY.

TORONTO.—(Northern Congregational Church).—The annual meeting was held on Wednesday evening, 12th instant. Reports were presented by the pastor, Secretary-Treasurer, the Superintendent of the Sunday School, and the chairmen of the different working committees of the church, after which refreshments were served, and the remainder of the evening spent in social intercourse. A large gathering of the friends was present. The reports for the past year show advancement and progress. The church is in full working activity.

REV. JOHN BURTON, B.D., late pastor of John St. Presbyterian Church, and now pastor of the Northern Congregational Church, Toronto, has been, by the Senate of Albert University, appointed to preach the annual Baccalaureate sermon before the University in June next. The many friends of the rev. gentleman will be pleased to learn of the appointment, and the University is to be congratulated on his acceptance thereof. We might mention that this appointment is regarded as the highest in the gift of the University. —Ontario, Belleville.

NEW DURHAM.—The supporters and friends of the Congregational Church, New Durham, met on the evening of the 12th instant, to consider what steps should be taken towards the erection of a church. Considerable enthusiasm was aroused, and a resolution adopted to erect a building, and a committee was appointed to secure a site and canvass for subscriptions. The Rev. W. J. Cuthbertson was present and threw out a few practical suggestions on the subject. The heatness with which the matter has been taken in hand has afforded great encouragement to the pastor, the Rev. C. I. Pedley. His people at Kelvin also are talking of erecting sheds. 14 January, 1881.

REV. THOS. HALL.—The following are good words from an outside source. "We regret to hear that the Rev. Thomas Hall is about to leave this country for a new sphere of ministerial labors in Canada, and that the reverend gentleman goes by the Allan steamer now due, his wife and family having already preceded him. Bro. Hall has been actively and successfully identified with the Temperance movement ever since his arrival in Newfoundland, was a zealous promoter of our principles among the Sons of Temperance and Templars' organizations and among the young in Bands of Hope, both within and outside of his own congregation. He was largely instrumental in bringing to a successful issue the Temperance (Permissive) agitation which culminated in the Temperance Act of 1871. As a Christian minister, the reverend gentleman was not only successful in building up the interests of the particular Church with which he was identified, but was always ready and willing to aid other Christian bodies in the promotion of their work. He has been a frequent and welcome contributor to the Journal in past times, and we shall feel and regret his loss, in common, we are sure, with the general community. We wish Mr. Hall a hearty welcome, abundant labors, and a continuance of success in Christian usefulness, in the wider sphere to which he goes. Also we hope that the good cause of Temperance will still retain its hold on his sympathies, and engage his active support."—Temperance Journal, St. John's, N. F.

DOUGLAS held its annual soiree on the 1st of Jan, proceeds \$68. The church's indebtedness is now only \$11. And the Treasurer has just reported 10 cents as the balance on hand in the account for current expenses. All this seems to make our Douglas friends happy.

GARAFAXA FIRST CHURCH had a delightful Christmas Concert and Tree in connection with the Sunday School.

St. CATHARINES has just had her yearly Tea Meeting at which some fifty dollars were realized.

Denominational News.

While Congregationalism is not according to our idea of Church polity, and while the denomination nurtures, or at least allows, elements of thought and religion that we think ought to be cast out; yet it is a noble denomination after all, and one that adds strength to the kingdom wherever it sets its feet.—United Presbyterian.

So far as reported, there were 105 new Congregational churches organized in the United States during the year 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.

The Christian Endeavor Church in Brooklyn, over which Rev. W. F. Crafts has just been installed, once had the largest Sabbath school in the world, numbering above 2,000, and it is still large, with an average attendance of about 750. Recently there has been added a black-board review by the pastor, in the closing exercises. The pastor also gives an exposition of the lesson in the Friday night prayer meeting, which is regularly published in the Brooklyn Times, and at nine o'clock, following the prayer-meeting, a teachers' meeting is held in the church parlor, conducted by Mrs. Crafts.

The accession of fifty by confession to the church in Salt Lake City, Utah, Rev. W. M. Barrows, pastor, is largely the result of the two weeks' union services held there recently by Messrs. Moody and Sankey. Most of the number are adults, thirty of them heads of families. Twenty five have been Mormons or are of Mormon parentage, and some of the best elements in this city of those who have come out from Mormonism, are among the number. Many more additions are expected at the next communion.

The Boston Congregationalist says:—"We congratulate our churches and Sabbath Schools most warmly on the fact that Rev. A. E. Dunning, of this city, has accepted the position of Sunday School Secretary of the Congregational Publishing Society, having resigned his pastorate at Boston Highlands last Sabbath. We believe that the right man for the work has been found, although we cannot but commiserate his church upon its loss. We look for a thoroughly efficient and fruitful administration by him of the duties of his position. The need of such an official has long been confessed. We hope that Mr. Dunning will be given the most earnest prayers, sympathy and co-operation of our pastors and superintendents, and that all will remember the fact that his work is wholly new and hitherto unattempted by us, and will have to be developed by degrees. Too much in the line of prompt and manifest results must not be expected at first. In the end we are sure that the value of such an officer and the eminent fitness of Mr. Dunning for the position will be demonstrated fully. At present also he is to have general charge of the work of the Society, for which he is well adapted by both tastes and experience.

Madagascar has 70,125 church-members, nearly seven-ninths as many as the Congregational churches of Massachusetts. The London Missionary Society has thirty agents there, but nearly all the pastors are natives.

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**The Stove becomes Simplified and easy to Control**  
All hinged doors and objectionable fittings are abandoned, and are replaced by mica lights with metal tips attached, by means of which the mica may be sprung into place, or removed and cleaned with a dry cloth, or replaced when the stove is red hot, without burning one's fingers. At the base of the mica lights eyelets are placed, through which a constant flow of air causes all the gas or smoke to be consumed or to pass off. **Sixth Object**—A base plate of cast iron in the place of zinc or other perishable material. The base plate is raised sufficient for the cold air on the floor to pass up through its raised and hollow cone-shape to the stove, and is rairied, and by this means a constant circulation is continued until an even summer heat is obtained. The circulation above described causes the floor to remain underneath the stove. The stoves are altogether cast iron; and the low consumption of fuel, the direct radiation from all its heated surfaces, ensures them to last any number of years and to produce no clinkers or waste.

There are two grates, similar in form to the base of a circular basket; the centre grate is rotated to the right or left by the lever a short distance, and by moving the lever still further to the right or left both grates are worked. To light a fire close all the drafts in the base of the stove except a direct draft in the smoke flue; fill up to the base a feeder with fine coal, leaving sufficient space for air, on the coal place the lightwood, leave the tank off tightly for draft, until the fire has taken, close the door and open the draft in front.

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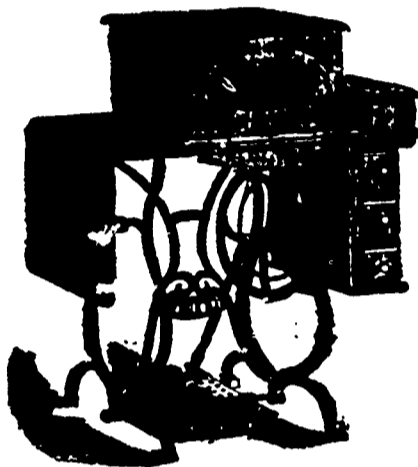
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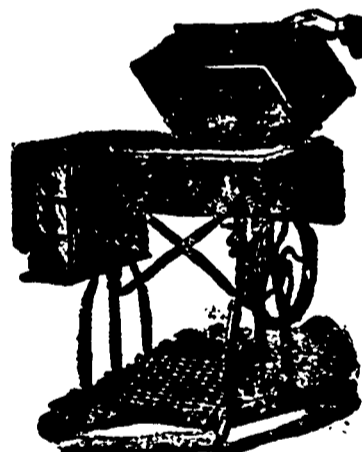
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