

Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

- Coloured covers/
Couverture de couleur
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- Tight binding may cause shadows or distortion
along interior margin/
La reliure serrée peut causer de l'ombre ou de la
distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear
within the text. Whenever possible, these have
been omitted from filming/
Il se peut que certaines pages blanches ajoutées
lors d'une restauration apparaissent dans le texte,
mais, lorsque cela était possible, ces pages n'ont
pas été filmées.
- Additional comments: /
Commentaires supplémentaires:

- Coloured pages/
Pages de couleur
 - Pages damaged/
Pages endommagées
 - Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
 - Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
 - Pages detached/
Pages détachées
 - Showthrough/
Transparence
 - Quality of print varies/
Qualité inégale de l'impression
 - Continuous pagination/
Pagination continue
 - Includes index(es)/
Comprend un (des) index
- Title on header taken from: /
Le titre de l'en-tête provient:
- Title page of issue/
Page de titre de la livraison
 - Caption of issue/
Titre de départ de la livraison
 - Masthead/
Générique (périodiques) de la livraison

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

| | | | | | | | | | | | |
|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|
| 10X | 12X | 14X | 16X | 18X | 20X | 22X | 24X | 26X | 28X | 30X | 32X |
| | | | | | | | | | | ✓ | |

The Canadian Independent.

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

Vol. 27.

TORONTO, THURSDAY, January 1, 1880.

New Series. No. 1.

Topics of the Week.

REV. MR. HAMMOND, having closed his labours at London, left on Saturday afternoon for Strathroy for one week, prior to going to Montreal. An immense throng attended him to the station, where religious services were held until the train departed.

FROM the criminal statistics just published by the Government of Italy it appears that in the first nine months of 1879 there were no fewer than 2,900 murders or attempts at murder committed in the kingdom being an average of ten and two-thirds a day. In the same period of three-quarters of a year there occurred 1,900 cases of highway robbery, of the perpetrators of which as many as 800 had entirely escaped the hands of justice.

AT the close of the devotional meeting at the Church of Christian Endeavour, Brooklyn, on the evening of the 11th ult., a letter was read from Dr. Edward Eggleston tendering his resignation, on the ground of failing health. In accepting the resignation the church in a series of resolutions, expressed its heartfelt sympathy with one who had been both a pastor and a friend, in the affliction through which an overruling Providence has thus seen fit to terminate a relation which, from the beginning, has been so uniformly pleasant and prosperous.

THE Woman's Foreign Missionary Society of the Presbyterian Church in the United States was organized in 1870. In the course of its first year \$7,000 were raised by its instrumentality; in 1872, \$27,000; in 1876, \$96,000; in 1877, \$124,000; and in 1878, the last yet reported, as much as \$136,000, or nearly one-third of the entire income of the Foreign Board. This is very encouraging, and shews what women can do when they are in earnest and set about a matter with their characteristic zeal. In Canada we have a similar institution connected with the Presbyterian Church. It has been fairly successful, and we have no doubt will in coming years be greatly more so.

THE statistics of the United Brethren Church, published for 1880, are as follows: Organized churches, 4,356; increase, 169. Members, 154,796; increase, 2,365. Ministers, 2,217; increase, 65. Salaries of ministers, \$343,065.06; decrease, \$3,350.45. Ministerial aid, \$2,771.06; increase, \$329.13. Collected for missions, \$35,544.87; increase, \$1,657.91. Collected for bishops, \$6,021.88; increase, \$224.88. Church-erection, \$1,031.78; increase, \$687.41. Sunday school collections, \$43,258.81; increase, \$3,876.45. General Sunday school fund, \$1,521.62; increase, \$195.81. Church building expenses, \$229,824.27; increase, \$42,840.50. Educational fund, \$11,290.85; increase, \$1,095.93. Biblical Seminary, \$2,231.23; decrease, \$1,024.14. Meeting-houses, 2,152; increase, 50. Parsonages, 319; increase, 11. Sunday schools, 3,268; increase, 208. Children in Sunday schools, 159,925. Total of all moneys, \$661,662.56.

THE following appears in a letter sent by Bishop Colenso to Mrs. E. M. Southey: "My only hope now is in the English people, who will, if I am not greatly mistaken, be astonished and ashamed to hear that in the name of England a polygamist Englishman—Mr. John Dunn—has been appointed to be king of the largest of thirteen satrapies into which Zululand has been divided. It has thus cost eight millions of money and two thousand five hundred of our own lives, white and black; and after killing 10,000 of a noble race for defending their fatherland, we, a great Christian people, advance the standard of civilization

and morality and Christianity by setting up a polygamist king. I do hope the English people will be aroused to compel the Government to undo this part of the present arrangement." The Bishop also repels stories of Cetewayo's cruelty as calumnies, and hopes he may be restored to the throne he filled so well."

THE annual meeting of the Paris Young Men's Christian Association, recently held at the English Chapel, Rue Royale, was most interesting. The Rev. Dr. Forbes, Vice-President, presided, and among the speakers were fifteen ministers. Their addresses—which had to be restricted to a limit of five minutes each—were all earnest and practical. After prayer by the Rev. C. E. Paterson, there were addresses by the Rev. Chairman, Revs. A. Mackay, M.A., Theodore Monod, Paul Cook, one of the founders of the earliest French Association, and its oldest member and first president; Dr. Mitchell, of Chicago; Dr. Cunningham Geikie of Christ Church, Neuilly; W. McAll, F.L.S.; and G. Th. Dodds, of the McAll Mission; Dr. Hitchcock, W. Arthur, M.A., Secretary of the Wesleyan Missionary Society; and D. A. de Moulpied of the Wesleyan Church, Rue Koquepine. Several hymns were sung at intervals with the aid of a special choir, and a vote of thanks to the chairman and the president closed the proceedings.

IN New York there is a Society for the Suppression of Vice, which has for some years past been doing a good and effective work. Up to last year it had arrested 300 agents engaged in the sale of licentious and obscene literature. Carrying out the laws for the preservation of good morals, it had confiscated over 21,000 pounds of books and letter press of that description; 14,000 pounds of plates; over 200,000 pictures, 236,000 circulars, songs, etc., and 35,000 letters. This may well be described as a good record, and yet all that has as yet been accomplished has scarcely touched the great and festering sore. Far more of such literature is circulated not only in the States but in Canada than most have the slightest suspicion of. Besides, there is a certain tone of thought and feeling running through a large amount of what is called both pure and high class literature, which has all the injurious effects of what are more properly stigmatized as obscene. Not only are some of our high class novelists, and one or two of the popular poets of the day, not so careful of their language and the character of their scenes and heroes and heroines as they ought to be, their own lives are all on the side of what is loose and immoral. Both by precept and example, they seem to indicate that it is quite the thing for husbands to prefer their neighbours' wives to their own, and for wives to go and do likewise. Then the minute details given by the great mass of the newspapers of all which takes place in our courts of law or at coroner's inquests and so forth, tend in the same direction, and do more harm to the morals and of manners the young, and the old as well, than any amount of that gross obscene literature which if circulated at all must be circulated on the sly. We venture to say that the reports of the Beecher trial alone did more to injure the morals of the community than all the labours of the 300 agents whom the society we speak of has secured and punished. Then we have abortion cases and rape and assault trials, etc., all which, in all their most minute and most shocking details, have to be served up to the community as regularly as their breakfasts, and all on the plea that newspapers are bound to give the facts. Facts! One might as well wade up the common sewers of a great city and then give the public all the horrible details of their very real, but very disgusting pilgrimage. We need not give instances. Everyone remembers, and could indicate, such, *ad nauseam*.

NYASSA, AND THE LAKE MISSIONS IN AFRICA.

We are sure our readers will thank us for the following account of the missionary operations of the Free Church of Scotland in the African lake region, as given in the December number of the Free Church "Record":

The Foreign Missions Committee has now formally appointed to its staff, as engineer missionary at Nyassa, Mr. James Stewart, C.E., of the Public Works Department of the Government of India. Mr. Stewart being an official of high Christian character and missionary zeal, resolved some time ago to spend his Indian furlough in the honorary service of the Free Church at Livingstonia. The consent of the Government of India was obtained to his accepting some acknowledgment of his work during the second year of that furlough. And now he has become so interested in the Christianization of the Nyassa people, and has proved so essential to our mission, that he has resigned his position in the Indian service, a course rendered the easier by financial reductions there. Mr. Stewart will be second to Dr. Laws, the present head of the mission, and receive the same allowance as a medical missionary. Miss Waterston must long ago have begun operations at Livingstonia, so that the superior staff is now complete.

And not a day before such extension was wanted. To the same meeting at which Mr. Stewart was appointed there came an appeal from our brethren, the Directors of the London Missionary Society, to send trusty messengers, at their expense, to investigate the fate of Messrs. Hoare and Hutley, their missionaries at Ujiji, on the eastern shore of Lake Tanganyika, from whom no intelligence has been received since the 20th January last. By the last mail of October, Dr. Laws and Mr. James Stewart were at once communicated with. Following or accompanying the death of Dr. Mullens and other members of their staff, any injury to these two agents would be disastrous. But the Arab slave-dealers have no love for the messengers of the gospel of Christ, although we trust even these enemies of the race are responsible for nothing more than a break in the communication.

This is not all. Victoria Nyanza, from which the Nile issues, is to the north of Tanganyika, as Tanganyika is 150 miles north-west of our own Lake Nyassa. The Church Missionary Society, after incredible expense, hardship, and the loss by murder and fever of several agents, had succeeded in establishing what seemed to be a prosperous mission at the coast of Uganda, on the north of Nyanza. King Mtesa himself, putting from him the Arabs who were fast bringing him and his people over to Islam, acted as interpreter to the missionaries when, in the Swaheli language of the east coast, they preached to the inhabitants of Uganda and around the lake. All of a sudden the scene has changed. The French or Belgian Jesuits have reached that place, as well as other hopeful missions south of the Zambesi. They have sown distrust in the king's mind, leading him to believe that Colonel Gordon, as a pasha of the khedive, means to annex his country, and that the Church missionaries are allied with that truly Christian officer. An Arabic letter from Dr. Kirk is further said to have roused the savage nature of the chief. Taking the Arab slavers to his counsel, he declares that a kindly letter sent to him by Lord Salisbury is a forgery, and that the Protestant missionaries are impostors. Meanwhile the mission is scattered, some of its agents having been sent to Egypt to assure the king that there is no danger, three having been sent to the south of the lake, and three being detained at Uganda.

The Free Church Nyassa Mission is too far south of the Victoria Nyanza to render immediate help, though the time is coming when that lake must be connected by road, and ultimately canal, with the comparatively near Tanganyika. But, providentially, long before the receipt of the instructions sent at the end of October, Mr. Stewart would be well on his way, with native subordinates, to the London Missionary Society's two agents on Tanganyika. In his letter of the 8th July to Mr. Stevenson, chairman of the Nyassa sub-committee, he wrote: "Our intention is to start immediately after Dr. Laws' return from the Cape, and thoroughly to examine the district between latitude 11° south and the Kambwé. We shall then be in a position to decide where our principal station is to be. Having done this, we intend to push on to Lake Tanganyika. We will, of course, visit Mbeté, as you inform me the London Mission party is or will be there." By subsequent instructions Mr. Stewart would learn that it was desirable to meet Mr. Hoare to consult on the subject of a track-road from the north end of Nyassa to the south of Tanganyika. With a steamer on the latter, of a larger size than our own "Hala," Christian civilization would command the London Missionary Society's lake as it already dominates Nyassa, and sweep away the slave-trade forever, substituting Christian schools and churches and a lawful commerce.

The fact—for which, as individuals and a Church we must express humble and hearty thanks to God—that the Free Church has been led to command the Zambesi, Shuré, and Nyassa approach to the heart of Africa, lays upon us the greater responsibility. It is not missionaries only, but the president of the Royal Geographical Society, who look forward to the time when the problem of "forming a line of communication, chiefly by water, between the mouth of the Zambesi and the Victoria Nyanza, and so to the Nile," shall be solved. These calamities, both on Tanganyika and Nyanza, shew that the key has been placed in the hands of the mission which commands the route from the Indian Ocean to the head of Nyassa, and is surveying a road to Tanganyika.

On the east coast our American and Baptist brethren are not idle. The Congo Mission of the latter is advancing. The result of the study by Dr. Means of our own and other lake missions is that the American board have resolved to use the noble Otis bequest of nearly £200,000, partly in penetrating towards the Upper Zambesi from St. Paul Loanda, by the Coanza river, first establishing a mission on the elevated plateau of Bihé. Thus, from east as well as west and south, Africa is being taken possession of for Christ, amid hard-hip and toil, sickness and death, but with many a token of the favour of Him in whose name the enterprise goes on, and with the sure hope of glorious success.

THE DANGEROUS CLASS.

In a great many of our Canadian exchanges grievous complaints are made of young half-grown blackguards and loose fellows of the baser sort in general, gathering in knots at street corners, especially in the evening and on Sabbath afternoons, and there indulging in noisy horse play, with foul language and correspondingly foul practices—smoking, shouting, squirting tobacco juice at windows, insulting ladies and any decent person that may happen to pass, etc. In short the ruffian dangerous element among the young must be shockingly on the increase if half of these statements are true. And we rather fear it is. In some respects there is not a more detestable creature on the face of the earth than a gawky, half-grown, or whole grown lad, with his hat on the side of his head, a cheap cigar or an imitation meerschaum in his mouth, his hands in his great-coat pocket, with peg-top pants of a loud pattern, high heeled boots of fiducious make, a vacant, impudent leer on his prematurely vicious and sodden countenance, and surrounded by half a dozen younger candidates for the same degree in the same school, to whom his words are as scripture and his oaths as wit. Dr. Arnold of Rugby used to say he never felt so indignant and so helpless as when he saw a big bad boy, of this kind, the oracle of a group of juniors whom

he was corrupting as fast as he could, and yet in such a way that he could neither be prevented nor punished.

It ought not to be difficult for Christians to say what is the great remedy. And surely that ought to be applied with tenfold zeal and liberality when in every village, town, city, and country district of our Dominion, the evil is both clamant and increasing.

Many years ago a grave, thoughtful, Christian man who had taken a prominent hand in establishing a church in a certain locality, remarked to a friend as they watched the antics of a group of such lads perched on a snake fence near by, "They blame us for having opened this station too soon. We have been too late. Don't you see? We have lost a generation." How many all over Canada could re-echo the cry and sympathize with the sorrowful regret. It won't do, however, to indulge in mere regret. The corruptors of our youth are all at it and always at it. If the plague is to be staid, those who say they have the one only and effective remedy, must be ready to go as far and risk as much.

A SEASONABLE SUGGESTION.

A much respected correspondent writes to suggest the pressing necessity for special persevering prayer as the chief and most effective instrumentality, in the circumstances, for replenishing the coffers of our different missionary schemes. We have no doubt that there has already been, and is now, a very large amount of this. Without it there would be very little hope of anything else being greatly if at all effective. We are quite sure that our correspondent does not for a moment call this in question. In addition, however, he would have a special season set apart for this purpose, when the Church as a whole might unite in earnest importunate supplication to Him whose are the silver and the gold and who has the hearts of all men in His hand, that He would be graciously pleased to pour out on all His people a spirit of greater liberality and deeper interest in the advancement of His cause in the world, and by making them realize more vividly what they as individuals owe to redeeming grace, lead them to exert themselves correspondingly in the good work of spreading that glorious Gospel which has brought so much peace to their own consciences, joy to their hearts and brightness and purity to their several homes.

The reasonableness and propriety of such a suggestion are unquestionable. If professing Christians really believe in the efficacy of prayer at all, they will need no urging to take the hint and act upon it. The testimony of some of the best and holiest of men is that for God's work they always got all the money they really asked for and actually needed; and, acting on the same principle and engaging in the work in the same spirit, we do not think the Presbyterian Church in Canada will meet with a different experience or will have to give a different testimony.—*Canadian Presbyterian.*

THE GOSPEL'S GOOD WORKS.—IV.

I name as another good work of the Gospel, the securing of civil liberty for the people wherever it is generally believed. It has been alleged by many of its enemies, indeed, that the Bible is an enemy to freedom, but they who so speak know "neither what they say, nor whereof they affirm." They reason from that abnormal state of things, when, amid the corruption of the Church, priest-craft and king-craft were in alliance for the oppression of mankind. But they are wilfully blind to the condition of affairs in the world at the present time. Take the map of the globe, and ask what those countries on it are which have the fullest measure of civil and religious liberty, and you will find that they are those in which the Gospel of Christ is most widely known, most generally believed, and most commonly obeyed. What has made this nation? How comes it that we have here such a measure of liberty as makes us the envy of the world? Without fear of contradiction I reply that we owe these things to the leavening and pervasive influence of Christianity among us. The Bible, indeed

contains no treatise on civil government, but its principles lay the axe to the root of every form of despotism. Jesus has taught us not only to assert freedom of conscience for ourselves, but to respect it in others, and defend it for them; and in contending for liberty of conscience, Christian men—building more wisely than they knew—secured the highest form of civil freedom. Nay, more, the Lord has taught us to "honour all men," because they wear the nature which He consecrated by His incarnation; and wherever the mystery of His cross is even dimly understood, men are disposed, while receiving salvation through it, to sacrifice themselves for others' good. Hence the whole spirit of Christianity stimulates men to look not only on their own things, but also on the things of others, and that is the disposition out of which true liberty is born. See how all this is established by the history of the Protestant Reformation. Wherever in the sixteenth century the Gospel found a foothold in Europe, it cleared forthwith an asylum for liberty, which by and by became the headquarters of propagandist activity on its behalf. The name of Geneva is as prominent in the history of the progress of European liberty, as it is in that of religious reformation; while, on the other hand, the nations which in those days stamped out the incipient workings of spiritual reform, are those whose histories since then have been darkest with despotism or red-dens with blood. Nor is this all. How came it that the revolution of 1688 in England, was a new start for liberty, making every son of Great Britain proud of that

Land of just and old renown,
Where freedom broadens slowly down
From precedent to precedent,
Where faction seldom gathers head,
But by degrees to business wrought,
The strength of some diffusive thought
Hath time and space to work and spread?

How came it that the Revolution of 1776 secured the independence of this Republic, set up a new asylum for liberty, and brought into birth the institutions of the New World to give an impulse to freedom in the Old? How came it, I ask, that these things are true of England and America, while the Revolution of 1793, in France, went out in a deluge of blood, and settled into a deeper, darker despotism than that which it removed. How could England exchange James the Second for William the Third; and America exchange George the Third, with his divine right obstinacy, for a Republic and freedom; while all that France could do was to put Mirabeau, and Danton, and Robespierre in the place of Louis the Sixteenth? Go below the surface and you will find the reason in the Christianity of England and America, and in the infidelity of France. Ah! I would that they who are carried away by the plausible arguments of modern demagogues against the Gospel could but be made to read history aright, and then they would discover that the Gospel, purely preached, earnestly believed, and faithfully obeyed, is as really the palladium of civil liberty, as it is the revealer of life and immortality beyond the grave. Is it an evil thing to secure liberty to the oppressed? Is it an injustice to give freedom to the slave? Then stone the Gospel to the death, for it has been guilty of these evils. But if these are not evil things; if, instead of being evils, we honour, above all others, the names of the Hampdens, the Russells, the Wilberforces, the Washingtons, and the like, who have done so much to advance human liberty, then in simple consistency let us place highest of all the name of Jesus Christ, as being, in deed and in truth, the Liberator as well as the Redeemer and Regenerator of humanity.

But if all this be so, shall we be content merely with forbearing to oppose the Gospel? Must we not in consistency go farther and accept it for ourselves? Would not enlightened self-interest prompt us to receive into our hearts its principles, and to give unto the Lord Jesus himself the homage of our lives? And if it be, as, in the light of such passages of Scripture as the section which has to-day been before us, we must say it surely is, that Jesus is one God with the Father, then our duty and our interest go hand in hand, and we must admit that He has an undoubted

right to our worship and service. Will you give Him yours? And will you give them now? You are His by creation, you are His doubly by redemption, for He has bought you with His precious blood, and you are His "purchased possession;" become His also by your own voluntary consecration, and then all the blessings which He died to procure, and is exalted to bestow, will be conferred on you.

Then, having accepted Him for yourselves, diffuse the knowledge of His name among others, that they may obtain the same advantages that we enjoy. That which has been so good for Britain and America, will be equally beneficial to India, China and Japan. Spread it, then, to earth's remotest bound, that wherever the blight of sin has fallen, the blessings of salvation may be received and enjoyed. If it is good for us in the East of this great Continent, it must be equally for those who are building up the waste places in the West. Therefore, by every means in your power let it be your care to secure that the Gospel shall be sent to every new settlement, and a church maintained among every company of emigrants. The life of the Church depends on its aggressiveness, and the permanent prosperity of the country can be secured only by its being thoroughly evangelized.—*Rev. W. M. Taylor, D.D.*

WORDS IN SEASON.

Who among us has not proved their efficacy at one time or another? They may be read or spoken, they may be a part of the ripe counsel of some sainted one, they may fall from the wise lips of a thoughtful friend, they may come to us anonymously in newspaper column or bit of verse, yet all the same they accomplish their mission. They restrain, or impel, guide or withhold, as may be, and leave us often but half conscious of the influence under which we have acted.

Perhaps we are away from home, seeking rest and refreshment in a visit, and the Sabbath morning finds us somewhat averse to movement, inclined to spend the long, bright hours in reading or musing on some cool verandah.

But a "word in season" comes to us. A line, perhaps, in the church paper, or verse in the book beside us, and our hearts are warmed with a new glow of love and desire. We cast off the dulness of ease-loving thoughts. We go thankfully and humbly to the house of God, and returning thence gladdened and strengthened, the word in season has done its work, whether we remember or forget it.

And again, we are perplexed, cast down, well nigh discouraged. We feel that the clouds were never so dark, the outlook never so hopeless, the morning never so tardy before. Suddenly, to our fainting hearts comes the cordial of a word of cheer. Encouragement, consolation, sympathy are found, are ours in a moment; and straightway the heavy burden is lighter, because hope revives and courage comes with it, and we go on our way blessing the word in season.

Is it not a glorious office to be able to speak such words? True, they may be, and often are, but obscure in their origin and limited in their sphere. They may be unknown to the world at large, unprized even by the majority of the small circle who hear them or read them. But there are some hearts to which they speak, some aims they strengthen, some actions they determine, and in so doing they have done their work.

And perhaps in the hereafter, many a saint shall know (if such a thing be possible), a yet deeper gladness when learning that some word spoken here below had helped and cheered a fellow-saint toiling painfully heavenward.

LIVING EPISTLES.

Consistency is a jewel; but sometimes, even in the lives of some ministers, and others, we are led to inquire, "Where art thou fled?" I have known a few men who were fine preachers in the pulpit, and so coarse and waggish in every-day life as almost to destroy the effect of their pulpit ministrations and their Christian usefulness altogether.

I have often thought of the old African's observation to the minister: "Massa, when I sees you in de

pulpit I thinks you ought never to come out, an' den, when I sees you out, I thinks you ought never to go back." How applicable is this home thrust to many others, as well as to preachers.

The world will know us, and read us hence the importance of being every day Christians, consistent in everything and in every place, shewing to the world that we have been with Christ, and not make it necessary for them to go to the church on Sabbath to find it out; if we do, many will never know it, for they do not go there.—*St. Louis Observer.*

NOTHING TO YOU!

By an eminent Scotch Divine, for Christians who deem it no harm to use their liberty for drinking alcoholic drinks.

Is it nothing to you, O Christians,
As you sit round the board,
When the feast is spread before you,
And the rich, red wine is poured,
That a mighty spirit of evil
Lurks beneath its flow,
While pleasure floats on its surface,
That danger is hidden below?

Is it nothing to you, though that spirit
Walks to and fro through the land,
Sowing the seeds of misery
Broadcast on every hand;
That those seeds are to cause a harvest
Of poverty, death, and woe,
Of ignorance, crime and madness,
And you are helping to sow?

Still does the wily tempter
Whisper his oft told lie
Into the ears of his victim,
"You shall not certainly die."
You may drink, for, look at the Christians!
Do they not drink of it, too?
And the listeners fall as they listen,
And is *this* nothing to you?

Ye have the gift of knowledge;
Ye are standing fast in your strength.
But that which is now your servant
May become your tyrant at length.
Would you teach your little children
To utter the Saviour's prayer,
"Lead us not into temptation,"
Then lead them and leave them there?

The path is dangerous and slippery
Which they see you safely pursue;
But they may follow and perish;
And is this nothing to you?
Thousands are struggling before you,
In the dark and fearful wave
Which hurries them down to destruction,
Will you reach no hand to save?

But if with a generous effort,
A rope to their aid you send,
That rope will prove unavailing
If you hold not the other end;
Would you draw the perishing drunkard
Back to the shores of hope,
Yourselves must give him the courage;
Yourselves must hold the rope.

Is it nothing to you, O Christians,
By the blood of Christ redeemed,
That through you the name of Jesus
Is by the heathen blasphemed,
Because, along with the Gospel,
The poisoned cup you bring,
And ruin them, soul and body,
With the accursed thing?

Ye are called with a holy calling,
The lights of the world to be;
To light up the lamp of the Gospel,
That others the path may see.
But if, while bearing it onward,
You lead the feeble astray,
And they fall in the hidden pitfalls,
Oh! what will your Master say?

Away with the evil custom
That makes your lamp burn dim!
He gave His life for your ransom;
Will you give up nothing for Him?
Away with the evil custom!
Throw the fetters of self aside;
Nor destroy with your strength and knowledge
The souls for whom Jesus died.

ADVANCED THOUGHT.

The advocates of "advanced thought" are diligently engaged in the endeavour to obtain admiration for and imitation of the life and works of Goethe. In his last days he made this confession: "When I look around me and see

how few of the companions of earlier years are left to me, I think of a summer residence at a bathing place. When you arrive you first become acquainted with those who have already been there some weeks, and who leave you in a few days. This separation is painful. Then you join to the second generation, with which you live a good while, and become really intimate. But this goes also, and leaves us lonely with the third, which comes just as we are going away, and with which we have, properly nothing to do. I have ever been considered one of Fortune's chiefest favourites; nor can I complain of the course my life has taken. Yet, truly, there has been nothing but toil and care, and in my seventy-ninth year, I may say that I never had four weeks of genuine pleasure. The stone was ever to be rolled up anew."

As Goethe had no well-founded hope for the life to come, his life here, according to his own acknowledgment, was not worth living.

Contrast with these confessions the grateful review and exciting expectation of the great Apostle to the nations: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day."

That was a life worth living.

We joy in the radiant season,
The time that we love the best,
When the sea's calm flow, and the sunset glow,
Are bringing the needed rest.
O! sweet is the Autumn golden,
And glad is the early morn;
And soft is the light that falls at night
Upon the whispering corn.
For all the world sings happy lays,
And our hearts are stirred to songs of praise,
And God comes near in these holy days,
For our Heavenly Father knoweth
We have need of all these things.

MAKING THINGS EASY.

There is no small art in taking things easy, so long as we must suffer annoyances in this breathing world, saying as little as possible about them, and making no parade of our martyrdom. If making a fuss and rendering everyone else about us uncomfortable in any way abated the ills that flesh and spirit are heir to, there would be some slight excuse for the folly and selfishness; but since we cannot escape tribulations of one kind or another, fretting only aggravates them. Either let us be silent and endure, or take arms against our woes, and by contending end them. In general, he who makes no ado is supposed to have no troubles of his own, or an organization so inferior that it is not jarred out of tune by the rough usage of fortune; to make the very worst of every trouble, big or little, from the fracture of a teacup to that of a skull, is considered by many a proof of great sensibility and depth of character, while he who pursues the other course, who endures reverses, slights, injuries, pin-pricks of annoyance, agues of anxiety, physical and mental neuralgias, without reporting them to every passer, and howling his grievances into the ears of every listener, is spoken of as of fibre too coarse to feel acutely and suffer keenly. "It is his temperament," we are told. "He takes nothing to heart." Some one, however, wittily advises us: "Never tell your misfortunes; nobody likes to have unfortunate friends." But in spite of this warning many seem to think that disaster itself is a recommendation to favour; that they deserve a bonus for serving as a target for fortune's arrow; and they are not seldom acutely jealous lest some other should be deemed their superior in suffering. In the meantime, everyone has a welcome for the person who has the good sense to take things easy. It is comfortable to be able to agonize over one's own trials, to "a mind at leisure from itself." The person who can go without her dinner and her Spring suit and not advertise the fact; who can lose her purse and keep her temper; who makes light of a heavy weight, and can wear a shoe that pinches without anyone being the wiser; who does not magnify the splinter in her finger into a stick of timber, nor the mote in her neighbour's eye into a beam; who swallows her bitterness without leaving the taste in other people's mouths; who can give up her own way without giving up the ghost; who can have a thorn in the flesh and yet not prick all her friends with it—such a one surely carries a passport into the good graces of all mankind.—*Bazar.*

BE CIVIL TO CHILDREN.

There is not care enough taken on the part of many parents and teachers to be civil to children. Children are taught—or have been, or ought to be—to be respectful to their parents and older people; but the converse obligation is not often enough insisted on or practised. There is no reason in this. If there be more in older persons to call forth respect, which may not always be true, there is also with them, or ought to be, more capacity for shewing respect, more knowledge, and judgment and practice in courtesy. They are thus looked upon, with propriety, by the children themselves as models in this particular. The pattern is often a poor one. There are teachers in our schools who have yet much to learn in this matter. They will find themselves repaid, they may be sure, in many ways, apart from the public benefit, if they will be civil to their scholars, after the most genuine fashion, and with most scrupulous care.

THE
CANADIAN INDEPENDENT.

TORONTO, THURSDAY, JANUARY 1st, 1880

All communications for the Editorial News of Churches and Correspondence Columns should be addressed to the Managing Editor, Box 468, P.O. Toronto.

Pastors and church officers are particularly requested to forward items for "News of the Churches" column.

EDITORIAL.

IN June last, immediately after the Union meetings, the Committee of the INDEPENDENT PUBLISHING COMPANY did me the honour of an invitation to assume the editorial management of his paper. Engagements of various kinds pressing heavily upon me seemed to preclude assuming any fresh duties, and I therefore had to decline the request. This was, however, renewed in October, and after some delay, and with many doubts and misgivings, I consented to undertake the responsibility for one year, trusting that the assistance and support freely and generously promised, would make the burden lighter than it would otherwise prove.

The connection thus formed is not altogether a new one. It is not far from twenty-five years ago that I first began to write for the INDEPENDENT (then for a time, as now, a weekly), and for some years under the editorship of the Rev. W. F. Clarke, and subsequently of the Rev. F. H. Marling; I was a constant contributor to its pages; and in renewing work long discontinued, I am not entering upon an altogether unknown field.

I must ask the aid of our ministers throughout the country; they can give it most efficiently by forwarding from time to time items of interest in connection with their work, or the work of others in their neighbourhood; nothing is so acceptable as fresh, crisp news, and that must come from many sources. It will, I am sure, gratify the readers of the INDEPENDENT to know that those ministers upon whom the burden of its issue has hitherto fallen will continue their aid, and that contributions from the Revs. John Wood, R. W. Wallace, Joseph Griffith, and J. B. Silcox will appear from time to time.

I do not desire to sketch any new programme, to erect any fresh platform, or to make any promises, further than to say, that substantially in harmony with the faith and traditions of our churches myself, the paper will, as it ought to do, represent them faithfully, while it will be as in the past, true to its name, and remain "independent."

HENRY J. CLARK.

Toronto, Dec. 31st, 1879.

A REVIEW AND A QUERY.

OUR Presbyterian friends are issuing a series of tracts on topics connected with their Church-life and practice. One of the latest of the series has been laid on our table. It is a lecture by Principal Macvicar of Montreal, delivered at the recent opening of the College session in that city. The theme is "Hindrances and Helps to the Spread of Presbyterianism." We have read it over very carefully, and have been rather surprised at the somewhat gloomy tone in which Dr. Macvicar presents the long list of hindrances to Presbyterian progress. In fact, a man less manly, less honest than Dr. Macvicar would have sought to hide the defects to which he alludes, believing it would have been safer to cloak them than to let them be known. But the Doctor says he has "unlimited confidence in truth of any sort, and a strong conviction that the time has come when the truth on this subject should be spoken out." Such words reveal his candour and fearlessness, which we cannot fail to admire. And in alluding to the lecture, we are not doing so with a feeling of exultation that Dr. Macvicar and his friends find serious hindrances in furthering Presbyterian ideas, but we wish in all kindness towards others to further what seems to us to be the truth.

We have room for but one quotation from the lecture, which cannot fail to commend itself to the friends

of Congregationalism, as language very familiar to them. Dr. Macvicar had been speaking of the higher courts of the Presbyterian Church, and had asked whether they have not through some cause or other "virtually become clerical." This he says "is a great weakness." He then proceeds to elaborate this point in the following words, pp. 16-18

"It is possible, moreover, that these courts may exhibit a disposition to ignore the well defined rights of the people. There is grave danger in any such tendency in the present day. Respect and veneration for authority of this sort has passed away, and it is well that it should be so, whatever ecclesiastics may think about it, because it was only a religious superstition which held sway as the Church was ignorant, inactive and corrupt. The truth is, that in the Apostolic Church the people exercised their power not only in the election of all office-bearers, but also, under certain restrictions, in maintaining discipline, in seeking the edification of the Church, and in determining doctrinal matters. It was to the people, not to ecclesiastics exclusively, but to the whole 'Church of the Thessalonians in God the Father and in the Lord Jesus Christ' that the Apostle Paul wrote, etc., etc. Not only so, but you recollect how in grave doctrinal matters the people were associated with the apostles and elders. The decision touching the case from Antioch before the Synod of Jerusalem is formulated in these words: 'Then pleased it the apostles and elders with the whole Church to send chosen men of their own company to Antioch with Paul and Barnabas' (Acts xv. 22); the utmost care being taken to guard against the slightest semblance of anything looking in the direction of an Hierarchy, and to bring out the idea that the Church of Christ is not so much a *status* as a *libertas* in which the rights of all the people and even the feeblest member are most fully secured. This is the true Presbyterian, and, as we believe, apostolic, conception of the Church; and hence Presbyterianism rightly administered secures all the freedom, and popular rights, and spiritual purity of communion which can be claimed for Congregationalism without its facilities for disintegration, its incapacity to deal with heresy and ministerial aberrations, and its practical denial of the visible and organic unity and true catholicity of the Church.

"But has Presbyterianism been always administered in this liberal spirit, or has not mere ecclesiasticism been sometimes unduly magnified? Have we sufficiently emphasized this conception of the church as a *libertas*—a living spiritual body in which every member has his own functions and inalienable rights? We may be sure of this, that all unwarrantable ecclesiastical meddlings with the Scriptural rights and powers of the people are grave hindrances to the growth of our system, especially among intelligent, educated and independent people."

So much for Dr. Macvicar's own words. May we not now ask, are not these carefully uttered statements the very photograph of the statements made by our forefathers, and echoed by us in pleading for the people's rights in the churches of Christ? One would almost think that they had fallen from Congregationalist rather than Presbyterian lips. And what meaning is enshrined in them? Is not this the meaning, that Presbyterianism has not always been careful to cultivate the democracy in its churches? Is it not a plea for the acknowledgment of the democratic spirit, and making allowance for its untrammelled exercise? Does it not demand the lifting up of the people to a joint occupancy of power with the officers in the church? Is it not the avowal of the justice of the principle of popular rights, so long desired and demanded by Congregationalists? To our mind, this is the only fair construction to be placed on Dr. Macvicar's words. And we thank him for daring to speak them.

On one point in the extract given we have a different word to say, where the Doctor speaks of the "facilities for disintegration, incapacity to deal with heresy and ministerial aberrations, and practical denial of the visible and organic unity and true catholicity of the Church," which he sees in Congregationalism. "Comparisons," it is said, "are odious," but we may be pardoned asking whether Presbytery kept Presbyterianism in England from disintegrating? The want of it, may be the reply, caused the disintegration. The Congregational body wanted it, yet they never came under the reproach with which the Presbyterians reproached themselves in 1840. "Socinianism, mournful to tell, has for a time usurped the pleasant places, Ichabod is written on its walls, for the glory is departed." Is the Doctor, moreover, ignorant of the fact that a Presbytery convened, not a thousand miles from Montreal, in the memory of heads not gray, for the purpose of dealing with an erring brother, were prevented from so dealing by being themselves made chargeable with certain aberrations of their own. The

truth is that neither Presbytery nor anything else can save a Church from its own undoing, or compensate for that life which is only found by the individual drawing near to God.

It is sometimes asked whether Presbyterians and Congregationalists will ever unite. Time only can answer that. But we feel constrained to say that if such views as Dr. Macvicar has uttered in the tract from which we have quoted, prevail to any considerable extent in the denomination to which he belongs, it does not seem among the impossibles that these two branches of the Christian Church may yet find some platform of agreement, and may yet march forward under one flag. But the future alone can make that plain. Meanwhile we contentedly wait and work.

NEW YEAR RESOLUTIONS.

YOU have attended your New Year prayer meeting, it has been a time of deep feeling and solemnity, you have reviewed the past and felt how far short your life has fallen of the requirements of the Gospel and your own privileges. In view of this you have resolved that by God's grace the future shall be better than the past, more worthy of the profession you have made. But perhaps the feeling has been vague, it has not taken definite shape and form; wanting this it will be like "the morning cloud and the early dew" pass speedily away and leave no trace behind. Suffer us to indicate in a few words some channels of action into which these feelings may flow and carry blessings with them. Let them affect:

1. *Your Pastor.*—He is not all that you would wish him to be—likely enough, seeing that he is but human; but you will admit that he is a good man and anxious to do good; give him then your hearty support and sympathy. Speak well of him, and encouragingly to him. You will find that he is a better and more useful man for all you thus do and say.

2. *Your Church and its Services.*—Be in your place as regularly as possible, Sabbaths and week-days; don't think that you are only one and that your presence or absence will make no difference; it does; it is an encouragement to those who do come, the absent will hear of it and feel it as a reproach. Do not begrudge your means; you are a steward for the Master. What have you that you have not received? Give freely, as God hath prospered you.

3. *Your Sunday School.*—Teach, if you can; if not, encourage those who do, by shewing interest in their work. Help by sending scholars. Visit when you can; and give of your substance for the carrying on of the work.

4. *The Home Missionary Work.*—Don't let your sympathies and efforts be confined to your own church. Through the length and breadth of the land there is work to be done, there are struggling Christian pastors, hardly worked and poorly paid, vast districts calling out for the Gospel. Let them have your sympathies, your prayers, and your aid—the fields are white for the harvest. Don't rest with praying the Lord of the harvest to send forth labourers, help them to go.

5. *Our College.*—The future of our churches largely depends upon our college; make it strong, efficient, not leave it needy and struggling, and it will send forth men who will be a power for the Church of God.

Finally, *Your paper.* Let it receive a share of your New Year good wishes. It is in the hands of an editor who has assumed a heavy burden in addition to his many duties, out of a simple desire to aid the work. No money would have tempted him to undertake it, but he does it for the cause. Help by subscribing yourself and inducing others to subscribe. What it may become, or do, depends upon the support it receives from the churches.

These are far from being all, but if your heart moves out in sympathy to these, it will not rest on them, but will look abroad and rejoice to aid so far as possible, in everything that tends to elevate and bless humanity. Thus your New Year resolutions will bear precious fruit, and you yourself will be a better and a happier man.

WILL the pastors of our churches kindly take note of the circular of our Business Manager in relation to the INDEPENDENT. Copies have been freely distributed, and are no doubt in the hands of most of our readers, and will all our friends, ministers especially, interest themselves in having this circular brought under the notice of those not yet on our subscription list.

WE read that the Bishop of Manchester in a recent sermon said the true way to bring back prosperity to England was for every man to realize that he was a part of England, and that he had to do his individual part in securing it. A true word, and equally true of Church life. Let every member feel that he is a part of the Church, that his efforts and labours are needed to secure its prosperity. This, instead of blaming the pastor and officers, will under God build up a strong, earnest and working Church.

WE wish our friends a very Happy New Year—happy in the best and highest sense—the happiness which the true Christian life alone can give—peace with God and peace with man. The year may bring with it trials, sorrows, difficulties, but amid all we can rest on our Father.

"E'en let the unknown morrow
Bring with it what it may;
It can bring with it nothing,
But He will bear us through."

WE commend to our Sunday school friends the sermon of the Rev. John Burton on the "Worship of the Wise Men," on another page. It will be found very helpful to those who have to teach the lesson next Sunday, as we are sure that it will be interesting to all.

THE Roman Catholic Archbishop of Toronto who has just returned from a visit to the Pope, and who had a public welcome from his people, gave utterance in his address on that occasion to what, considering the source, was a remarkable expression. He said, in effect, that while his prayers had been constant for his children during his absence, he did not pray for them alone, but for those who were "to call them by the name they themselves chose—Protestants." Our Lord said that he had other sheep which were not of this fold, and he believed that many Protestants were sheep of Christ, and he prayed for the time when there might be but one fold under the one Shepherd, Jesus Christ. If we could feel sure that this was guileless and free from Jesuitism, we should hail it as a mighty advance towards liberality and true Catholicism.

News of the Churches.

GUELPH FIRST CHURCH.—An installation service was held in the First Congregational Church edifice, Guelph, on Thursday evening, December 18th, 1879, to recognize the pastoral relation formed between the Rev. D. McGregor, M.A., and the church. The opening exercises were conducted by Revs. J. Howie and A. F. McGregor. The Rev. C. Duff gave a statement of Congregational principles. The new pastor gave expression to his views both doctrinal and with reference to ministerial work in reply to questions by Rev. J. Unsworth, who afterwards offered prayer and extended the right hand of fellowship to Mr. McGregor on behalf of the ministers present. The Rev. H. D. Powis then addressed the pastor, and Rev. C. Duff the people, concerning the connection formed and the obligations and duties involved. On the following evening a welcome tea meeting was given by the ladies of the congregation in the basement, the guests adjourning afterwards to the church where interesting addresses were delivered by Revs. Dr. Wardrop and J. C. Smith (Presbyterian), Rev. J. Coutts (Baptist), and the ministers before mentioned, accompanied at intervals by music from the choir. Mention was also made of letters expressing sympathy and kindly welcome to the new pastor, received from other ministers of the city who were unable to be present.

TORONTO—BOND STREET.—The Rev. T. W. Handford, pastor of the church, was the recipient of a very

pleasant and useful surprise in the shape of a purse containing fifty British sovereigns, which was presented to him by his church and congregation on Christmas eve, accompanied by the following address.

To the Rev. T. W. Handford.

DEAR PASTOR AND FRIEND,—On behalf of the members of the Bond Street Church congregation, the pleasant duty devolves upon us this evening of asking your acceptance of the accompanying purse as a slight token of our unswerving affection and esteem. The year now drawing to a close has been an eventful one in our church history and we look back with deep gratitude on your acceptable and unwearied ministrations. You have in the past "rejoiced with those that rejoiced, and wept with those that wept," and we fervently pray to Almighty God that the coming year may unite pastor and people still more closely together, and that 1880 may prove rich in spiritual and temporal blessings. We feel that we are on the threshold of a vigorous, energetic, helpful church life, and that with Christ for us, it matters not who shall be against us. We would desire to include Mrs. Handford and your son in our Christmas greeting. May God pour out His choicest gifts on you and yours. In their own homes your people will remember you at the throne of grace, and we now more publicly wish Mrs. Handford, Frank and yourself, "a merry Christmas and a very, very happy New Year."

Signed on behalf of the Bond Street Church and congregation,

L. C. HAWKEY,
WM. McCARTNEY,
PHIL. E. BISHOP,
THOS. EIGAR,

ROBT. BARBER,
C. A. KELLY, JR.,
W. A. HALLIDAY,
MARK H. IRISH.

Mr. Handford pleasantly thanked the friends for their golden surprise, expressed the happiness he had in the work, and his determination to devote his best energies to his charge. The proceedings terminated with the benediction by the pastor.

Correspondence.

OLD STANDARDS AND NEW DEPARTURES.

To the Editor of the CANADIAN INDEPENDENT.

SIR,—The world moves—tyrants, demagogues, Vatican decrees, ecclesiastical thunders, notwithstanding and nevertheless. Granted that in the Bible we have a Divine Word—a rock that never can be moved, men's apprehension of its truths in their application to life and life's hopes are ever widening "with the process of the sun." Thus it is that creeds become antiquated, obsolete, eventually forgotten, though, as stepping stones by which men rise to higher things, they are by no means to be despised, or buried without a loving "In Memoriam" over their grave.

It was once pleaded before an ecclesiastical tribunal by one at its bar for heresy, that a distinction evidently exists between a Church formulated, and that Church as it actually exists, a creed being only the highest wisdom of a particular time and place. Hence in States there is always a quiet slipping away from old laws without waiting for any formal repeal, as some of the old statutes of England are lying dead, not by any legal executioner, but by long emaciation and final neglect of friend and foe; so in all formulated creeds, Catholic or Protestant, there is a gradual but constant decay of some article or word which was once promulgated amid great pomp and circumstance. And yet no Church is willing to confess its past folly, and repeal the ungenerous or the untrue. All, Catholic and Protestant, agree to remain silent.

With regard to the facts thus indicated, no reasonable doubt can exist, whatever opinion may be formed of their desirableness or honesty. The dark theology of Jonathan Edwards has disappeared from the pulpits that still reverence his memory, and the hard logic of Calvin has been so softened in the shading by those who are called after his name, that it is questionable if Beza, rising from his grave, would recognize the institutes of his master. Not looking with alarm upon this surging onwards, passing old landmarks on the shore, we are nevertheless not disposed to find fault with the quietly slipping away from, rather than the open disavowal of, words that are dead; and in these days of Agnosticism men may well hesitate to remove violently old landmarks, not knowing where the next may find its rest. We fully realize the greatness of the work done, and the heritage bequeathed by the sturdy heroes of old, and reverence them with a filial

devotion, not so, however, when they are resurrected with all their faults by some devotee, and pressed to the fore as the infallible leaders of to-day.

"The living faith of the settlers old
A dead possession their children hold,"

is often a true couplet. If old standards are of worth, they have such worth as rallying points, not as cast-iron moulds for thought.

In a lecture delivered in the Presbyterian College, Montreal, Principal Macvicar, speaking of the hindrances to the spread of Presbyterianism, kindly rates outsiders for grossly misunderstanding or misrepresenting true Presbyterian doctrine. That Presbyterianism *actual* is misunderstood may be true, but that they who have not entered its arcana should think of it as the Principal declares many do, is at least pardonable, if, as the lecture would seem to indicate, the Church *formulated* is to be taken as identical with the Church *actual*; e.g., the Westminster Confession of Faith is said to "accurately and admirably" formulate the principles of the Presbyterian Church. In that Confession there are say two hundred dogmatic declarations; it is a mark of marvellous insight on the part of the compilers that still so few have been even silently departed from by a body representing so much, not only of Gospel faithfulness, but of Christian scholarship, as the Presbyterian Church undoubtedly is; but we submit that it is at least pardonable for outsiders (without having read, as the Principal suggests, "in some cheap story book or work of fiction,") to read a doctrine of predestination equivalent to fatalism in such words as these, "All those whom God hath predestinated unto life, and those only He is pleased in His appointed and accepted time, effectually to call," and it is only they thus effectually called who "truly come to Jesus Christ."

"These angels and men thus predestinated and foreordained are particularly and unchangeably designed, and their number is so certain and definite that it cannot be either increased or diminished." This looks very like fatalism to an outsider, especially when described as "accurately and admirably" formulating the principles of the Church, and though certain common operations of the Spirit are given in common to all men, yet the "effectual" operations of grace are exclusively confined to the elect,* and the rest inevitably passed by; and there are minds so constituted as to feel and that keenly, that if it is in my power to rescue from death one struggling in the wave, and I pass by, that my passing by is equivalent to my drowning that unfortunate to death. The expression moreover "elect infants," in the Confession chapter on "effectual calling," suggests, until explained away, the non-elect, and there are those who under the shade of that ambiguity commit infants of unbelieving parents to uncovenanted mercy.

Whether the Catechism declaration that the wicked after judgment are cast out to be punished with unspeakable torments both of body and soul with the devil and his angels for ever "accurately and admirably" formulates the teaching from Presbyterian pulpits to-day, must be left to the decision of those who have, what the writer has not, the opportunity of hearing the general tone of pulpit ministrations, and "the gross perversion of what constitutes our belief lamentably prevalent" in deducing from the Church standards a "doctrine of reprobation which represents God as creating countless millions of men for the very purpose of dooming them to endless torments" may be, to some extent excused, when we place in parallel lines, first the fact that at least in historic times vast millions of the human race have lived and died in heathen darkness, away from the light of the gospel, and then read these dogmatic utterances, "God hath for His own glory unchangeably foreordained whatsoever comes to pass in time, especially concerning angels and men," and whilst electing some out of His own free love hath also "passed by and foreordained the lost to destruction and wrath, to be for their sin inflicted, to the praise of His glory and justice," and

* The words in the lecture giving the misunderstanding of doctrine are, "we delight to limit the gospel call, the offer of mercy, and the operations of grace, exclusively to the elect."

moreover that they "who having never heard the gospel cannot be saved." Such facts admitted and such utterances in their baldness pave the way, at least, for such misunderstandings, if they be misunderstandings, of which the Principal complains.

Carbone? may be asked concerning this letter. We are very far from attributing to the actual Presbyterian Church the teachings or belief indicated in these extracts, only let this fact be realized, the Church whose principles are said to be "accurately and admirably" formulated in the Westminster Confession and Catechism, has equally with the Congregational churches of New England, which acknowledged the same formula, quietly slipped some of its moorings, and that its hold upon the mind of the religious public is due thereunto. In other words, the rigidity of strictly formulated churches is yielding to the leaven of that principle which the Congregational body has ever maintained, that while a declaration of principle is expedient, such a declaration as that for instance of the Congregational Union of England and Wales, yet subscription to any human formularies cannot prove a permanent vital bond of union as such, and that when used, as they often are, to coerce liberty of inquiry or conscience, are positively injurious.

Let Congregationalists realize the fact, and believe that though by them much has been done under God's good guidance for religious liberty and right, something yet remains and calls for earnest life and work.

TRUTH.

Toronto, December 20th, 1879.

FROM NEWFOUNDLAND.

To the Editor of the CANADIAN INDEPENDENT.

By this time you will set me down a bad correspondent. When your new departure was decided upon, I promised to contribute from this sea-girt isle. They say, but I do not believe them, "it is never too late to mend." Certainly it is very nearly too late to get even one letter from your Newfoundland correspondent into the 1879 volume of the CANADIAN INDEPENDENT. If all goes well, next year I hope to make some amends for the shortcomings of the past.

May I say as regards the new shape and work of the CANADIAN INDEPENDENT, that we are much pleased here. We have got a fair list of subscribers, and I think all have "handed in." Perhaps we may increase in the coming year. We will try. We are much interested in all that concerns the work of our churches in the great Dominion. While we have very strong objections to a political, we have none whatever to an ecclesiastical confederation. The visit of our esteemed Brother Black has done good. He is regarded as a man of the right stamp—unostentatious, unselfish, true to his principles, and understanding them too. I think he would be welcomed again even on the same collecting business. Though I am writing from this far-off land, I am tempted just now to write something more about your own Canada. I spent two very pleasant months in Montreal this year, and if I am to say anything about that, I must say it now, or else forever hereafter hold my peace. The Rev. J. L. Foster, of Calvary, came to St. John's and worthily filled my pulpit. I stood in his place on the platform in Calvary Congregational Church, Guy street. I may say I found my lot cast among warm-hearted, earnest, loving, kind brethren. Many things about this new and promising church gave me much satisfaction—among these chiefly the Sunday school. There is a noble band of teachers, with a superintendent who is a guarantee for the success of anything he undertakes. I am sure if every Sunday school was induced to take the same deep, prayerful, *giving* interest in your Mission, there would be no lack of means. Missionary intelligence and donations to the funds form a part of the instruction, the latter a part of the exercises, of every Sunday. This is as it should be. Why not have the same plan in every school, large and small? Our chief dependence here for the present and the future of our Missions is upon the young. God bless the children, they are our joy and crown of rejoicing. The Sunday school is not complete that has not a Band of Hope, and a Juvenile Missionary Association.

So much for the Sabbath school. I would mention another institution in Calvary that I was much pleased with—the Wednesday evening meeting. The brethren took a lively interest in this. Perhaps for the purpose of drawing me out, or to shew their acquaintance with modern heresies, sometimes views were advanced that did not appear to me to be in harmony with the blessed old Book. Yet I must say there was no dogmatism, no contending for the sake of contention, but an evident desire to know the truth and to shew it. If men will seek the mind of the Spirit, we have nothing to fear, but much to hope for, from the present unusual spirit of inquiry. What we have most to fear is, that blind submission to the opinions of others because they happen to have acquired a name for goodness or greatness. If men will be wise above what is written, and find the largest half of their creed outside the Bible, we need not be surprised to hear them talk learned nonsense. But in some respects the condition of mind indicated by the questions proposed in our day is to be deplored. It may imply a state of heart far from rest and peace, and while this continues the soul will make no progress in holiness, and the life-work of the Christian cannot prosper. Few can afford to spend their energies in settling questions that have baffled the skill of profound thinkers in every age of the Church, and in the vain attempt how many leave undone a far greater work. "I became all things to all men that I might by all means *save some*." One soul saved by our exertions will yield us more joy in the far away ages of eternity, than our small contribution to the settlement of the controversy on the origin of species, or of evil, human depravity, evolution, etc., etc. Enough of this for the present. There are choice spirits in Calvary Congregational Church, and I will be greatly mistaken if you do not find much sympathy and help for your denominational work therefrom in the future. I can say nothing about the other churches in the city. I had not the privilege of visiting even one of them. The pastors were out of town, and with the exception of a few days with the venerable Dr. Wilkes, I was nearly as destitute of ministerial fellowship as I am in my island home. I can, however, very heartily recommend this plan of spending the pastor's holiday, provided you can get into a church so indulgent and thoughtful as I did. If I am not trespassing on your space, I would take this opportunity of thanking the dear friends in Montreal for their attentions, and of assuring them that I do not forget to bear them before the throne of grace.

If this will pass for an introduction to your columns, my next will be on Newfoundland affairs.

THOS. HALL.

St. John's, Newfoundland, Dec. 16, 1879.

Religious News.

THE Spanish Minister of the Colonies stated lately that all the Ministers had agreed to uphold the Slavery Abolition bill, which will be immediately presented.

It is said the unexpended balance of the fund raised in 1848 by Greeley, O'Connor, Emmet and others for the Irish sufferers, is to be handed over to relieve the present distress in Ireland. With the interest it reaches \$50,000.

C. S. WARD, late President of the Hartford, Conn., Gas Company, who died last week, bequeathed \$5,000 each to the American Board of Commissioners for Foreign Missions, American Home Missionary Society, Presbyterian Board of Home Missions, and the Presbyterian Board of Foreign Missions. The rest of the estate, upwards of \$300,000, goes to his family.

A THIEVES' supper is one of the novelties of London. In a mission hall near Drury lane the habitual criminal has found friends, who, on his discharge, invite him to a festival. This is the principle, and last year 537 thus had a welcoming hand held out to them on emerging from prison. Money has been given to some. All were entertained and lectured on the principle that honesty is the best policy.

ST. MARY'S CATHEDRAL at Edinburgh, erected from the funds bequeathed for the purpose by the Misses Walker, was consecrated a short time ago by the Bishop of Edinburgh. About 200 English, Scotch, Irish and Welsh clergy were present, besides the Bishops of Down, Oxford, Peterborough, Bangor, Durham, Madagascar and all the Scotch bishops. The cost of the edifice has been \$600,000. It was erected from a design by the late Sir Gilbert Scott, and is cruciform in shape with a tower and spire over the transept, about 300 feet high. At the western corners the bases of two lower towers have been built with a view to the erection of the towers themselves at a future time.

THE NATIVITY

MATTHEW II.

A SERMON BY THE REV. JOHN BURTON, B.A., PASTOR, NORTHERN CONGREGATIONAL CHURCH, TORONTO.

In the Cathedral of Cologne is a monument, said to be the tomb of the three kings who came from the east, guided by the star, to pay homage to the Babe of Bethlehem.

Among the many strange fancies which have gathered round the legend concerning the Magi, we may note that which makes them representatives respectively of the three then known continents, and which has been rendered permanent in some medieval paintings, where one of the worshippers is a Caucasian, another the swarthy Hindoo, and the third a Negro. The assumption that the tomb at Cologne contains the relics of men who, like their own star, flashed for a moment on the page of history and then disappeared, can only be characterized as a bold, unblushing experiment upon human credulity; the myth of the kings as coming from Europe, Asia and Africa has a truth, for the Light of the World had come, and to that Light the Gentiles come, and kings to the brightness of His rising.

Really, the life, character, even country of the wise men (Magi) are wrapped in impenetrable obscurity. The name *Magi* would point to Persia, the land of Zoroaster and Astrology. "We have seen His star," certainly implies astrological inquiry, and here we are met with the question: the star, what? Miraculous? A comet or conjunction?

Though no fact in history is better attested than the birth of Jesus, yet the day and year can never be exactly determined; well it is so, when we consider the tendency to revere the accident rather than the principle. Still we may know approximately, and remember the astronomical fact that about that time a remarkable conjunction of the planets Jupiter, Saturn and Mars took place, which could not have escaped the eye of those Eastern star-gazers. This conjunction was said in Jewish legend to have taken place at the birth of Moses, and would usher in Messiah's reign. If with these considerations we remember that number xxiv. 17, was uttered by an Eastern sage, that at this time "an ancient and constant opinion prevailed throughout the East, derived from the sacred books, that some great ruler should arise in Judea about this time" and that Buddha's missionaries travelling to China about A.D. 33 met Chinese sages searching for this long-expected deliverer, we shall be at no loss to understand how any remarkable celestial phenomenon would be understood by the wise men.

It may appear strange to find astrology bringing men to worship at Immanuel's feet, yet why? Even to-day good men and true are led through the gate of illusion to find truth. In the regions of Magianism, we can hardly doubt but what there were hearts raised above the superstitious surrounding, and led by the better elements of their faith. Besides, the Persian Magi held the unity of God, fit as the appropriate symbol of that God, and as remorselessly as Israel hewed Ammon hip and thigh, did they destroy the idols of the tribes they conquered. Was their faith alien to that of Israel's ancestry read in the light of such passages as Gen. xv. 17, Ex. iii. 2, and later, the perpetual burnt offering and the Shekinah cloud? May not the often unconscious worship of creed and sect manifested in Christian churches, considering our increased advantages, be as culpable idolatry as that into which the ancient fire-worshippers fell?

And when the old astrologers used their hidden lore, evidently seeking for truth, inquiring through darkness for the Light of Life, the brighter and the better way, will any dare say they sought the face of God in vain?

Granted that in Astrology there was much of that which was vain, even false, yet Astrology led to Astronomy, and He who overruled the envy of Jacob's sons to lead Joseph into Egypt, thereby saving much people alive, could, can, by Astrology direct the wise men to Christ.

It is an utterly groundless assumption that the true God in Old Testament times confined His revelation to the Jews only. In the ancient Persian books are still to be read traces of Messianic expectation when the dead would be awakened and the last judgment held; and we rejoice at the efforts now being made to rescue from oblivion these long neglected fragments of primeval revelation. We have been too ready to ignore the great apostle's declaration that God has not left Himself without a witness even in the Gentile world, and that from out of every nation he that feareth God and worketh righteousness is accepted of Him. Instead of entering into the broad, expansive spirit pressed upon us in the opening "Our Father" of the Lord's prayer, the tendency with us is to say "My Father." We fain would have a monopoly of God, and, secure ourselves, deal judgment round with a liberal hand. There is our Judaism, our Pharisaic pride; may God break it down! He had a star for the Magi as well as an angel choir for the shepherds on the plains, and a voice

tender and low, for the child, who, Samuel like, rests in His temple. No middle wall of partition divides from a Saviour's love; and God's fatherhood extends wide as the human race, and therefore, be you pious or sinner, come, come boldly back to your Father's home wherein is bread enough and to spare.

There is a deep pathos in the adoration of the infant Jesus by the Magi—eastern sages bowing before the babe in swaddling clothes—the wise men worshipping at the shrine of a child! How many, warned by life's bitter experiences, long for the return of childhood's trustful spirit. Childhood gazes upon the world with reverent trust and wonder, manhood has lost trust and love in hard grappling with the facts of life, becomes bewildered with the speculations thereof, until jaded, bruised, the heart takes refuge in the child again, and finds adoration to be greater than reason, trust sweeter than logic, and love nearer heaven than cold abstractions, thus realizing one of the deepest utterances of the once Bethlehem babe, "Except ye become as little children ye can in no wise enter into the kingdom of heaven." Childhood looks out upon life trustfully resting on the mother's arm, the childhood of the kingdom, from death's last sleep gazes first upon the other life from the embrace of the elder brother

"Safe in the arms of Jesus."

The inquiry "Where is He?" suggests the thought that these strangers without doubt, expected all Jerusalem to be astir with joy at the advent, and would wonder that they should be the first to raise inquiry upon the subject. Israel's apathy was inexorable, for the Scribes—to Herod's question—had a ready answer, yet the children of the kingdom by privileges are often further removed therefrom than the publicans and sinners they despise.

Endeavouring to realize what must have been the feelings of these strangers, who, searching in Judea's capital for Israel's king, found no trace of joy or even interest, we can measure understand the joy with which they greeted the second appearance of the star (v. 10)

It may be there are hearts here who can interpret this; who have felt the trusting, loving, peaceful spirit of childhood quenched in cares and anxious toil—lost in the bustle of life's rare-show—who have followed many lights which, like to those gleaming over marshes and stagnant pools, the will of the wisp, have only led deeper into entanglements and vanished, leaving the heart that trusted them in the chill damp of disappointment, who "having inquired of wise men, and found nothing, of religious men and discovered little," have seen at length a glimmering star, leading to the place where the young child lay. Whether your experience has been thus traced or not, believe me, traveller through this world of care and sin, the Christ of that village inn you need, we all need, turn to this light.

"Be it thy guide, thy light, thine all,
It bids all dark forebodings cease;
And through the storm, dark danger's thrall,
It leads thee to the port of peace:
Then safely moored, all perils o'er
Sing, first in night's bright diadem,
For ever, and for evermore
The star—the star of Bethlehem."

A RICH MAN ON RICHES.

* The following story, says the "Way side," is told of Jacob Ridgeway, a wealthy citizen of Philadelphia, who died many years ago, leaving a fortune of five or six million dollars. "Mr. Ridgeway," said a young man with whom the millionaire was conversing, "You are more to be envied than any gentleman I know."
"Why so?" responded Mr. Ridgeway. "I am not aware of any cause for which I should be particularly envied."
"What, sir!" exclaimed the young man in astonishment, "why, are you not a millionaire? Think of the thousands your income brings you every month!"
"Well, what of that?" replied Mr. Ridgeway. "All that I get out of it is my victuals and clothes and I can't eat more than one man's allowance, or wear more than one suit at a time. Pray, can't you do as much?"
"Ah, but," said the youth, "think of the hundreds of fine houses you own, and the rental they bring you!"
"What better am I off for that?" replied the rich man.
"I can only live in one house at a time; as for the money I receive for rents, why, I can't eat or wear it, I can only use it to buy other houses for other people to live in, they are beneficiaries, not I."
"But you can buy splendid furniture, and costly pictures, and fine carriages and horses—in fact anything you desire."
"And after I have bought them," responded Mr. Ridgeway, "what then? I can only look at the furniture and pictures, and the poorest man who is not blind can do the same. I can ride no easier in a fine carriage than you can in an omnibus for five cents, without the trouble of attending to drivers, footmen and hostlers; and as to anything I desire, I can tell you, young man, that the less we desire in this world the happier we shall be. All my wealth cannot buy me a single day more of life—cannot buy back my youth—cannot purchase exemption from sickness and pain—cannot procure me power to keep afar off the power of death; and then what will avail, when, in a few years at most, I lie down in the grave and leave it all forever?"

The Sunday School.

INTERNATIONAL LESSONS

LESSON II

Jan 11 1890 } THE LIGHT IN THE DARK } Mar 11 1891
GOLDEN TEXT. "Flee into Egypt, and be thou there until I bring thee word" MAT. II. 13

HOME STUDIES

| | |
|-----------------------|---------------------------|
| M. John 1:14 | The Word made Flesh |
| L. Isa. XLV. 1, 2 | The Prince of Peace |
| W. Ps. XXXI. 1, 2 | David's royal Son |
| Th. Isa. XL. 1, 2 | Gold and Incense brought. |
| F. Ex. II. 1, 10 | Moses Saved |
| S. Acts. IV. 23, 34 | Herod and Pontius Pilate |
| Sub. Matt. II. 13, 14 | The Flight into Egypt |

HELPS TO STUDY.

The flight into Egypt seems to have taken place almost immediately after the visit of the wise men. We cannot suppose that Herod waited many days to see whether they would return to him or not.

Between these two events there is no room for the visit to Jerusalem, the presentation in the temple, and the return to Nazareth, recorded by Luke. It is most reasonable to suppose that at least the first two of these last mentioned events happened previous to the visit of the wise men. There is nothing to show that they arrived immediately after the Saviour's birth, or that the "house" in which they found Him was the stable in which He had been born; and their own calculation of the date of the birth of Christ, as communicated to Herod, gives two years to come and go upon.

The proper place, in Luke's narrative, for the events of those two lessons is probably in the middle of the 30th verse of chapter II.

The divisions of our present lesson are: (1) The Light, (2) The Persecution, (3) The Return.

1. THE LIGHT. Vers. 13-15. Although the usual residence of Joseph and Mary was at Nazareth, they appear to have thought it their duty to remain at Bethlehem, and bring up the Divine Child in the "City of David." Here then they continued till God warned them of impending danger.

Of this first part of our lesson four subdivisions may be made: (1) A Dream, (2) God's Care, (3) "Go, and he Goeth," (4) A Prophecy Fulfilled.

1. A Dream.—Ver. 13. As a rule, dreams are not worthy of much attention; but we learn from the Bible that God often influenced His people and others in this way, and perhaps He sometimes does so still.

When they were departed. This refers to the wise men. No accidents happen in God's hands. The infant Saviour was to remain at Bethlehem until the wise men should see Him, and He was also to escape in good time from the wrath of Herod.

The Angel of the Lord. This was 'a dream that was not all a dream'; the "Angel of the Lord" was actually present and spoke to Joseph.

2. God's Care.—Ver. 13. He orders the movements of His people for the accomplishment of His purposes and for their good.

Arise. No time was to be lost. We often find this word introducing a command to God's servants, urging them to instant action.

Flee into Egypt. This country was at a considerable distance, but still it was the nearest, out of the jurisdiction of Herod; a heathen country, but used more than once before for the safety of God's people.

3. "Go, and he Goeth." Ver. 14. In faith Joseph was a true son of Abraham. He obeyed directly and without question.

By night. Probably the very night of the dream. The details of the journey are not recorded. There is no foundation whatever in scripture for the wild legends invented by the Church of Rome, and still believed by millions, to the effect that on the way to Egypt, "dragons came and bowed down to Christ, the lions and leopards adored him, the roses of Jericho blossomed wherever he trod, the palm trees at his command bent down to give him dates, and at his entrance into Egypt all the idols of the land fell down with a sudden crash, and lay shattered and broken upon their faces."

4. A Prophecy Fulfilled.—Ver. 15. The words of the prophets often, in fact generally, have two or more applications.

Out of Egypt have I called my Son. This is to be found in Hosea XI. 1, and undoubtedly refers to Israel as a nation, but the Bible is its own interpreter, and the same Holy Spirit that inspired Hosea to write the words, also inspired Matthew to treat them as a prophecy concerning Christ.

II. THE PERSECUTION.—Vers. 16-18. Herod the Great is described by Josephus as a cruel and relentless tyrant who put to death a vast number of people, including his wife, Mariamne, and his three sons, Aristobulus, Alexander, and Antipater. Under this head, four subdivisions may also be made: (1) Herod's Wrath, (2) "The Massacre of Innocents," (3) "Go, and he Goeth," (4) A Prophecy Fulfilled.

1. Herod's Wrath.—Ver. 16. When he saw that he was mocked, literally, "made sport with" or outwitted, he was exceeding wroth, enraged to the highest pitch. The wise men of course had no intention of playing him a trick; but the deceitfulness of his own nature made him all the

more ready to accuse them of deception and to be angry with them for it.

2. "The Massacre of the Innocents." Ver. 16. The opponents of the Bible make much of the fact that this event is not mentioned by Josephus, but surely a thing may be true although Josephus does not say it, it would take more than one Josephus to record the atrocities committed by Herod, and this massacre is quite in keeping with the general statements made by that historian regarding the character and deeds of the man.

3. Another Prophecy Fulfilled. Vers. 17, 18. The remarks already made regarding the direct application of the words of the prophets apply here also. No doubt the passage in Jeremiah XXXI. 15 refers to the Jews in captivity, but it is enough for us that in the text of our lesson, the Holy Spirit gives it a different application.

4. Rachel's Lamentation. Ver. 18. Bethlehem was inhabited by Benjamites and Ephraimites and both of these tribes were descended from Rachel. Some twenty loving mothers, daughters of Rachel, were no doubt, "weeping sorely enough for their darlings, torn from their arms and cruelly put to death."

III. THE RETURN. Vers. 19-23. When Joseph was directed to take the Holy Child and His mother to Egypt, a promise of recall was given to him. That promise was now to be fulfilled. The subdivisions under this head are: (1) The Death of Herod, (2) Another Dream, (3) "Come, and he cometh," (4) A Third fulfilment of Prophecy.

1. The Death of Herod. Ver. 19. Herod's death was in keeping with his life. His last command was that a number of the noblemen of his court should be executed, so that there might be mourning at his death.

2. Another Dream. Ver. 19. As in the first dream Joseph was told by he was to go to Egypt, so in this second dream he is told why he is to return.

For they are dead which sought the young child's life. The use of the plural here instead of the singular conveys to Joseph the assurance that there was now no enemy left alive who could accomplish the child's death.

3. "Come, and he cometh." Ver. 21. The prompt obedience of Joseph again comes before us, and furnishes an example which all ought to follow.

He returns to the land of Israel, but probably by this time understanding that a continuous residence at Bethlehem was not necessary to the upbringing of the "Son of David," and finding that

Archelaus did reign in Judea, he avoided that part of the country and went home to Nazareth, Archelaus being known to have inherited the cruel disposition of his father, and Herod Antipas the tetrarch of Galilee being of a milder character.

4. A Third Fulfillment of Prophecy. Vers. 23. The wording here is exceptional. The prophecy that He should be called a Nazarene is not attributed to any particular prophet but stated to have been spoken by the Prophets. It will be remembered that Nathanael asked "Can any good thing come out of Nazareth." The prophets convey in describing Christ as despised of men; and His residence in Nazareth fulfils, not one prophecy, but the substance of many prophecies, e.g., Psalm xxii. 6, Josiah II. 2, 3, 4.

Conclusion.—From the whole lesson we learn that those who come to God through Christ, and place themselves in His hands, shall be saved and protected, in spite of whatever powers may combine for their destruction.

CONSUMPTION CURED.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure for Consumption, Bronchitis, Catarrh, Asthma, and all Inroat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge to all who desire it, this recipe, in German, French, or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. W. SHERAR, 149 Powers' Block, Rochester, N. Y.

The German Federal Council has adopted by a considerable majority a bill fixing the legislative period of the Reichstag at four years, and providing that Budgets be presented every two years.

It is said the Catholic clergy have refused the Government's concession allowing them to supervise religious instruction in schools. They claim that they themselves should actually give instruction as before the enactment of the Falk laws.

HALF the intellectual failures of the present day come from a lack of definite aim and an unflinching devotion to some special pursuit. When so many interesting fields of inquiry are open, it requires a Roman fortitude of mind to purposely give up all save one or two. But this is precisely what a man must do if he means to make his power tell in the world. To concentrate is to master something eventually, while to diffuse one's time and energy is to acquire a great mass of imperfect knowledge, and to hold superficially a multitude of disconnected facts. There is not a part of the human body, or a branch of any science, upon which one could not spend a lifetime of work, and yet leave much untouched.

1880. MAYORALTY. 1880.

JAMES BEATY, JR.,

Respectfully requests the Votes of the Electors of Toronto for

RE-ELECTION AS MAYOR.

Election, 5th January, 1880

1880. Mayoralty. 1880.

YOUR VOTE AND INFLUENCE

are kindly requested by

ANGUS MORRISON.

TO THE ELECTORS OF

ST. ANDREW'S WARD

YOUR VOTE AND INFLUENCE

are respectfully solicited by

J. H. MORRIS,

AS ALDERMAN FOR 1880

ST. STEPHEN'S WARD.

YOUR VOTE AND INFLUENCE

are respectfully solicited by

FRED. C. DENISON,

As Alderman.

J. O'DONNELL L.D.S.

He is L.D.S. Q. 187

Specialties: Neuralgia of Head and Face, Dental Surgery, Chronic Diseases of Lungs and Throat, Preservation of Natural Teeth and Hair, etc. Office: 17 King Street West, Toronto. Ont. Over Hunter & Co. Photographers

J. CHARTERS,

GROCEER & PROVISION DEALER.

FLOUR AND FEED, FRUITS AND VEGETABLES always on hand. Importer Crosse & Blackwell's Jams, Jellies, and Potted Meats

OYSTERS IN SEASON.

467 & 469 Yonge St., Cor. of Wood, Toronto.

MCCAW & LENNOX,

Architects, Building Surveyors, Etc.

Imperial Buildings, No. 30 Adelaide Street East, next Post Office,

TORONTO, ONTARIO.

Wm. McCaw P.O. Box 986 Ed. J. Lennox.

SMITH & GEMMELL,

ARCHITECTS, ETC.,

31 Adelaide Street East, Toronto.

HUMPHREY & FALCONER,

UNDERTAKERS

319 Yonge Street, Toronto.

Orders attended to at any hour, night or day. Resides on premises. Charges moderate

THE UPPER CANADA

TRACT SOCIETY

offers for sale at its Depository a large and well assorted stock of

RELIGIOUS LITERATURE,

available for Ministerial, Congregational, and Sunday School Libraries. Special discounts given from catalogue prices. Catalogues furnished free on application.

The Society also supplies all the best

SUNDAY SCHOOL PERIODICALS,

whether for Teachers or Scholars. Illustrated Periodicals for Children sent in quantities at the lowest subscription rates. Price lists sent free.

JOHN YOUNG,

Depository 102 Yonge Street.

Toronto, Oct., 1878.

THE GREAT RISE IN WALL STREET

The "Investor's Guide" exhibits the various methods in their successive stock operations, of the magnates of the Stock Exchange. Sent free with official reports of the market. Address

T. Potter Wight & Co., 35 Wall Street, N.Y.

C. PAGE & SONS,

IMPORTERS OF

STAPLE & FANCY DRY GOODS,

MANUFACTURERS OF

Ladies' and Misses' Underclothing, Baby Linen, AND JUVENILE CLOTHING

IN ALL BRANCHES

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

194 & 196 YONGE STREET, TORONTO.

JAMES THOMSON & SON.

ESTABLISHED 1859

ENGLISH, FRENCH AND AMERICAN

WALL PAPERS AND DECORATIONS,

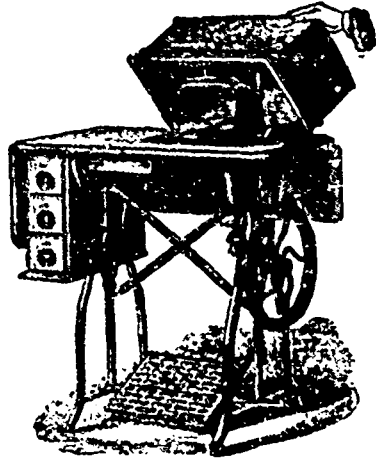
Dadoes, Borders, Window Blinds, etc., large. Carefully selected. Prices low. Orders for Painting, Tinting, Paperhanging, Tinting, etc., promptly attended to. Experienced Workmen. Estimates given. See our stock of stationery, Paperettes, etc., before purchasing elsewhere

Note the address, 164 Yonge St., Toronto, between Elm and Walton Sts., Westside. P.O. Box 185

Wheeler & Wilson

NEW STRAIGHT FEEDER

Silent Sewing Machines.



THE MONARCH OF ALL

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

Address, Wheeler & Wilson Manufacturing Co., 85 King St. West, Toronto.

Third Series now Published.

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

GOSPEL HYMNS

AND

SACRED SONGS.

Canadian Copyright Edition.

FIRST SERIES.

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

GOSPEL HYMNS, No. 2.

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

GOSPEL HYMNS, No. 3.

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

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

Music and Words, Stiff Boards .. 65 Cents. Words Only, Stiff .. 125 do

GOSPEL HYMNS, Nos. 1, 2 & 3.

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

COPP, CLARK & Co.,

47 Front Street East, Toronto.

THE ONTARIO WEDDING CAKE MANUFACTORY



First Prize at London, 1877 & Toronto, 1878

WEDDING AND CHRISTENING CAKE ORNAMENTS

The largest stock in the Dominion of Cossagues of all kinds, including French, English and German Costumes, Cracker and Wedding Cossagues, Macaroon and Meringue Pyramids, Chantilly, and all kinds of Fancy Span Sugar Pastels, Ornaments, Jellies in all styles, Creams of all kinds, Charlotte Russe, Trifles, Salads, Soups, Oyster Patties, Ices, Pie Puddings, Fruit Ices, and all kinds of Cakes and Confectionery. Luncheons, Suppers, Evening Parties, and Wedding Breakfasts supplied with every mounting. Silver and Cutlery for hire. No charge for Trifle, Salad or Jelly Dishes when supplied. Wedding Cakes of superior quality, and finish shipped to any part of Canada, and satisfaction guaranteed. Address all orders,

HARRY WEBB,

481 Yonge Street (Opp the Fire Hall) Toronto.

\$5 to \$20 per day at home. Samples worth \$5 and, Maine. free. Address: STANSON & Co., Portland, Maine

356,432

GENUINE SINGER

SEWING

MACHINES

SOLD LAST YEAR, ABOUT

300,000

MORE THAN WAS SOLD OF ANY OTHER MACHINE.

BEWARE OF IMITATION.



See Brass Trade Mark on Arm of Machine, and the Singer Manufacturing Co's Stamp on top.

None Others are Genuine.

Offices Everywhere.

Toronto Office, 66 King St. West.

R. C. HICKOK, Manager.

\$66 a week in your own town. Terms and \$5 outfit free. Address: H. H. WAT & Co., Portland, Maine

BUCKEYE BELL FOUNDRY. Belts of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent Free. VANDUZEN & TIT, Cincinnati, O.

\$72 A WEEK. \$12 a day at home easily made. August, Maine. Costly outfit free. Address: TRUX & Co., Augusta, Maine.

ESTABLISHED 1842.

Dominion Wedding Cake House,

T. WEBB, Proprietor.

Recd. of Highest Awards at Provincial Exhibition, 1878.

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

All orders for every requisite for WEDDING BREAKFASTS carefully filled under personal supervision. City or country.

A full supply of

WEDDING AND SUPPER PARTY COSSAGES always kept in stock.

CORRESPONDENCE SOLICITED.

SEE THE ADDRESS.

T. WEBB,

3-2 & 304 YONGE ST., TORONTO.

ESTABLISHED 1871.

MERCANTILE COLLECTION AGENCY

NO. 4 TORONTO STREET, Toronto.

RICHARDSON & CO.,

FINANCIAL, REAL ESTATE,

and ADVERTISING AGENTS.

BALDNESS!

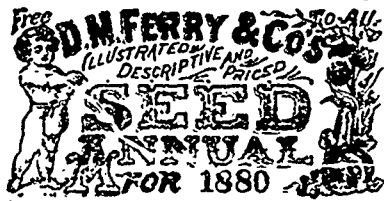


For testimonials, address, CHARLES MAITLAND WINTERCORBYN, 144 King St. West, Toronto



L. E. RIVARD,

564 1/2 CRAIG STREET, MONTREAL. Publisher and Importer of English and American cheap Music. Orders by mail promptly filled. Catalogues sent free



It will be mailed free to all applicants, and to customers without ordering it. It contains four colored plates, 600 engravings, about 200 pages, and full descriptions, prices and directions for planting 100 varieties of Vegetable and Flower Seeds, Plants, Bulbs, etc. Invaluable to all. Send for it. Address, D. M. FERRY & CO., Detroit, Mich.