

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
<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>									

# The Canadian Independent.

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

9803

Vol. 13.

TORONTO, WEDNESDAY, Jan. 8, 1879.

New Series. No. 1.

## THE CANADIAN INDEPENDENT.

Published by the Congregational Publishing Company

REV. W. MANCHEE, *Managing Editor.*

REV. JOHN WOOD,  
R. W. WALLACE, M.A.,  
JOSEPH GRIFFITH. } *Associate Editors.*

REV. J. B. SILCOX, *Business Manager.*

### EDITORIAL DEPARTMENT.

All communications for the Editorial, News of Churches, and Correspondence Columns should be addressed to the Managing Editor, the Rev. W. MANCHEE, Box 204, Guelph, Ont. Any article intended for the next issue must be in his hands not later than Monday morning.

### BUSINESS DEPARTMENT.

All Subscriptions and advertisements should be sent to the Business Manager, Rev. J. B. Silcox, 340 Spadina Avenue, Toronto, Ont. Subscription \$1 per annum, payable in advance. Remit by Money Order, Draft, or Registered Letter. We want an active Agent in each Church. Advertising rates sent on application.

## Notes of the Week.

Dr. Howard Crosby's crusade in New York, against the rum-power, has resulted in the closing of 1739 grogeries in one year. The Doctor also says one of the results of his work has been "the vertebraing of officers and judges," who were weak-backed before. This good work is not yet finished.

MORMONISM is just now being more thought about and discussed than for many years. Right thinking people in the United States begin to look upon the state of things in Utah as somewhat disgraceful. It is a good sign that the leaders of the Mormon Church begin to feel uneasy. Probably they see the doom of the iniquity approaching.

A correspondent tells us that the Congregational Churches in the West, which fell to his lot to visit, are all making an advance in their gifts to our missionary treasury. That is good. There is need of planting in all our populous centres, just such simple, spiritual, liberal churches as we believe in; and their planting costs money. Let there be an advance all along the line from Sarnia to Margaree.

By another of those artful eversions of ecclesiastical law, for which Dean Stanley, in his broad charity, is so noted, Principal Tulloch, a Presbyterian, has been preaching in Westminster Abbey. His theme was "A personal Christ the central fact of the Gospel, and the source of Christian enthusiasm." A good theme, and well treated; but the preacher could not occupy the pulpit, and delivered his sermon from the lectern.

The London *Spectator* has been discussing in its columns the subject "Will progress diminish joy?" The positive and negative aspects are both given. One writer maintains that the sorrows of the world are brought to us by the telegraph and press, and that science is directly setting towards despair—that joy is seriously threatened. The other maintains that the sufferings of people far away will not affect our gladness disastrously; and that even now, science is evincing signs of returning to the faith in the supernatural and Divine. It is a big question.

PROF. ROBERTSON SMITH, of Aberdeen, suspended from office on account of his theological views, has gone to Arabia. A correspondent of the New York "Observer" writes of him from Scotland: "He is going to study Arabic for the benefit of the Aberdeen students, whom he still hopes to be permitted to teach. That he will find an outlet for his learning, I do not doubt. The Established Church has been put in great fear by the Liberationists. Its leaders seem

now to believe that the battle is at the gates; and one or two of them have lost their heads in consequence."

THE tendency in the markets on which the great manufacturing industries of Britain depend is still downward. A reduction of wages has taken place in almost every branch of trade. Some large establishments have stopped work entirely; others are working short time; and on the whole the out-look of the British workman is more discouraging than it has been for many years. Tidings of distress also reach us from Switzerland and other manufacturing countries.

LIQUOR DRINKING Scotland has been told a blunt truth by the Lord Provost of Glasgow that the loss of £5,000,000 which has fallen on the shareholders of the City of Glasgow Bank represents but its six months' expenditure for strong drink. He then indicates to his countrymen who are devising means to relieve the calamity that they could wipe it off by reducing their liquor bills one-half for a year. What, if they should make a clean sweep, and with heroic self sacrifice give up the other half!

"ECONOMY is the order of the day in England," writes a London correspondent of the New York "Times." "If you go to the great co-operative stores of London you find that the provision departments are the chief quarters of business. Among the upper middle classes extravagant dinner parties are dropping out of fashion. Men who a few years ago would not have been seen on the railway in anything but a first-class carriage, now ride in a second, men who used to ride second now ride third. We are all economizing."

The *Christian Union* lately had a letter from Edwin Booth, the great tragedian, containing rather disparaging statements of the theatre, as generally conducted. Mr. Booth does not sanction his wife's attendance at any play until he has satisfied himself as to the character of the play and players. The theatre, in his estimation, cannot be healthy and helpful to sound morals, so long as it is controlled by speculators. These gentlemen will place on the stage "immoral gamcracks." Words like these, from such a source, are worth considering. Did not Macready leave the stage because of its general immoral tendency?

A STRIKING illustration of the value of littles is in the following facts. The United States Government issued a fractional currency—"stamps," from five cents to fifty. The little bits of paper have been so carelessly handled that about \$15,000,000 worth have been destroyed! A five lost here, a ten there—and the aggregate of many millions is reached. The loss is so much gain to the treasury. The Halifax "Witness" wishes the lesson of the "power of littles" implied in this fact would be borne in mind. "We are individually far too careless about fractions of money, of time, of property. Our Church finance requires to be re-organized on the basis of caring for and gathering carefully the minutest gift of the poor as well as the large offerings of the rich."

THE commercial crisis abroad is much more serious than it is in this country. Here over-production is charged as one of the causes of hard times, which have been aggravated by unemployed labor. In Europe political economists are tracing hard times to the immense standing armies, which are sustained mainly through the military influence of Germany. It is estimated that the European nations have now 7,500,000 men under arms. These men are non-pro-

ducers and are taken from their legitimate spheres of daily toil. These men cost on an average \$200 per annum, or about four million dollars each day, or a total of fifteen hundred millions of dollars per annum, expended for the services of men who do not add one penny to the productions of the country. The United States maintains no such army and the people do not have taxes to pay to support it, for which they should be truly thankful.

What a sight this is! Johnson, 75. Glen, in the Court of Chancery. The English church at Oshawa was vacant. The appointment of the incumbent lay in the hands of the Bishop, after consultation with the churchwardens and lay representatives of the parish. The Oshawa vestry submitted the name of a Rev. Mr. Fortin, of Sorel. The Bishop appointed the Rev. C. C. Johnson. The Oshawa officials locked the doors against the Bishop's nominee, and now he sues for the keys of the closed doors. Some interesting developments will be made by the trial. Both parties are determined—the Oshawa churchmen, not to have Mr. Johnson; the Bishop, that they shall have no other than Johnson. The Bishop, speaking with some dignity, maintains that the people have no right to suggest a name to him, but he has the right to suggest a name to them. The fuss must end some way, but how, whether on the side of popular rights, or episcopal domination, no one can tell. Meanwhile, we are spectators.

SAYS Mr. Moody. "If I see a Sabbath school teacher five minutes late, he falls fifty per cent. in my estimation at once. If he doesn't shake hands with his scholars, I take off the other fifty. He isn't worth anything at all. There's a good deal of gospel in shaking hands. Get acquainted with the children. Ask little Mary how they are at home. Getting to Sabbath school or church late is simply a habit. Appoint the hour at ten o'clock, and some will go five minutes late. Appoint it at half-past ten o'clock, and at twenty-five minutes before eleven these same persons will reach their places. Their besetting sin is to fall that much behind, and nothing but grace will expel and cure it." The most important part of Mr. Moody's remark is the fact that it suggests so much vigor and enterprise. He says in effect "If you are not earnest, cordial, prompt, you are not doing your duty. Be filled with the Spirit." And it is good counsel for Sabbath school teachers and other Christians.

THE week of prayer for 1879 will commence on Sabbath, January 5th, and will be observed by most Protestant denominations throughout the country. The following is the schedule of the subjects agreed upon by the Evangelical Alliance, which have the arrangements in charge: For Sabbath, January 5th, as a subject for the pulpit—"Christian Union." Monday, January 6th—Thanksgiving for the blessings of the year past, and prayer for their continuance. Tuesday, January 7th—Prayer for the Church of Christ: its ministers, its growth in grace, and its enlargement. Wednesday, January 8th—Christian education: the family, the young, colleges, seminaries of learning, Sabbath and other schools: Christian Associations of Young Men and Young Women. Thursday, January 9th—For nations: rulers, and people; for peace and religious liberty in the earth. Friday, January 10th—The press: for a blessing on publishers, editors and authors; the cause of temperance and other social reforms. Saturday, January 11th—Home and Foreign Missions and the conversion of the world. On Sabbath evening, January 12th—Public union meetings will be held for prayer and praise.

## PULPIT AND PRESS.

How the religious newspaper may aid the pulpit and benefit the home, is well stated in the following extract from Dr. Murphy's work on Pastoral Theology:—

"In a previous chapter we sought to show that it is for the interests of pastors to keep themselves well informed, through religious journals, of the progress of Christ's kingdom; we would now strongly urge upon them that they should also use their influence to introduce such journals into the families of their congregations. As almost all great enterprises of the day have their newspaper to support them, so every denomination of Christians, and every important Christian undertaking has its journal. There are papers adapted to every class of minds and to every drift of religious thought. This subject the minister should look into, and endeavor to have his people benefited by the rich stores of instruction which are flowing out from the religious press.

"He may draw much important aid in his work from this source. The periodical religious press, when habitually perused, will undoubtedly make the people more intelligent, and, consequently, more interested in the kingdom of Christ; it will supplement the teachings of the pastor, which must necessarily be limited in extent; it will enforce by adding additional authority, the truths which are uttered from the pulpit. Its assistance will make the work of the pastor easier. It will give the people fuller information than the pulpit possibly can, about the great enterprises of benevolence which the church is carrying on, and so will interest them in those enterprises, and make them more liberal in their support. If religious journals did no more than take the place of, and so crowd out the pernicious literature that is issuing from so many other presses, it would be an unspeakable blessing to the Church and the world. *That pastor is neglecting a splendid auxiliary to his work, who is not using every effort to induce his people to take and read papers which are devoted to the spread of the righteousness of Christ in the salvation of souls, and purifying the lives of believers.*

"We need to give continued thought to the subject, in order to appreciate the value of a good religious newspaper, coming regularly into a family, and being read by its various members. Weekly it preaches its timely sermons to the household. Some of the most able and pious ministers, and other writers, that are to be found in the land, are those who may be heard through its pages. And they send forth, in this way, the very best of their thoughts. The religious newspaper keeps the people informed of what is going on in the Church and the whole kingdom of Christ. It says many things plainly to them which the pastor, from delicacy, or other causes, could not say. Many of the people will scarcely read anything else than newspapers; how deeply important it is that those papers be of the right kind! The family which habitually reads a good religious journal, will undoubtedly have a higher and more intelligent tone of piety than that which neglects this method for growth in knowledge. They will have wider views and more generous impulses towards the truth, whether it is to be supported at home or extended abroad."

## WHAT OUR YOUNG PEOPLE READ.

The "Sunday School Times" pertinently remarks: "Of books and periodicals unsuitable for young persons' reading, there are two great classes, the *bad* and the *vulgar*. A bad book is one which is positively injurious in tendency; one which, for instance, inculcates false notions of morals, and which, by example or precept, leads the reader to adopt or excuse wrong thoughts or evil practices. A vulgar book is one whose whole character is commonplace and unrefined; which deals with low—not necessarily indecent—subjects in a manner lacking delicacy and gentleness. Sometimes a vulgar book, as thus defined, is not a bad one; just as a bad book may not be a vulgar one. The reading of either is to be deplored. The guide of youth should feel that his duty in aiding them to

choose good reading includes the selection of books both of a high literary grade, and of those not pernicious in moral teaching. Many of the trashy "story papers" are quite careful not to admit into their columns matter which violates propriety; and theatrical managers say that "moral plays" best suit their lower-class patrons. But an intelligent parent would hardly wish his child to read sensational papers, or to witness plays in low theatres, on this account. On the other hand, some of the most eminent writers, of unquestioned merit as far as literary ability is concerned, write books which, though printed in the most refined periodicals or issued by the most fastidious publishers, ought to be banished from the family. The evil work of the bad book is worse than that of the coarse-grained one; for the former slays, where the latter stupefies. Let the reader and the guide of reading see to it that his own books and those of his dependants be both righteous and well-written."

## THE STREAMLET AND THE POOL.

A minister of Philadelphia in illustrating the blessedness of cultivating a liberal spirit, uses this beautiful figure.

"See," he says, "that little fountain yonder—away yonder in the distant mountain, shining like a thread of silver through the thick copse, and sparkling like a diamond in its healthful activity. It is hurrying on with tinkling feet to bear its tribute to the river. See! it passes a stagnant pool, and the pool hails it.

"Whither away, master streamlet?"

"I am going to the river to bear this cup of water God has given me."

"Ah, you are very foolish for that—you'll need it before the summer is over. It has been a backward spring, and we shall have a hot summer to pay for it—you will dry up then."

"Well," said the streamlet, "if I am to die soon, I had better work while the day lasts. If I am likely to lose this treasure from the heat I had better do good while I have it."

"So on it went, blessing and rejoicing in its course. The pool smiled complacently at its own superior foresight, and husbanded all its resources, letting not a drop steal away. Soon the mid-summer heat came down, and it fell upon the little stream. But the trees crowded to its brink, and threw out their sheltering branches over it in the day of adversity, for it brought refreshment and life to them; and the sun peeped through the branches and smiled pleasantly upon its dimpled face, and seemed to say, 'It's not in my heart to harm you,' the birds sipped its silver tide, and sung its praises in the overhanging branches; flowers gemmed its border, and breathed their perfume upon its bosom; the beasts of the field loved to linger near its banks, and chewed the cud of content under its cool shadows, and the husbandman's eye always sparkled with joy as he looked upon the line of verdant beauty that marked its course through his fields and meadows; and so on it went, blessing and blessed of all!

"And where was the prudent pool? Alas! in its inglorious inactivity it grew sickly and pestilential. The beasts of the field put their lips to it, but turned away without drinking; the breeze stopped and kissed it by mistake, but shrunk chilled away. It inhaled the malaria in the contact, and carried the ague through the region, and the inhabitants caught it and had to move away; and at last the very frogs cast their venom upon the pool and deserted it, and Heaven in mercy to man, smote it with a hotter breath and dried it up!

"But did not the little stream exhaust itself? O no! God saw to that. It emptied its full cup into the river, and the river bore it on to the sea, and the sea welcomed it, and the sun smiled upon the sea, and the sea sent up its incense to greet the sun, and the clouds caught in their capacious bosoms the incense from the sea, and the winds, like waiting steeds, caught the chariots of the clouds and bore them away—away to the very mountains that gave the little fountain birth, and there they tipped the brimming cup, and poured the grateful baptism down; and so God saw to

it that the little fountain, though it gave so fully and so freely, never ran dry. And if God so blessed the fountain will He not bless you, my friends, if 'as ye have freely received, ye also freely give?' Be assured He will."

## SUNDAY SCHOOL INSTITUTE.

For the many Sunday School workers who were not privileged to attend the Institute lately held in Toronto, we give a few points made and emphasized by the several speakers.

Rev. D. J. McDonnell, on "Some characteristics of Christ as a teacher," noted the following:—(1.) Authoritative and dogmatic—"I am the truth," etc. (2.) Illustrative—"Without a parable spake He not." "The Kingdom is like," etc. Urged teachers to learn to make analogies: get illustrations from nature, home-life, history, everywhere. (3.) Paradoxical—full of apparently contradictory statements. "My peace," and "I came not to send peace," etc. (4.) Suggestive—Dropped seed thoughts, which the disciples afterwards thought over. So should the teacher in the Sabbath School. (5.) Reticent—Did not attempt to explain all mysteries. The silence of Christ is suggestive. (6.) Discriminating—Christ has no cut-and-dried method of dealing with men; no uniform plan in His approach to men; e.g., Nicodemus—young Ruler—Zaccheus—Woman at well, etc. The wise teacher will study human nature. (7.) About Himself—He was his own theme, "I am the truth." Let Christ be the Alpha and Omega of the teacher.

Mr. H. I. Clark, superintendent of the Northern Congregational Church Sunday School, on "How to conduct a Sunday School Session," gave prominence to the fact that this was a *teaching* service, and that the larger part of the time should be devoted exclusively to teaching. Would give one quarter of an hour to opening, one quarter to close, and three-quarters to teaching. He allows no interruption to teachers while teaching. Punctuality and order were imperatively necessary. Opening prayer by superintendent to be brief, earnest, devout. Few words at close, emphasizing the *golden thought* of the lesson.

Rev. J. B. Silcox, on "What the pastor can do for the Sunday School," urged the following:—(1.) That as *pastor* of the School, he should be in the School as regular as in his pulpit. (2.) Give the Sunday School its true place in the Church. It is the teaching department of the Church, and as important as the preaching. (3.) Assist the superintendent in the selection of teachers. (4.) Conduct the teachers' meeting. (5.) Aid in the choice of the literature of the Sunday School. He argued that the Church is responsible to God for the religious education of the children. "Let the children first be fed."

Rev. Dr. Castle, on "What the home can do for the Sunday School," made these points:—(1.) Punctuality—send the child in time. (2.) Home study of the lesson. (3.) Review lesson taught at School. (4.) Parents should know the teachers, take them into confidence, and so both together work for the child's spiritual good. (5.) Teach child to respect the teacher; let the teacher be held in high esteem in the home. (6.) Should visit the School often, and manifest their appreciation of its work. (7.) Supply the School with plenty of money. The teachers give their time: the parents should not allow them to be compelled to raise the money.

The Institute was conducted by Rev. Jesse Hurlbut, of New York. His last address was on "The Trained Workman." This is the great necessity of the Sunday School to-day; more attention should be given on how to teach. It is not the man who knows most, but the man who knows best how to make the most of what he knows, that succeeds as a teacher.

REV. R. W. McALL, who has done so much in establishing evangelical missions for the workmen of Paris, has introduced similar efforts in Lyons, since the close of the Paris Exposition. He has already secured four rooms in densely-populated districts of the city, and the opening meeting, on November 17, was crowded. Lyons, with its 350,000 inhabitants, is not only the headquarters of ultra-Romanism, but is as well the hotbed of scepticism and atheism.

Sunday School Teacher.

INTERNATIONAL LESSONS.

LESSON II.

THE DEDICATION.

Jan. 17, 1879.

Ezra vi. 14-22.

**GOLDEN TEXT.**—"The glory of this latter house shall be greater than of the former, saith the LORD of hosts; and in this place will I give peace, saith the LORD of hosts."—Hag. ii. 9.

HOME STUDIES.

- M. Ezra iv. 1-24..... The work hindered.
- T. Hag. i. 1-15..... The prophet's reproof.
- W. Ezra v. 1-17..... Tattenai's letter.
- Th. Ezra vi. 1-13..... The new decree.
- F. Hag. ii. 1-23..... The people encouraged.
- S. Zech. iv. 1-14..... Success foretold.
- S. Ezra vi. 14-22..... The dedication.

HELPS TO STUDY.

I. THE BUILDING OF THE TEMPLE—Vers. 14, 15.

In our last lesson, we saw the zeal and eagerness with which the returned Jews began the great work of the restoration of God's house. But they were not allowed to proceed in peace. As soon as the Samaritans heard of it, they desired to take part in the work, and thus identify themselves religiously and nationally with the Jews. They asserted that they sought God, even as did His people. This was plausible, but completely untrue. For their religion was in reality idolatry, with a whitewash of Judaism, 2nd Kings, xvii. 33. Besides, the chosen race, of whom was to come the Promised Seed, must be preserved from all admixture. The Jews, therefore, with just indignation repelled their proffers of assistance. This repulse made the Samaritans bitter enemies. In every way they endeavored to trouble the workers and to thwart the work. They wrote letters to the king of Persia to excite his suspicions and jealousy. But as long as Cyrus and his son, who were in sympathy with the Jews, reigned, their efforts were vain. As soon, however, as the usurper, Artaxerxes sat upon the throne, the Samaritans obtained from him a decree prohibiting the work at Jerusalem. (Note 1). But Artaxerxes was overthrown by Darius, who, like Cyrus and Cambyses, was a disciple of Zoroaster, and in sympathy with the monotheism of the Jews. These, therefore, took courage, and stirred up by the appeals of the prophets (Note 2), resumed the work. But opposition again arose, this time it was from the Persian satraps, or governors, over Syria and Palestine (Ezra v. 3), but they were not so bitter, and more candid, than the Samaritans. When they demanded of the elders the authority for rebuilding, they were referred to the decree of Cyrus. Accordingly, the letter of complaint which the governors sent to Darius carried with it its own answer. The annals of the reign of Cyrus were examined, and the decree found. Darius, therefore, commanded the governors not only to desist from hindering the Jews, but to assist them in every way, both with money and supplies.

Thus encouraged, the Jews builded and finished the house, which was completed on the third of Adar, just 70 years after the destruction of the first temple, in the sixth year of Darius, and therefore in the spring of B.C. 515, twenty years after it was commenced.

God's temple in the heart and in the world is built slowly in the midst of great opposition and discouragements.

Nothing can hinder the upbuilding of God's temple, and nothing, therefore, should discourage the builders.

In the upbuilding of our own Christian character, and in carrying on the work of God against others, let us never weary. Faithful continuance in well-doing will be at last crowned with success.

The kingdoms of this world and their rulers are used by God in the establishment of the kingdom not of this world. Every policy and decree of men is overruled by the King of kings, for the perfecting of this great purpose of love for men.

II. THE DEDICATION OF THE TEMPLE—Vers. 16-18.

As soon as the temple was finished, they proceeded to solemnly dedicate it to the service for which it had been built. All united in this festival. Among the people there were representatives of all the tribes. Many had in past times been attracted towards Judah from Israel. These were no doubt increased, when Israel was laid waste; and shared the exile and return of Judah. Seven hundred victims were offered—a small number compared with those offered at the dedication of the first temple, 2nd Chron. vii. 5. Twelve he-goats were offered for a sin-offering, one for each tribe. The returned children of the captivity evidently therefore considered themselves as representatives of all Israel. The priests and Levites were arranged in their several divisions and courses. Moses had assigned to them their various duties and privileges, Num. iii. 6-10; viii. 9-14; although David had divided them into courses, 2nd Chron. xxiii. 6-24, xxiv. 1-19.

The temple is consecrated, that is, separated from all that is profane, for God's service and presence. So the heart, which by a true divine indwelling, is made a temple of God, is to be consecrated from all sin and dedicated to the service of God. Every power, every faculty is to be consecrated. Dedication is grounded in sacrifice. The sin offering was typical of one great sacrifice which alone takes away sin. The heart and life must be sprinkled with the blood of that sacrifice before they can be accepted. Redeemed by Christ's blood, we are consecrated to His service.

The orderly arrangements of the workers and their services is essential to all progress. There are manifold gifts and powers in the Church. The One Spirit divideth to each man severally as He will. Each has his own place and work, and it is important that he ascertain what it is, and occupy it faithfully.

III. THE FEAST OF THE PASSOVER—Vers. 19-22.

The dedication of the second temple took place as soon as the building was finished. The Jews did not wait, as did the builders of the first temple, for the great autumn festival of tabernacles. However, there was an appropriateness in the time, for it was just upon the eve of the national festival of the Passover, which was now celebrated.

The passover was held at the beginning of the sacred year. It commemorated the Exodus and the birthday of Israel as a nation, while it also foreshadowed the one event for the sake of which Israel had been chosen and called and made a nation, namely, the death of Jesus. There was, therefore, a peculiar fitness in the dedication of the second temple taking place upon this festival. The restoration from Babylon was a second Exodus. All made ready keep the feast. All legal and ceremonial defilements were put away. The priests and Levites killed the Paschal lambs for the people. Originally each head of a household performed this office, but on account of the danger and frequency of legal defilement, it came in course of time to be delegated to the Levites, who acted, also, even for the priests.

With the returned Jews there united in this solemn service all such as had separated themselves from the filthiness of the heathen of the land. There were descendants of Jews who had remained in the land when the rest of the nation had been carried away captive. They had no doubt, intermarried with the heathen and violated the laws of Moses as to food and purifications, and worse than legal defilement would be the moral pollution which they could not fail to have contracted. But now, having separated themselves altogether from the heathen, they did eat the Passover with their brethren. For it was the feast of unleavened bread. All leaven was forbidden. This very prohibition symbolized the removing of the leaven of sin and impurity from the heart and life.—Exod. xii. 15; xiii. 6; 2 Chron. xxx. 21; xxxv. 17; 1 Cor. v. 7, 9. For seven days, the allotted number, they kept the feast with joy. God had made them joyful by the deliverance which He had wrought them. He turned towards them the heart of the King of Assyria, so that, instead of hindering, as did his predecessors, he had helped them in their work. Thus the hearts of kings and all rulers are in the hands of the Great King.—Prov. xxi. 1. Their hearts overflowed with joy, which gave utterance to itself in those glad psalms, the cxlvi.—cl.

It is remarkable that during this festive season a deputation from Bethel came to inquire whether the few days of fasting and mourning established during the captivity were still to be observed—Zech. vii. 2-5. The prophet indignantly repudiates the observance of fast-days in a time of joy. Even during the exile, after the first burst of sorrow was over, except to a faithful few, they had possessed little reality. But now they would have been altogether meaningless. The prophet, therefore, bade them make them holy feasts of joy and gladness.

There is a very weighty lesson here for us. A religious observance, a ceremony, a day of fasting, whose meaning and spirit are gone, is worse than useless. Let us beware of unreality in religion. The outward act should correspond to the inward spirit. Our Lord taught the same truth to those who asked why his disciples did not fast.—Matt. ix. 14, 15.

Christ our Passover is slain for us. We have been redeemed from the bondage of sin and death, and are pilgrims from the Egypt of worldliness and sin to the Canaan of love and peace, the Divine presence and glory. We must put away all leaven, separating ourselves from all sin and selfishness. We should serve the Lord with gladness. Joy is a fruit of the Spirit and should characterize the Christian life. Rejoice in the Lord.

EXPLANATORY NOTES.

1. For the better understanding of the place in Persian history of the present and several following lessons, the true list of Persian kings is here given from William Smith:—

	Beginning of each reign, B.C.	Length of reign.
1. CYAXARES king of Media ( <i>Ahasuerus</i> : Dan. ix. 1).....	634	40 years.
2. ASTYAGES, his son, last king of Media ( <i>Darius the Mede</i> ).....	594	44 years.
3. CYRUS, son of his daughter and Cambyses, a Persian noble, founder of the Persian Empire. (Rawlinson says 558). <i>Cyrus</i> begins to reign at Babylon, Jan. 5, 538	550	21 years.
4. CAMBYSES, his son, ( <i>Ahasuerus</i> : Ezra iv. 6).....	Jan. 5, 529	7½ years.
5. GOMATES, a Magian usurper, who personated Smerdis, the younger son of Cyrus ( <i>Artaxerxes</i> : Ezra iv. 7, etc.), about Jan. 1.....	522	7 months
6. DARIUS, the son of Hystaspes. A Persian noble, raised to the throne on the overthrow of Gomates. <i>Darius</i> : Ezra iv. 5-24; chs. 5, 6.....	Jan 1, 521	36 years.
7. XERXES, his son ( <i>Ahasuerus</i> : Esther), Dec. 23, 485	485	11 years.
8. ARTAXERXES LONGIMANUS, his son ( <i>Artaxerxes</i> : Ezra vii., Nehemiah). End of his reign, Dec. 17, 423). Dec. 7,...	465	42 years.

2. Haggai.—With regard to his tribe and parentage, both history and tradition are alike silent. According to tradition he was born in Babylon, was a young man when he first came to Jerusalem, probably of priestly rank. He was an old man at this time, living long enough to see both the first and second temples.—*Smith's Bible Dictionary*. Zechariah. Son of Berechiah, and grandson of Iddo. He is called so because he was descendant of Iddo, as Jesus was Son of David; and because probably his father was dead, and he was the next representative of the family after his grandfather Iddo. He seems to have entered upon his office when quite young (Zech. ii. 4), and must have been born in Babylon, and returned with the first caravan of exiles under Zerubbabel.

PROPER USE OF TIME.

"Gather up the fragments" of time, "that nothing be lost." This can be addressed only to those who are employing the greater portion of their time in some earnest work. He who floats aimlessly and loosely in society, has no fragments of time as related to a whole. It is all fragments. He himself is a fragment lying useless, and his whole life requires to be recast. But whatever the great business of a man may be, however engrossing, there will always be some fragments of time that will remain; and with most men these are so considerable that the disposition made of them will greatly modify the results of life. The secret of doing much is to do a little at a time, and to persevere in doing it. Half an hour a day in the service of an earnest purpose has been sufficient for the acquisition of languages and the writing of books, and for laying the foundation of a lasting fame. Even the minute fragments required for drawing his waxen ends was employed by Roger Sherman in looking on his book before him; and it was thus he became a sage and a signer of the Declaration of Independence.

Let a professional man, or any man, when he starts in life have a side study, be it history, or a language, or poetry, or any branch of natural history, or geology, and let him give to it the fragments of his time, and he will be surprised at his own acquisitions. The whole tone of his thoughts and life will be elevated; the change of subject will be his best recreation. And what is thus true in literature and science is more so in religion, and in all that relates to duty. There is no time to brief for ejaculatory prayer. When the countenance of Nehemiah was sad for the desolations of Jerusalem, and the king asked him, "What is thy request?" there was time between the question and the answer for him to pray to the "God of heaven." If the objects of this world had been to furnish opportunities for doing good, it could hardly have been arranged better than it is; and whoever has a heart set upon that, will have no need that any fragments of time he may gather up will be lost.—*Mark Hopkins*.

WHAT STANLEY DID FOR GEOGRAPHY.

Stanley gave nine months to the exploration of the Luabala, or rather to the Livingstone, as he called it, and as it must be called for all time. Before he went out on this mission we knew there were two rivers—the Congo and the Luabala. We knew that the Congo ran into the Atlantic Ocean, but its source was lost in cataracts. The Portuguese were content to scatter a few settlements about its mouth, and trade for gums and ivory along its banks. But it was an unknown river beyond the cataracts. We knew there was a river in the middle of Africa called the Luabala; we knew it had a swift current, that it was a river of large volume. But beyond that we knew nothing. Some had one theory, others had another. Livingstone was convinced that it ran into the Nile, was really the source of the Nile; and who would question even the theory of so great a master? What Stanley did was to show that the Congo and Luabala were one and the same; that the Congo, instead of losing itself among the rapids, was to force itself into the very heart of the continent; that the Luabala, instead of going north and submitting to the usurping waters of the Nile, was to turn to the west and force its way to the sea; that these two rivers were to disappear from the map, and be known as one river—the Livingstone; that this river was to be 2900 miles in length; that for nearly ten degrees of longitude it was to be continuously navigable; that its volume was 1,800,000 feet a second; that the entire area it drains is 800,000 square miles—in other words, that here was an immense waterway 3000 miles into the centre of Africa, navigable with the exception of two breaks, which engineering science can easily surmount,—a waterway into a tropical empire, rich in woods and metals and gracious soil, in fruits and grains, the sure home of a civilized empire in the years to come. As Petermann, the eminent German geographer, puts it, Stanley's work was to unite the fragments of African exploration—the achievements of Livingstone, Burton, Speke, Du Chaillu, Baker, Cameron, of all the heroic men who had gone before him—into one consecutive whole, just as Bismarck united the fragments of the German people, lying about under various princes and dukes, into one grand and harmonious empire. Even as Bismarck had created imperial Germany, so Stanley created geographical Africa.—*John Russell Young, in Harper's Magazine for October*.

At a recent Missionary Conference at Yankton, Dakota, connected with the missions of the American and Presbyterian Boards, 227 Indians were present from abroad, the majority coming 200 miles, and as many of the Yankton Indians. Some of the questions discussed by Indian ministers and laymen were, "How to promote revivals," and "How to honor the marriage relation."

THE  
CANADIAN INDEPENDENT.

TORONTO, WEDNESDAY, JANUARY 5th, 1878.

"RING OUT THE OLD; RING IN THE NEW."

THE long contemplated change in the form of the INDEPENDENT, comes into force with this issue. It has passed from the monthly to an eight-page weekly. The last issue contained valedictory words; with this we bring salutation to all our many friends. "A happy New-year" to all; not only new in brighter hopes and broader success, but also new as regards our literary messenger to the churches. We hope our new-dressed friend may have as warm a greeting from its many patrons, as it sends to them in this time of pleasant wishes.

It is impossible to pass away from the old servant of our Canadian Churches without a grateful retrospect. For a quarter of a century, it has served us as well as its limited capacities would allow. It has defended our principles nobly, and has been on the side of what we deem right. Its columns have been repositories of the brightest thoughts of our people—the thought both of our pulpits and our pews. It has brought its monthly burden of news ecclesiastic; the doings and gatherings of our people at home and abroad. Nor can we forget the labours of the true-hearted brethren who have had its supervision and guidance. Their task was often difficult, and sometimes unremunerated; but they fulfilled it for the sake of the churches they love, and they deserve and have the grateful remembrance of those they have served so long. Just as we do not part with the old year and greet the new without mingled feelings; so we do not see the old journal giving place to the new without conflicting sensations.

The new paper will make a bold venture for success. We shall endeavour to make it both spirited and spiritual. It will be racy and at the same time thorough. Wherever it sees the manifestation of the Christian spirit, it will not be slow to welcome it, and wherever it sees anything militating against the liberty and usefulness of the Christian church, it will not be slow to dissent. While speaking right out in meeting, it will ever respect the rights of others, preferring to err on the side of charity, than severity.

No paper can expect to live in these days of wide-spread literature, unless it is live and sparkling. Everything that will make the INDEPENDENT efficient, readable, and welcome, will be attempted by the publishers. But success does not alone depend upon the publisher—the recipient has some share in it. If the people are slow to help our new venture, and wait until it shall become a success, instead of helping it to become a success, its work will be up-hill; but if every recipi-

ent takes a live interest in it—takes it up—seeks to increase its circle of patrons—it will be removed from even the shadow of apprehension. We are confident we have a place among the journals of our land. We have principles to enunciate which are worth enunciating; we have plans to propose which are worth considering. There are errors which we should have a hand in removing. There is a millennial brightness which we should help to bring about. And if we all believe this, both at head-quarters, and out in the field, the best energies will not be grudged to make our venture a success. To all our churches, as well as to all other Christian churches, we send our kindly greeting.

**STRENGTH.**

STRONG men are wanted everywhere to-day. But when were they not wanted? When were weaklings desired in Church or State, or anywhere else? Men of steadfast will, of patient endurance, of unflinching perseverance, have always been in demand; but it seems as if they were in greater demand to-day than they ordinarily are.

Strong men are called for by the Church—they are needed in the Church, and the Church is looking to every point of the compass for them. Will it find them? Where will it find them? How will it find them? It must find them! It must find them, or its work will not be done—the end of its existence will not be attained.

It must find them for its ministry. No pigmy has any business to occupy any position of responsibility and leadership; and, certainly, no pigmy has any business to be in the Christian ministry. We may lay it down as a rule, that God never intended a small, puny man—mentally, morally, spiritually—to be the overseer, the guide, the director, the teacher, of his brethren. How can ignorance make men intelligent? How can dulness make men keen? How can lethargy make men active?

Strong men are God's men in every hour of emergency; and they are God's men for every hour—emergency or no emergency. Luther, Wesley, Chalmers—men of that stamp, men of strong minds, of strong hearts, of strong characters and lives—such men are always His elect ones; such are the men whom He appoints to do every work of moment in the world. And such certainly are the men whom He owns in the Christian ministry in our generation.

The church must find strong men for its membership. Of course there is room within its pale for weak men too. One of its designs is that it shall be a hospital, where the morally sick shall find healing. There must be provision for educating and ennobling men. There must be means employed for their advancement in all the Christian virtues and graces. The church welcomes broken, helpless, infirm men; but it will never do if all

within its circle are of that class. You must have whole men to care for, to nurse, those that are sick. You must have men of vitality and vigor, to deal with those that are worn out, exhausted; and these must be found apart from what is called "the ministry." "The ministry," standing by itself, can accomplish but little for Christ and men. It must be supported by some portion at least of the membership. Ordinary Christians preach as effectively as do ministers. Office does not necessarily increase a man's power of rendering service to God. It is possible for the least known—the least conspicuous of Christ's brethren, to do better work for Him than the best known—the most conspicuous. Character, after all, decides a man's capacity of usefulness, and not position.

Strong men—men who have a great soul in them, will do good work, must do good work, wherever you put them, and no others can do good work. We need such men, then, as deacons, Sunday school teachers, to take part in our prayer-meetings, in all departments of authority. But where shall they be found? And how? The answer is ready. God must furnish them. God makes every man that appears in this world. God makes every "man," we say; friends make some things that are called men. Society fashions some objects that pass occasionally for men. But we insist on this, that God produces every true man—every man of might; every man who has been a real power in his day, has come from God. Not that He furnishes them apart from ordinary agencies and instrumentalities. He furnishes them, indeed, by means of these. There is no miracle in all this. The Elijah, the Paul, came in a natural way; but it is a natural way that is supernatural, that is above the usual level, out of the beaten track. So it follows that we have something to do besides indolently waiting for them. We may help to secure them—what can we do?

The church should be a better school, a better training-institution than it has been as yet. It is doing a fair amount of pre-conversion work; but what about its post-conversion work? What is it trying to do in the way of educating, systematically and thoroughly educating, those whom it receives into its communion. We can accomplish a great deal, if we only set our hearts on making our people intelligent and thoughtful. It is not for us to say what machinery will best answer the purpose; but the means will be discovered when the end is right. But the church must do something definite for the grounding of its members in the knowledge and faith of their religion. If it does not, it can never look for strength in its membership.

Then there must be a constant looking upward to heaven. The rule for everything in this world is: Do your best yourself, but after all, lean upon God; use your own power, but trust in Divine power—and that

is the rule that applies in the present instance. If we would have strong men in our ministry and membership, we must labor that they be produced; but our labor must be the labor of prayer, of desire for God, of confidence in Him. Our equipment of men will be of little avail, without the Divine endowment. "Be strong in the Lord." That expresses the whole philosophy of the thing. We are responsible for the possession of strength, and God is the source of strength.

Brethren, shall we not listen to the Divine injunction that is addressed to us! At the beginning of this year, 1879, shall we not seek more of spiritual strength for the service of the Master. We can do much for Him and for the good of sinners, if we be endued with power.

WE hope that the rumours which have been going around about a contemplated removal of Lieutenant-Governor Letellier are not well-founded. We do not wish to discuss the conduct of the Lieutenant-Governor, in dismissing his Conservative advisers, when they were backed by large majorities in both branches of the Legislature. He may have acted constitutionally, or he may have acted unconstitutionally. He may have been wise, or he may have been unwise. We only insist on this—that he should not be removed, except for the most weighty and serious reasons. If he is removed at present, his removal will surely furnish a precedent for all time to come. And it will be a vicious and mischievous one. Party spirit is bad enough in Canada now; political life is corrupt enough here now. But what will party spirit be in its bitterness, and what will political life in its filthiness, if with every change of administration, every office in the gift of the Government is counted practically vacant. Sir John Macdonald will have to face a storm, if he deals with M. Letellier as M. Angers and his following would have him do.

THE Indian and the Negro cannot be eliminated from American politics. The black man is all the while on the boards, the red man appears pretty frequently. He is very well discussed now. General Sheridan has lately been criticising unfavourably the management of Indian affairs, and his remarks have brought out Mr. Schurz, the Secretary of the Interior, under whose control the Indian Bureau is at present. There is a desire on the part of some to transfer that Bureau to the War Department; but the Christian sentiment of the land resists that proposal. It is thought that the Indian can be governed without the sword, and musket, and bayonet. It is thought that there is a better way of dealing with them than slaughtering them. One thing is certain, no policy has ever been so successful with those wild men as General Grant's "Quaker Policy," as it was termed. Do our neighbours across

the lines believe either in law or in Gospel? There is a Golden Rule somewhere in the Bible. There is a commandment of love somewhere there. We wonder if the Indian cannot be managed in the way of equity and charity.

### Religious News.

MR. W. EWING, student, is to supply the Garafraxa Churches for a Sabbath or two in January.

PERSONAL.—Rev. H. J. Colwell is about leaving his Alton and North Erin charge. His address is Alton.

The Rev. R. W. Wallace is to deliver Lectures for the Home Missionary Society, at Southwold, Tilbury, and Stratford.

THE Douglas church held their annual tea-meeting on New Year's Day, on which occasion Mr. Griffith bade farewell to his former parishioners.

PERSONAL.—Rev. J. I. Hindley, M. A., of Owen Sound, has received a unanimous call to the pastorate of the churches of Oro, Rugby, and Vespra.

The installation of the Rev. Joseph Griffiths as pastor of the Church in Hamilton, will be held on the 3rd inst. Mr. Griffiths begins his ministry there on the 5th inst.

The friends of the Congregational Church at Scotland, met at the residence of their pastor, the Rev. William Hay, on December 4th, and presented him with a donation of \$71. They also presented a purse of \$25 to Miss Hay, for her services as organist.

Mr. E. H. Arms, the much respected superintendent of the Norfolk Street Congregational Sunday School; was presented with a very handsome silver tea and coffee service, on the occasion of his removal to Toronto. The service was accompanied by a purse of money, and a beautifully engrossed address.

The students of C. C. B. N. A., have organized an Association for literary culture, for gaining knowledge of Canadian Congregationalism, and for the adoption of whatever means may seem practicable for enlarging the College library, and furthering the interests of the College in general.

A CORRESPONDENT informs us that the pastor of Sarnia church has been preaching some straight sermons on practical godliness to the people. The people witnessed their appreciation of their pastor's great plainness of speech by coming out in larger and larger numbers.

DON MOUNT.—Mount Zion Congregational Temperance Society, assisted by some friends from Toronto, gave a live Christmas entertainment in their school-room on the evening of December 18th. The attendance was large, and the articles on the Christmas tree found ready purchasers. The room was tastefully decorated with evergreens, Chinese lanterns, flags, etc. This mission is doing good work in the east.

On December 3rd, the residence of Henry Cox, Esq., of Burford, was the scene of a very pleasing surprise. After a sumptuous repast had been served, the friends were regaled with choice selections of vocal and instrumental music. These were interspersed with congratulatory addresses by the Revs. Howell, of Guelph, Walker, of Scotland, Barker, of Brantford, and the pastor. During the evening, Mr. Charles presented Mr. Hay with a donation amounting to over \$50.

TORONTO.—Anniversary services of the Northern Church Sunday School, were held on Sunday, December 22nd. Sermons were preached in the morning by Rev. J. B. Silcox, and in the evening by Rev. Dr. Potts. In the afternoon, the children with their teachers and friends met in their beautiful schoolroom, when addresses were delivered by the pastor, Rev. J. A. R. Dickson, Dr. Hodgins, and the Rev. J. B. Silcox. The superintendent, Mr. H. J. Clark, is one of the most efficient Sunday School workers in the city. He has, indeed, the *Sabbath School*—We know

of no better in the country.—The Bazaar of Bond St. Church was a success. Over \$2,000 was received during the 'three days' sale. The "Bazaar journal," was published daily, and had a wide circulation.—The penny-a-week subscription started two years ago by the Yorkville Congregational Church, to reduce their debt, now amounts to nearly \$400. This fact is suggestive.

LANARK.—The Congregational Sabbath School in Lanark Village, on Christmas eve, enjoyed an excellent Christmas-tree entertainment. All the scholars (84) received gifts, the total value of which was about \$15. Collections at the door amounted to \$14.60, which will be devoted to the purchase of papers for the School, during the forthcoming year. Besides the gifts of the School, many very valuable ones were bestowed by friends. Mr. W. A. Hanna, teacher of the advanced class, was presented with two fine volumes, Tennyson's and Longfellow's Poems, by those of his class. Mrs. Brown, the wife of the pastor, received a fine parlour lamp from a young friend; while the pastor was made the happy recipient of a beautiful fur cap, with \$12. The programme of the evening consisted of singing, readings and dialogues, which were all executed in first class style. The Middleville pastor and his wife were present, and took part in some of the exercises. B.

### Christian Intelligence.

JOSEPH COOK is now lecturing with marked success in New York city.

It is rumored that Rev. W. H. H. Murray, late of Boston, Mass., is likely to be called by a church in Meriden, Conn.

WE see that our old friend, Rev. John Fraser, once of Montreal, is engaged to supply in Bronnington, Vermont, for six months.

THE First Church, Chicago, Dr. E. P. Goodwin, pastor, reports a membership of 1,197. There have been connected with it 2,375 persons.

Dr. Talmage has concluded his series of sermons on the Dark Side of City Life, but announces a new series, which he calls the "National Series."

A statue of Admiral Coligny is to be erected by subscription in the Louvre Quadrangle, in Paris, near the spot where he was assassinated in the St. Bartholomew massacre.

THE Chicago papers say that Rev. Edward Sullivan, of that city, is about to accept a call from St. George's Church, Montreal, to become the successor of Bishop Bond in the pastorate.

THE Central Congregational Church, Brooklyn, N.Y., Dr. Henry Martyn Scudder, general pastor, has a membership of 1,049, and an average congregation of 1,600. During the past year it has paid off a debt of \$64,000.

At Zion Chapel, Attercliffe, recently, the minister prayed that the English armies might not be successful in the unjust and cruel war which they were now waging against a weak and almost defenceless heathen country.

The pope has sent ten Jesuits to Central Africa, to evangelize the countries traversed by Stanley and Livingstone. The mission will cost \$40,000 and the missionaries will take with them 500 porters, servants, etc., who will be unarmed.

Mr. Spurgeon this year completes the twenty-fifth of his pastorate, and his congregation and friends have determined to celebrate the occasion by presenting him with a worthy testimonial. The intention is to raise a very large sum of money by the familiar agency of a bazaar.

Dr. Rudington has been compelled by reason of ill health, to resign the pastorate of Clinton Avenue Congregational Church, Brooklyn. He has been for several years afflicted with a cancer on his chin. The Doctor is over sixty years of age, and has been pastor of Clinton Avenue Church for more than 23 years.

The ministers of a town in New York State, have agreed as follows concerning funeral occasions:

First—That burial services be limited, so far as practicable, to Scripture reading, singing and prayer. Second—That we deprecate the appointment of funeral services for Sunday. Third—That we also deprecate the public exposure of remains. Fourth—That before the arrangements are made as to time and place of burial service, the convenience of the officiating clergyman should be consulted.

The late secession of the Rev. Orby Shipley, from the English National Church to Romanism, has occasioned no little controversy. Evangelicals are blaming Ritualism for Shipley's change of base, while the Ritualists assert that "it has nothing whatever to do with Ritualism, but is the fault of the archbishops and bishops who have failed to vindicate the catholic character of the Church of England." The seceder himself lays it to the fact that he has discovered that "private judgment is a wrong principle." The controversialists continue their word-battle, and Rome smiles at the whole scene, having secured the person of the seceder.

Dr. Parker, of the City Temple, is very indignant at the *Nonconformist* for saying he "preaches the holy gospel of puffery." He calls it "an offence against truth, decency and honour." Let us see: Dr. Parker issued a circular, offering to business men an advertisement in the *Fountain* for ten guineas, and promised that "attention to your business" will be drawn "in a very telling way." As a further inducement, "The *Fountain* goes into thousands upon thousands of families every week, and is given away in thousands at the door of the City Temple, every Sunday." In view of these facts, the *Nonconformist* may easily be excused for alluding to "the gospel of puffery."

#### YORKVILLE CONGREGATIONAL CHURCH.

On Thursday, November 21st, a large gathering of the membership of this Church and congregation, was held, for social intercourse. The ladies (as is usual on such occasions,) took the initiative by providing a sumptuous refreshment table, that would have been "a pretty sight to set before a king." A programme of music and recitation, with an interval for talk, followed.

In view of the pastor's approaching marriage, Deacon Parker, on behalf of the Church and congregation, presented him with a purse containing \$100 in gold; and in making the presentation, spoke feelingly and eloquently of the love that had subsisted between pastor and people, since Mr. Warrimer had ministered to them, and of the continued presence of the "Head of the Church," with them.

The pastor, in thanking his people for this additional token of their affection for him, expressed his hope and belief that as the months and years went by, their union would become stronger, and that by a more complete devotion to the work of soul-winning for Christ, they would rejoice together in the prosperity of the Church and its interests.

Mr. and Mrs. Cornell, with cornet and organ, then led the company in singing the good old hymn:

"Blest be the tie that binds  
Our hearts in Christian love."

On Sabbath, November 17th, the annual sermons on behalf of the Sunday School were preached to large congregations, by the Revs. W. J. Hunter, D.D., T. W. Handford, and the pastor.

—COMMUNICATED.

*Economy is Wealth—Read the advertisement of the Parker Dye Works, in another column.*

LITTELL'S LIVING AGE FOR 1879.—The extra offer to new subscribers for 1879, and the reduced clubbing rates, are worthy of note in the prospectus of this standard periodical published in another column. The remarkable success of *The Living Age*, is well attested by the fact that on the 1st of January next, it begins its *one hundred and fortieth volume*. It affords the only satisfactorily complete compendium of a current literature which is now richer than ever before in the work of the ablest writers, upon all

topics of interest. It merits careful attention in making a selection of reading matter for the new year. The more numerous the periodicals, indeed, the more valuable becomes a work like this, which, in convenient form, and at small expense, gives the best of all. No other single periodical enables one, as does this, to keep well informed in the best thought and literature of the time, and fairly abreast with the work of the most eminent living writers.

### Official Notices.

WESTERN DISTRICT.—Missionary meetings will be held at:—Sarnia, Monday, Jan. 13th; Forest, Tuesday, Jan. 14th; Ebenezer, Wednesday, Jan. 15th; Zion, Thursday, Jan. 16th; Watford, Friday, Jan. 17th.

CENTRAL DISTRICT MISSIONARY MEETINGS.—Meetings were held at Pinegrove, Bolton village, Alton, and North Erin. The attendance at these was good, especially so at North Erin. The deputation, consisting of Revs. Joseph Unsworth, J. I. Hindley, and James Davis, were on hand, and addressed all the meetings. At Bolton village they were assisted by the Rev. C. Duff. Notwithstanding the difficulty of locomotion, on account of the bad state of the roads, the brethren greatly enjoyed the meetings, and hope satisfactory pecuniary results will soon follow their labors.

### Children's Corner.

#### WATCH YOUR WORDS.

Keep a watch on your words, my darlings,  
For words are wonderful things;  
They are sweet, like the bees' fresh honey,  
Like the bees they have terrible stings.  
They can bless, like the warm, glad sunshine,  
And brighten a lonely life;  
They can cut, in the strife of anger,  
Like an open two-edged knife.

• Let them pass through your lips unchallenged  
If their errand is true and kind;  
If they come to support the weary,  
To comfort and help the blind;  
If a bitter, revengeful spirit  
Prompts the words, let them be unsaid;  
They may flash through a brain like lightning,  
Or fall on a heart like lead.

Keep them back, if they're cold and cruel,  
Under bar, and lock, and seal;  
The wounds they make, my darlings,  
Are always slow to heal.  
May peace guard your lives, and ever,  
From this time of your early youth,  
May the words that you daily utter  
Be the beautiful words of truth.

#### NEVER DO IT.

NEVER reply to father or mother saucily.

Never speak to mother unkindly.

Never act ugly to brother or sister.

Never correct father or mother when they are telling anything in public.

Never steal anything, or tell an untruth, or speak ugly words, or circulate scandal.

Never seek play when you can be more usefully employed.

Never say, "I can't," or "Let Jim," or "I don't want to," when you are told to do anything.

Never go to sleep without prayer, as it may be the last chance you will have.

#### POWER OF A SWEET VOICE.

THERE is no power of love so hard to get and keep as a kind voice. A kind hand is deaf and dumb. It may be rough in flesh and blood, yet do the work of a soft hand, and do it with a soft touch. But there is no one thing that love so much needs as a sweet voice to tell what it means and feels; and it is hard to get and keep it in the right tone.

One must start in youth, and be on the watch night and day, at work and play, to get and keep a voice that shall speak at all times the thoughts of a kind heart. But this is the time when a sharp voice is most apt to be got. You often hear boys and girls say words at play with a quick, sharp tone, as if it were the snap of a whip. When one of them gets vexed you will hear a voice that sounds as if it were made up of a snarl, a whine, and a bark. Such a voice often speaks worse than the heart feels. It shows more ill-will in the tone than in the words. It is often in mirth that one gets a voice or a tone that is sharp, and sticks to him through life, and stirs up ill-will and grief, and falls like a drop of gall on the sweet joys of home. Such as these get a sharp home-voice for use, and keep their best voice for those they meet elsewhere, just as they would save their best cakes and pies for guests, and all their sour food for their own board. I would say to all boys and girls, "Use your guest-voice at home." Watch it day by day as a pearl of great price, for it will be worth more to you in days to come than the best pearl hid in the sea. A kind voice is a lark's song to a hearth and home. It is to the heart what light is to the eye. It is a light that sings as well as shines. Train it to sweet tones now and it will keep in tune through life.

#### CHILDREN'S WINTER CLOTHING.

It is a favorite maxim with city mothers that children are warmer-blooded, and need less clothing than adults. Especially is this held true of babies and girls. Boys are warmly protected by cloth leggings, kilt suits and stout shoes, while their little sisters defy the winter wind in bare knees and embroidered skirts. There is a poetic fancy, too, that girls should be kept in white up to a certain age. A dozen little girls, of from three to five, were assembled the other day, and the universal dress was an under vest and drawers of merino, a single embroidered flannel petticoat, and an incumbent airy mass of muslin, ribbons, and lace. Meanwhile, their mothers, women of culture and ordinary intelligence, were wrapped in heavy woollens, silks and furs. In consequence of this underdressing, the children are kept housed, except on warm days, or when they are driven out in close carriages, and therefore a chance cold wind brings to these tender hot-house flowers, instead of health, disease and death. It is absolute folly to try to make a child hardy by cruel exposure, or to protect it from croup or pneumonia by a string of amber beads, or by shutting it up in furnace-heated houses. Lay away its muslin frills until June; put woollen stockings on its legs, flannel (not half-cotton woven vests) on its body, and velvet, silk, merino—whatever you choose, or can afford—on top of that; tie on a snug little hood, and turn the baby out every winter's day (unless the wind be from the northeast and the air foggy), and before spring its bright eyes and rosy cheeks will give it a different beauty from any pure robes of white. —*Scribner's Monthly*.

HON. BAYARD TAYLOR, United States Minister to Germany, the popular traveller, poet, lecturer, journalist, and author, died at Berlin, December 19.

THE Old Testament Company of the British Bible Revision Committee, concluded a ten days' session—the fifty-fourth session—on the 29th of November. They completed the first revision of the Book of Esther and that of Daniel to chapter xi: 38.

### Births, Marriages and Deaths.

#### MARRIED.

At the residence of the bride's father, Linden street, Toronto, Dec. 26th, by the Rev. J. A. R. Dickson, assisted by the Rev. J. B. Silcox, Rev. W. H. Warriner, B.A., pastor of Yorkville Congregational Church, to Miss Jennie L., daughter of Octavius Thompson, Esq.

#### DIED.

At Lanark, of croup, on Dec. 19th, 1878, Charles, youngest son of Deacon John McIlwraith, aged two years and nine months.

## PUBLISHERS' NOTICE.

The Directors of the Congregational Publishing Company have resolved to issue the CANADIAN INDEPENDENT as a Weekly. The regular weekly issue will begin January 8th, 1879.

This change involves a greatly increased outlay. This the directors expect to be met by a correspondingly increased subscription list.

The price of the Weekly will be the same as for the Monthly—One Dollar per Annum—payable in advance.

We want two thousand NEW SUBSCRIBERS before the New Year.

If all our churches will take it in hand, the work will be easily and speedily done.

We ask that a vigorous and systematic canvass be made in each congregation.

Begin AT ONCE to get up a Club. Do not limit the canvass to members of your own church and congregation. Canvass everybody. Your neighbor will take this paper if you ask him. It is a family paper, and will be a blessing to every home it enters. It will not be difficult to put it into four thousand homes within a few months. Send in the names and money as fast as secured.

Hard as the times are, no one can afford to live without a weekly religious newspaper when it can be had for less than two cents per week. Subscribe at once and secure the first number.

## SPECIAL OFFER.

We will send the CANADIAN INDEPENDENT and "Scribner's Monthly" to any address in the Dominion one year for \$4.00.

We will send the CANADIAN INDEPENDENT and "St. Nicholas" one year to any address in the Dominion for \$3.00.

Remit by Draft, Post Office Money Order, or Registered Letter.

All business communications to be addressed:

REV. J. B. SILCOX,  
340 Spadina Avenue,  
Toronto, Ont.

ESTABLISHED 1874.

## NORMAN'S ELECTRIC BELT INSTITUTION, 4 QUEEN STREET EAST, TORONTO.

These Electric Appliances are made under my own personal supervision, I therefore confidently recommend them to the afflicted as the safest and most durable and beneficial appliances of the kind in the country as a curative agent for

LAME BACK, ASTHMA, LIVER COMPLAINT, RHEUMATISM, NERVOUSNESS, VARICOSE VEINS, BRONCHITIS, DEBILITY, NEURALGIA, CONSTIPATION, and GOUT. They have no equal. Circular with testimonials free. No charge for consultation.

A. NORMAN, MANUFACTURER.

Electric and Sulphur Baths always ready on the premises.

## "THE MAGNETICON."

The Celebrated English Magnetic Appliances  
FOR THE CURE OF DISEASE.

CANADIAN OFFICE:

125 CHURCH STREET, TORONTO.

These appliances are at once a direct assistance and safeguard, as they not only possess strong curative properties, but are also a most valuable preventive; by their invigorating and vitalizing influence constantly averting much of the liability to disease or suffering, and daily adding to the strength and vigor of the constitution. Thus, the various appliances may be used with immediate and permanent benefit by the strongest man, or the most delicate invalid or child. They comprise

**THROAT & LUNG INVIGORATORS.** For all diseases and weaknesses of the Throat and Lungs, and affections of the Chest generally.

**LADIES' AND GENTS' BELTS.** For any general weakness of the Constitution; Indigestion and all other difficulties of the Stomach, Liver, Kidneys, etc., Lumbago or Weak Back, Internal weakness of any kind, Constipation, Physical or Nervous Exhaustion, etc., etc.

The Ladies' Support and Accouchment Belts are of incalculable benefit, averting the Nervous prostration from which thousands of Ladies suffer so intensely. The use of these Belts is more particularly referred to by correspondence or consultation.

**SPINE BANDS.**

For Spinal Weakness or Injury, Neuralgia, and all Nervous affections, Sleeplessness, Paralysis, Headache, etc.

**KNEE CAPS, ANKLETS, WRISTLETS, SOLES, AND VARIOUS OTHER APPLIANCES.** For Rheumatism of any kind, in any part of the body or limbs, Cramps, Numbness, or Nervous Sensations in the Hands, Wrists, etc., Weakness of any of the Joints, either from Injury or from Constitutional causes; Defective Circulation, causing Coldness of Hands and Feet, Chillsblains, etc., and for any part of the body where there is and Functional or Nervous derangement, or want of vigorous healthy action.

They are simple and convenient; cannot get out of order; do not interfere with any business or occupation; may be laid aside at any time; require no preparation or connection with acids, are not worn in contact with the skin, and thus cause no irritation or unpleasantness, and being arranged on the latest scientific principles, they combine many points of excellence which are not possessed by any other Electric Appliances, a fact at once demonstrated by comparison.

Price from \$1.00 to \$10.00. Consultations Free.

The Magneticon appliances are manufactured only by Messrs. WRETTON & Co., of London and Cheltenham, England; Edinburgh and Glasgow, Scotland; Dublin, Ireland; and Toronto, Canada. Illustrated Pamphlets, containing Price Lists, Testimonials and all information are supplied free on application, or sent by post to any address. The Appliances are also sent by Post or Express, to any address, on receipt of price.

THOS. J. MASON, American Representative,  
125 CHURCH STREET, TORONTO.

### CONGREGATIONAL BOOK ROOM.

We are prepared to furnish Sunday Schools with carefully selected LIBRARIES, at lowest cash rates. Ministers supplied.

**MARRIAGE CERTIFICATES,**

Neat and beautiful design, 50c. per dozen,

**ORDINATION CERTIFICATES,**

**SERMON PAPER,**

A superior quality.

**BOOKS, PERIODICALS.**

The New Congregational Hymn Book,  
With supplement, at prices from 40cts. upwards.

J. B. SILCOX,

340 Spadina Avenue, Toronto.

MRS. P. S. STIFF,

Teacher of Music and Singing.

For terms apply 293 Spadina Avenue.

SMITH & GEMMELL,  
ARCHITECTS, ETC.,

31 Adelaide Street East, Toronto.

### 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.

J. CHARTERS,  
GROCER & PROVISION DEALER.

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

OYSTERS IN SEASON.

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

### Western Congregational Church.

Spadina Avenue J. B. SILCOX, Pastor.

SECOND ANNUAL LECTURE COURSE.

Jan. 14th—Dr W. Geo. Beers, of Montreal. "Our Mother Land."

Feb. 11th—Rev. G. M. Milligan, M.A. "The Contented Man—who is he?"

March 11th—Rev T. W. Handford. "The Streets of London."

April 8th.—Concert—Vocal and Instrumental.

Tickets for the Course, 40 Cents.

The GREATEST LIVING AUTHORS, such as Prof. Max Muller, Rt. Hon. W. E. Gladstone, Jas. A. Froude, Prof. Huxley, R. A. Proctor, Edw. A. Freeman, Prof. Tyndall, Dr. W. B. Carpenter, Frances Power Cobbe, The Duke of Argyll, Wm. Black, Miss Thackeray, Miss Muloch, Geo. MacDonald, Mrs. C. Phipps, Jean Ingelow, Mrs. Alexander, Thomas Hardy, Matthew Arnold, Henry Kingsley, W. W. Story, Turgenev, Carlyle, Ruskin, Tennyson, Browning, and many others are represented in the pages of

### LITTELL'S LIVING AGE.

In 1879, THE LIVING AGE enters upon its thirty-sixth year, admirably unvalued and continuously successful. During the year it will furnish to its readers the productions of the most eminent authors, above-named, and many others; embracing the choicest Serial and Short Stories by the Leading Foreign Novelists, and an amount

Unapproached by any other Periodical

in the world, of the most valuable Literary and Scientific matter of the day, from the pens of the foremost Essayists, Scientists, Critics, Discoverers, and Editors, representing every department of knowledge and progress.

THE LIVING AGE is a weekly magazine giving more than

THREE AND A QUARTER THOUSAND

double column octavo pages of reading matter yearly. It presents in an inexpensive form, considering its great amount of matter, with freshness, owing to its weekly issue, and with a satisfactory completeness, attempted by no other publication, the best Essays, Reviews, Criticisms, Tales, Sketches of Travel and Discovery, Poetry, Scientific, Biographical, Historical and Political information, from the entire body of Foreign Periodical Literature.

The importance of THE LIVING AGE to every American reader, as the only satisfactorily fresh and COMPLETE compilation of an indispensable current literature—indispensable because it embraces the productions of the

ABLEST LIVING WRITERS, is sufficiently indicated by the following OPINIONS.

"In it we find the best productions of the best writers upon all subjects ready to our hand."—Philadelphia Inquirer.

"It is simply indispensable to any one who desires to keep abreast of the thought of the age in any department of science or literature."—Boston Journal.

"The prince among magazines."—New York Observer.

"It affords the best, the cheapest and most convenient means of keeping abreast with the progress of thought in all its phases."—Philadelphia North American.

"A monthly that comes EVERY WEEK."—The Advance, Chicago.

"It is incomparable in the richness, variety, and sterling worth of its articles."—The Standard, Chicago.

"A pure and perpetual reservoir, and fountain of entertainment and instruction."—Hon. Robert C. Winthrop.

"With it ALONE a reader may fairly keep up with all that is important in the literature, history, politics, and science of the day."—The Methodist, New York.

"The ablest essays, the most entertaining stories, the finest poetry of the English language, are here gathered together."—Illinois State Journal.

"The choicest literature of the day."—New York Tribune.

"It is INDISPENSABLE TO EVERY ONE who desires a thorough compendium of all that is admirable and noteworthy in the literary world."—Boston Post.

"It has no equal in any country."—Philadelphia Press.

"Ought to find a place in every American home."—New York Times.

Published weekly, at \$8.00 a year, free of postage.

EXTRA OFFER FOR 1879.

To all new subscribers for 1879, will be sent gratis the six numbers of 1878, containing, with other valuable matter, the first parts of "SIX GUNN," a new serial story of much interest by GEORGE MACDONALD, now appearing in THE LIVING AGE, from the author's advance sheets. Other choice new serials by distinguished authors, are engaged, and will speedily appear.

Club Prices for the best Home and Foreign Literature.

"Possessed of THE LIVING AGE and one or other of our vivacious American monthlies, a subscriber will find himself in command of the whole situation."—Philadelphia Evening Bulletin.

For \$10.50 THE LIVING AGE and either one of the American \$4 monthlies (for Harper's Weekly or Bazaar) will be sent for a year, both postpaid, or, for \$9.50 THE LIVING AGE and the St. Nicholas, or Appleton's Journal.

Address LITTELL & GAY, Boston



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

1879. MAYORALTY. 1879.

Your Vote and Influence are respectfully solicited for

P. G. CLOSE

MAYOR for 1879.

Election takes place Monday, January 6th, 1879.

WARD OF ST. PATRICK.

Your Vote and Influence are requested for

JOHN BAXTER

As Alderman For the Year 1879.

Polling Day on Monday, January 6th 1879.

ST. PATRICK'S WARD.

Your Vote is requested for

GEORGE M. EVANS

(of 67 High Street)

FOR ALDERMAN FOR 1879.

WARD OF ST. PATRICK.

Your Vote and Influence are requested for

W. B. McMurrich

AS ALDERMAN FOR 1879

Polling Day - Monday, January 6th, 1879.

TO THE ELECTORS

OF

ST. LAWRENCE WARD.

Your Vote and Influence are respectfully requested for

Frank W. Rimer,

As Alderman for 1879.

Election on Monday, January 6th, 1879.

ST. ANDREW'S WARD.

Your Vote and Influence are respectfully solicited for

DR. S. B. POLLARD,

SCHOOL TRUSTEE

For 1879 and 1880.

Election takes place Wednesday, January 8th, 1879.

WILMOT CASTLE.

ROBERT PARKER.

THE PARKER STEAM DYE WORKS, YORKVILLE, ONT. CASTLE & PARKER.

Head Office, 211 Yonge St., Toronto. Branch Office, 539 Queen St. West.

CASTLE & PARKER are prepared to execute in the most finished manner every description of Plain and Fancy Dyeing.

Ladies and Gents' Garments, Damask Curtains, Hangings, Ties, Etc., CLEANED OR DYED IN THE MOST FASHIONABLE COLOURS.

All kinds of CLOTHS, SILKS, LUSTRES, MERINOES, RIBBONS, &c., &c., DYED AND MADE-UP IN THE PIECE, a speciality.

We employ only First class Artizans, use the most approved DYES and CHEMICALS, and have the latest and

MOST COMPLETE MACHINERY FOR FINISHING GOODS.

Price List and any other information on application.

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 THOMPSON & SON.

ESTABLISHED 1859.

ENGLISH, FRENCH AND AMERICAN

WALL PAPERS AND DECORATIONS,

Dodge's Borders, Window Blinds. Stock large. Carefully selected. Prices low! Orders for Painting Glazing Paperhanging, Lining, etc. promptly attended to. Experienced Workmen Estimates given. See our stock of Stationery, Papereries, etc., before purchasing elsewhere.

Note the address, 364 Yonge St., Toronto, between Elm and Walton Sts., West side. P.O. Box 185.

TO WHOM IT MAY CONCERN.

We have tried the HOLMAN PAD with most thorough and beneficial results, and found it to be all that is claimed for it. We heartily commend it.

- Rev William I othead... Fenelon Falls, Ont. C. F. Rees, Esq... 148 Jarvis street, Toronto, Ont. Rev James G Calder... St. Mary's, Ont. T. J. McFadden, Esq... 55 Peter street Toronto, Ont. Rev W J Joliffe... Gananoque, Ont. S. C. Kandy, Esq... 187 Carleton St., Toronto, Ont. Rev James Casswell... Londesborough, Ont. Mr. Cann... Eglinton, Ont. Rev D. O. Crossley... Trenton, Ont. Arthur Richardson... Luton P.O., Ont. Rev George Richardson... Milton, Ont. John Natrass, Esq... Vaughan, Ont. Rev J. A. Iveson... Strathroy, Ont. Dr. W. T. Erith... London, Ont. Rev Robert Walker... Bethany, Ont. Miss H. M. Spencer... Paris, Ont. Rev W Gallbraith... Kingston, Ont. John Inglis, Esq... Bleury street, Montreal Rev George Brown... Streetsville, Ont. N. Macphee, Esq... Dalkeith, Ont. Rev W Perrette... Brighton, Ont. D. Melville, Esq... Owen Sound, Ont. Geo. Rogers, Esq... Montreal. James C. Bent, Esq... Burlington, Ont. J. B. Mahoney, Esq... Battleford, Man. H. Mann, Esq... Bowmanville, Ont. Mrs Geo Rogers... Montreal. Wm Cane, Esq... Newmarket, Ont. Judge Larier... Belleville, Ont. James C. Ross, Esq... Clifton, Ont. Richard Potter, Esq... Belleville, Ont. J. M. T. Hannum, Esq... Ottawa, Ont. G F Mautland, Esq... Stratford, Ont. Mrs. John Wilkinson... Wlaby, Ont. Mrs. Evans... Sultan street, Toronto, Ont. J. W. Wilkinson, Esq... Whitby, Ont.

Dr. D. A. LOOMIS (late Assistant-Surgeon, U.S.A., formerly Professor of Anatomy in the Pennsylvania College, also Professor of Obstetrics and Diseases of Women and Children, in the St. Louis Medical College), writes the following to the Managers of the Holman Liver Pad Co., St. Louis:

"GENTLEMEN The Pad is a success. I have given its workings a personal inspection, and find that it merits my professional sanction. It acts kindly, safely, and effectively, and comes the nearest to a universal panacea of anything I know of in medicine. The principle upon which it acts is as old as Hippocrates himself, and the only wonder is that the medical profession has not before been simplified and made it of practical use to suffering humanity. I especially recommend the Pad in all malarial affections, and in chronic diseases of the various organs it is invaluable."

Druggists, Merchants and Patients from every quarter of the country are cordially and earnestly attesting the efficacy of Holman's Pad. Its effect has proved marvellous even in the most stubborn Chronic Cases, and where all hope had disappeared under ordinary treatment.

HOLMAN LIVER PAD Co.,

Head Offices: { 301 NOTRE DAME STREET, MONTREAL. 71 KING STREET WEST, TORONTO.

Branch Offices: { 187 KENT STREET, LONDON. HOLLIS STREET, HALIFAX.

And at Wholesale only by Lymans, Clare & Co., Montreal, and Lyman Brothers & Co., Toronto.

DESCRIPTIVE TREATISE POST FREE.

MAYORALTY.

Your Vote and Influence are requested

JNO. TURNER

AS MAYOR FOR 1879.

Your Vote and Interest

respectfully requested for

James Beatty

MAYOR FOR 1879,

The Election takes place on Monday, Jan. 6th, 1879

ST. JOHN'S WARD.

Your Vote and Influence are respectfully solicited for

WM. ADAMSON,

AS SCHOOL TRUSTEE FOR THE YEAR 1879.

Election takes place on Wednesday, 8th Jan., 1879

ESTABLISHED 1843.

Dominion Wedding Cake House, T. WEBB, Proprietor.

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,

302 & 304 YONGE ST., TORONTO.

BRANTFORD

STONE WARE WORKS.

The manufacturing of Stone Ware is one of the oldest and most important interests of Brantford. Being established in the Spring of 1849, it has been in constant operation with the exception of a few months during the winter of 1857-8, and again during the process of re-building after the fire of the winter of 1872. None but the best sample of New Jersey is used in the manufacture of this ware, an assortment of which is kept constantly on hand to supply customers. Orders by mail respectfully solicited, and will receive prompt attention.

W. E. WELDING, Proprietor. Brantford, Oct. 17th, 1878.

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 Cossacques of all kinds, including French, English and German Costumes, Cracker and Wedding Cossacques, Macaroon and Merranque Pyramids, Chantilly, and all kinds of Fancy Spun Sugar Baskets. Ornamented Turtles in all styles, Creams of all kinds, Charlotte Russe, Truffles, Salads Soups, Oyster Patties, Ices, Ice Puddings, Fruit Ices, and all kinds of Cakes and Confectionery. Lunches, 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 satisfaction guaranteed. Address all orders,

HARRY WEBB, 483 Yonge Street (Opp. the Fire Hall) Toronto.