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The Canadian Independent.

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

Vol. 27.

TORONTO, THURSDAY, January 15, 1880.

New Series. No. 3.

Topics of the Week.

THERE are now in the Fiji Islands 1,131 places where Christian services are held. The church members number 23,274.

PROTESTANTISM in Roumelia and Bulgaria seems to be making some headway. The Scriptures are in demand among the people, and two new chapels, one in Philippopolis and the other in Yamboul, are nearly, if not quite, completed.

THE New Testament company of the American Bible Revision Committee have finished their second revision of the Book of Revelation. It is expected that the revised New Testament will be published in England by the University presses during this year.

THE Congregationalists of South Africa have been holding their annual meeting at Graham's Town. An increase was reported in the income of the union for aggressive purposes. A mission has been established at the diamond fields, students have been prepared for the ministry and evangelists for rural work. The retiring chairman delivered an address on "Some Aspects of Colonization and Christianity."

A LETTER from Madagascar states that complications are being fomented by Jesuits with a view to induce the eventual intervention of France and its assumption of a protectorate of the island. "We hope," says "Le Journal du Protestantisme Francais," "that the Government of the Republic will not be tempted to renew in Madagascar the deplorable errors which formerly brought trouble upon Tahiti."

BISHOP CROWTHER, the coloured bishop of Western Africa, shews his catholicity of spirit in a very marked manner. Although, of course, an Episcopalian, he preached one Sunday morning not long since from the pulpit of the Faji Wesley Church, Lagos. Only a week or two previously the Bishop addressed a missionary meeting in the (American Mission) Baptist Church, at which the Governor presided.

THE Associated Congregational Colleges, of England, have published their subjects of examination for 1880, 1881, and 1882. This union, we hope, will result in something more. Our English brethren, it seems to us, have altogether too many theological institutions. Half the present number would be more than enough, and if they had fewer, there is little doubt that there would be more thoroughness and efficiency in their work.

WHERE is the superiority of Presbyterianism over Congregationalism in matters of ecclesiastical discipline? The Talmage case is not done yet. The Synod has upheld the decision of the Presbytery. But Dr. Van Dyke will not accept such a decision. He is prepared to go out of his Church unless that Church does what he holds it is its duty to do. So there isn't much difference after all, between our Church politics when we regard practical results.

THE "Journal du Protestantisme Francais" says that M. Paschkoff has become the instrument of an important Protestant evangelization movement in St. Petersburg. At first he attempted to gather together the droshky drivers and hackney coachmen of the capital, many of whom were converts. Thence his work has gradually extended until now he has at his house, every morning and evening, public reunions at which people of all ranks of society are to be met,

and the Prefect of Police has authorized him to distribute the Scriptures and tracts in the streets of the capital.

THE Birmingham School Board has restored the reading of the Bible in the schools under its care. We understand that this was according to an agreement made before the election recently held. The Conservatives had proposed to make this a question at the polls. The majority of the Liberals, however, conceded what they demanded, and so there was no contest. Mr. R. W. Dale spoke against the measure, and six Liberals out of eight did not vote when the resolution was passed. It looks as if they might have defected if they had been disposed to do so.

OUR Congregational friends in London, England, have been discussing the subject of church psalmody once more. They held a meeting for this purpose at the Memorial Hall on the 9th of December last, with the Rev. J. G. Rogers in the chair. Papers were read by Mr. J. Spencer Curwen and Rev. Dr. Allon, and several prominent gentlemen followed with addresses. The feeling was expressed that there is room for improvement in this department of worship. If that be the case in England, what must it be in Canada? Suppose that we have a conference on the matter in this country ere long. It would be the means of directing attention to the subject.

THE Protestants in Roumelia seem to meet with favour rather than disfavour at the hands of the new government. Permission to build two chapels, one in Philippopolis and one in Yamboul, was readily given. These two chapels are now nearly or quite completed, and when done will mark a new era in the progress of the work in the two cities where they are located. Messrs. Bond and Marsh are members of the Bulgarian Lyceum at Philippopolis. At a late assembly of this lyceum the Archimandrite, a high Bulgarian church official, declared that "when the American missionaries came the people for the first time heard the Gospel." Protestant booksellers report a great change among the people generally, shewing that the gospel is making itself felt with increasing power.

MR. BEECHER, as he often does, has caused a little commotion. At the recent annual meeting of Plymouth Church, a motion was made that the list of monthly collections in that church be revised. In speaking on that motion, Mr. Beecher mentioned some societies which, he thought, could do very well without the aid of Plymouth Church. The American Tract Society and the Bible Society were specially referred to. Other churches, it was remarked, would support these societies readily, while they would contribute nothing for some organizations in whose welfare Plymouth Church felt a deep interest. In speaking of the Bible Society, Mr. Beecher said that it was publishing a text of the Bible which was full of errors. And that statement has been pounced on everywhere. The facts behind that statement are these: Some years ago, the American Bible Society appointed a committee to revise the English version of the Bible. The design was simply to correct errors; it was not to make a new version in any sense. The Committee did its work pretty thoroughly, and the Society published for a time the corrected, revised text. But some very conservative supporters raised a tumult, and the Society went back to its old text. So there is some ground for Mr. Beecher's assertion.

THE London Missionary Society has received the long-expected mail from Ujiji. Mr. Hore writes of the sickness, death and burial of the Rev. Arthur

Dodgshun, announced two months ago, and of the Arabs and their malign influence at the Lake. The Arabs have the Wajiji so much in fear of them that the missionaries can scarcely approach them, except with the permission of the Arabs, who believe that the mission has been established for the sole purpose of breaking up the slave trade. The Wajiji want to be friendly with the white men. Food is cheap and plentiful. Mr. Hore says, in conclusion: "I trust no one will call this mission disastrous or condemn Ujiji hastily as unhealthy. It is certainly much healthier than Zambar, and both Mr. Holey and myself were never more persistent in our determination to go on. Certainly we want more help; but the work is going on. We are living down native prejudices and suspicions and the lies of slanderers. We will slacken no effort to carry on this work; and I am speaking not at home, but in the midst of the work and its difficulties. May God induce His stewards to do their part, and see in the vacant spaces of the ranks only cause for new and earnest effort. I commenced this letter with but mournful news. I desire to close it with an expression of thankfulness to God for what health and strength and success he has given us, and with an earnest appeal to all missionary hearts to apply their means and strength with renewed vigour to this work, and to be assured that, however cavaliers may talk of disaster, there is no despondency here."

A GOOD deal of discussion is in some quarters being raised out of a case in which a person who subscribed \$300 to the building of a church, and was afterwards either unable or unwilling to pay according to agreement, was sued by the office-bearers of the congregation, and had a decision given against him. Some say that the defaulting subscriber was treated properly; others the reverse. Strictly and legally we cannot see that there is anything to complain of. If a man promise to pay a certain sum, whether for secular or religious purposes, he ought to keep to his engagement; and no honest or honourable man would think of doing otherwise. If any one lend himself to being merely a decoy duck in church matters, and by his liberal subscription seek to make others pay while he himself is excused, we can think of nothing more creditable, and if such an one finds himself "bit" he certainly deserves very little sympathy. At the same time, contributions to religious objects are so much matters of moral obligation and so much removed out of the plane of mere legal commercial indebtedness, that we should greatly doubt the wisdom and propriety of suing defaulters, either in Division or other secular Courts. The man who has so gone back upon personal honour, to say nothing of religious integrity, as to be ready to falsify his promise and reputation, his verbal or written engagement, is not one with whom the Church ought to have any dealings, except he come as a penitent, or except it see fit to deal with him for spiritual delinquency. Forcing money by legal process for religious purposes, from deliberate promise-breakers, does not work well and can scarcely have the Divine blessing. The man, however, who would want to escape from his obligations on this account is spiritually dead—dead as a hammer,—let his talk and profession be what it may. Of course, if his ability to pay has been in the meantime taken away, that makes all the difference in the world, but we have known cases in which after subscriptions were given with a great flourish of trumpets, the promises were repudiated and the congregations left in the lurch, simply because some personal whim had not been gratified, or the absolute infallibility and omniscience of the individuals subscribing had not been so generally recognized as it was thought they ought to be.

HOW TO CHEER THE PASTORS. I

D. CHARLES STAMFORD, D.D.

The first thing I shall say is, "Let those who are not pastors, let the chapels filled." You say, "This is the pastor's business." I say, "No!" The common theory is, "First, build a good chapel; next, get a good pastor to fill it." Against this I most cordially protest. The pastors to fill the chapels! How? You may perhaps remember the plan adopted by the holy Will am Grimshaw for filling Haworth Church. It is said that when he had read the Morning Service, he would give out a long psalm, then slipping away, armed with a horsewhip of uttermost virtue, he would visit all the public-houses, where he would apply it with swift, lively, and startling vigour, and so would drive out the astonished clowns before him to help fill the church. But though I admire his evangelic ecstasy, and confess to feeling a certain charm in his modus of expressing it, I fear that even if sanctioned by law, it was hardly accordant with the genius of the gospel. Besides, we are not all Grimshaws.

Dismissing this plan as inadequate, shew me "a more excellent way." The general answer to my demand is sure to be this, "You have only to preach the gospel, and every chapel will be filled." Will it? "Good preachers are sure to get good congregations" *Are they?* An eminent writer in another land, speaking about universities, and of the importance of getting the chairs filled by the best men, says, if you do so, students will be sure to come, for "you have no need to advertise the squirrels where the best nuts are to be found." Ah! but men are not squirrels. Squirrels know what is good for them. The little ants know where to get their grains. The birds never make any mistake about the berries. "Yea, the stork in the heaven knoweth her appointed times; and the turtle and the crane and the swallow observe the time of their coming, but My people know not the judgment of the Lord." If men were what they ought to be, that is, if they were *right*, they would soon find out the good preachers and fill the chapels, but our very reason for preaching the gospel to them is that they are *not* right. Recollect that.

What is a pastor? Some Christians really seem to think that the word *pastor* means *evangelist*. No! every Christian here should be an evangelist, and "every one that heareth" is to say "Come." It is no gain, but a great loss, to turn a pastor into an evangelist only, instead of prizing him for what he is. A pastor after God's own heart is a man who feeds the people with knowledge and understanding. A pastor is a man who "feeds the church of God, which He has purchased with His own blood." A pastor is a man who answers to the description in Christ's charge to Peter. John Newton wisely says in "Eclectic Notes," "That charge is about feeding rather than gathering. It is not *gather*, but *feed* My sheep, *feed* My lambs." Among the methods of teaching and nurturing souls so as to feed them, I give the primacy to exposition; that is, to patient, plodding, unceasing labour to pray out, think out, and speak out what God really means in His Word, and this, in the first instance, is not likely to gather the multitude. It is for the pastor to feed; it is for you to gather. It is for him to clear away the stones and the veiling leaves from the waters; it is for *you* to say, "Ho, every one that thirsteth, let him come to the waters and drink." It is for him "to give everyone a portion of meat in due season;" it is for *you* to "go into the streets and lanes of the city," and by such sweet and loving compulsion as the Holy Spirit prompts, to compel strangers to come in. Evangelize, evangelize, evangelize! but aim first at filling your own "place of solemnities," and then, with God's blessing, your own pastor's work there will make more evangelists.

To cheer the pastor, let everyone be careful as to what he thinks and says on the subject of pastoral success. This is a fast age, when men are inclined to think that the lightning is too slow, and the thunder not loud enough. It is a commercial age, when "perpetual commerce is creating a stockbroking habit, the habit of asking each man, thing, and institution, "Well what have you done since I saw you last?"

It is at the same time an age of excitement, when people crave for the stimulus of a spasmodic, sensational religion, and are ready to imagine that in religious affairs at any rate the engine is doing most work when the steam is most blowing off. The best pastors are great sufferers from these tendencies of the age. Some members of our churches discourage the man who edifies, by leaving him for the man who only shouts the gospel A B C, and in doing so they actually think that they show all the rarer spirituality and the higher life. They discourage the pastor by holding up to him as the true standard some preacher who preaches to the nerves, and who therefore, to use a theatrical phrase, "fills the house." They discourage the pastor by expecting him to shew, in proof of his success, the kind of immediate effects that are very likely to follow the work of an evangelist—such as many clear and definite cases of conversion under his ministry. Conversions is all they understand by success. The good man longs for it more than they do. He is ready to say to his people in Rutherford's language, "My witness is in heaven that your heaven would be two heavens to me, and the salvation of you all as two salvations to me." He is right to feel this, yet it must be remembered that conversion is not the stopping point but the starting point of the Christian life, that the pastor was specially to deal with that life *after* that starting point, and that success in this kind of dealing never can be tabulated. The common idea of success is, that it is something countable, and something that vitally includes sensation. But all success is not the same success; we may apply to its glory the principle expressed in the words, "One glory of the sun, another glory of the moon, and another glory of the stars, and one star differeth from another star in glory." Let us be sure that we mean what God means by success. Somewhere, I cannot now tell where, I have heard of a case like this. A deacon was speaking to a visitor about his pastor's want of success. No doubt he had often reminded his pastor of the same, with much condolence. "Well," said the visitor, "what is the proof?" "Proof? why, last year only one person joined the church." "Sir, who was that one?" "I don't know." "You must know—what was his name?" He looks into the church book, and finds that the name of the man who was the only one added is "Robert Moffatt." Then said the other, "Sir, when you added that man to the church, you added generations upon generations, and yet you have been making your pastor's life bitter by the dismal toll of that statistical complaint—'Only one'." Do you know what they once rang the bells of heaven for? It was over the conversion of *one* sinner, *only one*, and it was there reckoned to be such a great success that it made joy in the presence of the angels.

A FEW THOUGHTS ON 1 SAMUEL VI. 18, 19, AND HEBREWS XII. 24-25.

1 Sam. vi. 18-19. That wonderful ark of the covenant had been manifesting its sacredness among the Philistines, bringing down their idols and plaguing the people, till at last they send it away from them; and now we have to do with it at the great stone in the field of Joshua of Bethshemesh.

There, according to our English translation, God is represented as smiting "fifty thousand three score and ten men" for looking into the ark. The Hebrew reads "And He smote of (or among) the men of Bethshemesh because they looked into the ark of Jehovah—even He smote of (or among) the people seventy men fifty thousand men." Observe not "seventy men and fifty thousand men." Why not suppose the preposition employed twice to be understood and read, seventy men of (or among) fifty thousand men?

The Septuagint reads, "He smote among the people seventy men of fifty thousand men." Men after seventy being "*andras*" (accusative) and after fifty thousand "*andron*" (genitive).

Were this translation adopted we have seventy men slain of the people for looking into the ark of the covenant—an act of presumption and impiety—an act of disobedience to God's commands as enjoined

by his servant Moses. It was a refusal of Him that spake on earth as Mediator of the covenant that then was. An awful judgment and a solemn warning to the people, causing as we are informed great mourning among them. and thus, we conceive, a new name to the stone on which the ark stood—the great *Abel* (mourning) instead of the great *Eben* (stone) of verses 14-15. And if so, hence the words employed "until this day," not that the ark or the stone remain in the field until this day, as the supposition would lead to think, but that the stone was called Abel until this day, a monument of judgment. Thus we find the threshing floor of Atad called *Abel* Mizraim on account of the mourning of the Egyptians, Genesis L 11. And here also the people mourned greatly owing to the judgment of God, and might well call the stone Abel.

In connection with this subject, I wish to add a thought on Hebrews XII. 24-25. There is a contrast here between the Mosaic and the Christian dispensation. At the 18th verse the Apostle says, "Ye are not come unto the mount that might be touched and that burned with fire," etc. But (verse 22) "ye are come unto Mount Zion," etc, and here in verse 24 "To Jesus the Mediator of the new covenant and to the blood of sprinkling that speaketh" (or literally *speaking*, present participle, dative) "better than Abel" (leaving out the supplemented words). "See that ye refuse not Him speaking." Who is this or what is this speaking? I would say *Jesus the Mediator* of the new covenant; not, as some say, the blood of sprinkling speaking better than the blood of Abel, Cain's brother, or the blood of his sacrifice, for that takes us away from the Mosaic dispensation. But if the party speaking is Jesus the Mediator of the new covenant with His blood of sprinkling, then we would naturally suppose the Abel referred to was something connected with the mediator of the former dispensation and its blood of sprinkling—Moses and the ark of the covenant—and if so, we might at once consider the reference to be to Abel in 1 Samuel vi. 18. There we have the old covenant which undoubtedly speaks of mercy, but also of judgment, as the historical fact solemnly illustrates. If this were the reference we need no supplement, but simply "speaking better than Abel." With this view of Abel we see a reason for the neuter article (*to*) of some old MSS. which has been rejected for the masculine (*ton*). And again with this reference we find at once a connection with the 25th verse: "See that ye refuse not Him that speaketh, for if they escaped not who refused Him that spake on earth (those seventy men at Abel) much more will we turn away from Him who is from heaven." "Speaketh" is a supplement and not so simple as "is." Moses was God's *earthly* messenger, but Jesus is from heaven. Moses earthly; Jesus heavenly—divine—came from heaven, speaks to us on earth; the same whose voice shook Sinai; but now hath He promised, saying: "Yet once more I shake not the earth only but also heaven." Let us take warning by Abel and see that we refuse not the Heavenly Mediator of the new covenant who speaks better things than Abel.

J. R. S.

PRESENTS AND PAY.

One is always well pleased to read of congregations being kind to their ministers, and of their giving them tokens of their affection, now in one way and now in another. But such pleasure will always depend on the condition that what is done in this fashion is not to make up in a partial degree for a deficient and poorly paid salary, but is over and above all that is justly due, or even all which, in the circumstances, could be reasonably expected. In the former case we can scarcely think of anything more humiliating and disagreeable than a fulsome address of praise and patronage, combined with a present, either in cash or in kind. In the latter, even that which in itself, may have little intrinsic value, becomes precious beyond all estimate, and many a time makes the wearied heart rejoice, and the discouraged and depressed labourer address himself with renewed energy to his work, not because he desires a gift, but because he longs for fruit which may

abound to their account and finds in these outward expressions of personal regard, intimations that his labour, after all, is not in vain in the Lord. Nobody ever thinks of paying a carpenter or a physician by making him a present which may amount to a third or a fourth of what the service rendered is really worth. Such a course is never tried except with the minister, and the sooner it is universally dropped with him also so much the better. Better far that there should be no presents given from one year's end to the other, if a fair living, reasonable salary has been regularly paid, than that the minister should be periodically assured that he lives in the affections of his people, that he is altogether a wonderful character, with rare and varied gifts and graces, and that young and old scarcely know what to do with and for him in order to shew how they relish his preaching, are profited by his conversation, and stimulated by his life, while, at the same time, the stipend is distressingly small, and the periods of payment are exceedingly irregular. It is quite true that congregations, like individuals, are to be judged according to what they have and not according to what they have not. This is, of course, always taken for granted. But allowing for this, are all the congregations of the Presbyterian Church in Canada doing what is fair and reasonable with those whom they have deliberately invited to take the oversight of their souls and to instruct them in the great matters connected with life and salvation? Harsh words are worse than useless in connection with such a matter. It is easy to sneer at congregational niggardliness and to make a jest of the absurdity of a man paying three or four times more, per annum, for instructing a single child in the various branches of a secular education than he is willing to give for the instruction of the *whole* family, himself included, in what he *says* he believes to be of far higher moment and fraught with far more important issues. Such conduct is very absurd and may be very easily made to appear exceedingly whimsical. But, after all, it is too sad to be made a jest of and it is one of those evils which a sneer will neither cure nor kill. The amount of shabby, unhandsome treatment, which ministers have received at the hands of those from whom better things might have been expected, has been very great. Paul got his full share of it, and many who have largely partaken of Paul's spirit, have done the same thing. It is a pity that such should have been the case. It is also to be regretted that there should be so much of it still. Nor are we to say that the fault lies always, and only, with the congregation. In a good many cases there may be found more or less wrong on both sides. This, at any rate, is certain, whoever may be to be blamed, that that congregation has profited very little by the means of grace with which it has been favoured, if up to its ability, or even beyond, it be not ready to shew that it acts on the principle that "the labourer is worthy of his reward." As the tone of piety rises, so will this grace of liberality, along with kindred ones, make itself more and more felt and manifest. On the other hand, where that piety burns low, and the things that remain are ready to die, argument, however cogent, will have little effect, and fault-finding, however deserved, instead of removing the evil, will be in danger of only completing the ruin. In many cases it is as much want of thought, as anything else, which leads congregations to pay their ministers so inadequately. May the ministers not be sometimes in fault in not sufficiently instructing their people in this department of Christian duty?

HINTS, HERE AND THERE, FOR TEACHERS.

You know what Bacon says, in his essay on Studies: "Reading maketh a full man." Some one else says, "One needs to *know* an hundred times as much as he is expected to *teach*." So the Sunday school teacher must *read, read, read*. What shall I read? Commentaries? Yes, if they are *good*; and the more of them the better. But in these two lines of reading, especially, the teacher will find large help in fitting himself to tell his class the story of the life of Jesus.

1, *Harmony of the Gospels*. We have in the four Gospels four lives of Christ, alike in some respects, unlike in others. Read them side by side; when studying Matthew's account of the babyhood of Jesus see if the other writers tell you anything Matthew does not, get the whole story, and as far as possible, in its order.

Now for instance. We want to know the order of happenings to the Child-Saviour up to the end of Matthew's second chapter, where our present lesson leaves us.

We get nothing from Mark or John, but Luke gives details which are wanting in Matthew; the birth; the angel's announcement to the shepherds; the visit of the shepherds to the Holy Family the same night; the circumcision eight days after; the presentation in the temple at Jerusalem, forty days after, when Simeon and Anna recognize the Messiah. All these incidents of the first two months of Jesus' life given in the second chapter of Luke, Matthew says nothing about, while Luke in turn says nothing about what apparently follows right along after, viz. the visit of the Magi, the flight to Egypt, the massacre of the innocents, the attempted return to Bethlehem, the two narratives coming together in the residence in Nazareth (Matt. ii. 23 and Luke ii. 39). The different evangelists continually supplement each other in this way, and should by all means be studied together by the teacher who tries to give his class the connected story.

2, *Other lives of Christ*.—If you have access to Farrar's, or Andrew's, or Abbott's, or Beecher's life of Christ, or any other, by all means read along in the uninspired book the narrative as you are gathering it from the inspired one. A few warm, natural, modern touches, such as Farrar or Beecher know how to give, often brighten up the whole thought about it like dashes of sunlight on a picture in the shade. If you *haven't* access to any good life of Christ, you couldn't invest a little money better than in buying one.

The primary class teacher has her opportunity in these first lessons of this quarter. Children never tire of the well-told story of the baby Jesus, the shepherds, the wise men. But these two lines of reading, in preparation for teaching, I wish particularly to recommend to teachers of primary classes. Do not read simply to get scraps to deal out to the little ones, but read to fill, *saturate* your own hearts with the story, learn all the incidents of it, form a picture of it in your own thought, and then out of full souls *tell* the story as the desire that your little folks shall hear and remember it shall teach you how. The more you know about it, the more of details, the more of the country, customs, time of the year, everything to help you to *see it yourselves* as a piece of real life, the more graphic and impressive will your telling it be. And I put this on high ground, the ground of *duty*. Think! you are giving immortal minds their first and most tenacious impressions concerning Jesus. How intelligent and accurate your work should be. How should you shrink from the possibility of teaching some wrong thing through ignorance, or failing, through want of interest yourselves, to make these lessons of intense interest to your scholars.

One feature of this lesson, very interesting to me, is the number of times the promise in Ps. xci. 11 and cxxi. 7, is fulfilled. Three times God interposes to save Jesus from harm.

And notice the two things God depended on for the safety of Jesus. The first was *mother-love*. How He exalted mother-love when He trusted His only son to its care. Humanly speaking, for the years of Jesus' infancy, all the destiny of the race needing Christ to redeem them, all the fulfilment of God's purposes in Jesus depended upon the love of Mary for Jesus. Mary's mother-love was the infant Saviour's security against the thousand risks the baby life ran of being crushed out by the hard world into the midst of which it was thrown.

The second thing was *obedience* on the part of those who had Jesus in care. God gave directions, but Joseph and Mary, and the wise men were His agents. All depended on their *obedience*. Suppose the wise men had said, "O, but we must go back to Jerusa-

lem, the king will be very angry with us." Suppose Joseph had said, "I guess there is no danger. At least it's a long, hard journey to Egypt," or, "I'll wait till to-morrow, anyhow." Ah! but what would have become of Jesus if they had not obeyed.

So much depends on obedience to the word or warning of God.

Among all the lessons this day shall give us, let us not forget this most important one.—*Congregationalist*.

MURMURING.

How many of us pass one day in each week without complaint? If we examine ourselves honestly on this point we shall probably find that we are far more guilty than we imagine.

How unpleasant is a rainy day when some rare pleasure has been planned. One says, "Oh dear, it always has to rain when I wish to go anywhere, and this day of all others—why does it rain?" and another, "I don't like such weather as this, do you? I am certain we do not need it, for it has been nothing but rain, rain, rain." We do need it, or it would not be sent. These and similar exclamations may be heard in nearly every household on the occasion of any slight disappointment. Slight, for we do not so readily give way to murmurings under great trials. It is in little things that we are irritated.

How much happier we would all be if we were ready to believe that all is for the best. If it rains, to our inconvenience, let us think that there may be some necessity for it of which we who can see so short a distance know nothing; and whatever happens we should remember that we are not the only ones concerned, and that what seems evil to us may do good to others, also that not only is the present moment affected thereby but that from some seeming present evil a future good may arise.

Looking at the subject even in a worldly point of view we shall see that we are not far-sighted enough to know that all which seems to us evil, is so; and if it may be for our good, why murmur at it?

But the one thing we forget when we complain of what inconveniences us is that all things are ordered by Our Father and that He is the one on whom our censure falls. It is as really finding fault with God to murmur at trials sent by Him as it would be to say, "He does not do all things well." Why then do we hear so many who really love their Saviour complain of those things which God alone controls? Is it not the oft-repeated excuse "We did not think?" If we would remember that it is God with whom we are finding fault, our complaints would be less frequent and a happier as well as better state of things would exist.

Even among those who "know not the Father" there is often enough of reverence to be shocked at the idea of finding fault with Him.

Let us then throughout our life bear well in mind that a kind and wise Father watches over us, leading in the right path, raising us when we stumble, seeing where we fail to see, and never mistaking the way. May we not willingly hear complaints from others but gently remind them by word or look that as not a sparrow falls to the ground without our Father's knowledge, so not a vexation crosses our path that is not sent in His love.

When inclined to murmur at the unkindness or thoughtlessness of others toward us, we should consider how far we ourselves are from what our friends wish us to be, often giving them cause of complaint, and may we set them the good example of bearing patiently with them. Then, too, the thought of how far we are from what God wills, should make us humble, and lead us to be patient with one another, even as God who permits and controls all things is patient with us.

THE maelstrom attracts more notice than the quiet fountain; a comet draws more attention than the steady star; but it is better to be the fountain than the maelstrom, and the star than comet, following out the sphere and orbit of quiet usefulness in which God places us.—*Dr. John Hall*.

THE
CANADIAN INDEPENDENT.

TORONTO, THURSDAY, JANUARY 13th, 1880

All communications for the Editorial, News of Churches and Correspondence Columns should be addressed to the Managing Editor, Box 2648, P. O. Toronto.

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

WILL our correspondents kindly note to address all communications to the Editor of the CANADIAN INDEPENDENT, Box 2648, as above number of box has been changed through post office re-arrangement, and not to him by name, as otherwise delay may arise. Two or three items which ought to have appeared in our last issue were too late through being delivered at his residence. Also write as early as possible—we should like to receive letters by the Saturday preceding the issue—and in giving items of news be brief; elaborate details, interesting enough to the individuals concerned, are not so to the great body of readers and the Editor has, very reluctantly, to cut down.

UNITY IN LIFE.

UNIFORMITY, unanimity, unity, for each of which the Church has striven, with what success? Uniformity is death as the uniform pebbly shore; unanimity found only when individuality is crushed out, a knotless thread; unity is life, unseen but enduring. And it is *unity* for which the Church is commanded to strive, not uniformity, which is ritual, nor unanimity, which is the gauging of truth by a vote, but unity of spirit, in the bond of peace. In this latter sense the Church is an unit; forgetting this, and struggling after the other two, divisions have been multiplied and persecutions waged. The Church is more truly one in the "world's week of prayer" than when, ere Luther's hammer awoke the echoes of the seven hills, all Europe lay uniformly at the feet of the Roman Pontiff. There is more unity in a home where love is ever interested in the other's weal, than in another home where printed rules and the clock mark every step and voice. Thus the Church is called upon to solve the problem of true unity which at the same time preserves individual interest and integrity. Eph. iv. 13-17 provides the true solution. The Church is not a conglomeration of sects, each striving for their own; but a number of bands, each striving for a definite and unselfish end. Apostles, prophets, evangelists, teachers, all for the body, not themselves; and body, not bodies, for Christ. Every joint preserves its own individual form, but the whole are compacted thereby; hence they, who, however well intentioned, set themselves away from the great heart of the Church at large, are disintegrating, not compacting, and thus far are doing the adversary's work. There is a heart to the universal Church of Christ. We scarce feel its unity of pulsation, yet it is there. Many joints, veins, nerves, make up this body of ours, so fearfully, so wonderfully made, yet wherever you touch the artery there is the same throb, giving expression to the heart beat; in every joint and limb, the one great life stream flowing. You can't secure this by supports, bandages, mechanical appliances, but by life. The body may become deformed, covered with accretions, but that remains while life lasts, and it is to the true Church life we must look for unity of purpose and of work. Men may and do subscribe to the same creed, and live apart, far as the north pole from the south; men may and do toil together in a common work with no other bond than sympathy in that work. Thus individuality is respected and unity preserved, each finding his place, and filling it not as an isolated factor, but part, however small, of God's great world, of Christ's one Church.

That wonderful passage already quoted, let it be pressed as affording the true solution of churchly independence and unity. Independent, each one, as responsible direct to God, and God alone, yet animated by the one life which quickens every part to one great end. Freedom from all mechanical bonds—the rudi-

ments of childhood (Gal. iv. 3), yet held together by the common life, "effectually working in the measure of every part, making increase of the body unto the edifying of itself in love"

DENOMINATIONALISM VS. SECTARIANISM.

IT is frequently supposed by some excellent people that these are one and the same. Yet they are not, as a careful glance at them will reveal. Many of those who are in love with the denomination in whose society they are, and who work along the line of its plans, and deeply prize its fellowships, are often said to be sectarian. But not necessarily so, for a special love of those whose likeness of principles may justify a likeness of name does not go the length of what is properly called sectarianism.

But this leads to a definition. Denominationalism is a spirit which attracts a larger or smaller number of persons, who see matters substantially alike, into a circle of pleasant communion and united effort. While it has more or less respect for those who hold different views—according to the worthiness or unworthiness of those views—it has a natural and defensible preference to associate with those with whom it agrees. We say that this preference is defensible. An example will make it plain. An Episcopalian and a Congregationalist can work better for the cause of Christ alone than united. And for this reason, that they are quite unable to accept each other's views as to the power vested in the church. The one's ideas start from the clerical standpoint, the other's from the people's standpoint. Now if the Episcopalian were to meet a score of others who saw with him, he would be more comfortable in fellowshiping and working with them. And so with the Congregationalist were he to meet with a bevy of fellow-thinkers. This would be quite natural and as justifiable as natural. And while each chose a different circle of associates, they could still cherish a kindly feeling towards each other. Thus denominationalism, while making selections and fellowships, respects the selections and fellowships made by others.

Sectarianism is denominationalism carried to a foolish and unjustifiable extreme. Eulogy of itself and exclusion of others are the leading tenets of its faith. When standing up to recite its creed, it does not say, "I believe in the churches of Christ," but it somewhat pompously says, "I believe in the church to which I belong." And when it prays, it prays, "Lord, bless our Church," and it does not lift its eyes above its own fence to see whether they may not be Christians on the other side. Sectarianism then is denominationalism *plus* a spirit of exclusiveness. It is the exclusiveness and not the denominationalism which is wrong about sectarianism. Exclusiveness in thought or in effort is absolutely unjustifiable from the Christian standpoint. It is the spirit of the publicans condemned by our Saviour in His sermon on the mount, the spirit which "*salutes your brethren only.*" And the Church where such a spirit prevails has a low type of spiritual life, and a dim glimpse of the mind of Jesus Christ.

A simile will show up the distinction we are endeavouring to explain. Out there in the forest stands a fine tree with stately trunk and spreading boughs, a sample of symmetry and grace. And there is another tree equally large and towering. But a great fungus grows on the side of the trunk, or there is a great rotten knot whose decay is fast eating away the healthy vitality of the tree. The first tree is a likeness of healthy denominationalism. The second is sectarianism, the fungus or knot of exclusiveness marring its beauty and interfering with healthy life.

Denominationalism may exist in company with liberality, and benediction for others. Sectarianism tends to illiberality, to close communion, and to the reservation of its blessing for itself and its friends. And while the first can use the Saviour's prayer "that they all may be one," the latter can only pray "that we may be separate from them." Which of these spirits the Christian mind should favour, should not be a difficult matter for choice!

INDIVIDUAL AND CHURCH DUTIES.

WE have all heard from our pulpits at one time or another strong utterances against the neglect of personal and individual duty, and properly so, for no man has a right to shelter himself behind the Church, and make excuses for neglect of duty because the Church is doing all. Every man has his own responsibilities, and he may not, cannot, shift them on to the Christian body to which he belongs. There is, however, an opposite truth to this; the shield has another side; it is this: no Church can neglect the work God has given it to do because individual members of that church are doing the work. It is a saying that "corporations have no souls," and it would almost appear as if the remark were true of some churches in their corporate capacity. For all practical purposes they might as well not exist.

Let us indicate two or three of the spheres where this is found. Take for instance work for the extension of the Master's kingdom. It would be interesting to find out, if it were possible, how many churches have been called into existence by the deliberate planned efforts of other churches, and how many owe their formation to the labours of individuals working without the countenance and aid of the church to which they belong, nay, sometimes in the teeth of its opposition, misunderstood and misrepresented. Surely this is a work to which our churches should set themselves, to unite for the founding and building up of Christian churches. Again, take Sunday school work. This has been notoriously neglected by churches, a few individual members do the work with such assistance as they can pick up, and with such funds as they can raise, wise or otherwise—more often otherwise—and the church, as such, stands calmly by, as though it was none of its business. Now if there is one work more than another in which the church ought to be interested it is the Sunday school, if from no higher motives than from selfish ones, for the school is the seed ground of the church; it is a part of the church itself. Let a visit be paid to any of the large nursery grounds to be found in the Dominion; do we see the plot containing the first or second year's growth of shrub or tree neglected and uncared for, left to the irregular efforts of any of the garden hands who may feel disposed to give a little labour on that part? Certainly not. It is as carefully tended, dressed and watched as any part of the garden. Why? Because here is the source of future gain. If these were neglected and trodden down then the nursery man might well close his place and go out of business at once, for all hope of success is gone. Just so is it with the school, if it is neglected where is the Church of the next generation to come from? Truly it is only the irregular, individual, unauthorized effort often that saves a church from dying out; but if the Church would give itself as a Church to this—as more are doing than did twenty years ago, we are happy to think—their strength would be increased, their vitality quickened, and we should more rarely hear of weak and dying churches.

Take one more illustration, there is never wanting in churches men and women of large, sympathetic hearts, with hands ready to minister to the wants of the needy and suffering. This is right, but it is not sufficient; every church ought to feel that if one member suffers the whole body suffers, and the church as a body ought to do the work of relief, sympathy and help, in other words, the church should take care of its poor and sick, not in the place of, but working with, individual love and sympathy. Nor, if the church be a true church, filled with the spirit of the Master, need it be feared that this will have the effect of killing out individual effort, it will stimulate it, direct it, and make it more effective and successful.

Let our churches then see to it what they are doing; let our pastors rouse their churches, if needful, to a sense of duty. Every church has its mission, if it has not the sooner it dies the better. We must not rest content with being edified, built up, but collectively as well as individually, work for the Master; we want—to use a common phrase—"a long pull, a strong pull, and a pull all together."

THE "Year Book" is by this time in the hands of most of our readers we expect. It is an indispensable adjunct to every Congregational home, containing as it does the reports of all our societies, with information as to the institutions of our body in Great Britain and the United States. The price, ten cents, is so small that all who have the least interest in the Church to which they belong should possess themselves of it. We presume that it can be had from any of the pastors or from our Business Manager.

WE notice with regret the death of Professor J. H. Mackerras, of Queen's College, Kingston, on Friday last, at the early age of forty-eight years, twenty-seven of which have been spent in the active work of the Church, not only Presbyterian, but Christian. Of large heart, keen perception; possessed of a well trained and well stored mind; with wide Christian sympathies and unwearied devotedness to the Church of his fathers, we can deeply sympathize with our Presbyterian friends in the loss they have sustained. Nor would we forget his bereaved family in our prayers, for his public enthusiasm in every good work could only be equalled by his untiring affection within the circle of a home upon which no shadow—save his declining strength—seemed to fall when he was there. Measured by years his life was short, but if "he liveth long who liveth well," he lived his three score years and ten. We would add this humble tribute to his memory.

Correspondence.

GREETING!

Having just read the salutatory of my latest successor in the editorial chair of the CANADIAN INDEPENDENT, I cannot refrain from penning a few words of welcome to him, and of general remark in regard to the history and mission of the paper itself.

I have pleasant recollections of Mr. Clark's cordial and able co-operation in the early days of the enterprise. He used to think the editorial management somewhat bellicose and iconoclastic in my time. Perhaps it was. But the INDEPENDENT was built and equipped as a frigate of war, to cruise around the shores of truth and liberty. There used to be, and there is still, a large amount of namby-pamby sentiment about Christian union; and of timid reticence, lest something should be said that might offend somebody. I always believed in, and practised, freedom of speech, within the bounds of courtesy and charity. Utterances wise and otherwise, doubtless flowed from my pen, but it never was tipped with a drop of gall. The distinction was always recognized between men and principles; and while erroneous principles were fearlessly assailed, the men holding them were treated with consideration and love. With the lapse of time, my views have become modified on many points, but not a whit on this, that there ought to be unrestrained outspokenness and liberty of speech. I do not beg for this as a matter of toleration or concession; but claim it as a right—a God-given birthright.

It is gratifying to me to see my early purpose and hope, as to the INDEPENDENT, carried out in its establishment as a weekly. I wish it were bigger, as it certainly ought to be, after so many years of growth. But it can be enlarged, and I trust will be.

The outlook for Congregationalism as I saw it from the watch-tower of the INDEPENDENT (to keep the figure unmixed, perhaps I should say from its quarter-deck), more than a quarter of a century ago, was very different from what it is as I now see it. I viewed it then as an organized denominationalism, which was to spread mainly by the multiplication and enlargement of local churches. Now I view it, rather, as a set of principles; a little leaven which is yet to leaven the whole lump. As a form of denominationalism, it has not prospered greatly in this country, but as a leavening influence it has wrought great marvels. Its effects can be seen on every hand. Episcopacy, Methodism, and Presbyterianism, have been visibly modified by it. Our brethren in these bodies will not give us credit for the upheavals and changes that are going on, but if we have not actually been the means of

bringing them about, we have maintained the principles that have done the work. If we have not plotted the vessels, we have held up the signal light, and indicated the haven where they should be. Principal Macvicar's lecture, noticed in the last issue of the INDEPENDENT, is a striking proof of this, so far as Presbyterianism is concerned. We need not be anxious about the credit and honour of the thing. Rather should we say: "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and thy truth's sake."

The editorial just adverted to closes with the question, "whether Presbyterians and Congregationalists will ever unite?" and the remark is added, "Time only can answer that." Not to contend that God's word has answered the question, there can be no doubt time will answer it. I assume the prophetic mantle, and venture to say, the *ists* will unite, but the *isms* never will. The *isms* cannot. They are as different as water and oil. For a brief period in my life, I thought otherwise. My now sainted father, Dr. Wilkes, and others, talked so pleasantly about the approximations of the two systems, and there was so much kindly intercourse between the two bodies, that I came to think that they were "like kindred drops," ready to "mingle into one." But a brief experience convinced me that the drops are not kindred. One is a drop of water and the other is a drop of oil. They may touch each other in peaceful contact, but coalesce they cannot.

Principal Macvicar speaks of "facilities for disintegration," but these are far less grave troubles to the denominationalist, than disintegrating forces. There are, no doubt, always "facilities for disintegration" lying dormant in Congregational churches, but you find them everywhere in Christendom, for who shall gainsay the right of any number of people to form themselves into "a congregation of faithful men?" This, however, is a very different affair from the disintegrating forces that lie, latent yet terrible, around the Confession of Faith, and the ecclesiastical courts of Presbyterianism.

"Practical denial of the visible and organic unity, and the true catholicity of the Church," is one of the repulsive features Principal Macvicar sees in Congregationalism. We own up to "denial of visible and organic unity," both theoretically and practically, but stouter advocates or better examples of "true Catholicity" than we are, would be hard to find. "Visible and organic unity" implies the gathering of all Christians into the Church, and the comprehension of that Church into one denomination. I hope we believe that there are many Christians outside the pale of Church fellowship. I do. I am sorry they are without, and would say, "Come in, thou blessed of the Lord," to each of them. But though they remain without, a "true catholicity" counts them as belonging to the Church real and invisible. Even if all true Christians were gathered into fellowship with some section of the Church "visible and organic," it is more than doubtful whether they will ever be embraced in one outward organization.

I picture to myself a Church of the future, unshackled by man-made creeds; free from every yoke of ecclesiastical authority; owning the sole supremacy of the Word of God, and the kingship of Christ; vigorous with true spiritual life, and dwelling in a realm,

"Where peace like balmy dew distils,
And all the air is love."

The CANADIAN INDEPENDENT has laboured hard in the past for the dawn of that golden age which shall witness the advent of such a Church of the future. I am persuaded it will continue to do so under the present management. Most sincerely do I wish the new captain and his trim little craft, "*bon voyage!*"

W. F. C.

To the Editor of the CANADIAN INDEPENDENT.

As the introduction of Congregationalism into Manitoba is now occupying the attention of the Missionary Society and churches, and as several articles have already been published in reference to the subject, a few suggestions may be acceptable from me. What is the chief obstacle that prevents us from

entering and occupying Manitoba? It is not the lack of able and willing workmen. It is not the want of openings and invitations. It is not the absence of a desire to enter the field. But it is solely the want of money—money to seed and sustain the missionaries, and money to build the churches. It is of no use whatever to send men unless churches are built, and it is of no use whatever to think of introducing our principles into Manitoba unless we can build churches; and the buildings must be large and well fitted up; possessing every convenience and comfort. If we put up good buildings we will get good men to preach in them and good families to fill them. Congregationalists ought to have the finest buildings, because they have the grandest principles. Good buildings recommend us and our principles; poor buildings tempt people to distrust and avoid us. Wealthy men won't worship in a small and comfortless building; they want things in keeping with their private dwellings; and poor men, having few comforts and little respectability at home, are attracted to a comfortable and respectable church. In order to raise money for church extension either in the east or in the west, I would sweep away a large proportion of the missionary churches in Ontario and Quebec. There are some of these churches upon which thousands of dollars have been expended that are no stronger or richer to-day than they were twenty years ago. And chiefly because of the small, cheap and ungainly buildings. These churches are a burden and a discredit to the denomination. They don't pay, either in a moral or material sense. It may be said that their tenacity and persistent vitality is an illustrious testimony towards the faith and intelligence of Congregationalists, perhaps the most of these dead and alive churches are kept flickering along by dead and alive men—slow, discouraged, unambitious, willing to suffer anything but willing to do nothing. One good, sound church would do more good in the country than half a dozen of these flickering establishments. Cut them down, why cumber they the ground? Take away the thousands of dollars annually expended on them; sell the lands and the grotesque things built thereon, and expend the money in a commendable and profitable way. If we improve our sermons and papers by condensing them, so would we improve our missionary work by condensing it. If we wish to have our principles represented in any city, let them be represented with respectability. Let the money obtained by the dis-establishment and demolition of consumptive missionary churches in Ontario and Quebec be applied to the occupation of most desirable openings in Manitoba, after a wiser and more successful policy than that which has been pursued by the Society hitherto. And is the Society not doing wrong in supporting churches in places where there are already too many churches for the population? Let not our sectarian zeal betray us into expensive, unwise, and unrighteous enterprise. Let us send men to build churches where men and churches are needed. Let us build a church in Winnipeg.

A. O. COSSAR.
Belleville, Jan. 6th, 1880.

To the Editor of the CANADIAN INDEPENDENT.

DEAR SIR,—The accompanying report of the interesting Christmas Festival from the French Bay Congregational Indian Church Sabbath School, just received by me, will, I am sure, be gratifying to your readers. That church is one of the stations under the care of the Canada Congregational Indian Missionary Society, on behalf of which I am now again seeking the aid of our churches, and from Christians generally, as our aim is simply to win over our Indian fellow-subjects to the service of Jesus Christ.

JAMES HOWELL, Sec.

Orangeville, Jan. 10, 1880.

See News of the Churches.

OBITUARY.

On the 29th November, 1879, Charles Joseph Thorley, a worshipper in Zion Church, Toronto, for twenty-two years. His last words on earth were, "Father take me Home." He has left a wife and seven children to mourn the loss of a loving husband and kind father. Three sons and one daughter have gone before him.

News of the Churches.

WINNIPEG. The Christmas Tree of the Sunday school of the Church here was a success. The distribution of presents gladdened the hearts of all the children.

SOUTH CALIFORNIA. The annual Sunday school entertainment, was held on January 1st, 1880. Attendance large, proceeds \$55. Addresses were given by Rev. M. S. Gray, and by Rev. H. Reid (Baptist).

PETROFKA. I have been preaching in this place for several weeks past, and am trying a two-fold experiment: (1) whether there are elements here that can be fused into a Congregational cause; and (2) whether my health is sufficiently re-established to admit of my doing stated ministerial work. I am hopeful in regard to both parts of the experiment. —W. F. C.

TORONTO WESTERN. The fourth annual social tea, held on Tuesday evening, 6th inst., was the most successful ever held. Some 200 sat down to tea, and after an hour of tea drinking and general greeting of one another, the audience was called to order by the pastor and listened to wise and helpful addresses by Revs. R. Cade, T. W. Handford, and C. Watson. The church began another year united in love and full of hope.

The Hamilton church has now two Sunday schools. Besides its home one, there is a second which has been recently begun in the southwestern part of the city. On the evening of Tuesday, the 30th of December, these schools held their anniversary in the school room of the Hughson street church. The exercises consisted of music, recitations, readings, dialogues, etc., by the members of the school. During the evening eleven prizes were presented to different scholars for regular attendance, and a Christmas Tree furnished all with gifts. On the evening of Friday, January 2nd, the annual meeting of the teachers was held. The officers of the previous year were re-elected for 1880. Mr. Thomas Ball, Superintendent; W. B. Palmer, Secretary-Treasurer; and John E. Brown, Librarian.

MANILLA.—A social tea-meeting was held in this church on Christmas night. The attendance was good, the young people especially being well represented. A very pleasant evening was spent, and \$32 realized for the benefit of the church. At the close of the meeting the Rev. D. McKinnon, pastor of the church, was the recipient of a very pleasant and useful surprise in the shape of a purse containing a handsome sum of money, which was presented to him by the ladies of his congregation, accompanied by the following address: "To the Rev. D. McKinnon: Dear pastor,—The ladies of your congregation feeling that your earnest labours for their spiritual welfare, in the past, deserve some acknowledgment at their hand, take this opportunity of presenting you this small token of their love and esteem. Knowing, as we do, your desire to do all that is in your power to promote the well-being of our church, we wish, in this presentation to shew our appreciation of, and sympathy with you in your work. Hoping you will accept this gift in the spirit in which it is given, which is in sisterly love and friendship, our wish to you is that you may be long spared to preach the Gospel of your Lord and Saviour Jesus Christ. Signed on behalf of the ladies of the Manila Congregational Church,—ANN MCFADYEN, JANEI McDONALD." Mr. McKinnon pleasantly thanked the friends for their surprise, expressed the pleasure he had in labouring among them, and his determination to devote his best energies to his charge. The proceedings terminated with the benediction by the pastor.

FRENCH BAY.—A very successful Sabbath School Christmas tree festival, in connection with the Indian Congregational Church Sabbath School, was held during the holidays. The tree was very prettily decorated with paper roses, and lighted with wax tapers; and through the kindness of James McDunnough, Esq., of Toronto, was furnished with many useful articles of clothing for the children, also pictures, books, dolls and other toys, with plenty of candies and cakes.

Great praise is due to the Committee of Management, which included the pastor, the Rev. Wm. Walker, Miss A. Charles, Mr. R. Noon, Mrs. Luke Kewakum, and Miss Belle McIver, for their efforts to make this, their first Christmas tree, a success; and their expectations were more than realized. Recitations and readings by the children, and addresses by Rev. W. Walker, Mr. R. Noon, Superintendent, Frederick Wahbeze Chief, and Mr. David Root, were received by the audience with immense applause. Mr. John Henry, from Moneytown, also made a few remarks, saying: "That it afforded him great pleasure to be present on such an occasion. To witness, too, the advance in civilization which the French Bay people had over their Indian friends in Moneytown, and elsewhere, and to hear very young children read so well. He also begged one of the roses to take away as a memento, and to show to his friends, to encourage them to the undertakings." Excellent music was furnished by the choir, composed of the children, with Miss Maria Walker (the pastor's daughter) for organist. The children, of whom there were nearly one hundred present, seemed to enjoy themselves very much, as did also their elders. A great many could not get into the church, for want of room. At the close of the proceedings, and after the children were satisfied, cake was passed round to the audience, who then dispersed to their homes, having spent a pleasant evening, and very much pleased with their first Christmas tree. Presents were included for the Superintendent and for the Teachers. The effect of the tree upon the children is very encouraging, as only a short time since we had but from fifteen to twenty pupils in attendance. We have now over forty who may be relied upon to attend regularly. —WM. WALKER, PASTOR.

HOLIDAYS AND HOLY DAYS.

In these days when so much is done and said to break down the sanctity of the Sabbath, and that under the pretence of favouring the "working man" and giving him more opportunities for enjoying himself in holiday-making than he has at present, the following extract from the London "Quarterly Review" may not be inappropriate. It puts the whole question in a nutshell, and the argument is at once clear, short and unanswerable.

"Can Sunday be made a day of pleasure and maintained as a day of rest? Do not answer the question hurriedly. Go to a Scotch city, to a New England farm, to a north and then to a south Irish borough, to an English watering-place, then to French, German, Italian and Swedish scenes of the same character. Take your time, look below the surface, carry figures in your head, calculate well, for it is a question for mankind. Put all your facts together, and this is your conclusion. When Sunday becomes a day of pleasure it ceases to be a day of rest. You may as soon analyze water without finding hydrogen as analyze Sunday facts, taken from all the world, without finding this conclusion. Not reasoning from the retic premises to conjectural conclusions, but from ascertained facts to their natural facts—What leads to this? Necessity first, cupidity afterwards. One man's pleasure involves another man's labour. If Romeo rides, John must drive. If Augustus steams, Tom must stoke. If Lucinda sees, Dick must show. If Julia feasts, Mary must cook and Jones must serve. If Philokapos buys cigars, Sundayless must serve them. The fact is, every Sabbath makes a Sundayless. But the labour which necessity drags at the wheels of pleasure, is not a tithe of what, in fact, invariably follows pleasuring on Sunday. Human nature will say that work is as good as play. If the day is not too sacred for throwing away money, it is not too sacred for gathering. If some must work or be cast out of bread, some will work for love of gain. Hence when exhibitions are open on Sunday, so are shops. To the masters it may be choice; but what is it to the servants? Those who have seen Europe must know that where Sunday is turned to pleasure, labour comes heavily, not only on workmen, but shopkeepers; that the retirement of country parishes is no protection to the farm-servant, nor the heavy tools of a city mason any excuse against Sunday idleness. When men who have seen this with their own eyes come and talk of breaking down our Sabbath for the benefit of our working classes we declare it a barefaced imposture."

Yes, and when people do the same thing in Canada, it is no breach either of charity or good manners to characterize their proceeding in equally plain terms. There is no possibility of retaining the first day of the week even as a holiday for the great mass of the population, so soon as it ceases to be a holy day.]].

The Sunday School.

INTERNATIONAL LESSONS.

LESSON IV.

Jan. 25. } THE TEMPTATION OF JESUS. { Matt. iv. 1-11
1880.

GOLDEN TEXT.—"For in that He Himself hath suffered, being tempted, He is able to succour them that are tempted"—Heb. ii. 18.

HOME STUDIES.

M. Matt. iv. 1-11 Temptation of Jesus
T. Heb. ii. 9-18. Tempted as we are.
W. Deut. vi. 12-25. Tempting and Fearing God.
Th. Ps. xci. 1-26. Angels having Charge
F. Gen. iii. 1-8. Temptation of Adam and Eve.
S. Gen. iii. 9-19. Punishment of Adam and Eve.
Sab. Luke iv. 1-13. Parallel Passage

HELPS TO STUDY.

There is no break in the narrative between our last lesson and the present one.

The strange event in the Saviour's history, to which our attention is now directed, is recorded by Matthew, Mark, and Luke as occurring immediately (Mark uses that word) after the baptism.

The following divisions will probably be found to answer as well as any: (1) *The Temptation to Distrust*, (2) *The Temptation to Presume*, (3) *The Temptation to Deny God*.

1. **THE TEMPTATION TO DISTRUST**—vers. 1-4. Under this head we had three subdivisions: (1) Time, Place, and Condition, (2) Tempter and Temptation, (3) Successful Resistance.

1. *Time, Place, and Condition*—vers. 1, 2. In our last lesson we found the divine character and mission of the Saviour attested by a supernatural appearance and a voice from heaven. The temptation immediately follows. From this, and from his own experience, the Christian learns that a time of success and elevation is a time of peculiar danger.

Led up by the Spirit. This was no accidental encounter, but part of God's plan. Christ came to make war upon Satan and his kingdom, and the conflict is here formally opened. "For this purpose the Son of God was manifested, that He might destroy the works of the devil" (1 John iii. 8).

Into the wilderness. One expounder says, "perhaps it was the Desert of Sinai, in which Moses and Elijah also fasted forty days."

To be tempted: "Not," says Jacobus, "as a man is tempted when he is drawn away of his own lust and enticed" (James i. 14), but to be tried, proved, and especially here to be assaulted with most malignant efforts to seduce him to evil."

Fasted forty days: Luke expressly declares that "He did eat nothing" (iv. 2). Perhaps this was part of His induction into office. He was "a prophet like unto Moses," and Moses fasted forty days in the mount.

2. **Tempter and Temptation**—ver. 3. Satan—the adversary, the accuser, the enemy of mankind—is ever watchful to suit his temptations to the condition in which he finds people.

If Thou be the Son of God: Do we not here detect the "old serpent" of Eden? "Yea, hath God said" this is my beloved Son?

Command that these stones be made bread: You have human needs; you are hungry; exercise your infinite power to supply your wants, and depend no longer on the ordinary provision made by the Father for His children.

By eating, the first Adam fell, and the human race fell with him; but here is One in human form who has no part in the fall. Satan's kingdom is in danger.

3. **Successful Resistance**—ver. 4. The second Adam refuses to eat at Satan's bidding, even after fasting forty days.

It is written: "The Bible is the Christian's weapon; 'There is nothing like that, give it me.' The Saviour quotes Deut. viii. 3."

II. **THE TEMPTATION TO PRESUME**—vers 5-7. Three subdivisions may also be made here: (1) A Dangerous Eminence, (2) A Perversion of Scripture, (3) The Reply.

1. **A Dangerous Eminence**—ver. 5—Failing in his first attempt, the tempter makes his second attack in the opposite direction. He could not get Christ to fall through want of confidence in God; now he will try whether he cannot get Him to fall through presumption.

On a pinnacle of the temple: No eminence, literal or figurative, would be dangerous to Christ. But the events of this temptation are recorded for our example. In resisting them He exercises no power that is not at the command of every Christian.

2. **A Perversion of Scripture**—ver. 6. The enemy is quite ready to employ scripture, if by any means he can "change the truth of God into a lie." When we find errors among men endeavouring to support their wild theories in the same way, we need not be greatly disturbed.

3. **The Reply**—ver. 7. We cannot have too much faith in God's care of us; but we must remember that He expects us to use our reason and the other powers that He has given us for our safety and protection, and at the same time to regard ourselves as in His hands and altogether at His disposal. Work, watching and prayer are all commanded, and one will not do instead of another.

From this passage we may fairly deduce the following rule of Biblical interpretation: That view of the meaning of a passage of Scripture cannot be correct which is plainly contradicted by another passage.

III. THE TEMPTATION TO DENY GOD. vers. 8-11

The following are the subdivisions of this part: (1) The lesson (1) A Magnificent Offer, (2) The Bible Again, (3) Victory.
1. A Magnificent Offer.—vers. 8, 9. Foiled a second time, the adversary makes a bid which from his experience of human nature he thinks irresistible.

All the kingdoms of the world. It would be utterly useless for us to spend our time searching on the map of Palestine or elsewhere for such an exceeding high mountain that all the kingdoms of the world could be seen from it "in a moment of time" (Luke iv. 5). All we know is that the thing was done; how it was done we are not told. The kingdoms of this world shall yet be "the kingdoms of our Lord and of His Christ" (Rev. xi. 15), for they are His by promise and by purchase, but Christ would not take them at the hands of Satan, and on condition of yielding homage to him and becoming his vassal.

2. The Bible Again. ver. 10. To show us how temptation may be resisted, the Saviour a third time replies simply by appealing to scripture.

Thou shalt worship the Lord thy God and Him only shalt thou serve. The sense of these words, if not the exact words themselves, is to be found in Deut. vi. 13; x. 20.

Advancement in holiness does not, in this life, exempt Christians from temptation. There is no sin in being tempted; the sin is in yielding.

3. Victory.—ver. 11. The Bible, "The sword of the Spirit," is fitted to repel every form of attack which the enemy can make.

Then the devil leaveth Him. In Luke iv. 13 we find that he left Him only "for a season." He was defeated, but not rendered powerless or chained down as yet. The warfare still goes on. But believers in Christ will be safe from all attacks if they follow His example. "Resist the devil and he will flee from you" James iv. 7.

THE HORRORS OF SIBIRIAN LIFE

Of the treatment of political exiles in Siberia I have before me a thrilling description from the pen of Mr. Robert Lemke, a German writer, who has visited the various penal establishments of Russia with an official legitimation. He had been to Tobolsk; after which he had to make a long weary journey in a wretched car, until a high mountain rose before him. In its torn and craggy flank the mountain shewed a colossal opening similar to the mouth of a burnt out crater. Fetid vapours which almost took away his breath ascended from it.

Pressing his handkerchief upon his mouth, Mr. Lemke entered the opening of the rock, where he found a large watch-house, with a picket of Cossacks. Having shown his papers, he was conducted by a guide through a long, very dark and narrow corridor, which judging from its sloping descent, led down into some unknown depth. In spite of his good fur, the visitor felt extremely cold. After a walk of ten minutes through dense obscurity, the ground becoming more and more soft, a vague shimmer of light became observable. "We are in the mine?" said the guide, pointing with a significant gesture to the high iron cross-bars which closed the cavern before them.

The massive bars were covered with a thick rust. A watchman appeared who unlocked the heavy iron gate. Entering a room of considerable extent, but which was scarcely a man's height, and which was dimly lit by an oil lamp, the visitor asked: "Where are we?"—In the sleeping-room of the condemned! Formerly it was a productive gallery of the mine; now it serves as a shelter.

The visitor shuddered. This subterranean sepulchre, lit by neither sun nor moon, was called a sleeping-room. Alcove-like cells were hewn into the rock; here, on a couch of damp, half-rotten straw, covered with a sackcloth, the unfortunate sufferers were to repose from the day's work. Over each cell a cramp iron was fixed, wherewith to lock up the prisoners like ferocious dogs. No door, no window anywhere.

Conducted through another passage, where a few lanterns were placed, and whose end was also barred by an iron gate, Mr. Lemke, came to a vault which was partly lit. This was the mine. A deafening noise of pickaxes and hammers. There he saw hundreds of wretched figures, with shaggy beards, sickly faces, reddened eyelids, clad in tatters, some of them barefoot, others in sandals, fettered with heavy foot-chains. No song, no whistling. Now and then they slyly looked at the visitor and his companion. The water dripped from the stones; the tatters of the convicts were thoroughly wet. One of them, a tall man of suffering mien, laboured hard with gasping breath, but the strokes of his pickaxe were not heavy and firm enough to loosen the rock.

"Why are you here?" Mr. Lemke asked.

The convict looked confused, with an air almost of consternation, and silently continued his work.

"It is forbidden to the prisoners," said the inspector, "to speak of the cause of their banishment."

Entombed alive; forbidden to say why!

"But who is the convict?" Mr. Lemke asked the guide, with low voice.

"It is number 114!" the guide replied facetiously.

"This I see," answered the visitor; "but what are the man's antecedents? To what family does he belong?"

"He is a count," replied the guide; "a well-known conspirator. More, I regret to say, I cannot tell you about 114!"

The visitor felt as if he were stifled in the gravelike atmosphere—as if his chest were pressed in by a demoniacal nightmare. He hastily asked his guide to return with him to the

upper world. Meeting there the commander of the military establishment, he was obligingly led by that officer

"Well, what impression did our penal establishment make upon you?"

Mr. Lemke, stilly bowing in silence, the officer seemed to take this as a kind of satisfied assent, and went on

"Very industrious people, the men back there, are they not?"

"But with what feelings," Mr. Lemke answered, "must these unfortunates look forward to a day of rest after the week's toil?"

"Rest!" said the officer; "no, no, they must always labour. There is no rest for them. They are condemned to perpetual forced labour, and he who once enters the mine never leaves it."

"But this is barbarous!"

The officer shrugged his shoulders, and said: "The exiled work daily for twelve hours; on Sundays, too. They must never pause. But no; I am mistaken. Twice a year, though, rest is permitted to them—at Easter time and on the birthday of his majesty the Emperor." *Karl Rind in the Contemporary Review.*

COSTLY CHURCHES.

A handsome church near New York was sold at auction, under mortgage foreclosure, last week. Several more that could be named have a similar fate impending, and the congregations that worship in scores of others are struggling so hard with their respective debts that they have no spirit for church work proper. A race for expensive houses of worship is at the bottom of the trouble. Nearly every old congregation wants a broader chancel, a higher ceiling, a larger organ, or something else that compels the erection of a new building on credit and the sale of the old one at a sacrifice. As for the newer societies, many of them seem to be formed for the express purpose of erecting new churches. Then comes the debt to be wrestled with. In the other ways of life people who are in earnest sometimes hope for help from outsiders, but the unanimity with which saints and sinners, rich and poor, stand aloof from a church with a big debt, is to many preachers one of the most terrible facts in existence. There are dozens of congregations in New York that earnestly desire their empty seats filled, but four out of every five families that would like to occupy them and contribute to the support of the pastor are utterly unable to assume a share of the debt, for the interest alone amounts frequently to more than the pastor's salary and other necessary expenses combined. Congregations that have costly buildings which are not yet paid for are beyond the reach of advice, but those who have not yet lumbered should remember that a church is esteemed for its works instead of its walls, and a willingness to incur heavy debts is not regarded a virtue by the sinners for whose benefit churches are supposed to exist.—*N. Y. Herald.*

THACKERAY ON THE CLERGY.

Mr. Thackeray writes as follows: "And I know this, that if there are some clerics who do wrong, there are straightway a thousand newspapers to haul up these unfortunates, and cry, 'he upon them!' while though the press is always ready to yell and howl excommunicatedly against these stray delinquent parsons, it somehow takes very little account of the good ones—of the tens of thousands of honest men who lead Christian lives, who give to the poor generously, who deny themselves rigidly and live and die in their duty, without ever a newspaper paragraph in their favour. My beloved friend and reader, I wish you and I could do the same, and let me whisper to you, *cher ami*, that of those eminent philopsonists who at against parsons the loudest, there are not many who have got their knowledge of the church by going thither often. But you who have ever listened to village bells, or have walked to church as children on a sunny Sabbath morning; you who have seen the parson's wife tending the sick man's bedside, or the town clergyman treading the dirty stairs of noxious alleys upon his sacred business, do not ruse a shout when one of these tails away, or yell with the mob that howls after him."

In 1830 the native Christians in India, Burmah, and North and South Ceylon numbered 27,000. Last October there were 460,000.

THE Christian Reformed Church of Holland, which was founded in 1834 as a protest against the rationalism of the State Church, has 300 ministers and 350 congregations.

BISHOP McCLOSKEY'S decree that all Catholic children under nine years of age must be made attend Catholic parochial schools, upon pain of a refusal of absolution to the parents, creates commotion in Louisville, Ky., where 900 Roman Catholic children attend public schools.

There are many things which we may not be damned for doing, which are yet hurtful, and ought, therefore, to be avoided. We may engage in practices sensibly pleasant and attractive which are in themselves unexceptionable, but because they injure us by their influence or associations we ought to let them alone. It is a poor piety which seeks to live up to the line of its liberty.—*United Presbyterian.*

REV. CHAS. H. SPURGEON writes from note that the nation should listen to Gladstone as a call to make righteousness and peace their guide instead of blustering. He declares that England is wantonly trampling Afghanistan under foot, and warns Englishmen that under such tutors as the "Times" they are becoming a nation of demmons. The whole letter is an impassioned appeal to the Christian sentiment of the country.

Around the Table.

TO-MORROW

"I WILL plough my field to-morrow," said Jeannot, "I must not lose any time, as the season is advancing and if I neglect to cultivate my field I will have no wheat, and as a consequence no bread."

To-morrow arrived. Jeannot was up by daylight and was about going out to get his plough, when one of his friends came to invite him to a family festival. Jeannot hesitated at first, but on reflecting a little he said: "A day sooner or later makes no difference for my business, while a day of pleasure once lost is always lost." He went to the festival of his friend.

The next day he was obliged to rest himself, because he had eaten a little too much, and drank a little too much, and had a headache. "To-morrow I will make up for this," said he to himself.

To-morrow came, it rained. Jeannot, to his great grief, was unable to go out all day.

The following day it was fine, and Jeannot felt himself full of courage, but unfortunately, his horse was sick in his turn. Jeannot cursed the poor beast.

The following day was a holiday. A new week commenced, and in a week a great deal of work may be done.

He began by going to a fair in the neighbourhood, he had never failed to attend it; it was the finest fair held within ten miles.

He went afterwards to the christening of a child of one of his nearest relations, and afterwards to a burial, in short, he had so many things to occupy him, that when he began to plough his field the season of sowing was past, thus he had nothing to reap. When you have anything to do, do it at once.

WORK BEFORE PLAY.

A MAN who is very rich now was very poor when he was a boy. When asked how he got his riches, he answered: "My father taught me never to play till all my work for the day was finished, and never to spend money till I had earned it. If I had but half an hour's work to do in a day, I must do that the first thing, and in half an hour. After this was done I was allowed to play. I early formed a habit of doing everything in its time, and it soon became very easy to do so. It is by this habit that I have been able to do so well in the world."

LUTHER was nearly twenty years old before he saw a Bible: but one day, in looking over the books in the library at Erfurt, he found a copy of the Scriptures in Latin, and, opening the sacred volume at the beginning of the Second Book of Samuel, he read the history of that man of God; and we do not wonder that it is recorded that it filled him with the greatest surprise and delight.

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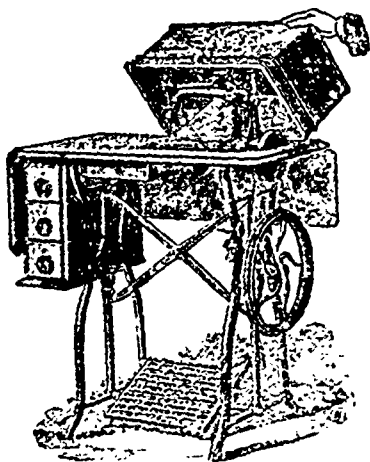
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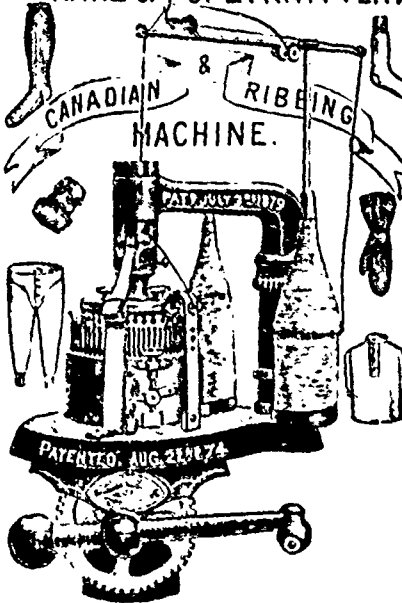
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