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The Canadian Independent.

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

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EDITORIAL DEPARTMENT.

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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.

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Augustine Church, Edinburgh, has at last secured a successor to Dr. Lindsay Alexander in its pastorate. The Rev. James Gregory of Leeds is the man.

MICHIGAN is all the while adding to her list of Congregational churches. The last report from that State speaks of two just organized. How is it that they do these things over there?

THE Congregational churches of Connecticut gave the American Home Missionary Society \$75,000 during the past year. In addition to this, they contributed over \$14,000 for their State Society.

We regret to see that Dr. Edward Eggleston, of Brooklyn, has been compelled to desist from ministerial and literary work, and take a trip to Europe. Men who try to live two lives in the space of one are apt to suffer.

A DEPUTATION from the Evangelical Alliance recently waited on the Emperor of Austria, and presented a petition for freedom of worship for all Christian sects. The Emperor promised to have the subject fully investigated.

MR. R. W. DALE, at latest accounts, was delivering a series of lectures in Reading, England, on "Non-conformity." We have seen reports of three of the addresses. They are historical; and, of course, the subject is well discussed.

THE Rev. F. Haydn Williams, of Plumstead, who recently created a breeze at the meeting of the London Congregational Union, has been discussing the question in a sermon: "Is there a devil, and if so, who is responsible?" He claims that the notion of a personal devil must be dismissed with the belief in witchcraft and such things.

A WRITER in "The Fountain" has been criticising the Rev. T. P. Forsyth, the successor of Mr. J. Alanson Picton in the pastorate of St. Thomas' Square Church, Hackney, London. He was pleased to find so much that was evangelical in Mr. Forsyth's discourse when he attended his ministry on a recent occasion. We also are glad of this.

THE fourth anniversary services of the Western Congregational Church Sunday school of this city will be held next Sunday, 14th inst. Rev. Prof. McLaren will preach at eleven a.m., and the Rev. John Burton, B.A., at three p.m., and in the evening a platform meeting will be held, when addresses will be given to parents, teachers and scholars by several superintendents of schools in the city.

THE Rev. E. Paxton Hood has been preaching a sermon in Cavendish Chapel, Manchester, on "Criminals in High Places." He believes that the foreign policy of the Beaconsfield administration is immoral and wicked, and he says so plainly. Why not? Why should we discriminate between injustice in private life and injustice in public policy, and denounce the former while remaining silent about the latter or even commending it?

THE death of Dr. William Ives Budington, until recently pastor of the Clinton-avenue Church, Brooklyn, N. J., leaves quite a gap in the American Congregational ranks. He had occupied many positions of great trust and responsibility during his quiet uneventful life, and he had done solid, lasting work. His ministry in Brooklyn was a long one, and the results are seen in more than one way. In all denominational matters he was also a counsellor to whom many looked. His life shews what can be done by any man when he consecrates himself to noble ends.

WE are disappointed at the action of the Second Baptist Church in St. Louis. We had thought that it would stand firm for open communion practices. Now we see that a committee of the St. Louis Association was appointed to confer with the church regarding its "irregularities," and the church regrets that anything has been done "which offends any brother or brethren." It never authorized any invitation to the Unitarian Dr. Elliot to join it in the communion. It is sorry that anything done in the joint service with the Jews has displeased the members of the Immersion fraternity. And so everything is smoothed over, and the church is in good standing in the Association.

THE Evangelical Alliance, has, we understand, adopted the following programme for the usual week of prayer, January 4-10, 1880. Sunday, January 4th: Sermons on the "Fulness of Christ's Salvation."—Monday, January 5th: Thanksgiving for the blessings of the past year, and prayer for their continuance.—Tuesday, January 6th: Confession of sin, and humiliation before God.—Wednesday, January 7th: Prayer for the Church of Christ, its ministers, its growth in grace, and its enlargement; and for revivals of religion throughout our country.—Thursday, January 8th: Prayer for Christian education; for the family, and institutions of learning; for Sunday schools and Christian Associations.—Friday, January 9th: Prayer for nations, rulers and people; for peace and religious liberty.—Saturday, January 10th: Prayer for Home and Foreign Missions; for the outpouring of the Spirit upon all flesh, and the conversion of the world.

MR. FROUDE, in a tolerably lengthy article in the "North American Review" for December, takes a very gloomy view of the future of the United States. He holds that it is absolutely certain the Roman Catholics will at no very distant date become a majority of the people, and that true to their instincts and to the spiritual instruction they have received, they will then abolish public schools, circumscribe if not altogether

destroy freedom of opinion, and bring back the reign of spiritual if not also of political despotism. This is surely very unwarranted. The Roman Catholic Church in the States has lost and is still losing multitudes of those who were born within her pale. Instead of six millions of Roman Catholics in the Great Republic there ought to be ten or twelve, if all had been true to the Church of their fathers, and this without reckoning on a single convert from Protestantism. The triumph of Romanism on this continent is not at all so near as Mr. Froude anticipates; though there is cause enough in the outlook for Protestants being, if not anxious, at least active.

HON. GEORGE R. WENDLING, who has twice lectured in Toronto in reply to Col. Ingersoll's attacks on the Bible and Christianity, says: "The whole trouble with Ingersoll is that he has mistaken Calvin for Christ. He confounds Tertullian laughing at sinners in hell, with St. John proclaiming a Gospel of love. He listens to the theology of Edwards and fancies he is hearing St. Paul, and looks at Roman Catholic inquisition and Protestant mobs and believes that religion has triumphed over human nature, when he simply sees human nature triumphing over religion." Referring to Ingersoll's attacks on theologians and ministers, he says: "The clergy constitute the most humane and self-sacrificing class of men on earth today. I have been, in the last year, in nearly every Northern State from Maine to Nebraska, and everywhere the clergy are doing the most for humanity, not only in the way of religious ministrations, but I mean in caring for the poor, the wretched, the homeless, the sick, the weak, the intemperate. They are the men who are at the front in movements designed to alleviate human suffering, working by sunlight and by starlight; and four-fifths of them half paid, having poor fare, poor libraries, poor homes, and a portion of every community prejudiced against them. The men I say, who are doing this are the same preachers whom Ingersoll would cast out. Robert Ingersoll may make pretty speeches about humanity, but here is a class of men whose hats neither he nor I are worthy to hold."

IN the course of his sermon last Sabbath evening, the Rev. J. K. Smith of Galt spoke "to the times" in the following direct and unmistakable terms: "We need to be aroused against the demoralizing influences of the present day. It will not do to go back to long past years and speak of the evils that existed then. We must raise our voices against existing evils—those on every hand. What a waste there is in tobacco! What a waste in intemperance! Christians should be abstainers. What a mass of pernicious, poisonous literature we have in our day! We have vice planting itself in the streets of our cities. And now we have something in our town that men call "sports"—that I do not consider sports at all. The Church does not wage war against the manly sports, those which give health and exercise to the body—it would be wrong if it did. But, what is this coming in among us? Pedestrianism: A shameful thing, in which the stakes are money. It is not for healthful exercise, but the baseness of it is, that it is for money. And men spend their strength and health in such demoralizing and crushing influences. What are they? They are brutal and inhuman. They are disgraceful in the extreme. Now we have another thing. Men who could not find an arena in other cities and towns find an arena here, and Galt—of which we were so proud what is becoming of it? When such disgraceful things occur it is time we see our duty and raise our voices against it."

THE USE AND ABUSE OF TALENTS.

A SERMON PREACHED BY REV. G. H. WELLS, MONTREAL.

"Unto every one that hath shall be given, and he shall have abundance; but from him that hath not shall be taken away even that which he hath."—Matthew xxv. 29.

This is the conclusion and the application of the parable of the "Talent." One common use of this word talent shows the deep impression which the Bible has made upon our English thought and tongue. The word is Greek, and meant at first a balance, or a pair of scales; then a weight, and finally, as the precious metals were the most valuable objects weighed, the word became attached to them, and expressed a definite amount of gold or silver. Money was everywhere weighed before it was coined. Pictures of the process are found upon the monuments of ancient Egypt and Assyria. There the metal is represented not in the natural state, as dust or nuggets, but as molten into rings for more convenient carrying and keeping. Frequent reference to this custom is made in the Old Testament, as when Abraham weighs to the Sons of Heth the price he pays for his burying place in the cave of Machpelah; and when Joseph's brethren go up from Egypt with their corn they find their money returned to them "full weight in their sacks' mouths."

It is probable that coined money is not mentioned in the Bible before the close of the captivity in Babylon. If this be so, it gives new force to some proverbs of Solomon, e.g., "A false balance is abomination to the Lord, but a just weight is His delight;" and again "A just weight and balance are the Lord's, all the weights of the bag are his work." Such passages would then refer to the false weighing, not merely of things purchased, but of the purchasing medium itself, which would exactly correspond to the debasing or false reckoning of money in our day; the trying to make one dollar fill the place of two, as the putting of a light coin in the stead of one of full honest weight. The wise man's words would therefore have a special interest in these times when an unredeemable paper currency and short silver dollars are so much in vogue.

But as to this word talent, we have altogether changed its meaning. From a weight or sum of money, it has come to signify any mental faculty or power, so that we speak of a person of great talent as of one as having numerous and various talents; so signifying, not that he is rich in gold but in gifts and graces of the mind.

This is our constant, ordinary meaning of the word, and it has grown out of this parable.

A single passage in Christ's teaching has been strong enough to grasp this word and make it new; to turn it up from a material or mercenary sense to an intellectual and we might almost say a spiritual one, for the further lesson is implied that all natural endowments, or as we now say talents, are a gift or trust from God, (Carlyle says they are a "loan and not a gift") of which He has made us stewards, and for which He will hold us to a sure and strict account.

The Gospel will yet revolutionize all speech! It will take our common words and fill them with a better thought and lift them up to worthier use. Instead of gold and silver, which perish though they be tried with fire, they will represent the abiding and eternal, the ever-living and increasing treasures of the heart and mind.

In the present case I feel inclined to give to this word its widest scope, letting it include all things that we possess and can employ; all faculties and energies of mind; all opportunities of usefulness; all advantages of growth; all moral lessons and impulses which we feel; the whole sum of our time and our position, these are our talents placed within our hands by God, to be improved by us and rendered up to Him at last.

The text applies to all these things the rule which it has so much helped to make familiar to our minds, namely: disuse diminishes, and exercise increases all our powers. "Unto every one that hath shall be given, and he shall have abundance; but from him that hath not shall be taken away even that which he hath," i.e., every one who diligently employs the gifts or talents which he has, shall find them grow and strengthen,

till they are sufficient for his needs, and he shall be abundantly supplied, but whoever shall neglect his powers shall see them dwindle and decay until they disappear and are completely forever lost.

Let it be remarked at once that the contrast here set forth is not between the right and the wrong use of powers; it is rather between their use and their disuse.

The person whom this parable condemns is not one who like the unjust steward wastes his master's goods, nor like the prodigal son spends his portion in riotous living; he only *hides* his talent, buries it and suffers it to lie unused. This may seem at first a far less heinous course than one of actual wrong. Merely to do nothing, cannot be so bad as positively to do evil. Perhaps not in some respects, but in some others possibly it may be worse.

It is at any rate more dangerous, because it is more plausible and easily excused. Conscience would reproach a man for active sin, when it would not do so for simple sloth.

Open vice cannot be made to look like virtue, but idleness may take the name of moderation or humility. The man may say, I am not fitted for responsible and open work; spiritual interests are so vast and delicate, I dare not meddle with them; or, the care of my own soul is sufficient to occupy me wholly. Many persons in the early Church did refuse the charges to which they were called, on grounds like these, and fled into the deserts, and hid themselves as hermits, when they should have been working like salt and shining as the light among their fellow-men. A man will often feel at liberty to remain quiet and refrain from doing good, when he would not think of doing wrong. He will comfort himself and will even boast and pride himself that he is guilty of no overt crimes and has at least done nothing worse than not to speak and work in favour of the right. Such men should listen to the sharp teachings of James, that sensible and practical Apostle of the olden time, who says: "To him that knoweth to do good and doeth it not," (*mark that expression*) not to him that knoweth to do good and doeth evil, but "to him that knoweth to do good and doeth it not, to him it is a sin." How does that crisp sentence from those ancient hills of truth come upon us like a quickening Arctic wave, blowing not alone upon the poisoned, pestilential scenes of vice, but breathing too upon the stagnant regions of inactive goodness, impelling us to earnest, unceasing toil.

The men who correspond to the unfaithful servant of the parable are not the openly and boldly bad; not men doing all the evil that they can. They are quiet, reputable, moral men, only keeping silence when they ought to speak; simply not accomplishing the good they might.

Persons who are cherishing a Christian hope, but who never make it known, who feel the strivings of the Holy Spirit, but do not yield to its persuasive power, who have experienced the fresh kindlings of the Saviour's love, but will not give the fire air and vent, who have gifts—not very excellent or brilliant possibly—but yet competent to fit them for useful stations in the Church, and to enable them to do good for Christ, who fold their arms, and while the strife is waging between Christ and Satan for the kingdom of this world, do nothing to decide the fight. These are the men who wrap their talents up in napkins and hide them in the earth; who put their lighted candles under bushels instead of on the candlestick to give light to all that are within the house. They are doing, as I think, what Paul was thinking of when he besought the Thessalonians not to *quench the spirit*. What mathematician can compute the hidden and unsuspected and therefore the useless, unproductive wealth of grace which God has given to mankind? A recent historical event may serve as illustration of the case.

A few years since we saw France suddenly cast down from her high place and made to sue for peace. We heard the hard conditions which the conqueror imposed upon her, and we asked in wonder: Where can she find the money which she is compelled to pay? Besides the cost and waste of an exhausting war, Germany demanded an indemnity, a fine of five

milliards of francs, equal to \$300,000,000 or \$1,000,000,000 of our money. It was truly said that the French banks and capitalists could not advance so great a sum. It was supposed that she must look to other countries and pledge her income for long years to foreign lenders. What was our astonishment to find the whole amount quickly taken up by her own citizens and to see the giant debt to Germany paid before the appointed time! How was it done? not chiefly by the rich from their known resources, but by the many poor, who at their country's urgent call brought forth their secret stores, the money they had laid aside in old teapots and stocking feet and hidden in dark corners of their houses. It was then discovered that almost every peasant of that thrifty race had something thus laid by and when these many treasures, each one small, but mighty in their mass, were poured together, that was enough and more, and the greatest deed in the history of finance was wrought! That great debt was paid with *hidden talents*, with money that was lying useless in French homes, and so it was found further that the payment did not impoverish or exhaust the nation; did not drain the country of its treasure and derange the course of trade. France did not seem to feel the burden and the world has been yet even more astonished to behold her steady progress and prosperity since then. She was obliged to pay that sum in gold, had she been forced to take it from the money then in use it would have stripped the realm of coin and left her only a poor paper currency for years to come. But she took it from her dormant stores, brought idle treasures into use, and so this strange result appears. France seemed *not* richer for the money she had lost, and Germany the poorer for the treasure she had gained. So large a sum added suddenly to the amount in circulation in Germany has done, just what such a process always does. It has made money cheap, inflated prices, produced extravagance, and this has been followed by reaction and stagnation and distress. Germany has been suffering most keenly from hard times. It is there that we have heard most of strikes and business difficulties and crises in the Government, and assassins' bullets. France on the other hand has been quiet and prosperous in civil and in social things to a degree that has delighted and surprised the world. Her currency has not depreciated, her industries have not languished, her credit has not suffered. It is the marvel of the age! And this is all and only because the awful strain of her defeat wrung out from her the wealth which she had never shown and which she did not even know that she possessed before.

Behold in this occurrence a type of what Christ's kingdom might accomplish to discharge her debt of consecration to the Master and of mercy to his fallen world, if she too would bring forth her hidden talents and put them to their full and proper use. Not if her rich ones who are already in the work would still more lavishly expend their gifts, her scholars grow more wise, her preachers wax more eloquent, her princes be more liberal; not that, at least not that chiefly nor alone, but if her poor and lowly ones, the private men, the humble women, the very peasants of her membership would but draw out their stores from the deep recesses where they now lie hid.

If any Christian man and woman would but grasp this thought and would act upon it: "Every power I possess, and any gift of grace which I receive, are but so many loans entrusted to me by the Heavenly Father. He puts them in my hands that they may do most good to me and to my fellow-men. He says occupy until I come, and he will soon return and reckon with me for their use." If each one would say "I am but God's steward, I must work the work of Him that sent me while it is day, the night cometh when no man can work, Lord what wilt Thou have me to do?" If the obscure persons, those who have or who suppose they have, but one talent, would bring that to the money changers and set it into active use, why then the Church would find she had a new and unsuspected strength; she would at once surprise both herself and the world at large. She would find supplies for all her needs, and she would enter on an era

of such progress and such triumph as she has never seen. Her treasury is empty, not for lack of rich men's gifts, but for the want of labourers' earnings and widows' mites and children's pence. Her work is waiting, not for the assistance of a few strong hands, but for the aid of every Christian's ready touch. The world is calling not for great orations nor profound discussions, but for gentle words and honest deeds and godly lives. Men long for God to be revealed to them, not in the rushing wind nor flaming fire nor devouring earthquake, but in the still small voice that speaks to them of duty, faith and love. The harvest is produced by tiny seeds scattered thickly in the soil; the field is fertilized by the fine drops of rain that fall upon it from the heaven. The strongest cables are made up, not of a single ponderous rod, but of innumerable wires finely spun and closely twined with one another.

This is the lesson that we need most pressingly to learn, not how to get new talents, but to use better those that we already have. To put each man in his place, to set each hand busy at its own appointed work. Somehow to find and utilize the talents that are lying rolled in cloths and buried out of sight.

All men, the Church in common with the world, are always making this mistake. They think that they are needing new opportunities and powers; they pray and strive to get improved surroundings, or increased resources; they cry for help to earth and heaven. But these are not the things they need. Not enlarged nor novel gifts, but the development and the employment, the awakening of every person and the activity of every power.

The Church has stores enough within her hands to accomplish all the work that God has given her to do; tongues to tell the story of redeeming grace to every man that dwells upon the earth; hands to bear the helpful ministries of love to every weary, wounded traveller upon the rugged paths of life; money to found and to support every needed agency of education and of mercy. And this would not weaken or exhaust her. She has them, or she would have them if she would but enter on their use. For then would be fulfilled to her the rule "Unto every one that hath shall be given, and he shall have abundance," while now, alas, she groans and lacks, because this too is true, "From him that hath not shall be taken away even that which he hath."

We are accustomed to regard this fact of deprivation as a sudden and judicial act, as the parable represents the Master ordering them to take the slothful servant's talent from him and give it unto him that hath ten talents.

No doubt there is a certain truth in this. We often see in worldly matters the office or the opportunity a man has had and failed to use taken from him and bestowed on one who has already been diligent and successful in other things. We sometimes think it strange why so many duties and honours are put upon some men. We perhaps call them ambitious, and think that they are very covetous and skilful in securing place. But generally the reason is, not that they are more desirous of office than are others, but they are more faithful in their work. They discharge the duties that are set to them thoroughly and well. Their fellows try them with one task and find they are efficient; they give another one a place and find him idle in it. When their terms expire, they will not only keep the faithful steward where he is, but if possible they will also turn the careless one adrift and give his office to the other. God and men alike love to find a faithful worker, and will never suffer him to lack for work to do. "Seest thou a man diligent in his business, he shall stand before kings, he shall not stand before mean men."

This is happening continually around us, both in earthly and in spiritual things. One man steps into the place and takes the opportunities which another left unused and has justly lost. Therefore the Saviour says by the Spirit to the Churches, "Behold I come quickly, hold that fast which thou hast that no man take thy crown." But another truth is here suggested which we must not overlook. It is not directly taught us by the parable, for no figure can

contain and convey the whole of truth, but it is here and is important, namely this: There is a natural and gradual decay of unused powers as well as a sudden and a final deprivation of them. An arm never exercised will slowly become weak. It may not be cut off, but if kept idle will grow almost as useless as if wholly lost. Every day's continued sloth will sap its strength; no violent or sudden measures are required; you need not break that arm nor introduce disease; if you can only keep it still it is enough, and it will yet become as worthless as no arm at all.

The feet of Chinese women are not amputated, they are only bound in napkins and kept out of use for a few years, but their owners are poor cripples all their lives. How many cripples are there in the Church hobbling painfully along the Christian path, making little progress and finding little peace, who might have been strong and joyful saints, running without weariness and walking without fainting, had they but given to their powers liberty and use?

Is any other explanation needed for the weakness of the Christian Church than this? Is this not cause enough why her labours should be languid and her armies instead of going forth "conquering and to conquer," should be reduced to the defensive or should experience defeat? Would men prosper in their worldly work who should act as many persons do in spiritual concerns? Would you expect that person to be strong who ate but once a week, and then with little care as to what kind of food and with small effort to digest it afterwards? But how many members of the Church only take a meal of Gospel truth upon the Sabbath day, and then are greatly anxious lest it be too long or strong and spend no thought upon it after it is heard? Would you suppose that person would be healthy who should often go into unwholesome places, breathing diseased infected air, and who should very seldom seek the healthful places and inhale the gentle, quickening breath of heaven?

But do you not know some Christians who frequent places, where, to say the least, nothing better than worldliness and gaiety abound; who often go to marts and caucuses and scenes of ribald or exciting mirth, but who neglect the place of private and of social prayer; who are generally to be found in the basements or the cellars, among the low and damp concerns of life, and seldom in the chambers on the house tops where the windows are open towards Jerusalem? Would you anticipate a sturdy robust manhood for the boy who should confine his powers and never learn to use his limbs and lungs; or for the girl who should refuse plain nutritious food, and only eat of rich and dainty dishes? And can you hope that our young men, who, with more than maiden modesty, "keep silence in our churches," and our young women who read little of the Bible and good books and much of novels and of worthless lore, can you hope that they will prove staunch members of the Christian Church, "stones, polished after the similitude of a palace," pillars, strongly bearing up the temple of our God?

Dear friends, members of this Church of Christ, let us take this truth in faithful and familiar application to ourselves.

Is it any wonder if we are not prosperous and strong?

Are there not too many silent members in our partnership and too much unproductive power in our Church, too many talents hidden out of reach and sight?

Is not our weakness too easy to be understood, and is not its help also plain? Will you ask, each one of you, What can I do? And if you find the question answered will you do it? You can at least break up the covered graves, undo the folded napkins and bring your hidden talents to the light. You can present yourselves within the place of worship and of prayer, the sanctuary, the Sunday school, the social meeting upon Wednesday night; can come and wait before the Lord, to learn or teach His Word; to hear, or sing, or speak, His praise. You may be sure that if you bring your talents thus, the Master will find for them good and speedy use. He will not despise nor overlook even the humblest of you all—the timid servant who has but one talent, and who has hitherto been afraid

and hid it in the earth. He will give a place and work to every one; the whole body will be quickened and revived in power, and each member find his gifts increased, and shall have a'undance.

Dear friends, give the Church anything, rather than your absence and your silence. Do anything with your talents but cover them with napkins and bury them beneath the ground.

REST AS A MEDICINE.

Every intelligent medical man of the present day recognizes the very great value of rest in the treatment of disease. It is not my intention, however, in this paper to enter minutely into the physiology of this great natural restorer, but, as in former articles I have endeavoured to impress upon my readers the benefits to be derived from judicious exercise, so in this I mean to 'each, if I can, in a plain way, the advantages derivable from rest—and if they only manage to carry away with them a few hints they shall not have opened the magazine in vain. Rest and activity might be aptly compared to two sentinels who have between them the duty to perform of guarding a camp or fortress. They must take it in turns—when the one goes off the other comes on. Were Activity to remain too long on duty the heart would flutter and fail, the brain would reel, and the sentinel drop dead of fatigue. On the other hand, Rest might remain long enough on guard to drop asleep. You see that even rest may be overdone: it conduces to sloth, and *ennui*, and atony of the brain. To my thinking there is no more miserable man than he who has nothing to do. Were I deprived of my pen, and deprived of the power of doing otherwise the little good I do, if there were no work for me in this world, then methinks I should indeed be an unhappy man. On the other hand, put me in prison, and though you feed me but sparsely, give me foolscap, ink, and quills, and a daily run in the courtyard, and I think I should manage to rub along.—*Castell's Family Magazine.*

TO GIRLS.

Be cheerful, but not gigglers; serious, but not dull; be communicative, but not forward; be kind, but not servile. Beware of silly, thoughtless speeches; although you may forget them, others will not. Remember God's eye is in every company. Beware of levity and familiarity with young men; a modest reserve, without affectation, is the only safe path. Court and encourage conversation with those who are truly serious and conversable; do not go into valuable company without endeavouring to improve by the intercourse permitted to you. Nothing is more unbecoming, when one part of a company is engaged in profitable conversation, than that another part should be trifling, giggling, and talking comparative nonsense to each other.—*Leigh Richmond.*

REPROVING KINDLY.

We find the following story afloat in the papers: "Queen Victoria was noted in her early life for her punctuality, and was apt to be impatient with those who were negligent as to time. She administered once a courteous but severe rebuke to the Duchess of Sutherland, who, as the Mistress of Robes, was obliged to be near the Queen on public occasions. The duchess was a little careless in matters requiring promptness. One day, when a public ceremony was appointed for a given hour, the Queen and her ladies had gathered in her palace, and the duchess alone was missing. The Queen grew impatient, and as the hour appointed passed, she was about to enter her carriage without her first lady. The duchess suddenly appeared, breathless with haste, and stammered an excuse. 'My dear duchess,' said the Queen, 'I think you must have a bad watch.' Unloosing from her neck the chain of a magnificent watch, she fastened it around the neck of the duchess. The reproof though conveyed in an elegant present, was overwhelming. The proud duchess coloured, but her lip, and dropped a hot tear. The next day she resigned her office. The resignation was not accepted, and from that time the duchess was never known to be a second late in keeping an engagement." Why was that reproof so effectual? It was accompanied by a gift which shewed that the Queen loved her in spite of her fault, and wanted to help her to correct that fault.

GOOD MANNERS.

The way in which people enter a room shows whether they have had good training as plainly as anything else in manners. Open the door wide enough to walk squarely in without squeezing or edging through, as if you did not think enough of yourself to give your body room to go through without crowding. Do not rush in or creep in, but hold yourself straight, and look directly at the people in the room. Do not hesitate, but if you do not know the visitor, go to your mother and stand by her side till she says, "Mrs. So and so, this is my daughter Adelaide;" then move a step forward and bow, or courtesy if you have been taught to do so. You are not to hold out your hand unless the lady offers to shake hands with you; then it is your place to walk up to her and give her your hand, and when she says, "How do you do?" answer, "Very well. I thank you," or "Not very well," as the case may be.—*Mrs. Powers.*

REV. DR. BUDDINGTON, the well-known clergyman, who suffered recently from cancer, died at Brooklyn, N. Y., on the 29th November.

THE
CANADIAN INDEPENDENT.

TORONTO, THURSDAY, DECEMBER 11th, 1879.

CHARACTER BUILDING.

MEN build characters very much as they build houses,—stone upon stone, timber upon timber, until the edifice is complete. But there is no respect in which the parallel very often fails. In house building every man has his plan, and although he may make alterations in the original design, as he progresses, yet even the alterations are all subservient to the general purpose of the edifice. But in the development of character men often build both better and worse than they know. They have no plan. They plan about business, about pleasure, about home, and family, and fortune, but about that which is of transcendently greater moment to them than all the rest,—the building up of the man, in principle and integrity and honour,—they are passive rather than active,—not builders so much as built by the force of the circumstances and pursuits to which they have given themselves up.

The prime defect is often in the foundation. They begin wrong, by trusting to the shifting sand of their own "good-heartedness," instead of the solid rock of divine grace, in the renewal and sanctification of their nature. And not unfrequently when they least expect it, that trusted good nature gives way under the strain to which it is subjected. They think they stand, when lo! they suddenly fall, to their own confusion, and perhaps destruction, and to the grief of all around them.

Hardly a day passes but some painful illustration of this point is furnished us. We open our newspapers in the morning almost expecting to read of some new defalcation, or embezzlement, or other rascality by men in high social position,—a bank manager, a Customs officer, or the treasurer of some public funds. They have built upon a bad foundation, or built carelessly, it may be, even upon a good foundation, and their house has fallen like a building of cards. The temptation was sudden, perhaps, and the assault most violent, but had they been daily building themselves up in truth and righteousness, according to divine plan, the shock would have been powerless,—the catastrophe would have been avoided.

Character is a thing of careful and patient building. It can never be properly built without a purpose ever before us, and a faithful adherence to the requirements of God's law. Every virtuous act, every kindly word, every resistance to temptation, places a new stone upon the foundation already laid. The habit is formed of doing right, which finally becomes so powerful as to almost ensure the continuance of the line of conduct chosen. We know a gentleman who prides himself on the fact that he has not been a minute behind time in keeping an appointment for twenty-five years!

And it is something to be proud of too! He has built himself up in punctuality. In the same way others have built up a character for integrity, for benevolence, for charity, by the careful observance of the law of Christ. While, on the other hand, the opposite results are being attained by constant repetition of acts of an improper kind.

Obsta principiis. Let our young men guard against the beginnings of evil. Daniel purposed in his heart that he would not transgress. Let us learn to be scrupulously just and honourable in all our transactions in early life. "He that is unfaithful in that which is least, is unfaithful also in much." "Take care of the cents, and the dollars will look after themselves." Build upon the divine plan, and then character will grow symmetrical, and beautiful, and strong.

SCARCELY POINTED ENOUGH.

THE Rev. Dr. R. S. Storrs of Brooklyn preached the sermon for the American Missionary Association during its recent assembly at Chicago. The anticipatory interest was immense. Everyone wished to hear the eloquent doctor. The "Advance" had kept its readers on tiptoe of expectation for weeks previous to the gathering. The evening long-expected came. The vast church was crowded to its fullest capacity. The text was, "It is the Lord's doing; it is marvellous in our eyes." The theme was a grand one. The circumstances were inspiring. The sermon was a brilliant effort. It was scholarly, thoughtful, sparkling, lucidly illustrated, and ample. But there was one feature of the sermon which—in its fair criticism—the "Advance" was disappointed in. But let it speak in its own words. Here they are: "That he did not make more account of his theme—wrought out in his almost matchless beauty and elevation of statement and illustration—as bearing upon the aims and the work of the Association; that, in fact, he scarcely recognized the existence of the Society, and made no reference to the history of its work or the scope of its plans, was, it must be said, felt by many as a keen disappointment." If we understand rightly the drift of this remark, it amounts to this, that the sermon while brilliant was almost too general. It failed to make a point which the audience legitimately expected it would have made. Its stateliness and grandeur were unrelieved by a reference to the practical. Hence the disappointment.

This criticism of our Chicagoan contemporary furnishes a thought to all preachers that is worth turning over. It is this: that sermons may be constructed too much in view of what is general and abstract; and not enough in view of the practical and concrete. Generalized discourses arise from several sources. Sermonizing at college, skeletonizing for the class, may form the habit. Some men's temperament leads them to abstract themes rather than practical ones. Fear of being personal

may lead to the adoption of a generalizing style. Abstract sermons light on nobody in particular; they hurt nobody. But still, as a rule, there are no sermons so useful as those which combine in their framework both the general and the practical. Directness and point must never be sacrificed to sublime soaring. The stateliest eagle that ever soared in the ether above us must ever and anon alight on some crag. And so every sermon, soar out as it may into the upper air of ideas, must every now and then—to be useful—touch the earth of practical life. The sermons of prophet, Saviour, and apostle, recorded in the goodly Word of God abound in what is practical, special, pointed. And we cannot go far astray in our preaching, when we follow such illustrious examples.

OBITUARY.

THE LATE MR. HARLOW MINER, SR., OF GRANBY.

Seldom indeed has a death occurred in Granby so deeply felt by the whole community and which has evoked such general sympathy as that of Mr. Miner, which happened on Wednesday, November 19th. On Tuesday, the 18th, Mr. Miner had reached his seventy-eighth birthday, and as was his custom of late years on such occasions he wrote a few letters to near friends and relatives. Having posted these letters in the forenoon of the next day, he proceeded to the new Congregational church edifice now in course of erection. It so happened that at the time of his arrival the workmen were busy removing the scaffolding from the tower of the church. It is said that due warning was given to those standing near to be on their guard, but Mr. Miner either not hearing the warning or not perceiving the danger, was struck on the head and chest by a piece of falling timber, and fell prostrate to the ground. He was immediately taken up and carried to his home. The best medical attendance was promptly secured, but no hope was held out of his recovery. From the time he was struck until his death he was unable to speak, although part of the time he was conscious, as was manifest by certain feeble attempts to respond to the prayer of his pastor by his bedside. After a few hours' suffering he gently breathed his last about six p.m. of the same day.

Mr. Harlow Miner was the third son of Dr. Allen Miner, and was born at St. Armand, P.Q., Nov. 18th, 1801. He settled in Granby in September 1826. At the time he came Granby was but a hamlet, containing a very few houses, while the country around, now so thickly settled and well cultivated, was to a large extent but sparsely populated and densely wooded. Of the hardships borne by the early pioneers, Mr. Miner cheerfully took his share, and some of the most flourishing institutions of this now prosperous place were originated by his indomitable enterprise and perseverance. From certain memoranda left by himself, we learn that soon after his arrival in Granby he built a small house and tannery on the south bank of the river Yamaska. He says in his memoranda: "In tanning my few hides I used the mill pond for soak and drench, three or four tubs for the other uses, and then a corn-cracker was substituted for a bark mill to grind with a horse."

And yet that unpretending and humble beginning was the foundation of the most prominent industry of Granby to-day, namely, the two large tanneries owned by his enterprising son, Mr. T. H. C. Miner, possessing all the appliances of improved modern machinery, giving employment to quite a number of people, and turning out its daily produce of sole leather by the ton. It was to be expected that a man of Mr. Miner's activity and enterprise would be selected to serve his town in a public capacity, and hence we soon find him appointed a magistrate, and also captain of the militia, an office of no small responsibility in the

troubled times of the rebellion. It was doubtless to this that he owed that straight military bearing, and quick but measured tread, which distinguished him up to the last. But honourable as Mr. Miner always was as a business man, and capable as a public officer, it was as one who favoured all moral reforms, and all Christian aggressive work, that he was best known and most esteemed. He early espoused the temperance cause, and his name appears as one of the charter members of the Granby Division of the Sons of Temperance, of which he was an honorary member at the time of his death. The early pioneers in French Canadian missionary work found in him a warm friend and generous supporter, and in his home the missionaries ever found hospitable entertainment. Mr. Miner was a most pronounced religious man, and truly catholic in his sympathies. In 1840 he joined the Congregational church, Granby, and of that church he continued a consistent and much beloved member up to the time of his death. Of that church he was the senior deacon for many years, and formerly served as superintendent of the Sabbath school. The Congregational church edifice, lately consumed by fire, was erected mainly by his efforts and that of the late Mr. Horace Lyman, and to the handsome church edifice now in course of erection Mr. Miner was a liberal contributor. While a most affectionate father to his children and grandchildren, Mr. Miner's eminent social qualities endeared him to many far beyond the family circle. By the young he was beloved, for, though an old man he was young in feeling, and cheerful without being frivolous. By none will he be more missed than by the poor people and the aged inhabitants of the place. He was a very frequent visitor at the homes of both these classes, and most ready was he ever to supply the wants of those in need, and that, too, in the most delicate and unostentatious way. Much sympathy is felt here for the bereaved family circle. The funeral of Mr. Miner took place in the afternoon of Friday, the 21st ult., when after a sermon preached by the Rev. R. K. Black, his pastor, in the Methodist church, kindly lent for the occasion, his remains were interred in the new Congregational cemetery, where they await the resurrection of the just.

Correspondence.

MISSIONARY ENTERPRISE.

To the Editor of the CANADIAN INDEPENDENT.

DEAR SIR,—I am glad to see the agitation of the Home Missionary question in your columns, and for Canadian Congregationalism I desire to add my mite. The Church conquers by aggressive warfare. Never will Congregationalism in the Dominion take its place beside the other denominations in numerical strength until our churches take hold in dead earnest of the Home Missionary work. Reference was made in Bro. Mackay's article to Minnesota and the vigorous work done there by our denomination, led by Captain Cobb. Let me say a word in the same line of Michigan, and what is true of these two States is true of every other portion of the Union. Each State or section has its superintendent who pushes organization as fast as men and means permit. The superintendency is an essential requisite of this work, and the sooner Canadian Congregationalists secure the right man for the position, the sooner will the kingdom come into many destitute places, as well as in its fuller realization into the older churches. Our Superintendent is pushing the work in the State; and the work is pushing him. As a member of a local Missionary Committee, and also of the State Board of Directors for Home Missions, I have been thrown into active participation of the work and can speak understandingly, and I know that the success of Congregationalism in this great West is in a great measure due to this personal missionary oversight.

To-day we have about 250 churches in this State, about 100 of which are partially supported by Missionary funds, and the great majority of all have been organized by our superintendents. We have local committees that very materially assist in this work.

I have just been absent from my parish on a trip to the northern peninsula to look after our interests in the vicinity of Sault Ste. Marie. A large population is pouring into Chippewa County, mostly from Canada, and they are asking for our churches to be founded among them. I find scattering Congregationalists among them, but the majority have been educated within the pale of some other Church. They are not slow to recognize, however, the advantages our Church polity offers them in a new country. The choice very often is the Congregational form of government where the majority have belonged to other churches. This, I doubt not, would be the case in the new settlements in Canada, if our Church was aggressive enough to command attention. There is work for our Canada Churches on St. Joseph's Island, where many new settlers are locating, and I doubt not many fields could be worked in that region. By yoking churches in these new settlements under one pastor we have saved many hundreds of dollars to our Society. One year ago last summer I was with Rev. J. McKillican on his visiting tour to the Sabbath schools in the lower counties of Quebec and across in New Brunswick. I could not help thinking and remarking that that people needed some Congregationalism to leaven them. There is a great and a grand work before you, brethren. Will you, dare you, fail to meet the responsibility of the hour? The great North-west is open to you. Take and hold it for Christ. The eyes of earthly and heavenly hosts are upon you. With courage and faith choose your field-marshal and go forth conquering and to conquer. A new enthusiasm in the churches will sustain you.

J. H. PARKER.

Cheboygan, Mich., Nov. 26th, 1879.

News of the Churches.

REV. D. MCGREGOR, M.A., has accepted the call to the pastorate of the First Congregational Church, Guelph.

REV. W. H. WARRINER wishes to acknowledge the receipt of ten dollars from the Hamilton Sunday school for the Winnipeg Sunday school.

WINNIPEG.—A social was held on the evening of Nov. 27th at the house of Mr. Scobell. A very pleasant evening was spent and \$20 realized for the benefit of the Sunday school. An address was presented to John Villiers, Esq., superintendent of the Sunday school, who is leaving to spend a few months in Ontario.

BOWMANVILLE.—The missionary campaign for the winter began here on the evening of the 2nd inst. The worthy pastor, Rev. W. Heu de Bourck, had made every preparation for the meeting. It was announced in the local papers and from the pulpits of the churches. The choir—which by the way is an unusually good one—had prepared special music, and greatly added to the success of the meeting. The deputation consisted of Revs. H. D. Powis and J. B. Silcox, assisted by ministers of the city. The night was dark and cold, but the meeting within was bright and warm. We felt that it was good to be there. The committee had done their part financially, and a liberal contribution was ready. This promptitude on the part of collectors is praiseworthy.

THE Guelph Association was held in Guelph, Nov. 25th and 26th. Members present: Revs. J. Howie, Chas. Duff, Mr. Haynes, A. F. McGregor. Churches represented: Douglas, P. Martin; Listowel, G. S. Climie; Turnbury, Wm. Haynes; Eramosa, Andrew Frieure, Thomas Armstrong; Guelph, Zion, Wm. Simpson, James Anderson; Guelph, First, H. Good- eve, S. Hodgskin, Mr. Bothwick. On Tuesday evening, 25th, the Association sermon was preached by Rev. A. F. McGregor from Habakkuk ii. 1-4, and the Lord's supper was observed at the close. On the 26th, after an hour of devotional exercises, a paper on "The First Resurrection," was read by Rev. James Howie. The paper was both able and interesting. Brief reports from the churches were given. G. S. Climie, Esq. earnestly presented the claims of the temperance cause. Another paper was read by Mr.

Howie on the "Origin of the Idea of Sacrifices." The platform meeting in the evening was addressed by Rev. Messrs. Howie, Duff, and Haynes. The members present were much stimulated to further zeal in connection with the Lord's work, and the whole meeting was felt to be one of more than ordinary interest. The Association will hold its next meeting in Turnbury.—COM.

FOREST.—FAREWELL SERMON.—On Sunday afternoon last, long before the hour of divine service, the Congregational church here began to rapidly fill with people, and by the time service had commenced, every available seat was occupied, and the Church literally packed. Seats had been placed along each of the aisles, while many stood, all anxious to hear the farewell sermon of the retiring pastor, Rev. R. Hay. The speaker chose his text from Matt. vii. 24 to 27, dwelling principally upon the 24th verse, "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock," and preached therefrom an able and appropriate discourse. In his closing remarks, Mr. Hay thanked those with whom he had come in contact during his sojourn in Forest, for the courtesy and friendly feeling he had met with on all sides, and as this would be the last time he would have the privilege of speaking to them for a long period, perhaps never again, he urged and warned them in becoming terms to build their faith and trust upon that foundation to which his text referred. We have hitherto commented upon Mr. Hay's removal and need not do so now. Suffice it is to say that the attendance last Sunday shewed the popularity and esteem in which he is held here, and, although regretting his departure, we trust he may meet with even more encouragement and success at Pine Grove, in labouring in the divine calling for which his abilities and demeanour so well fit him.—Free Press.

Religious News.

AT the Vatican Consistory to be held on December 15th, it is expected an important allocution will be pronounced by the Pope.

MR. EDMUND LYON, an aged member of Rev. Dr. Shaw's church in Rochester, recently celebrated his eighty-seventh birthday by sending a check for \$25,000 to the Presbyterian Board of Home Missions.

It is the "Tablet," a Roman Catholic journal, which says—"For years a wasting process has been going on in the United States, which, if substantiated—as is anticipated by the census of 1880—will show a great loss of adherents of the Church," meaning thereby the Roman Catholic Church.

REV. J. S. MILL, of the U. F. Church at Leith, went to Gourrock after the suspension of the Rev. Mr. Macrae, and preached a sermon full of sympathy for the suspended minister, and not quite complimentary to his judges. Mr. Mill has been taken to account by the Edinburgh Presbytery, to whom he expressed regret that he had preached at Gourrock, and for anything he had said in his address which seemed to reflect on the Synod or certain brethren, he begged to apologize. The Presbytery formally expressed disapprobation of his conduct.

SOME idea of the capacity of the British Museum Library may be gained from the statement that it contains three miles of book-shelves eight feet high, and taking them all at the ordinary 8vo. size, there are twenty-five miles of shelves. The dome of the reading room is the second largest in the world, the diameter of that of the Pantheon, Rome, exceeding it by only two feet, while St. Peter's, being only 139 feet, is less by one foot. We have here an instance of the value of iron, for while the piers of the British Museum dome occupy 200 feet those of the Pantheon fill 7,477 feet of area.

A PARIS despatch says the Archbishop of Mechlin, Belgium, in a recent pastoral, asserts that the Pope is not infallible, except when he judges questions which rest on the testimony of God and that of His revealed truth. It is intended to rebut the charge that the Belgian Bishops are guilty of schism or disobedience in disregarding the Pope's admonitions respecting the educational agitation. The Bishop of Tournay, the most violent opponent of the Liberal Cabinet, has been superseded by an administrator appointed by the Pope. The Bishop's mind is believed to be unsound.

THE recent pilgrimage to Lourdes and La Salette, in France, and the miracles which are alleged to have taken place there, have called forth, among the better class of French journals, great indignation, and M. John Lemoine, the well-known writer in the "Journal des Debats," says:—"It is now impossible to recognize the Christian religion in the fetishism and miracle warehouse business which are sought to be imposed upon us. When the question is asked, 'What has become of Jesus Christ?' we get no reply—we meet Him nowhere. He is suppressed and deposed in order to make place for a religion of trickery, of bric-a-brac, and a toilette-maker."

The Sunday School.

INTERNATIONAL LESSONS.

LESSON LI.

Dec. 21, 1876. THE LAST WORDS.

Rev. xiii. 10-21.

GOLDEN TEXT.—"The grace of our Lord Jesus Christ be with you all. Amen."—Rev. xiii. 21.

HOME STUDY.

- M. Ps. xvi. 1-11. Fulness of joy. T. Ps. xlviii. 1-24. God in His palace. W. John xvii. 1-25. Christ's intercessory prayer. Th. 1 Tim. iv. 1-22. The crown of righteousness. F. Tit. ii. 1-13. The blessed hope. S. Jude i. 25. Behold, the Lord cometh. Sab. Rev. xiii. 8-21. The last words.

HELPS TO STUDY.

This is the last lesson of the year, before the final review; it is the last lesson in the Bible; and to some it will be the last lesson in this life.

Its teachings may be arranged as follows: (1) The Last Classification, (2) The Last Condition, (3) The Last Invitation, (4) The Last Caution, (5) The Last Benediction.

I. THE LAST CLASSIFICATION.—Vers. 10-13. John was commanded to "seal up" some of the things revealed to him, "and write them not" (chap. x. 4), but as to those things which he had been permitted to write, the order is: Seal not the sayings of the prophecy of this book, for the time is at hand. The time for the beginning of the fulfilment of the prophecies was at hand although they should not be fully accomplished until the end of the world.

In so far as the contents of this book relate to the individual, the decisive crisis to which they point may always be said to be "at hand," for death is never very far away from any of us.

Throughout the Bible, the offer of salvation, the invitation to repentance, the opportunity for amendment, the possibility of attaining eternal happiness, are presented to the sinner, as in Isaiah lv. 7: "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him, and to our God, for He will abundantly pardon." This and the numerous gracious offers of a similar character are to be accepted in this life—

"As long as life its term extends, Hope's best dominion never ends; For while the lamp holds on to burn, The greatest sinner may return."

But when death comes—and it may come at any moment—the character, and therefore the eternal destiny, of the individual is unalterably fixed; and the fiat is,

He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is just, let him be just still. Those who have rejected the Saviour will be found to be in their character either "filthy" or "unjust," or both.

The man who indulges in sensual gratification cannot find salvation in the honesty of his dealings; the dishonest trader cannot rest his safety and happiness on the purity of his personal habits; and should the unbeliever deny both of these charges, he must, at least, acknowledge his injustice in withholding from God the worship and service due to Him.

Believers have their character so changed, by the Holy Spirit, from what it originally was, that its tendencies are to make them—"righteous"—honest in their dealings with God and man, and—"holy"—pure in their personal conduct. These characteristics, on both sides, are fully developed, let him be holy still. In this final and permanent classification there are only two kinds of people; and the criterion is neither wealth, nor rank, nor power, nor position and rendered permanent by death.

The foregoing considerations explain how it is that although believers are "justified by faith," still, when Christ comes to judgment, He will give every man according as his work shall be.

II. THE LAST CONDITION.—Vers. 13-15. As there are but two characters so there shall be but two conditions—the condition of those who enter in, through the gates, into the city, and that of those who are without.

Our natural character, however amiable it may be, will keep us out. Only they that do His commandments enter; and none are able to do so but those who are justified by faith in Christ and sanctified by the Holy Spirit. Many may flatter themselves that the epithets in ver. 15 do not apply to them, until they come to the last clause; but who can examine himself in the light of the description, who-so-ever loveth and maketh a lie, without self-condemnation?

III. THE LAST INVITATION.—Vers. 16-17. When Christ was visibly present on earth he said "Come"—Matt. xi. 28. "Come unto me all ye that labour and are heavy laden, and I will give you rest;" and now the Spirit and the bride say, Come. The Holy Spirit, by means of the Word, and the "bride," that is the Church, by the voice of her ministers, say "Come;" and the command is given to all who, themselves, have complied with this Gospel invitation to echo it, so that others may hear. No one is excluded. Let him that is athirst come: This, in its restricted sense applies to those who have been brought to know their

sinful and miserable condition by nature and are seeking salvation; but it would not be unscriptural to extend it to all who thirst for happiness and are perhaps seeking it where it cannot be found—Isaiah lv. 1: "Ho, every one that thirsteth, come ye to the waters, wherefore do ye spend your labour for that which satisfieth not?"

Who-so-ever will, let him take of the water of life freely. Richard Baxter said that he was better pleased with the word "who-so-ever" in this passage than he would be if the invitation were addressed to him by name, because the word "who-so-ever" certainly included himself, whereas if the verse read "let Richard Baxter take," etc., it might not mean him, but some other person of the same name.

IV. THE LAST CAUTION.—Vers. 18-20. How necessary it is that all who have occasion to expound Scripture to others should do so with careful study, and with much prayer, lest they come under the condemnation contained in this passage. The "National S. S. Teacher" says, "It forbids careless constructions and fanciful interpretations as well as interpolations and elisions. It is man's business, not to speculate about the truth, but to find it; not to twist it into what he would like to have it, but honestly to accept it as it is."

V. THE LAST BENEDICTION.—Ver. 21. John, in addressing this book to the seven churches of Asia, and through them, to the whole Church of Christ in all ages, says (chap. l. 4) "Grace be unto you, and peace from Him which is, and which was, and which is to come," and now in closing the book, he invokes the same blessing, the favour of the Saviour, for he does not know of a better or higher blessing that can be enjoyed on earth than that which he prays for in the words, the grace of our Lord Jesus Christ be with you all. Amen.

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 Powers' Block, Rochester, N. Y.

THE Supreme Court of Pennsylvania last week refused to permit the city of Erie to run in debt beyond the constitutional limit, laid down a principle which has a wider application than to merely civil affairs: "Corporations, like individuals, must do without conveniences when they have not the money to pay for them."

Official Notices.

MISSIONARY MEETINGS.

WESTERN DISTRICT.

Sarnia, Monday, December 15th; Petrolia, Tuesday, December 16th; Watford, Wednesday, December 17th; Zion, Warwick, Thursday, December 18th; Ebenezer and Forest, Friday, 19th (deputation divide). Deputation: Revs. Wm. Hay, Claris, Colwell, Allworth, Robert Hay. Frome, Tuesday, December 16th; Sheddon, Wednesday, December 17th; Tilbury, Thursday, December 18th. Deputation: Revs. Wallace, Cuthbertson, and Burgess. London to be arranged by the pastor. Embro, Tuesday, December 16th; Stratford, Wednesday, December 17th; Guelph, Thursday, December 18th; Guelph Zion, Friday, December 19th. Deputation: Revs. Salmon, Manchee, Howie, and Hughes. Speedside, Monday, January 19th; Litowel, Tuesday, January 20th; Turnberry, Wednesday, January 21st; Howick 9th, Thursday, January 22nd; Howick 12th, Friday, January 23rd. Deputation: Revs. McGregor, Duff, Gray, and the Guelph pastors. Kelvin, Monday, January 19th; Scotland, Tuesday, January 20th; Burford, Wednesday, January 21st; Brantford, Thursday, January 22nd; Paris, Friday, January 23rd. Deputation: Revs. Allworth, Hay, Barker, Wallace. Hamilton and St. Catharines to be arranged by Secretary.

It is very important that these meetings be faithfully attended to. Let every pastor see that his own meeting is well announced, and his own share of the work faithfully done. And let no honest effort be wanting to secure large contributions promptly paid. W. H. ALLWORTH, Sec. W. D. pro tem.

MEETING OF THE ST. FRANCIS MINISTERIAL ASSOCIATION.—The next meeting of the above Association will (D. V.) take place at Granby, P. Q., at four p.m., on Tuesday, 16th December. Exercises—Sermon on Tuesday evening at seven o'clock, by Rev. A. Duff, D.D., alternate Rev. B. W. Day. Wednesday—Essays on subjects previously appointed, by Rev. Messrs. McIntosh, Smith and Black. Simultaneous Plans on Acts ii. 42. Subject, Terms of Church Membership. Plan by the Rev. A. Duff, D.D., on James v. 14, 15. Evening—Public meeting. As it is ten years since a meeting of the above Association was held in Granby, brethren will please favour us with a good attendance.—K. K. BLACK.

Around the Table.

"THERE IS THAT SCATTERETH AND YET INCREASETH."

A riv. from living fountains So secretly may flow, That but a thread of verdure Its desert path may show.

But when that narrow streamlet Hath reached the shining sea, All heaven finds there a mirror, All earth a ministry!

So hearts that come to Jesus A thrill of love must know, Enough to bind the spirit To Him who loves us so;

But O, what deeper glory Lights up our lives so dim, When love can burst all barriers, And widen into Him!

One with our Lord in spirit, Each faithful child hath proved What joy may flood the soul that here Takes in the world He loved!

A BIBLE DEFINITION.

A FRIEND of ours, was one day hearing his little six-year old Alice say her "definitions," asked her the meaning of "earthquake" and "volcano."

"I know, father; God tells us in the Bible what they are."

"Does he? Why, where, Allie?"

"In the 104th Psalm, 32nd verse."

Now turn to that passage and see if this little student of the Bible didn't make a good answer.

RETALIATION.

A LADY once, when she was a little girl, learned a good lesson, which she tells for the benefit of whom it may concern.

One frosty morning I was looking out of the window into my father's farm-yard, where stood many cows, oxen and horses waiting to drink. It was a cold morning. The cattle all stood very still and meek, till one of the cows attempted to turn round. In making the attempt she hit her next neighbour, whereupon the neighbour kicked and hit another. In five minutes the whole herd were kicking each other with fury. My mother laughed and said:

"See what comes of kicking when you are hit. Just so I have seen one cross word set a whole family by the ears some frosty morning." Afterward, if my brothers or myself were a little irritable she would say, "Take care, my children. Remember how the fight in the farm-yard began. Never give back a kick for a hit, and you will save yourselves and others a great deal of trouble."

I AM richer than you if I do not want things which you cannot do without.

HAPPY is he who has learned this one thing—to do the plain duty of the moment quickly and cheerfully, whatever it may be.

If a bee sting you, will you go to the hive and destroy it? Would not a thousand come upon you? If you receive a trifling injury, do not be anxious to avenge it; let it drop. It is wisdom to say little of the injuries you have received.

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The Parsonage, South Caledon, August 25th, 1879.

DEAR SIR,—I am glad to report that the "Magneticon" obtained from you last May has been of immense service to me. After wearing the Belt and Sciatica appliance three days there was a marked improvement, and in from two to three weeks the pain had ceased. Since that time I have had no pain of any moment, although much in the saddle and exposed to the weather. I look upon this cure as remarkable, having been a very troublesome case of Sciatica of over two and a half years standing. Heartily recommending the "Magneticon,"

I am yours truly,

FRANCIS WAGLEY,
Pastor South Caledon Cong'l Church.

KERRIE, August 26th, 1879.

Mr. Thos. J. Mason.

DEAR SIR,—I informed you some time since of the benefit I had received from the "Magneticon" Chest Protector which you sent me from England, and having now given your Belt a thorough trial also, I am glad to say that it has quite relieved me of the weakness and pain so long sustained in my right side.

I have at the same time been carefully watching the effect of the "Magneticon" appliances upon a large number of others, being led to do so not only because of the benefit I had received but from their apparent adaptability to the requirements of such a diversity of cases, and the singularly good effects following the action of their gentle, constant currents of magnetism whenever applied. Among the instances thus noticed have been three cases of nervous and constitutional weakness; three cases of weak and affected lungs; two cases of neuralgia; two cases of bronchitis; two cases of swelling of the knee; four cases of lame back, rheumatism, etc. With each of the persons thus afflicted I have had a personal acquaintance, and in almost every case there has been a decided cure. I have much pleasure in thus bearing testimony to the value of your appliances, and am

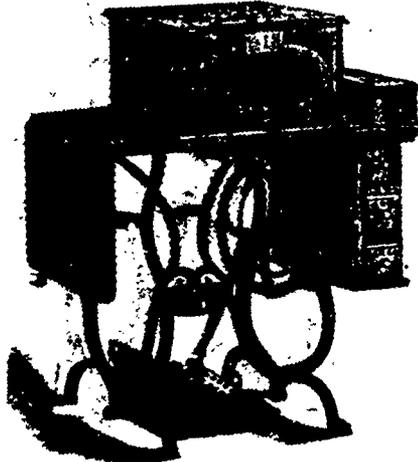
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The reduction here announced in the price of *The Sunday School Times* puts that paper within the reach of every Sunday school in the land. It now becomes, unquestionably, the cheapest weekly paper of its size and character in the United States. It gives 832 large pages (11x16 inches) of reading matter a year, or over eight pages for a cent at its lowest club rate. It costs less than two cents a week for each member of a club of twenty or more persons. Schools that have been taking other publications because the club rates of *The Sunday School Times* were higher than they could afford, will not be slow to appreciate these new prices. The lowest rate heretofore for a club of less than thirty copies has been \$1.00 for each paper. Now the price for twenty copies, or over, is \$1.00 for each paper. The reduction is bold one, and even the present large circulation does not warrant it, but the change is desirable for the due extension of its field, and the necessary increased circulation *sure to come*. Lower prices do not mean a poorer paper, or less of it,—on the contrary, it is purposed to make the paper better than ever before in all of its departments.

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So great has been the demand for recent numbers of this magazine that the monthly circulation has increased more than 20,000 copies within the year, and the edition for November, 1900, was exhausted within two weeks after issue. The English edition has recently doubled, and the magazine has everywhere taken its place as the most handsomely illustrated popular periodical published in the English language. Every number contains 160 pages of contributions from the best American authors, and from 50 to 100 wood engravings. The publishers call attention to the following

ANNOUNCEMENTS FOR 1890.

The Reign of Peter the Great,
 by Eugene Schuyler, will begin in an early number, and continue through two years. It will be a work of great historical significance and of rare graphic and dramatic interest. Bureaus of illustration have been established in Paris and St. Petersburg, specially for the execution of the pictorial part of this enterprise—an enterprise involving a greater outlay than any previously undertaken by a popular magazine.

Three Serials in Scribner's Monthly by American Writers.

"The Grandisimes," a story of New Orleans Creole life, by G. W. Cable, author of "Old Creole Days." "Louisiana," a new novelette of American life, by Frances H. Burnett, author of "That Lass o' Lowrie's." "Confidence," by Henry James, Jr., begun in the Midsummer Holiday (August) number.

Canada Picturesque.

A number of papers by Principal Grant, of Queen's University, Kingston, and W. G. Beers and Chas. Farnham, are in course of preparation for "Scribner's," which will give thorough accounts of the historical, political, picturesque, and other phases of the country.

Papers on Art.

The growth of Art has made it necessary for the modern magazine to devote considerable attention to this subject, and in this respect "Scribner's Monthly" will continue to occupy the leading place, both in the judicious selection and in the artistic execution of the subjects chosen.

Poets and Poetry.

Edmund Clarence Stedman will contribute to "Scribner's Monthly" during the coming year critical essays on this subject, including the beginnings of the poetic art in this country, and its subsequent history. Richard Henry Stoddard will furnish studies of subjects connected with English poetry, the first paper being on "The English Sonnet."

Saunterings with Dickens.

A number of unique papers to be contributed to "Scribner's Monthly" by Alfred Rimmer, Esq., of Chester, England. For the illustration of these, Mr. Charles A. Vanderhoof has been sent on a special trip to England.

Practical Papers on Home Subjects.

This class will include a number of finely illustrated papers on "Small Fruits and their Culture," by Rev. E. P. Roe, of Cornwall, N.Y., one of the most successful of horticulturists. Papers on "Church and Home Architecture" will be contributed by Russell Sturgis, Esq.

Sports and Recreations.

In addition to an illustrated account of the recent excursion of the Yale Club in a canal boat, there will be a number of special papers during the year, upon odd personal experiences, such as Porpoise Shooting, Walrus Hunting, Lobster Fishing, Canoeing in the Rapids of the Hudson, and several papers of a novel character.

Other Features of Scribner.

"Extracts from the Journals of Henry J. Raymond," edited by his son, H. W. Raymond; Accounts of the South Pass Jetties, American Arms and Ammunition in Europe. The U. S. Coast Life Saving Service, The New Albany Capital, Child Saving Work, etc., etc. Sketches of Louisiana Life and Scenery, New York City and Vicinity, American Life in Florence, Kansas Farming, California Mountain Sheep and Forests (by John Muir), House-hunting in Paris, Sheep Ranching in the West, and many other interesting subjects. And there will be the usual variety of essays, poems, and short stories.

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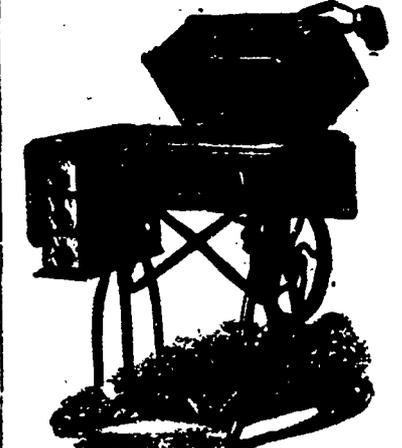
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