

Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

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

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

Cover title missing/
Le titre de couverture manque

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

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

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

Showthrough/
Transparence

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

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

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

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

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

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

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison:

Additional comments:/
Commentaires supplémentaires:

Page 3 is hidden by binding tape.

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

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

The Canadian Independent.

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

Vol. 26.

TORONTO, THURSDAY, December 25, 1879.

New Series. No. 26.

THE CANADIAN INDEPENDENT.

Published by the Congregational Publishing Company

REV. J. B. SILCOX, *Managing Editor.*
REV. JOHN WOOD,
" R. W. WALLACE, M. A., } *Associate Editors*
" JOSEPH GRIFFITH, }

EDITORIAL DEPARTMENT.

All communications for the Editorial, News of Churches, and Correspondence Columns should be addressed to the Managing Editor, the Rev. J. B. Silcox, 340 Spadina Avenue, Toronto. Any article intended for the next issue must be in his hands not later than Monday.

No notice can be taken of anonymous communications. The name and address of the writer must accompany the article, not necessarily for publication, but as a guaranty of good faith.

We do not hold ourselves responsible for any views or opinions expressed in the communications of our correspondents.

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

BUSINESS DEPARTMENT.

Subscription \$1 per annum, payable in advance. Remit by Money Order, Draft, or Registered Letter.

Money mailed in unregistered letters will be at the risk of the sender.

The figures following name on address label indicate the date to which the paper is paid. *e.g.*, John Smith, 1 Jan. '80 shows subscription paid up to end of 1879. The \$ mark after your name shows amount due on paper up to end of June 1879.

Orders to discontinue the paper must be accompanied by the amount due. Subscribers are responsible until full payment is made.

Advertising rates sent on application.

All Subscriptions and advertisements should be sent to the Business Manager, Mr. A. Christie, 3 Wilton Avenue, Toronto, Ont.

THE CANADIAN INDEPENDENT wishes all its lady readers a Happy New Year, and respectfully requests that they do not offer their guests wine or intoxicating drinks on New Year's Day.

SOME of our Canadian friends will feel an interest in the fact that the Rev. H. J. Bevis, of Ramsgate, England, is about to retire from the pastorate which he has filled for forty-three years. A testimonial, of which he is well worthy, is to be presented to him.

ONE of the leading English Wesleyans, the Rev. Dr. Rigg, scouts the idea of a union between the body to which he belongs and the Church of England. He says that it is now too late for such a union. We would think so too. English Wesleyanism at present has little in common with the State Church.

MANY Congregationalists in Canada will learn with sorrow of the death of Mr. John Remington Mills. He had long been associated, and prominently associated with the work of our denomination in England, and had done much in his day. At one time he was in Parliament; but he was best known as a liberal benefactor.

WE see that our Michigan correspondent, the Rev. J. Homer Parker, of Cheboygan, has been visiting Chippewa County in that State on behalf of the Home Missionary Society, and specially in answer to requests from that county for the organization of Congregational churches. They know how to push on in Michigan.

THE Catholics of Holyoke, Mass., are shewing their good sense by petitioning that Father Dufresne, the priest against whom a jury recently gave a verdict of \$3,400 for unlawfully interfering with the business of a Catholic stable-keeper, may be removed. We do not wonder that they should wish to get rid of his sort of priestcraft.

A RECENT conference held in Edinburgh, at which Principal Rainy, Dr. Adam, and Mr. Taylor Innes made speeches, passed a resolution stating that disestablishment is the only means of solving ecclesiastical difficulties in Scotland, and declaring that Scottish candidates at the coming election should make

their position on the question fully known. Scotland is certainly waking up.

WE record with pleasure the union of "The English Independent" and "the Nonconformist." The announcement of this is made in the "Independent" of December 4th. The publishers state that in the new paper the peculiar features of both the old journals will be retained; and, in order to do this well, the paper will be nearly double the present size of the "Independent." The name of "The Nonconformist" will be adopted.

AT the annual meeting of the British Branch of the Evangelical Alliance, held in Edinburgh, on the 28th and subsequent days of October, it was stated by the Rev. Mr. Wilson, of Barclay Church, that there were in Edinburgh 40,000 heathen—persons altogether outside of the Christian Church—while in Glasgow there were 150,000 of such, and that they were increasing at the rate of 2,000 a year, while the total population of the city only increased 10,000 during the same period.

PROFESSOR VON OOSTERZEE, the well-known preacher and theologian and commentator of Holland, says that a wave of infidelity is steadily advancing over Protestant Europe. Germany has already suffered from it; Holland is now suffering from it; Scotland is beginning to suffer from it. In twenty years it will reach its height. So the good Doctor affirms. It may be, after all, that his predictions are only apprehensions. Prognostications of evil are not always fulfilled.

THE officials of the London Missionary Society have received letters from their mission at Ujiji. Messrs. Hue and Hubley of that mission were alive and well when these letters were written, in June. There has been a great deal of anxiety as to the condition of affairs at this mission, no letters of later date than January having been received until now. It is hoped that some of the difficulties which the Arabs have put in the way of this mission have been removed by this time.

"THE CHRISTIAN UNION" does not think very highly of Canon Farrar's "Life and Work of St. Paul." A recent review says that, "If Paul has written some things hard to be understood, Canon Farrar has made them still harder to the understanding." Probably the Canon's rhetoric is not the best and most effective instrument for all kinds of service. But certainly it must be a rare man, rare in natural endowments and rare in learning and spiritual insight, who will be able to interpret the great apostle.

"THREE HUNDRED TOPICS for the Prayer Meetings of 1880," is the title of a valuable little pamphlet issued early this month by the International Committee of the Young Men's Christian Associations. It contains a good topic, with Scripture selections for every day of the year, Sundays excepted. On Mondays, emphasis is laid on the Study of the Bible; on Tuesdays, the unconverted; on Wednesdays, young men; on Thursdays, Christians; and on Fridays, the intemperate are specially considered in the topics; on Saturdays the International Sunday School Lessons, with Golden Texts, are given. It is a compact little book, and will be found of value to pastors, church prayer meetings, committees, Sunday school teachers, Association secretaries, Gospel Temperance workers, and all engaged actively in Christian work.

HERE is a short sermon that will do good to everybody. It is from the pen of Dr. S. Irenæus Prime, for a long time the editor of "The New York Observer."

Dr. Prime has ever been known for his gentleness, and he has not as much to regret on the score of harshness as most of us have. But we give his language. "If I had another life to live and two thousand letters to write again, with God's help, I would not hurt the feelings of the humblest of all God's creatures honestly trying to do good. He might be as big as Daniel Lambert, and I would not call him fat and unctuous, he might be as lean as Calvin Edson, and I would not call him a bag of bones. I would count each day lost on which I had not made some hearts gladder than they were in the morning; on which I had not plucked up some thorns, or planted some flowers on the path of human life. No man can so live without enjoying life. Dogs will snarl at him, but angels are around him. He may never have riches or fame, but better than both are friends and God."

How to get rid of a minister is a perplexing question at times. The recipe books do not give the needed information, and the New Testament is wholly silent on the subject. An "Inquiring Friend," who had been diligently engaged with others in an attempt to dislodge their minister, but had failed, applied to the "Christian Union" for help and received the following suggestive reply. "We cannot advise any course. We can only tell what we have seen. One good deacon or elder, with a firm and conscientious purpose to worry a minister out, is usually an all-sufficient remedy. If no deacons can be had, a reasonably ugly layman will do. A siege may be laid to the pulpit. Cut off all supplies. Even Paris had to surrender when starvation came. If the minister won't leave, the congregation can. An empty church soon brings dull sermons to an end. If this is not practicable, could not a charge of heresy be gotten up? This usually makes things lively, and people ugly. A committee could visit other churches which have a reputation for throwing their ministers, and see the new methods. There is always something to learn. Finally, if the minister won't resign, then it is the congregation that must be resigned. If none of these take effect, we can only add, wait till he dies, even if you die first."

DR. LORIMER of Chicago wrote a very frank and gentlemanly letter to Dr. Parker, explaining the circumstances under which he used the sermon, "Christ greater than the Temple." Dr. Parker prints the letter in his paper: "The Fountain," and in his usual pompous manner comments on it. He says some very fine things about plagiarism, and instructs Dr. Lorimer as to the course "any honest man" ought to pursue. He closes his advice in the following words:—"I must say that to publish another man's sermons as my own is no part of my Christian liberty." This is all very well, Dr. Parker, and we suggest that as "an honest man" you act on this principle in reference to the articles in your own paper. For "I must say" that of all papers we get in exchange "The Fountain" is the most guilty of plagiarism; *e.g.*, the last issue before us, Dec. 4th, has two articles from the "Christian Union," but no credit given. We have frequently seen articles from the "Christian Union," Bonner's "Ledger," and other American papers, copied into "The Fountain" without credit given. An article on "The Ideal Teacher," written for the CANADIAN INDEPENDENT, by a young banker of this city, was transferred to the editorial pages of "The Fountain" without the slightest hint that it had come across the Atlantic. Dr. Parker's "Christian liberty" may not allow him to publish another man's sermons as his own, but it seems to allow him to publish another editor's productions as his own. This is the jewel, consistency!

CHRISTIAN MISSIONS.

FROM the paper read at the meeting of the Evangelical Alliance, at Basle, by Professor Christlieb, on "The Present Condition of Evangelical Missions among the Heathen," we learn that the present total number of Christian adherents to the various Protestant missions throughout the world is estimated at 1,650,000, and that the increase for 1878 is put at 60,000, a number larger than the whole adherents at the beginning of the century. Of the 1,650,000 adherents, 310,000 are given to the West Indies; 40,000 to 50,000 to West Africa; 180,000 to South Africa; 240,000 to Madagascar; 400,000 to 500,000 to India and Farther India; 90,000 to the Indian Archipelago; 45,000 to 50,000 to China, and more than 300,000 for the South Sea Islands. Four hundred thousand pupils are taught in 12,000 mission schools, besides hundreds of native-born candidates for the ministry in dozens of higher institutes and theological seminaries. The present total income of the Protestant societies is about \$5,762,000 (or five times that of the Roman Catholic Propaganda) of which England contributes \$3,332,000, America \$1,666,000, and Germany and Switzerland from \$500,000 to \$700,000. In his criticism of the methods and activity of the different churches in missionary enterprise, Prof. Christlieb has to admit that the free churches surpass the established churches in nearly every department, even some large established churches being surpassed by smaller ones in the same country, as in Scotland. Even in England the efficiency of the Episcopal societies does not excel that of the Nonconformists in anything like the proportions which the superior wealth and numbers of the established churches would lead us to expect. The English societies stand first in importance; next are those of the United States. In proportion to the strength of the congregations by which they are backed, the German and Dutch societies are surpassed in liberality by those of France, Switzerland, and Norway, and the Lutherans by some other communions. At the head of all, in proportion to the numbers in the church, are the Moravians, whose contributions average \$1.19 per member, great and small, of their community.

"STAY AT HOMES."

Many a minister in Canada will fully appreciate the following remarks lately made by "The Christian at Work," on the careful students of meteorology, and sometimes ladies at that, to be found in all congregations who can go to late parties, eat suppers in the early hours and brave the rigours of a winter's morning in coming from their favourite dissipation, but who cannot be coaxed out to church if there is a cloud in the sky though no bigger than a man's hand or a breeze blowing though no stronger and no colder than, on any other day, would be regarded as merely sufficient to put the blood into a pleasant glow while it quickened the step, brightened the eye and apparently made life for them all the more worth living:

"Ah! how discouraging these stay-at-homes are! If they knew how depressing their absence often is upon the minister, would they not find themselves more regular attendants upon the church services? It is related of Dean Swift that when the Dean's congregation was so small as to include only the sexton and himself, he began the service by saying, 'Dearly beloved Roger, the Scripture moveth us in sundry places to acknowledge,' etc. Many a preacher has preached most effectually to the few—just as the Great Teacher preached to but one at a time. The minister, then, can but do his duty to those who remain, and, if he choose, pray as we once heard a minister pray—'Not, O Lord, for those only who are providentially prevented from being with us, but for those who have stayed away because of this shower, which would not have kept them from business or a kettle-drum.'"

Too many are found who rather seem to glory in these stay-at-home tendencies and who of course excuse their conduct by alleging that there is little inducement for them to go to church for all the good they receive there. Such talk is all well enough for those who make no pretensions to religion, but surely on the lips of such as profess to know God and to worship Him, it is strange and inconsistent indeed. We cannot do better for the benefit of all such than

give another paragraph from the paper we have already referred to:—

"There are Christians and Christians;—those who always may be seen in their places in church; and there are fair-weather believers, who stay away—we had almost said whenever there is a heavy dew. May the Lord bless the sermon addressed to the gathered few on these rainy Sundays; and may He bestow His richest blessing upon the dainty stay-at-homes, who are either not sufficiently interested in religion to attend church on a stormy day, or have so much of the article at home that they can get their full there, and consequently have no occasion to expose themselves to the inclemencies of a humid atmosphere by going to church when umbrellas and waterproofs are in demand.

FASHIONABLE RELIGION.

Our cotemporary, the Halifax "Witness," is rather exercised, though in a good, pleasant way, over the tendency of wealthy and fashionable people to go off to fashionable churches and leave the one their fathers loved to struggle on as it best may. It says:

"It is all well for John Brown to be a Puritan, or a Presbyterian while he has to walk to church and to dine at one o'clock. His wife is not in 'society.' His children belong unmistakably to the 'lower orders.' It is all well enough for austere people, your philosophers, your hard-headed divines, your enthusiastic devotees, who inherit the martyr spirit of Reformation times, to make an ado over church forms and old connections,—'The Church of our Fathers,'—'Sound Doctrine,'—'purity, simplicity, a plain Gospel,' and such like. This is all very well. But wait till John Brown becomes a millionaire, and his daughters become fashionable, and his sons ambitious. Wait till John is the Honourable John Brown, M.P. or P.C., or something else grand and mysterious, and high above ordinary mortals. Neither he nor his family can afford to worship God with an old-fashioned Presbyterian congregation,—where there may be within sight of them, mechanics, farmers, grocers, domestic servants, and all grades of the social fabric. There must be a 'West End' for all the noble spirits who have risen to wealth and honour. It is absurd to think that they can mingle with common clay, and sing the Psalms of David in metre. There must be a court religion,—religion with a special drone or whine in it,—for all such mortals. Far better not go to church at all than go to an unfashionable one."

Now all this is quite true. The process indicated is one which has been long going on and will continue to do so, in one way or other, let people protest against it as they may. Wherever the Church comes to be regarded as a more or less convenient club-room and church fellowship a more or less handy passport to "good society," defections of the kind complained of will always take place. The worldly prosperity of many a poor creature can easily be traced by the changes he makes in the church or denomination which he happens to patronize. He can't help himself. Every creature after his kind. Everyone naturally and necessarily goes "to his own place." We must acknowledge, however, that we can see very little reason for mourning over the defection of such. In general they have all but ceased to worship God and have taken to the service of a new divinity called "respectability," or something in that line. If their one felt want cannot be supplied in the Church to which they have belonged, far better for them to go elsewhere. If they have become moral icebergs, their continued presence will only lower the spiritual temperature all round. Why regret, then, when they remove to more congenial regions? When the living faith in Christ has ceased, and a faith in fashion and fine clothes has taken its place, it is a matter not in the least to be regretted that a change of front should take place; and we can scarcely see why any one should allow himself, even in a vein of more or less quiet bitterness, to mourn the change or to condemn the changeful.

A MERRY HEART.

'Pd rather be poor and merry than inherit the wealth of the Indies with a discontented spirit. A merry heart, a cheerful spirit, from which laughter wells up as naturally as bubble the springs of Saratoga, are worth all the money bags, stocks and mortgages of the city. The man who laughs is a doctor, with a diploma indorsed by the school of Nature; his face does more good in a sick-room than a pound of powders or a gallon of bitter draughts. If things go right he laughs, because he is pleased; if they go wrong, he laughs because it is better and cheaper

than crying. People are always glad to see him, their hands instinctively go half way to meet his grasp, while they turn involuntarily from the clammy touch of the dyspeptic, who speaks in the groaning key. He laughs you out of your faults, while you never dream of being offended with him. It seems as if sunshine came into the room with him, and you never know what a pleasant world you are living in until he points out the sunny streaks on its pathway. Who can help loving the whole-souled, genial laughter? Not the buffoon, nor the man who classes noise with mirth, but the cheery, contented man of sense and mind! A good-humoured laugh is the key to all breasts. The truth is that people like to be laughed at in a genial sort of way. If you are making yourself ridiculous, you want to be told of it in a pleasant manner, not sneered at. And it is astonishing how frankly the laughing population can talk without treading on the toes of their neighbours. Why will the people put on long faces, when it is so much easier and more comfortable to laugh? Tears come to us unsought and unbidden. The wisest art in life is to cultivate smiles, and to find the flowers where others shrink away for fear of thorns.

A MINISTER'S HEART-ACHE.

During the past few weeks I have received several sad letters from brother ministers who have a heart-ache. Not one of these brethren expresses any regret that he has chosen the ministry of the Word as his occupation for life. Not one of them talks about throwing up his high commission in despair, and escaping through some postern-door into an easier or more lucrative profession. None of them threaten to ride out of the sacred ministry on a "buckboard."

The source of the heart-ache with some of these brethren is the perverse opposition which they are called to encounter. This opposition does not proceed from the ungodly world without, but from unlooked-for quarters—from members of their own churches! One brother writes that he has endeavoured to obey his conscience and his Bible in preaching plainly against certain conformities to the world in the shape of promiscuous dancing, wine drinking, and other loose convivialities. His preaching is on the side of scriptural strictness; their practice is on the side of self-indulgent laxity. Those church members who, on these questions, seem to be lovers of pleasure more than lovers of Christ, keep up an "enflaming fire" upon the pastor, and do their utmost to expel him from the pulpit. His foes are of his own spiritual household; their enmity is active and aggressive to the point of persecution. It is not surprising that a sensitive heart aches under such opposition; for no shot wounds a true soldier like the shot aimed from his own ranks.

What is a minister's duty under such opposition? To silence his tongue, for fear of giving offence, would of course be instant and irremediable disgrace. To resign his position would inflict a heavy wrong upon the loyal majority, in order to gratify a disloyal minority. He is under a solemn installation vow to "be zealous and faithful in maintaining the truths of the Gospel and the purity and peace of the Church, whatever prosecution or opposition may arise on that account." The divine command is to be "first pure, and then peaceable;" and in the long run there never can be a healthy peace in any Christian church without purity of doctrine and practice.

It would seem then to be this brother's manifest duty to stand manfully to his post—not in the spirit of bravado, but in the irresistible might of meekness. Denunciation of opponents would be suicidal. Strong as is the temptation to feel bitterly, or speak bitterly, he has a grand chance to save his church by conquering that minority. He must conquer them by love; by so loving them that he will not give in to their hurtful and evil practices,—by so loving them that he will not allow a resentful word or act to escape him. Towards the malcontents personally he should shew the most magnanimous kindness. His conflict is not with them, but with their errors of opinion and practice. Let him remember that his divine Master both hated sin and loved sinners. Let him remem-

ber, too, that as a Christian minister he is set for the defence of Gospel truth and purity, and not for their surrender.

An eminent minister was once driven from a church in this State by the majority of that church who refused to sustain his bold preaching against balls and wine frolics, etc. After he left them, their vine was blighted, and no divine blessing attended their worship or their work. At length they recalled him to their pulpit; he preached more pungently than before against worldly conformities, and glorious revivals made that church a "fruitful field." Perhaps this article may fall under the eyes of some worldly-minded church members who are now "badgering" their pastor on account of his faithful advocacy of purity, and nonconformity to the follies of the world. If they are making their pastor's heart ache by the stabs or stings, let them beware lest their own hearts are made to ache by-and-by. If he has a vow upon him to be faithful to conscience and to their eternal interests, they too are under a vow to "receive the word of truth from his mouth with meekness and love," and to "assist his endeavours for your spiritual edification and for the honour of religion among you." Suppose that you heal your minister's heart-ache, and escape a worse one for yourselves, by asking God to forgive you, and to pour out His searching and sanctifying Spirit upon yourselves and your church. Then some hearts will begin to sing for joy.—*Theodore L. Cuyler, in Evangelist.*

THE FOOLISHNESS OF PREACHING.

The pulpit has this advantage over the pews, that it is its office to speak, and its privilege and right to be listened to, while the pews are not expected to talk back, whatever they think. And yet, in this age—which is nothing if not critical, when the traditional reverence which once clung like a perfume to every man who wore a clerical garb has lost much of its force, and when education is the birthright of all—the pews do find a way to set forth their views. That pulpit which aims no higher than to entertain, amuse, and satisfy the audience who sit gazing up to it, fails of its object. Its mission is still the same which Christ gave to His first apostles—Go and teach. To instruct the ignorant, to comfort the sorrowing, to reclaim the erring, to lead the wandering home, to feed the hungry, and to shew the sinner the Saviour, is the appointed work of the Lord's ministers in this weary and stricken world. Most of them honestly and earnestly strive to do it. The heart's desire and daily prayer of the large majority is to be, in deed and in truth, God's ambassadors to men. They yearn to be successful in saving the lost.

But too often the minister lives the week long in a region of abstractions. His studies, which task his intellectual powers, lead him through the maze windings of materialism and the mists of scepticism. He grapples with fierce and sturdy errors, and comes off victorious. Like a giant refreshed with new wine, when Sunday morning arrives he enters the sacred desk, prepared to combat heresies, to strangle objections, and to set up the banner of the Lord triumphant over every foe. His whole being is antagonistic to the adversary he sees before him, and he proceeds with skill, and art, and nice adjustment of phrase, and perfection of logic, first of all, to state the position of error. When he has got error fairly set up and entrenched, so that everybody can see it, he proceeds to batter it down, and he often does it well.

There are two evils, however, which appertain to this sort of preaching: The minister, without at all intending it, and often without in the least suspecting it, suggests doubts to some minds, and starts speculations which might not arise but for his mistake in mentioning them. Bright and ambitious young people resolve that they will taste for themselves some of this poison which seems so delicately sweet to the taste. They read books which they would never have thought of touching, but for the guide-post which their minister set up to shew them thither. Scepticism has had its beginning in many a heart beneath the very shadow of the Lord's temple. The presenta-

tion of error has been stronger than the charm of truth. The mind, already pluming itself in its own conceit, has been flattered at being credited with the knowledge of doubts and difficulties which puzzle and baffle the scholar and the man of science; and it has straightway determined—nor lost time in carrying its purpose into practice—to learn more of the delightful and specious false philosophy of which heretofore it has been in ignorance.

The other evil is, that nine-tenths of the people at church are not doubters at all, never have been, and never will be. They are men and women who are engaged the week long in a stubborn conflict with life and its hardships. They come to the Sunday morning service wearied, worn, storm-beaten, and out of repair; but they come as to a blessed port of peace. They need comfort. They need elevation of the soul. They need divine strength. They want the fountain of hope, and the fulfilment of promise. They ask, "Watchman, what of the night?" and the watchman, out of a heart brimming with love, should be able to answer them, "The morning cometh!" He should shew these men of business that there is One who takes account of their troubles, who knows when they toil hard in the rowing, when they fear the notes will go to protest, when their honour is in peril, when the yawning chasm of bankruptcy opens before them, and when the stealthy temptation lies in wait for them. He should tell these tired mothers that He who slept in mother's arms sees them in the kitchen, in the parlour, and in the nursery. Not the husks of positivism, not the grindings of the scientific mill, should the pulpit bring to feed famishing souls, but the bread of life is what they need. Technicalities are well enough, but there is no meat in them. He who is starving must have food, or he will die.

Another way in which the pulpit misses its aim, is by veiling its message in words too florid, and sentences too involved and rhetorical. But this is a fault which mends with years. It is the common defect of beginners, and they cast it off as they grow into the heart of things, and feel for themselves the difficulties of every day.

"Young man, your sermon was very good, but you held the fodder too high!" was the criticism of an old deacon to the young gentleman who had done his very best one Sunday morning. It is not poetry we object to, nor sentiment, nor flights of lofty imagination, nor daring similes, so that they be not indulged in for mere elocutionary effect. Bombast always defeats itself. The vanity of inflated learning usually finds a ready pin to prick its bubble. But, as a noted literary critic has said, "Though bread be needful, vision is more needed;" and we must have the latter as well as the former. We long to see the King in His beauty, and to behold the land that is very far off. The minister who shews us heaven, and leads us to lift our eyes to its golden splendours and its living waters, helps us to endure and to overcome, though toil be hard and cares oppressive.—*Christian at Work.*

CONGENIAL PEOPLE.

Sympathy is the true social bond. Leaving matters of duty quite one side, why are people not justified in seeking friendly relations with those only who are agreeable to them? Is it any reason for trying to fraternize with people who are temperamentally, intellectually, or spiritually, at opposites with you, because their curbstone happens to join yours, or you choose to go to the same church? We are not considering service—that is always due whenever it is required—but social intimacy and pleasure. About a dozen people out of a thousand are all that can come really near to each other. How to form congenial groups is the much-missed secret of real sociality. Sticks laid cross-wise, the flint and steel, are good in fire-building, but not in the higher kind of house-warming.

If the law of similiarities were more closely followed we should see fewer stupid companies, and have less time-wasting expedients to regret. And it is well to remember that relations are not the only related people. There are brothers after the flesh, and brothers

af
sch
"bl
coli
are

round . . . petty family cares and pleasures absorbs their attention. Their sky is no higher than the family tree, and its branches spread to the rim of their narrow horizon. Their religious, political, and social ties are all "ties of consanguinity." The pattern prayer of selfishness, "Lord bless me and my wife, my son John and his wife—us four and no more," characterizes, perhaps unconsciously, a great many homes. Blood is indeed thicker than water, but sympathy is sometimes stronger and sweeter than genealogy.

The wise Montaigne has said that there are times and matters wherein one should give himself to himself, and only lend himself to society. If he is to give himself to society, he must look for equivalents. All take and no give is a poor rule, but its reverse is apt to be exhausting. Happy are they whose lines have fallen to them in pleasant places,—whose neighbours are truly near, and whose friends are adapted to them! —*Golden Rule.*

THE ENGLISH COFFEE TAVERNS.

It should be borne in mind that the temperance tavern is intended as an attractive rival to the public-house, and that while one of its obvious claims to support may be to assist frugality as well as to wean its customers from strong drink, it is organized primarily for those who now spend their money in that which pauperizes before it kills. Such places are not for the habitual drunkard, though they may eventually help to attract him to join the ranks of the abstainers; nor are they for the penniless, who without pence can find no admission to the drunkard's paradise, even if they desire to enter it. For these other efforts must be made, either by the stern enactments of the law, or preferably, by the gentle ministrations of the gospel. What is needed is to provide a mutual, a pleasant, and a competitive alternative between the fatal temptations to indulge in strong drink, and the depressing influences of monotonous occupations, dreary neighbourhoods, dwellings unworthy of the name of homes.

In what localities may such institutions be made successful? It is perhaps not too much to say that an obviously unsuccessful enterprise of this sort, whether its failures be from want of attractiveness in itself, or in the refreshments provided, or in the manner in which they are served, or from the fact that the locality will not, until it has been educated, supply enough customers, is a direct and serious injury to the cause of temperance. Let there be a few undoubtedly successful establishments of the kind—hardy, bright, clean, cheerful, and with good food and drink—and there will soon be room for more; but every half-hearted attempt to make temperance attractive in a place where the dingy tables scarcely contrast with the dingy walls, where the scraps of food look coarse and uninviting, where the appliances are sordid, the cookery coarse and smeary, the attendants indifferent and unwashed, the whole place wearing the appearance of disappointment and neglect, will only help to repaint the publican's sign-board.—*Castell's Magazine.*

SLAVERY IN NEW ENGLAND.

In the early days of the colony, before the importation of negroes, the Indians were sold as slaves. We quote from a letter to John Winthrop:

"SIR,—Mr. Endecot and myself salute you in the Lord Jesus, etc. Wee have heard of a dividence of women and children [Pequot captives] in the bay, and weuld be glad of a share, viz., a young woman or girle and a boy, if you think good. I wrote to you for some boyes for Bermudas."

In the following letter to the same, written in 1645, a scheme for the slave trade is broached:

"If upon Just warre with the Narraganset the Lord should deliver them into our hands, we might easily have men, women and children enough to exchange for Moores, which will be more gayneful pilladge for us then wee conceive, for I doe not see how wee can thrive untill wee gett into a stock of slaves sufficient to doe all our business, for our children's children will hardly see this great Continent filled with people, soe that our servants will still desire freedome to plant for them selves, and not stay but for very great wages. And I suppose you know verie well how wee shall maynteyne 20 Moores cheaper than one English servant."

The "Connecticut Gazette," during the Revolution contained frequent advertisements for runaway slaves, among them, "very black negro men," branded with scars received in Africa, "Mustee boys," and "Indian women." The time seemed to have been seized upon for a general hegira. The reward offered for their return was seldom more than five dollars.

Dr. Johnson's derisive taunt, that "the loudest yelps for liberty" were heard from a slave-keeping people, seems to us at this day to have been not without its justice.—*Harper's Magazine for December.*

THE
CANADIAN INDEPENDENT.

TORONTO, THURSDAY, DECEMBER 25th, 1879.

HOLIDAY GREETING.

TO all our readers from Margaree to Winnipeg, and to all our cotemporaries, the INDEPENDENT sends the greetings of the season. How much of joy and benevolence pleasant custom brings into this week of memories of the Holy Child! Families will be reunited, broken associations will be repaired, gladness will fill hearts and light up features afresh. Parents and children will draw their chairs nearer to each other. Asperities will disappear. Hard thoughts will be buried. Charity will quicken each spirit, and untie each purse. The poor will know again the willing bounty of the rich. The rich will know heaven's joy of giving. And all these gentle, gladsome influences may be traced to the babe of Bethlehem.

The incarnation of Jesus is the leading truth for the Christmas tide. He came very near to men when he took our nature. We will not, we must not, overlook the Divine Child while we plan our merriment, and sing out our Christmas joys. We will not forget the holy day in the holiday.

What thousands of gifts will be made. No one will be forgotten. Gifts secretly purchased and hidden till the gift day comes; gifts wrought at in seclusion and quickly hidden when any footstep is near; gifts costly and humble, will all be trooped forth on the Christmas day, and hearts will be gladly surprised. Let us not forget the story of those who poured out at the feet of Mary's child gold, frankincense and myrrh. And in all our giving we will bring to Christ our hearts, and He will think them the richest gift of all.

Then as to the New Year, may it be a new year to all. How many records of the year now dying we would like to obliterate! How many words we wish we had not spoken! How many things we wish we had not done! How many thoughts tinged by unkindness we wish we had not harboured! Regrets are vain now. But 1880 may be a new year to us, if we will only bring into it more and more of the spirit of the Holy Child. May this untried year so near at hand be laden with new joys and experiences to our hearts, our homes, our churches, our world.

Will our patrons accept our kindly greeting, and ever remember those who constantly and happily work for them the year through? "The peace of our Lord Jesus Christ be with us all, evermore; Amen!"

ABOUT APOSTOLIC SUCCESSION.

THE Queen City has surely seen enough of this senseless controversy about Succession. It has been carried on spasmodically for many months. But the argumentative gladiators thrust and parry still. A new com-

batant has lately appeared in the arena. He styles himself "Laicus." These are the interesting words he utters as he bounds into the fray. They are rather hard upon us poor dissenters.

"A person cannot reject the authority of those in the Succession without virtually accusing our Lord of not having fulfilled His promise, and such a person should not be believed when he says that the Spirit witnesses that he is a child of God; for a person who does not believe the Lord, is not fit to be believed. They who do not believe the Lord's promise in reference to the Succession, have no good reason to believe His other promises, and this is the position in which all Dissenters are placed. They have taken the first step towards infidelity; and the reason why all of them do not run their full course, i.e., become infidels, is because many of them lodge in the jungle of fanaticism, which is an irrational faith."

The best answer we have seen to the patrons of unbroken Succession, is the following simile from a late issue of the "Christian at Work." It is practical, and pointed, and easily comprehended by any one who has but a grain of common sense. Here it is:

"You see this blacksmith-shop behind us? You see the forge opposite? This one belongs to an old citizen of the town. It has been in the family for two or three generations. The man who inherited the smithy from his father is a real botch; he is a bungler at horse-shoeing; his edge tools are worthless; and you can tell his job anywhere by its clumsiness. He is in the regular line of succession. Last year a man came to town and opened his blacksmith-shop on the opposite side of the street. No one knew where he came from. He claimed simply to be a blacksmith, and his specialty was scythes. He won custom, for his tools were excellent. The old-time blacksmith was greatly excited. Such ingratitude, such neglect, was never heard of. To leave a smithy that had been in the family for four generations, and run after a nameless vagrant!" "Well," said the new comer, "my scythes cut, and I would rather have that brand on them than a certificate of succession coming down from 'Tubal Cain.'"

Effectiveness in pursuing the ministerial calling is worth far more than genealogy. The best proof a man can offer that his work has a divine sanction is the simple one demanded by Mr. Wesley of his candidates, "Do they win souls?" And such seals are infinitely ahead of such twaddle as Mr. Langry advances.

A PARTING WORD.

WITH this issue I retire as managing editor of the CANADIAN INDEPENDENT, and give the reins to my much respected friend Mr. H. J. Clark, who at the urgent request of the directors has kindly consented to take its management for the coming year. He and his associate editors will do their utmost to increase the value and usefulness of the INDEPENDENT to our churches. It is surely the plain duty of every pastor and every deacon in all our Congregational churches to heartily co-operate with Mr. Clark in his efforts to serve the churches in this way. The increase to the subscription list last year was over four hundred. We are fully persuaded that another four hundred could be easily added this year if every church would do its part.

The weekly has been launched, and from letters received from all over the country we are pleased to know that it meets with growing favour. Rev. E. Ebbs in a recent note says, "Its value is greatly increased by the change to a weekly. It deserves to succeed." Rev. Thos. Hall, St. John's, Newfoundland, says: "I like the INDEPENDENT and will do my best

to forward it." Mr. Hall has shown his good will in a practical manner. Formerly one copy went to Newfoundland monthly, now we send thirty-eight copies weekly. Dr. Wilkes recently wrote, "The CANADIAN INDEPENDENT has greatly improved. We are much pleased with it." Another from the east says, "I read it with increasing delight." One pastor who sent twenty new subscribers writes, "I am well pleased with the paper and wish every member of my congregation to read it."

It is gratifying to the editors to know that their efforts have met with such favour from their brethren in the churches. Our word is, let us all unite heartily, lovingly, in the coming year, and make the INDEPENDENT a still greater success. It rests entirely with the churches to do so. Those who are at the helm need and deserve the co-operation and encouragement of all their brethren. The paper is not run in the interests of any clique or party, but simply desires to promote the welfare of the Congregational churches in the Dominion. Let there be an advance all along the line. The Congregationalists of Canada can sustain a first-class religious weekly, and we are persuaded they will. We know of some pastors who have determined not to rest until every member of their congregation is a subscriber to the CANADIAN INDEPENDENT. Let us all go and do likewise.

J. B. S.

OBITUARY.

The Congregational church, at Scotland, has sustained a severe loss in the sudden death of Mr. Robert Eadie, jr. He passed away after a few days illness, in the prime of life and strength, much respected and esteemed for his exemplary piety and consistent Christian life.

He was born in the city of Glasgow in 1825, and at the age of fifteen years united with the Gorbals Parish church, in which he soon became an active and useful servant of the Master.

In 1852 he married, and shortly after settled in Oakland and soon by industry and the blessing of God made a model farm and beautiful home. He and his wife united with the Congregational church at Scotland, in September, 1857, and shortly afterwards Mr. Eadie was appointed deacon. He will be long remembered for the regularity of his attendance upon the house and worship of God. Though living at the distance of three miles he and his family were seldom absent from the service of the Sanctuary.

His children were early dedicated to God in baptism, and six of the eleven he leaves behind have professed the name of Christ. Robert, the eldest, is in course of preparation for the ministry, which was a source of great satisfaction to his father. Was it a presentiment he had of his approaching end when he penned the following lines, just eight days before his death, to his sister, Mrs. Barr, of Norwich, condoling with her on the death of her grandchild? "Little Jamie has been often in my thoughts since I was in Norwich, he was called so suddenly; what a consolation is the thought that God does everything right. There was an excellent article in the 'British Workman' some years ago; the subject was, 'The Use of a Dead Child;' I have often wished I had saved it. May that dispensation of God's providence be blessed to all of us. We have felt very much for George and Clara, may it be the means of bringing them nearer to God, seeing that their son is now ever near God. We often think that time seems now to be moving very fast; the thought some-

times strikes me very forcibly that in a few more years the house will have to be set in order for that great departure, a departure without any return, and for many years it has been my aim so to keep my affairs that when the summons comes there may be no harassing thoughts about the affairs of this world, and that I may be able to 'leave the world without a tear, save for the friends I held so dear.' Thus he held himself in readiness for his Master's call, and when told a few minutes before that he was dying, he replied, "It is very sudden; but it is all right."

The following sad intelligence from the "Newmarket Era," reaches us just as we go to press:

"Died at Battle Mountain, Nevada, on the 30th November, of erysipelas, while on his way home from California, to his children, Rev. R. J. Williams, in the 70th year of his age.

"Deceased was well known in Newmarket. He was late pastor of the congregational Church here; was a faithful and earnest worker, and gave much attention to social and religious organizations having for their object the welfare of the community. He was by birth an Englishman, and came to Canada when in his 18th year. He entered the ministry at the age of 28, and has done much labour as a missionary among the Chippewas. As a pastor he has laboured in Iowa, Wisconsin, Illinois, Colorado, California and Canada. 'The Master has now called him home.'"

Correspondence.

THE MANITOBA MISSION.

DEAR SIR,—As it is considered necessary that there should be a committee to have charge of the Manitoba Mission, in the same way as the other Mission Districts of the C. C. M. S. are under supervision, and it is manifestly impossible that such a committee could be formed in that Province, there being but one Congregational minister and church there, the General Committee has appointed a temporary District Committee for Manitoba, said Committee to hold office until June next. The names of the Committee are as follows: Rev. John Wood, Rev. R. Mackay, G. Hague, B. W. Robertson, with Rev. S. N. Jackson as Secretary. Communications concerning the opening of new fields, etc., in the Province, should be addressed to the Secretary, Kingston, while special contributions for the work should be sent to the General Secretary-Treasurer, Rev. Dr. Wilkes, Montreal.

SAMUEL N. JACKSON.

Kingston, Dec. 17, 1879. Home Secretary.

To the Editor of the CANADIAN INDEPENDENT.

DEAR SIR,—At this season of the year, when the attention of our congregations will be directed more specially to mission work, I have thought it might be excusable in me to suggest to our several deputations in the various missionary districts of the older Provinces, while addressing their congregations at the annual missionary meetings, to remind them of the extensive and promising field of labour that has opened, and is still widening for them in the far west. If we, as Congregationalists, mean to take our part or share of work in the formation and building up of this new Province of Manitoba, it is high time for us to be up and doing. Other religious denominations have not been slow to see, and properly estimate, the importance of the work. And the extent of our success will depend much upon the promptness of our beginning. Send us the right men, full of the Holy Ghost, and willing to sympathize with, and share in the privations and hardships incident to pioneer life, and though not a prophet, neither the son of a prophet, yet would I predict an early and abundant harvest.

I am settled in what is termed the Paisley Colony, Township 3, Range 11, West, about 85 miles west by north-west from Emerson, and about 120 miles south-west from Winnipeg. There are now twelve families belonging to our body in this township besides others in the immediate borders. So that any missionary coming this way, as soon as he reached here, would find a welcome and accommodation for himself and pony.

W. ROBERTSON.

Prairie P.O., Man., Dec. 9th, 1879.

News of the Churches.

THE Rev. W. J. Cuthbertson having preached at the Albert Hall, Southwold station, since its opening in June last, his hearers have just given him a present in money.

MISSIONARY meetings were held at Frome, Shedden, and Tilbury on the 16th, 17th and 18th respectively. Owing to sickness in his family the Rev. R. W. Wallace was unable to act on the deputation, but the Revs. E. J. Burgess and W. J. Cuthbertson were at their posts. The relative qualities of the several meetings may be described as good, better, best. The meeting at Tilbury being especially well attended. Here assistance was rendered by two Methodist brethren who had come to hear of our mission work. The collections were encouraging at each place. The Southwold field (inclusive of Frome and Shedden) continues to increase the amount of subscriptions notwithstanding—or perhaps in consequence of—the outlay on the new church this year.—COM.

A PLEASANT SURPRISE.—The following interesting paragraph concerning our brother and co-worker, Rev. W. Manchee, we clip from the "Constitutionalist" of Plainfield, New Jersey: "On Friday afternoon, Dec. 5th, Rev. W. Manchee, the newly elected pastor of the Congregational church, and his family, arrived in this city from their former home in Guelph, Ontario. A pleasant surprise was in store for them, for the ladies of the church had furnished a house completely for their reception, and instead of going to the house of some of their friends, as they expected, they were taken directly to their own home. Here the surprise was complete, the pastor's wife still feeling that she was in the house of the lady who received and welcomed her. Even after being assured that it was indeed her own home, the surprise was so great that Mrs. Manchee could scarcely believe there was not some mistake about it. After taking off their travelling wraps the pastor and wife were shewn into the dining room where a good hot dinner was already served on the table awaiting them. The ladies of the church had arranged everything, and as the pastor and his family came in, they all left quietly by the back way, except the one who remained to receive the new comers."

CHURCH CONTRIBUTIONS.

The following extract from the "Congregationalist" is timely and should be read by all:—

"The matter of benevolence comes up for readjustment in many churches at the close of the year, and it ought to receive the best thought of the pastor and the wisest and most prominent members. Giving, just as really as praying, is an important part of every true Christian life, and if the minister and the deacons treat it with indifference the rank and file of the church will be apt to do no better.

"Wherever the 'Sabbath offering' has been adopted, it seems to have brought out largely increased contributions. Especially has this proved true when there has been a careful canvass, and definite pledges have been secured from the members of the congregation at the beginning of the year. By the 'Sabbath offering' we mean a contribution in some form every Sabbath; and we urge this system upon the careful attention of those who have not yet tried it. It saves any annoyance incident to frequent and pressing solicitations to give, and yet the silent appeal involved in gathering this offering every Sabbath seems to have the uniform effect to swell the benevolence of all congregations that have been confined to the old system of occasional collections. One of the most important helps in swelling the amount given is found in the fact that before adopting this new plan the subject is usually before the congregation for prolonged thought and full discussion. In any congregation a great point is gained for Christian benevolence in getting fairly and fully before the different members, men, women and children, for careful and prayerful consideration the simple question: How much ought I to put into the Lord's treasury this year?"

"Missionary and benevolent work of vast magni-

tude, both at home and abroad, is now going forward, which is almost wholly dependent upon the small gifts of the multitudes who make up the membership of the churches, and it is, therefore, of the utmost importance that the best and most effective system of contributions should be adopted."

Religious News.

THE tenth General Assembly of the Free Churches of Italy has been held in Florence. Father Gavazzi was elected president. There were present 39 deputies from 28 churches.

THE places of five Old Catholic priests in Germany have become vacant by various causes. Three Roman Catholic priests have been accepted out of six who offered themselves for the positions.

A CATHOLIC parish in Ricaldone, has declared itself independent of the Vatican. The pastor is the Rev. M. Geloso, whose unanimous election on two previous occasions had been annulled by the bishop.

AT the election recently of a new Swiss council of state, M. Carteret and his party, who promised to continue the war against Ultramontanism and favour the Old Catholics, succeeded in gaining only three seats out of seven.

THE surplus income of the Peabody donation fund amounts to £20,000 annually, and is increasing. It is to be devoted to new buildings for working men's dwellings, and a large block has just been planned in the Grosvenor road, Pimlico.

PROCEEDINGS are likely to be taken against the Rev. Fergus Ferguson, of Queen's Park United Presbyterian Church, Glasgow, by certain of the more orthodox members of the United Presbyterian Presbytery on account of his recent address on the "Dilemma of Modern Orthodoxy."

A CONSTANTINOPEL despatch says: great meetings of the chiefs of the Albanian league have determined to resist the Montenegrins. The Porte has sent a circular to the Governor-Generals of the Turkish Provinces demanding a strict execution of the plans of reform, under pain of dismissal.

IT is said that the Vatican will soon establish a school of diplomacy for the purpose of acquainting ecclesiastical students with the history of diplomacy under the Popes. Original documents preserved in the archives of the Vatican will form the basis of the instruction.

AFTER being closed for five years, the oldest, most famous, and most lucrative iron works in the British Empire have been set agoing by Messrs. Crawshaw at Merthyr Tydfil. This is a tremendous event in the principality. Mr. Crawshaw, who died some months ago, vowed that he would never re-open the works again on account of the misconduct of his men in trying times.

SUCH is the distress in the western part of Ireland, such hunger, poverty and want are now to be seen, as have never been known since the great Irish famine. Cardinal Manning has issued an appeal for help, to be read in all the Catholic churches. Funds are being raised in the various cities, both in Great Britain and the United States, to relieve the destitution prevailing there.

IT is reported that parsimony rules the hour at the Vatican. The Pope is economical to a degree that is quite distressing to his attendants, and especially to the hangers on about his Court, who were accustomed to doles and frequent gifts for petty services. Even audiences are sparingly granted, and benedictions are not flung about as generously as in the days of the generous-hearted, garrulous Pío Nono. Leo XIII. may go into history as the "parsimonious Pope."

IN a recent letter addressed by the Bishop of Edinburgh to the Archbishop of Canterbury the former states the reason for his participation in the union service in Père Hyacinthe's church, and declares that the great difficulty attending the cause of Catholic reform in France arises from those liberalizing tendencies which make men friendly to the movement from political rather than religious considerations. Of this danger, the Bishop states, Père Hyacinthe is painfully conscious, and for this reason the countenance and moral support of the clergy of the Anglican communion are of special value to him.

Official Notices.

CONGREGATIONAL COLLEGE OF B. N. A.—Contributions received to this date for current session: Mr. Burton, Halifax, \$4; Rev. S. Sykes, Keswick Ridge, \$2; Hawkebury Church, \$8.25; Toronto, Bond street Church, \$20; Kingston, First Church, \$327.25; Kingston, Bethel Church, \$19.05; Montreal, Zion Church, \$21; Montreal, Inspector street Church, \$20; Franklin Centre, \$5; Samia, \$11; Burford, \$22; Paris, \$85.50; Cowansville, \$15; Brigham, \$10.70; Rev. E. Ebbs, \$5; Indian Lands, \$15.20; South Caledon and North Erin, \$9; Howick, \$4.23; Winnipeg, \$2; Speedside and Fergus, \$13; Melbourne, \$4.50; Durham, \$6.30; Watford, \$4.85; Forest and Ebenezer, \$4; Guelph, \$22.85; Colonial Missionary Society, London, England, \$731.94; Endowment Fund, interest on investments, \$383.83; total receipts, \$1777.45. Balance from last year, \$805.16; Expenses to date, \$1609.65; total, \$2414.81. Due Treasurer, \$637.36.

Montreal, Dec. 3, 1879.

R. C. JAMIESON,

Treasurer.

The Sunday School.

INTERNATIONAL LESSONS.

LESSON I.

Jan 4. } THE INFANT JESUS. } Matt. ii.
1880. } 1-12.

GOLDEN TEXT.—"For unto us a child is born, unto us a Son is given."—Isa. ix. 6.

HOME STUDIES.

M. Luke i. 26-33.....The Annunciation.
T. Luke i. 46-56.....Mary's Song.
W. Luke ii. 1-20.....Birth of Christ.
Th. Matt. i. 1-25.....Jesus the Saviour.
F. Mic. v. 1-7.....Out of Bethlehem.
S. Luke ii. 21-38.....Presentation in the Temple.
Sab. Matt. ii. 1-12.....Infant Messiah.

HELPS TO STUDY.

We now enter upon a course of studies in the history of the Saviour during His sojourn on earth, in the body.

All the sacred writings point more or less directly to Christ, but it is in the first four books of the New Testament that we are, as it were, brought face to face with Him in the flesh.

These four books are four different Gospels, but the one Gospel, written by four different men: "The Gospel, according to Matthew;" "The Gospel, according to Mark;" "The Gospel, according to Luke;" "The Gospel, according to John."

These men wrote under divine inspiration, and independently of each other. Each records some sayings and doings of our Lord not mentioned by the others, but the accounts are never contradictory. It has been observed that in Matthew we find most prominently what Christ said; in Mark, what He did; and in Luke and John, how He felt.

Matthew was one of the twelve apostles. He had formerly been a publican or tax-gatherer (Matt. ix. 9; x. 3), and is identical with the person mentioned in Mark ii. 14, under the name of Levi, the son of Alphaeus. He accompanied the Saviour during the greater part of His public ministry and seems to have written this book shortly after the Ascension. Writing primarily for the Jews, he gives minute details of circumstances connected with the Saviour's birth, which are not mentioned by any of the other evangelists, but which are of much value in identifying Jesus of Nazareth with the Messiah of prophecy.

Although Matthew wrote in the first place for the Jews, he wrote not for them alone, but for us also. In our lesson we find representatives of two classes of people, distinguished from each other by their attitude towards Christ. These two classes still exist, viz.: those who honestly and anxiously seek Christ—represented in the lesson by the wise men; and those who seek Him hypocritically or with an evil design—represented by Herod. The following would therefore be a suitable division: (1) Seeking and Finding, (2) Seeking in Vain.

I. SEEKING AND FINDING.—Under this head four subdivisions may be made, viz.: (1) The Sought One, (2) The True Seekers, (3) Their Object, (4) Their Success.

1. The Sought One.—ver. 1. He was the Creator and upholder of the universe, but He had at this time just entered his estate of humiliation, and the obscurity of His position rendered a search necessary.

Now when Jesus was born. In chap. i. 21, we are told why he was called by that name. Joshua or Jesus means Saviour.

In Bethlehem of Judea: So called to distinguish it from another Bethlehem, in Zebulun. It was situated about six miles southwest from Jerusalem, and was the birthplace of David.

2. The True Seekers.—vers. 1, 2. Wise men. They belonged to a sacred order to be found at and before that time in different countries of Asia. They were well advanced in some sciences, especially Astronomy, and any unusual appearance among the stars would at once attract their notice. As to how they knew the meaning of "the star" we can only suppose that they received special illumination and direction from Heaven.

From the east. Jacobus thinks they may have come from Chaldea, the native land of Abraham.

3. Their Object.—ver. 2. Perhaps they did not recognize Christ as the Saviour, or feel their own need of Him in that capacity. They spoke of Him merely as King of the Jews, but there is at least a close analogy between these wise men and the true seekers in all ages. They came to worship Him, thus recognizing His divinity, and they may have been afterwards more fully enlightened.

4. Their Success.—vers. 9-11. Having searched for Him in vain among the great ones of the earth—kings, priests, and scribes—they once more cast their eyes upwards and rejoiced with exceeding great joy to find again the star which had formerly led them. It is from above that the light comes that leads to Christ; and those who really and honestly seek Him shall certainly find Him. They may not be rich enough to bring Him

"Gems from the mountain and pearls from the ocean,
Myrrh from the forest and gold from the mine,"
but they give Him their hearts, and that is what He values most.

II. SEEKING IN VAIN.—There are some who seek Christ, in a sort of a way, and do not find Him, e.g., (a) those who seek some one to save them from punishment but not from sin; (b) those who wish to be saved some time, but not at

present. Augustine was at one time in the habit of praying, "O Lord save me, but not now." That was not a very long prayer, but he soon found that he had to make it shorter. (c) Others make a pretended search for Christ, in order to injure His cause. None of these can find Him. Of this part of the lesson also, four divisions may be made: (1) The False Seeker, (2) His Pretended Object, (3) His Real Object, (4) His Failure.

1. The False Seeker.—vers. 3-8. Herod the King. This was "Herod the Great," noted for the usually incongruous qualities of bravery and cruelty.

He was troubled lest the kingdom should be taken away from him. He had got it through violence and bloodshed, and would fight even against God to retain it. If he believed that a prophecy, predicting the birth of a "King of the Jews" at that time, would be fulfilled, he ought also to believe that it would be utterly useless for him to attempt to hinder that "King" from coming to the throne.

2. His Pretended Object.—ver. 8. In order to induce the wise men to bring him word again after they should have found the young child he stated his object to be,

"That I may come and worship Him also; but this was very far from being his real object. God saw and heard these plans of Herod, and He knows all the secret devices of iniquity, and all the motives and purposes of every heart.—Jacobus.

3. His Real Object.—This was nothing more or less than the destruction of the person whom he supposed to be his rival. In contemplating the horrible crime recorded in vers. 16-18 of this same chapter, one can scarcely wonder more at the tyrant's cruelty than at his folly.

4. His Failure.—ver. 12. Who can contend against God? Herod, with all his schemes and plans, failed utterly. The wise men did not return to him, but being warned of God in a dream . . . departed into their own country another way. He died miserably very shortly after the brutal "massacre of the innocents," and the sceptre for which he seemed ready at any moment to barter his soul was thus torn from his grasp.

"HE WAS GONE."

That was an apt device by which a nameless prophet rebuked Ahab, for permitting Ben-hadad to escape. Wounded as from the blows of battle, and disguised with dust upon his face, he met the king and told how, while busy here and there in the battle, he had permitted a prisoner of note to escape. "He was gone," says the prophet, but he remembers to tell that it occurred, "as thy servant was busy here and there." The king did not accept the excuse, however, but decreed that the threatened penalties should fall without abatement upon the delinquent soldier. Then came the disclosure. Ahab himself was the delinquent, and the sentence from the prophet was, "thy life shall go for his life, and thy people for his people." (1 Kings xx. 42.)

Let now these parties stand for others. Of how many Sunday-school pupils may it be similarly said: "He was gone." True he came to the school and seemed interested. He studied his lessons and appeared a few times at prayer meeting. He was given in charge of a bright, wide-awake teacher—one of the most enterprising young men of the church. But, sad that it were so, by-and-by the scholar "was gone."

Had he been put in charge of any one who should be held responsible? Does the acceptance of a scholar by a teacher, imply on the teacher's part the acceptance of a solemn responsibility? Does God hold such a teacher accountable? But, this teacher "was busy here and there." Business was pushing him at the store; and his cousin was about to be married; and he was just looking for a new horse; and he was getting his house painted; and the "season" was at its height; and—he was very busy! Oh, yes! But let him read 1 Kings xx.—James Town, in Baptist Teacher.

CHRISTIANITY is the true citizenship of the world; and the universal peace, and the free exchange of all lands and tribes of their several peculiar goods and gifts are possible only as all are grouped around, and united by the cross of a common Redeemer and the hope of a common heaven.

ALL the recent Sabbath-school gatherings of note have given the most emphatic utterances in favour of improved teaching. Better text books for normal work are in preparation also. All that is lacking seems to be the will to do the needed study. Shall we fail at this point?

No serious token of abandoning the International Lessons appears after seven years of trial. On the other hand, the effort is very decidedly in the direction of better work upon this plan, and of work far more extended than ever before. Every true Sabbath school labourer should take his full share in the new endeavour.

THE POETS AND THE HORSE COLLAR.

"I led the horse to the stable, when a fresh perplexity arose. I removed the harness with difficulty; but after many strenuous efforts, I could not remove the collar. In despair, I called for assistance, when aid soon drew near. Mr. Wordsworth brought his ingenuity into exercise, and after several unsuccessful attempts he relinquished the achievement as a thing altogether impracticable. Mr. Coleridge now tried his hand, but shewed no more grooming skill than his predecessors, for, after twisting the poor horse's neck almost to strangulation, and the great danger of his eyes, he gave up the task, pronouncing that the horse's head must have grown (goat or drosy?) since the collar

was put on; for he said, 'it was a downright impossibility for such a huge *or frontis* to pass through so narrow a collar.' Just at that instant a servant girl came near, and understanding the cause of our consternation: 'La! master,' said she, 'you don't go about the work in the right way; you should do like this' when, turning the collar completely upside down, she slipped it off in a moment, to our great humiliation and wonderment, each satisfied afresh that there were heights of knowledge in the world to which we had not yet attained."—*Life of Coleridge.*

WHY PEOPLE GO TO SLEEP IN CHURCH.

A medical man writes—about this time the church sexton becomes specially vigorous in building fires. The weather is not cold enough to need a very hot fire; but the sexton has not been working at the furnace for some months past, and now he takes hold of it with all the pleasure that attends the doing of a new task which has not yet become monotonous. But though he shovels on the coal and keeps the draft clear, he does not feel satisfied till he closes up all the ventilation in the building and gets the double window on the outside and pulls every little crack. Of course, this makes the matter worse; but the average sexton is not supposed to know it. If the ventilators were left open the hot air would rise up through the registers, expel the cold air, and afford a tolerably comfortable atmosphere for the congregation to breathe. But with no vent whatever the temperature does not rise very readily, and so the sexton tries to make the furnace as fiery as Nebuchadnezzar's; the ascending air is not only hot but deoxygenated, foul with carbonic acid and carbonic oxide, and odorous with the smell of rusty iron common to all newly lighted stoves. The next thing is that the congregation gets drowsy, and there are headaches and faintings; and then the minister gets dull, and is unable to stir up his people even if they were capable of being stirred; and then the more devotionally and spiritually inclined lament over those who are asleep in Zion. This is exaggerated, you think? Perhaps so; but I have been there.

THOROUGHNESS.

The defect of our American hurrying life is its sketchiness. We do not take time to master things thoroughly. Here and there a woman does take time, and perseveres at an art or a study, and then she reaps the rewards which are given only to the thorough. Let me give you an example. Many of you have listened to the silvery voice of Miss Emma C. Thursby a voice which has enchanted two hemispheres. Those who have not heard her sing have heard her name, and know that it represents not a great artist only, but a beautiful, brave, charming and amiable gentlewoman, as lovely in private life as she is gifted in public. One day not long ago a lady was spending some hours in the house with the cantatrice, and the time came for her daily severe practice, which she never omits. She was asked to intermit it for the hour, to take a drive, or engage in some other pleasure, but she declined. "I should have just so much to make up," she said.

Now, girls, if one who has reached an elevation which is enviable as well as real, cannot afford to relax her efforts, the question for you to consider is, Can you? Can you afford to half-learn things, to sew up seams and leave ends loose, to sweep a room and neglect the corners, to make sour bread, to smooth over where you should shake up, etc., etc. Can you afford it?

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 Throat 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 Power's Block, Rochester, N. Y.

HERE is a capital story as told in the "Weekly Advocate" (Sydney):—A Roman Catholic merchant, possessed of considerable means, died not long since in one of the inland towns of the colony. Shortly before his death he made his will. In giving his instructions to his lawyer regarding the disposal of his estate, he expressed a wish to leave £1,000 for the purpose of releasing his soul from purgatory. The lawyer tried to dissuade him from this step, but was met with the statement—"Oh, we believe in purgatory, and it is necessary to pay to get out of the place." A clause to this effect was therefore inserted in the will—"To the authorities of the Roman Catholic Church in—, to secure the release of my soul from purgatory, £1,000." After the testator's death the said authorities applied for the bequest. They were referred to the lawyer, who asked whether the testator's soul was released from purgatory. Receiving an unsatisfactory answer, he then stated that according to the terms of the will he could not advise the payment of the money until they proved that the soul of the departed merchant had been released from purgatory. It is expected the money will remain in compound interest until the millennium.

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 for

ANGUS MORRISON.

TO THE ELECTORS OF
ST. ANDREW'S WARDYOUR VOTE AND INFLUENCE
are respectfully solicited forJ. H. MORRIS,
AS ALDERMAN FOR 1880.

ST. STEPHEN'S WARD.

YOUR VOTE AND INFLUENCE

are respectfully solicited for

FRED. C. DENISON,
As Alderman.

J. O'DONNELL, L.D.S.,

Hon. L.D.S., Quebec.

Specialties: Neuralgia of Head and Face; Dental Surgery; Chronic Diseases of Teeth and Gums; Preservation of Natural Teeth and Intricate Operations in Dentistry. Office, 39 King Street West, Toronto, Ont. Over Hunter & Co., Photographers.

J. CHARTERS,

GROCER & 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.

W. Fd. 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. Re sides on premises. Charges moderate.

THE UPPER CANADA
TRACT SOCIETY

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

RELIGIOUS LITERATURE,
suitable 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 supplied 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 successful 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.

ENCOURAGE HOME COMPANIES.

SUN MUTUAL

LIFE AND ACCIDENT INSURANCE COMPANY.

Capital, - - - - - \$500,000.
Deposited with Government, - - - - - 50,000.President, - THOMAS WORKMAN, Esq.
Secretary, - R. MACAULAY, Esq.

DIRECTORS:

T. J. CLAXTON, Esq., Vice-President.
A. F. GAULT, Esq. JAMES HUTTON, Esq.
M. H. GAULT, Esq., M.P. T. M. DRYSON, Esq.
A. W. OGILVIE, Esq. JOHN McLENNAN, Esq.
DAVID MORRICE, Esq.

TORONTO BOARD:

Hon. J. McMURRICH. Hon. S. C. WOOD.
A. M. SMITH, Esq. JAMES BETHUNE, Esq., Q.C., M.P.P.
WARRING KENNEDY, Esq. JOHN FISKEN, Esq.
ANGUS MORRISON, Esq.

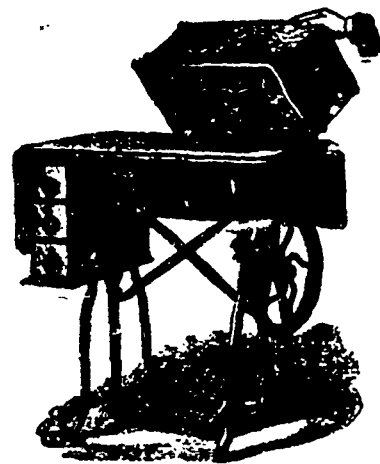
Henry O'Hara, 30 Adelaide Street East, Toronto,

Manager Toronto Branch, and General Agent North Western Ontario. Active Agents Wanted.

Wheeler & Wilson

NEW STRAIGHT NEEDLE

Silent Sewing Machines.



THE MONARCH OF ALL.

They are superior to all others in
Ease of Operation,
Strength and Beauty of Stitch,
Range of Work,
Perfection of Construction,
And Elegance of Finish.Address,
Wheeler & Wilson Manufacturing Co.,
85 KING ST. WEST, TORONTO.

ESTABLISHED 1871.

MERCANTILE COLLECTION AGENCY
NO. 4 TORONTO STREET, Toronto.RICHARDSON & CO.,
FINANCIAL, REAL ESTATE,
and
ADVERTISING AGENTS.

Third Series now Published.

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

GOSPEL HYMNS

AND

SACRED SONGS.

Canadian Copyright Edition.

FIRST SERIES.

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

GOSPEL HYMNS, No. 2.

Music and words, Tinted Covers .. 30 Cents.
do do Boards .. 35 do
Words only, Tinted Covers .. 5 do
do 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 .. 25 do

GOSPEL HYMNS, Nos. 1, 2 & 3.

COMPLETE IN ONE BOOK.

Music and Words, Cloth .. \$1 00

Words Only, Cloth .. 0 20

COPP, CLARK & Co.,

47 Front Street East, Toronto.

ESTABLISHED 1842.

Dominion Wedding Cake House,
T. WEBB, Proprietor.

Received 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 COSAQUES
always kept in stock.

CORRESPONDENCE SOLICITED.

NOTE THE ADDRESS,

T. WEBB,

322 & 304 YONGE ST., TORONTO.

THE ONTARIO
WEDDING CAKE MANUFACTORY

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

WEDDING AND CHRISTENING CAKE
ORNAMENTS.The largest stock in the Dominion of Cosaques of all kinds, including French, English and German. Costumes, Cracker and Wedding Cosaques, Macaroon and Meringue Pyramids, Quantilly, and all kinds of Fancy Spun Sugar Baskets, Ornamented Jellies in all styles, Creams of all kinds, Charlotte Russe, Trifles, Salads, Soups, Oyster Patties, Ices, Ice Puddings, Fruit Ices, and all kinds of Cakes and Confectionery. Luncheas, Suppers, Evening Parties, and Wedding Breakfasts supplied with every minutiae. 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 as is fact a guaranteed. Address all orders,
HARRY WEBB,
483 Yonge Street (Opp. the Fire Hall) Toronto.

\$5 TO \$20 per day at home. Samples worth \$5 free. Address STINSON & 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 \$4 out fit free. Address H. HALLITT & Co., Portland, Maine.

BUCKEYE BELL FOUNDRY
Belts of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent Free.
VANOUZEN & TIFF, Cincinnati, O.\$72 A WEEK
and
Augusta, Maine