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THE ABBE'S DREAM.

BY NATHAN HASKELL DOLE.

The Abbé Michael dreamed one night
That Heaven was opened to his sight,
And first among the radiant throng
Which filled the streets with praise and
song

He saw a man whose reckless might
Had seamed his early life with wrong.

The Abbé heeded not the gold
Nor sparkling jewels manifold,
Nor mansions fair, nor sea of glass,
Nor pearly gates through which did pass
The hosts of angels richly stoled;—
He only saw this man, alas!

The hymns of glory reached his ears,
But brought no solace for his tears:
Peace from his soul had swiftly flown.
"My life is spent for God alone
And yet this godless man appears
Among the nearest to the throne."

But ere he woke he heard a voice,
Which said unto his heart: "Rejoice!
The diamond which is full of light
Was once a coal as black as night!
Judge not the means which God employs
To make the wrong bloom into right."

—Congregationalist.

THE MISSION OF THE CHURCH.

REV. J. M. ROY, M.A.

Second Paper.

BY WHAT MEANS may the Church legitimately perform its mission? endeavour to secure this end?

1. By preserving its own integrity. When a man commences his life's work his first duty is to maintain, in unimpaired efficiency, his being, as a unit. His body is one, and the unity of the organism is necessary to its efficiency. He cannot afford needlessly to part with a finger nail. The excrescences of particular members need, at times, to be curtailed; but, for efficiency in work, the unity of the body must be preserved.

The Church of Christ, "the blessed company of all faithful people," is one body. For efficiency in the accomplishment of its work it is expedient that it should have a common organization. The members of that Church are not less members of it because no outward organization represents the whole, and corresponds to it; and they would not be more truly members of Christ's Church if such a comprehensive organization existed. But the rivalries of bodies which look up to no superior head, whose principles may be a check on the exclusive, foolish, or selfish tendencies of any party, tend to bring into prominence specific differences, instead of the characteristics of the genus Christian.

The chief obstacle to the organic union of Christianity is the dread of tyranny; and the past history of the Church shows that the dread is well-founded. Disunion, however, has not arisen from opposition to central government in itself, so much as from the bad political economy of church rulers. Mr. Goldwin Smith, in his Essay on "Falkland and the Puritans," says that in the time of Falkland "many Puritans were Low Church Episcopalians, wishing only to moderate the pretensions and curb the authority of the Bishops.

"Episcopacy is not one of the grievances protested against in the Millennium Petition." "In this memorable document," says Aubrey, "the petitioners declared their sincere affection for the Church, of which they were ministers,

rejecting the charge of schism and faction as a calumny."

Principal Fairbairn says that the opposition of the Independents to an ecclesiastical political organism lay in the fear "lest it should do violence to the rights of conscience, or prevent, or even supersede the duty of the exercise by the individual of his own judgment in matters of religion."

Church rulers have often confounded the optional functions of government with the necessary, and schisms have been the inevitable result.

He would be a poor logician who would, in defining generic terms, forget that extension varies inversely as intension, and would, in his definition of a genus, describe qualities which inhered only in a species. What should we think of a writer who would define man as a rational animal with a white skin? Then, what should we think of a government that accepted such a definition, and immediately proceeded to treat as beasts, to be enslaved or killed, all whose skin was black or red? Substituting for the colour of the skin the complexion of philosophical belief, or æsthetic taste, or political predilections, in a analogous case has often occurred in the Church since apostolic times. The safety of the individual does not depend upon the absence of organization, but upon the logical correctness of the definitions, and the soundness of the principles on which the organism is based. The tyranny of Elizabeth, James, and Charles I., was based upon a logical fallacy. That fallacy was in the assumption that uniformity is essential to unity. Those who object to Christian union on the basis of the *minimum* of qualities that go to make up a Christian should remember that, as the laws of mind exist, no other principle of classification can become sound or permanent. By *minimum* is, of course, understood the residue left after eliminating individual and sectional peculiarities. It is, also, the *maximum* of what distinguishes the genus Christian from the genus Mohammedan or heathen.

The first duty of the Church, then, is openly and formally to recognize, as part of the Lord's body, every individual and every community that bears the marks of the genus Christian, every one who believes Christ's truth and follows Christ's righteousness, however his specific characteristics differ from others and most carefully to watch over every such person or community, as a precious portion of Christ's inheritance, guarding him and it, so far as is possible, from even their own failings and follies.

Let an organization of the whole embody that thought, and tyranny will be checked, while party exclusiveness will be authoritatively rebuked; and, in the ministrations of Christian ministers, the points of unity will necessarily become more prominent than those of sectarian diversity.

Meanwhile, it becomes our duty everywhere to emphasize that thought, to show its truth, and consistently and practically to carry it out. Then, as the truth is felt, in the process of time it will naturally find for itself some visible and formal expression.

It has been said that the early Puritans made a mistake in supposing reform to be the work of polity only. It would be an equally great mistake to suppose that reform and progress result from individualism only. Reform that is based

on individuality alone must fail. Public sentiment and united organization must combine to give efficiency even to the best laws. The instincts of caution and of healthy self-love and love of approval make individuals follow the mass in things good, as well as things evil. Canadian churchmen of all denominations rarely lead in any movement, but await the action of the English and the people of the United States. In India and amongst the French, the individuality of the Anglo Saxons finds an uncongenial climate; and even amidst the Anglo Saxons, solidarity asserts its right to consideration and its power. What is the proverbial British reverence for precedent but an unwillingness to move alone? Solidarity has its roots in human nature, and has found its expression in the language attributed to God at creation: "It is not good for man to be alone."

It is always dangerous to exalt into a universal principle what is true only within a restricted sphere. Because Peter or Paul is a perfect man, as compared with infancy and childhood, it does not follow that he should be subject to no court beyond himself in matters affecting other men. Because each "congregation of faithful men" has an autonomy as perfect as that of Peter or Paul, it does not follow that its independence is to be without limits.

Legs and arms have spheres of their own in which their authority is absolute; but the body is higher than both arms and legs, and even these can maintain their own healthy action only as they are naturally bound and subservient to the body as an organic whole.

It is the "head and front of" the "offending" of pure democracy that asserts that the relation of union to the individual is one of subordination and not of supremacy. In his sphere, the individual is supreme; and in its sphere, the union of individuals is supreme, but the sphere of the organized whole is superior to that of the individual, and, in that sphere, its authority is absolute over the individual. If the man who was rebuked by Christ's disciples for not following with them had not cast out devils, but rather introduced them, even the Saviour would have commended their rebuke. There is an end of society higher than the interests of the individuals composing it, and the duty of the individual does not terminate with the selfish aim of maintaining unity only so far as it ministers to his own advantage, even if that advantage is spiritual.

Thoughts become corrupt or perish if they are not embodied in visible forms. Were there no visible creation, speaking to the human mind the truths of Him who forms and sustains it; were there no Christ, completing in His perfect humanity the revelation of the Father, too dimly shadowed forth in the material universe; were there no body of Christian men, exhibiting in their lives the sanctifying power of the Holy Spirit of God, the very thought of God itself would become corrupt or perish from the minds of men. While the Church's unity is unexpressed by any outward form or organism, it fails proportionately to be a power in deciding the action or moulding the destinies alike of the parts that compose the Church and the Church of Christ itself as "the pillar and ground of the truth." The first and imperative duty of the Church to-day is to embody

and express its widest and grandest unity. Artificially to bring this about is impossible. The Church must grow into it. But, in the smaller sections of the Church of Christ, we can gradually move towards the desired end by studying what may be the demands for united action in their more limited sphere, and by promoting such action within that sphere.

TWENTY-FOURTH INTERNATIONAL CONVENTION Y.M.C.A.

The following has been sent to us for publication:—

CLEVELAND, O., May 30, 1881.

MR. EDITOR, The Forest City has had the pleasure of entertaining during the past week the twenty-fourth Convention of the Young Men's Christian Associations of North America. The delightful weather, the hospitable reception by the citizens of Cleveland, the large attendance of delegates, and the encouraging progress reported in all departments of the work, made it a notable gathering.

The Association of this city has just come into occupancy of a new and handsome building, whose attractive apartments have been thronged during these days of meeting. It has been fortunate, also, in securing as its General Secretary, Mr. O. C. Morse, who has filled the same office, with great efficiency, in the Washington Association.

On Wednesday morning the sessions of the Convention began in the First M. E. Church of this city, and the farewell meeting was held in the same place Sunday night. The representation has been large, and among the delegates are found many leading men in business and professional life from all over the land.

The officers of the Convention were as follows:

President - John L. Wheat, Louisville, Kentucky.

Vice Presidents - Robert Kilgour, Toronto, Ont.; C. A. Hopkins, Providence, R. I.; J. B. Meriam, Cleveland, O.; Frank L. Johnston, St. Louis, Mo.; M. L. Blanton, Nashville, Tenn.; T. J. Gillespie, Pittsburgh, Pa.

Secretary - J. V. L. Graham, Baltimore, Md.

Thirty one States, Provinces and Territories were represented on the Nominating Committee appointed at the first session, and others reported afterwards. Such distant points as Halifax, San Francisco and New Orleans have sent representatives. An interesting feature was the large attendance of delegates from special branches of the work which have recently been greatly developed by the efforts of the International Committee. The associations among college students, railroad men, and German young men were far better represented than ever before, while a number of commercial travellers were present to urge the importance of this new phase of the work. The report of the International Committee, which is the executive of the Convention in carrying on the general work of the associations was presented Wednesday afternoon, and the different branches of its work were afterwards considered in greater detail and awakened the greatest interest. Some \$20,000 were subscribed to carry it on, and the following were appointed to serve on the committee for the ensuing

(Continued on 5th page.)

SOMETIME, SOMEWHERE.

Unanswered yet? The prayer your lips have pleaded
In agony of heart these many years?
Does faith begin to fail; is hope departing,
And think you all in vain those falling tears?
Say not the Father hath not heard your prayer:
You shall have your desire sometime, somewhere

Unanswered yet? though when you first presented
This one petition at the Father's throne,
It seemed you could not wait the time of asking,
So urgent was your heart to make it known.
Though years have passed since then, do not despair:
The Lord will answer you sometime, somewhere.

Unanswered yet? Nay, do not say ungranted;
Perhaps your part is not yet wholly done.
The work began when first your prayer was uttered,
And God will finish what He has begun.
If you will keep the incense burning there,
His glory you shall see, sometime, somewhere.

Unanswered yet? Faith cannot be unanswered,
Her feet were firmly planted on the Rock;
Amid the wildest storms she stands undaunted,
Nor quails before the loudest thunder shock.
She knows Omnipotence has heard her prayer,
And cries, "It shall be done," sometime, somewhere.

—Robert Browning.

APPLE BLOSSOMS.

One Monday morning in May, when Mr. Castor, of the law firm of Castor & Brush, entered his office, he found on his desk a branch of fragrant white flowers with that delicate flush at the heart that makes apple blossoms so irresistible.

"Apple blossoms, sir," his clerk explained. "I spent Sunday in the country, and brought them down, thinking you might like to see some."

Mr. Castor's preoccupied face lighted up with pleasure. "Thank you, Mr. Clark," he said. "Get some water, will you, John? We must keep them as fresh as we can. I shall want to take some home to my wife to-night. There; that looks quite country-like, doesn't it, Clark?" arranging the blossoms to advantage against the law-books, and falling back a little to look at the effect.

Clark smiled, and Mr. Castor went to work at the law cases. But something was the matter with him. His thoughts would go wandering off to the green meadow by the side of the river, where Clark told him he had broken the fragrant branch.

"I wonder," he soliloquised, "whether it is anything like that meadow where—pshaw! what am I thinking of!"—just as the door was thrown violently open, and John Edson, the most quarrelsome man in New York, as his friends and enemies both agreed, burst in.

"What's the matter now, Mr. Edson?" asked Mr. Castor, rising to offer his client a seat.

"Matter! Matter enough, sir! But if he thinks I'm going to submit to be robbed by his knavery he'll find himself very much mistaken! My brother, sir, yes, my own brother—think of that, sir—is trying to cheat me out of my share of our paternal property. I want you to take steps immediately to stop his proceedings. He threatens to bring in a bill against the estate that will swallow up every cent. But what's that? Apple blossoms! Where did you get these?"

"Mr. Clark brought them down this morning. Sweet, though rather out of place in a lawyer's office, don't you think?"

"I don't know," said Mr. Edson, thoughtfully, taking up the tumbler and

smelling the fragrant things. "Where did these grow?"

"Up in a little country village in Connecticut Clark is from the country, you know, and I think from his description it is quite a pretty place, with green meadows and river. But what do you want me to do?"

"Wait a minute, can't you?" said Mr. Edson impatiently. "You lawyers are always in such a tearing hurry."

Mr. Castor raised his eyebrows, but made no verbal answer to his rather inconsistent remark, while Mr. Edson leaned back in his chair and looked at the apple blossoms. In a minute he started up and brushed his hand across his eyes.

"It makes me think of old times," he said. "I nearly broke my neck once climbing an old apple tree for blossoms like that. I fell from the top branch, and my brother I never had but one, so picked me up and carried me home. He was good to me all the long time I was sick, too. I think he'd have died for me then, and just to think that now we should be quarreling over a few hundred dollars! Castor, you needn't do anything about this matter—just yet, at least. I guess I'll go and see him. And say, rather shyly—" you couldn't spare me a little twig with a few of those blossoms on it, could you?"

Mr. Castor willingly broke off a branch and handed to him, but he watched Mr. Edson's departure with a comical smile on his countenance.

"Those apple blossoms are doing sad work in this office," he said laughingly to Clark. "I've lost one promising case through them already, and as for keeping my mind on anything legal, it's an utter impossibility. It's quite evident to my mind that law and flowers were never meant to go together. I think I'll take them home to my wife before they do any more mischief."

But as he turned to go out of the office door, he saw the office boy eyeing his bunch wistfully.

"Here, John, would you like a spray?" he asked kindly, and without waiting for the eager answer he saw on the boy's lips he tossed him one. Then he ran down the office steps humming again the tune that had haunted him that morning. He looked so pleasant as he stood on the street corner waiting for his car that a ragged little girl who saw him ventured to ask:

"Please, mister, what is them posies?"

"Apple blossoms."

"Do they grow on the trees that have apples on?"

"Yes."

"Oh, my! wouldn't I like to see 'em once! Say, mister, would you give me a little?"

"Yes. Here, child," breaking off another little branch and giving it to her. He watched her from the car window take off her old hat and stow away her treasure in that, and then clasping it close to her breast, set off on a run down toward the lower part of the city.

When he reached his home and gave the branch to his wife, her faded, peevish face relaxed into a smile that was almost sweet as she took them from his hand.

"Apple blossoms!" she said. "How beautiful they are! Do you remember, Daniel, the apple blossoms that we gathered thirty years ago?" And in another minute he and she together were recalling old times and associations, until the years that lay between their apple blossom times and now had dropped away, and the light and glory of past days once more shed itself upon the grey hairs of the husband and the faded cheek of the wife.

The ragged little girl meanwhile ran on quite a little way till she came to one of those narrow, filthy courts crowded with tenement houses and steaming with horrible odours in the warm May sunshine. She entered one of these tenement houses.

and ran lightly up the steps to her especial domain, a little room where, besides herself only Biddy MacCarthy with her husband and baby lived. Biddy was sitting near the window and rocking the baby in her arms when the child entered.

"Whisht, Meg! The boy's awful sick!"

"Don't he get any better, Biddy?" asked Meg, creeping softly to her side.

"No, he don't. Oh, if I only had him home in the green fields of old Ireland, he'd be well entirely; but how can he breathe in this stifling room?"

"Look here, Biddy. See what I've got." And Meg took off her hat and showed the precious spray of apple blossoms. "Do you think that came from the green fields you spoke about?"

Biddy gazed at it in wonder and delight. "Oh, the pretty things!" she exclaimed. "It's just the picture of those I've seen many's the time growing in the orchards in the old country. Let me take it, Meg."

She held it close to her face, and drank in the fresh sweet perfume eagerly. Then she put it down to the baby, and he feebly smiled.

"See!" cried Biddy, "he knows the swate things! He'll get better now. Take it away and put it into water, Meg, and set it where he can see it."

Meg ran off and soon returned with an old blacking bottle full of water, into which she stuck the precious twig. Then she sat down to look at it and listen to Biddy's tales of the "ould country," till night came, and she had to go to bed, but she slept with one hand on the bottle in which her treasure was.

Mr. Edson, for his part, went down to his brother's office and entered with a little hesitation. The brother, a man older than Edson, with one of those stern self-repressed faces which say as plainly as words could, "I've had a hard life, and I don't care a cent about you; I'll have what I can get, whether you suffer or not," started as Edson came in. His eyes rested an instant longingly on the apple blossoms; but the next moment he drew back, asking coldly, "Do you wish to see me?"

"Yes, George," answered Edson, fingering the flowers awkwardly; "I came to see about the matter—that—property. It's a pity we should quarrel about it, and—well, I don't care. You're the oldest, and had the hardest row to hoe always, and I guess likely there was fully my share spent on me when I was in college; and see here, old fellow, I'll do what you say if you speak to your lawyer and send him up to my office."

There was a moment's silence, and the younger Edson, looking down, saw his brother put his hand to his throat as if he were choking. The next moment the elder spoke almost as awkwardly as his brother had done.

"It wasn't the money I cared for, but—but I wanted the old place. I—well, I had some associations with it."

The younger brother started. Associations? What associations of pleasure could George have with the old place? There were none except those with Lucy Baird, who had been for one short year his own wife, now laid away in Greenwood. He sprang forward. "George, did you care for her? You could have won her if you had tried, and you knew it. She cared for me first because I was your brother. Did—do you mean to say you gave up the chance of winning her for me?"

For a minute or two the Edsons might as well have been a couple of Frenchmen meeting after a long separation. The elder was the first to recover himself.

"There, there, John," he said, in exactly the same way as he used to speak when they were boys together, "I've been hard; but you see I never had a wife to soften me, and I intended to pay

you for your share in the property at first, but—well, it's no use talking it over. Of course you didn't know, but I kept thinking you might have known if you wanted to. But there, never mind that now. Did you know that Midland bonds are going up? I'll make a good thing out of them yet."

"I can't stay," answered Edson, opening the door, "but I'll see you again. Come up to dinner with me, won't you?"

"I will, answered the brother, heartily, and with a cordial hand shake they parted.

The younger brother went straight home and put the precious bunch of apple blossoms, which had been a divining rod to him, showing him where the richest treasure of a brother's love lay hidden, into a glass, and set it where he could see it often. The elder, as he turned to his desk again, saw three petals lying on the floor. He hesitated a moment, then stooped and quickly gathering them up, laid them reverently in his pocket book.

AN INFIDEL NON-PLUSED.

Some time ago a certain infidel lecturer was lecturing against the Christian religion. He said it was calculated to make men melancholy and unfit for business. The Bible he called a bad book. Very particularly did he caution the young men present not to read it, stating that its doctrines had a tendency to fill their minds with superstitions and to embitter their lives. At the close of the lecture he gave opportunity for remarks or questions, bearing on the subject he had presented. At this a hard-handed, clear-headed, common-sense working-man, respectably clad, sitting at the farther end of the hall, immediately arose and said in a loud clear voice, "Mr. Lecturer, I should like to ask you a question?" In a moment all eyes were turned on the workingman, and many shouted, "To the platform! to the platform!" In responding to their request, he elbowed his way to the platform, saying as he went, in rather a loud whisper to some of his acquaintances, "I'll floor him." Some of the timid who heard this remark, thought he meant a literal knock-down, trembled at the expectation of seeing a pugilistic encounter on the platform. Their fears however soon subsided when the honest mechanic mounted the platform and after a moment's pause, looking around upon the congregation, he said, with a tremulous voice, "Dear friends, some of you know me!" "Aye, aye," said a number of his work-fellows, "we know thee." "Yes, some of you knew me when I was a drunkard." "Aye, we did," said several voices. "But now I am a sober man and a member of the temperance society." "That's true," shouted the teetotalers. "Some of you knew me when I was over head and heels in debt, but where is the man I owe a penny now!" No reply. "Some of you knew me when I hadn't a coat on my back, or if I had it was such as would have disgraced a scare-crow, but you see I've a pretty good one to-night, and I've a better one at home. Some of you knew me when I hadn't a penny in my pocket, for as soon as I got one I ran to the saloon and spent it, but Mr. Lecturer, look here," holding up his purse, "there's a few yellow boys in there, as we call 'em, and they are all my own." "Some of you," he said, turning again to the audience, "knew me when I'd scarce a stick of furniture in my house, but it is furnished tolerably comfortable now. My poor wife knew me when I beat, bruised and half starved her. There she sits over there," pointing to her, "let her speak and say if I ever ill-treat her now. There is my dear little boy sit-

ting by her side, in my drunken 'bouts' I used to lick him under the table." "Willie," he shouted, "does thy dad ever kick thee now?" The child and his mother were both in tears, and also many of the congregation. The speaker went on,—"Some of you knew me when I never crossed the threshold of God's house, I spent the greater part of my Sundays at the saloon, but now I am happy to say I am a seat holder in a place of worship and a member of a Christian church, and what is better still, Mr. Lecturer," placing his hand on his heart, "I've the love of God shed abroad here in my heart. Glory be to His name! I know, my friends, that my sins are forgiven, because the Spirit of God beareth witness with my spirit that I am a child of God. Its here," my friends, its here!" said he, clapping his hands heartily over the region of his heart, "and blessed be God, no devil or infidel can take it from me." "Yes," he resumed, "many of you know me to be a better man, a better citizen and a better subject than I used to be. My wife knows me to be a better husband, my little boy knows me to be a better father than I once was. I don't say it boastfully, but the fact is, although I am not as good as I ought to be, nor as good as I want to be, yet a great change has taken place in me for the better, I feel it, my acquaintances know it; and God knows it. Now Mr. Lecturer, would you like to know how this great change was brought about? I will tell you: It was through reading the Bible." Looking steadfastly on the lecturer, he said: "The question I want to ask of you, and to which I hope you will give a straight answer, is this: If the Bible is a bad book, and you say it is, how came it to pass that this bad book made a bad man good?" He then sat down amid the hearty applause of nearly the whole audience. The logic of this plain Christian man was too tough for the slim, subtle, sceptic to masticate. Running his fingers through his hair in great confusion, and looking hastily at his watch, he said, he "had not time to go into the question," and left the platform amid the hissing and hooting of the people. He has not yet returned to "go into the question," nor to try to answer it, nor is it likely he will, from the simple fact that the question is unanswerable.

Such Christians as the one referred to, who know they have undergone a great change for the better, and who can call heaven and earth to witness the consistency of their conduct, are doing more to overthrow infidelity than all the dry philosophical arguments ever published. *Exchange.*

INTERNATIONAL S. S. LESSON.

Sunday, July 24.

(Specially prepared for the "Christian Helper" by Mrs. J. C. Yule.)

Moses and Aaron. Ex. iv. 27-31; v. 1-4. B. C., 1491.

GOLDEN TEXT, Psalms ciii. 26.—He sent Moses His servant and Aaron whom He had chosen.

INTRODUCTION AND CONNECTION.

Intermediate between this lesson and our last, are Moses' objections to attempting the deliverance of Israel, the Lord's replies, the bestowment of certain signs, with the promise that Aaron should be associated with him in the work, Moses' departure with his family from Midian, the meeting with the Lord by the way, the judgment which was well-nigh being executed upon one of the sons of Moses—(see Gen. xvii. 14)—and which was only averted by the prompt obedience of the mother.

LESSON NOTES.

(27.) *And the Lord said* (perhaps had already said—see v. 14) *to Aaron—Aaron was Moses' brother, three years his senior. Moses was eighty years old at this time, and his brother eighty-three (Ex. vii. 7)*

What would now be very good was then but little past middle life—a ripe maturity needful for the responsible cares and duties to which they were called—*go into the wilderness* to meet Moses. The wilderness was not then, probably, the dreary, solitary region it is now. Probably the oases were more frequent, and the people less hostile—*And he went and met him in the mount of God*—in the mountain or region in which God had appeared to Moses. This, when taken in connection with v. 14, would seem to imply that Aaron was already on his way when the Lord appeared to Moses, and that he arrived before Moses quitted the mount—possibly very soon after the vision. *Known* a common form of salutation. These brothers had been separated for forty years; therefore, their meeting—and that, too, by God's appointment—must have been peculiarly joyful to both.

(28.) *And Moses told Auro, &c.* All this conversation with its many inquiries on the part of each, its anxieties, its hopes, its misgivings, its reviewings of God's promises to the patriarchs, and their mutual exhortations to trust and be confident, are omitted here. It is as though the narrator, urged on by his mighty theme, felt that he had weightier matters to deal with than those minor ones of which an uninspired writer would have made so much.

(29.) *And Moses and Aaron went* For the few particulars of this journey that are recorded, see v. 20-27—the one incident alone which bears upon the history in its religious aspects being given, and that with so much brevity as to be barely intelligible. *The elders*—the aged and influential men, heads of families, and tribes. The Israelites had kept themselves a distinct and separate people, hence the gathering together of their chief men was a very easy matter.

(30.) *And Aaron spake, &c.* Aaron was (v. 14-16) thenceforth to be Moses' spokesman. Perhaps, owing to his Egyptian education, Moses was unable to speak the Hebrew language readily; perhaps he was naturally of a slow and hesitating speech. From whatever cause it might be, he had felt his incompetency to speak to the people; and God had given him Aaron, with whose mouth, as also with Moses' mouth, He had promised to be.

And did the signs in the sight of the people. It would seem that Aaron, under the direction of Moses, put forth the signs by which their divine authority was recognized and acknowledged by their brethren. In their dealings with the Egyptians, we find that sometimes Aaron and sometimes Moses wielded the rod by means of which the signs were given.

(31.) *And the people believed.* Their hearts, already prepared by God, yielded a ready acceptance to the message of Aaron and Moses, especially as the signs, which they were always so ready to demand, were not of a nature to be questioned or controverted. *And when they heard that the Lord had visited, &c., &c.,—they bowed the head, and worshipped.* The outward signs of worship were the bowing of the head and the prostrating of the body with the forehead in the dust. These were the signs of humility and self-abasement that even heathenism recognized as proper and becoming in those who approached the gods. How much more so were they then, in men who recognized the High and Holy God who created heaven and earth, and approached Him in worship. (Ch. v. 1) *Moses and Aaron went in—doubtless with as little delay as possible—and told Pharaoh.* Pharaoh was not a proper name, but a title, as Caesar was in later times among the Romans. *Thus saith the Lord God of Israel—Moses and Aaron were ambassadors, and they at once announced the name of Him who had sent them. It was an authoritative message which they bore—let my people go.* It was no petition—no asking a favour, but it was a demand. *My people.* They were God's people, not Pharaoh's to crush and trample under foot. *That they may hold a feast* (a solemn religious festival) *unto me in the wilderness.* Such a feast as God demanded, consisting in great part of the sacrificial offering of slain beasts could not be held in Egypt without grievous offence to the Egyptians, as they were worshippers of the very animals the Israelites sacrificed. *In the wilderness*—some place of privacy and retirement outside of Egypt.

(2.) *Who is the Lord, that I should obey his voice, to let Israel go?* Such were the words of a proud heathen king; they are practically the words of sinners in all ages

and in all places. They either secretly or openly everywhere deny and contemn the authority of God. *I know not the Lord.* Pharaoh told the truth here. He was an idolator, ignorant of the true God, and, as all idolators are, full of cruelty and debasing sensuality. But God was about to afford him the most convincing proof of His existence and power, and give him an opportunity to do one of the grandest and noblest services any man could be called to do, that of giving up one of his valued sources of gain and emolument at His command. Had Pharaoh done this, his name might have stood forth to all ages haloed with the richest glory; but he hardened his heart against God, and his name is now, and ever will be *intimus.* *Neither will I let Israel go.*—a positive refusal. God had already forewarned Moses that this would be Pharaoh's attitude, yet Moses seems hardly to have expected it. (See vs. 22, 23.) (3.) *The God of the Hebrews hath met with us.* This is said to meet Pharaoh's *I know not the Lord*—as much as to say, *but we know Him, for He has met with us.* We have seen Him, and talked with Him, and He has sent us to you with His express command. *Let us go, we pray thee, three days journey into the desert, and sacrifice.* There was no promise, as there was intention to return; but they were at first to ask no more, in order to test Pharaoh. His refusal to obey God in so small a matter would show what they were to expect when the command was extended to that of allowing them to leave Egypt forever. *Let He fall upon us, that is, visit us with judgment for not obeying Him in the matter of worship, by sacrifices, according to His own appointment. The offering of sacrifices was necessary to the Israelites in their established worship; they could not offer them in Egypt without drawing down upon themselves the vengeance of the Egyptians; would not the king, then, permit them to obey their God?*

(4.) This appeal, so reasonable even to a heathen who claimed for himself and his people the necessity of worshipping their gods, was only met by the insolent question—*wherefore do ye, Moses and Aaron, let (hinder) the people from their works.* As if he had said "What do you want, you two insolent fellows, you, *Moses and Aaron*, men of no consideration, no account—what do you mean by hindering these multitudes of people from their appointed tasks? *Get you unto your burdens.*" *Your burdens*, that is, not only the people's, but that of Moses and Aaron as well.

SUGGESTED THOUGHTS.

God is very pitiful of the weaknesses and the timidity of His people, thus, tenderly mindful of Moses' need, He associated with him one whose natural gifts should graciously supplement his own, and whose sympathy and companionship should be an unailing source of strength.

When Moses undertook for Israel in mistaken zeal and blind self-confidence, the people disbelieved, and repelled him. When, armed with his high commission, he came with a mind and heart divinely prepared, he found a prepared people; his message was believed, the people worshipped God, and deliverance was soon achieved.

Pharaoh's scorn of the humble instruments God sent to him, is quite in keeping with the way men have always regarded God's instrumentalities. Men accomplish their great works by what they consider great agencies; God, Himself the greatest of beings, effects His purposes by the weakest. Thus, while men glorify their instruments, God glorifies Himself.

A SINGLE UNTRUTH.

I shall never forget an untruth I once told, although it happened when I was a very little child. My younger sister had a farthing, with which she wished to buy a fig, but being too ill to go down to the shop herself, she engaged me to go. Accordingly, I went. As I returned with a fig nicely folded up in a small piece of paper, suddenly the thought occurred to me that I should like to take a peep at the fig. So I very carefully opened the paper, when the fig looked so very tempting, I thought I could not help tasting it a little at one end. I had scarcely eaten it, before I wanted all; and without much more thought I ate up the whole fig! Then,

when it was all gone, and I had nothing to do but to think, I began to feel very uncomfortable. I stood disgraced before myself. I thought of running away somewhere, I did not exactly know where, but from whence I should never come back. It was not long before I reached home. I went as quickly as I could. I told my sister that I had lost the farthing. I remember she cried sadly, but I went directly out into the garden, and tried to think of something else, but in vain. My own guilt stared me steadily in the face, and I was wretched. Although it wanted a few minutes to the dinner hour, yet it seemed very long to me. I was anxious some event might intervene between me and the lie I had told. I wandered about with a very heavy spirit. I thought I would give worlds if it had not happened.

When the dinner hour came I was seated in my high chair at my father's side, when my sister made her appearance crying and looking very much grieved. My father immediately asked what the matter was. Then my mother stated the story, the conclusion of which was that I had "lost the farthing." I can never forget the look of kind, perfectly unsuspecting confidence with which my father turned on me, and with his large blue eyes full in my face, said "Where did you lose the farthing? Perhaps we can find it again." Not for a single instant could I brave that tone and that look, but, bursting into tears, I screamed out: "Oh, I did not lose the farthing—I ate up the fig." A silence, as of the grave, ensued. No one spoke. In an instant I seemed to be separated at an immense distance from all the rest of the family. A great gulf yawned between us. A sense of loneliness and desolation came over me, the impression of which will go with me forever. I left the table, and all that afternoon, and next day, and during the week my feelings were melancholy in the extreme. But my father and mother, brothers and sister, received me back to their love and favour as time wore away, and my spirits recovered their wonted tone. The whole event left an indelible impression on my mind and heart.—*English Magazine.*

When Dr. Marshwood was a young man, and at home, he was frequently the subject of doubts and fears. On his return from India, after nearly thirty years' residence and labour there, William Jay said to him—"Well, Doctor, how about doubts and fears?" "Haven't time for them," was the answer.

—A writer in the *Sunday-School Times* says that he took a friend to an Arch-street dentist, who said to him that "the young man is troubled with necrosis of both the maxillary and mandibular, accompanied with exfoliation of the alveolar," the meaning of which he informed us was simply "his disease is deadening of the bone, with scaling off of the sockets of the teeth." Going home he thought the dentist's answer nearly equalled Herbert Spencer's definition of "evolution," which is a "change from an indefinite incoherent homogeneity to a definite coherent heterogeneity through continuous differentiations and integrations." Yet this he says is excelled by Kirkman's definition of change: "Change is a perichoretic synechy of pamparallagmatic horroteroporenmatial differentiations and integrations." We agree with him in condemning such a bombastic and inflated style, especially in the pulpit, and on the platform, and in the class. Anglo-Saxon for the foundation and body—foreign derivatives to be used when they embody ideas for which there are no Anglo-Saxon words, or in moderation, and in their simplest forms for the sake of variety—is the principle which gives clearness and force, and causes what is spoken to enter the mind of the hearer or reader.

The Canadian Independent

HENRY J. CLARK, Managing Editor.
REV. JOHN BURTON, B. D., Associate Editor.
WILLIAM REVELL, Business Manager.

All communications for the paper, items of news, correspondence, etc., to be addressed to the Editors, Box 2648, P. O., Toronto.

All subscriptions, current or back, notices of change of address, and other matters connected with the business of the paper, to be addressed to the Business Manager, Box 2648, P. O., Toronto.

All communications should be received not later than Monday. Short items of news may be in time on Tuesday morning.

TORONTO, JULY 14, 1881.

SENSATIONAL PREACHING.

This question has been alluded to controversially, in our correspondence columns; a few words from the editorial pen may be permitted. In controversy we ever need to define terms. In this case we require to know what is meant by "sensational." Certainly that which awakens the senses and arrests the attention so that the step is stayed, and the mind, otherwise careless, made to dwell upon truths most momentous, though out of the beaten path, yet if truthful, is not to be hastily spoken against. "Drollery in the pulpit! Artemus Ward in the pulpit! Surely there is something shocking and repulsive in the idea," writes Paxton Hood; and yet, if thereby men are brought under gospel influence, and the preacher comes naturally by his humour, we would not condemn totally—

"It were to be wished the flaws were fewer

In the earthen vessel holding treasure,
Which lies as safe as in a golden ewer.
But the main thing is—Does it hold
good measure?

Heaven soon sets right all other matter."

The real question is, Are the talents of imagination, wit, truthfully employed and sanctified towards the great end, the establishing of heart and life in truth and righteousness? Is the end God's glory? and the means God's grace? If sensationalism fixes gospel truth, let those use it who honestly can; but as the preacher who goes into the pulpit to say fine things, sins, so he "who turns the pulpit into a booth, on whose boards he gives forth his queer, extravagant, and droll things, for drollery is satire on the lips of the clown; it is truth degraded to the party colours of the harlequin, or the buskin of the fool, grinning to make the multitude grin." So writes Paxton Hood in his "Lamps, Pitchers, and Trumpets," and in this we are at one with him. The pulpit should be characterized by reverence, scrupulous truthfulness, earnestness and simplicity, and with sensationalism that does not do violence to these desiderata we have no serious fault to find. We suppose in this our two correspondents will agree. We add one opinion more. Upon hearers rests much of the responsibility of the pulpit: were there fewer itching ears, less running after every new thing, more longing "for the spiritual milk which is without guile," on the part of the pew, we should have less of false sensationalism in the pulpit. Where there is a demand, there will generally be a supply. Said a minister to the writer some

years ago, in moving to another sphere—"Oh, they (the new charge) want a little gospel, a little entertainment, and short at that: I guess I can suit them;" and though not many may be as outspoken in the matter, the principle holds. Let our churches see to it, for they are largely responsible, if not entirely, for the degrading and false sensationalism which the pulpit sometimes exhibits.

FOREIGN MISSIONS have been engaging the attention of several of the well-wishers to our Zion for some time past, and, as our readers already know through these columns, a Board of Foreign Missions at the instance of the late Union, has been formed. We hail the effort with gladness, assured that genuine Christian work, in which all engage, will afford a bond of unity whose want many of our best men are sadly feeling, and give an *esprit de corps* to our too much severed churches. "If any man will do my will he shall know of the doctrine," and a missionary or missionaries the Congregational Churches in Canada could call their own would prove a strong bond of sympathetic unity. In connection with this movement, and designed to aid and strengthen it, there is an intention on the part of several friends to form a "Woman's Foreign Missionary Association," whereby the sympathies of the women, young and old, in our churches, may be kept in constant exercise by the systematic presentation (say monthly, of news from our mission field, (if we can but succeed in obtaining one,) by regular, though small contributions, and by attention specially directed to the work among the women of the mission field. We have been requested to say to the churches, and especially to the ladies of our churches, that very soon a central board will be formed and constitutions providing for branches—shall we dare hope—in every church be submitted, and may the Lord of the harvest give wisdom, grace, zeal, that we may take our proper place in obeying the command, "Preach the gospel to every creature." Will our pastors take note and our ladies be in prayerful expectation?

[NOTE.—The above was in the printers' hands when the letter of our brother Hall was received.]

WE recommend the following, extracted from a letter to our business manager, to the hundreds who can easily help in a like manner:—

I send with this two dollars, one dollar to help off with the debt on INDEPENDENT, and one dollar for INDEPENDENT, for 1882. I think, my dear sir, that the ministers and officers of the churches are too easy; they do not push this thing as they should do. I think it is a great shame to the Church to allow that \$1000 for the paper, a little exertion would soon clear it.

Excuse my bad writing as I am an old man, well on for eighty.

THE *Sunday-School Times* says: "A Church ought to see that its pastor has needed rest time, a fair vacation, at such time of the year as he prefers it." Just so, and a Church ought not to wait until its pastor prefers his request, and formally asks for his vacation. Now is the time to ask him when he proposes taking his holiday, that the Church may make the needful arrangements for filling the pulpit during his absence. One of our

ministerial friends mentioned to the writer at the Union meetings that he had not taken a holiday for some years: he did *not* say that his Church had insisted that he should do so this summer.

PRESIDENT GARFIELD still lives, and we hope that the worst danger is past, although wounds of that character, we are told, are apt to be very uncertain in their final issue, and that it may be long before it can be said that all danger is over; everything is, however, in his favour, the most skilful attendance, with every ministry that the strongest desire for his recovery can furnish. May God still bless the means. It is interesting just now to recall the fact that he was invited to attend the late International Sunday-school Convention in Toronto, and that he sent the following reply:

"EXECUTIVE MANSION,
WASHINGTON, June 13, 1881.

"DEAR SIR, — Your kind letter of the 8th instant, inviting me, on behalf of the Executive Committee, etc., to attend the International Sunday-school Convention to be held at Toronto on the 22nd-24th of this month, is at hand. Please accept my thanks for the invitation, which I regret I am unable to accept, owing to the exactions of my official duties and engagements made for the neighbouring time. It would give me much pleasure to be present with you at Toronto, and in this way testify my earnest sympathy and deep interest in the good work to be done. With my sincere wishes for the abundant success of the individual efforts of the members of the Convention, and with the hope that the meeting may be productive of good and permanent results,

"I am very truly yours,

"J. A. GARFIELD.

"To the Rev. William Harris, Secretary of the International Sunday-school Convention, Princeton, N. J."

WE welcome back to Toronto the Rev. Dr. Stewart, formerly pastor of the Bond-street Baptist Church, and subsequently of Hamilton. His health compelled him to seek a milder climate, and for some time he has been on the Pacific Coast. He returns, not at present to a pastorate, but to be the co-editor (with the Rev. Wm. Muir) of the *Canadian Baptist*. We have pleasant remembrances of the liberality and Catholic spirit of Dr. Stewart during his previous residence in Toronto, and although we differ widely from the views which on one point he holds and will strive to propagate, we do not fear that the manner of his advocacy will lessen our esteem. We congratulate the *Baptist* on this accession to its editorial power.

OUR FOREIGN MISSIONARY SOCIETY.

To the Editor of the *Canadian Independent*.

DEAR SIR, — We should have neither an auxiliary to the London Missionary Society, nor divide our interest with the American Board of Commissioners for foreign missions, but organize and work our own Foreign Missionary Society. We must not deprive our young men of the honour of heralding the gospel to the millions of the heathen world who are perishing for lack of knowledge: this we would do by becoming an auxiliary of the London Missionary Society. The same objection does not apply to the American Board, as they would employ our men, but we would certainly fail to evoke much enthusiasm for foreign missions among our churches; we will not realize our responsibility in the same measure, nor maintain even one additional missionary to the heathen. On the other hand, by assuming the responsibility of conducting our own work, though our

beginning may be small, there is little doubt but as years roll on we will be able to do our share of work in the foreign field. Besides, we will unite our churches in a work second to none in which they are now engaged, and a work which will do them immense good. We will have the subject of foreign missions constantly before our pastors, students, and churches. We have attempted to work through the American Board, and, through no fault of theirs, the plan has failed. Assuredly it will fail if tried again. If any one wishes to strangle our Foreign Missionary Board in its infancy, they could adopt no better way than to advocate either an auxiliary of the L. M. S., or to divide our interest with the American Board of C. F. M. We may work in conjunction with either of these, perhaps send our missionaries in company with theirs, and take up adjacent fields. But if we are to effect any good at present, and lay the foundations of more extended usefulness in the future, we must have an independent organization.

On my return from Toronto I had an interview with that honoured servant of God, the Rev. Dr. Mackay, of Formosa. I asked him what he thought about working through some existing society. He said most emphatically, "Better have *one* missionary under your own Board than *three* through another." I think most of the denominations in the Dominion have independent mission boards, though they might work as easily as we can through others. I observe that the Baptists in Canada have a vigorous foreign missionary society, and raise about \$9,000 for that object. One of their returned missionaries has been doing important service for their College, their churches, and for their foreign missionary society. Our churches in the United States occupy the front rank in the matter of giving for foreign missions, the amount being, I believe, about one dollar for every member. It may be some time before we are educated to that, but if we can only obtain 25 cents per member, we will have \$1,500, which will enable us to send out one missionary, and leave a balance of \$500. Before long, we would be in a position to engage a second. Say that only fifty churches unite in foreign missionary effort, contributing \$20 annually, we have secured the support of our first missionary. I know of more than one church that will give \$100 to foreign missions this present year, provided we have a Board representing the Congregational churches of British North America. Let the first Wednesday in the month be devoted to the subject of missions, the pastor and others supplying information regarding the work at home and abroad, and enlisting the sympathies and prayers of the Lord's people in the great undertaking. Let the giving be purely voluntarily, I have no fear respecting money. Such a society as our "Provisional Board of Directors" has been empowered to organize and work, should involve no expense at home. Those who take any part in its operations will do so as a labour of love at their own expense. I am greatly mistaken in my opinion of the brethren whom I met in Toronto last month if they are not willing to make a greater personal sacrifice in the cause of Christ than this. Let us resolve that we will make this undertaking a success. It only requires a united effort, and humble dependence upon the blessing of Almighty God. A "Woman's Board of Foreign Missions" will be formed as soon as possible in Toronto, with auxiliaries throughout the country. In fact, no labour will be spared by those who have been called to this work to give satisfaction to all who are interested in it. We should be prepared at the next meeting of the Union to send forth our first missionary to the heathen. In the meantime our Treasurer (Mr. B. W. Robertson, Kingston), is ready to receive donations

or subscriptions, and not a cent will be spent on office work.

I remain, dear sir,
Yours, &c.,
THOMAS HALL.
Kingston, July 4th, 1881.

CANADA CONGREGATIONAL
YEAR-BOOK.

Will those who have any changes or additions they wish made in the Calendar notes, p. p. 11-13, or in any other part of the Year Book, communicate with the Editor at once. Any suggestions with regard to the general improvement of the forthcoming volume will be thankfully received.

Address,
SAMUEL N. JACKSON,
Kingston, Ont.

MANITOBA MISSION.

Treasurer acknowledges with thanks the following sums from G. Armstrong, Esq., Fergus, Ont.:

For Manitoba Mission Committee	\$20.00
For Building Fund Winnipeg Church	10.00
	\$30.00

H. SANDERS,
120 St. James street,
Montreal.

MANILLA.

The following communication we have received from Rev. R. Mackay, Kingston:—

At the close of the Union meetings, I visited Manilla with the view of giving the church there a Sabbath, as they are now without a pastor. My last visit was made three years ago, together with Rev. Professor Fenwick and others, for the purpose of taking part in the ordination of Mr. Donald McKinnon, a young man who came out from Scotland to occupy the position of pastor. During his pastorate of nearly three years a few only were added to the church on profession, while some were dropped, and a number were called to occupy a higher place in the church triumphant. One reason Mr. McKinnon gave for resigning his charge was that he no longer believed in infant baptism.

Arriving on Thursday evening, the 16th June, I was in time to address the weekly prayer-meeting, which was well attended.

During the six days I remained, I preached a number of times, and visited a large number of families. The services on the week evenings were largely attended, while on Sabbath the church was crowded, and some of them had to be accommodated in the vestry. A few professed anxiety and were directed to Jesus. Old memories came crowding upon my mind, especially the seasons of blessing experienced during the winter of 1874. The great majority of the church members are the converts of that revival, and most of the active workers and office-bearers are the fruit of the same blessed outpouring of the Holy Spirit. We have heard it said that the result of such moments, are not lasting. Let those who made such statements accompany me to some parts of this country, or come with me to Scotland, and I can point out churches where three-fourths of the living membership are the results of such movements. While it can be said of some in Manilla that their love has waxed cold, no case can be pointed to where there has been grievous backsliding in the way of open sin. The great majority of the Christians are very devoted to Christ and His cause.

Since my last visit ten members of the church have died, six of whom were the converts of 1874, and most of them

pointed to Christ by myself. All of these are missed by many dear friends, some of them are sadly missed by the church, and could be ill spared— notably Mr. Archibald McFadyen, the village blacksmith, who was a deacon, and took a hearty interest in everything pertaining to the advancement of the cause of Christ. After his conversion he was very diffident, but his devotion to the person and word of Christ enabled him in a great measure to overcome this natural diffidence, and he became an active worker, both in the Sunday school and prayer meeting, as well as in his private intercourse with his fellow men. His death bed experience was a very happy one; he was only a young man when the Lord called him home. He has left behind him a widow (a most devoted Christian, also a convert of 1874) and four of a family, the youngest of whom I baptized on Monday evening, the 20th.

Another who has been sorely missed is Mr. Dugald McIntyre, a young man, who met with a severe accident through the running away of a horse; he died in a few days after. He, and two of his brothers, were converted during the revival already referred to. One of these is the secretary of the church, while the other is Mr. Rector McIntyre, B.A., of McGill College, Montreal, and now in charge of two of our churches in the west—Turnbury and Howick.

Mr. Dugald McIntyre was anxious for a considerable time before finding peace; he was led to rest and peace while reading the hymn, "Come, ye sinners, poor and wretched." The words which were blessed to him are "None but Jesus can do helpless sinners good." He did not hesitate to confess Christ, and made marked progress in the Divine life; he took an active interest in the work of the Church and Sunday school, and has left behind him a sweet savour of Christ. "The memory of the just (though young) is blessed."

The last two who died were Mrs. Condon and Mrs. John Wylie. The former was a widow, who, with four of her daughters, were brought to Christ. She died after a long and severe illness, but was enabled to bear testimony to the preciousness of Christ, and is mourned by her dear daughters, who are seeking to follow in the footsteps of Jesus.

Mrs. Wylie was a beautiful character, eminent for godliness, and died after a lingering illness; all who came into contact with her were struck with her great love for Christ and her earnest desire that all should know Him. She was resigned to the will of the Lord. A husband and three children, as well as many others, mourn her loss.

Mrs. Donald McLean, and her daughter Mary, were less known, but died in the faith, and are missed by the church. Three aged Christians were also called home—Messrs. McIntyre and McInnes, and godly Mrs. McDonald. There are not very many of the clear aged members of the church left, and others will soon be gathered to their fathers. Rev. Dugald McGregor, the godly aged minister who occupied the field for so many years, has also joined the company in the higher and better world. Never shall I forget his deep solicitude for the salvation of the people committed to his care. How anxiously and prayerfully he watched for their souls no one but God and those associated with him in the work know. We need men like him, who are willing to spend and be spent for Christ. Servant of Christ, well done! thou hast rested from thy labours, and thy works do follow thee.

Complaints are made of want of success in the mission field; we need more consecrated men, more aggressive evangelistic zeal, more of the preaching of the glorious gospel—the gospel of God in power—and success is sure.

(Continued from page 1.)

two years: Cephas Brainerd, William E. Dodge, Jr., Morris K. Jesup, Robert R. McBurney, Elbert B. Monroe, Moses Taylor Pyne, James Stokes, Jr., Cornelius Vanderbilt, Benjamin C. Wetmore, of New York; John S. Maclean, of Halifax, N. S.; S. H. Blake, of Toronto, Ont.; Russell Sturgis, Jr., of Boston, Mass.; Henry M. Moore, of Somerville, Mass.; William Libby, Jr., of Princeton, N. J.; William G. Warden, of Philadelphia, Pa.; James McCormick of Harrisburg, Pa.; H. K. Porter, of Pittsburgh, Pa.; H. Thane Miller, of Cincinnati, O.; John F. Wheat, of Louisville, Ky.; T. W. Harvey and Cyrus H. McCormick, Jr., of Chicago, Ill.; Thomas Cochran, Jr., of St. Paul, Minn.; George S. Brown, of Baltimore, Md.; William P. Munford, of Richmond, Va.; Joseph Hardie, of Selma, Ala.; Augustine T. Smyth, of Charleston, S. C.; Frank L. Johnston, of St. Louis, Mo.; W. F. Hardie, of New Orleans, La.; A. E. Guthrie, of San Francisco, Cal.

Among the other topics considered the following awakened unusual interest: "The Advantages of the Study of the Bible by Books, with illustrations."

"The Importance of a Bible-class for Young Men Exclusively," opened by Alfred Sandham, secretary of the Toronto, Ont., Association.

"Social and Religious Work for Youths," presented by S. A. Taggart, State Secretary of Pennsylvania.

"The Daily Prayer Meeting and how it can be made more effective as a means of leading young men to Christ," opened by Rev. J. M. Warrall, of Chicago.

Of the other subjects discussed, and the earnest devotional spirit which characterized the whole gathering and was manifested throughout the sessions, in the open air services, the Consecration meeting Sunday morning, the Gospel meeting for young men Sunday afternoon, and in many other special services, we cannot speak in any detail, but the profitable Bible readings conducted by Secretaries Orr, of Pittsburgh, and Bowes, of Washington, and Judge Lowe, of Dayton, O., were a feature worthy of special mention. The Farewell meetings on Sunday night, crowding the largest churches, were remarkable in their spiritual power, and were a fit close for a convention from which its 600 delegates will certainly go to their homes with broader views of this great work for young men and with warmer zeal to devote themselves to it in their local fields.

The Secretaries' Conference will meet again in New Haven, Conn., next summer, and the International Convention in Milwaukee, Wis., two years hence.

News of the Churches.

WHITBY.—Rev. Mr. Eadie, student, late of Montreal, now of Yale, supplies the church at Whitby now vacant, until Sept. 15th. May his labours be blessed and the struggling church encouraged!

ST. JOHNS, Nfld.—A Bible-class, conducted by the Pastor of the Congregational Church, St. John's, Newfoundland, held weekly meetings in that city throughout the winter and spring of the present year. This class was largely attended by young men and young women of the church, and also by friends who were interested in the topics chosen for study and attracted by the method of treating them, were heartily welcomed by those already enrolled.

The attendance averaged 70 or 80 and was well sustained even during the busy season; the interest of the members increasing as time went on, so that a general feeling of regret was experienced at the last meeting, and two members spontaneously expressed their gratitude

to the Pastor and spoke of the benefit they had derived from his instructions and explanations of the Scripture.

The principal subject under consideration was "The Life and History of Abraham," and from this history many practical lessons were drawn, and their bearing on matters connected with everyday life clearly pointed out, but the first half hour of each evening was given to some topic which, while intimately related to the Bible, and closely bearing upon it, was not always drawn directly from it. The study of the state of the Roman, Greek and Jewish Worlds at the birth of our Saviour occupied the first part of the evening, as also the Development of the Messianic Prophecy, and papers were written on these subjects by the members. The class is suspended during the summer. The subject for next winter is to be "Woman's Influence and Work in the cause of Christ."

The advantage of such a class as a means of intelligent Christian instruction and permanent influence on the character is so great that the importance of such an institution must be felt by all who thoughtfully consider the matter, and it is much to be desired that such classes might be formed in connection with every Christian Church.

MARILDA GOOD,
St. John's, Nfld.

MINAS BASIN ASSOCIATION.—The June meeting convened at Economy, on Friday, the 10th inst. Rev. E. Rose, Chairman of the Association, presided. A very enjoyable season of conference, prayer and praise. Saturday, 9.30 a.m., prayer for an hour, our much beloved Brother Huntley, of four-score years, of Cornwallis, presiding. The chairman took his place and business entered upon. Officers elected for the coming year:—Rev. J. Cox, Chairman, A. K. Moore, Secretary, Committee, Messrs. James Hill, Robert Faulkner, B. P. Weaver and Capt. McDougal. Rev. J. W. Cox read a paper on the Holy Spirit, which was evidently the production of much thought, and followed by a discussion of much interest. Afternoon session, also one of deep interest. Rev. E. Barker read a paper worthy of the subject, "The Early Training of Children," which elicited a very interesting, and, we feel safe in saying, profitable discussion. Reports of the various churches were received, which were pleasing and encouraging, each report showing a good interest, not only in the spiritual growth of the churches, but the financial as well as the mission funds is quite in excess of any previous year. I would also note that the reports from Sabbath-schools were of great interest. Paper writers for autumnal meeting of the Association:—Rev. J. W. Cox, Rev. E. Rose and C. E. Hill. The Association adjourned to meet in Cornwallis in September, 1881.

A. K. M
Economy, Nova Scotia, June 25, 1881.

KELVIN.—The people of Kelvin are building a shed, and have it nearly finished. A tea-meeting was held on July 1st, at which addresses were given by Dr. Cameron, R. Eadie, B.A., and the Pastor. Music by the Scotland Glee Club. Proceeds for shed.

NEW DURHAM.—The Congregational Church here is at present worshipping in the C. M. Church building. A site has, however, been secured through the generosity of Mr Isaac Haight, and we hope to announce the erection of a brick church at an early date. The lot is close to the post-office, in a very pleasant situation. Any readers of the INDEPENDENT who have not of late enjoyed the privilege of helping on such an enterprise are assured of the sympathy of the New Durham people. Their contributions will be received in a Christian spirit. Address, James Yates, New Durham.

MISSION NOTES

—At a collection for a mission church at Southsea, England, a cheque for \$10,000 was put on the plate, and the report adds that the deacons were astonished. We presume they would be at a similar occurrence in Boston.

—The *Missionary Herald* for July reports the new expedition to Bihe as having reached Bailunda, about 200 miles from the coast, and receiving a cordial welcome from the king. Mr. Sanders has made such progress with the language as to make himself understood in simple conversation with the natives.

—In the death of Major Malan, formerly an officer in the English army, and afterwards an evangelist in Southern Africa, the cause of missions loses a staunch supporter. He visited the United States in 1878 for the express purpose of urging the American Board to extend its work into Central Africa, and the new mission there is largely an outgrowth of his appeal.

—The eleventh annual report of the Woman's Foreign Missionary Society of the Presbyterian church shows their whole number of auxiliaries to be 1,068; receipts for the past year amounted to \$99,070, and their magazine has a circulation of 10,000. Miss Mary E. Reade, a member of the Congregational church in Jewett City, Conn., is under appointment by this Society as teacher in the girl's seminary at Tokio, Japan.

—The past year has been one of unusual interest in the Brittan Missionary Society of Smith College at Northampton. Thirty new members have been added, and \$170 have been raised for the support of pupils at Yokohama, Constantinople, and Hampton, Va. One of the graduates, Miss Dibble, expects to teach in the Institute at the latter place. The Society has been addressed once by Mrs. Pruyn of Albany, and twice by Miss Ellen C. Parsons of Constantinople.

—A case of retributive justice is mentioned by Rev. D. I. Watkins, missionary of the American Board in Mexico. In 1874 Rev. J. L. Stephens was brutally murdered by a mob, led by wealthy Mexicans. Two of the ringleaders are now miserably poor, one of them living in a house furnished him by a Protestant, while a third suffers from painful tumours. These three people are looked upon by the natives as objects of God's displeasure for shedding innocent blood. The house at Ahualuleo, where Mr. Stephens was martyred, has been purchased for a memorial church.

TEMPERANCE.

—Sir Wilfrid Lawson's Local Option resolution was carried in the House of Commons on Tuesday, 14th June, by 156 to 154. The majority was greater by 15 than last year, though the vote was taken in a smaller House. This result cannot but encourage Temperance reformers, and facilitate the introduction of a measure which, if not so sweeping as Sir Wilfrid would like, will certainly place the liquor traffic under far greater restrictions than it is at present. The hope of such a measure being introduced by the Government this Session must, however, as Mr. Bright plainly intimated, be abandoned. The Land Bill will leave little time for anything else.

—The Senators who last session endeavoured to have a light wines, ale and beer clause tacked on to the Scott Temperance Act, have surely by this time had sufficient reason to regret the espousal of the liquor dealer's cause, if public opinion has any weight whatever with them. Every legislative and religious body in the Maritime Provinces has by vote and resolution

condemned and protested against any retrogressive legislation whatever on this subject, the last being the Nova Scotia Methodist Conference, now in session in Granville, which, in a petition to the Speaker and members of the House of Commons, prays that the prohibitory principles of the Act be preserved inviolate. If the wishes of the people of this country are respected we shall certainly hear no more, either in the Commons or Senate, of changing the law, except in the direction of further stringency, or looking towards its better working. *Witness*

NOTES OF ALL THE DENOMINATIONS.

—Though Professor Robertson Smith was rejected by the Free Church Assembly, the same Assembly elected one of his supporters, Dr. Ludlow, over Professor Watts, of Belfast, who those who attended the Presbyterian Council at Philadelphia will remember as one of the most intensely and unreasonably conservative men there. His address on inspiration won him great praise from the Southern Presbyterians.

—The Friends' Yearly Meeting in England is enjoying a period of prosperity, after a half century of decline. In the last few years there have been gains, instead of losses. There are now 14,981 members, an increase of 106 the past year. The recent meeting is described as full of the spirit of love and harmony. Epistles were received from all the yearly meetings in the world save one, and answers returned.

—The *Western Church*, a Milwaukee journal, says that in the liturgy used in the (non-Roman) Cathedral at Mexico instead of the Nicene Creed, the Apostles' Creed is recited with the omission of one article—"He descended into Hell." In the "Prayer for the Church Militant" all mention of the faithful departed is dropped. There is no Absolution after the Confession. The Canon or Prayer of Consecration, is curtailed, and said kneeling; there is no "Invocation" or "Oblation."

—Twenty thousand Dunkards have just held their annual convention at Ashland, Ohio. They interpret literally the commands of the New Testament. The men wear broad-brimmed hats with long black coats, and the women drab bonnets with dresses devoid of ornament as St. Paul commands. Whenever two men meet they "Greet one another with a holy kiss." The church is divided into Conservatives and Progressives, the former insisting that the women wear small white caps in church, and that the men part their hair in the middle, wear no collars on their coats, and other similar weighty matters.

—A wealthy clergyman, recently travelling on the Erie Railroad, purchased the newsboy's entire stock of New Testaments and then had them distributed among the passengers. Doubtless it was an unfamiliar book to some of them.

—There are in the United States about 250,000 Jews of whom 12,000 are in Pennsylvania. The oldest congregation is in Lancaster, organized in 1776; the richest is the Temple Emmanuel in New York. The Jews have in this country five hospitals, eleven orphan asylums, six free schools and seventeen newspapers and magazines. The 278 congregations own nearly \$7,000,000 worth of property.

—Princess Stephanie of Austria received among her bridal gifts an old historic Bible, once the property of her grandmother, Maria Dorothea. In 1835 the latter returned to Hungary, bring-

ing with her two boxes of Bibles for the poor Evangelicals of Upper Austria. The authorities at Salzburg would not allow the books to remain, and they were sent to Reichenhall, where the building in which they were put was burned. Strange to say the Bibles were found uninjured; one of them came into the possession of Pastor Koch, who wrote these facts on the fly leaf, and his son conceived the happy thought of presenting it to Stephanie as a bridal gift. This we learn from Rev. A. W. Clark, missionary of the American Board at Prague.

The great change in Japan in the last eight years is illustrated by the fact that the Government Bureau of Printing has just issued a reproduction of Van Oosterzee's *Biblical Theology of the New Testament*, edited by Rev. J. L. Amerman of the Reformed Church mission in Tokio. It is believed to be the first treatise on Christian theology ever issued in the Japanese language, with the exception of a few small tracts. Only a little more than eight years since, some thousands of Japanese Christians were suffering severe persecution from the government.

—Material progress in India is illustrated by the fact that a journey from Madras to Madura, a distance of 355 miles, is now accomplished by rail in a few hours, when the time formerly occupied was sixteen days. Thirty-five years ago, writes Rev. J. Herrick, four persons required the services of fifty-two men in making this trip; twelve to bear each palankeen in addition to a torch-bearer. Cooking utensils, table furniture and articles of food were carried in this tedious way, and of course the fatigue and expense were very great. Increased facilities for travel may be made to subservise the coming of the Lord's kingdom.

—The Rowland Hill Memorial Fund Committee were alarmed at the prospect of paying £200 as a fee for erecting a tablet in Westminster Abbey; so they waited upon Dean Stanley, whose explanation was quite satisfactory. He stated that the fees went to the fabric fund. That fund had need to be all but exhaustless, for the drain upon it must be heavy and constant. The Dean said that when he wished to place a bust of his friend Keble in the building he paid the fees himself, there being no fund available. This is an act of friendship not often heard of, but one quite in keeping with the generosity and large-heartedness of the Dean.

DID THE WINE INTOXICATE.

REV. G. J. TRAVIS' VIEW.

The Iowa Falls *Sentinel* publishes an extract from a recent sermon by Rev. G. J. Travis, pastor of the Baptist church of that place, on the question, "Was the wine that Christ made intoxicating?" The speaker began by deprecating the practice of denouncing those who differ from us in opinion, by saying, "When shall we learn the vastly important lesson that devotion to truth and loyalty to Christ is tested far more by the power of our sympathy and the strength of our love, than by the intensity of our hatred of what we believe is error." In a spirit of forbearance the speaker proposed to discuss the wine question as relating to our Saviour's first miracle, showing that two kinds of wine were mentioned in the Bible, holding it to be impossible to prove that Christ, with His knowledge of intoxicants, and His power over the properties of nature, created alcoholic poison. If He did, then it was the first time in history where divine power made what no where else ever exists in nature. To the assurance of the ruler of the feast, viz., "thou hast kept the good

wine until now," the speaker asks, "What were considered the best wines in Palestine?" and answers that "the moderator of the Presbyterian General Assembly declares that 'All who know of the wines then used, will understand the unfermented juice of the grape. Is the wine that the kings and princes were forbidden to take, lest it pervert judgment, the same to which Christ invites the Church, and which the Jews were enjoined to drink freely as an act of worship? Would God tell men not to look upon it, and then give it to them? The common sense way to understand the matter is to discriminate between the intoxicating and the unintoxicating wine. The grape juice, the speaker said, was often by the Jews called wine, and quoted the authority of Smith's Bible Dictionary for the statement that sometimes wine was preserved in its unfermented state for drinking purposes.

—God often lays the sum of His amazing providence in very dismal afflictions, as the limner first puts on the dusk-colours on which he intends to draw the portraiture of some illustrious beauty.—*S. Charnock.*

HOME AFFECTION. A friend of mine said to me yesterday, "All the money you ever handled couldn't buy that little piece of paper." With that he handed a manifold soiled scrap on which I could at first see nothing. At length I deciphered in rude, disjointed letters the two words, "Dear Papa." He had discovered it in the play-house of his little daughter, who had died only a few days ago. Some time when in the midst of her play, her little heart had turned toward him she had scrawled these two words—and then, having borne testimony of her love, threw the paper away.—*Selected.*

—Mr. Andrew S. Symington recently quoted the following words of Carlyle on the Darwinian theory: "The short, simple, but sublime account of creation given in the first chapter of Genesis is in advance of all theories, for it is God's truth, and, as such, the only key to the mystery. It ought to satisfy the savans, who in any case would never find out any other, although they might dream about it." Then alluding to the development hypothesis, waxing warm, and at the same time bringing his hand down on the table with a thump like the sledge-hammer of Thor, he emphatically added: "I have no patience whatever with these gorilla damnifications of humanity.

—It is related by the *United Presbyterian* that a western skeptic once said: "If he could only see the plan and order in nature he would believe in God." Just then, as if taken at his word, he saw a plant known as the Texas Star at his feet. Picking it up he counted the petals and found there were five. He then counted the stamens, and found five. He then counted the divisions at the base, and found five. Desiring to find in nature some evidences of intelligence superior to human, and other than mechanical force, he determined by multiplying to see how many chances there were of this flower, having these three fives, being brought into existence without the aid of intelligence. He found, of course, the chances to be as a hundred and twenty-five to one. Then multiplying this number by itself, he saw that the chances of there being two such flowers, each having these exact relations of numbers, are as fifteen thousand to one. Looking over the fields and on the roadside, he saw thousands of this plant about him, evidences of supreme intelligence. Kissing the flower, he cried out, "Bloom on, little flower; you have a God, I have a God; your God and Maker is my God and Maker."

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We the undersigned have read the prospectus and examined the first number of the *British-American Workman*, and cordially recommend it to Sabbath School, Temperance and Christian workers generally, as a worthy effort on the part of its promoters and publishers to resist the flood-tides of infidelity and the evil effects of pernicious literature by supplying from our own Canadian press a truly interesting and attractive magazine, suitable alike to children and adults. Just such a periodical is needed in every Canadian home.

(Signed)

- H. J. CLARK, Editor *Canadian Independent*.
- J. CORDER ASTLEPP, M.A., Pastor Carlton St. P. M. Church, Toronto.
- J. A. BOND, M.A., Chancellor of Ontario.
- ROBERT BOULE, P. M. Minister, Brimpton.
- GEORGE COCHRAN, Pastor Bloor St. Meth. Church, Yorkville.
- C. S. GOWSE, Jr., Toronto.
- Wm. H. HAYWARD, Toronto.

- H. D. HENSLER, M.A., Congregational Minister, London.
- JOSEPH D. KING, Baptist Minister, Toronto.
- H. M. PARSONS, Pastor Knox Presbyterian Church, Toronto.
- H. D. POWIS, Pastor Zion Congregational Church, Toronto.
- REV. J. P. SERRATOS, B.A., Editor *Evangelical Churchman*.
- W. J. SMYTH, B.A., Pastor Presbyterian Church, Uxbridge.
- F. J. WOODHUT ST., Toronto.
- HON. WM. M. MASTER, President Toronto Baptist College.

Further names to be added as they are forwarded.

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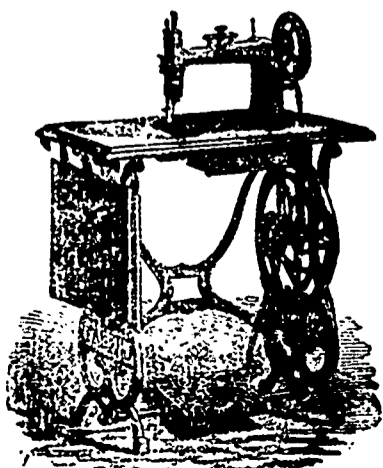
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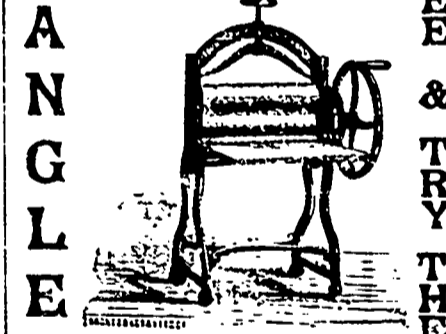
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